Indigenous Librarianship

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Abstract
Indigenous librarianship unites the discipline of librarianship with Indigenous approaches to knowledge, theory, and research methodology. It has a developing bibliography and local, national, and international professional associations devoted to its growth. A focus of Indigenous librarianship is the provision of culturally relevant library and information collections and services by, for, and with Indigenous people. Grounded in the contemporary realities of Indigenous people and Indigenous aspirations for self-governance and sovereignty, it has a critical theoretical base. Its practice may be carried out in spaces from small Indigenous community libraries to specialized collections in large research institutions. As an emergent scholarship the field is in the process of defining itself. This entry serves as an introductory overview to the history, practice, issues, and theoretical approaches associated with Indigenous librarianship.

INTRODUCTION
Indigenous librarianship unites the discipline of librarianship with Indigenous approaches to knowledge, theory, and methodology. It emerged as a distinct field of practice and an arena for international scholarship in the late twentieth 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.\(^\text{[1,2]}\) Its growth converges with the development of Indigenous research paradigms that place Indigenous control, benefit, and values at the center of research.\(^\text{[3]}\) The field of Indigenous librarianship is rooted in long-standing and established practices that Indigenous peoples employ to create, transmit, and preserve knowledge. These practices maintain Indigenous cultural and social systems and provide protocols for ownership and the appropriate use of community knowledge.\(^\text{[4,5]}\)

Indigenous librarianship has a developing bibliography and local, national, and international professional associations devoted to its growth.\(^\text{[6]}\) Its foundations rest on strong understandings of the concerns of Indigenous people about the intersections between Indigenous knowledge and culture, and library and information science. Indigenous cultural principles are considered critical to restoring and continuing the principles of Indigenous knowledge management and sharing. Indigenous librarianship encourages the broader profession to move beyond its own disciplinary knowledge base and engage in multidisciplinary approaches with Indigenous cultural experts, information technology (IT) developers, governments, and other institutions.\(^\text{[7]}\)

The purpose of the entry is to survey this protean field through establishing its social and historical contexts, profiling leading practitioners, and highlighting some of the key issues. This entry focuses on Indigenous librarianship within the United States and Canada, and is informed by Indigenous scholarship in Aotearoa/New Zealand and Australia with reference to other international initiatives in order to give a sense of the breadth and the diversity of the provision of library and information services by, for, and with Indigenous peoples. As an emergent scholarship, the parameters and scope of Indigenous librarianship are fluid and although it has a rich discourse there is as yet no codified definition of the field. This entry therefore describes some of the features and begins to map the landscape of Indigenous librarianship.
**Indigenous Librarianship**

**Methodology**

The reality of the practice of Indigenous librarianship is underreported and exists beyond the literature: it exists in the lives of those who work directly with Indigenous peoples.\(^{4}\) Indigenous library workers who often work outside of the mainstream and librarians in Indigenous cultural and collecting institutions that are outside of state or public systems are the “local heroes” who serve as a link between the past and present generations.\(^{9}\) This entry incorporates a biographical approach in order to recognize and celebrate the achievements of Indigenous librarians and library workers. This approach is informed by Indigenous research methodologies that strive to surface the contributions and legacies of Indigenous people, and aligns with Linda Tuhiwai Smith’s Indigenous projects of testimony, storytelling, sharing, and returning.\(^{10}\)

**Terminology**

The original inhabitants of North and South America, Australasia, Africa, and Asia are often identified as a type of collectivity that is seen in contradistinction to the Western or dominant society. Terminology that represents this collectivity includes words such as *Tribal, Native, Aboriginal,* and *Indigenous.* Original inhabitants within a specific country are culturally and linguistically diverse although they may also be classified as a single group within their countries. The terminology used by the state often reflects a classification established by the force of law within a country and imposes external concepts of identity that may or may not be accepted by an Indigenous individual or collective. This is a complex area with its own literatures and discourses where meanings are constructed in legal, social, cultural, and political contexts.\(^{11}\) In addition to specific names of nations, communities, cultural, and language groups, there are various generic terms used to denote Indigenous peoples.

In Canada the term Aboriginal is defined under Section 35 of the Constitution Act (1982) to include Indian, Métis, and Inuit peoples. For the purposes of this entry it is used more broadly to include all First Nations, status and non-status Indians, Métis, and Inuit people. First Nations is a term that arose in the 1970s to replace the word “Indian” which is sometimes considered offensive, and refers to a body of Aboriginal people with a shared national identity. First Nations is also used to replace the word “band,” a term defined by the Indian Act to mean a body of people defined as Indian by the government. A status Indian is a person who is registered as an Indian under the Indian Act; conversely a non-status Indian is a person not registered as an Indian under the Indian Act. Métis people are of mixed First Nations or Inuit and European ancestry who may also identify as a nation, often the Métis Nation within Western Canada.\(^{12}\)

Within the United States, the collective term Native American may include American Indian, Alaska Native, and Native Hawaiian. In Canada, the United States, Australia, and New Zealand, Indigenous people claim the right to define their own cultural identity and membership and may not accept the definitions of the state. Within international arenas, the term Indigenous peoples is pluralized to denote the great diversity among Indigenous groups at the same time as it serves as a collective term. Indigenous peoples are seen to be the inheritors and practitioners of unique living cultures and ways of relating to other people and to the environment who have retained social, cultural, economic, and political characteristics that are distinct from those of the dominant societies in which they live.\(^{13}\)

**INDIGENOUS PEOPLES AND LIBRARIES**

The United Nations (UN) estimates that there are 4000 to 5000 Indigenous cultures existing in the world, and over 370 million individuals belonging to these cultures, living in more than 70 countries.\(^{14}\) This enormous cultural and linguistic diversity among Indigenous peoples belies a shared common experience of historic and ongoing colonialism. Indigenous peoples globally continue to face the ongoing effects of the dispossession of their lands, languages, cultures, and knowledge. Many Indigenous people face economic marginalization, lack of access to social services and educational opportunities, and racial discrimination. Consequently, Indigenous people share concerns relating to the protection of their rights, lands, resources, and their cultural and intellectual property. As Lynette Russell, Director of Monash University's Centre for Australian Indigenous Studies observes, “The First peoples in Aotearoa/New Zealand, Canada, the United States of America along with many other Indigenous peoples face similar issues relating to access to, and control of, information about their cultures and communities.”\(^{15}\)

**United States**

According to the 2000 census, 4.1 million American Indians and Alaska Natives comprise 1.5% of the total population of the United States.\(^{16}\) Approximately one-third live on one of 300 reservations with the remainder living in urban and rural areas. The population is young in comparison with the general population. One-third of the population lives below the poverty line, experiencing lower high school graduation rates, and less presence in higher education.\(^{17}\) There are 175 Indigenous languages spoken in the United States however, 55 are spoken by fewer than 10 people; 70 are spoken only by
 Elders; and only 50 of them are spoken by two or more generations. As in other countries, Indigenous language loss is considered a key factor in cultural erosion, and Native language maintenance and revitalization are a high priority.

The relationship between Native Americans in the United States and librarianship is fundamentally different from that of other cultural groups because tribal nations have a formal relationship with the federal government. This relationship is set out in treaties and court decisions intended to assure tribal groups of certain benefits, such as, health, education, and general welfare. Although education is a treaty right of American Indians in the United States, and access to libraries and information is integral to the education process, library services to reservations were not available until the 1970s.

During the 1970s, fostered by a convergence of changes in federal legislation, court decisions, and an increased receptivity to American Indian self-determination efforts, tribal libraries slowly began to develop. The National Commission on Libraries and Information Science (NCLIS) hearings in 1974 examined library services to urban and on-reserve American Indians and identified the great need in these communities and an "abysmal" lack of formal policy. The White House Pre-Conference on Indian Library and Information Services On or Near Reservations (1978) brought together 103 tribes to lay the groundwork to improve library services for American Indians and shape U.S. Federal library and information policy. Native Americans actively promoted and advocated for tribal libraries, the spaces that foster and preserve cultural heritage and protect a tribe's heritage for future generations, which were a keystone in this national library service framework. Tribal libraries support oral traditions through preservation programs and the dissemination offered by print and new media. They also serve the educational, informational, and recreational information needs of Native Americans and provide vital access to government data that supports self-governance activities.

Nonetheless, the comprehensive NCLIS report Pathways to Excellence: A Report on Improving Library and Information Services to Native American Peoples (1992) documented inadequate library services for Native Americans characterized by discrimination and lack of culturally appropriate services for off-reserve populations, and geographic barriers to access on-reserve.

Ten challenges were identified for the development of tribal libraries: consistent funding at federal, state, local, and tribal government levels; training and technical support for Native American communities; relevant collection development; improved access; state and local partnerships; identification of model programs; the expansion of the tribal library program to include museum and archival services; support for literacy and job skills training; support for IT; and the establishment of federal responsibilities.

Currently, support of tribal libraries crosses multiple jurisdictional boundaries: tribal, local, county, state, regional, and federal. Each represents potential revenue streams to buttress tribal library sustainability and capacity building. At the federal level, the Institute for Museum and Library Services (IMLS) pursues a multidimensional strategy including basic noncompetitive support for local tribal libraries, enhanced support for innovative developments within tribal libraries, national leadership initiatives designed to promote collaborative efforts and develop best practices, and funding capacity building diversity scholarship program initiatives such as Knowledge River at the University of Arizona and Honoring Generations at the University of Texas, Austin. At the state level, some examples of tribal library initiatives are found in Arizona, New Mexico, Montana, and Oklahoma. The Arizona Gathering of Tribal Librarians is currently planning its seventh Gathering for the Spring of 2008, and a Tribal Library Consultant is employed within the Arizona State Library, Archives and Public Records. The New Mexico State Library's Tribal Libraries Program (TLP) includes the TLP Direct noncompetitive grant for tribal libraries and the Indigenous Nations Library Program (INLP) at the University of New Mexico. In Montana, the Tribal College Librarians Professional Development Institute has been held annually since 1990 at Montana State University in Bozeman.

The Tribal Archives, Libraries and Museums conferences held biannually since 2003 are excellent examples of cross-jurisdictional collaboration in support of the development of tribal libraries. Originating from an IMLS National Leadership Grant awarded in Arizona in 2003 and 2005, the concept was expanded through an IMLS Laura Bush Librarians for the twenty-first Century Grant to the Western Council of State Libraries for 2007–2009. The Oklahoma Department of Libraries hosted the 2007 National Tribal Archives, Libraries and Museums Conference. Four National Immersion Institutes followed in 2008, one each focusing on Archives, Caring for Native American Objects, Photographic Preservation, and Tribal Libraries. The final conference of this grant cycle will be hosted by the Oregon State Library and Tamástslikt Cultural Institute in Oregon in 2009.

The ability to create these platforms for collaboration and professional exchange are essential to the development, definition, and vitality of the emergent field of Indigenous librarianship. They provide the opportunity to discuss issues from Indigenous standpoints, meet other practitioners, and allow Indigenous librarians to center their practice within their ways of knowing (Fig. 1).

Canada

Canada's Aboriginal population is young and growing six times faster than the general population. It has increased
Fig. 1  Profile: Lotsee Patterson

Dr. Lotsee Patterson, an enrolled member of the Comanche Nation raised on her mother’s allotment in southwestern Oklahoma, is Professor Emeritus at the University of Oklahoma School of Library and Information Studies. Dr. Patterson is a founder and past president of the AILA. She is a well-known lobbyist for national legislation to fund and improve library services to United States tribes, and for helping to establish tribal libraries in the United States. Beginning in the early 1970s, Dr. Patterson wrote successful grant applications to hold training institutes for American Indian library aides, believing that training staff would pave the way for tribal libraries. Patterson carried out a series of groundbreaking tribal library demonstration projects in the 1970s, eventually publishing the seminal TRAILS (Training and Assistance for Indian Library Services) manual in 1984, a key resource for tribal librarians.

Dr. Patterson cochaired both the 1979 and 1991 Native American preconferences to the White House Conference on Library and Information Services, and has mentored hundreds of American Indian librarians and students throughout her career while persistently spotlighting the critical need to fund tribal libraries and commit resources to library services for American Indians. In 2005, Dr. Patterson was recognized as “one of the most outspoken advocates for equitable library services for American Indians” with an honorary AILA membership award for her outstanding and lasting contributions to the field of librarianship. [24, 27]

by 45% in the past decade and is now at 1 million. The increase may be attributed to a variety of factors, including tendency to self-identification, birth rate, and legislative changes in definitions. The Aboriginal population consists of approximately 60% First Nations people, 33% Métis people, and 4% Inuit who live primarily in the Arctic regions. Over half of the Aboriginal population lives in urban areas. By 2017 it is projected that the Aboriginal young adult population (aged 20–29) will comprise one-third of the young adults in the province of Saskatchewan; 24% in Manitoba; 40% in the Yukon Territory and 58% in the Northwest Territories. [28] In Canada there are 615 First Nations, 10 unique language families and over 60 different Aboriginal languages spoken in the country although, many Aboriginal languages in Canada are endangered or have been lost. The Indian residential school system which operated from the nineteenth century to the 1980s resulted in the dislocation of Aboriginal families, communities and cultures, and in the loss of Aboriginal languages. The ongoing intergenerational impacts of the residential school system continue to be felt today. [29] On June 11, 2008, the Prime Minister of Canada and the Federal party leaders issued an official apology to the Aboriginal people of Canada for the damage and suffering caused by the assimilationist policies of the Canadian government. [30] The courage and resilience of Aboriginal people and the strengths of Aboriginal cultures were acknowledged, and a Truth and Reconciliation commission established to foster reconciliation between Aboriginal people and all Canadians, and to rectify the public historic record of the past.

Public library services for Aboriginal people are uneven across the country. In some provinces, jurisdictional issues are cited as a rationale for the lack of free access to the public library system for Aboriginal people. As First Nations and Métis people are considered federal jurisdiction [31] and public libraries are often funded at the municipal level, the principle of universal access to public institutions does not extend in practice to Indigenous peoples. In British Columbia (B.C), there are no public libraries on reserve, and the libraries that do exist on reserve are generally small, underfunded band council collections, and band school libraries. [32] In Ontario, the provincial government contributes to the development of public libraries in First Nations communities. However in 2001–2002, only 52 of 141 First Nation libraries in Ontario received operating grants, and because the operating grants are based on population size many small communities are underfunded. [33] Among First Nations communities, libraries are not always a priority when there are pressing needs in the areas of rights and title claims, infrastructure, education, and health. A First Nations library worker explains: “We need all our money to fund our land claims. If we don’t have land, we don’t have community. If we don’t have community, we don’t need a library.” [34] The province of Saskatchewan is among the leaders in developing equitable, culturally relevant Aboriginal library and information services in Canada. The Saskatchewan Minister’s Advisory Committee on Library Service for Aboriginal people report, Information is for Everyone (2001), makes 46 recommendations for improved library and information services for Aboriginal people. It highlights universal access to library services for all Aboriginal people, including on-reserve and off-reserve; partnerships for equitable access; increased awareness, and public education regarding Aboriginal people. [31] A key recommendation, similar to repeated earlier ones in Ontario service reviews, is that First Nations retain control of library services on reserve, and responsibility for determining the kind of library services on reserve. The Library Services for Saskatchewan’s Aboriginal Peoples Committee is composed of Aboriginal and public sector representatives who meet six times a year to advise on the implementation of the recommendations.

Public libraries in urban centers tend not to differentiate between Aboriginal people and the general population. As a consequence urban Aboriginal peoples are often not well served. There are exceptions, such as the Albert Library branch of the Regina Public Library [35] and the Spadina branch of the Toronto Public Library that work
closely with the local urban Aboriginal communities. The Edmonton Public Library conducted a survey in order to improve library services and programs for the urban Aboriginal community in Edmonton. The final report, *Library Services to Aboriginal Peoples: Task Force Report* (2005), includes an environmental scan with recommendations. At the national level, a Library and Archives Canada national consultation on Aboriginal library services resulted in a report that included 10 focus areas for improvement in the areas of consultation and partnerships; funding and resources; jurisdiction; planning and administration; universal and equitable access; education and training; advocacy; promotion; authenticity of voice; and outreach and networking (Fig. 2).

### Australia

Aboriginal Australians and Torres Strait Islander people are two culturally distinct Indigenous peoples of Australia. The Torres Strait Islanders are the traditional inhabitants of the Torres Strait Islands which lie north of Cape York, Queensland; Aboriginal people are located primarily in mainland Australia, including Tasmania. In 2006, 2.5% of Australia's total population of over 21 million are identified as Indigenous. The Indigenous population in Australia is growing rapidly and is also young; 39% are under 15 years of age. While the largest proportion of Indigenous people live in urban areas (30%), a high proportion live in Outer Regional (23%), Remote (9%), and Very Remote (18%) areas when compared against national statistics.

Before European contact, Indigenous peoples in Australia comprised over 500 different language groups. Beginning in the late 1700s, British colonization violently suppressed Aboriginal cultures: colonial legislation regulated segregation, restricted movement, and forcibly removed children from their families. The Australian government's *Bringing Them Home* report (1997) documented the impact of over 150 years of these policies that dislocated families, impacted physical and mental health, resulted in losses of language, culture, and connection to traditional land. On February 13, 2008, a historic parliamentary vote adopted Prime Minister Kevin Rudd's apology on behalf of all Australians for the harm done to the Indigenous people of Australia.

A 1993 report revealed that Australian Indigenous library services relied on erratic grant funding and were usually initiated by community or educational organizations. A year later, an Indigenous Advisory Committee was established to assist with the development of equitable access and inclusive services. The Library and Information Service of Western Australia (LISWA) generated a number of Indigenous-focused service plans aimed at improvement, including *Public Libraries: Good Places for Aboriginal People* (1995) and *Services to Aboriginal and Torres Strait Island Peoples* (1997).

The State Library of Queensland, acknowledging that Indigenous Australians had been "denied, excluded, and/or discouraged access," implemented an Indigenous Library Services Strategy in 2002 focusing on the establishment of Indigenous Knowledge Centres (IKCs) in remote communities, improving public library services, raising the profile of Indigenous people in libraries particularly the State Library, and increasing employment and training opportunities. By 2008, the State Library of Queensland had established 17 IKCs in partnership with Indigenous communities who own and manage the IKCs. An IKC is a community space that offers traditional library services and can be located in community Keeping Places and small museums. In addition to the initial setup costs, the State Library of Queensland provides ongoing support to IKCs in the form of training and development support, and community training programs to help preserve and share local Indigenous Knowledge, orally and digitally, and access cultural material in collecting and cultural institutions throughout the world. The State Library of Queensland has established the first Indigenous Knowledge Centre in a State Library called kuril dhagun which welcomes Indigenous and non-Indigenous people to engage with traditional and contemporary expressions of Queensland Indigenous knowledge. The Library has been instrumental in the development of the *National Policy Framework for Aboriginal and Torres Strait Islander Library Services and Collections* as well it has developed its own policies and strategies on reconciliation, cultural protocols, language preservation and

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**Fig. 2.** Profile: Charles Angus Cook (Thawennersere) (1870–1958)

The tenacity and vision of Charles Angus Cook (Thawennersere or Da-ha-wen-nen-se-re), a Kanestake Mohawk, set a standard for the aspirations of Aboriginal library services in Canada. Da-ha-wen-nen-se-re (Charles Cook) worked for the Canadian Indian Affairs Records Branch from 1893 to 1926 as a clerk who classified documents relating to Indians in Canada, and as a translator who translated Iroquois dialects into English. Early in his career he envisioned and advocated for a National Indian Library. He also lobbied tirelessly for the development and proper organization of the Department of Indian Affairs’ collection of Indian materials and recommended supplementing the government collection with materials contributed by Aboriginal people in order to reflect Aboriginal perspectives and understandings. He recommended free access to the collections for departmental staff and for all status Indians. In later years, Da-ha-wen-nen-se compiled a Mohawk dictionary and published a Mohawk language newspaper, *Onkwewenne*, the first newspaper in Canada to be produced and published solely by an Aboriginal person.
management, public library services, and employment and training in the library and information sector.\textsuperscript{47}

In 2006, an evaluation of the Northern Territory's Libraries and Knowledge Centre (LKJC) model led by Dr. Martin Nakata, a Torres Strait Islander, and Director of Indigenous Academic Programs at Jumbunna Indigenous House of Learning, University of Technology Sydney, concluded that the model had the potential for extension across the Northern Territory.\textsuperscript{48} The model incorporates Indigenous knowledge as part of a community-centered information and knowledge base to support the goals of community-building through libraries, and the provision of sustainable public library services that are relevant to multilingual, clan-based, Indigenous communities. Indigenous knowledge centres are also being established in Africa, Latin America, and Asia to revitalize endangered cultures and languages, contribute to economic development, and center Indigenous planning and development (Fig. 3).\textsuperscript{49}

**Aotearoa/New Zealand**

Māori people are the *tangata whenua* ("indigenous people") of New Zealand. The Māori call their traditional lands Aotearoa, Land of the Long White Cloud. In Aotearoa/New Zealand, Māori people represent about 15% of the population and are expected to reach 21% by the year 2051. Like many Indigenous people, Māori are increasingly urbanized, and they experience social and economic challenges, including comparatively high unemployment, incarceration, and mortality rates, and lower outcomes in educational achievement, health, and income.\textsuperscript{52}

The colonization period in Aotearoa/New Zealand began during the mid-nineteenth century after the signing of the Treaty of Waitangi in 1840. Signed by over 500 chiefs, the Treaty of Waitangi guaranteed ongoing ownership of lands, fisheries, and other possessions to the Māori, and granted full British citizenship to the Māori. The orthography of the early missionaries was readily adopted by the Māori and resulted in a significant body of manuscript and printed materials written in the Māori language. In 1975 a permanent commission of enquiry, the Waitangi Tribunal, was established to address ongoing infringements on Treaty of Waitangi provisions and enable Māori people to contest breaches of promises and make claims. Evidence used in Treaty claims frequently relies on the documentary materials held in libraries and archives throughout Aotearoa/New Zealand. The Tribunal has been instructed to make its decisions based on both the English and the Māori text. Māori access to library and archive holdings is therefore central to the ongoing settlement of Māori claims and to the national reconciliation process. In addition, libraries and archives in New Zealand also play a central role in supporting Māori language revitalization efforts. This socio-legal background sets the stage for Indigenous librarianship in New Zealand and for understanding the development of the Ngā Tupokō Tukutuku/Māori subject headings and their role in the provision of access to Māori collections for and by Māori people.

In 1993 the Library and Information Association of New Zealand Aotearoa (LIANZA) initiated a two-phase national research project on biculturalism issues and services to Māori, *Te Ara Tika* (translated as "the right path"). The first phase undertook an analysis from the perspective of the library profession; the next phase surveyed Māori information needs and Māori opinion about libraries and library services. The findings are documented in *Te Ara Tika* Guiding Voices report (1997) which identified strong Māori interest in library and information services within six dominant themes that emerged as intellectual access and information literacy; relationships between youth literacy, libraries, and schools; Māori staffing; establishing libraries in Māori communities; and intellectual property issues. These findings echoed a 1960s report conducted by the New Zealand Library Association, and the replication of results highlights a persistent Māori interest in library-centered issues.\textsuperscript{53}

The library community's response to *Te Ara Tika* Guiding Voices report has included the National Library of New Zealand's *Te Kaupapa Mahi Tahi—A Plan for Partnership* (2001), a renewable five-year plan focused on the National Library's service to Māori. It also includes the Manukau Libraries' *Te Ao Marana* (2002), a Māori service strategy from one of the country's largest public libraries. In addition, a new National Library Act (2003) was passed that acknowledges Māori interests in library collections and services: it specifically references

![Fig. 3 Profile: Joe Gumbala](image-url)
Fig. 4 Profile: Chris Szekely

Chris Szekely served as a lead on the Te Ara Tika Guiding Voices national research project on library and information services for Māori, and has written widely in support of improved library services for Indigenous New Zealanders and on issues related to Indigenous librarianship. On March 19, 2007, Mr. Szekely became the first Māori Chief Librarian of the Alexander Turnbull Library, a division of the National Library of New Zealand and the country's leading heritage research library and storehouse of the nation's documentary collections. One of his first tasks is to provide leadership on a major expansion of the facility to be completed in 2011. Prior to this appointment, Chris Szekely served as City Librarian at Manukau City Council heading one of the largest and fastest growing public library service regions in New Zealand. During his tenure as City Librarian, he opened a number of new branches, including one designed with and for Pacific Islander youth, and established a bilingual catalogue and Web site for the library. He is a founding member of Te Rōpū Whakahaunui, the National Association of Māori library and information workers, and was instrumental in the formation of the International Indigenous Librarians' Forum (IILF).

Mātauranga Māori (Māori knowledge), and has established the Library and Information Advisory Commission Ngā Kaiwhakamārama i ngā Kohikohinga Kōrero (LIAC) as an advisory body on the role of library and information services in the social, cultural, and economic life, including Mātauranga Māori. The LIANZA includes knowledge of Mātauranga Māori and the Treaty of Waitangi as essential components of professional competence for the library and information sector (Fig. 4).

Indigenous Libraries and Their Intersections

From Māori perspectives the past and the present are seen as a continuum: the past is a taonga (knowledge/treasure) to understand the present, to learn and grow from. The past forms part of the Māori living traditions that connect Māori to their past, and to their identity. Traditional taonga knowledge comes in many forms: it may be carried in carving, woven into wall panels, as well as inscribed in early Māori writings, archival documents, and other forms of transmission. For millennia Indigenous peoples have passed on their unique legacies through the chain of oral tradition. It is transmitted through habits and customs as well as through those Elders who serve as the living libraries of their communities: the carriers of knowledge of traditional governance, science, technology, philosophy, values, healing, and history. This type of knowledge is often largely undocumented and Indigenous peoples are developing more permanent structures such as libraries, and utilizing new media technologies, to protect and preserve it. At the same time Indigenous nations require access to all of the information resources and technologies required for self-governance and activities related to education, social services, economic development, law, and environmental issues in the twenty-first century.

Indigenous understandings of knowledge continua are sometimes manifest in institutional convergences between libraries, archives, and museums. As a function of both worldview and resource constraints, Indigenous libraries may traverse the conventional institutional boundaries separating library–archive–museum and creatively converge these institutions for Indigenous purposes. The locations of knowledge centers may range from an ecotourism center to a school media center, or postsecondary academic library, to a literacy program, treaty office, health services unit, or urban friendship center. There is extensive variation in local, clientele, services, and governance and with the local and external institutions with which they intersect (Fig. 5).

KEY ISSUES IN INDIGENOUS LIRARIANSHIP

While the practice and the location varies, a focus of Indigenous librarianship is the provision of culturally relevant library and information collections and services for Indigenous people. Within Indigenous communities there are standard information requirements in addition to unique information needs that are related to the maintenance and revitalization of Indigenous cultures and languages; Indigenous self-governance; rights and title claims; stewardship of traditional territories and resources; preservation of traditional knowledge systems; and the protection of intellectual and cultural property. The web of service provision ideally begins with Indigenous-controlled libraries in Indigenous communities and extends to the networks of small, rural, urban, academic, legal, special libraries, archives, and other institutions. All of these sites offer rich ground for the development of practice, theory, scholarship, and methodology in Indigenous librarianship. Several overarching themes that recur in practice and in the literature have been selected as key issues for Indigenous librarianship under the umbrella concepts of library development, access, and intellectual property. The development of Indigenous-controlled libraries and other forms of memory institutions is fundamental for Indigenous cultural and intellectual sovereignty. Social justice demands that Indigenous people have equitable access to public institutions and their resources. Equitable access includes a range of considerations including resolution of jurisdictional barriers, the provision of culturally appropriate and meaningful collections and services, and development of accurate knowledge representation tools: these may be bilingual or multilingual depending on the locale and clientele. Public institutions have a responsibility to staff their services with a diverse staff that represents the clientele being served and to explore innovative measures to ensure diversity.
Gene Joseph, Wet’suwet’en Dakelh, has been involved in developing First Nations libraries in Canada for many years. She also manages First Nation litigation research for cultural and legal issues, and served as the librarian for the Gitxsan Wet’suwet’en in the precedent setting Delgamuukw case in the Supreme Court of Canada. Gene Joseph reflects on her experiences during this landmark trial.

"On December 11, 1997 the Supreme Court of Canada handed down its decision in the court case Delgamuukw vs. British Columbia, (1997) 3 S.C.R. 1010 which affirmed the inherent meaning of aboriginal title. It was also the first court to rule that oral history or oral evidence be placed on equal footing with that given to historical documents.

In 1984 two First Nations, the Wet’suwet’en and the Gitxsan, filed their statement of claim to 58,000 km² which was divided into 133 territories with traditional ownership accorded to 71 Houses of the Gitxsan and Wet’suwet’en people.

In 1982 I had graduated from the University of British Columbia School of Library and Archival Sciences and it was an honor to me that in 1984 I was recruited by the Gitxsan and Wet’suwet’en to work on a collection of oral history materials from the elders and chiefs. I returned to my home in Hagwilget, a Wet’suwet’en village near Hazelton. There, I worked on the oral evidence with senior Gitxsan and Wet’suwet’en researchers: oral evidence was thoroughly reviewed, transcribed, and translated by the chiefs and elders. In 1986 Mass Glaak (Don Ryan) again recruited me to return to Hazelton, this time to work on the historical documents that had been collected as evidence. I continued to work through the trial. The trial ran for 374 days starting May 11, 1987 and ending February 7, 1990. The trial had 9200 exhibits with thousands more documents previously listed in numerous document lists, and 26,000 pages of transcripts. The decision was handed down on March 8, 1991. This was followed by the B.C. court of Appeal. This decision came down on June 25, 1993 and was appealed by the Gitxsan and the Wet’suwet’en to the Supreme Court of Canada, which rendered its decision on December 11, 1997.

Delgamuukw drew upon the technical skills I had learned at the Union of B.C. Indian Chief’s Library, and the organizational, archival, and computing skills learned at Library school. The oral recordings needed to be preserved and treated as archival as they recorded people who were in ill health or quite elderly. Their knowledge was invaluable. The case started just as personal computers began to be introduced into office environments, which in turn required the development of new software programs, database structures, and the incorporation of continually developing and advancing hardware and software. The Delgamuukw Gladysway case was one of the first court rooms in Canada to use personal computers by the court and counsel.

Historical documents had been collected from various archives in Canada, England, and the United States. There were numerous scientists from various fields: archaeologists, anthropologists, linguists, historians, geographers, and genealogists gave evidence and presented documents. Therefore the language, classification, and headings covered many streams of knowledge, both Western and Indigenous. Litigation support as well drew upon court requirements, counsel’s needs, and court reporters which were in the throes of moving from the traditional hard copy to an electronic court room.

Most of all, the trial drew upon the knowledge of the traditional systems, history, and culture that I had learned from my family, and then from the elders and chiefs with whom I worked among the Gitxsan and Wet’suwet’en people. While I did not speak the language, I was constantly surrounded and worked with sound and video recordings, translators, and linguists who were for the first time having to spell personal, place, and spiritual names. We worked closely with the cartographer as he recorded these names onto the new maps of the territories, continually cross-checking with the chiefs, elders, and researchers. The map was named “The map that roared” by the court.

Prerequisites to the provision of equitable access include the basic infrastructure and skills to utilize library services and collections, such as Internet access, telecommunication, and multiple literacies. Literacy forms pathways composed of skills and knowledge that facilitate various levels of access to the resources offered by libraries and is therefore a fundamental issue for Indigenous librarianship. The protection of and protocols for use of Indigenous cultural and intellectual property (ICIP) guide the design of appropriate services, and collections and inform standards of professional ethics: virtual repatriation, an emergent area within the field may be included within this purview.

**Indigenous Libraries**

Against the odds Indigenous libraries endure and continue to grow. Although diverse in form, size, purpose, and location, Indigenous libraries share many common challenges: they often compete for funds with basic services, such as roads, utilities, and more urgent priorities on reserve and are staffed by nondegree personnel with little training.

Perennial funding challenges contribute to high staff turnover, inadequate facilities, and a lack of collections and technology. Indigenous communities in remote areas face transportation and communications difficulties. These barriers to the development of Indigenous libraries have remained much the same over time, however, the priorities are changing due to the ubiquity of information and communication technologies (ICTs) in a global networked world. ICTs present the added challenge of an ever-changing technical environment that requires the acquisition and maintenance of hardware and software, the skills sets to utilize them, and broadband access. Even if funds are available, Internet connectivity may be inadequate in remote locations, and distance may also discourage the recruitment and retention of qualified IT staff.

**Digital Divide**

ICTs have been defined as "a diverse set of technological tools and resources used to communicate, and to create, disseminate, store, and manage information." The term
digital divide is generally understood as the gap between ICT "haves" and "have-nots." It encompasses issues, such as infrastructure and access to ICTs, use and barriers to use, and the critical role of ICT skills and literacy in an information society. From Indigenous perspectives ICTs support the revitalization of culture and language, and they serve as knowledge and communication building blocks that enable the development of community infrastructure in a range of areas from education to health, from economic development to environmental protection. They enable access to the global web of information, and perhaps more importantly they provide the means to participate in local and distributed communities of interest. As authorial tools ICTs have the potential to create and distribute Indigenous perspectives in order to correct some of the ubiquitous stereotypes and misrepresentations, to shape attitudes, and to change the ways in which history is understood. National information policy in Canada and the United States aims to provide affordable access to the Internet and to the skills required to use it. However, in the National Telecommunications Information Administration (NTIA) in the United States reported that only 9% of Native Americans in rural areas have home Internet access and that access tends to be through schools or libraries. In Canada, the BC First Nations Technology Council research shows that in one-third of BC First Nations communities 75% of the homes are without Internet access, and in almost 20% of BC First Nations communities there are homes without basic telephone service. In Canada, the Community Access Program (CAP) is one of the primary federal connectivity programs that benefits Aboriginal communities and the Gates Foundation is making improvements to technology access, equipment, and support in both the United States and Canada. The digital divide, the ICT gap in access, services, and skills, however, continues to exist for Aboriginal people.

Profile: Jean Whitehorse

Jean Whitehorse, a Navajo member of the Towering House clan and Born for Bitter Water clan, is making a difference. As a training and outreach coordinator for the New Mexico State Library, Whitehorse conducts IT training at libraries and Navajo chapter houses in New Mexico. Exclaiming "get ready the world is going to change with or without you!" her advocacy has resulted in the hiring of more Native American trainers and in a new internship program for tribal college student ICT trainers working with the tribes. Whitehorse believes that as comfort with technology increases the tribal community members are empowered with new skills, and this in turn encourages the children, the future leaders, to explore the benefits of the virtual world. She draws an analogy between the artistry and expertise involved in weaving a Navajo rug and that of weaving technology education for the nations (Fig. 6).

This type of multidimensional model of ICT access underlines the many threads that must be woven together for effective use of technology, including political support at multiple levels, funding, perceived relevance to Indigenous interests, culturally based evaluation and training, social relationships and skills sets.

Universal Access

Librarians have long upheld the principle of universal access to public libraries because as the UNESCO Public Library Manifesto states, "The public library, the local gateway to knowledge, provides a basic condition for lifelong learning, independent decision-making and cultural development of the individual and social groups." However, universal access to the public library is not a reality for Indigenous people in North America although it is a cornerstone of the national educational and information infrastructure in the United States and Canada. For Indigenous people who do "technically" live inside a library service catchment area, there continue to be many visible and invisible barriers presented through library practices, collections, and services. Many public institutions are seeking to improve their services for Indigenous people, after all, Indigenous people are community members in urban centers as well as in rural communities. Indigenous students, teachers, and faculty members populate the schools and academic institutions, and are within the ever-expanding circles of the digital community.

Literacy

From Indigenous perspectives the notion of literacy is conceptualized as being multidimensional one that may extend from an ability to read the land to an ability to read
text. It includes the range of skills and knowledge required to read and interpret meaning, to allow deeper understandings, and ultimately to become the authors of new meaning. Indigenous approaches to literacy seek to honor and build bridges from existing knowledge and skills to strengthen Indigenous cultural identity, languages, and values. They are centered on local issues at the same time as they connect with an awareness of the global world. The legacies of cultural and language disruption left by colonial education systems and education designed for assimilation are integral to understandings of Aboriginal literacy and Aboriginal literacy education. Low text literacy levels are frequently a challenge in Indigenous communities. In Canada, the rate of illiteracy on-reserve is almost two times the rate of the off-reserve Aboriginal population and three times that of the general Canadian population. Within Indigenous contexts, it is important to acknowledge familial and social networks of authority and various types of literacy, in addition to English language text literacy. The relationships between ideas and knowledge, social practices, and responsibilities are considered to be important. English may be a second language for some learners, and for some learners Aboriginal English is the dialect used in the home, not mainstream English. Successful literacy strategies therefore incorporate programming by and for Aboriginal people that are designed for a specific cultural clientele to develop the range of literacy skills required to succeed in education, and to succeed in integrating Aboriginal approaches to education into twenty-first century Indigenous pedagogies (Fig. 7).

Indigenous Knowledge Organization

The dominant North American classification and subject heading systems, the Dewey Decimal Classification and the Library of Congress systems, are not adept at representing Indigenous peoples and topics. These types of knowledge organization systems are shaped by culture and they reflect world view through the selection of terminology, concepts, and the ways in which they show or do not show relationships. The literature documents that the mainstream systems tend to marginalize, omit, or misrepresent Indigenous topics. These types of inaccuracies can occur through historicization, lack of specificity, lack of relevance, lack of recognition of sovereign nations, and the omission of the historical realities of colonization. Cataloging practice for Indigenous topics must recognize the names, relationships, places, histories, and concepts used by Indigenous peoples. If Indigenous perspectives are not incorporated into knowledge organization tools, it creates another barrier to access for Indigenous peoples at the same time as perpetuating inaccurate and culturally inappropriate representation for the general public. From Indigenous perspectives, intellectual access to public collections in libraries, archives, and museums is important for educational and informational purposes, and also for claims research, genealogy, and the revitalization of traditions, languages, and histories. The dominant classification and subject heading systems are now used on a global scale, and while this enables unprecedented sharing of knowledge, it also has unprecedented power to marginalize Indigenous knowledge domains, and to establish the cultural perspectives of mainstream North America as a global norm. Ambitious national Indigenous thesaurus projects have been undertaken in both Australia and New Zealand to provide more balanced representation and access: the Māori subject headings provide access to the Māori body of knowledge held in public institutions for Māori people. The Australian Aboriginal and Torres Strait Islander Thesaurus aims to improve access to Aboriginal and Torres Strait Islander materials: “It is important that the Indigenous voices of Australia are heard and felt through proper representation in catalogues.” International bodies, such as, the UN and the International Federation of Library Associations and Institutions (IFLA), assert the importance of preserving Indigenous knowledge and protecting the individual and collective rights of Indigenous people.

Fig. 7 Profile: Lorie Roy

Lorie Roy is Anishinabe, an enrolled member of the Minnesota Chippewa Tribe, White Earth Reservation, and a Professor at the University of Texas at Austin School of Information since 1987. Dr. Roy has devoted her career to improving literacy and instruction services for Native youth, advocating for library services for and by Native communities, and supporting the education of American Indian librarians. Guided by Indigenous protocols and Anishinabe teachings in her teaching and writing, Dr. Roy is a respected and visible advocate for Indigenous perspectives on national literacy and library issues in the United States, and has been an active participant in international Indigenous librarianship gatherings, serving on committees that organized the first and second IILF in 1999 and 2001. In 2007, Dr. Roy became the first American Indian president of the American Library Association, a role she filled with the same spirit and vision that she brought to her presidency of the AILA in 1997–1998. In addition to her national and international leadership, she has served as the director of the Native American youth reading club program, “If I Can Read, I Can Do Anything” since its founding in 1999; established the “Honoring Generations” scholarship program for tribal librarians at University of Texas at Austin; assisted tribal schools with developing culturally responsive curriculum; created online resources for tribal college students; and inspired successive generations of American Indian librarians and students.
Intellectual and Cultural Property (ICIP)

The concept of ICIP rights refers to past, present, and future tangible and intangible expressions of heritage. These expressions exist within a body of cultural practices, knowledge systems, and resources that serve to define cultural identity. The results of a global study of Indigenous heritage led by Professor Erica-Irene Daes, Chairperson of the UN Working Group on Indigenous Populations, is widely cited as a standard and it shaped The Declaration on the Rights of Indigenous Peoples which was adopted by the UN General Assembly on September 13, 2007. One of the most comprehensive statements on the individual and collective rights of Indigenous people, the Declaration states:

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... taken without their free and informed consent or in violation of their laws, traditions and customs. When knowledge is removed from communities and the systems are disrupted, there is a community loss of control over ways they are represented and used. Some Indigenous legal concepts, such as, the notion of collective rights, do not easily fit into existing legal frameworks. Public institutions, such as libraries, archives and museums that hold Indigenous collections face a range of ICIP issues, such as, the retrospective identification of heritage materials; identification of the community of origin; the determination of copyright and ownership; ascertaining restrictions on access. Because existing copyright law and intellectual property law do not wholly protect ICIP, protocols have been developed as guidelines for institutions and organizations to use in their interactions with Indigenous people.

Indigenous Protocols

Protocols are seen as a bridge between Indigenous customary law and existing legal instruments. Protocols guide practice, and are localized in order to reflect the approaches of specific communities and the contexts of each institution’s mission and collections. The Aboriginal and Torres Strait Islander Library and Information Resource Network (ATSILIRN) Protocols are considered to be a leading guide for libraries. They serve as a compass for discussion, policy, and practice related to the care of Indigenous materials and to the development of relationships between Indigenous communities and individuals, and institutions. First published in 1995, the protocols were revised in 2005, and are considered to be living documents that are continuously updated. Some of the primary concerns regarding information issues from Indigenous perspectives are governance and policy, education and training, and increased Indigenous employment and staffing. In addition Indigenous peoples have concerns regarding community ownership and rights management, guidelines for access to sensitive or sacred knowledge, and ownership of oral traditions and songs.

Virtual Repatriation

Indigenous communities have had their knowledge systems disrupted in many ways. One significant outcome is that collecting institutions, such as museums, libraries, and archives throughout the world hold large collections of materials collected from or of significance to Indigenous people. Virtual repatriation is the process by which digital copies of objects, recordings, images, and documents are returned to the originating Indigenous community. In some cases virtual repatriation partnerships exist between Indigenous groups and collecting institutions, such as, the Smithsonian National Museum of the American Indian (NMAI) Spiral of Knowledge project. In other cases, Indigenous communities repatriate digital copies from collecting institutions or churches, or from individual collectors such as anthropologists, missionaries, and others. The returned digital materials gradually amass to form local Indigenous knowledge bases which in themselves may present significant IT issues, and ethical and knowledge organization challenges for the community.

Frequently multidisciplinary in scope with various types of content and different file formats, these knowledge bases use software and hardware that are vulnerable to change. Systematic planning for data migration, attention to standards compliance, and consideration of sustainability, interoperability, and portability issues are therefore required at the community level. Intellectual property and copyright guidelines, and digital rights management are increasingly important in these types of environment where the boundaries of collecting institutions are coalescing and technologies are converging. Collecting institutions meet their own ownership and access requirements in order to repatriate materials to communities, and Indigenous communities then face ongoing intellectual property issues related to both the returned materials and to contemporary materials. Communities may face a range of ICIP considerations, including different kinds rights for different types of knowledge and material formats; considerations for individual viewing, public viewing, and reproduction of materials by Indigenous people or external groups; and considerations regarding community members adding their own annotations to shared databases. The rights management systems utilized must satisfy Indigenous customary approaches, as well as national laws and institutional regulations. Dr. Martin Nakata suggests that coordinated approaches at the community level, the state level, or possibly national level may be beneficial as the number of knowledge bases and amount of
content can only be expected to increase over time both within individual communities and among communities. The complexities of these virtual repatriation processes are beginning to constitute a specialist area of practice. [84]

RESEARCH IN INDIGENOUS LIBRARIESHIP

Indigenous scholars are asking new questions of research and creating an emergent scholarship that speaks to Indigenous interests in reclaiming languages, histories and knowledge, and creating new solutions to address the negative impacts of colonialism. [85] These processes require (re)conceptualizing research as a transformative practice: capable of transforming the world and capable of transforming itself. Indigenous research methodology offers expanded systems of knowledge and ways of knowing that hold potential for sustainable research practices with global applicability in the twenty-first century.

Practitioners of Indigenous librarianship are positioned to take up the new methodologies of Indigenous theorists to inform research practice: there is a need for empirical, theoretical, evaluation, and policy research in Indigenous librarianship. In 1992 Cheryl Metoyer-Duran observed a lack of baseline data needed to conduct research in order to plan, develop, implement, or evaluate services in tribal communities. "At present, there is no comprehensive study which considers the definition of tribal libraries, their location, description of resources and services, staffing or clientele." [86] This still holds true in 2008 and continues to impede the further development of planning, preservation, and the dissemination and evaluation of services and collections.

The key issues for Indigenous librarianship highlighted in this entry suggest a range of areas for future research. Areas of applied research could include, best practices in Indigenous library development, Indigenous approaches to digitization, local and national information policy, literacy education, cultural and intellectual property rights, knowledge organization and representation, professional ethics and professional competencies. There is a need for further development of social justice, critical and Indigenous theoretical frameworks within library and information science. Linda Tuhiwai Smith's work on decolonizing methodologies could be used to provide a map of the terrain of research relationships: some research will be undertaken only by Indigenous researchers in Indigenous communities, other types of research will be controlled by Indigenous people with outside partners, and some will constitute a whole range of collaborative research partnerships with Indigenous people and others. [87]

A fundamental issue for research and for practice is the education of Indigenous librarians and education for Indigenous librarianship.

EDUCATION FOR INDIGENOUS LIBRARIANSHIP

Kelly Webster, past president of the American Indian Library Association (AILA) and a member of the Oneida Tribe of Indians of Wisconsin, recalls her experience in library school.

I went to library school in the mid-1990's, and like most other students I did not hear a word about library services to American Indians in my classes, meet another Native person in the program, or encounter anything in my assigned readings on the topic. [88]

Employment and education of Indigenous people across the library and information sector is repeatedly cited as a high priority in the United States, Canada, Aotearoa/New Zealand, and Australia. However, there has been limited success at recruitment and relevant curriculum development. The Association for Library and Information Science Education (ALISE) statistics on ALA accredited programs in the United States and Canada (2004) show full-time American Indian LIS faculty represented six positions (0.8%) of the faculty in 51 schools. [89] In 2002-2003, only 26 American Indian graduates were awarded LIS degrees out of a total of 7284 graduates: there were no American Indian doctoral graduates. [90] Part of the recruitment challenge hinges on the development of culturally relevant and responsive curriculum. The Knowledge River program at the School of Information Resources and Library Science (SIRLS), University of Arizona; the University of New Mexico, INLP; and Honoring Generations at the University of Texas at Austin Information School are promising initiatives in education and recruitment of Indigenous people. [91-93] The LIANZA statement of core competencies includes awareness of Indigenous knowledge paradigms and describes it in sufficient detail to guide to curriculum development by education providers. [94]

There is a need to educate tribal librarians who can plan and implement infrastructure for twenty-first century community library and information services, and professionals who can design and manage Indigenous memory institutions, facilitate repatriation efforts, and navigate the complex relationships required to build alliances. At the same time, the broader profession and collecting institutions require education to address widespread issues of ignorance and misunderstandings that are a legacy of past educational failures. An example of staff professional development is modeled by the University of Queensland where Indigenous and non-Indigenous library staff have partnered on developing a staff education program about Indigenous issues and histories. This occurred within an organizational climate that has a Senate-approved mandate to improve Indigenous education by challenging pre-conceived ideas of knowledge creation, dissemination, and recognition. [95]
PROFESSIONAL ASSOCIATIONS

From the seminal work of the National Indian Education Association with the American Library Association that produced the Goals for Indian Library and Information Service (1973) to the formation of the International Indigenous Librarians’ Forum (IILF) in 1999, the initiatives of Indigenous peoples’ associations guide the field. The following are key groups at national and international levels.

The IILF was formed in 1999 for Indigenous library, archives and information workers to share experiences and to discuss common issues and concerns. The IILF meets every 2 years and publishes conference proceedings on an irregular basis. The first forum was convened by the Māori in Auckland Aotearoa/New Zealand in November 1999. Subsequent forums have been hosted by local Indigenous groups in Jokkmokk, Sweden in 2001; Santa Fe, New Mexico in 2003; Regina, Saskatchewan in 2005; Brisbane Australia 2007; Otaki in Aotearoa/New Zealand in 2009.

The AILA, founded in 1979 as a result of the 1978 White House Pre-Conference, has a mandate to improve library services to American Indians and Alaska Natives in school, public, and research libraries, both on- and off-reservation, and to disseminate information about American Indian and Alaska Native library issues. AILA holds meetings twice a year in conjunction with the American Library Association, runs an e-mail list that networks American Indian librarians and librarians serving American Indian communities, publishes a quarterly newsletter, and has formed a classification and subject access committee that plays a leadership role in shaping culturally appropriate subject representation.

The Aboriginal and Torres Strait Islander Library and Information Resource Network (ATSILIRN) was established in 1993 to provide an information network and support for Aboriginal and Torres Strait Islander peoples working in libraries. The organization also includes members and institutions whose work addresses the information needs of Australian Indigenous peoples. ATSILIRN holds annual conferences and has participated in the development of protocols for libraries and archives serving Aboriginal and Torres Strait Islanders and the compilation of the Aboriginal and Torres Strait Islander Thesaurus. In 1992, Māori library workers established a professional association, Te Rōpū Whakahau (TRW, the Māori Library and Information Workers’ Association). Its goals are to provide cultural and professional support to Māori working in libraries, and to create a forum for Māori voices to inform policies and practices relating to the care of Māori material in libraries and archives. The TRW publishes a regular newsletter, makes policy submissions, participates in research projects, organizes hui (gatherings/conferences), and produces publications related to Māori library issues.

In addition, there are numerous professional associations at the local, state/provincial, and national levels within the United States, Canada, Australia, and Aotearoa/New Zealand that are involved with the development of Indigenous library and information services, and educating the general population about Indigenous issues, histories, and diverse approaches to knowledge and ways of knowing. At the international level, a proposal to form a Special Interest Group (SIG) on Indigenous knowledge was submitted to the International Federation of Libraries and Institutions Association (IFLA) at its annual conference in Quebec City (2008).

CONCLUSION

In the United States, Canada, Australia, and Aotearoa/New Zealand Indigenous librarianship is located within policy environments of Indigenous self-governance and national reconciliation. Two clear implications for librarianship are: 1) Indigenous information demands will continue to grow exponentially due to expanding Indigenous self-governance activities and the exigencies of demographics and 2) Indigenous library and information services can only succeed under the direction of Indigenous nations, or in ethical partnerships between Indigenous and non-Indigenous partners. The development of Indigenous libraries and information services is key for cultural revitalization and maintenance, and for the economic and educational interests of Indigenous communities and individuals. At the same time rapidly growing young Indigenous populations can be expected to increase demands for youth programs, education, and bridging programs from public institutions. Equitable access to public institutions and infrastructure are necessary to avoid creating systemic two-tiered systems that will further marginalize an increasingly large proportion of national populations.

The scholarship of Indigenous librarianship has important contributions to make to library and information science as a discipline that speaks to real-world issues in local and global contexts. It has the potential to mobilize Indigenous knowledge to shape the theory and practice of the broader profession, including curriculum development and research in library and information science faculties. As Indigenous librarianship serves Indigenous interests, it is also serves the education of all learners who are citizens of countries where Indigenous peoples are the First Peoples.

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