Indigenous Knowledges and the University Library

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This article illustrates the value of caring for Indigenous knowledge in an academic library from an Indigenous perspective. Responsibilities for this take many forms such as teaching information literacy skills in researching Indigenous knowledge with a cultural component, collection development activities that honor community protocols regarding access to Indigenous knowledge, explaining the need for categorizing Indigenous knowledge in culturally relevant ways, and publishing articles that reflect the library stewardship of Indigenous knowledge from an Indigenous perspective.

Introduction

This article is a thought piece written to familiarize others with a view on what it means for an Aboriginal librarian to honor Indigenous knowledges in an academic library in Canada. I believe that this is necessary for two reasons. First, Indigenous knowledge has its place in academic libraries, especially because more Aboriginal faculty are conducting research and producing scholarly literature that incorporates an Indigenous world view and Indigenous methodologies. Second, I hope to demonstrate in this article that Indigenous knowledge in published formats needs Indigenous librarians to categorize, preserve, protect, and provide access to these publications. However, this need for Indigenous librarians is problematic because we are so rare. As of 2004, there were fewer than 25 Aboriginal librarians (with master's degrees in library and information studies) in Canada (8Rs Research Team: University of Alberta, which provided me with raw data they had collected, which I am in the process of analyzing with the goal of publishing them).

Another goal of this article is to enlighten others on how Aboriginal librarians can assist library patrons with their research. Because Aboriginal librarians are so rare, Indigenous faculty and faculty who teach Indigenous studies courses are often not aware of us. As a result, they generally have not considered the benefits of how Aboriginal librarians can assist in decolonizing the academic experience of Aboriginal students. In addition, because there are so few Aboriginal librarians and even fewer who are situated in the academic setting (as opposed to the public and special library settings), we have published few publications. The scarcity of publications by Aboriginal librarians adds to the lack of an awareness of us and what we do.

As an Aboriginal librarian of Cree and Mohawk ancestry newly situated in an academic library, I attempt to accomplish the above goals by discussing some of the responsibilities common to Indigenous librarians in the academy, especially as they pertain to Indigenous knowledge. Please note that what I discuss here is neither exhaustive nor authoritative in terms of what other Indigenous librarians in the academic setting might experience (in fact I encourage others to write and publish about their experiences). I also explore some of the more specific issues related to Indigenous knowledge as it pertains to my particular position in the University of Saskatchewan Library.

Aboriginal Librarians' Teaching Responsibilities

In terms of teaching, the librarian often needs to collaborate in many ways with other faculty in order to make the group teaching experience satisfying for the students. This collaboration, of course, is based on building relationships. For one thing, it will generally include determining what the faculty reading list and syllabus entail so as not to duplicate efforts. When professors share their reading lists and syllabi with librarians so that they can assist with teaching sessions particularly relevant to the course requirements, a trust is built between the faculty and the librarian. Often this may require some relationship-building on both parts before this level of trust is achieved, and then advantages for everyone can evolve. The advantage to students and faculty are a student group that is knowledgeable about how to find, assess, and integrate relevant materials into their research assignments. The advantage to the librarian is knowledge of relevant content for their libraries (this in turn assists future students and faculty) and feelings of satisfaction that the librarian has contributed to a job well done in terms of academic learning and community-building.

In addition, the relationship-building will also sometimes involve attending and hosting events in order to appeal to and attract a broad range of faculty involved in the interdisciplinary area of Indigenous studies. It may take some time for an Indigenous librarian to make her or his presence on campus known and to convince the faculty that the bibliographic instruction or information literacy sessions are or will be beneficial to their students. Consider the range of disciplines that might be involved: Indigenous teacher education, Indigenous health (including medicine and nursing), Indigenous law, Indigenous languages, Indigenous art, Indigenous business and commerce, Indigenous history, Indigenous governance, Indigenous social issues, Indigenous methodologies, and Indigenous science.

Preparing for teaching sessions for such a diversity of disciplines can be daunting, particularly when the goal is to make the presentation holistic, thereby honoring an Indigenous world view of attending to both spiritual and intellectual nourishment. This means including a cultural component in the presentation in addition to navigating a range of relevant databases

and inventing selective search strategies. There are various ways to include a cultural component to the library teaching session such as storytelling (about a personal or professional experience), identifying as Aboriginal (including tribal group, clan, etc.), speaking in an Aboriginal language, and using humor that acknowledges an Indigenous world view.

I had a particularly enriching experience while teaching an information literacy session for an Indigenous teacher education program course on Indigenous pedagogy. I was able to practice the Cree language with one of the students (a fluent Cree speaker) before the information literacy session started. It was enriching on several counts, including that it had a way of mitigating the teacher-learner hierarchy often so entrenched in the academic setting, and it helped create an atmosphere conducive to a dynamic cultural experience. Adding a cultural component is also fulfilling for the librarian as it frees the students to enter into a meaningful exchange with the librarian. It also avoids the unremarkable experience of leaving the students' heads spinning from experiencing an overabundance of technical search strategies for databases and wondering if they absorbed anything from the session.

In addition, the library teaching experience exists in the one-on-one environment at the reference desk. Here the Indigenous librarian may serve and teach Indigenous clients in a less formal but perhaps more meaningful way. After all, it takes a lot of courage for first-year Aboriginal students to approach the library (which is often hugely intimidating to these students as a user group), not to mention a reference desk. Some of this intimidation comes from the culture shock for a student without formal library experience in his or her home community and the necessary paradigm shift that is required to adapt from a culture of learning by way of the oral tradition to the urban-based academic culture that is founded on the written word.

Some research in the library and information science literature provides some background information on the intimidation experienced by Indigenous students in the library and for various reasons. In the Novak and Robinson (1998) study, Aboriginal and Torres Strait Islanders felt physically intimidated in an academic (tertiary) library due to the absence of anything positively Aboriginal in the library (including not only books or other library materials by contemporary Aboriginal authors, but also Aboriginal art on the walls and Aboriginal library staff). The display of Aboriginal artifacts in the old library affected the students in a way that suggested that Aboriginal culture was dead as opposed to the dynamic culture they knew and lived. In addition, there were racist graffiti on the outside walls of the library.

Gallagher-Hayashi's (2004) article is directed at elementary school libraries and begins with a short synopsis of Aboriginal education in terms of Aboriginal people's experience with residential schools. She makes the

point that it is no wonder that Aboriginal people's views of the current education system as a whole are fraught with distrust and fear. Gallagher-Hayashi follows this concept with suggestions as to how to make the school library a welcoming place for Aboriginal students. Some of her suggestions are as follows: librarians making themselves aware of aspects of the local Aboriginal culture and differences in interpersonal interaction; including posters of Aboriginal role models in the library as well as photos of Elders and other important members of the Aboriginal community; including writing circles that engage Aboriginal students and creating chapbooks of their written work; and holding an open house for Aboriginal families to see examples of Aboriginal student art and writing.

In my own graduate-level research and related published study (Lee, 2001), six Aboriginal students (5 of them graduate students) were interviewed. Almost all participants stated that their earliest memories of using their university library were associated with fear. "Terms used by participants included overwhelming, confusion, intimidating, scary, difficult and fearful" (p. 272). Approaching a librarian for help with their research was also associated with ambivalence (although most participants expressed the opinion that librarians provide a valuable and essential service). Instead, these students (primarily graduate students) preferred to ask their Indigenous professors and classmates for leads to research resources.

One of the primary recommendations from the students I interviewed for my research was that they were hoping to see more Aboriginal role models on campus as professors or librarians. Lloyd (2007) addresses this issue in her online article where she states, "There is comfort in approaching someone who is of one's own heritage when seeking services and that includes libraries." She then elaborates by quoting Adkins et al. (2004), "When people of color do not see themselves represented in libraries, they may not approach the librarians. They may not even approach the library" (p. 52).

Knowing that the librarian at the reference desk is Aboriginal could be the catalyst that enables the Aboriginal student to approach the librarian and thereby learn what library resources would be best for their particular information need. An Aboriginal librarian at the reference desk may also be more familiar with the research topic and provide successful search strategies that others might not. For example, knowing that some reserves have research protocols in place to preserve traditional knowledge, an Aboriginal librarian would probably have a better understanding of how best to direct an Aboriginal student looking for resources about protecting traditional knowledge and the issues surrounding the appropriation of Indigenous knowledge.

Although it is possible (though rare) that non-Aboriginal librarians know something about appropriation and protection issues related to

Indigenous knowledge, it is likely that they would experience more discomfort in discussing these issues at the reference desk. For example, there would be uncertainty about non-Aboriginal librarians' experience with community protocols and customary laws associated with some kinds of Indigenous knowledge.

This is not to say that non-Aboriginal librarians are unable to help Aboriginal clients in an academic setting. Rather, some dedicated non-Aboriginal librarians are working in Indigenous libraries or information centers and in Indigenous/Aboriginal/Native studies positions in Canada and assisting an Indigenous clientele superbly. They also sometimes raise awareness of issues associated with their experiences of providing culturally relevant services to others in the library profession, for example, by presenting at conferences or by publishing articles. Sometimes these are individuals who have had similar interests to those of Aboriginal people and have worked in areas of environmental and legal issues and have a way of connecting with Aboriginal people that is respectful and culturally sensitive. Sometimes non-Indigenous librarians have Indigenous relatives and are comfortable with Indigenous people and their communities, cultures, and protocols. However, these individuals are also rare, perhaps as rare as Indigenous librarians. It would, of course, be ideal if all librarians serving an Indigenous clientele had some familiarity and comfort level with Indigenous peoples, cultures, and protocols.

The reality is, however, that more often than not Aboriginal librarians will provide better service to Aboriginal clients based on their familiarity with the local Aboriginal community. For example, I recall a time several years ago when I helped a young Aboriginal man at the reference desk who was looking for information about his culture, the Swampy Cree. He had been adopted into a non-Aboriginal family when very young and did not recall ever having met his biological family. From his body language I could tell that he was nervous talking to me about his inquiry, perhaps also wondering if he should even be in the building because he was not a student. I was always grateful to the Creator that I was on the reference desk that day because in addition to finding him some print resources on Swampy Cree culture, based on my contact and experience with the local Aboriginal community I was able to direct him to Aboriginal community services/organizations that could help put him in touch with some Elders to talk to. I know that my non-Aboriginal colleagues could not have helped him in this way as they were not even aware of some of the names of the organizations, let alone which organizations were best at providing which services.

Another example, this time in terms of responding to a reference question by e-mail (and without having had the benefit of meeting the individual at the reference desk and entering into a meaningful dialogue), occurred when I was able to find some resources for an Inuit researcher

about Inuit traditional health practices. The question asked was obscure and short on detail, but I did my best to find relevant resources while providing her with some relevant search strategies. Later the researcher responded to my suggestions for her research with enthusiasm, explaining that this information would really assist her in writing her master's thesis. She also provided considerable detail in describing her graduate research project. I felt honored that she would share her enthusiasm for her personal research project without having met me personally.

It is examples such as these that help me to know I made the right decision to become a librarian. We help people with their information needs when often many people do not even know they have them. Library studies literature often speaks to the difficulty library users have in asking for the information they need. For example, Dervin and Dewdney (1986) state, "One of the most important tasks of a librarian who acts as an intermediary between the inquirer and the system is query negotiation—determining what the inquirer really wants to know" (p. 506). Further, Bopp and Smith (1995) propose that "users may not clearly state their information needs, or they may not have completely formulated their questions and need help in doing so" (p. 41). In other words (and from my own experience), information needs are abstract, and as such they are often difficult to articulate.

Often it is only with practice at meeting these needs that people understand that they even have information needs. For example, it has often been said that information is power. Those who are not used to having information at their fingertips can feel powerless in not knowing what they need to know. To some extent they may feel stuck, unable to move forward. Even being able to search Google to find out when and where a movie is playing can feel empowering to some extent. Imagine the empowerment an Aboriginal person will feel when he or she can find information on such issues as land claims, health issues, community history, or his or her genealogy by searching online. With repeated practice at being able to find the information they want when they want it, people have a sense of being aware of their information needs.

So with this explanation about the abstract nature of information needs, if you add the complication that Aboriginal students feel intimidated in the Library, it would follow that Aboriginal students have perhaps more difficulty articulating their information needs than other students. When you also consider that many Aboriginal students are here in the academic realm in an effort to break the cycle of living a life of poverty and unemployment, it is not difficult to see that when an Aboriginal librarian can help, it feels like a satisfying career choice.

Collection Development Responsibilities

Responsibilities for collection development vary from one position to another, but in general they involve activities such as the discovery, as-

sessment (which includes liaison with faculty for their input and reading reviews to determine whether an item is recommended for purchase), budgeting, decisions to purchase or not (now or later if the budget allows), weeding (decisions to keep or not), and decisions on which format (i.e., print or electronic) of library materials to obtain.

In the case of developing the electronic resources collection (such as subscription databases), librarians conduct many time-intensive activities in order to provide what appears to be seamless access to database users from their desktops. Some of these activities include.

- negotiating with database vendors on the price of subscriptions based on several factors including the number of simultaneous users;
- setting up time-limited trials of new databases for specific user groups to evaluate whether the database provides adequate content for the courses offered at their particular university;
- comparing content with other databases with similar content;
- determining if the user interface is user-friendly enough for the database user group;
- seeking alternate funding to pay for database subscriptions if they exceed the current budget; and
- resolving technical difficulties regarding access to the database.

In the case of an Aboriginal librarian, collection development issues may include deciding on censorship of the material or not based on an understanding of various issues such as cultural appropriation, determining hate literature, customary laws that govern the sacredness of the Indigenous knowledge made manifest in the content, and copyright legislation. The issues here are complex for a variety of reasons. For example, as librarians we want to promote research and scholarship and debate of the issues in an academic environment by encouraging freedom of access to information. However, we also need to respect the personal privacy of those who could be harmed by the content of some materials and the cultural differences that influence which materials need to be protected. As a result, there is a delicate balance in determining whether an item will be made available or not, with no easy solutions.

Collection development may also involve building relationships in the local Aboriginal community to inquire about possible purchases or donations of various types of items to the library or archive collections such as private library or archival collections, reports and other documents published by Aboriginal organizations, and theses related to Indigenous studies. This kind of interaction with community members may involve assessing the value of the item (a skill generally developed by archivists), determining restrictions on access (such as protecting items by placing them in special collections), or obtaining copyright permission (particularly in the case of digitizing materials such as theses or out-of-print books). I

suggest that these interactions might be done with more cultural sensitivity by someone who is Aboriginal because it may take some understanding of community protocols and customary laws related to imparting Indigenous knowledge to be able to navigate the discussions involved.

Categorizing Materials

Many readers will probably be familiar with jotting down call numbers from a library catalog for a book that may be of interest and then finding it on a shelf. Cataloguing librarians are responsible for creating the call numbers based on cataloguing rules that have been developed and revised over the last 100 years (in the United States since 1908). The rules for assigning call numbers take into consideration the subject matter, incorporating various facets of the "aboutness" of the book, moving from more general features to more specific features. For example, in academic libraries using the Library of Congress classification system, if the book is about library science it will start with a Z; if it is about cataloguing, the first digits after the Z will be 694. The call number will also include information about geographic region, the author's name such as the first few letters of the last name, as well as the year the book was published (especially for more recent publications).

From this brief explanation of how call numbers are assigned, readers will have a good idea of how technical this area of librarianship is. However, it may also help readers understand that because of the rules governing cataloguing, these help library users to find similar books close to each other on the shelf. In this way, if a user finds one good book in the online catalog by guessing at terms to enter for a keyword search, he or she will probably find other similar books beside it or nearby. This feature of cataloguing is called collocation.

Now it follows that a cataloguer who has a particular subject background will be more likely to find that the call number assigned to a book about this subject will be fairly accurate. However, it is difficult to assign an accurate call number if the cataloguer knows nothing about the subject matter. Some subject areas may be quite convoluted and hard to describe in specific terms.

An example might be "Is architecture art or science?" Many people would say "both" because architecture is often pleasing to look at, but it would be hard to imagine an architect who did not have a good grasp of mathematics and physics. Yet architectural material is catalogued in the arts section, starting in the NA section, whereas physics materials are catalogued in the QC section. Pure mathematics is often catalogued in the QA section, but so are some engineering materials.

I explain this technical process because I have seen materials that have an Aboriginal focus catalogued in bizarre ways, primarily because the cataloguer did not have a good understanding of the subject matter. Here

is one example: a thesis on Aboriginal art and identity was catalogued in the section on Aboriginal social conditions, that is, in E78, but with a subject heading of "Indian Art—Canada." Nearby items on the shelf were about poverty on reserves, standards of housing on reserves, and rural and urban Aboriginal issues. However, another book by the same author was an exhibition catalogue of her work in an art gallery, this time catalogued in the Ns for art, with a subject heading of the author's name and "exhibitions." As a result, a person who found one title would not find the other anywhere nearby by browsing the shelf. Thus the collocation feature in this example was not functional.

As well, a complaint that many Indigenous library users express when trying to find what they need on the online catalog or in databases is that the subject heading that brings up the most materials is "Indians of North America," which derives from Library of Congress (US) terminology; yet to many of this library user group, the term *Indians* has a negative or derogatory connotation. Many of these users (particularly in Canada) prefer to use the terms *Aboriginal, First Nations*, or *Indigenous*, yet these terms will not bring up as many results.

The issue of categorizing materials becomes even more complex when we try to take an Aboriginal perspective. It is difficult trying to segregate items because we think holistically, that is, in terms of everything being related. What could be a solution? We cannot put everything helter-skelter on the shelf and say, "Well, all of these books are somehow related to each other." We would never find anything that way.

The need to create our own classification system and subject headings for library materials has been a concern for Canadian Indigenous librarians for more than 20 years. For example, I have heard from another Indigenous librarian that a few people discussed the idea of categorizing library materials based on the Medicine Wheel concept, that is, organizing items based on whether they are related to the physical, emotional, social, mental, or spiritual realms. However, one barrier discussed for using this approach is that the Medicine Wheel is more of a Plains concept and that other tribal groups across Canada are not familiar with it.

My suggestion is to bring together a group of Indigenous scholars with Indigenous librarians and perhaps some cataloguing librarians who are not Indigenous, but who have experience with organizing Indigenous collections to try to develop a classification system that better suits our needs. This gathering would need to be facilitated by someone with expertise in developing classification systems that have a cultural focus.

A Mohawk librarian from the Kahnawake Reserve developed a classification system called the Brian Deer Classification System (BDCS), which has been used and adapted by some small Indigenous libraries in Canada. This system does not use numbers like the LC system, but the call "numbers" use only letters with broader topics identified by one letter

(i.e., G for housing and community development), and by identifying more specific topics in the broader topic by using more letters (i.e., GH for housing; GJ for community improvement). This same broad topic of housing (in Aboriginal communities) is represented by a much more complicated call number using LC classification, that is, E 98 H58, but does not necessarily include community development as part of the broad category. Interestingly, some students (MacDonnell, Tagami, & Washington, 2003) at the University of British Columbia School of Library, Archival and Information Studies program developed and wrote a study on this classification system for one of their assignments in 2003, and their work is available online.[1] According to their research, some of the benefits of the BDCS over the Library of Congress Classification System (LCCS) are as follows.

- The BDCS can be adapted to collocate related topics (i.e., place tribal groups' materials that are related—for example, Lakota, Dakota, and Nakota—near each other on the shelf as opposed to placing them alphabetically on the shelf as is done with LCCS);
- The BDCS can be adapted to include terminology not used by LCCS, that is, hunting and trapping as opposed to just hunting; and
- Names of tribal groups can be more accurate (according to the language used by the tribal group) using the BDCS, that is, *Sto:lo* versus *Stalo* (as used in LCCS), the latter of which will retrieve more results in a standard LC catalogue.

However, a disadvantage of the BDCS is that it is generally a simplified model that is not adequate for larger collections. It may be worthwhile to take the time to determine if it can be adapted for larger collections.

Indigenous librarians in other countries such as Australia, New Zealand, and the US, have also been grappling with this huge issue. Some have developed their own library thesauri and subject headings, usually after much consultation with user groups. Some of these are available online.[2]

The project to develop a thesaurus and classification scheme relevant to Indigenous studies materials in Canada is of special interest to me. This is because I am responsible for the development, growth, and promotion of a virtual library related to Indigenous studies.[3] The iPortal is similar to a full-text database and is a research tool that currently consists of nearly 9,500 articles, book reviews, theses, E-books, and so forth. However, the organization of these resources remains the biggest challenge as local Indigenous faculty members have indicated that the nature of this organization scheme is still Eurocentric. I am currently looking for funding to develop consultations and focus groups to modify and develop a more culturally sensitive knowledge base to organize these Indigenous knowledge resources.

Finally, for a more detailed understanding of knowledge organization from a North American Indigenous perspective, please refer to Webster and Doyle (2008).

Promotion and Tenure Challenges

Most librarian positions involve administrative responsibilities, but some do so more than others. For example, some of these responsibilities are related to supervising staff, whereas others are related to committee work; in general, librarians who supervise other staff are in the minority at any given academic library. On the other hand, library committee work is expected of all librarians (and is a factor in obtaining tenure and promotion), and it involves such activities as hiring new librarians, modifying standards for promotion and tenure, reviewing issues related to reassignment of duties, aligning library initiatives with the library's integrated plan, reviewing librarians' salaries, planning and organizing staff training and development, and planning and organizing library projects (such as redesign of the library, digital library projects development, reorganizing the library's Intranet, instant messaging project, etc.). This is just a sample of the wide range of committee work that is associated with an academic library.

Somewhat related to administrative responsibilities are the responsibilities to do with tenure and promotion. From my own experience as a new library faculty member, the University of Saskatchewan Library Standards for Promotion and Tenure are set high; however, the standards also allocate some time (in my case) in Section 5 (of the formal standards), "Practice of Professional Skills," for developing relationships with the Aboriginal community (local and beyond) as Librarian and Team Leader for the Indigenous Studies Portal, and my professional responsibility to promote the iPortal. In addition, there are tenure and promotion expectations related to Section 7 of these standards, "Public Service and Outreach" (which includes committee work external to the University of Saskatchewan). One area where I have contributed in this regard is committee work with the Library Services for Saskatchewan Aboriginal Peoples Committee, which is applicable for my progress toward tenure. However, it would be interesting to hear from other Aboriginal academic librarians to know if they are able to include their volunteer work in the Aboriginal community toward tenure and promotion.

Other administrative responsibilities involve Indigenous knowledge; however, as a new academic librarian, I do not feel knowledgeable enough to address these issues now. In particular, probably several factors are involved in the context of human resource issues (such as recruitment and retention of Indigenous faculty and staff), which will probably resemble other faculties and which I leave for another article, perhaps by someone who has more experience in this area.

In addition, like other faculty, academic librarians at some (but not all) universities are also responsible for publishing in order to obtain tenure[4]; however, unlike most other faculty, we usually do not have the opportunity to conduct research during the four-month teaching hiatus from May to August. The summer trimester is generally a time when we catch up on other professional practice activities such as collection development, grant writing, and administrative issues. I understand that some faculty do teach during the summer months; however, the point I make is that academic librarians are not provided a research term in which to conduct their research as are other faculty. Once we obtain tenure, we can apply for a sabbatical, and this time can be used for research, but until then the time needed to do research can be elusive.

Another point (and one with which readers are probably familiar) is that often what an Aboriginal scholar or researcher writes about may not pique the interest of mainstream journal editorial boards. Often what we write about is seen as a challenge to these editors, particularly if the article content is experiential in nature and does not promote the Western notion of objectivity and empiricism. As a result, our opportunities for publishing are often limited.

However, much needs to be done (based on the information needs of the Indigenous academic community) to promote the issues of the value of caring for Indigenous knowledge in the academic library from an Aboriginal perspective. Consequently, I am optimistic that these types of articles will find homes in various scholarly journals.

Conclusion

This article briefly looks at various ways that the responsibility of caring for Indigenous knowledge from an Indigenous perspective in academic libraries can be carried out by Indigenous librarians. This responsibility can be demonstrated in various aspects of library operations such as teaching bibliographic or information literacy instruction classes, teaching these skills at the reference desk, engaging in collection development activities, categorizing Indigenous knowledge in culturally relevant ways, and publishing about these activities. I hope this article also provides some insight into how Indigenous librarians try their best to honor Indigenous knowledge in the academic library setting and in ways that assist the Indigenous academic community to succeed in their research.

In addition, if this article encourages even one other Indigenous person to consider becoming a librarian, I will have also accomplished another major goal. Other Indigenous librarians in Canada and I have often discussed how to encourage Indigenous people to obtain a graduate degree in this field—perhaps one way is to publish articles such as this. After all, we too have a place in the Indigenous academic community.

Hay hay/meegwech.

Notes

[1]http://www.slais.ubc.ca/PEOPLE/students/student-projects/R_Tagami/517/index.htm
[2]Maori Subject Headings, available at: http://mshupoko.natlib.govt.nz/mshupoko/
Australian Institute for Aboriginal and Torres Strait Islanders Studies Thesauri, available at:
http://www1.aiatsis.gov.au/thesaurus/
Thesaurus Project, National Indian Law Library (US), available at:
http://www.narf.org/nill/catalog/the.htm
[3]This online library, the Indigenous Studies Portal, is located at: http://iportal.usask.ca
[4]The University of Saskatchewan requires that pretenured librarians publish at least three
pieces (whether a chapter of a book, an article, a bibliography, etc.) as one factor in
obtaining tenure; however, other universities such as UBC do not consider this a factor in
obtaining tenure for librarians. At some point it may be helpful to survey university
libraries across Canada to determine which institutions require their librarians to publish in
order to obtain tenure; however, the results of such a survey may change yearly.

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