

University of Victoria Libraries

# Digital Ethics and Reconciliation

Digital Ethics Report

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## Glossary

Term	Definition
Aboriginal	The term <i>aboriginal</i> is embedded in many official Canadian documents. It is used as an adjective. It encompasses First Nations, Inuit and Métis Peoples. It is still appropriate to use, however there is a move towards the term “Indigenous” Peoples instead, which needs to be respected (Younging 2018, 62).
Decolonizing Methodologies	“Decolonization, however, does not mean and has not meant a total rejection of all theory or research or Western knowledge. Rather, it is about centring our concerns and world views and then coming to know and understand theory and research from our own perspectives and for our own purposes” (Smith 2012, 41).
First Nations	First Nations refers to a segment of Indigenous Peoples in Canada. It is Canada-specific. It is meant in the context of First Nations, Metis people and Inuit. First Nations person is a person who comes from a First Nation. You can also say, “She is First Nation” (Younging 2018, 63-64). It can be used as an adjective or a noun.

Indigenous	<i>Indigenous</i> is a term that internationally refers to the First Peoples. In Canada, Indigenous Peoples are First Nation, Inuit or Métis. It is preferable to specify the identity; therefore, <i>Indigenous</i> should be used when identity is not at issue (Younging 2018, 65). Do not say ‘Indigenous Peoples of Canada’, ‘Canada’s Indigenous Peoples’, etc. This hints at Canadian ownership and does not reflect an equal nation-to-nation relationship (Younging 2018, 91).
Indigenous Knowledge	Indigenous Knowledge, often referred to as IK, is “[...] ‘knowledge acquired over generations by communities as they interact with their environment’” (Chisa and Hoskins, 59). “[...] <i>Indigenous knowledges</i> [...] acknowledges both the shared commonalities and the diversity of many tribal ways of knowing” (Kovach 2009, 20).
Indigenous Title	“This term refers to the Indigenous Right to collective ownership and jurisdiction over land and resources” (Younging 2018, 66).
Informed Consent	Informed consent means that the people giving their consent are informed about the potential benefits, the potential risks, the potential inconveniences, how confidentiality and anonymity will be handled and their right to withdraw their consent at any time. Informed consent means that the people involved also know about what will happen to the information they provide, if it will be made public, and so on so that they can make an informed decision about what they will share, if they do (Thom 2006, 7). Informed consent means that the person arrived at that decision without being coerced or intimidated into it in any way (UVic, Policy of IP).
Intangible Cultural Heritage	“[...] the term used in this paper to describe the traditional, [Indigenous] knowledge held within aboriginal communities as their intellectual property” (Thom 2006, 1). “This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity” (Gardiner & Thorpe 2013, 104).
Inuit	“Inuit is the term for the Indigenous People who traditionally inhabit the Arctic regions of what is now Canada, Greenland, and Siberia. Inuit can be an adjective; [...] Inuit is also a collective noun.” (Younging 2018, 66). Therefore, do not say <i>the Inuit are...</i> but rather, <i>Inuit are...</i>
Knowledge Repatriation	It is returning Intangible Cultural Heritage to its proper owner, the Indigenous community. This includes recordings of oral traditions, or

	performing arts, etc. The institution may keep a copy of the Indigenous Knowledge / Intangible Cultural Heritage (UNESCO).
Métis	Métis can refer to Indigenous people with mixed heritage, descendants of the Red River Metis, and half-French Indigenous people. It is a complex word with a complex history (Younging 2018, 67).
Protocols	“Protocols are ethical principles which guide behaviour in a particular situation” (Oxfam Australia 2015, 2).
Repatriation	“The term ‘repatriation’, has come to be used for the return of cultural objects, and sometimes human remains, to the nations, communities or peoples from which they were obtained whether legally or not. Repatriation of information and knowledge has great cultural importance but seldom involves the delivery of actual artefacts. It concerns the delivery in appropriate formats of copies of images, recordings, notes, observations and other records of the culture of a people” (Gardiner et al. 2010, 7).

## Recommendations

### Collaborative Research & the Library

1. Following the goal to “Establish and promote culturally appropriate and inclusive definitions, guiding principles and protocols for research with Indigenous participants, in Indigenous communities or on Indigenous lands to ensure respectful and appropriate conduct of research,” (UVic Indigenous Plan, 26), the University Libraries can make resources about Indigenous methodologies, local cultures and protocols available to researchers through LibGuides.
2. Following the goal to “Establish and promote culturally appropriate and inclusive definitions, guiding principles and protocols for research with Indigenous participants, in Indigenous communities or on Indigenous lands to ensure respectful and appropriate conduct of research,” (UVic Indigenous Plan, 26), the University Libraries can provide examples of research protocols and strategies written by Indigenous communities.
3. Recommend that the University Libraries familiarize themselves with the guiding principles found in the literature concerning research pertaining to Indigenous communities in order to support the decolonizing of research agreements.
4. Following the OCAP® Principles of Ownership, Control, Access and Possession, the University Libraries can promote OCAP® by supplying researchers with templates and copies of research agreements that respect the Principles of OCAP® regarding research data, and by completing the Fundamentals of OCAP® certificate.
5. Following Article 31 (UNDRIP) that Indigenous Peoples “[...] have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions,” the University Libraries can ensure proper protection of and discuss concerns regarding the intellectual property of the Indigenous community involved in the research. To ensure that collaboration in decision-making, data

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collection and any other part of the research process is sought, the researchers and the Indigenous community will negotiate a research protocol and agreements together.

#### **Data Management & the Data Archive**

6. Following the OCAP® Principles of Ownership, Control, Access and Possession, the University Libraries should consider the establishment, in collaboration with Indigenous partners, of a culturally appropriate and safe database or repository for the research data obtained from Indigenous communities.
7. Following the OCAP® Principle of Access, the research data extracted during the research project will be anonymized at the individual level and shared with the individual it represents. If the information belongs to the community, it will be shared with the community in whichever format was agreed upon in the research agreement.

#### **Campus Initiatives & Governance**

8. Recommend that the University Libraries advocate for an Indigenous member on the Research Committees and Ethics Boards as it is difficult for an Ethics Board or Research Committee to be able to decide if the community's protocol is being respected otherwise.
9. Recommend that the University Libraries support the scholarly publishing that results from collaborative research with Indigenous communities and that followed Indigenous research methodologies. This means supporting scholarly work in multimedia formats.
10. Recommend that the University Libraries support community participation and capacity building in research projects by offering workshops that train community members in research methods, data collection, and so on. The University Libraries should be prepared to teach these workshops in the community themselves.
11. Following the goal to "[...] develop additional governing or advisory bodies that ensure representation of Indigenous students, local community members and Elders," (UVic Indigenous Plan, 29), the University Libraries can facilitate the researcher's engagement with the community by providing a guide to Indigenous community liaisons and cultural liaison. It can also facilitate engagement by having a relationship with the First Peoples House, the Indigenous Advisory Circle, and other Indigenous organizations on and off campus.
12. Following the goal to "Enhance [...] the role of Elders-in-Residence to build greater capacity for culturally appropriate teaching and learning" (UVic Indigenous Plan, 14), the University Libraries can advocate for an Elders Advisory Council, Elders-in-Residence in the library and for other ways to incorporate Elders in the library. Following the goal to "Develop a protocol for working with Elders and Knowledge Keepers" (UVic Indigenous Plan, 29), the University Libraries can co-write a guide to Elder Protocols and make it available to researchers seeking guidance. If a researcher seeks help from a librarian for an issue that may be better resolved by an Elder or an Indigenous Knowledge Keeper, the library staff should recommend seeking their guidance instead. Alternatively, a community advisor council may be considered if the community's Elders are oversubscribed.

#### **Decolonizing the University Libraries**

13. Following the goal to "Provide professional development opportunities and recognition to non-Indigenous staff to foster understanding of Indigenous history and culture" (UVic Indigenous Plan, 17), library staff should familiarize themselves with the cultural protocols and the history

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of the Indigenous communities who are represented in the archival records. They should be familiar with the colonial history of the University as an institution and the historically colonial role it has played, and recognize the power imbalance.

14. Following TRC's Call to Action #45 stating that we should "Renew or establish [...] relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future," the University Libraries will establish a relationship with the Indigenous communities it serves. Since the University Libraries may not have a previous, longstanding relationship with the Indigenous communities its holdings represents, it is beneficial to draft a formal agreement such as a MOU or an Access Agreement, or participate in a Ceremony.
15. Following TRC's Call to Action #48 stating that "Engaging in ongoing dialogue and actions to support the United Nations Declaration on the Rights of Indigenous Peoples," is necessary for reconciliation, the University Libraries should publish a policy statement on its website regarding its services to Indigenous Peoples and its commitment to UNDRIP.
16. Recommend that the University Libraries establish a relationship with the Indigenous communities represented in the archival records. In order to establish this relationship and demonstrate good faith, the University Libraries can employ an Indigenous Liaison Librarian and establish an Indigenous Matters Committee.
17. Recommend that the University Libraries familiarize themselves with the guiding principles found in the literature for community engagement, as this is the first step towards decolonizing their services.
18. Recommend that University Libraries familiarize themselves with the guiding principles found in the literature pertaining to the culturally appropriate management of Indigenous belongings.
19. Recommend that the archives keep following the *Protocols for Native American Materials* endorsed by the Society of American Archivists and the *ATSILIRN Protocols* until the Steering Committee on Canada's Archives releases their protocol for Indigenous records.

### **The Digital Archive**

20. Concerning the archival records that the University Libraries already possesses that hold Indigenous content, it will become aware of which community is represented and then, start their outreach. Outreach is necessary to start a discussion on how to proceed with these records and will hopefully result in an ongoing relationship with the community, on a Nation-to-Nation basis.
21. Following TRC's Call to Action #14 stating, "The Preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal People and communities," the University Libraries can encourage, promote and provide resources for community participation in writing descriptions and providing context for their belongings in the archival collections.
22. Following Article 11 (UNDRIP) stating that "1. 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 archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature. 2. States shall provide redress through effective mechanisms, which may include



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restitution, developed in conjunction with Indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs,” the University Libraries will collaborate with the Indigenous community from the inception for online exhibits and digital collection projects.

23. Following Article 32 (UNDRIP) stating that “States shall consult and cooperate in good faith with the Indigenous Peoples concerned through their own representative institutions in order to obtain free and informed consent prior to the approval of any object affecting their lands or territories and other resources [...],” the University Libraries will provide online access to a collection with Indigenous content only with the informed consent of the community. Consent will be reassessed continuously. Attempts will be made to provide access according to the cultural protocols that inform the Indigenous Knowledge or cultural heritage found in the collection, in consultation with the community.

### **Decolonizing Descriptions & Metadata**

24. Recommend that the University Libraries update descriptions, subject headings and metadata schema to reflect Indigenous stakeholders. For the community to be able to access the collection, the metadata and the subject headings need to be in a language they are using. The terminology should be changed to reflect how the community would conduct a search. The collection needs to be visible and accessible in plain or traditional language.
25. Recommend that the University Libraries use a content management system or a platform that supports cultural protocols, annotations, Traditional Knowledge Labels or other ways that indigenous communities can provide context about the archival record. This digital platform needs to be accessible to the community that is represented in the collection and follow a participatory archives approach.
26. Recommend that every repatriation or digitization project of collections with Indigenous content, done in collaboration with Indigenous communities, results in a guiding principle, a policy or a guideline that can inform future archival practices, but with the flexibility of adapting to different communities.

### **Introduction**

This report aims to offer support for researchers as well as library staff that are looking to decolonize their services in regards to collaborative research with Indigenous communities and the resulting research objects, as well as previously acquired Indigenous archival material. Research and cultural protocols support the researcher and the Indigenous community’s relationship. Research agreements make this relationship formal. These research agreements in turn dictate what to expect from the University Libraries when it comes to managing the research data resulting from the research project. The products of the research and other Indigenous materials acquired by the University Libraries have to be managed according to Indigenous cultural protocols if they are to be managed ethically. This includes digitization projects, repatriation initiatives and decolonizing accompanying descriptions and metadata. As the University Libraries apply the guiding principles from research protocols created by Indigenous communities as a model for the ethical handling of Indigenous belongings and engage with Indigenous communities directly, they can increase their support for

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researchers as well as move towards reconciliation. I begin this report by exploring the relationship between Indigenous communities and researchers as I posit that the protocols that influence these relationships can also guide the eventual collaboration between Indigenous communities and institutional repositories such as the University of Victoria Libraries as they move towards the ethical management of Indigenous research data and Indigenous archival material. The recommendations made in this report are accompanied by case studies in order to highlight best practices with a focus on research data and archival holdings.

The recommendations that I make throughout this report are informed by the United Nations' *Declaration on the Rights of Indigenous Peoples* (UNDRIP), the Truth and Reconciliation Commission's (TRC) *Calls to Action*, and the University of Victoria's *Indigenous Plan*. It is assumed that the relationship between the institution and the Indigenous community is on a Nation-to-Nation basis, with the institution representing the nation rooted in colonialism. The recommendations are also informed by the Canadian Federation of Library Associations (CFLA) Indigenous Matters Committee's response to the TRC's *Calls to Action*. This committee has a mandate to work with Indigenous Peoples to address issues, promote initiatives and to promote collaboration. It has compiled a list of recommendations for the members of the CFLA after its implementation in June 2018 (CFLA 2018, Communiqué). The CFLA recommends decolonizing access and classification, providing cross-cultural training for library staff, extending programming to the Indigenous communities it serves, and implementing protocols that protect Indigenous Knowledge (CFLA, Indigenous Matters Committee).

The University Libraries currently hold Indigenous materials in their collections, both created by Indigenous Peoples and about Indigenous Peoples. This report will talk about the ethics regarding digitization and providing online access to Indigenous materials. The guidelines for digitization of Indigenous materials and for providing online access need to address the importance of collaboration with the Indigenous communities represented. Formalizing the partnership between both parties involved will ensure collaboration in decision-making and mutual satisfaction. It is critical to bring in Indigenous perspectives and knowledge in order to contextualize the holdings, to interpret them, to group them in a way that is culturally appropriate and to acquire Indigenous voices in the archives. The archives need to provide a space, physical or digital, as well as the resources needed for Indigenous communities and researchers to contextualize, to interpret and to use these holdings. This space often takes the shape of a participatory archive.

Following a letter from an Indigenous leader, Maclean's has decided to include an assessment of the commitments to Indigenous Peoples when ranking Canadian universities (Maclean's-a, Oct. 11 2018). The question was sent in the student survey and asked the students to rank the universities' commitments "to make Indigenous histories, cultures and languages visible on campus" (Maclean's-a, Oct. 11 2018). The University of Victoria sits in second place on the list of Comprehensive Universities 2019 (Maclean's-b, Oct.11 2018). It sits in fourth place for student satisfaction. However, it sits in first place for "Promoting Indigenous Visibility" (Maclean's-c, Oct.11 2018). What this survey tells us is how well placed the University of Victoria is to lead the way in reconciliation by academic institutions.

In order to start the decolonization process, we have to recognize the impact of colonialism on Indigenous cultures. The University is a colonial institution and by extension, so are academic libraries. The relationship between the researcher and the Indigenous community is changing as the research process is decolonizing. The first step, for researchers and the institution alike, is to recognize

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colonialism in research, in institutions, in the library and in the archives. If the research process is colonial, and the research objects are managed in a colonial institution, it follows that the next researcher using these archival records will perpetuate a colonial view. The University Libraries can use research protocols as a model and a guide for decolonizing their services. The goal is to maintain a relationship between the institution and the Indigenous community built on trust and respect, and to ensure that the next generation of researchers will be able to use records that are contextualized with an Indigenous voice. This means managing Indigenous belongings ethically and being accountable “to the ‘people whose belongings have become [our] collections’” (Cowan & Rault 2018, 122).

## **Collaborative Research & the Library**

Indigenous methodologies call on the researchers to ask themselves “who is benefitting from this research?” The arrangements made between researchers and Indigenous communities that spell out the conditions of a collaborative research project are an avenue into learning what the Indigenous community wants when it comes to ownership, authorship, access, possession and intellectual property. Agreements, research strategies, protocols, ethics, standards, guidelines and principles created by Indigenous organizations and centres, clearly state what to expect from the researcher in all aspects of the research process, including the long-term storage of research data. These resources are not only valuable to the researcher but to the institutions that support the researcher in their endeavour. Following the goal to “Establish and promote culturally appropriate and inclusive definitions, guiding principles and protocols for research with Indigenous participants, in Indigenous communities or on Indigenous lands to ensure respectful and appropriate conduct of research,” (UVic Indigenous Plan, 26), the University Libraries can make resources about Indigenous methodologies, local Indigenous cultures and local Indigenous protocols available to researchers through library guides and collection management.

There is a strained relationship between Indigenous communities and researchers because of misinterpretations of Indigenous Knowledge, mishandling of data, the promotion of negative stereotypes, and other forms of exploitation by researchers and their institutions. To conduct research through a decolonizing lens is to recognize past injustices, address the power imbalance and conduct the research and every process associated with it on an equitable footing. For researchers to be able to collaborate effectively with Indigenous communities, they need to be well versed in the community’s history and culture, its cultural protocols and its research protocols. Librarians, archivists and library staff can support researchers with this task by providing them with local communities’ histories, cultural protocols and research protocols made available by the communities as well as previously used research agreements to use as examples.

In order to practice research through a decolonizing lens, it is also important for the researchers to familiarize themselves with Indigenous research methodologies. Indigenous research methodologies teach the researcher about being aware of their own motivations and demonstrate how Western research methodologies can perpetuate colonialism. The librarians can support researchers in this endeavour by providing them with library guides on the subject as well as ensuring that there are Indigenous voices in their collections.

- The University of Victoria already has a library guide on Indigenous research methods. The [Indigenous Studies LibGuide](#) offer a wealth of resources that highlight Indigenous scholarship on

research, reconciliation, methods, resistance and more in its Special Topics. This library guide would be particularly useful paired with links to archival holdings that provide context on Indigenous histories. A library guide on the Songhees, Esquimalt and WSÁNEĆ people, as UVic is located on their traditional territory, may be of use.

- The [research guides at the Xwi7xwa Library](#), a UBC Library, include research guides that link Indigenous content to different disciplines. For example, there is a research guide on Aboriginal Pharmacy. The research guide on Indigenous Research Methodologies includes a Research Ethics section.
- The University of British Columbia is located on traditional Musqueam territory. The library has compiled a [research guide on the Musqueam community](#), the different research projects done in collaboration with the community, and the different exhibitions and collections that represent the community. This includes a documentary film entitled *c̓snaʔəm*, the city before the city.
- The University of Saskatchewan has an [Indigenous Studies Portal \(iPortal\)](#), which is a database with digitized articles, e-books, other publications, recordings, oral histories, and archival records. This initiative has been in existence since 2005 and has around 50 000 digital resources. The iPortal is seeking collaborations with other institutions and organizations to bring in more resources about or by Indigenous Peoples, as stated on the website.

Following the goal to “Establish and promote culturally appropriate and inclusive definitions, guiding principles and protocols for research with Indigenous participants, in Indigenous communities or on Indigenous lands to ensure respectful and appropriate conduct of research,” (UVic Indigenous Plan, 26), the University Libraries can provide resources of research protocols and strategies. They can also provide examples of templates of research agreements written by Indigenous communities. The research protocols created by Indigenous communities and research centres provide the researchers with the necessary information to treat the Indigenous community with respect as well as to enable a research process that is equitable and built on reciprocity. It is no longer acceptable to go into a community, take what you need and leave without continuing the relationship. Table 1 lists the recurring guiding principles found in the research protocols. These principles ensure a respectful and ethical research process as well as research agreements that can guide the library and archives in the ethical management of the resulting research objects. The section on collaborative research is here not only so that librarians can support researchers when they conduct research with Indigenous communities, but also so that they can familiarize themselves with the guiding principles for decolonizing research and apply it to their own relationship with Indigenous communities.

<b>Guiding Principles for Collaborative Research:</b>	<b>Research Relationship:</b>	<b>Authors:</b>
Respect Indigenous worldviews, the diversity of Indigenous worldviews and prioritize Indigenous perspectives.	Accountability/responsibility to the community and the knowledge. Collaborative research as a way to improve the quality of research. Respect Indigenous methodologies.	CIHR; RCAP; NAHO; CBD; MFN; UVIC; KAHR; NAFC; GEAR; ESU; ITK

Respect the culture, history, protocols, ethics, guidelines & laws of the community.	Collaboration/community-based research. Following the cultural protocols like gifting. Portraying collaborative and individual perspectives correctly. Consulted over what and how the information will be gathered.	CIHR; RCAP; NAHO; CBD; AFN; MFN; UVIC; NAFC; GEAR; RHS; ESU; UBCIC
Address community concerns. Create a safe and inclusive environment.	During pre-research negotiations and informed consent, advocate and address issues. Respect the environment, animals, plans in the process as well (interconnectedness). Respect their needs: drive to them, pay for their time, etc.	CIHR; NAHO; MFN; GEAR
Community participation (if desired) / equitable resourcing / shared power. Promote the research as community owned.	Consultation, communication & ongoing relationship. Full partners. Proper time commitment.	CIHR; AFN; MFN; UVIC; NAFC; RHS; ESU; ITK
Community consent for Traditional/Sacred/Secret Knowledge. Individual consent for personal information.	Informed consent including disclosure of risks, use, etc. is ongoing. Approval from the community; will not record anything the community does not want to.	CIHR; RCAP; CBD; C; AFN; MFN; UVIC; NAFC; RHS; ESU; UBCIC
Address concerns over confidentiality & privacy. Disclosure of contributors.	Concerns should be respected; anonymize the data and make it confidential; consider drafting a confidentiality agreement. Include level of participation; discuss authorship/definition of authorship.	CIHR; AFN; MFN; UVIC; GEAR; RHS; ITK; UBCIC
Disclosure on how this knowledge will be used (transparency).	Disclose how this knowledge will be used before & as it changes; disclose your motivations.	CIHR; CBD; KAHR; ESU
Right to their cultural knowledge / Intellectual Property Rights / Ownership.	Require permission & respect the right of refusal; ownership always lies with the community & individual; require community permission; return data as grouped results; can't make royalties off TK.	CIHR; CBD; AFN; UVIC; KAHR; NAFC; GEAR; RHS; ESU; UBCIC
Reciprocity & benefit sharing & equity.	Share the funding & capacity building for the knowledge transfer. The research should directly benefit the community. They provide you with knowledge, so you have to give something back.	CIHR; NAHO; CBD; C; AFN; MFN; UVIC; GEAR; ESU

Capacity building & empowerment.	Training in research methods, full participation, etc. Building capacity for research centres or their own research initiatives. Foster Indigenous employment.	CIHR; RCAP; SNEC; CBD; C; AFN; MFN; UVIC; KAHR; NAFC; GEAR; ESU; ITK
Accessible results to the community.	Translating findings/summaries in community's language. Community meetings with discussions.	CIHR; RCAP; SNEC; MFN; UVIC; KAHR; RHS; ESU; ITK
Ongoing communication & collaboration.	Ongoing relationship, including after the project is done, creating advisory groups. If requested, researcher will do future analyses of the data.	CIHR; RCAP; MFN; KAHR
Rights of the community & individual over collected data.	Provide access during and after the research, right to withdraw; discuss data stewardship.	CIHR; AFN; MFN; KAHR; NAFC; RHS
Consent required for the use of data/secondary data.	Consent necessary, right of the community & individual over their data.	CIHR; MFN; ESU
Interpretation and validation of data/findings by the Indigenous community.	Respect for Indigenous Knowledge in its own right; expertise of Indigenous Knowledge holder.	CIHR; RCAP; C; UVIC; KAHR; NAFC; RHS; ITK
Access of the results to the public.	Funding requirements discussed; publications; conferences - discussed/require permission; ideas that come from it shared/apply the results; discuss authorship.	RCAP; C; MFN; KAHR; NAFC; RHS
Collaboration on the research question; add value/relevance to the community; community-driven research; decision-making.	The research subject should benefit the community/address their concerns; decide on the subject/project together; community-based vs. community-driven; research needs to be relevant.	RCAP; MFN; UVIC; KAHR; NAFC; GEAR; RHS; ESU; UBCIC
Possession, storage and preservation of data.	Library can act as repository if community cannot preserve data, etc. Can guard data during the research process. Push for Indigenous stewardship with databases, etc.	SNEC; C; AFN; MFN; KAHR; RHS; ITK
Researcher responsibilities such as accuracy; highest standards.	Accountability/responsibility to the community and the knowledge; do not harm the community/individuals; transparency.	NAHO; MFN; UVIC; RHS; ESU

Community's right to identify who are their Knowledge Holders.	The community knows who has wisdom on that particular subject. Respect the wisdom of Elders and children, the humour, the process, etc.	CBD; GEAR; ESU
Negotiate in good faith with respect to the community's social structures, with gender considerations.	Show good faith by negotiating for full participation from the community, confidentiality, reciprocity, etc.	CBD; UVIC; GEAR
Develop protocols with the community if there are none.	Build protocols with the community so you can follow them; Build research communities.	C; NAFC; ESU; UBCIC

Table 1: Guiding Principles for Research (Annotated list of authors in Appendix A).

### Case Study: National Inuit Strategy on Research

The Inuit Tapiriit Kanatami (ITK) is the author of the *National Inuit Strategy on Research* and is the national representation for 60,000 Inuit. ITK represents the rights and interests of Inuit at the national level (ITK 2018, About). This document exists to combat colonial research practices. Inuit governance in research includes “making decisions about research activity in our homeland, such as setting the research agenda, monitoring compliance with guidelines for ethical research, and determining how data and information about our people, wildlife, and environment is collected, stored, used, and shared” (ITK 2018, 4). Research of Inuit Nunangat by non-Inuit institutions and researchers is mostly in areas where Inuit do not need more research and funding often goes to non-Inuit researchers (ITK 2018, 4). The benefits are usually for non-Inuit researchers as well, including decision-making, access to data, ownership of data, and career advancement (ITK 2018, 5). To combat this, this document has outlined five priority areas to commit to:

- “Advance Inuit governance in research;
- Enhance the ethical conduct of research;
- Align funding with Inuit research priorities;
- Ensure Inuit access, ownership, and control over data and information; and
- Build capacity in Inuit Nunangat research” (ITK 2018, 4).

It is important to remember that research and research outcomes influence policies, and these policies impact everyday lives. “For example, basic information such as the rate of suicide attempts among Inuit does not exist, despite the fact that prior suicide attempts are the greatest risk factor for suicide” (ITK 2018, 11). It is also crucial that there is Inuit representation in federal research governance structures (ITK 2018, 19). Inuit point out the work needed for the development and implementation of protocols, standards and agreements that allow for and respect the safe sharing of data and the safekeeping of data (ITK 2018, 21). There needs to be a bridging of the digital divide and this document expresses exactly how to achieve Inuit governance (ITK 2018, 27). Of interest to this specific case study is how institutions can further Indigenous research and how they can provide their support:

- Increase Indigenous representation and decision-making in governance;
- Help develop policies, legislations, strategies, new funding policies;

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- Advocate for Indigenous Peoples when they push for change (ITK 2018, 29);
  - Adhere to ethical research guidelines and help developing the latter;
  - Increase Indigenous representation on ethics boards and connect with local community-level research review processes (ITK 2018, 30);
  - Push for research funding that reflect Indigenous research priorities;
  - Collaborate with Indigenous communities and track your Indigenous research (ITK 2018, 31);
  - Push for Indigenous self-determination in collecting, verifying, interpreting, and disseminating Indigenous data;
  - Invest or train Indigenous Peoples in data and information technology and infrastructure;
  - Push for Indigenous stewardship of data and the use of traditional languages in these platforms (such as databases containing Indigenous data) (ITK 2018, 32);
  - Help apply for and use your resources to acquire grants for Indigenous research;
  - Recognize and respect Indigenous research methodologies;
  - Support and recognize Indigenous universities or colleges;
  - Collaborate with Indigenous communities to foster future generations of Indigenous researchers (ITK 2018, 33).

### **Case Study: OCAP® Principles**

OCAP® is a registered trademark of the First Nations Information Governance Centre (FNIGC) and the complete definition can be found at <https://fnigc.ca/ocapr.html>. OCAP® stands for ownership, control, access and possession, and is a set of standards for First Nations self-determination in data collection, use and storage. OCAP® asserts First Nations control over research that involves them, during the entire process, including the management of the information that results from the research process such as data. With information governance comes a control over how the information is gathered and used (FNIGC, OCAP®). The principle of ownership means that the First Nation owns its information. Control means that First Nations will control the research and the information management that affects them. Access means that First Nations can access their own data, and others cannot without an agreement. Finally, the principle of possession means that First Nations will physically control their data in order to protect it (FNIGC, OCAP®).

FNIGC (2014) states that Indigenous Peoples should be consulted at all stages of the research process and should be consulted about information governance, such as who should maintain the data (FNIGC 2014, 6). If First Nations have control over their data, then it follows that data-sharing agreements and access agreements have to adhere by their provisions (FNIGC 2014, 13). The First Nations governance structure should be respected: the community should authorize community-level data access and the individual should authorize individual data access (FNIGC 2014, 16). The data can be shared if authorized through a data sharing agreement, but the ownership of the data will remain with the First Nations. If the First Nation cannot hold the data in the community, a data governance agreement can be agreed upon in which the institution holds the data but the First Nation manages it (FNIGC 2014, 23). For First Nations information governance to take root, there are research principles researchers need to follow such as community consultation, informed consent, community involvement, capacity building, formalizing agreements and including the community's perspective (FNIGC 2014, 36).



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All library and archives staff should complete the Fundamentals of OCAP®.

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Following Article 31 (UNDRIP) stating that Indigenous Peoples “[...] have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions”, the University Libraries can ensure proper protection of and discuss concerns regarding the intellectual property of the Indigenous community involved in the research. To ensure that collaboration in decision-making, data collection and any other part of the research process is sought, the researchers and the Indigenous community will negotiate a research agreement together. In order to support researchers and Indigenous communities as they embark on a collaborative research journey, the library can provide examples of research agreements that adhere to OCAP® principles and are clear on the intellectual property rights of Indigenous Peoples. This information can be made available through library guides and the library can provide workshops on what type of questions researchers should make sure are answered in a research agreement created with an Indigenous community. Such a research agreement will ensure that Indigenous intellectual property rights, both communal and individual, are respected and that the library will know with certainty what to do with the resulting research data, if it is to finish in the latter’s possession.

One of the most important parts of a research agreement, and a concept that should inform the entire research process, is the concept of free, prior and informed consent. According to the Coalition for the Human Rights of Indigenous Peoples (2018), free, prior and informed consent means that the consenter has access to all of the relevant information before making a decision. The latter may require a translation into their first language. The research team needs to provide the time necessary and the process needs to be free of intimidation. The consenter can withhold their consent or remove it at any time. This right is in UNDRIP and must be respected (CHRIP 2018). Informed consent also means explaining the possibility of publishing this information online (if appropriate) and the wider reach that entails. The Neskonlith Indian Band, for example, adopted a confidentiality agreement that protects individual Traditional Knowledge from other individuals. The individual always has to provide permission for their information to be heard or seen. The confidentiality agreement also states that no person’s name will be on the resulting products except for the report and it states that the Chief and Council will control access to the report (Tobias 2000, 39).

### **Case Study: The Canadian Aboriginal AIDS Network**

The Canadian Aboriginal AIDS Network (CAAN, 2005) is committed to community-driven research; that is, research where Indigenous involvement and participation is necessary. In this way, the research can be beneficial and empowering for the communities, and can be done in a culturally appropriate manner. In order to follow the community-driven research approach, the research question or problem needs to start with the community and it needs to be able to bring about positive change to the community. The research process needs to follow the principles of OCAP® because these principles help build trust, it increases the rate of community participation and therefore, it promotes Indigenous perspectives and interpretations (CAAN, 2005). Indigenous Peoples will have authority and will be in charge of the research process. The Indigenous communities will access the research findings so they can use it to improve programming and policies (therefore the results need to be in accessible terms), and will exert ownership over them (CAAN, OCAP® Fact Sheet). The *Principles of Research Collaboration*

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are clearly described in the agreement between CAAN and the Indigenous group. In this agreement, the principles of OCAP® are stated and the concepts of reciprocity, equal partnership, authorship and capacity building are fully described (CAAN, Principles of Research Collaboration provided by Dr. Charlotte Loppie). The Assembly of Manitoba Chiefs has created a template for a Research Collaboration Agreement with similar principles available online [here](#).

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### **Case Study: Respecting and Protecting Aboriginal Intangible Property**

As a result of the memorandum of understanding (MOU) between the Hul'qumi'num Treaty Group and the University of Victoria and the subsequent researcher contract between both parties, a professor of anthropology at the same university has written a paper on the process involved in creating and signing mutually beneficial agreements. Thom (2006) lists thirteen steps for developing an effective research relationship with Indigenous communities and creating contracts that respect and protect their intangible property.

- The research goals need to be voiced, they need to benefit both parties and they need to provide the context for any subsequent agreements (Thom 2006, 2).
- By listening to the community and the Elders, identify concerns and address them (Thom 2006, 3).
- Consider using a MOU in order to establish a relationship that will protect Indigenous belongings and cultural intangible property (Thom 2006, 4).
- The agreements should be based on mutually agreed upon terms for both the short-term and the long-term, such as the archiving of Indigenous made-tangible property (Thom 2006, 5).
- It is important to have good systems of communication worked out (these can take the form of committees) (Thom 2006, 5).
- Informed consent also means explaining with clarity the dissemination plan for the results of the research. Will these results be made public and how? (Thom 2006, 7).
- Copyright needs to be discussed clearly between the researchers and the recorded in the case of Indigenous intangible property. Ownership can be described in the agreements and consent forms (Thom 2006, 9). There needs to be a mechanism in place to avoid recording or collecting sacred or secret Indigenous Knowledge. Knowledge Holders should validate and review the collected Indigenous Knowledge to ensure the proper dissemination and use of the knowledge (Thom 2006, 11).
- Access conditions and storage need to be addressed for all of the data collected and the Indigenous Knowledge being shared (Thom 2006, 9).
- There should be a balance between Indigenous intellectual property ownership and the sharing of the research through publications (and other means) by the researcher (Thom 2006, 10).
- Use a MOU or a contract to establish how royalties or any other benefits will be distributed (Thom 2006, 10).
- "Collective community property rights in oral traditions can be protected by requiring that in publishing them, no claim of copyright is made by the researchers or press on the stories themselves" (Thom 2006, 12).

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Thom (2006) voices a concern expressed by Indigenous communities: “A more fundamental concern is the lack of ability of such contractual arrangements around research practice and intellectual property to offer protection to aboriginal intangible properties that are not covered by intellectual property law such as copyright” (p. 14). This confirms the importance of ethical guidelines for research with Indigenous communities – guidelines that protect Indigenous intangible property. The MOU is available [here](#)

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## **Data Management & the Data Archive**

The goal of proper data management is to eventually be able to provide access to Indigenous research data in a culturally sensitive way and with the appropriate access conditions. It is essential to know about OCAP® principles as well as Indigenous Knowledge management protocols in order to share this knowledge with researchers who come to the library for support. Library staff should promote the use of a data management plan that prompts questions on sensitive data and intellectual property rights, which forces the researcher to start thinking about these issues. In the same vein, the University Libraries, in partnership with the Centre for Indigenous Research (for example), can consider formulating a data management plan template that addresses the complexities of dealing with Indigenous research data. It needs to be clear that the community has shared their information with informed consent, and that they have consented to the data being stored at this location and in this way. The University of Victoria does not have ownership of the research data unless it has been previously agreed upon (UVic, Policy on Intellectual Property). When it comes to Indigenous research data, if the OCAP® principles are followed in the research agreement, it is highly unlikely that the data will be stored at the University itself. The research objects are owned by the Indigenous community as their intellectual property and are often stored at the community’s Knowledge Centre if it has the capacity for it.

If the Indigenous community expresses concerns over their capacity to preserve the research data or wish to build a data archive, the library can offer its support in that endeavour. For example, the University Libraries can teach a workshop on data repositories such as DataVerse or Vault and show how the Indigenous community can use the University’s software while retaining full control of their data. However, it is important to note that such data repositories do not have room for cultural protocols. Alternatively, the host University can act as custodians of the data until the Indigenous community wants it in a different location. The different possibilities signify that there is the potential for exciting opportunities and initiatives that tackle these issues of access and data stewardship. For example, if the community wants the data to be public, linking research data to contextual material in the archives can provide researchers and Indigenous communities with datasets that are more comprehensive (Gardiner et al. 2011, 151), and it can be made available on an ethical digital platform that respects cultural protocols. Partnerships with Indigenous research centres or with networks, such as the Reciprocal Research Network, can increase the researchers at the University of Victoria’s access to this type of data and the University can return the favour by sharing their collection on the platform.

### **Case Study: [The Reciprocal Research Network](#)**

The Museum of Anthropology (MOA) at UBC and three Indigenous communities started the Reciprocal Research Network (RRN) (Rowley 2013, 22). “The three First Nations organizations named in

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the research grant were: the Musqueam Indian Band, the Stó:lō Nation (this organization has since divided into the Stó:lō Nation and the Stó:lō Tribal Council, both of whom continue to work on the RRN), and the U'mista Cultural Society" (Rowley 2013, 23). The agreement that the three Indigenous communities would be co-developers with MOA was reached in a memorandum of understanding (Rowley 2013, 23-24). The purpose of the RRN is to provide access to digital versions of Indigenous objects from the museum and from the communities, so that everyone in the community can connect to the collections. The RRN project team agreed on a Framework Document, which tackled issues such as access, protocols and so on (Rowley 2013, 28). Tensions arose when the partnering institutions felt they had been not been asked to participate in the creation of the Framework Agreement, which led to the creation of another MOU: this time between the co-developers and the partnering institutions (Rowley 2013, 30).

The RRN members can create their own projects where they can 'collect' digital copies of materials according to their own classification, with different levels of access available to choose from such as by-invitation only. Building capacity was an important part of this project so each First Nation co-developer received part of the funds in order to hire Community Liaison Researchers who could provide feedback on the RRN (Rowley 2013, 32). Another key feature of the RRN is that its members can 'share knowledge' about the items and this information is shared back to the host institution who can then participate in the conversation or update its database accordingly (Rowley 2013, 33). For example, discussions between community members and institutions on whether a particular image is considered sacred and should be taken down is available for all members to see, and the differing opinions are showcased (Rowley 2013, 34). The RRN is a great example of a collection of Indigenous belongings that are accompanied by context provided by Indigenous communities.

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Following the OCAP® principles of ownership, control, access and possession, the University Libraries should consider the establishment, in collaboration with Indigenous partners, of a culturally appropriate and safe database or repository for the research data obtained from Indigenous communities. The creation of a culturally safe database is one way that the library can support the preservation of Indigenous research data. There are many advantages to such an initiative like ensuring that the same data is not obtained twice from the community. Not every Indigenous community has the capacity to store their data, and universities have resources that can support building that capacity. In the meantime, the latter can act as custodians. It is key to keep the data with the context in which it was obtained such as the research methods used, the relationship with the community and so on, in order to keep the Indigenous community in control of the data itself (Agrawal 2002, 294). As established by Gardiner et al. (2011), "Context is therefore one of the most important pieces of information the depositor can provide ATSIDA [a data archive], but also the access conditions so that other researchers can properly use the data according to the Indigenous community's wishes" (p.150). Creating a culturally safe database is not just about making research data accessible but also about repatriating the data to the communities, especially with projects that are not necessarily all about the Indigenous community but rather has some data pertaining to them (Gardiner et al. 2011, 151). Bringing together data and other materials to create datasets can provide the researcher with contextual material.

It is mandatory to understand the concept of community ownership. Following the OCAP® principle of access, the research data extracted during a research project will be anonymized at the

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individual level and shared with the individual it represents. If the information belongs to the community, it will be shared with the community in whichever format was agreed upon in the research agreement and anonymized at the individual level so that it is not possible to identify what data belongs to which member of the community. As Borgman (2018) states in *Open Data, Grey Data, and Stewardship: Universities at the Privacy Frontier*, “Data ownership in the realm of academic research rarely is made explicit, at least until disputes arise. Control of data often rests on agreements among collaborators, which may or may not be spelled out in grant proposals or publications” (p.391). The researcher needs to make it clear to the research participants if the grant requires them to make the data open before it is shared with them.

### **Case Study: The Aboriginal and Torres Strait Islander Data Archive**

The Aboriginal and Torres Strait Islander Data Archive (ATSIDA) is a section of the national data archive in Australia. This section exists because “It is important to collect and preserve data being produced by researchers in this field to make it available for secondary access and use, both as a means of reducing burden on over-researched Indigenous communities, and enabling informed analysis in areas of national priority” (Gardiner & Thorpe 2013, 97). This archive connects Indigenous communities with their research data, respects their knowledge management protocols and connects with researchers to offer them support for the appropriate management of the data during their projects (Gardiner & Thorpe 2013, 97-98). ATSIDA is therefore able to help researchers review existing datasets and ethics approval, getting informed consent, anonymizing, setting access conditions and other parts of research data management (Gardiner & Thorpe 2013, 102). The research data that has value to the community is returned through open access, as decided between the researcher and the community members (Gardiner & Thorpe 2013, 105). As stated by Gardiner and Thorpe (2013), “The model encourages a situation where data never moves far from the community or participants to which it relates – it is always connected through relationships or more formal agreements between the parties involved. This is an approach that is proactive rather than reactive, where ‘digital repatriation’ is understood as a conversation about data and records” (pp. 105-106). This results in less of a demand placed on Indigenous Peoples by researchers (since this database helps avoid redundancies in research and data collection) and that the Indigenous community can repatriate their data (which can help create a sense of reciprocity and trust) (ATSIDA, Summary). “The keys to the success of ATSIDA will be the formulation of effective protocols to manage the datasets, the application of suitable information technology systems to ensure their continuing preservation and availability within the terms of those protocols and the development of strong, reciprocated relationships with Indigenous communities and collecting institutions” (ATSIDA, Summary). ATSIDA has principles that guide the project:

- Respect: Aboriginal and Torres Strait Islander people are involved in the decision-making and their rights and interests are respected.
- Trust: ATSIDA is a secure and trusted data archive because of the strong reciprocal relationships that went into creating it. The data is managed according to cultural protocols and the moral rights of the original researcher will be maintained.
- Engagement: ATSIDA ensures the return of Indigenous Knowledge, the ongoing and timely access to materials, and it promotes the use of the archives in a way that benefits the community it serves (ATSIDA, Principles).

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These principles guide the database that works to make sure Indigenous Knowledge, which has been collected during research projects, is returned to the Indigenous communities involved. First, depositors need to identify the materials for community access. Second, the community website will allow online access to different digital materials and content on its context. This allows for the repatriation of data by communities who did not have access previously. ATSIDA ensures ongoing access to these materials. The community website usually is a knowledge or cultural centre that has the approved technology, and who will be able to monitor access to these materials (ATSIDA, Repatriation). The depositor, in consultation with the Indigenous community, will set the access conditions. These can be made available for online viewing, downloading, or be completely restricted. Researchers can request access through ATSIDA which will in turn forward it to the depositor who can decide to provide access if preferable (ATSIDA, Access). “The recognition of Aboriginal and Torres Strait Islander research contributors is an important ethical concern for ATSIDA; it is also one gaining in importance for Indigenous people who can often feel forgotten after contributing to research projects” (ATSIDA, Researchers).

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ATSIDA is a national database with all of the resources and funding that comes along with it therefore it may be more appropriate to consider smaller initiatives that have supported shared stewardship of Indigenous research data and collaborative research. For example, the Great Lakes Research Alliance Aboriginal Arts & Cultures (GRASAC), which was established in 2005, includes research projects and a database that brings together materials concerning the Great Lakes heritage in one digital home. Through collaborative research projects that utilize both Indigenous and Western research methodologies, the network of people associated with GRASAC facilitate repatriation and the necessary terms to share intellectual property (GRASAC, About GRASAC). The Nipissing First Nation and the Toronto Native Canadian Centre have collaborated to create the Animating Knowledge project. Two groups of senior Anishinaabe and Cree women that are associated with both organizations came together to create contexts for knowledge sharing in order to build capacity in the community when it comes to history-based projects. These women animated the knowledge by sharing stories and by putting them into practice. This relationship has provided GRASAC with meaningful information on how to animate the GRASAC database and build new relationships in the community (GRASAC 2018, Animating Knowledge). The Blackfoot Digital Library, on the other hand, as part of its purpose, responds to misrepresentation and misinterpretation by bringing home the research data and objects that is about Blackfoot People. Red Crow Community College is mainly responsible for providing the content, but the Blackfoot People will retain ownership and copyright (Blackfoot Digital Library, About).

The First Nation Information Governance Centre provides First Nation participants with questions to ask to ensure their rights regarding data management are respected. In order to ask about ownership, the participants can ask, “Are First Nation(s) attributed as author/contributor?” (FNIGC 2014, 46-47). To establish who has control over the data, the participants should be able to point to an agreement. The participants should be able to decide how to access their data and who is holding it (FNIGC 2014, 46-47). With these questions and more in mind, the parties can establish a data management plan with OCAP® principles. It may need to be necessary to modify the departments’ individual requirements for research data to meet OCAP® standards and to accommodate the First Nation itself (FNIGC, OCAP® Fundamentals). The Tui’kn partnership is an example of First Nations who

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have reclaimed the ownership of their provincial health data. The issue is that the health data does not have First Nations identifiers and therefore, the data that could be useful to the communities cannot be pulled. This partnership wants to develop a registry of the community members and link it to provincial data sets in order to make them useful to the communities involved. This registry will still protect the individual's privacy and will follow the OCAP® principles.

### **Case Study: Stó:lō Research and Resource Management Centre**

The Stó:lō Research and Resource Management Centre (SRRMC) has a Heritage Policy Manual, a manual created by archaeologists, which explains at length the principles of ownership, care-taking responsibility, access and intellectual property that are respected at the SRRMC. Part of the policy is that cultural heritage materials belong to those that made them and that lineage plays a role. For the belongings that are not linked to an individual or a family, the community owns them (SRRMC, 4). Proper care taking of the belongings is important for cultural and spiritual reasons therefore the management of heritage sites has to respect community values (SRRMC, 6). Only a member of the community can determine the cultural value of a belonging. In addition, the respectful treatment of the heritage site or object will depend entirely on the cultural protocols (SRRMC, 12).

The Stó:lō Nation reserves the right to create Protocol Agreements with non-Indigenous resource management institutions as necessary (SRRMC, 4). The SRRMC has a Research Registry that has for a purpose to coordinate research projects and protect Stó:lō's intellectual property. If researchers register their research proposal with the SRRMC, then research data that has already been collected on the subject can be reused. The researcher's final product as well as the information collected about the community has to be deposited at the SRRMC (SRRMC, Research Registry Application). This registry has come out of a need expressed by Elders because researchers were not sharing their results, and Elders were often asked the same questions (Personal Conversation with Tia Halstad). If a researcher or an institution wants to use Stó:lō intellectual properties, then the informed consent is required from the owner (SRRMC, 17). If another institution is curating objects from the community, it is done on behalf or in trust of the community (SRRMC, 25). The Stó:lō Elders and Knowledge Holders have asked for a copy of any oral history collected by researchers that is done with a member of the Stó:lō community. To ensure the preservation of the oral histories, the interviewer and the interviewee must both consent to it and the consent form needs to ensure that the interviewee understands who will use it, why it will be used and who will have access to the recordings. The consent form states that the copyright will be shared between the interviewer and the SRRMC, and will be stored in the Stó:lō Archives (SRRMC, Consent Form Provided by Tia Halstad).

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## **Campus Initiatives & Governance**

The University Libraries should advocate for an Indigenous member on the Research Committees and Ethics Boards as it is difficult for an Ethics Board or Research Committee to be able to decide if the community's protocol is being respected otherwise. The presence of an Indigenous community member will help ensure that the research protocol and agreements are following cultural protocols, therefore ensuring that the research data and resulting products are not culturally sensitive, or that they are in the libraries and archives' possession with informed consent from the Indigenous community. At the University of Victoria, the Human Research Ethics Board Guidelines stress the

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obligation to have knowledge of and respect the cultural protocols of the community and their research practices. The guidelines point to the TCPS2 Chapter 9 as well as the *Protocols and Principles for Conducting Research in an Indigenous Context* on the UVic's Indigenous Governance Program website (UVic HRE Board Guidelines 2018, 6). At Cape Breton University, for example, the Unama'ki College has a *Mi'kmaw Ethics Watch* for conducting research with the Mi'kmaw People. A Mi'kmaw Ethics Committee was established to create a set of principles and protocols for culturally appropriate research with or among the Mi'kmaw People. These were created to guarantee that ownership stays with the communities. The principles recognize Mi'kmaw rights over their land, knowledge, intellectual property and so on as well as collective ownership (Mi'kmaw Ethics Watch, Principles). This particular Ethics Watch will review every research project done with or among the Mi'kmaw People. The authorized body of the Mi'kmaq people has the authority over the Mik'maw Ethics Watch's composition (Mi'kmaw Ethics Watch).

The University Libraries can support the scholarly publishing that results from collaborative research with Indigenous communities and that followed Indigenous research methodologies by supporting scholarly work in multimedia formats. Such scholarly work may not benefit from bending to the will of traditional forms of scholarly publishing. For example, it may be an important part of the work to include an oral recording from an Elder. The library should aim to support multimedia forms of research, particularly for oral histories and language revitalization projects (Cullen & Bell 2018, 196). It is important to support collaborative research and Indigenous research methodologies fully, which includes scholarly publishing. Libraries can advocate for and be able to point to publishers that support this type of scholarly publishing.

### **Case Study: New Modes of Scholarly Book Publishing in Indigenous Studies**

The University of British Columbia Press, the University of British Columbia Library and the University of Washington Press have combined forces to work on a digital publishing project. This project aspires to offer an interactive experience, support for collaborative authorship, navigation through different sources of information and holdings, access while respecting cultural protocols and the preservation of collaborative research (Cullen & Bell 2018, 199). The platform will use open-source technologies and be culturally sensitive (Cullen & Bell 2018, 199). Additionally, the platform will offer a digital space where users can co-create content and share their work. There will be the ability to comment and annotate, and the platform will make use of Traditional Knowledge Labels (Cullen & Bell 2018, 200). Another open source platform used will be the Reciprocal Research Network (Cullen & Bell 2018, 201). This publishing platform is forthcoming.

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Reciprocity and capacity building forces us to ask: how can this research project benefit the community? The University Libraries can support community participation and capacity building in research projects by offering workshops that train community members in research methods, data collection, and other research-related processes. The University Libraries should be prepared to teach these workshops in the community themselves. For example, the library staff can teach a workshop on research data management at the community's Knowledge Centre. The researcher can promote the workshop within the community and urge their team to attend. At the University of Victoria, as a part of the Living Lab Project, the Digital Scholarship Commons with Science Venture taught a coding and circuit



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boarding workshop to Songhees youth (The Living Lab Project, Digital Scholarship Commons and Science Venture). These kinds of workshops promote capacity building and strengthen relationships between the library and the Indigenous community. The workshops that are already available at the Digital Scholarship Commons can be open and promoted to Indigenous communities as well. For example, the workshop on the CMS WordPress, or the one on data visualizations, could have great value in an Indigenous community looking to create their own digital library or archive. Capacity building should be encouraged through the archives as well. Workshops on how to manage an archive at a Knowledge Centre, for example, could be particularly useful to Indigenous communities.

### **Case Study: The Sustainable Heritage Network**

The Sustainable Heritage Network (SHN) offers workshops, tutorials and resources about digital stewardship in an effort to assist communities and institutions that are involved in digital stewardship (SHN, Welcome to SHN). Based at Washington State University, this network is meant for tribal archivists, librarians and other information professionals. The resources include guides to the best practices for digitization, to writing policies and to equipment lists. The SHN is committed to capacity building for tribal archives and libraries (SHN, About).

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Following the goal to “[...] develop additional governing or advisory bodies that ensure representation of Indigenous students, local community members and Elders,” (UVic Indigenous Plan, 29), the University Libraries can facilitate the researcher’s engagement with the community. It can do so by providing a guide to Indigenous community liaisons and cultural liaisons, or by having a partnership with the First Peoples House, the Indigenous Advisory Circle, and other Indigenous organizations on and off campus. The University has also committed to an Indigenous Plan (2017-2022) which guides the institution in reconciliation. The University of Victoria has multiple organizations in place to support the decolonization of research and to support researchers in committing to community-driven research. The Indigenous Academic Advisory Council works in tandem with the First Peoples’ House and other academic leaders to provide a forum for discussion on academic programs and their potential for having an Indigenous focus, or including more Indigenous content. The Centre for Indigenous Research and Community-Led Engagement (CIRCLE) at the University of Victoria is dedicated to community-driven research that benefit the Indigenous communities. CIRCLE can help with collaborations, being culturally safe and respectful, and so on. This research centre has guiding principles based on fostering good relationships that are mutually beneficial. These guidelines include:

- Preparing research agreements with the OCAP® principles;
- Ensuring communities benefit directly from the research;
- Working together and including a key role for the community in all parts of the research;
- Sharing the resources among the partners (ex.: the funding);
- Practicing culturally safe practices;
- Integrating Indigenous research methodologies;
- Ensuring that the research is relevant to Indigenous communities (CIRCLE, Values).

Appendix D (in a separate document) hosts a list of the First Nations on Vancouver Island as well as their community website and a point of contact (when available).

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## Case Study: Indigenous Services at Canadian Universities

**Simon Fraser University:** In 2015, Simon Fraser University's Aboriginal Steering Committee created a subcommittee that had as a task to outline Indigenous cultural protocols and research protocols. This outline includes a document on terminology, on Elders' protocols, and a section on land acknowledgments amongst others (SFU Office for Aboriginal Peoples, 2017). The University Research Ethics Review Policies and Procedures has a section on research involving Indigenous participants (SFU Policy R 20.01, 2014). This section focuses on community engagement, community consent, intellectual property and community intellectual property, the use of data and the storage of data. All of these should be negotiated and agreed upon in a research agreement (SFU Policy R 20.01, 2014). The library at SFU also offers a guide for Aboriginal/Indigenous students (SFU Library, Services for Aboriginal/Indigenous students).

**Carleton University:** At their Centre for Indigenous Initiatives, Carleton University has included guidelines for working with Indigenous Elders, how to make a proper territory acknowledgement, how to do a tobacco offering and so on. These resources eliminate barriers between Indigenous and non-Indigenous students, faculty and staff who may be seeking guidance from an Elder or a community member but are unsure as to what the cultural protocols are or what to expect. There are additional resources about traditional medicines on campus and so on for Indigenous students, faculty and staff (CU Resources, Indigenous).

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Following the goal to "Enhance [...] the role of Elders-in-Residence to build greater capacity for culturally appropriate teaching and learning" (UVic Indigenous Plan, 14), the University Libraries can advocate for an Elders Advisory Council, Elders-in-Residence in the library and for other ways to incorporate Elders in the library. Alternatively, a program such as librarians-in-residence at the First Peoples House can be considered. Following the goal to "Develop a protocol for working with Elders and Knowledge Keepers" (UVic Indigenous Plan, 29), the University Libraries can support the writing of a guide to Elder Protocols and make it available to researchers seeking guidance. If a researcher seeks help from the library staff for an issue that may be better resolved by an Elder or an Indigenous Knowledge Keeper, the library staff should recommend seeking their guidance instead. Alternatively, a community advisor council may be considered if the community's Elders are oversubscribed (Personal conversation with Erica Hernandez-Read).

## Case Study: Elder Protocol and Guidelines at the University of Alberta

The *Elder Protocol and Guidelines* compiled by the Council on Aboriginal Initiatives at the University of Alberta describes what it means to be an Elder or an "old one" in the Indigenous context (CAI 2012, 9-11). Compensation for an Elder's services indicates how much value is put on the service and is decided by the person who is not the Elder. It is about reciprocity, not about the amount (CAI 2012, 12). For example, ten dollars from one person may mean a lot more than a hundred dollars from another. If the University Libraries is interested in having Elders come to workshops or programs, or to offer guidance in a project, it is recommended to create a protocol for consistency of honoraria, a list of Elders and their specialty, and for ensuring the ethical and respectful treatment of Elders (CAI 2012, 12). The first step is to extend an invitation for help to the Elder by offering tobacco. If the Elder does not accept the gift, they will not help you. If they accept, they are consenting to help. Afterwards, a gift of

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appreciation or honorarium is customary. Travel expenses should be reimbursed fully. If the Elder comes with a helper or assistant, they need to be compensated as well. If not, help should be available to the Elder if necessary (CAI 2012, 13). The types of events that require honorariums are prayers, ceremonies (which also require the gifting of a blanket), cultural workshops and convocations (CAI 2012, 14). The Elder Protocol reminds us that the definition of Elder is different with each Indigenous society and that Elders are humans, and therefore make mistakes too (CAI 2012, 45). The first recommendation is to work towards a council of Elders who will provide guidance at the University (CAI 2012, 56). There needs to be a dispute resolution process for any disagreements between Elders or with the University. In the same vein, there needs to be a position for someone to process complaints and concerns about Elders (CAI 2012, 57). Having an Elders' Council is recommended for the retention and recruiting of Indigenous students, the respect of Indigenous worldviews as well as for forming a relationship with Indigenous communities (CAI 2012, 58).

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## **Decolonizing the Library & the Archives**

Following the goal to "Provide professional development opportunities and recognition to non-Indigenous staff to foster understanding of Indigenous history and culture" (UVic Indigenous Plan, 17), the information professionals should familiarize themselves with the cultural protocols and the history of the Indigenous communities who are represented in the archives' holdings. They should be familiar with the colonial history of the University as an institution and the historically colonial role the archives and the library have played. By recognizing the power imbalance between the archives/library and the Indigenous community, the recommendations are followed with a decolonizing lens. A list of courses and certificates that staff can take to educate themselves on Indigenous history, culture and self-determination is available in Appendix A.

There are many resources available for library staff as well as researchers to educate themselves on cultural protocols, Indigenous intellectual property rights and principles for collaboration. The Indigenous communities represented in the archives may not have made their cultural protocols public or have made them available in a tangible form. Although all Indigenous communities are incredibly diverse, the protocols have similarities and therefore, it is still possible for the staff to educate themselves on what a cultural protocol can entail. It is not enough to know about the Western perspective on the community's history; library staff should also know about Indigenous Worldviews so they can start to build relationships. For example, the Torres Strait Regional Authority (TSRA) (2011) has compiled a *Cultural Protocols Guide* for their staff. This guide consists of a set of protocols for TSRA staff for engaging with communities of the Torres Strait region (TSRA 2011, 4). There is a need for knowledge of cultural protocols when your organization deals with different communities because the terminology, procedures and histories may be different to yours. The hope is that the staff will become aware of these issues and work to redress them through respecting the differences (TSRA 2011, 5). The TSRA guide provides advice on questions to ask before making a community visit, on gift giving, on consultation strategies, and much more. An outsider, such as a non-Indigenous archivist or librarian, may have a difficult time understanding the protocols and may breach them by accident. Therefore, it is highly recommended to use the guidance of an Elder or other cultural advisor that is from within the community (Bannister 2009, 288).

The Alaska Public Libraries, as another example, has *Culturally-Responsive Guidelines* for their staff. In their guidelines for a culturally responsive public library, the Alaska Public Libraries state that:

- A culturally responsive library is open, inviting, utilizes local expertise, extends beyond its walls, provides opportunities to display and learn about other cultures and, involves Indigenous cultural representatives in decision-making for policies and programs.
- A culturally responsive library has events to celebrate the community's cultures and has services and programs that meet the needs of the local Indigenous community.
- A culturally responsive library has a collection that accurately reflects Indigenous cultures. It will seek the community's input, will encourage the development and protection of cultural knowledge and will develop policies that reflect that. The collection should also include material in the community's language. Finally, the library staff should be culturally responsive as well and be knowledgeable of the local community's culture, history and protocols (Kingsland, 2001).

The University of Calgary's *Cultural Protocol Guidelines* state that in order to create an ethical space that incorporates Indigenous ways of knowing, the University needs to develop cultural competence, understand community consultation and build relationships, as well as territorial acknowledgments (U of C 2016, 1-2). The *Guidelines* offer guidance for anyone at the University who wishes to engage with Indigenous Knowledge and Indigenous Knowledge Keepers (U of C 2016, 2). The document goes on to provide a template for territorial acknowledgments, the protocol for cultural requests as well as additional resources. The ABC Message Stick in Australia, as another example, has created an Indigenous protocol to help journalists and other media professionals understand the importance to adhere to Indigenous community protocols (ABC, 1). The protocol explains the correct terminology to use when referring to Indigenous Peoples as well as the geographical locations (ABC, 3). Grammar, manners and conduct are also important things to do properly and in a respectful manner (ABC, 4-5). This protocol is a good reminder of the importance of using an Indigenous style guide when writing about or for Indigenous Peoples. The writing guide *Elements of Indigenous Style* by Gregory Young is an excellent guide for anyone writing about Indigenous Peoples.

The various guiding principles regarding community engagement found in the literature are in Table 2. In addition, librarians and archivists can use examples of researchers' preparation for Indigenous research methodologies (such as gifting and following cultural protocols) (Kovach 2009, 45) to engage with the communities in a culturally appropriate way and start forming relationships.

<b>Guiding Principles for Community Engagement:</b>	<b>Manifestation/Actions:</b>	<b>Author:</b>
Research the community.	Aware of the history, values, mission, governance structure, protocols, etc.	NSLA
Establish a line of communication.	Meaningful dialogue, clear on objectives/outcomes.	NSLA
Ongoing communication; transparency.	Share all documents about project, opportunities for feedback, follow-up.	NSLA

Identify point of contact for authorization, consultation, etc.	This depends on governance structure, could be Elders/Knowledge Keepers, librarian at the Knowledge Centre.	NSLA
Benefits and reciprocity.	Work with the community: could be monetary or workshops, or whatever the community wants.	NSLA
Transportation/Administrative Details.	The researcher/institution travels to the community; reimburse for contribution.	NSLA; OA
Listen/Personal Awareness.	Introduce yourself, be patient/honest/sincere, take into account differing points of view, be aware of your body language, find out about sensitive areas and how to avoid them, be aware of language barriers.	NSLA
Acknowledge the contributions.	Encourage Indigenous perspectives; ask how they want to be described.	NSLA; OA
Share the results/resulting resources.	Share the benefits, results, resources, etc.	NSLA; OA
Create new opportunities.	New opportunities for employment, for contributions.	NSLA; OA
Respect and follow cultural protocols.	Cultural protocols are designed to protect their cultural heritage.	NSLA; OA
Ownership.	Respect the ownership of Indigenous communities over their cultural heritage.	OA
Land acknowledgment.	Acknowledge the traditional land, its traditional uses and their relationship to it.	OA
Control.	Consultation, involvement in decision-making, informed consent.	OA
Interpretation of the material.	Indigenous communities are the primary guardians and interpreters; should reflect values; empower; permission is always needed.	OA
Respect secret and sacred materials.	Consultation.	OA
Advocate.	Indigenous laws to be recognized.	OA

Table 2: Guiding Principles for Community Engagement (an annotated list of the authors is in Appendix A).

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## Case Study: Guidelines for Collaboration at the Indian Arts Research Centre

### Museum & Community: Guidelines for Collaboration

According to the Indian Arts Research Center, “Collaboration is about sharing both authority and decision-making and includes cooperative planning, definition of outcomes and roles, task accountability, transparent budget discussions, and a clear structure for communication” (B-IARC, 2). When working with a community, the museum has to consider the cultural or governmental protocols of the community, listen to the community members even if the feedback is not positive, respect the community representatives’ authority, be flexible with its time and use appropriate terms when discussing cultural heritage (B-IARC, 3). Other things to consider are restrictions on the knowledge in its collection as well as handling this knowledge (B-IARC, 4). Before a visit to or with the community, the institution should consider who are the contacts, how to strike a balance between staff members and participants, creating an agenda for the visit, and any logistics including honoraria, local cultural protocols and possible sensitivities to the collection (B-IARC, 5). After the visit, provide the community with a record of it that they can review for accuracy (B-IARC, 6). Any documentation should be reviewed for misrepresentation or inaccuracies before being used or shared (B-IARC, 8).

### Community & Museum: Guidelines for Collaboration

The Indian Arts Research Center has guidelines for communities who will be working in collaboration with museums. The guidelines advocate for a collaboration by listing the type of initiatives that can be done (A-IARC, 2). For example, a community may be interested in getting a loan from the museum for their tribal museum (A-IARC, 5).

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Following TRC’s Call to Action #45 stating that we should “Renew or establish [...] relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future,” the University Libraries should establish a relationship with the Indigenous communities it serves. Since the University Libraries does not have a previous, longstanding relationship with the Indigenous communities its holdings represent, it is beneficial to draft a MOU with the communities to show the institution’s good faith. A ceremony, on the other hand, can help create values and guidelines for a project, and show good faith without needing the formality and legality of a contract since Indigenous legal systems can be anchored in Ceremony (U of A, Indigenous Canada MOOC). MOUs and formal agreements are usually only necessary if the institution or the researchers work with hereditary governments/governance models, and may not be necessary when only working with a group of community members (Personal correspondence with Dr. Jean-Paul Restoule).

Librarians and archivists should apply the guiding principles for negotiating research agreements with Indigenous communities to negotiating MOUs, stewardship or access agreements with communities. A cultural or community liaison can help figure out who is the best point of contact in the community to start the relationship. It is imperative that the University Libraries listen to the community’s concerns and ideas and find ways to support their goals rather than come in with ideas for collaborations. Just like researchers, librarians and archivists need to ask themselves: who does this benefit? (Smith 2012, 10). Why do you want to own this collection? Whom does it benefit if you do? The relationship needs to be reciprocal. The concept of benefits needs to include capacity building and knowledge sharing (Geary et al. 2013, 2). Being self-aware of your motivations signifies that you can

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come into this agreement with good faith and good intentions, which the community will be able to feel (Ermine et al. 2005, 35).

An access or stewardship agreement, such as the one the University of Northern British Columbia (UNBC) has with local First Nations, is an agreement that states that the institution will act as a repository or storage for archival records owned by the community. In this way, the archival records are safely kept in a facility meant for their protection, while the community remains in control of the records. This is different from loan agreements, which institutions have in place with Indigenous communities so they can use the archives for digitizing, sharing, etc. With an access agreement, the community has control over who accesses the records, including researchers. Local community control over the records means that they can adhere to their own cultural protocols. This also signifies that the archives does not have to try to adhere to cultural protocols from multiple communities, which will all be different. Eventually, the collection will be returned to the Indigenous community whenever they require it (Access Agreement provided by Erica Hernandez-Read). A copy of UNBC's access agreement template is available in Appendix F. Such an agreement follows the principles of OCAP® since the community has both control and possession over their belongings, even if they are not physically in their possession. Through legal agreements, the institution can ensure that the Indigenous community governs its own data without necessarily having it in their possession (FNIGC, OCAP® Fundamentals). Alternatively, the institution can consider turning the data over to the Indigenous communities and negotiate terms of access through a data sharing agreement. It is unlikely that research data acquired in the past few years from a research project involving Indigenous Peoples will be deposited at the institution, unless the Indigenous community itself has explicitly asked for it to be deposited there.

### **Case Study: BC Archives and the Royal British Museum**

The BC Archives do not have specific agreements with the communities but they do work closely with Indigenous communities for consultation and appropriate practices. The Royal BC Museum has an Indigenous Advisory and Advocacy Committee (IAAC), which advises the museum and archives on the best practices for dealing respectfully with Indigenous materials (Personal Conversation with Genevieve Weber). Most of the archival records with Indigenous content in the BC Archives were created about Indigenous communities but there are some collections that contain intangible cultural heritage, such as the Ida Halpern Collection. The archives reaches out to communities about the collections in a reactionary way, that is, when there are requests or concerns over the collection. They have been proactive in a few cases where they reached out to the communities and offered back the digital version to the community. When it comes to sacred materials, the descriptions are accessible online but there is no online access to the material itself (Personal Conversation with Genevieve Weber). BC Archives is looking to acquire Indigenous materials donated by First Nations groups in order to “redress the balance of voices in our collections” (BC Archives, Indigenous Material).

When it comes to managing the museum records themselves, it is important to respect cultural protocols. For example, the Royal BC Museum updates the rights holders whenever someone dies. When they conduct outreach with First Nations, they ask them if they want copies and provide them access to the digitized version. However, sensitive objects may or may not be digitized depending on their preservation needs; regardless, the performer, creator or their descendants determine access. For example, if there were a video of a ceremony, the leader of the ceremony would determine access

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(Personal Conversation with Ember Lundgren).

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Following TRC's Call to Action #48 stating that "Engaging in ongoing dialogue and actions to support the United Nations Declaration on the Rights of Indigenous Peoples," is necessary for reconciliation, the University Libraries should publish a policy statement on their website on their services to Indigenous Peoples and their commitment to UNDRIP. The policy statement should list the ways in which the library will assist Indigenous communities in accessing records that contain information about them as well as describe how they are committed to collaboration and consultation with the Indigenous communities represented in their holdings. The statement should endorse a protocol for dealing with Indigenous materials (ASA, 23 May 1996) such as the *Protocols for the Native American Materials*. This shows a long-term commitment to reconciliation and shows a necessary level of transparency and accountability needed for the reconciliation process. The Australian Society of Archivists, in their policy statement on *Archival Services to Indigenous Peoples* states, "Most of these records were not created by [Indigenous] people. They may however contain information that is not known by them, which is regarded as secret/sacred by them, or which is presented in a manner that is offensive to them. Archives and archivists need to be sensitive to these issues and to institute access policies which take account of the concerns and moral rights of [Indigenous] people" (ASA, 23 May 1996). The Australian Library and Information Association also has a policy statement on libraries and information services for Indigenous Peoples. The statement recognizes the library's role in reconciliation, the necessity to have Indigenous Peoples participate in decision-making processes, and the importance of culturally appropriate decisions, policies, services and programs (ALIA 2009). Researchers are urged to share the knowledge gathered during the research process, in order to highlight the decolonization process (Smith 2012, 17): similarly, librarians and archivists should share the knowledge they gathered during the decolonization of the library. The policy statement should state how the library staff will always follow the community's own protocols and ethics over their own when dealing with their Indigenous belongings (Ermine et al. 2005, 35).

As previously stated, the University Libraries should establish a relationship with the Indigenous communities represented in the archival records. In order to establish this relationship and demonstrate good faith, the University Libraries can employ an Indigenous Liaison Librarian and establish an Indigenous Matters Committee. The recommendations in this report, the TRC's *Calls to Action* and the implementation of UNDRIP will require a lot of work and a strong commitment to decolonization. In order to facilitate the process, the University Libraries should consider hiring a permanent Indigenous Liaison Librarian whose focus can be to build and solidify the library's relationship to the Indigenous communities it serves. It is important that the position be permanent in order to demonstrate that this commitment is long term and in order to ensure that the relationships can be strengthened over time (Personal conversation with Raquel Mann). Every effort should be made to ensure that this person is Indigenous. You can train an Indigenous person to be a librarian but you cannot train a librarian to be Indigenous (LibraryOfCongress 2018, Interview with Lotsee Patterson).

The University Libraries need to keep following the *Protocols for Native American Materials* endorsed by the Society of American Archivists, as well as the latter's Code of Ethics and Values. However, the archival team should recognize that the protocols are a decade old, therefore they should consider creating their own protocol or guidelines, until the Steering Committee on Canada's Archives'



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protocols and guiding principles are made public (which are expected to be made public in November 2009). In order to successfully alter the way archives and libraries deal with Indigenous content, a protocol can help prescribe how to establish a relationship with the Indigenous community, how to describe and interpret their belongings in a culturally relevant way and how to properly provide access to them. Just like research protocols are established by Indigenous communities to protect their knowledge and belongings, the library's protocol should ensure that Indigenous intellectual property is respected at the collective and individual level, and that the community's cultural protocols are respected as well. Establishing protocols is a great way to support ethical decision-making. The protocols should include propositions on staffing, training and education on the culture, the history and the cultural protocols of the Indigenous communities the archives serve (Thorpe 2013, 3).

The overarching principle for the protocols, as it is for this report, should be that building a relationship with the communities is the priority (Thorpe 2013, 6). Therefore, the protocols should be developed with the community itself (Anderson 2005, 93). It follows that the protocols will be specific to this institution and the communities it serves. Through a partnership with the community's Knowledge Centre, local council or Knowledge Keepers, such a protocol would have to be respected by researchers and archivists (Anderson 2005, 94). There is no need to start from scratch, as other institutions such as ATSILIRN have created protocols that can be adapted to this institution and we have the *Protocols for Native American Materials* (Garwood-Houng 2008, 7). Even though the ATSILIRN protocols were originally created over twenty years ago, they have been updated as recently as 2012 and are therefore still useful today (Garwood-Houng & Blackburn 2014, 4). The latest update saw the inclusion of a protocol on digitization and online access (Garwood-Houng & Blackburn 2014, 5). Every Indigenous community is extremely diverse; therefore, the protocols cannot be applied across the board unless they are purposely flexible and adaptable. Instead, it may be beneficial to establish separate protocols with and for every Indigenous community represented in the archives as a part of building a relationship.

Setting up protocols starts with acknowledging that the institution holds archival materials that are culturally sensitive and that they do not own the intangible cultural heritage (MOA, Management of Culturally sensitive Material). Therefore, the management of these archives needs to be conducted in collaboration with the Indigenous communities whose intangible cultural heritage it is. The protocols, or any standard or policy, should be made public so that the users will be aware that the University Libraries are committed to ethical decision-making (Berger 2009, 61). An annotated list of protocols that can guide archivists (other than the case studies below) is available in Appendix A. A list of guiding principles pulled from these protocols is available in Table 3.

### **Case Study: Aboriginal and Torres Strait Islander Protocols for Libraries, Archives and Information Services**

The Aboriginal and Torres Strait Islander Library, Information and Resource Network endorses the *Aboriginal and Torres Strait Islander Protocols for Libraries, Archives and Information Services* (ATSILIRN, 2012). The protocols include statements on:

- Governance and management: The institutions will ensure the involvement of Indigenous people in governance, management, operation, the development of policies, and will "facilitate organisational change to accommodate [Indigenous] perspectives" (ATSILIRN 2012, Protocols).

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- Content and perspectives: The institutions should ensure that the materials include different perspectives and cultures, that they consult Indigenous communities in regards to collection development and management, that they acquire materials by and for Indigenous people, the promotion of these collections, and that they facilitate the development of Indigenous knowledge centres.
  - Intellectual property: The institutions will “develop professional recognition of cultural and intellectual property rights of [Indigenous Peoples]” (ATSILIRN 2012, Protocols) and develop ways to protect Indigenous cultural and intellectual property.
  - Accessibility and use: The institutions need to be made accessible/comfortable for Indigenous Peoples to use. To do so, institutions need to consult the community about programs, physical space, appointing an Indigenous community liaison, and so on.
  - Description and classification: The institution should use an Indigenous thesaurus for describing records related to Indigenous peoples. The institution should make the appropriate changes to the metadata schema, the subject headings, etc. In order to do so, the institutions will consult Indigenous Peoples at every step and provide opportunities for Indigenous Peoples to describe items that relate to them themselves.
  - Secret and sacred materials: The institutions will consult with the community (with the most appropriate representatives), establish reference groups, establish a point of contact, provide storage and ensure the staff understands the levels of access properly.
  - Offensive materials: The institutions will develop an awareness of the offensive content; they will consult with Indigenous communities about the content and then develop strategies on how to deal with it.
  - Staffing: The institutions will “aim to reflect the composition of the client/community population in each organisation’s staffing profile. [The institutions will] Take affirmative action to recruit and promote [Indigenous] peoples” (ATSILIRN 2012, Protocols).
  - Developing professional practice: The institutions’ professional development should include training about Indigenous issues. This training should include cultural awareness training; it should provide models for professional practice in information science on Indigenous issues and support Indigenous staff.
  - Awareness of Indigenous Peoples and issues: The institutions will promote awareness, actively indigenize, and promote the use of Indigenous holdings.
  - Copying and repatriation of records: The institutions will co-operate with the copying of records of specific relevance to the community, agree to the repatriation of original records, and try to get permission to hold copies of repatriated records, and assist Indigenous communities with Indigenous Knowledge Centres or their own archives. Digitization is an important tool for repatriation. For institutions, this signifies enabling different access levels for culturally sensitive materials, and being ethical about intellectual property conflicts. The digitized materials need to adhere to the cultural protocols, be properly stored electronically and be used by users that understand the risks and benefits (ATSILIRN, Protocols).

### **Case Study: Protocols for Native American Archival Materials**

The *Protocols for Native American Archival Materials* was copyrighted by the First Archivists Circle and created with financial aid from the America Library Association (FAC 2007, 1). The protocols

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are heavily influenced by the *ATSILIRN Protocols* and were created in order to identify guiding principles for the culturally responsive care of Indigenous materials by non-Indigenous institutions (FAC 2007, 2). In order to build relationships of mutual respect, the institution should contact every Indigenous community associated with its holdings (FAC 2007, 5). The institution should inform the Indigenous community of the relevant holdings and their content. It should evaluate the collection and if it is out of scope for it, it should give it back to the Indigenous community (if they have the capacity and the will to hold it). The institution will treat every Indigenous community equally and will document their agreements through MOUs or other forms of agreements. Access will be provided according to the Indigenous community and use requests will be treated accordingly. Institutions will accept Indigenous materials only if the provenance is properly documented and the ownership rights are outlined. If the Indigenous community does not want the institution to hold sensitive or cultural content, then the institution can act as a pass-through between the researcher (or whomever has the materials) and the Indigenous community. Institutions should assist Indigenous communities with their own archives and Culture Centres (FAC 2007, 6).

When it comes to the holdings the institution currently has, the institution should strive for balance in both content and perspectives. That signifies having inclusive and comprehensive holdings, such as records created by Indigenous authors. Indigenous Knowledge Systems are equal to Western approaches, and it will be a priority if that is the Indigenous community represented in the holdings' wish. For example, some items simply should not be preserved forever, some collections will need to be kept together based on content, instead of by format, and some collections will have access restrictions depending on the appropriate cultural protocols (FAC 2007, 8). As mentioned above, access and use restrictions should be set according to the Indigenous community. If you have previously acquired collections that have Indigenous content, the Indigenous community represented should be contacted and access restrictions applied accordingly, or the collection should repatriated if that is their wish (FAC 2007, 9). Researchers and previous institutions should provide the original MOUs or agreements. Digitized collections should be treated with the appropriate digital ethics (FAC 2007, 10). Culturally sensitive materials are to be identified by the Indigenous communities and their permission will be obtained before these materials are used by anyone else. Specialized care will not be performed on sacred materials without special permission or by anyone other than a cultural practitioner (FAC 2007, 11).

An important part of describing Indigenous archival materials is the context. The institution should encourage the community to provide the context, and the descriptions should include cultural sensitivity statements whenever appropriate (FAC 2007, 13). Descriptions, indexing terms, classification schemes and thesauri should all be reviewed for offensive terminology and revised with the Indigenous communities. The Indigenous communities should be clearly linked in the metadata (FAC 2007, 13). Some materials held by the institution will have been acquired in a morally wrong way, and it will need to be repatriated to the Indigenous community (FAC 2007, 14-15). It is also crucial to respect that Indigenous Peoples and Western institutions have different concepts of what ownership means, and that Indigenous Peoples' understanding of ownership takes precedence when materials that represent them are concerned (FAC 2007, 15).

Whenever an Indigenous community requests copies of records for community use and retention, the institution should respond positively. The institution may act as storage until the community can take the materials under their care. Repatriation is necessary when the institution does not have the right to hold the materials, and any other collection that is associated should be considered in the repatriation as well (FAC 2007, 16). The institution should ask to hold copies of the repatriated records and participate in “knowledge repatriation” (FAC 2007, 17). The institution should encourage the researcher to build relationships with the Indigenous communities represented in the records they are consulting and to follow research protocols established by the communities. The institution should be aware themselves of the research protocols, they should respect the agreements made between the researcher and the Indigenous community and they should ask donors to create similar agreements (provide them with examples, if necessary) (FAC 2007, 18). The institution should also never stop their professional development in this area. The staff should be supportive of Indigenous students and researchers, actively learn about Indigenous issues, employ Indigenous Peoples and ensure they are represented on any board or committee that arises (FAC 2007, 19).

<b>Guiding Principles for Archives:</b>	<b>Relationship between Institution &amp; Indigenous Community:</b>	<b>Authors:</b>
Indigenous community/contributor’s informed consent.	The institution needs informed consent to widely share the materials. Contact communities affiliated with the content of your holdings, tell them about it and build a relationship.	CHIR; FAC; SRA
Donor has clear permission to transfer materials to institution.	The institution has permission from the donor form/ relationship between the donor and the Indigenous community is traceable; researchers need to provide original agreements (ask the same of donors).	CHIR; FAC
Will not accept Indigenous materials with no clear owner.	Respect for the Indigenous community's ownership; Intellectual Property.	CHIR; ATSIDA; FAC
Consider the Indigenous community at every stage ex. Preservation/co-design/conceptualization.	Respect the control of Indigenous community over their records; co-design technologies.	CHIR; Maasz; ATSIDA
Accessible to the Indigenous community.	Emotionally and physically accessible space/environment; Outreach; Descriptions for community access should be the priority; circulation; consultation about programs.	CHIR; HRWG; Maasz; ATSIDA; SRA

Respect community protocols over access/visibility/research.	Community protocols; consultation with the community; respect research protocols.	CHIR; FAC
Respect community language & context; Description and Classification.	Consult the community on descriptions; Indigenous language thesauri/subject headings; enough context that people can repatriate if needed; corrections by the community; curation in collaboration with the community; actively gather metadata about the relationships at play.	CHIR; HRWG; Maasz; ATSIDA; FAC
Access to the community for permission to use records.	Line of communication open for asking the community permission to use.	SNEC
Repatriation of information should be facilitated; promote the collection.	The institution should facilitate repatriation of information to the communities; tell the communities about any record about or by them; assist with Knowledge Centres. If out of your scope, give back the collection.	CBD; HRWG; ATSIDA; FAC
Enable people to protest.	People need to be able to protest/ask for removal/take down easily; right of refusal.	HRWG; FAC
Secure from unauthorized access.	The records need to be secure from unauthorized access; especially sacred/secret/personal info; different levels of access possible (ex. reading room ok, but not website).	HRWG; FAC; ATSIDA; SRA
Preservation of any record that involves the community.	Preservation of records that have any link to the community, its culture, language, etc. Respect that you should not do specialized care on sacred materials.	HRWG; FAC
Reference and outreach services for the community.	Provide reference and outreach services to the community, promote their right to access these archives; knowledge creation; know the community's culture and history.	HRWG; Maasz; ATSIDA; FAC
Acquisition policy should respect community's policies.	Acquisition policies should respect the right of communities to write their own policies.	HRWG
Train archivist and staff in ethics; promote Indigenous opportunities; promote participation in the discussion.	Ensure the staff knows their ethical duties; provide opportunities for Indigenous people to enter the profession; promote the freedom to participate in public discussion of the subject; aware of current issues.	HRWG; ATSIDA; FAC

Involvement of Indigenous Peoples in governance/policy-making.	Governance and management: ensure involvement of Indigenous people in governance, management, operation, development of policies, and “facilitate organisational change to accommodate [Indigenous] perspectives.”	ATSIDA; FAC
Collection reflects perspectives and cultures.	Inclusive and comprehensive; Indigenous authors and perspectives.	ATSIDA; FAC
Secret and Sacred Materials; Offensive Materials; Sensitive Materials.	Consult with culturally appropriate members; consult about storage; consult about levels of access; develop strategies with the community; make clear notices/disclaimers. The staff needs to respect the levels of access themselves; be familiar with the content.	ATSIDA; FAC; SRA
Equitable treatment across communities; Respect; Document agreements.	Traditional Knowledge systems are equal to Western ones; priority to TK systems when interpreting Indigenous content.	FAC
Reciprocity.	Assist communities with their own archives and Knowledge Centres; giving back could include a workshop or talk.	FAC; SRA
Grouping of collections based on language, culture, location, etc.	“Some documentary collections may need to be kept together based on content, rather than segregated by format as often occurs in archival facilities, or have access restrictions based on a variety of culturally appropriate considerations” (FAC 2007, 8).	FAC

Table 3: Guiding Principles for Archives (an annotated list of the influences and additional archival protocols is available in Appendix A).

Understanding the difference between tangible and intangible cultural heritage is also crucial for the decolonization of the archives. The intangible cultural heritage has always and will always belong to Indigenous Peoples. The intangible cultural heritage may need to be reclaimed if the Indigenous community had not been aware of its location and did not have access to it. It is made into the tangible by researchers when it is recorded, photographed or otherwise captured. The archives hold that tangible heritage and the ownership or copyright is usually with the researcher that has made it tangible (Anderson 2005, 87). Decolonizing the archives is in part returning the control and ownership of these tangible cultural materials to the Indigenous communities. In turn, these Indigenous communities may want to reclaim the intangible cultural heritage through digital repatriation or through online access, or they may want a full repatriation. The archives need to respect their reclaiming in whichever way it is manifested.

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Conducting a survey of the institution's archival records that either are created by Indigenous Peoples or contain information about Indigenous Peoples is a great way to learn what is contained in the records, to create comprehensive finding aids and to prepare for outreach with the Indigenous communities represented. As Reyes-Escudero and Cox (2017) state, "Surveying and coming to some understanding of what we hold in our collections is an integral part of the ethical stewardship of Indigenous materials" (p.134). The archivists may learn, for example, that they do not have any culturally sensitive materials in their archives but it does contain materials that could be useful for political endeavours (Reyes-Escudero & Cox 2017, 134). It may be too large a task to start digitizing every record with Indigenous content or to contact every Indigenous community represented in the archives but it is necessary to start somewhere. BC Archives, as mentioned earlier, deals with collections as users request them, in a reactionary way (Personal conversation with Genevieve Weber). In this way, there is a system to the decolonization of their archives. After surveying, the next step is to compile and digitize finding aids that clarify if there is Indigenous content in the records, pull out the themes or relevance of the records (i.e. could support language revitalization), and compile a guide to Indigenous archival materials in the archives.

## **The Digital Archive**

Any archival collection with Indigenous content, either by or about Indigenous Peoples, should be a candidate for digitization unless it includes culturally sensitive content. At this point in the process, discussions with the copyright holder may be necessary, and if so, bringing up and agreeing on the possibility of repatriation to Indigenous communities is important. Showing these digitized collections to the Indigenous communities will bring awareness of their existence. Through outreach, the University of Victoria Libraries can gauge the interest of the community in the records that represent them and open the door to relationship building. Research in Indigenous communities has evolved from community-led to community-driven research, and so too must archives evolve to community-driven collaborations. Instead of going into the community with projects, exhibits or collaborations in mind, the archives needs to support the Indigenous communities' goals. The possibility of repatriation should be discussed (either digital or physical), if the community expresses a desire for it, as well as special access conditions (if there is sensitive or sacred cultural heritage involved) and the possibility of providing online access if the university is to remain the custodian of the collection. Following TRC's Call to Action #14 stating that "The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal People and communities," the University Libraries can encourage, promote and provide resources for community participation in writing descriptions and providing context for their belongings in the archival collections, effectively following the participatory archives approach.

The current access policy at the University of Victoria Libraries is that all archival materials are accessible on location (University of Victoria Libraries, Archives Collection Policy). It is not necessarily an easy task for the community to access the archives since distance, cost of travel, cost of making copies and other issues can arise (Fourmile 1988, 3). The archives should consider providing free printing services to the Indigenous communities it serves, as a part of making it more accessible. The first step, for the archives, is to compile finding aids for the Indigenous material in the collections, and the material about Indigenous Peoples, and make it accessible to Indigenous communities through outreach and online access (Fourmile 1988, 3). The descriptions of the archival material pertaining to Indigenous

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Peoples should be digitized and accessible online. One of the challenges for Indigenous communities is that the records pertaining to them are scattered across multiple collections, even multiple institutions (Stroud 2009, 860). The University Libraries should consider compiling a guide that brings together all of the records pertaining to their Indigenous stakeholders. The AIATSIS Library, for example, looked at map interfaces for browsing their collection (Stroud 2009, 862). Data visualization software can increase accessibility to the archival collections and be more user friendly. It is important to make the finding aids and reference guides in plain language as well as visible so they can be accessible to the wider population (Gibson 2009, 11).

### **Case Study: A Guide to Research at the City of Winnipeg Archives**

Following the TRC's call to action #77, the City of Winnipeg has compiled a research guide for several collections pertaining to Indigenous Peoples contained in their holdings. In the guide, the city addresses the gaps in the collection and the challenges of compiling this guide as well as the fact that an Indigenous voice and perspective is lacking (COW 2018, 1). This research guide arranges collections thematically and it provides context on each subject. For example, the first subject is *Urban Indigenous Population*; there is a short description of the current urban Indigenous population and a list of the records that have information on the subject (COW 2018, 2). The guide also shows digitized copies of problematic settler records such as a photograph of the Volunteer Monument, a commemorative monument to the forces that put down the resistance against the Canadian government in 1885 (COW 2018, 5). There is also a list of records that directly pertain to residential schools and their legacies, and they share them with the National Centre for Truth and Reconciliation (COW 2018, 17).

### **Case Study: Indigenous Subject Guide at the CNAIR**

The American Philosophical Society (APS)'s Center for Native American and Indigenous Research (CNAIR) has created the *Indigenous Subject Guide* in order to support the reconnection of their collections with Indigenous communities. The guide is almost comprehensive and, it has a browse function through a map interface as well as periodical updates. This project, funded by the National Endowment for the Humanities, took two and a half years to complete. They did not start from scratch, as previous guides exist, but the former guides had inappropriate terminology and were far from comprehensive. The current guide uses the preferred terminology by Indigenous communities, as well as common terms, and includes alternative spellings. Eventually, the finding aids will be updated in the same way (Hasegan 2018). The guide includes the names of Indigenous Peoples who have contributed to the content, in the materials about them, with the hope to highlight Indigenous voices in the materials. The guide also highlights records that can contribute to the revitalization of cultural elements such as language documentation or place information. APS finds that many Indigenous communities are interested in connecting archival collections that are located in different repositories to each other, which is a challenge they are looking into. Materials that are culturally sensitive cannot be reproduced and are pending review by the communities involved. Digitized collections are accessible through a password-protected account, which enables CNAIR to regulate their access, except for manuscripts and photographs that are not available online (Hasegan 2018). The APS Protocols for Indigenous Materials are available [here](#).



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When referring to Indigenous materials or belongings, I am referring to both Indigenous research data and cultural heritage. It is crucial for the archives to know if these records were ethically acquired or if the provenance is ethical. These records are all candidates for digitization unless there are culturally sensitive or sacred materials. The latter are not candidates for digitization without first consulting with the community. The archives should not make assumptions about what is or is not culturally sensitive; therefore, when in doubt, a cultural consultant or cultural officer should be hired. UNBC, for example, has hired Indigenous interns to work with their own community's belongings found in the institution's archives (Personal conversation with Erica Hernandez-Read). If the provenance of the record cannot be traced back to the Indigenous community then the latter has a right to ask for repatriation (Karuk Tribe et al. 2017, 297). It may be necessary to establish a relationship with the community in order to establish the provenance if the copyright is uncertain. However, it is important to understand and respect that even when the provenance is clear, consent may change. Once the Indigenous materials are digitized, they can be visually or digitally repatriated to the Indigenous community. Digitization projects should ensure that the team's contact information is displayed clearly, that there is an option for feedback and to opt out, and that the takedown policy is clearly visible (Robertson 2018, 233). A part of ethical digitization practices is continued informed consent: consent will need to be reassessed periodically and should be understood as fluid (even when formal agreements have been reached). Consent may not be able to be granted by only one individual therefore the archivist may need to speak to multiple people, which can increase the risk of not getting a consensus from the community. It should be discussed with the community if there is a need for disclaimers for the records that contain negative stereotypes or racial slurs (Face & Hollens 2004, 119). An annotated list of digital archive projects is available in Appendix A.

### **Case Study: The Pei Jones Collection**

In this case study, a research team worked with the family members and stakeholders to apply cultural protocols as guiding principles when developing a physical and digital layout for the exhibition of the Pei Jones collection. Using a Māori perspective, the team negotiated issues like ownership, control, access and consultation during the digitization process and the layout of the exhibit. The case study concerning the Pei Jones Collection is an example of collaborating with the Indigenous Peoples represented in the collection, in order to appropriately archive, catalog and digitize.

As part of the collaboration, a local Elder helped negotiate the contract as well as gave advice on the different Indigenous perspectives this exchange could represent (Whaanga et al. 2015, 526). This collaboration with the Indigenous community allowed for the collection to be considered in relation to the cultural values and in terms of the spiritual connection to the creator (Whaanga et al. 2015, 529). This type of collaboration is made easier if the archivist is Indigenous, or is familiar with local Indigenous culture and history. It is not enough to collaborate with the Indigenous community once or twice during the process, but rather, Indigenous Knowledge should be used every step of the way. For example, even the physical layout of the room where the collection will be displayed should represent Indigenous culture. In this case, the floor plan was based on the layout of the ancestral meeting house because this organization of the material mattered for the interpretation of the collection (Whaanga et al. 2015, 531).

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Whaanga et al. (2015) identify three key issues in the process of digitization (p.531). Ownership is an issue because every group has a different interpretation of the word. Control of the collection and access is complicated because of the different levels. For example, perhaps it can be shared online but only if context is provided. Finally, consultation with the community is crucial (Whaanga et al. 2015, 531). There are other issues to consider when considering the digitization of a collection that has Indigenous Knowledge. For example, digitizing the collection could make it have a different spirit or feel which does not represent the original collection, and the provenance of the collection will be even more important than before. An important tool to consider is to create an accompanying guide for terms, meanings or contexts that may be relevant. The archives may also provide multilayered access points if the Indigenous community wishes it (Whaanga et al. 2015, 533). This case study concludes by providing us with their guiding principles: claiming, remembering, revitalizing, connecting, representing, returning, protecting, and sharing (Whaanga et al. 2015, 534-535).

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In order to conduct outreach, the archivist can reach out to the community's communication officer, cultural officer, the Knowledge Center or any contact they might have with the community. They can either help establish who to consult with or point to the person who will know. The archivist needs to respect the community members' timeline, drive to them and compensate them for their time. The archivist should offer them the collection, either as a full repatriation or as digital repatriation, and listen to what the community actually wants to do with the collection. This outreach will look different on a case-by-case basis. The archivist needs to listen to their comments, concerns and stories about their belongings and support their decisions completely. The University Libraries have the resources, the person-power, the funding and the time (if they make these collaborations a priority) to support what the community decides to do regarding these collections. It is crucial to consider outreach as a part of relationship building, which is a continuous process rather than a transaction to complete. The community may express that the metadata or description is offensive. In that case, the library and archives can offer to change it and collaborate on the writing of a new description or set up a platform that enables the community to write their own record for the item. The community may express a desire to provide access to it on their own platform. In that case, the University Libraries can offer workshops or training for capacity building, and so on. As stated earlier, the University Libraries will not come to the community with the digital collection and a list of possible options for its management, but rather listen to their wishes regarding the collection and use the University's resources to make it happen. Outreach cannot start without the University Libraries' full commitment to whatever the following step may be.

There have been a number of repatriation projects in the past few years. For example, in 2008, the UVic Legacy Art Galleries were gifted hundreds of paintings created by Indigenous children, including some created while in Residential Schools. These paintings were the result of art classes taught by Robert Aller. Dr. Walsh, an UVic faculty member, worked with Elders and Survivors through First Peoples House to create a protocol for working with these paintings. First, the paintings were blessed and cleansed through Salish protocols and ceremonial work. Second, they gifted a traditional woven Salish blanket that Dr. Walsh had been instructed to get, to the chief of the Tseshah Nation. They met with Nuuchahnulth hereditary Chiefs and cultural leaders and asked permission to publicly show the

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paintings at a TRC event. The process took over a year and 90% of the people whose names were on the paintings were located. Dr. Walsh secured a fund from the TRC to hold a feast so they could publically return the paintings (UVic, There is Truth Here).

If the community wants the repatriation of their belongings, there are two options: digital repatriation or physical repatriation, and the choice often depends on the community's capacity for stewardship. Often, digital repatriation means providing online access so that the Indigenous community and any other stakeholder can easily access the collection as needed, as well as providing the community with digital copies. These types of projects and initiatives should be negotiated extensively in the agreements between the two parties (Maina 2012, 22). Digital repatriation requires multiple steps: first, an agreement needs to be reached with the copyright holder regarding digitization and the request of copies. Afterwards, when discussing repatriation with the community, it is possible to discuss access restrictions, descriptions and other issues regarding the material (Gibson 2009, 13).

Digital repatriation is a popular form of repatriation. The case of the repatriation of Icelandic cultural objects by Iceland from Denmark highlights issues such as this idea that 'scientific study' will be hurt by the departure of these items from a more 'developed' nation (Boserup 2004, 2). The solution was to share the materials between the two nations. The goal was that taking photographs of the materials would ensure that Danish research could continue on the previously unified collection, while the original items would be returned to Iceland. Digitizing projects for repatriation by providing online access have been gaining popularity as well. For example, the Museum of the Cherokee Indian, in collaboration with the Tribal Council, the Elders and the Cherokee Language Consortium, digitized over 2000 pages of non-culturally sensitive collections and provided access through the CMS PastPerfect (Leopold 2013, 93). The Inuvialuit Living History Project, as another example, used digitization to provide access and to enable a participatory archives approach. The collection was the Smithsonian's MacFarlane Collection at the National Museum of Natural History in Washington, D.C. The purpose of this project is to provide Inuvialuit communities access to the collection. An Inuvialuit delegation came to Washington to generate knowledge about the collection and the collection is now available through the Reciprocal Research Network (Inuvialuit Living History, Collection). The [copyright statement](#) on the project's website states that all of the materials are owned, controlled or licensed by the Inuvialuit Cultural Resource Centre.

Following Article 11 (UNDRIP) stating that:

"1. 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 archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature. 2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with Indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs,"

The University Libraries will collaborate with the Indigenous community from the inception for online exhibits and digital collection projects, if the communities have expressed a desire for this type of initiative. Providing online access to Indigenous materials without the community's consent is unethical just like conducting research without informed consent from the participant is unacceptable. With

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community collaboration, the hope is to demonstrate the intangible knowledge systems of the Indigenous community that are found in the physical belongings at the University of Victoria (Byrne 2008, 2). This can help promote reconciliation as it “build[s] understanding between Indigenous [P]eoples and non-Indigenous [P]eoples” (Byrne 2008, 4). The presence of an Indigenous Advisory Group or Committee can bridge the way between the University Libraries and the Indigenous communities represented in its holdings. It will also help the archives move away from thinking about access in binary terms (open or close) and embrace multiple access levels (Christen 2012, 2874). It is also important for the archives to realize that Indigenous communities are not always in favour of closed access: for many communities, providing open access to digitized collections is a valid form of digital repatriation (Taylor & Gibson 2016, 411). It is the hope that digitization projects help foster reciprocal relationships as Indigenous Peoples increasingly access the collection and provide archivists with additional knowledge and context (Punzalan et al. 2017, 94). Digitization of these kinds of materials has clear advantages but there can be negative consequences: increased access means that the likelihood of inappropriate access increases as well (Nakata et al. 2008, 226). This is why access conditions need to be agreed upon between the copyright holder, the archives and the Indigenous community (Nakata et al. 2008, 235). Access restrictions need to be discussed in research agreements as well as in agreements between the libraries and archives and the Indigenous community. In fact, providing restrictions can provide context to the materials (Cowan & Rault 2018, 126-127). For example, if the record is restricted because it is not the appropriate season to view it, this provides the user with information on how to properly use the record.

Following Article 32 (UNDRIP) stating that “States shall consult and cooperate in good faith with the Indigenous Peoples concerned through their own representative institutions in order to obtain free and informed consent prior to the approval of any object affecting their lands or territories and other resources [...],” the University Libraries will provide online access to a collection with Indigenous content only with the informed consent of the community. Attempts will be made to provide access according to the cultural protocols that inform the Indigenous Knowledge or cultural heritage found in the collection. It is worth repeating that it is important to understand and respect that consent is fluid and will change. For example, if there is a different Chief in Council or a family changes their mind, consent may change as well. Therefore, consent should be reassessed periodically and the relationship with the community needs to be continuous (Personal conversation with Erica Hernandez-Read). Archives can use the model of research agreements that state that consent can be withdrawn at any point: Indigenous communities should be able to withdraw consent to having records that pertain to them online or on display at any time. The use of ethical content management systems that enable community control can help ensure that consent is always considered.

### **Case Study: Traditional Knowledge (TK) Labels**

The TK Labels are for Indigenous communities and archives to show what cultural protocol is in play for the digital representation of a cultural material. The TK Labels demonstrate what restriction is placed on the item and how it is significant to the community. For example, the “TK Outreach (TK O)” label should be used when the community gives access to this item for educational outreach activities but not for other activities (Local Contexts, TK Labels). Local Context has recently introduced their CI (Cultural Institution) Labels that are meant for archives and libraries. The *Open to Collaborate* label shows the institution’s willingness to collaborate with Indigenous communities, while the *Attribution*

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*Incomplete* label is used when metadata or descriptions have incomplete information (Local Contexts, CI Labels).

### **Case Study: The Archive of the Indigenous Languages of Latin America**

The Archive of the Indigenous Languages of Latin America is the project of the LLILAS Benson Latin American Studies and Collection, the Department of Linguistics and the Digital Library Services Division of the University Libraries at the University of Texas at Austin (AILLA 2017, Access). AILLA provides graded access levels to the materials in its collection, to be decided by the depositors who first need to get informed consent from all of the contributors to the materials (AILLA 2017, Access). The levels include public access, restricted access, temporary embargo and controlled access. If the materials contain extremely sensitive information, the depositor needs to have a succession plan and consider if the archives should even hold these materials. With the controlled access level, the user will have to contact the depositor for access. The three access levels that require some form of restriction must be justified. The preprogrammed justifications that AILLA offers include “Protected population (e.g., children); Wish of speaker or speaker's family; Ceremony, ritual or esoteric language [...]” and others (AILLA 2017, Access).

### **Case Study: Sq'ewlets People's Virtual Museum**

The Sq'ewlets People are a Stó:lō – Coast Salish community in the Fraser River Valley. Their website tells their story as told by oral tradition. The use of Traditional Knowledge labels teach outsiders how to understand the Sq'ewlets People's history. The Sq'ewlets People use their language Halq'eméylem as headings throughout the website. Through multimedia such as photographs, videos and oral stories, the Sq'ewlets People teach us their culture and history (Sq'ewlets, Stámés). The Sq'ewlets website project is a result of a relationship between community leaders, elders, academic researchers and other experts that stems from twenty-five years ago. This website project is based on what it means to be a Sq'ewlets person (Lyons et al. 2016, 361). Archeological research conducted about the community has led to research objects being stored in three different repositories, including two Universities. It was the Stó:lō Nation's goal to reunite this collection so that it could be used to connect the youth with their histories. The reunification was done through the Reciprocal Research Network. For the digital exhibition of Sq'ewlets heritage, a Virtual Museum of Canada grant was used (Lyons et al. 2016, 363). Through concept workshops, the Sq'ewlets cultural leaders voiced what they wanted the website to convey to the audience (Lyons et al. 2016, 365). The tone, design, look and feel of the website has to represent the community adequately (Lyons et al. 2016, 366). Using their traditional language is also an important facet of the project. The virtual exhibit is written from a Stó:lō perspective and arranged in categories that represent a Stó:lō worldview (Lyons et al. 2016, 368). For outside users, the use of Traditional Knowledge labels helps them use the website in a respectful way (Lyons et al. 2016, 372). The community members chose the TK labels that fit the content on the website and provided them with descriptions (Lyons et al. 2016, 373).

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The digitization of the University's collections that have Indigenous content is mutually beneficial for the researchers and the Indigenous communities but so is digitizing Indigenous cultural heritage that is not already in the collections at the University. Lucky and Harkema (2018) argue that by collaborating with smaller communities and digitizing their cultural heritage, they can provide access to

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more cultural heritage for researchers in digital humanities, as well as provide better access and visibility to cultural heritage communities (194). The digitization of Indigenous cultural materials should be a priority (Nakata et al. 2008, 235). Providing online access to their cultural heritage may be a priority for that community if, for example, many community members live elsewhere and want access to the collections.

Many institutions have stopped acquiring new Indigenous materials, in accordance with OCAP®, but it is important to have Indigenous voices represented in the institution's collection. If the community expresses having a goal of sharing their stories and knowledge, the University Libraries can support this goal by providing them with resources such as camcorders, recording studio space, and storytelling kits. Through digital storytelling, for example, the library staff can capture (or support the community in capturing) oral histories. These oral histories can support the interpretation of archival records that are already present in the archives, or be new additions, if the community wants these records to be stored at or accessed through the University. Another way to support the goal of sharing their stories and knowledge is by allowing for a participatory archives approach where communities can tag, annotate, write comments or otherwise participate in knowledge sharing. In any case, the acquisition policy must acknowledge that the Indigenous community needs to be the one to identify what is valuable and what should be preserved (Madokoro 2014, 158-159).

### **Case Study: Voices of Amiskwaciy**

The Edmonton Public Library has introduced a unique initiative entitled *Voices of Amiskwaciy*. This initiative is a digital public space where Indigenous stories are shared. Every part of the website was created with input from communities, including the artwork and design. This was important for creating a safe space and ensuring that this project remains community-led. The community groups manage their own collections as administrators on Mukurtu, the content management system EPL chose to use for *Voices of Amiskwaciy*, and retain copyright and ownership over the content. The project process started with a pipe ceremony where the values and frameworks for the project were adopted. Over the course of five community consultations, the project team listened to community members voice their concerns about creating a safe space, the risk of triggering, privacy options and so on (Personal conversation with Raquel Mann).

The platform Mukurtu was chosen because of its flexibility on cultural protocols, the fact that it is open source and how you can extract the content from the platform and transfer it over to the community. However, the platform is not that user-friendly therefore workshops and additional help were needed. The ability to choose to use the Traditional Knowledge labels from Local Context for added context and protection was a factor in choosing this platform. The use of language and places help contextualize the stories further. There are two forms of content control: anyone can create an account, log in and upload content or; on the other hand, community partners have community pages, which they control and manage completely. They can control access, the content, etc. through cultural protocols. EPL does not monitor those uploads (Personal conversation with Raquel Mann). The *Community Partner Agreement* used between the communities and EPL ensure that the community partners protect private information, ask for informed consent, and do not infringe on third party copyright. EPL, on the other hand, agrees to respect the withdrawal of consent and to not modify the community's page without consent (Community Partner Agreement provided by Raquel Mann).

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An important facet of the project was capacity building. This included workshops on storytelling, training the trainer for community groups, training staff on ethics and so on. Supporting self-determination was an important part of the project. Storytelling kits that held the recording equipment could be checked out of the library by community members, be brought back to the community and used to record storytelling in the community by the community members (Personal Conversation with Raquel Mann).

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For future acquisitions and donations, it should be strongly suggested to donors that the community's Knowledge Center or archives is better suited to take care of the collection. If the community does not have the capacity, an access agreement in which the university acts as a repository while the control of the collection stays with the community can be discussed before accepting the donation. It may be the case that the University Libraries is the best medium for repatriating the collection to the Indigenous community. Repatriation should always be the primary goal when dealing with material with Indigenous content. If repatriation is not possible because the community does not have the capacity, then capacity building in that community (if the community has expressed a desire for it) will be the primary goal so that their belongings can eventually be returned.

### **Decolonizing Descriptions & Metadata**

The importance of providing context in an archive at a research institution is elevated because there is a high chance for misinterpretation, therefore continuing the cycle of colonization (O'Neal 2015, 6). In order to break this cycle, the community that is represented in the records needs to provide context. In order to decolonize the archives, it is necessary to indigenize descriptions, metadata and classification schemes by providing the appropriate context, grouping collections according to cultural protocols, using Indigenous subject headings, using the correct Indigenous place names, and so on. It is crucial to bring in Indigenous perspectives in order to contextualize the holdings, interpret them and group them in a way that makes sense culturally and that is intuitively searchable for an Indigenous user. The archives need to provide a space and the resources for Indigenous stakeholders and Knowledge Keepers to do so.

For the community to be able to access a digital collection, the metadata and the subject headings need to be in a language they are using. Changing the terminology to reflect how the community would conduct a search is crucial. The collection needs to be visible and accessible in plain or traditional language. This type of initiative does not need to start from scratch as other institutions have started the work. Current classification schemes perpetuate colonialist views and do not reflect how students, researchers and communities actually search for and categorize these materials. Until the University Libraries are able to make these changes, library guides that point out the terms and subject headings currently in use to describe Indigenous communities and their cultural heritage can help researchers and Indigenous users find Indigenous content and voices in the collections. These guides can also state how University Libraries do not support these biases and understand how they are perpetuating colonialism.

There are fundamental differences between Indigenous Knowledge and Western knowledge including how Indigenous Knowledge is holistic and is rarely divisible into Western categories such as Philosophy and Religion. These differences signify that discoverability and description will necessarily

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look different for Western and Indigenous Knowledge systems (Stevens 2008, 28). There is some debate about whether trying to fit Indigenous worldviews into a Eurocentric classification system is recolonizing the Indigenous Knowledge system. A conversation with Indigenous researchers and students at the institution is key in order to ensure that recolonization is not happening. Just as Indigenous research paradigms are based on Nation-to-Nation relationships (Latulippe 2015, 1), Indigenous Knowledge systems and Western archival practices need to be on equal footing.

### **Case Study: Aanischaaukamikw Cree Cultural Institute**

Aanischaaukamikw Cree Cultural Institute (ACCI) is the regional center for ten Cree communities (Bosum & Dunne 2017, 281). The ACCI's library is open to the public while the archives are available to researchers provided they applied for access (Bosum & Dunne 2017, 282). The library staff at the Cultural Institute had to decide which classification system to use. Dewey Decimal Classification (DDC) and Library of Congress Classification (LCC) both use outdated language and non-Indigenous perspectives (Bosum & Dunne 2017, 283). Using these systems would mean that most of the collection would be in the same section, under History, and it would lose its specificity. ACCI decided to adopt the Brian Deer Classification (BDC) scheme, which is a guideline, as it is flexible enough for any collection (Bosum & Dunne 2017, 284). The BDC scheme enables the ACCI library to classify a resource in a much more specific way than DDC, even though it results in a simpler call number. However, even a classification scheme such as BDC has its issues. For example, ACCI has a book on the ceremonial use of tobacco, which was hard to classify. Instead of placing it under Health and Wellness – Addiction (which was the closest designator), they created a new class designator that was culturally appropriate (Bosum & Dunne 2017, 287-288). The staff at ACCI consulted with subject specialists and Cree language specialists to ensure the proper classification of materials concerning languages. Adapting BDC to their needs was a challenging project but the result is an intuitive cataloging system that reflects their knowledge system (Bosum & Dunne 2017, 289).

### **Case Study: BC First Nations Subject Headings**

The Xwi7xwa Library at UBC is a centre for Indigenous scholarship that reflects Indigenous approaches to academic endeavours (UBC, Xwi7xwa Library). Similar to the National Library of New Zealand, the Xwi7xwa Library has created an authority list of First Nations names. It uses the subject heading "First Nations" instead of the Library of Congress' subject heading "Indians of North America" and it uses a variant of the classification system developed for the Assembly of First Nations (then the National Indian Brotherhood) (Xwi7xwa Library, Indigenous Knowledge Organization). The physical space of this library emulates a traditional Salish circular pit house (Doyle et al. 2015, 109). The library's programming, collections and services puts Indigenous knowledge and experience at the forefront. The librarians themselves contribute to the Indigenous library and information studies field by using Indigenous methodologies in their research and publications, and so on. The Xwi7xwa Library demonstrates that you can be a branch of an academic library without losing your classification system and Indigenous autonomy (Doyle et al. 2015, 110). This library's collection also challenges the colonial way of having library materials about Indigenous Peoples, rather than library materials by Indigenous Peoples, by collecting the latter (Doyle et al. 2015, 111).

The Xwi7xwa Library uses an adapted version of the Brian Deer classification for British Columbia (BDC-BC) (Doyle et al. 2015, 112). The use of Indigenous subject headings and authority names



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list is because of the importance of representing the Indigenous population properly and with respect. This is also crucial because the library serves primarily Indigenous and Indigenous studies students and faculty (Doyle et al. 2015, 115). The librarian Gene Joseph adapted the classification scheme, and it is constantly evolving (Doyle et al. 2015, 117). Indigenous Knowledge influences the principles of division. For example, it divides according to socio-linguistic relationships or geo-spatial relationships (Doyle et al. 2015, 118). The Xwi7x̓wa Library's Subject Headings is an official thesaurus since 2005, as per the MARC Standards Office (Sandy & Bossaler 2017, 139).

### **Case Study: University of Manitoba – Indigenous Subject Headings**

The Association for Manitoba Archives created the Manitoba Archival Information Network (MAIN) and the Library of Congress Subject Headings working group in 2013. The purpose was to replace the culturally insensitive terms that related to Manitoba Indigenous Peoples. The LibGuide entitled *Indigenous Knowledge Management* has an excel spreadsheet of these subject headings (Callison, Indigenous Subject Headings – AMA LCSH). The Association for Manitoba Archives (AMA) has created MAIN, which is a database. This database offers a central search mechanism to its users where archival descriptions are deposited with their Library of Congress Subject Headings. The terms used to describe Indigenous Peoples are outdated, therefore the AMA decided to tackle that issue (Bone 2016, 1). The working group agreed upon a few rules such as that the structure must fit into LCSH's hierarchical structure. Only changing the authorized headings helped maintain the structure. Indigenous communities and leaders received the list of recommended changes to see what the most appropriate terms to change it to were. These changes are now in a spreadsheet anyone can use (Bone 2016, 2).

Most of the changes was around the word "Indian" which was changed to "Indigenous." For example, "Indians of Mexico" was changed to "Indigenous peoples – Mexico" (Bone 2016, 4). The previous example also demonstrates that the AMA working group changed the embedded geographical categories into subdivisions. This change exists because these embedded geographical categories reflect European boundaries and have little to do with actual Indigenous kinship (Bone 2016, 5). Since the working group only had the capacity to consult Indigenous communities from Manitoba, only the subject headings pertaining to Manitoba peoples were changed once the broader terms were changed. The group eliminated outdated and Eurocentric terms, group names were changed, and inaccurate terms were changed (Bone 2016, 6). Lists created by the AMA, the Union of British Columbia Indian Chiefs and the Xwi7x̓wa Library at UBC can save the next institution tackling this issue a lot of time. The University of Alberta is currently working on their own project for the decolonization of subject headings. Appendix A lists additional case studies regarding subject headings, descriptions and metadata.

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The metadata attached to the digital archival materials with Indigenous content should incorporate Indigenous place names, community names, Indigenous terms, and be modified to follow Indigenous user-based needs. Data sharing is commonplace in many disciplines except for sensitive data, which is often too risky to share. Sharing the metadata with the digital item means that the former should represent the community accurately, not add a burden on them by needing modifications. In the same vein, metadata created in collaboration with Indigenous communities that reflects their cultural

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protocols and describes sensitive materials may not be a good candidate for sharing with non-Indigenous repositories. In that case, applying the OCAP® principles will be beneficial (A-Farnel 2018, 4).

At the University of Victoria Libraries, as it moves towards Vault as a content management system for its digital collections, there is potential for new opportunities in the area. Vault allows the linking to licenses such as Creative Commons licenses or Traditional Knowledge Labels in the Rights Statement metadata field and, it provides contact information about the depositor and allows feedback. Vault has the ability to enable the creator of the digitized item to provide context about the item. The collections can be restricted to users with an account or they can be open to the public. It can be configured for multi-tenant use, which means that an Indigenous community could be a tenant and technically have control over their collection and the metadata associated. Essentially, it can have the ability to enable control by an Indigenous community over a digital collection that represents them (Personal conversation with Dean Seeman).

### **Case Study: Mukurtu: An Indigenous Archive Tool**

Built on a framework that follows Indigenous cultural protocols, Mukurtu CMS has access levels at a granular level. Another key fraction of Mukurtu is its feedback loop for metadata and providing general content (Christen 2012, 1). As well as providing the regular metadata standards such as Dublin Core, Mukurtu has *Mukurtu Core*. The latter offers more flexibility with fields such as free tagging and narration. One of these fields is the Traditional Knowledge field, for the community to use as they see fit. Mukurtu allows for Traditional Knowledge Labels and Creative Commons licenses. The collections follow the cultural relationships between items (for example, grouping a song and an object together because the song accompanies the object in real life) (Christen 2012, 2).

### **Case Study: Metadata Framework at the Digital Library North**

Digital Library North (DLN) is a collaboration between the University of Alberta, the Inuvialuit Cultural Resource Centre (ICRC) and communities within the Inuvialuit Settlement Region (ISR). This digital library provides access to cultural resources, which entails appropriate management of cultural information as well as a culturally appropriate metadata framework (Farnel et al. 2017, 289). The ICRC holds cultural materials in a variety of formats in which community members have a great interest. This collaboration aims at making these resources more discoverable and accessible to the ISR communities (Farnel et al. 2017, 290).

The development of a culturally appropriate metadata framework for the DLN is community-driven and community-specific. The literature review conducted by the project team found that community participation and understanding the local community is critical and that there are challenges associated with integrating cultural protocols on access and use (Farnel et al. 2017, 292). Considering factors such as the differing levels of comfort with the local language and sustainability is important. The DLN collaboration decided to adapt the metadata scheme Dublin Core to their needs. It is clear by the conversations with the communities as well as by the literature, that the ISR communities want to be able to contribute to the metadata through annotations, descriptions, tags and other forms of engagement. DLN chose the resources because of their popularity (Farnel et al. 2017, 293). Through interviews and surveys, the project team was able to identify various metadata principles to adhere to, such as the “inclusion of variant forms of names of people and places [...]” (Farnel et al. 2017, 294). The ISR communities evaluated the first metadata prototype and provided feedback (Farnel et al. 2017,

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296). After these sessions, the project team was able to add browse functionality like a map display to increase community satisfaction (Farnel et al. 2017, 299). An interesting comment is that it is important to the community to acknowledge the relationship between the creator and the object beyond just 'creator'. Providing context is therefore key. It is also better to use multiple terms to describe one object rather than using one 'universal' term (Farnel et al. 2017, 300). This collaboration is still a work in progress but it is clear how important community consultation has been to create a sustainable and culturally appropriate metadata framework.

### **Case Study: National Research Centre for Truth and Reconciliation**

The Truth and Reconciliation Commission (TRC) has described millions of records pertaining to the Residential Schools and the Residential School Survivors. The National Research Centre for Truth and Reconciliation (NRCTR) is responsible for the preservation of these records as well as access to them. It is the NRCTR's goal to create a 'living archive' that enables Indigenous participation (Lougheed et al. 2015, 597). The statements that the TRC acquired varied greatly: some were public, some were private, some are recordings and some are text. The records retrieved from government repositories, churches and so on, would eventually be preserved and made accessible to the public (Lougheed et al. 2015, 599). The TRC database is comprised of seven separate databases. For example, one of the databases is the Audio/Video Statement Database where the testimonies reside (Lougheed et al. 2015, 601). In this particular database, the metadata captures information about the statement (such as, 'is it public or private?'), about the statement giver and additional notes (Lougheed et al. 2015, 601-602). The metadata changes for each database. Some of the metadata varies considerably within one of the databases itself (Lougheed et al. 2015, 602). Approved users have a valid security certificate in order to search through the TRC Database. The search options are limited because the different databases do not use the same metadata schema (Lougheed et al. 2015, 604).

The National Research Centre is committed "to incorporating Indigenous knowledge (IK) through the adoption of five best practices" (Lougheed et al. 2015, 606). These five practices include protecting and preserving IK in a secure environment, while making it accessible and following cultural access protocols; providing a safe and open environment for Indigenous Peoples to access this knowledge and consulting and listening to the communities about the proper management of their culturally sensitive records (Lougheed et al. 2015, 606). It also includes respecting Indigenous intellectual property rights and copyright; and finally, providing training and opportunities for Indigenous Peoples to become custodians of their own IK (Lougheed et al. 2015, 607).

The access policy on the NRCTR website, developed in collaboration with Indigenous Elders, maintains cultural continuity (Lougheed et al. 2015, 607). There are two options for access: restricted access and open access. Restricted access still enables researchers and the NCTR to use the records, hence the removal of any personal information before publishing (My Records, My Choice 2019). The concept of a participatory archive, which is the NRCTR's goal, means that communities and survivors will be able to add comments, tell stories, network, and use the archives to connect with each other. However, the current TRC Database does not have any participatory elements. It plans on following participatory archives models such as the Reciprocal Research Network and the Plateau Peoples' Web Portal (Lougheed et al. 2015, 608). However, the NRCTR is facing metadata-normalizing challenges, much as the RRN did since the metadata in the database came from many different institutions, which

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used different schemas, as well as name authority challenges (Lougheed et al. 2015, 610). There is also the added challenge of the redaction of personal identifying information from the records and the metadata in order to make them public (Lougheed et al. 2015, 611).

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Every repatriation or digitization project involving collections with Indigenous content, done in collaboration with Indigenous communities, should result in a guiding principle, a policy or a guideline that can inform future archival practices at the institution, but with the flexibility of adapting to different communities. Creating a policy or a list of guidelines after every collaboration will alleviate the workload during the next collaboration. It is important that these guidelines remain flexible enough to adapt to any Indigenous community in a case-by-case basis while providing guidance to the archives' staff. For example, at the Museum of Vancouver (MOV), the shíshálh Nation requested the return of a stone sculpture. To facilitate the return, the City of Vancouver needed to approve of it, which meant approving a formal repatriation policy. It was a slow process. Finally, the city approved both the return of the sculpture and the policy. The repatriation was of the intangible cultural heritage of the stone sculpture through a renaming and placing the MOV as guardian of the physical stone (Miller, *Repatriation in Two Acts*). Now that this policy is in place, the next repatriation project will be faster.

## **Conclusion**

In this report, by using case studies and by referring to conversations with researchers, archivists and librarians, I have provided evidence for the best practices and guiding principles regarding the ethical management of Indigenous materials. The community-driven research collaborations between researchers and Indigenous communities can be used as a model for the necessary collaboration between the University Libraries and Indigenous stakeholders. Once these relationships are built and the Indigenous communities are aware of the digitized collections that contain knowledge by or about them, the University Libraries can support the communities' goals regarding their digital records. By following the guiding principles of respect, reciprocity and collaboration, the University Libraries and Indigenous stakeholders can begin to mend past colonial injustices and form new relationships.

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## Appendix A: Additional Resources

### Professional Development

Indigenous Canada MOOC	<a href="https://www.coursera.org/learn/indigenous-canada">https://www.coursera.org/learn/indigenous-canada</a>
Reconciliation Through Indigenous Education MOOC	<a href="http://pdce.educ.ubc.ca/reconciliation/">http://pdce.educ.ubc.ca/reconciliation/</a>
Fundamentals of OCAP	<a href="https://fnigc.ca/training/fundamentals-ocap.html">https://fnigc.ca/training/fundamentals-ocap.html</a>
Indigenous Cultural Acumen Training (UVic)	<a href="https://www.uvic.ca/services/indigenous/facultystaff/icat/index.php">https://www.uvic.ca/services/indigenous/facultystaff/icat/index.php</a>

### Research Protocols & Guidelines

**Government of Canada, Canadian Institutes of Health Research. 2005.** "[CIHR Guidelines for Health Research Involving Aboriginal People \(2007-2010\) - CIHR.](#)" **September 26, 2005.** [CIHR Table 1 & 3]

The Ethics Office of the Canadian Institutes of Health Research prepared these guidelines. These guidelines predate the Chapter 9 of the [Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans](#) (TCPS). The Canadian Institute of Health Research provided researchers with guidelines for health research involving Indigenous people from the year 2007 to 2010, before these guidelines were absorbed into the TCPS. These guidelines heavily influenced the guiding principles I have compiled and so did the sample research agreement available on their website (CIHR 2013, Guidelines).

**"Code of Ethics | Zinelibraries.Info."** n.d. **Accessed October 22, 2018.** [ZINE]

The zine libraries interest group prepared this code of ethics. This code of ethics is helpful because zines are often personal and are not meant to be shared widely.

**Royal Commission on Aboriginal Peoples. 1993.** "[Ethical Guidelines for Research.](#)" [RCAP Table 1]

These guidelines were created in order to promote the appropriate respect for the cultures, knowledges, values and languages of Indigenous communities. The guidelines provide standards for working with Indigenous knowledge, getting consent, collaborative research and so on.

**Six Nations Elected Council. 2014.** "[Conducting Research at Six Nations](#)" & "[Six Nations Council Research Ethics Committee Protocol.](#)" n.d. **Accessed November 1, 2018.** [SNEC Table 1 & 3]

The Six Nations Elected Council prepared a research policy for any research conducted on Six Nations of the Grand River territory. In addition, the Council prepared an ethics protocol, which the researcher has to complete and get approved in order to conduct research with the Six Nations.

**National Aboriginal Health Organization.** "[Ethical Protocols – Métis Nation Environment Knowledge Place.](#)" n.d. **Accessed October 30, 2018.** [NAHO Table 1]

The National Aboriginal Health Organization (NAHO) has created the principles relayed here in 2010, specifically for research involving Métis. This webpage provides a bibliography of other research guidelines that may be helpful to researchers.

**Convention on Biological Diversity. 2011.** "[The Tkarihwaie:ri: Code of Ethical Conduct to Ensure Respect for the Cultural and Intellectual Heritage of Indigenous and Local Communities.](#)" [CBD Table 1 & 3]

The Convention on Biological Diversity is an international organization that has created these guidelines in recognition of Indigenous communities' close ties to the environment, and the Knowledge they possess on the biological diversity. This code was written in Canada.

**Castellano, Marlene Brant. 2004.** "[Ethics of Aboriginal Research.](#)" **Journal of Aboriginal health, 98-114.** [C Table 1]

In this paper, Castellano posits the need for Indigenous Peoples and their organizations to reframe ethical codes. Castellano writes from an Indigenous perspective and she puts forth principles for creating such an ethics code.

**Assembly of First Nations. "First Nations Ethics Guide on Research and Aboriginal Traditional Knowledge." n.d. Accessed November 01, 2018.** [AFN Table 1]

The Assembly of First Nations has created an ethics guide with principles for research involving Aboriginal Knowledge. This includes following the OCAP principles.

**Manitoba First Nations Education Resource Centre Inc. 2014.** "[Guidelines for Ethical Research.](#)" [MFN Table 1]

This document is to provide guidelines on the ethical and sensitive research on Manitoba First Nations. This document provides research principles, a sample collaborative research agreement, a sample data-sharing protocol, as well as a sample code of ethics.

**University of Victoria, Faculty of Human and Social Development. 2003.** "[Protocols & Principles for Conducting Research in an Indigenous Context.](#)" [UVIC Table 1]

The University of Victoria's Faculty of Human and Social Development has created a document outlining the research principles for research on Indigenous communities. This includes principles of the ethics, on the intellectual property rights and so on.

**Kishk Anaquot Health Research. 2008.** "[Collaborative Research: An 'Indigenous Lens' Perspective.](#)" [KAHR Table 1]

This document explores what collaborative research means with an Indigenous lens. It identifies the concerns with collaborative research, the principles of research partnership and how to apply these to an Indigenous context.

**National Association of Friendship Centres. 2015.** "[Building the Tools for a Sustainable National Urban Indigenous Research Community.](#)" **presented by Pamela Quart and Catherine Graham.** [NAFC Table 1]

At the Annual General Meeting of the National Association of Friendship Centres, Quart and Graham presented about the need for community-driven research, and for principles and ethics that support community-driven research.

**Noojmowin Teg Health Centre. 2003.** "[Guidelines for Ethical Aboriginal Research.](#)" [GEAR Table 1]

This manual was developed by the Aboriginal Health Research Review Committee and the Manitoulin First Nations leadership and community agencies for the development of community-based research on the First Nations communities of the Manitoulin area. This manual includes ethical research guidelines, a bibliography and a sample research agreement form.

**First Nations Regional Longitudinal Health Survey. 2007.** "[Code of Research Ethics.](#)" [RHS Table 1]

The First Nations Regional Longitudinal Health Survey is conducted every four years and is entirely under the control of the Assembly of First Nations, which is an important step towards First Nations control of the research process.

**Assembly of First Nations. Environmental Stewardship Unit. 2009. "[Ethics in First Nations Research.](#)"**  
[ESU Table 1]

The Assembly of First Nations provide principles and protocols for the ethical research of First Nations. This includes a look at privacy, confidentiality and Intellectual Property Rights as well as OCAP, research protocols, code of ethics, research agreements and so on.

**Inter Tribal Health Authority. 2005. "[Research Protocol.](#)" [ITHA]**

The Inter Tribal Health Authority has created a research protocol for any researchers looking to conduct research in the member communities. This research protocol is meant to be used in conjunction with the value and protocols of the Coast Salish and Kwakwaka'wakw cultures.

**Maasz, Donovan, Heike Winschiers-Theophilus, Colin Stanley, Kasper Rodil, and Uriaike Mbinge. 2018. "[A Digital Indigenous Knowledge Preservation Framework: The 7C Model—Repositioning IK Holders in the Digitization of IK.](#)" D. S. Jat et al. (eds.). [Digitisation of Culture: Namibian and International Perspectives.](#) [Maasz Table 3]**

Maasz et al. propose the 7C Model as guiding principles for the digitization of Indigenous Knowledge. The model comprises seven major phases within the indigenous knowledge digitization process, namely, co-design, conceptualization, collection, correction, curation, circulation, and creation of knowledge.

**Government of Canada, Interagency Advisory Panel on Research Ethics. 2016. "[Interagency Advisory Panel on Research Ethics.](#)" [TCPS2]**

Chapter 9 of the Tri-Agency research ethics is dedicated to Indigenous communities and individuals as research participants. These research ethics are the authority on research ethics, and usually the inspiration or the model behind other research ethics in Canada.

**Clayoquot Alliance for Research, Education and Training. 2003. "[Standard of Conduct for Research in Northern Barkley and Clayoquot Sound Communities.](#)"**

In 2003, the University of Victoria and local community groups and Central Region Nuu-chah-nulth First Nations collaborated to develop a Standard of Conduct for Research in Northern Barkley and Clayoquot Sound Communities. This partnership resulted in a set of principles and guidelines for research conducted in these communities. This is an example of a community-driven project that has direct benefits for the community.

**Association of Canadian Universities for Northern Studies. 2003. "[Ethical Principles for the Conduct of Research in the North.](#)"**

ACUNS has compiled a list of principles that are meant to provide the foundation to a mutually understanding between the community and the researcher, and a mutual focus on the needs and goals. ACUNS has also published guidelines (2013) entitled "[Research Excellence in Yukon: Increasing Capacity and Benefits to Yukoners in the Social Sciences, Humanities and Health Sciences.](#)"

**Blue Quills First Nations College. 2009. "[Research Ethics Policy.](#)"**

Blue Quills is a First Nations College therefore the Research Ethics Policy is written from an Indigenous perspective. It focuses on the respect researchers must have for cultural protocols and the communities they wish to focus their research on.

**Human Rights Working Group International Council on Archives. 2016. "[Basic Principles on the Role of Archivists and Records Managers in Support of Human Rights.](#)" [HRWG Table 3]**

Created by the International Council on Archives, this document describes the basic principles for supporting human rights in the archives.

**Inuit Tapiriit Kanatami. 2018.** [National Inuit Strategy on Research.](#) [ITK Table 1]

Case study in the report.

**Union of BC Indian Chiefs. n.d.** [Stolen Lands, Broken Promises.](#) Accessed January 28, 2019. [UBCIC Table 1]

“Stolen Lands, Broken Promises is intended as a practical, hands-on resource for Indigenous community members wanting to conduct research on a variety of issues affecting traditional territory and reserve lands in British Columbia” [UBCIC, *Stolen Lands, Broken Promises*].

**ATSIDA. n.d.** ["ATSIDA Protocols."](#) Accessed November 7, 2018. [ATSIDA Table 3]

Case study in the report.

**First Archivists Circle. 2007.** ["Protocols for Native American Archival Materials."](#) [FAC Table 3]

Case study in the report.

**NSW Government State Records. 2016.** ["Protocols for Staff Working with Indigenous People."](#) [SRA Table 3]

“These protocols are intended to assist and guide State Records staff when working with Indigenous people and in handling State records that document Indigenous people or have Indigenous content” (SRA 2016, 5).

**National and State Libraries Australasia. 2013.** ["Working with Community: Guidelines for collaborative practice between libraries and Aboriginal and Torres Strait Islander communities."](#) [NSLA Table 2]

“The National Policy Framework for Aboriginal and Torres Strait Islander Library Services and Collections guides progressive action across National, State and Territory library institutions in their plans and approaches to Aboriginal and Torres Strait Islander library services and collections. This Framework holds Aboriginal and Torres Strait Islander peoples, their interests, needs and perspectives central to any development of policy or practice” (NSLA 2013, 1).

**Oxfam Australia. 2015.** ["Aboriginal and Torres Strait Islander Cultural Protocols."](#) [OA Table 2]

This document is for the staff at Oxfam Australia. It is meant to teach them about Aboriginal and Torres Strait Islander cultural protocols so that they treat them with respect and in a culturally appropriate way.

## Indigenizing the Library

**State Library of Queensland. n.d.** ["Indigenous Knowledge Centres."](#) State Library of Queensland. Accessed October 1, 2018.

In Queensland, Australia, the State Library of Queensland (SLQ) provides financial support to Indigenous Knowledge Centres (IKCs) that are owned and operated by Indigenous Shire Councils. The SLQ helps the Councils with a variety of managerial duties and provides guidance. The IKCs provide services (at the Council's' discretion) such as lending of items, public access to devices, programs, genealogy programs, preservation, etc. (SLQ, Indigenous Knowledge Centres).

**PNLS. n.d.** ["About PNLS | Pahnkimon Nuyeh?áh Library System."](#) Accessed October 17, 2018.

This library system provides library services, educational resources and cultural resources to the Northern Saskatchewan peoples. They work in partnership with Library Services to Saskatchewan Aboriginal Peoples as part of their commitment to improve services for Indigenous Peoples.

**Winnipeg Public Library and City of Winnipeg. n.d. "First Nations, Metis, and Inuit." Accessed October 17, 2018.**

The Millennium branch of the Winnipeg Public Library has two spaces designed by Anishinaabe interior designer Destiny Seymour that hold the Indigenous materials (WPL 2015). These two spaces display art by local Indigenous communities, hosts Knowledge Keepers and storytellers and highlights the Indigenous library materials (WPL 2015).

**Calgary Public Library. n.d. "Indigenous Placemaking." Accessed October 23, 2018.**

In their reconciliation process, the Calgary Public Library has an Indigenous Place Making plan, which involves using Indigenous art to tell the community's story at the Central branch of the library (CPL 2018, Indigenous Placemaking).

**Mission Public Schools. n.d. "Siwal Si'wes - Aboriginal Education - Mission Public Schools." Accessed February 1, 2019.**

The Mission Public School District (MPSD) and Siwal Si'wes have an Aboriginal Enhancement Agreement since 2007 as a way to improve the success and education of Indigenous students at MPSD (MPSD 2017, Siwal Si'wes – Aboriginal Education).

**"Whose Knowledge." n.d. Whose Knowledge. Accessed February 1, 2019.**

A global campaign to bring knowledge belonging to marginalized communities to the forefront of the internet. Part of their initiative includes a conference of decolonization and a Community Knowledge Sharing initiative with Kumayaay Native Americans on Wikipedia (Whose Knowledge? Flyer). This initiative provides a multitude of resources for marginalized communities looking to share their knowledge (Whose Knowledge? Resources).

**University of Alberta. n.d. "First Peoples' House." Accessed February 1, 2019.**

The Indigenous initiatives include an Indigenous internship program, a personal librarian program, Indigenous graphic novel collection and others. The First Peoples' House and the University of Alberta Libraries have collaborated to offer Librarians in Residence at the First Peoples' House for drop-in hours. The First Peoples' House also offers some books for loans that highlight Indigenous themes and stories (U of A, First Peoples' House, Academic). In a collaboration with the University of Alberta, the [First Nations Information Connection](#) was created. This website houses resources, virtual exhibits, government information, First Nations colleges and other information related to First Nations across Canada (FNIC 2014).

**Swiftwolfe, Dakota. n.d. "Indigenous Ally Toolkit." Accessed February 4, 2019. Montreal Urban Aboriginal Community Strategy Network.**

Explains the terms and how non-Indigenous people can become allies. The toolkit gives the reader a series of steps, terms and their definitions and actions that they can do to become allies.

## **What to Watch for – Upcoming Initiatives**

**"UBC Press and UW Press to Develop Digital Publishing Platform in Indigenous Studies | Aboriginal Portal." n.d. Accessed February 1, 2019.**

The University of British Columbia (UBC) has multiple Indigenous initiatives either in development or already in place. For example, UBC Press and the University of Washington collaborated in 2016 for the

development of a digital publishing platform in Indigenous studies. For three years, they will develop this digital publishing platform that can support Indigenous multimedia books, that can link to and support cultural heritage materials (in a culturally sensitive way) and bring organized content to its audience. The two universities have collaborated with cultural heritage management experts and First Nations communities for the duration of the project (UBC, Aboriginal Portal).

**“Indigenization Guides – BCcampus.” n.d. Accessed February 1, 2019.**

BC Campus has produced a series of guides for the Indigenization Project. Relevant to post-secondary institutions’ libraries and archives are *A Guide for Front-Line Staff, Student Services, and Advisors* as well as *A Guide for Researchers* (forthcoming).

**“Connecting the Disconnected: Designing Socially Inclusive, Integrated, Archival and Recordkeeping Systems and Services.” n.d. Information Technology, Monash University. Accessed February 1, 2019.**

Dr. Joanne Evans, at Monash University, is investigating “participatory recordkeeping and archival design methodology” (Monash University, Our Research) to improve the functionality of these systems for accessibility when it comes to Indigenous communities. The project should be completed in 2019.

**Assemblies of Member States of WIPO. 2017. “Matters concerning the Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore.” 57th Session.**

The committee, during the 2018/2019 biennium, will work to reach an agreement on an international legal instrument for the protection of traditional knowledge, traditional cultural expressions and genetic resources (WIPO 2017, 57<sup>th</sup> Session). Watch for the decision in October 2019.

**“Surfacing Knowledge, Building Relationships.” n.d. Accessed November 27, 2018.**

The *Surfacing Knowledge, Building Relationships* project is led by York University Libraries and involves creating a framework for community collaboration in the creation of structured data for Indigenous archival materials. This project is open to different communities, including other academic libraries. It is an ongoing project, with related initiatives such as the *Contemporary Indigenous Culture Wikipedia Meet-ups*.

## Digital Tools and Software

**“Archivematica: Open-Source Digital Preservation System.” n.d. Accessed February 1, 2019.**

“Archivematica is an open-source digital preservation system designed to maintain standards-based, long-term access to collections of digital objects. COPPUL offers Archivematica-as-a-Service for libraries wishing to preserve digital holdings without installing and locally managing Archivematica instances” (COPPUL, Archivematica).

**Creative Commons. n.d. “Arts & Culture.” Creative Commons (blog). Accessed February 1, 2019.**

“The role of individuals in the cultural commons is growing, but a huge amount of our cultural heritage still resides within institutions. We work with museums, galleries, libraries, digital archives, and other cultural organizations to bring Creative Commons licenses into their infrastructures to manage their materials and make them more widely available” (Creative Commons, Arts & Culture).

**“AtoM: Open Source Archival Description Software.” n.d. Accessed February 1, 2019.**

“AtoM stands for Access to Memory. It is a web-based, open source application for standards-based archival description and access in a multilingual, multi-repository environment” (atom).

**“Documenting the Now.” n.d. DocNow. Accessed February 1, 2019.**

“Documenting the Now responds to the public’s use of social media for chronicling historically significant events as well as demand from scholars, students, and archivists, among others, seeking a user-friendly means of collecting and preserving this type of digital content” (Documenting the Now, About).

**“First Nations in BC Knowledge Network.” n.d. First Nations in BC Knowledge Network. Accessed February 1, 2019.**

“The First Nations in BC Knowledge Network is a hub for First Nations in the province to share ideas, tools and best practices on many aspects of governance and community development” (First Nations in BC Knowledge Network, About Us).

**“Mukurtu CMS 2.0.” n.d. Mukurtu CMS. Accessed February 1, 2019.**

“Mukurtu (MOOK-oo-too) is a grassroots project aiming to empower communities to manage, share, and exchange their digital heritage in culturally relevant and ethically-minded ways” (Mukurtu).

**“Welcome to Collectiveaccess.Org | Collectiveaccess.Org.” n.d. Accessed February 1, 2019.**

“CollectiveAccess is software for describing all manner of things, and allows you to create catalogues that closely conform to your needs without custom programming” (Collective Access).

**“Keeping Culture: Community Knowledge Management System.” n.d. Accessed February 1, 2019.**

“Keeping Culture Knowledge Management System is a web application for preserving, organising and repatriating digital or digitised media and cultural knowledge into communities” (Keeping Culture).

## Blogs and Websites

Chelsea Vowel	<a href="https://apihtawikosisan.com/">https://apihtawikosisan.com/</a>
Nathan “Mudyi” Sentance	<a href="https://archivaldecolonist.com/">https://archivaldecolonist.com/</a>
Decolonization blog	<a href="https://decolonization.wordpress.com/">https://decolonization.wordpress.com/</a>
Digital Research Ethics Collaboratory	<a href="http://www.drecollab.org/">http://www.drecollab.org/</a>
Human Rights Archives Section	<a href="https://hrarchives.wordpress.com/">https://hrarchives.wordpress.com/</a>
K.I.N. Knowledge in Indigenous Networks	<a href="https://indigenouknowledge.net/">https://indigenouknowledge.net/</a>
TRC-inspired Resources	<a href="https://reconciliationsyllabus.wordpress.com/">https://reconciliationsyllabus.wordpress.com/</a>
Tara Robertson	<a href="https://tararobertson.ca/">https://tararobertson.ca/</a>
College and University Archives Section	<a href="https://academicarchivist.wordpress.com/">https://academicarchivist.wordpress.com/</a>
At The Intersection blog	<a href="https://aprilhathcock.wordpress.com/">https://aprilhathcock.wordpress.com/</a>



## MOUs, MOAs & Other Agreements

**University of British Columbia, Heiltsuk Cultural Education Centre, and Bella Bella Community School. 2016. “[Memorandum of Understanding – Heiltsuk Language & Culture Mobilization Partnership.](#)” *Memorandum of Understanding (blog)*. January 6, 2016.**

The Heiltsuk Cultural Education Centre, the Bella Bella Community School and the University of British Columbia’s First Nations and Endangered Languages Program signed a MOU in 2016, which states their collaborative effort to help revitalize the Heiltsuk language and cultural documentation in a digital environment (Heiltsuk, MOU). This is a case in which digitization and a digital environment is encouraged for the mass dissemination of resources that will help revitalize the Heiltsuk language.

### **National Archives of Australia – Memorandums of Understanding**

The National Archives of Australia has multiple MOUs with Indigenous communities as a response to the Royal Commission into Aboriginal Deaths in Custody and following the Stolen Generations report. These MOUs set out their commitment to help Indigenous peoples to find information regarding their past and their cultures.

- 1- [Memorandum of Understanding with Northern Territory Aboriginal People – Fact sheet 114](#)
- 2- [Memorandum of Understanding with South Australian Indigenous People – Fact sheet 209](#)
- 3- [Memorandum of Understanding with the Victorian Aboriginal Child Care Agency – Fact sheet 205](#)

### **Case Study: Agreements between Institutions and First Nations**

- The University of British Columbia Okanagan Campus and the Okanagan Nation Alliance signed a [Memorandum of Understanding on Educational Cooperation and Programming](#) in 2015. This MOU states the importance for UBC to build a long-term relationship with the Indigenous Peoples of the area. The MOU states that the First Nation will advise UBC on matters affecting the education of the Okanagan Nation as well as be equally represented in the programming. This MOU is to be reviewed every five years.
- The [MOU between ARMA Canada Region, ARMA Vancouver Chapter, First Nations Summit Society and the British Columbia First Nations Public Service Secretariat \(BCFNPSS\)](#) signed in 2010 is more detailed. This MOU makes the same statement about strengthening relationships between First Nations and the organization, but it also states the importance of supporting capacity building. This MOU states that the ARMA Chapters will share their knowledge on information management by training and mentoring First Nations that have information management capacity building as part of their vision for the future.
- Haida Nation and the Province of British Columbia have [an Agreement on a Marine Plan](#). The Agreement tackles the importance of reconciliation and building relationships. It also stresses the need for collaboration, shared decision-making, and cooperation. The Agreement states the responsibilities of each party for an effective collaboration.
- The [University of British Columbia, the Heiltsuk Cultural Education Centre and Bella Bella Community School signed a MOU](#) in 2016. This MOU was created because a researcher at UBC wished to collaborate with the two organizations for a language revitalization project. All parties share ownership of the methodologies that are created because of this project but the Heiltsuk Cultural Education Centre and Bella Bella Community School will retain ownership of the Heiltsuk language data. Confidentiality will be respected and the right to interpret the results before publishing or presenting as well.

- The [MOU between Hul'qumi'num Treaty Group and the University of Victoria](#) is to solidify that a community-based and collaborative research project on language revitalization is to take place. The MOU lists all of the objectives of the research project. Traditional Knowledge will not become property of UVic, cultural protocols will be observed with respect and all decision-making will be collaborative. There is also a promise to ensure the review of the research plan by an Elders Advisory Board. The MOU includes a statement on informed consent, on the storage of the research data, on the long-term access to the data, that Indigenous intellectual property will be respected and culturally sensitive material will not be recorded, and that the Elders Advisory Board can provide guidance on what that consists of.
- The University of British Columbia and the Musqueam Indian Band signed a [Memorandum of Affiliation \(MOA\)](#) in 2006 for strengthening their relationship both with research and with Musqueam presence on campus. The MOA states the benefits of this affiliation, the different strengths each parties bring to the table, and the commitment to build a committee with equal representation from both parties that will make recommendations on cooperation between the two. The MOA is based on principles such as a respect for the Musqueam Nation and its culture.

## Protocols for Archives

**Monash University.** [“Statement of Principles Relating to Australian Indigenous Knowledge and the Archives.”](#) n.d. **Information Technology.** Accessed October 2, 2018.

- Principle 1: acknowledge archival sources of Indigenous knowledge, including records created by non-Indigenous people (Monash University, Principle 1).
- Principle 2: the right to own, control, define, protect and possess Indigenous Cultural and Intellectual Property (Monash University, Principle 2).
- Principle 3: advocate for laws that recognize and protect Indigenous ownership of the records in which they are the subjects (e.g. record creators should include contributors) (Monash University, Principle 3).
- Principle 4: adoption of community-based archival services based on making the records accessible to the community (e.g. themed-based) (Monash University, Principle 4).
- Principle 5: provide a way for the Indigenous community to correct the information, provide feedback, and interpret the information (Monash University, Principle 5).
- Principle 6: the education in the information field should reflect different cultural perspectives, include exposure to the experiences of Indigenous Peoples, and increase the number of Indigenous Peoples in the field (Monash University, Principle 6).
- Principle 7: “University-based researchers need to overhaul research methods which position Indigenous communities as the subjects of research, pursue a participatory model of community-based research, and avoid approaches which involve a re-colonisation or misappropriation of Indigenous knowledge by researchers. The principles of community-based participatory action research need to be embedded in academia” (Monash University, Principle 7).

**National and State Libraries Australasia. 2013.** [“Working with Community.”](#)

This guide was created to help library, archives and information services professionals build mutually beneficial relationships with Indigenous peoples and communities. This guide focuses on meaningful engagement and reciprocity for collaborations between the Indigenous community and information professionals.

**NSW State Records. 2016. “[Protocols for Staff Working with Indigenous People.](#)”**

The State Records Authority (State of New South Wales, Australia) have protocols that assist staff when working with Indigenous people or documents that have Indigenous content. These protocols are based on the principles of respect, cultural diversity, communication, consultation, accessibility and preservation.

**Oxfam Australia. n.d. “[Aboriginal and Torres Strait Islander Cultural Protocols.](#)” Accessed February 4, 2019.**

These protocols are to protect Aboriginal and Torres Strait Islander cultural rights, including intellectual property rights. They explain their relationship to their cultural heritage materials and how to properly use them.

**American Philosophical Society. 2014. “[Protocols for the Treatment of Indigenous Materials.](#)” *Proceedings of the American Philosophical Society*, 158(4).**

The American Philosophical Society (APS), because of discussions with its Native American Advisory Board, has compiled a list of protocols to advise them on how to manage Indigenous materials in their collection. APS has a free access policy. If the material is sensitive, restrictions such as requiring the presence of a staff member may be considered, but the materials will remain accessible. APS will make efforts to respect cultural protocols associated with the culturally sensitive materials and enter into discussion with the community regarding these materials. For example, the material may not be accessible online but it is accessible in the reading room, unless there is a formal agreement with the Indigenous community stating that it is restricted even then (APS, Protocols).

## **The Data Archive**

**“[BC First Nations Data Governance Initiative.](#)” n.d. **BC First Nations Data Governance Initiative.** Accessed January 24, 2019.**

The British Columbia First Nations’ Data Governance Initiative (BCFNDGI) is modeled after the Alberta First Nations Information Governance Centre and established by the Ktunaxa Nation. The BCFNDGI has for a vision for BC First Nations to have control, access, ownership and possession over their data, as there is a movement towards Regional First Nations Information Governance Centres (BCFNDGI Concept Paper, 2). The province will be divided into ten regional centres, following Regional Data Charters, “based on the BC First Nations Data Governance Strategic Framework, which was signed by the First Nations Health Council (FNHC), the British Columbia Ministry of Aboriginal Relations and Reconciliation (MARR) and Indigenous and Northern Affairs Canada (then Aboriginal and Northern Development Canada)” (BCFNDGI Concept Paper, 6). The BC First Nations Data Governance Strategic Framework has been signed by all parties involved in March 2014 (BCFNDGI, Initiative History). It is unclear if any headway has been made since 2014 regarding establishing a Governance Centre.

## **Digital Archives Initiatives**

**Simon Fraser University. n.d. “[IPinCH Community Initiatives.](#)” **Intellectual Property Issues in Cultural Heritage.** Accessed October 10, 2018.**

IPinCH, which stands for ‘Intellectual Property Issues in Cultural Heritage,’ is an initiative which involves multiple projects and teams that collaborate with Indigenous communities. The “team members work with communities to investigate and address cultural heritage challenges in specific contexts” (IPinCH, IPinCH Community Initiatives).

**University of Saskatchewan. n.d. “[About This Site | Our Legacy.](#)” Accessed September 28, 2018.**

*Our Legacy* is a website that includes publicly accessible archives from multiple Saskatchewan archives. It provides file or item level descriptions of materials found at these archives, and they have been digitized according to copyright and privacy laws, but more importantly, cultural concerns (Our Legacy 2008, About).

**Callaghan, Samantha, and Alison Stevenson. n.d. “[‘Moko; or Maori Tattooing’ Project: A Report on Consultation | NZETC.](#)” Accessed October 29, 2018.**

The project team wanted to digitize the book but because it contains information about Māori, as well as drawings of Māori people and cultural material, they made sure to consult with the communities first. They talked to as many communities and groups as possible from librarians to artists that are Māori. The goal was to create a policy that would set a convention for digitizing similar works. The responses were wide-ranging but the public thought that digitization could be positive if done properly.

**Thorpe, Kirsten. n.d. “[In Living Memory Exhibition.](#)” Accessed November 26, 2018.**

State Records New South Wales developed this exhibition in 2006. Kirsten Thorpe was a member of the team that developed the exhibition and, she is the author of this blog post that describes the community consultation and participation that was involved. The photographs in the exhibition sometimes depicted deceased Indigenous people, which is a culturally sensitive issue, but because of consultation and collaboration, this information was made accessible with consent (Thorpe 2017, In Living Memory Exhibition).

**Library and Archives Canada. 2018. “[Indigenous Documentary Heritage Initiatives.](#)” January 19, 2018.**

LAC is developing two digitization initiatives as part of the Government of Canada’s funding for LAC is the 2017 Budget. The first one is a *documentary heritage digitization* project for the online access of LAC’s Indigenous related content. This content is unrestricted in the first place. The project will include finding aids, databases and other online tools for ease of access. The second project is to digitize Indigenous-language recordings. In this case, LAC will collaborate with Indigenous communities to aid in the preservation and access of these recordings. These initiatives are being developed with the guidance of an Indigenous Advisory Circle.

**Wise, Mary, and Sarah R. Kostelecky. 2018. “[Respecting the Language: Digitizing Native American Language Materials.](#)” *Digital Library Perspectives* 34 (3): 200–214.**

The University of New Mexico (UNM) Libraries made a digitized collection of Zuni language materials available in 2018. The Zuni Pueblo people of New Mexico were involved in the development of this project (Wise & Kostelecky 2018, 200). The process for this project resulted in collaborative metadata creation, community-specific subject headings and an interactive platform for the language learning materials (Wise & Kostelecky 2018, 201).

**Cree Cultural Institute. n.d. “[Collection — Aachiiwashchaanuuch.](#)” *Cree Cultural Institute* (blog). Accessed November 8, 2018.**

The Cree Cultural Institute has an online exhibition of materials relating to Cree culture and language. The online exhibit includes an image of the material, a name for the material (sometimes including the Cree name), the location of the item (for example, lending institution is another museum), and if it is currently on exhibit (Cree Cultural Institute, Exhibit). It includes a category such as “Child Care”, a zone

such as “The Community’s Way of Life” but more importantly, it includes a description that is actually a story by a Cree person describing the context of the item. For example, the description of the decorated bear skull includes a story about the ritual involved when killing a bear (Cree Cultural Institute, Exhibit).

**Pacific and Regional Archive for Digital Sources in Endangered Cultures. n.d. “PARADISEC - Homepage.” *PARADISEC (blog)*. Accessed December 18, 2018.**

The Pacific and Regional Archive for Digital Sources in Endangered Culture is an initiative by the University of Sydney, the University of Melbourne and the Australian National University. PARADISEC digitizes and archive digital records according to international standards with a focus on small languages (PARADISEC, Home).

**Indigitization. n.d. “Toolkit for the Digitization of First Nations Knowledge.” Accessed October 3, 2018.**

This collaborative initiative is between Indigenous communities and organizations as well as multiple academic institutions. The Indigitization Toolkit, which has been developed as a result of their collaboration, is a guide to digitization for Indigenous communities to use in their own organizations. The guide includes sample MOUs, agreements, policies and protocols.

**British Library. n.d. “Sounds - Licenses - Legal and Ethical Usage.” Accessed December 14, 2018.**

The *Sounds* section of the British Library includes recordings of culturally sensitive information. According to their *Legal and Ethical Usage* webpage, the culturally sensitive material has either been removed from public access or it has been cleared for use. Whenever possible or appropriate, the British Library has promoted the fact that they hold the material to the communities in order to give them the chance to make a claim statement, ask for a takedown or to clear the rights. With WIPO, the British Library has written a statement asking not to alter, misuse or use the recordings in a derogatory way. They call for the respect of the Indigenous communities whose intangible cultural heritage these recordings contain. The British Library tries to include as much information as possible about the traditional custodians but asks that any community that feels otherwise can contact them through their *Notice and Takedown Policy*.

**Cleircín, Gearóid Ó, Conchúr Mag Eacháin, and Anna Bale. 2015. “Managing the Digitization and Online Publication of Sensitive Heritage Material in the Dúchas Project.” *New Review of Information Networking* 20 (1–2): 194–99.**

The Dúchas Project is a project that involved the digitization of a collection that contained derogatory references to named families and individuals. A set of guidelines were developed in order to appropriately share this collection online. The solution that was reached was withholding some of the information.

**Robertson, Tara. 2018. “Not All Information Wants to Be Free: The Case Study of On Our Backs.” In *Applying Library Values to Emerging Technology: Decision-Making in the Age of Open Access, Maker Spaces, and the Ever-Changing Library (Publications in Librarianship #72)*, edited by Peter D. Fernandez and Kelly Tilton, 225–39. American Library Association.**

This is an example of when digitization and open access is inappropriate. The On Our Backs collection is of a lesbian porn magazine from the eighties to the early two thousands. Part of the issue is that the women who posed for the magazine did so in a society that did not have the internet and therefore, for their own group.

**“Citizen Archivist.” 2015. National Archives. October 6, 2015.**

The National Archives of the United States enables the public to contribute to the archives’ catalog by tagging, transcribing and adding comments to the records. It is a good example of a participatory archives.

**Canada, Library and Archives. 2015. “Project Naming.” May 13, 2015.**

Library and Archives Canada (LAC) has asked for the help of Indigenous Peoples across Canada in identifying the persons and the events depicted in over 10,000 digitized photographs. This project was initiated by Nunavut Sivuniksavut and involves 500 pictures taken in Nunavut communities. The Hudson’s Bay Company Archives with [The Names and Knowledge Initiative](#) took a very similar participatory approach.

**“Center for Digital Scholarship and Curation | WSU Libraries.” n.d. Accessed January 30, 2019.**

Part of the Center’s mission is to partner with Indigenous communities for the “ethical curation of cultural resources” (WSU Libraries, CDSC). CDSC is co-directed by Dr. Kim Christen, who also directs the Mukurtu and Sustainable Heritage Network projects. The Plateau Peoples’ Web Portal is one of the Center’s initiative. Another initiative is the Tribal Stewardship Cohort Program, which provides capacity-building opportunities with tribal archivists and librarians. The Center also supports a faculty project that entails digital storytelling workshops for six women from Columbia Plateau tribes.

**Royal BC Museum. 2018. “Truth and Reconciliation.” Royal BC Museum and Archives | Victoria, BC, Canada. May 28, 2018.**

The Royal BC Museum has a “Truth and Reconciliation” webpage on their website where they have compiled every initiative or policy that related to the TRC. In this way, it is clear that they are actively participating in reconciliation and that it is a priority. It is also easy for users to find information on the subject. It acts as a LibGuide for the museum.

## **Classification, Subject Headings & Descriptions Case Studies**

**National Library of New Zealand. n.d. “How Ngā Upoko Tukutuku Works | Ngā Upoko Tukutuku / Māori Subject Headings | Our Services for Librarians.” Accessed October 1, 2018.**

The National Library of New Zealand has successfully adopted subject headings, authority name lists, and metadata in the Māori language, to be used for all works written in the Māori language or about Māori. The National Library of New Zealand has also adopted an authority names list and metadata elements for Dublin Core, in the Māori language. The National Library of New Zealand also uses the Māori language throughout their website, and there is a true commitment to Indigenous revitalization.

**“Victoria Native Friendship Centre.” n.d. Victoria Native Friendship Centre. Accessed November 16, 2018.**

The University of Victoria Libraries’ Cataloguing Department catalogues the VNFC collection. This is ongoing and an opportunity to look at Indigenous subject headings, appropriate place names, and so on.

**AIATSIS. n.d. “Pathways: The AIATSIS Thesauri Homepage.” Accessed December 3, 2018.**

The Australian Institute of Aboriginal and Torres Strait Islander Studies has a thesaurus entitled *Pathways*, which includes the terms for language groups, peoples, and place names. The thesaurus has a sensitivity message, which warns of the possibility of encountering culturally sensitive terms, the names

of deceased persons and the fact that some of the materials will have access conditions placed on them. *Pathways* is divided into three categories: subject, language and place names (AIATSIS, Pathways).

**Younging, Gregory. *Elements of Indigenous Style: A Guide for Writing By and About Indigenous Peoples*. Brush Education Inc., 2018.**

This style guide answers every question about appropriate terminology for writing about Indigenous Peoples.

**OCLC Research. 2017. *Decolonizing Descriptions*. YouTube, 54:35.**

During a webinar presentation in April 2018, Farnel and Laroque from the University of Alberta Libraries presented on the decolonization of description project at the U of Alberta Libraries. The Decolonizing Description Working Group has for a mandate to propose a plan for a more accurate, appropriate and respectful representation of Indigenous Peoples within descriptive metadata. The University Library needs to consult and collaborate with communities to develop the subject headings and metadata standards that will accurately represent the diversity of Indigenous communities. This initiative is only looking at Library of Congress Subject Headings at the moment (OCLC Webinar, April 24 2018).

**UBCIC. 2015. *“UBCIC Resource Centre Classification Plan.”***

The Union of British Columbia Indian Chiefs (UBCIC) Resource Centre has created a classification plan for their resources. The collection was classified in the Brian Deer classification scheme (which Deer developed for the then National Indian Brotherhood in the 70s) which has undergone a revision in 2013 (UBCIC 2015, 1). The classification plan includes community cutter codes for Nations, Bands and Tribes as well as geographic cutter codes for context (UBCIC 2015, 4). The classification plan includes the appropriate Nations names and their alternatives. For example, the “Songhees” First Nation includes the language group, therefore the cutter BAE actually stands for “Songhees (Lekwungen or Lekungen)” (UBCIC 2015, 6).

## **Research Networks & Digital Archives Case Studies**

***“About | Plateau Peoples’ Web Portal.” n.d. Accessed February 4, 2019.***

Washington State University Center for Digital Scholarship and Curation, in partnership with Mukurtu.org and Washington State University Native American Programs, maintains the Plateau Peoples’ Web Portal. The Plateau Peoples’ Web Portal includes multiple repositories’ materials that represent Plateau Peoples, and is a collaboration between multiple Tribes, Confederated Tribes and Bands. The tribal representatives have chosen and curated the materials found in this Portal, and each item has a record, traditional knowledge and cultural narratives associated with it (Portal, About). This signifies that the audience can access not only the archival record of the digitized object, but also the context and cultural significance of that same object.

***“Residential School History and Dialogue Centre.” n.d. Accessed January 10, 2019.***

**IRSHDC. n.d. *“Functions & Advanced Curricular & Research Opportunities.” Accessed February 4, 2019.***

UBC and the Indian Residential School Survivors Society’s Indian Residential School History and Dialogue Centre (IRSHDC) is another example of UBC’s response to the Truth and Reconciliation Commission’s report. The IRSC provides a platform for research initiatives including on Indigenous and Canadian history, on public history (IRSHDC Functions, 3), on Nationhood and reconciliation, and so on (IRSHDC Functions, 4). The team is working on a content management system that will allow multilayered

granular access for the culturally sensitive materials that will be eventually available online. For example, a typical record in their collection includes the option to request a takedown (if the contributors have not all been contacted), the option to contribute a story and a description that provides context (IRSHDC, Collection). The software UBC used is CollectiveAccess, which is Open Source and provides granular access control, which culturally sensitive materials necessitates (CollectiveAccess, Features).

**Royal Alberta Museum. “Community Engagement and Repatriation at the RAM.” n.d. Accessed November 6, 2018.**

The Royal Alberta Museum (RAM)’s Indigenous Studies team has created a new department called Community Engagement. The purpose of this department is to establish relationships with Indigenous communities who have a claim on the sacred belongings at the RAM. The communities’ cultural protocols and ceremonial needs will be respected, and the department will attempt to include Indigenous voices and representation in the department’s work. Since some of the materials are sacred ceremonial belongings, RAM manages repatriation. Therefore, requests to access sacred objects are managed on a case-by-case basis and an Elder must accompany visits (RAM, Repatriation).



## Appendix B: MOU Guidelines

Through looking at multiple examples of MOUs (listed in Appendix A), I have drafted a list of guiding questions that an institution/researcher can use when drafting an MOU with an Indigenous community. Keep in mind that not all questions will apply and that every MOU should reflect the unique community.

**MOU Between** \_\_\_x Indigenous Community\_\_\_ **and** \_\_\_x Institution\_\_\_, **effective** \_\_\_x Date\_\_\_\_\_.

### **Acknowledge the Indigenous Community's Traditional Territory**

#### **Acknowledge the values of the First Nation**

- What values guide this agreement?
- Is there a protocol written by the First Nation this agreement adheres to?

#### **Statement of Agreement**

- Why are we entering into this agreement?
- What are our intentions? What are the goals and objectives?
- Did you provide background information? Did you provide adequate context?

#### **Benefits**

- How does this agreement mutually benefit both parties?

#### **Description of the Work**

- What is the purpose of this MOU?
- How will we accomplish this? Will you use Indigenous perspectives? Will you use Indigenous methodologies?
- What do we both bring to the table?
- How will you use these resources/this data?
- How will you address any concerns the community may have?
- How will you address confidentiality and the release of information?
- What are both parties' responsibilities for this project and to each other?
- Will both parties be treated equally?
- Is there informed consent?
- Is there a committee/board/advisory group being create as a result?
- How will both parties be represented?
- Is there respect for relationships the parties have formed with other parties?
- Do you benefit from entering into a similar agreement with other parties?
- Did you address the power imbalance/structure between the two parties?

#### **Informed Consent**

- If there is a consent form, is it written in a language that is clear and transparent?
- Did you take the time to properly explain everything to do with the project or relationship?
- Can the parties retract consent or change the terms of their consent at any time with no harm to them?
- Should you list the definitions of the terms found in this agreement?

### **Provisions regarding Confidentiality**

- No one can use the personal data without that person's written permission. The only exception are the people hired by the institution/the researcher that work on the project.
- Everyone working on the project are bound by legal contract to honour the strict rules of confidentiality.
- The final product will / will not have any person's name on it.
- Do you want your information to be confidential?
- Do you want to be named as a contributor?

### **Provisions Regarding Access**

- What kind of access does the First Nation want? Multilayered? Open? Only with written permission? If layered or closed, who will be the point of contact?
- If the institution is acting as storage for the archives/data, are they liable for damage or destruction? Who will procure the insurance?
- Will the set of data with confidential information on it only be accessible by the researcher and the community?
- How will it be used in the future? Will it be used?
- Who has permission to see it? Where will it be stored?
- Who has data stewardship?
- Will you make copies so both parties can have access? Who will keep the originals?
- Who has ownership of the methodologies?

### **Provisions Regarding Communication**

- How will you establish provisions regarding communication?
- How will you establish provisions regarding open dialogue?
- When will this agreement be re-evaluated?

### **Provisions Regarding Collaboration**

- How will you collaborate?
- How will you ensure there is enough consultation?
- What will the consultation process look like?
- When do you need to consult the other?
- Is this relationship exclusive?

### **Provisions Regarding Dispute Resolution**

- How will you effectively resolve disputes?
- Can the other party withdraw consent at any time?

### **Provisions regarding Publication**

- Does the researcher/institution have permission to publish?
- Will the First Nation receive a copy?
- Will the Indigenous Knowledge present in the publication be copyrighted to the First Nation or the researcher? How will that be addressed in the publication/project/agreement itself?
- Can you use the other party's trademarks or logos for press?
- What is your consensus on press releases?
- Can this MOU be shared publicly?

**Provisions regarding Insurance**

- Do both parties have insurance?

**Implementation of Memorandums**

- Will you need subsequent memorandums?
- Will you need protocol agreements?
- Will you need research agreements?
- Will you need access/stewardship/data sharing agreements?

Signatories to the Memorandum of Understanding: \_\_\_\_\_

## Appendix C: Bibliographies/Further Reading

[Karine St-Onge's Bibliography on Zotero](#)

["Did you read it?" – Blogpost on Indigenous Archives Collective by Duncan Loxton \[Updated: August 15, 2018\]](#)

[Digital Archives bibliography on Zotero by David Rajotte \[Updated in 2019\]](#)

[Further Readings – Decolonization Blogpost](#)

[University of Manitoba, Centre for Human Rights Research – Indigenous Research Methods and Ethics, Suggested Readings and Podcasts \[2016\]](#)

["Library Services to Indigenous Populations: Case Studies" by Loriene Roy & Antonia Frydman](#)

[List of References from \*The Endings Project\* \(Digital Humanities\) \[2015\]](#)

[Siwal Si'wes Library – Resources on Oral Traditions](#)

[Coalition for the Human Rights of Indigenous Peoples – More Information](#)

[Canadian Federation of Library Associations – Indigenous Resources – Resources and Databases](#)

["Resources on Archives & Indigenous Issues \(open access\)" – Melissa Adams \[2016\]](#)

[American Indian Library Association – Tribal Library Resources](#)

[Archives Association of Ontario – Towards Truth and Reconciliation](#)

Appendix D: List of First Nations on Vancouver Island [Separate Document]

Appendix E: Literature Review [Separate Document]

Appendix F: Storage and Access Agreement Sample

**DISCLAIMER:** This document should not be utilized in any way without appropriate legal review by advisors to both the institution and the community seeking to enter into such an agreement (UNBC). It has been slightly edited for anonymization purposes.

**Storage and Access Agreement Sample from UNBC**

**THIS STORAGE and ACCESS AGREEMENT** is made on \_\_\_\_\_,  
**BETWEEN**

**THE UNIVERSITY OF NORTHERN BRITISH COLUMBIA** (a public body)

**OF THE FIRST PART**

And

**X FIRST NATION** (a First Nation, which is not part of or affiliated with UNBC)

**OF THE SECOND PART**

**WHEREAS**

**X FIRST NATION** wishes to transfer a selection of its Archival Records (See Appendix A) to the University (in the Northern BC Archives at the University) for storage and safekeeping and the University is willing to store the Records

**NOW THEREFORE THIS AGREEMENT WITNESSES THE FOLLOWING:**

1. The University will store these Records in the Archives Collections Storage as agreed upon by the parties.
2. The Archives will have access to these Records for the purposes of storing and safeguarding them and for providing access to researchers approved by the **X FIRST NATION**.
3. The **X FIRST NATION** will designate a contact position(s) that will be responsible for authorizing access to the Records and will advise the Archives of the names of those individuals holding the contact position throughout the duration of this contract. The University will not permit access to

the Records without the authorization of one of the identified individual(s) within the designated contact position.

4. The **X FIRST NATION** agrees that the University will not be liable for any claims that may arise regarding access to the Records or for any damage or destruction of the Records while stored in the Archives and the **X FIRST NATION** hereby releases the University from any and all claims.
5. The **X FIRST NATION** will indemnify the University from and against any and all claims which may be brought against the University that may arise in connection with access to the Records or as a result of any damage or destruction of the Records while stored in the Archives.
6. The **X FIRST NATION** will be responsible for arranging its own appropriate insurance coverage for the Records while they are stored in the Archives.
7. This Agreement will be conducted in accordance with the laws of the Province of British Columbia.
8. This Agreement will ensure to the benefit of and be binding upon the parties hereto and their respective heirs, executors, administrators, successors and assigns.
9. This Agreement may be reviewed and reassessed by either party at any time and within   X   years will be re-evaluated to determine if storage needs are still required or whether the collection can be returned to the **X FIRST NATION**.
10. IN WITNESS HEREOF the parties hereto have executed this Agreement as of the date first written above

**THE UNIVERSITY OF NORTHERN BRITISH COLUMBIA**

Per:

\_\_\_\_\_  
Authorized Signatory (UNBC President)

\_\_\_\_\_  
UNBC Contact for the Administration of this Agreement

**X FIRST NATION**

Per:

\_\_\_\_\_  
Authorized Signatory (**X FIRST NATION** Chief) and

\_\_\_\_\_  
**X FIRST NATION** Councillor(s)

**Appendix A**

The following is a complete inventory of the Archival Records transferred by **X Nation** to the Northern BC Archives at UNBC as part of this Storage and Access Agreement dated

\_\_\_\_\_.