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Relation to Research: Traditional Knowledges in Academic Libraries

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Land Acknowledgement

Agenda

- Intro to Indigenous Knowledges – What are they?
- Indigenous Research – What is it?
- Finding Materials at Xwi7xwa Library
- Indigenous Naming
- Indigenous Data Sovereignty and Research Protocols

About Us

Karleen

- Ojibway/Cree/Mixed-settler-ancestry – Berens River FN
- Information Services Librarian

Kayla

- Treaty 6 Territory
- Indigenous Programs and Service Librarian
- Indigitization Program
- Book Women Podcast

Indigenous Knowledges

Indigenous Knowledges have at least these five characteristics (Castellano, 2000)

- 1. Personal
- 2. Orally transmitted (with Exceptions)
- 3. Experiential
 - Ex. Experiences on the Land. You cannot know without actually being there so that all senses are activated.
- 4. Holistic
 - Brings together inner and outer worlds (Physical and Spiritual).
- 5. Narrative
 - Uses metaphors to present moral choices and self-reflection.

Indigenous Knowledges contd.

Indigenous Knowledges are evolved from (Castellano, 2000)

- 1.Traditional Knowledges
 - A living chronicle of origins, trajectories and achievements of Indigenous Peoples
- 2.Empirical Knowledges
 - Careful observations and relationships to humans and non-humans. It is ecological and accumulated over time.
- 3.Revealed Knowledges
 - Sometimes revealed through dreams, visions, and intuition.

Research

"Research" is a Western concept

- Concepts such as **Ontology** (what is objectivism/subjectivism), **Epistemology** (relationship between the knower and the to-be-known) and **Axiology** (values) do not make sense in and Indigenous context
- Instead of using this terminology, I suggest using:
 - Indigenous **Ways of Being/Indigenous Worldviews** (Ontology)
 - Indigenous **Ways of Knowing/Indigenous Knowledges** (Epistemology)
 - Indigenous **Axiology**

Indigenous Research Methodology

“Research by and for Indigenous Peoples, using techniques and methods drawn from the tradition and knowledges of those people” (Evans, Hole, Berg, Hutchinson & Sookraj 2008)

- Recognition of colonial past and of Indigenous Peoples
- Resist colonial narratives
- Resurgence of Indigenous Ways of Knowing and Being
- Insider/Outsider Research
- Preventing research extraction
- Indigenous self-determination
- Combating power dynamics in “traditional” research practices

Indigenous Centered Research

Indigenous centered research is;

1. Community-led
2. Incorporates Indigenous World Views
3. Purposeful
4. Personal
5. Based on relationships and relationality
6. Pushes back against colonial boundaries
7. Focused on resiliency and resistance
8. Raises up Indigenous voices and peoples

Data

Data on Indigenous resources/ environments including land history, geological information, titles, water information

Data about Indigenous demographics or social data - legal, health, education, use of services, including Indigenous created data

Data from Indigenous communities including traditional cultural data, archives oral literature, ancestral knowledge, community stories

Finding Materials at Xwi7xwa Library

Library Home Search Collections Hours & Locations Use The Library Get Research Help About Us Ask Us! LOGIN

Need Help? My Account Login

University of British Columbia Library Catalogue Catalogue Basic Search Tips

Basic Search Guided Keyword Search Search History

Search: within Keyword (relevance ranked)

Filter by Date/Location/Format/Language: Location: Xwi7xwa Library

Records per page: 100 records per page

Search

Browse:

Within: Author (lastname, firstname)
 Author/Composer Sorted by Title
 Subject (begins with)
 Call number
 Other shelf number

Records per page: 100 records per page

Search

"traditional knowledge?"

Oral?

"Knowledge keeper?"

"Indigenous knowledge?"

Worldview?

Indigenous Naming

"Tsimshian materials from the Pacific North West Coast of BC Canada, sit beside materials relating to the Tubatulabal people of the interior mountains of California, USA, which are beside those relating to the Tukkuth Kutchin people of the Yukon in northern Canada, which are beside the Tzotzil people of the Chiapas highlands in southern Mexico. This dynamic of dispersal of Indigenous groups through library classification is reminiscent of the dispersal of First Nations children, communities, and lands through colonial government policies." (Doyle, et al. 118)

Brian Deer Classification Scheme (BDCS)

- <https://xwi7xwa-library-10nov2016.sites.olt.ubc.ca/files/2021/06/2018-MODIFIED-DEER-Public-version.pdf>



XWI7XWA LIBRARY
FIRST NATIONS HOUSE OF LEARNING
xwi7xwa.library.ubc.ca

CLASSIFICATION SYSTEM

A	Reference	BP	Tlingit
BA	History & Culture, B.C.	CA-CG	History - Canada
BC	Haida	CM	Métis
BD	Tsimshian	CU-CX	History - North America
BDC	Gitxsan		
BDE	Nisga'a		
BE	Kwakwaka'wakw (Kwakiutl)	DC	Inuit
BF	Nuu-chah-nulth (Nootka)	DM	Māori
BG	Nuxalk (Bella Coola)	E	Education
BH	Heiltsuk (Bella Bella)	ER	Residential Schools
BJ	Coast Salish	F-K	Development, Law, Governance
BJA	Haisla		
BJB	Comox	M	Rights & Title
BJC	Squamish		
BJF	Sechelt	N	Environment
BJJ	Straits		
BJM	Musqueam	P	Knowledge Keeping
BJS	Sto:lo	PE	Elders
BK	Interior Salish	PW	Women
BKD	Stl'at'imx (Lillooet)		
BKE	Secwepemc (Shuswap)	S	Health
BKN	Nlaka'pamux (Thompson)	SN	Ethnobotany
BM	Ktunaxa (Kootenay)	T	Worldview
BN	Athapascan		
BNA	Carrier & Wet'suwet'en	W	Arts, Music, Dance
BNC	Sekani	X	Languages
BND	Dunne Za (Beaver)		
BNJ	Kaska-Dene	Y	Literature
BNM	Tsilhqot'in (Chilcotin)	YT-YUE	Children's Literature
BNN	Tahltan		



Indigenous Data Sovereignty

Canadian Copyright Issues

Expressions of TK often cannot qualify for protection because they are too old and are, therefore, supposedly in the Public Domain;

- The “author” of the material is often not identifiable and there is thus no “rights holder” in the usual sense of the term; and
- TK is owned “collectively” by Indigenous groups for cultural claims and not by individuals or corporations for economic claims

Canadian Copyright legislation has allowed for the theft of Indigenous Knowledges

Indigenous Data Sovereignty

- Indigenous nations have the right to ownership and governance over data about them, regardless of where it is held and by whom;
- Indigenous nations have the right to govern data in a way that aligns with their own data protocols and laws;
- Indigenous Peoples also have the right to access data that supports nation re-building. This often includes access to government documents both historic and contemporary and archival documents.

Indigenous Data Protocols

- **Ownership and Inheritance** – community, individual, clan, families
- **Earned**
- **Age**
- **Gender identity**
- **Geography**
- **Season**
- **Techniques** – art, harvesting

These protocols can use collective Knowledges, and follow Indigenous Laws

GIDA

- Global Indigenous Data Alliance
- Fair/Care Principles
- <https://www.gida-global.org/>



OCAP

The First Nations principles of OCAP[®] establish how First Nations' data and information will be collected, protected, used, or shared. Standing for ownership, control, access and possession, OCAP[®] is a tool to support strong information governance on the path to First Nations data sovereignty. Given the diversity within and across Nations, the principles will be expressed and asserted in line with a Nation's respective world view, traditional knowledge, and protocols.

<https://fnigc.ca/ocap-training/>.



Additional Resources

- Critical Indigenous Toolkit: https://guides.library.ubc.ca/ld.php?content_id=35872997
- Locating Ourselves: https://guides.library.ubc.ca/ld.php?content_id=35556210
- Research Guide portal: <https://guides.library.ubc.ca/xwi7xwaresearchguide>
- Xwi7xwa Classification Scheme: <https://xwi7xwa-library-10nov2016.sites.olt.ubc.ca/files/2021/06/2018-MODIFIED-DEER-Public-version.pdf>
- Doyle, A. M., Lawson, K., & Dupont, S. (2015). Indigenization of knowledge organization at the Xwi7xwa library. *Journal of Library and Information Studies*, 13(2), 107-134. 13(2).107 doi: 10.14288/1.0103204

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