


Welcome
Pihtikwew
Peetikway
Iyuśkin Kuwa
Nedanighai
Biindigen
Tunngasugit
Peetikway
Bienvenue



UNIVERSITY
OF MANITOBA

| Libraries

University of Manitoba

The University of Manitoba campuses are located on original lands of Anishinaabeg, Cree, Oji-Cree, Dakota, and Dene Peoples, and on the homeland of the Métis Nation. We respect the Treaties that were made on these territories, we acknowledge the harms and mistakes of the past, and we dedicate ourselves to move forward in partnership with Indigenous communities in a spirit of reconciliation and collaboration.

Unsettling Praxis and Building Relationships with Indigenous People

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Tahltan Nation member

Indigenous Strategies Librarian, University of Manitoba, Canada

&

Chair, Indigenous Matters Section

International Federation of Library Associations



Tahltan Nation



Shesley Mountain

Knowing our history and who we are informs our present and gives us direction for the future

We belong to the land ...late Robert Quock



As an Indigenous (Tahltan) cultural activist, my responsibilities include exploring the relationality and interconnectedness of Indigenous knowledge and to locate myself while attempting to unsettle, disrupt and sometimes dismantle existing frameworks and pedagogy to examine how to respectfully engage cultural memory professionals and academics work with Indigenous communities and their knowledge.

Indigenous Knowledge

Indigenous knowledges and cultural expressions include traditional types of tangible and intangible expressions has been sustained, transformed, and continues to remain dynamic but can't not be limited to traditional as ways of knowing are dynamic in nature and exist today in multiple forms of new media often creating "new" knowledges.



Traditional Knowledge - Indigenous Knowledge

- Indigenous Knowledge is not just located in the past which is seemingly not reflected in the terms traditional knowledge (TK) or traditional cultural expression (TCE).
- “The term “Traditional Knowledge” differs from the term “Indigenous Knowledge” in that it does not include contemporary Indigenous knowledge and knowledge developed from a combination of traditional and contemporary knowledge.
- The two terms are, however, sometimes used interchangeably. Certain voices in the discourse prefer the term “Indigenous Knowledge” because “Traditional Knowledge” can be interpreted as implying that “Indigenous Knowledge” is static does not evolve and adapt (Henderson, 2002).
- However, “Traditional Knowledge” is the term used in most national discourses and virtually all the international forums.”

Dr. Greg Younging, lecture notes from January 29, 2019, Faculty of Information, University of Toronto

Relationships, Relationships, Relationships!

Creating respectful relationships with Indigenous communities, creating culturally appropriate policies and developing unique nation or tribe specific best practises is now essential to the role of cultural memory institutions.

Often libraries, archives, museums, galleries and other types of cultural memory institutions are focused on the acquisition, providing access and preserving traditional knowledges and languages

BUT

Only in relationship with the originating Indigenous community that knowledge is shared using the appropriate Indigenous laws and traditional that govern these tangible items will it contribute to their recovery, revitalization and copyright protection in a meaningful manner thereby avoid any glimmer of cultural appropriation.

Honouring Indigenous Voices and Relationship - Canada

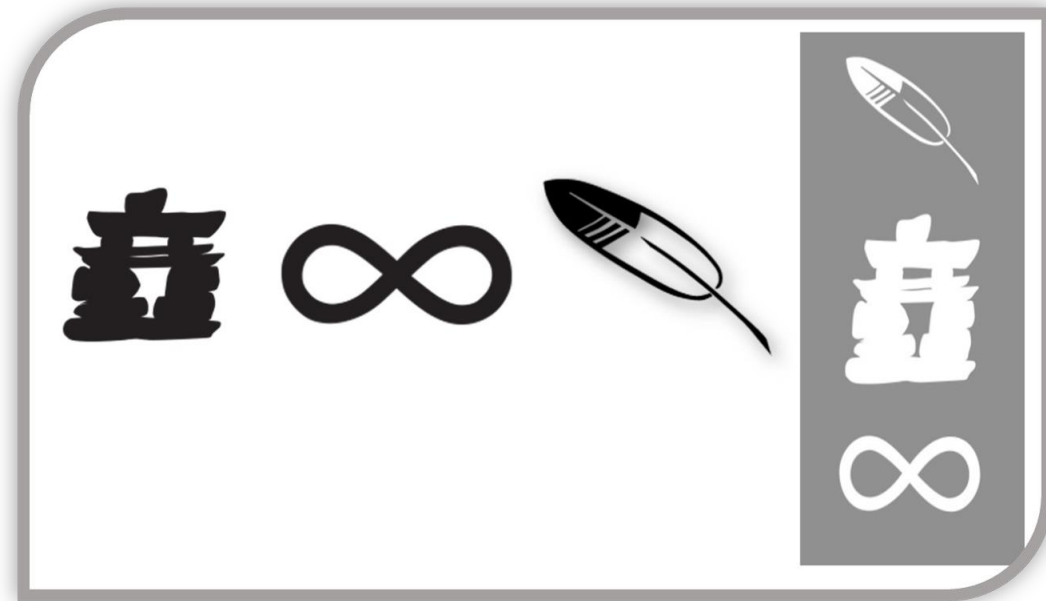
Over the last decade, we have seen substantive movement relating to Indigenous people, knowledge and information held cultural memory institutions. The Truth and Reconciliation Commission Report on Indian Residential Schools and Calls to Action have provided the catalyst for change in Canadian.

Specific calls to action address cultural memory institutions: museums and archives, education and Indigenous ownership of their own knowledges

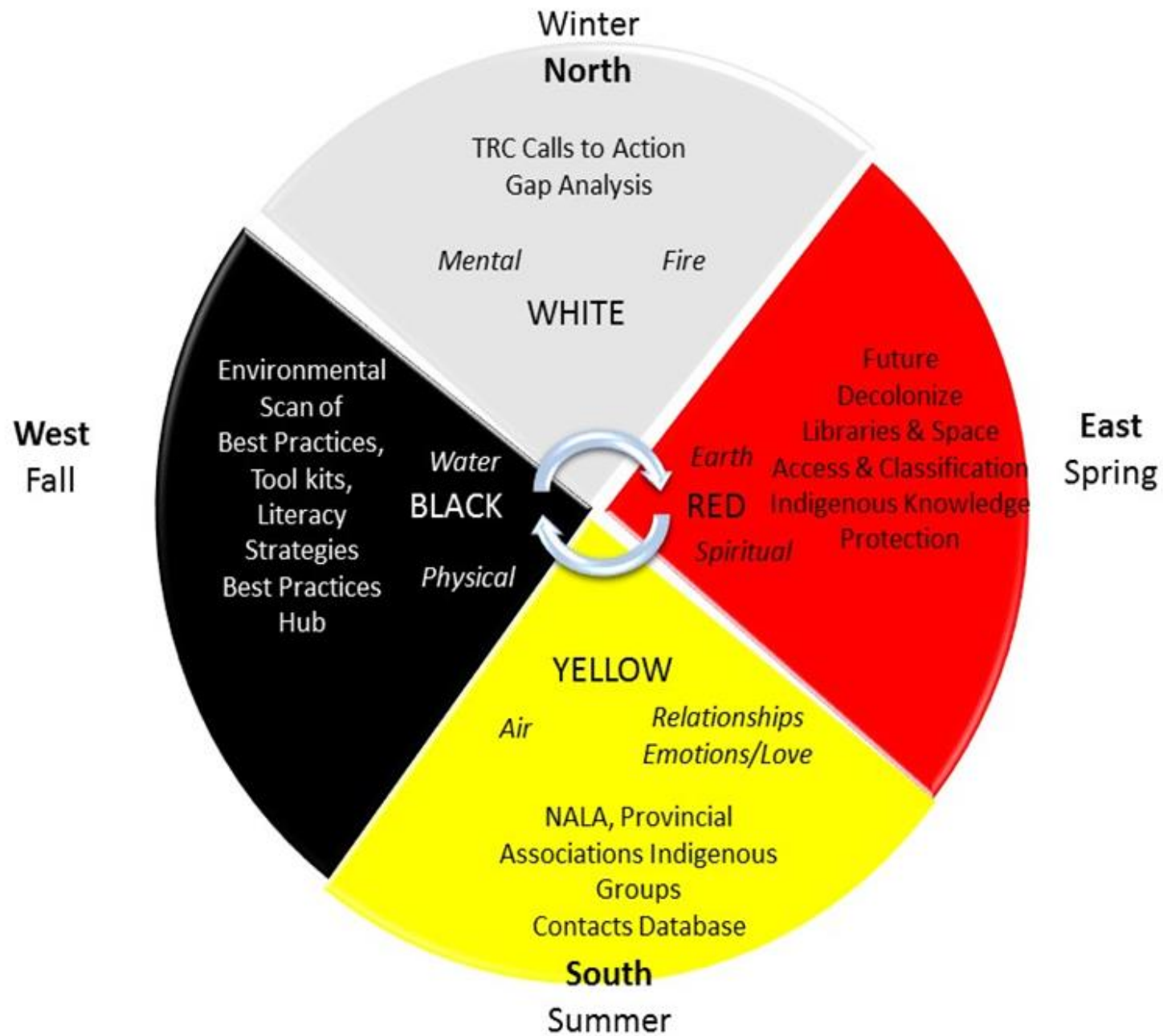
Time of change

- Over the same year, the Canadian Library Association had become no longer fiscally viable
- The Canadian Federation of Library Associations/ Fédération canadienne des associations de bibliothèques was founded to become the national voice for libraries in Canada.
- The CFLA-FCAB made some bold advances in the first few years of the newly formed association by:
 - included an Indigenous representative on the Board of Directors (a first for Canada)
 - made Truth & Reconciliation a top priority of the newly-formed association.
 - created the Truth and Reconciliation Committee as its 1st committee formed to answer the TRC Calls to Action and give direction to the incoming board on creating relationship with First Nations, Métis and Inuit (Indigenous) peoples of Canada

CFLA-FCAB Truth
& Reconciliation
Committee



CFLA-FCAB Truth & Reconciliation Committee





Black	Yellow	White	Red
Research – Best Practices	Relationships – NALA Liaison	Analysis – TRC Calls to Action	Future - Decolonize
Team Lead Monique Woroniak	Team Leader Feather Maracle Luke	Team Lead John Pateman	Team Lead Jessie Loyer
Alt. Lead Patricia Knockwood	Alt. Lead Anne Carr-Wiggin	Alt. Lead Jenna Walsh	Alt. Lead Michael Dudley
Board Liaison Sonia Smith	Board Liaison Trecia Schell	Board Liaison Paul Takala	Board Liaison Donna Bourne-Tyson
Cynthia Bretell	Colette Poitras	Ben Gosling	Maggie Neilson
Trudy Russo	Marc Bragdon	Joëlle Samson	Stan Gardner
Pam Ryan	Carol Cooley	John Mutford	Pierre Gamache
Katherine Kasirer	Sarah Andrews	Megan Langley	Martha Attridge Bufton
Helen Halbert	Betty Braaksma	Monique Désormeaux	Patti Bryant
Linda Garvin	Trina O’Brien Leggott	Michael Ciccone	Suzanne van den Hoogen
Thom Knutson	Diana Davidson	Karen Hoffmann	Greg Bak
Betty Braaksma	Natalie Wing		Rosemary Griebel
			Camille Callison



Truth and
Reconciliation
Committee
Recommendations

1. As CFLA-FCAB is the national voice with the ability to influence national and international policy regarding issues of importance, we request the CFLA-FCAB create a permanent Standing Committee on Indigenous Matters utilizing the medicine wheel structure developed by the Truth & Reconciliation Committee;

Black Team Working Groups

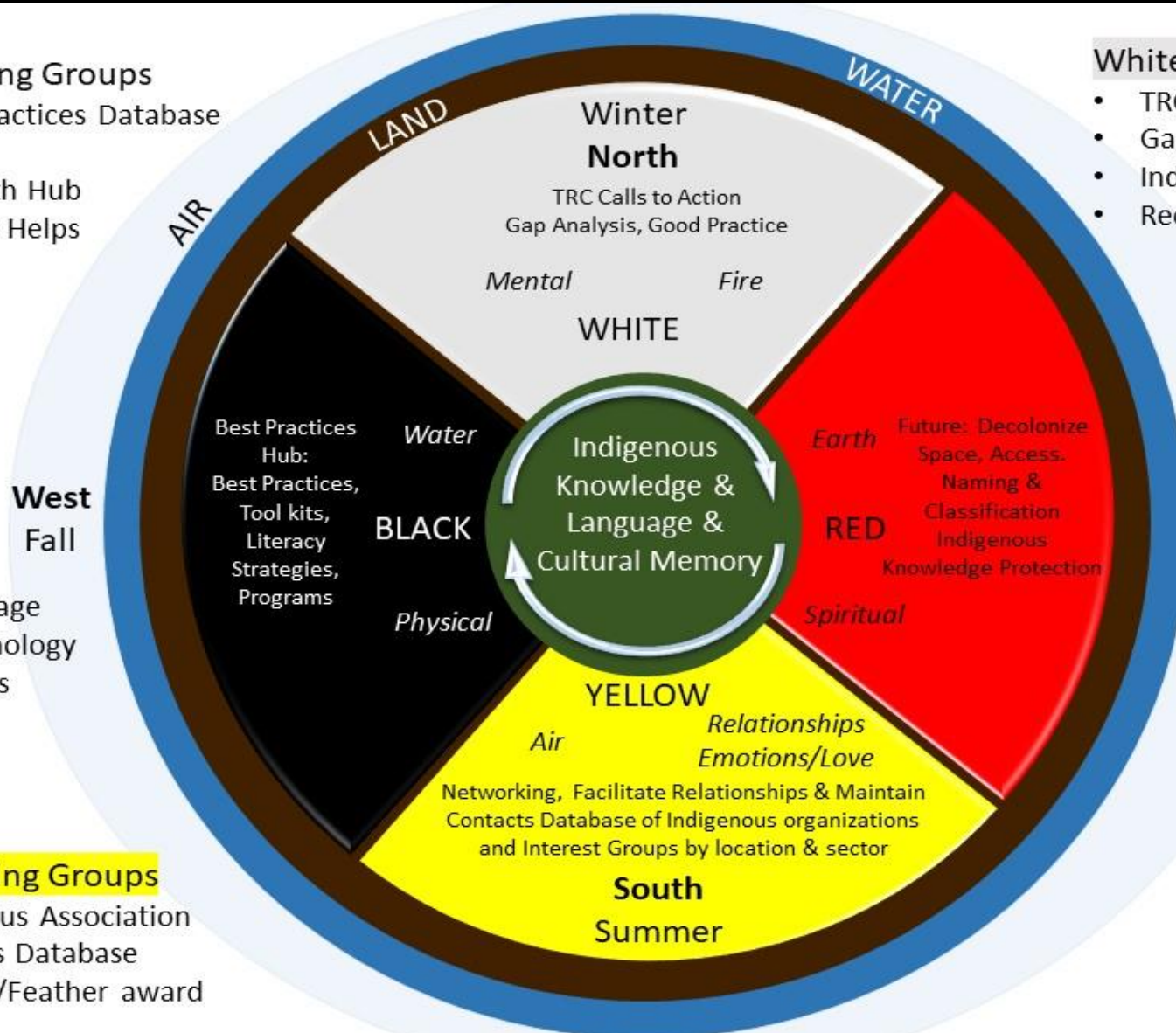
- Maintain Best Practices Database
- Website
- Indigenous Health Hub
- Indigenous Legal Helps

Green Team

- TRC Task Force
- Indigenous Language
- Information Technology & Digital Initiatives
- Cultural Memory

Yellow Team Working Groups

- National Indigenous Association
- Maintain Contacts Database
- Indigenous Heros/Feather award



White Team Working Groups

- TRC – Good Practice
- Gap Analysis
- Indigenous MOOC
- Reconciliation Dialogues

Logistics

- Agenda/Minutes
- Conference Call Timetable
- Team Drive
- Team Contacts

East Spring AIR Communications

Red Team Working Groups

- Indigenous Knowledge Protection/Copyright
- Subject Headings
 - Publishers subgroup
- Classification
- Indigenous Curriculum
- Space, Design, Collections & Signage

The T&R Committee
Recommendation #2
supports and endorses
the CFLA-FCAB Position
Statement on Library and
Literacy Services for
Indigenous (First Nations,
Metis and Inuit) Peoples
of Canada; (formerly CLA
Best Practises –
Indigenous Network)

A vision of best practices for Libraries and Archives includes obligations to:

- Protect and preserve Indigenous knowledge(s) in a variety of mediums for use by current and future generations in a respectful and sensitive manner;
- Provide a welcoming environment and assistance for First Nations, Metis, non-status and Inuit people to access this knowledge;
- Seek direction from communities on proper protocols regarding access and care of their culturally sensitive information;
- Respect the First Nations, Metis and Inuit cultural concept of copyright with regard to Aboriginal history or heritage, which is often located in but not limited to oral traditions, songs, dance, storytelling, anecdotes, place names, hereditary names and other forms of indigenous knowledges;
- Provide opportunities and access to training and employment for First Nations, Metis, Inuit and non-status people.

CFLA-FCAB Truth & Reconciliation Committee Report - Recommendation #8

Recommend the implementation of Indigenous Knowledge Protection protocols and agreements with local and other Indigenous groups who have holdings in libraries, archives and/or cultural memory institutions to respect the Indigenous cultural concept of copyright with regard to Indigenous history or heritage, which is often located in but not limited to oral traditions, songs, dance, storytelling, anecdotes, place names, hereditary names and other forms of Indigenous knowledges; recommend that CFLA-FCAB actively participate in reforming the Canadian Copyright Act to include protection of Indigenous knowledges and languages while advocating for changes to include traditional knowledge as outlined and recommended by the World Intellectual Property Organization (WIPO) – Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore (<http://www.wipo.int/tk/en/igc/>).

Recommendation #8 cont.

We join the Truth and Reconciliation Commission (TRC) to call upon Library and Archives Canada to implement the Truth and Reconciliation Commission Calls to Action #69 (Appendix D) by fully implementing the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf and the Updated Set of Principles for the Protection and Promotion of Human Rights through Action to Combat Impunity (2005), more commonly known as the Joinet/Orentlicher Principles

<http://www.derechos.org/nizkor/impu/principles.html>

CFLA-FCAB Truth & Reconciliation Committee Report - Indigenous Knowledge Protection Summary

- 'Indigenous knowledges and cultural expressions include but ARE NOT limited to tangible and intangible expressions including oral traditions, songs, dance, storytelling, anecdotes, place names, and hereditary names.
- Indigenous Knowledge is not just located in the past!!!

quoting IFLA Publication #66 Indigenous Notions of Ownership and Libraries, Archives & Museums 2016

CFLA-FCAB Truth & Reconciliation Committee Report - Indigenous Knowledge Protection Summary

In addition to these traditional forms of Indigenous knowledge, the dynamic quality of indigenous knowledge is that as it is sustained, it is also transformative, and continues to remain dynamic while producing “new” knowledge in new media such as modern forms of music, theatre and dance interpretations, film, poetry, literary expression, language applications, blogs, facebook, or digital collections often contained in libraries, archives or cultural memory institutions and on the internet.”

quoting IFLA Publication #66 Indigenous Notions of Ownership and Libraries, Archives & Museums 2016

CFLA-FCAB Truth &
Reconciliation
Committee Report
- Indigenous
Knowledge
Protection
Summary

Indigenous knowledges found in libraries or archives often in formats and interpretations may be the results of published research in which the author holds the "legal" copyright to that knowledge or cultural expression contrary to Indigenous notions of copyright.

Parallel to Western culture, Indigenous peoples regarded unauthorized use of their cultural expressions as theft.

(quoting a conversation with Elder Richard Atleo with permission)

Quoted from IFLA Publication #66 Indigenous Notions of Ownership and Libraries, Archives and Museums 2016

CFLA-FCAB Truth &
Reconciliation
Committee Report -
Indigenous
Knowledge
Protection Summary

Indigenous worldview includes the understanding that knowledge should only be transferred only in the *proper cultural context* with owner from the originating people and only in method of transmission can the true expression of that cultural expression be found.

Protect/Preserve

Protect and preserve Indigenous knowledge(s) in a variety of mediums for use by current and future generations in a respectful and sensitive manner while also actively engage in digitizing Indigenous knowledge, with guidance and control resting with Indigenous communities for the use and access of these materials

Support Indigenous Language

Support Indigenous language revitalization by seeking out language activists in their communities to provide space for programming, share their language materials, and collect relevant materials, particularly for local Indigenous languages;

Seek direction from Indigenous Communities

Seek direction from communities on proper cultural protocols regarding access and care of their culturally sensitive knowledge and materials; developing specific protocols for dealing with Indigenous knowledge/materials with by developing policies that reflects and integrates Indigenous values in collaboration with Indigenous knowledge owners

Respect & Advocate for Change to Intellectual Property Right laws

Respect the Indigenous cultural concept of copyright with regard to Indigenous history or heritage, which is often located in but not limited to oral traditions, songs, dance, storytelling, anecdotes, place names, hereditary names and other forms of Indigenous knowledges;
Advocate for change to Canadian Intellectual property law recognizing Indigenous ownership laws

Acknowledge

Acknowledge that timelines for outreach are different when dealing with Indigenous cultural protocols and be flexible in staffing, opening hours, and programming capacities.

Be

Be active allies in Indigenous resurgence: the recognition of Indigenous legal orders and kinship ties.

Seek out

Actively seek out the work of Indigenous creators for inclusion in their collections; conversely, they should have a robust deselection system that recognizes cultural appropriation, historical inaccuracy.

Engage in

Engage in professional development and training that connects to the traditional territory where they work through land-based education and other forms of traditional knowledge.

Indigenous Knowledge Protection Recommendation #8 summary
[CFLA-FCAB Truth & Reconciliation Committee Report](#)

Indigenous knowledges have been silenced by dominant knowledge organization systems and practices;

Libraries, archives and cultural memory institutions can position themselves to help protect and support the recognition of these ways of knowing.

Cultural memory institutions are well positioned to enable restitution of stolen intellectual property through research, repatriation, and community support. RELATIONSHIPS = RESPONSIBILITY

CFLA-FCAB
Position
Statement
*Indigenous
Knowledge in
Canada's
Copyright Act*

Joint CFLA-FCAB Copyright and Indigenous Matters Committees worked together on *Position Statement on Indigenous Knowledge in Canada's Copyright Act 2018*

http://cfla-fcab.ca/wp-content/uploads/2018/05/CFLA-FCAB_Indigenous_knowledge_statement.pdf

Canadian Copyright Act respect, affirm and recognize Indigenous peoples ownership of their traditional and living respective Indigenous knowledge.

CFLA-FCAB's statement to INDU Statutory Review of the Copyright Act addressed Indigenous Knowledge


http://cfla-fcab.ca/wp-content/uploads/2018/08/CFLA-FCAB_INDU_Brief_final.p

Indigenous Knowledge & Relationships

Relationships with both Indigenous ways of knowing and the communities who are the owners of that knowledge need to be respectfully developed and maintained continuously so culturally appropriate access to Indigenous knowledge can occur within the proper cultural context.

Protocol

Rethink protocols around the sharing, teaching and intergenerational transfer of knowledge and imbedding Indigenous epistemologies while honouring Indigenous voices and relationships by indigenized cultural memory praxis.



“The task for Indigenous academics has been to affirm and activate the holistic paradigm of Indigenous knowledge to reveal the wealth and richness of Indigenous languages, worldviews, teaching and experiences, all of which have been systematically excluded from contemporary education institutions and from Eurocentric knowledge systems.”

Marie Battiste

Respectful Education is Critical for Change

The inclusion of Indigenous epistemology and methodologies into an ethical curriculum creating a synergistic model that integrates a multiplicity of ways of knowing that can lay the groundwork and create a space for knowledge to be preserved and shared in its unbiased entirety is crucial for meaningful change moving forward.

Only with relationships occurring within the proper cultural context with the originating people can the true expression of that cultural expression be found, understood and accurate preservation of ways of knowing be achieved as well as the ultimate aim to transfer the knowledges to the next generation in the proper cultural context be achieved.

Conclusion

Resources (other than in-text website links)



- Battiste, Marie. (Ed.). (2000). "Maintaining Aboriginal Identity, Language, and Culture in Modern Society." In M. Battists (ed). *Reclaiming Indigenous Voice and Vision* (192-208). Vancouver: UBC Press.
- Gaudry, Adam. (2011). "Insurgent Research." *Wicazo Sa Review*, Volume 26, Number 1, Spring 2011, pp. 113-136.
- Bear Nicholas, A. (June 27, 2017). Who owns Indigenous cultural and intellectual property?. *Policy Options*. Retrieved from <http://policyoptions.irpp.org/magazines/june-2017/who-owns-indigenous-cultural-and-intellectual-property/>
- Canadian Association of University Teachers. (October 2016). Copyright Act review an opportunity to press feds on Aboriginal issues. *CAUT Bulletin*. Retrieved from <https://www.caut.ca/bulletin/2016/10/copyright-act-review-opportunity-press-feds-aboriginal-issues>
- Copyright Act, Revised Statutes of Canada (1985, c. C-42). Retrieved from the Justice Laws website: Letter from the Minister of Innovation, Science and Economic Development and the Minister of Canadian Heritage submitted to the Committee regarding the Copyright Act. (December 14, 2017). Retrieved from the House of Commons website: <http://www.ourcommons.ca/Committees/en/INDU/StudyActivity?studyActivityId=9897131>
- Wikipedia contributors. (2020, September 28). Alano Edzerza. In Wikipedia, The Free Encyclopedia. Retrieved 12:45, November 3, 2020, from https://en.wikipedia.org/w/index.php?title=Alano_Edzerza&oldid=980809834

Websites

- [CFLA-FCAB Indigenous Resource Hub](#)
 - [CFLA-FCAB Truth and Reconciliation Committee report](#)
 - [CFLA-FCAB Indigenous Knowledge in Canada's Copyright Act Position Statement](#)
- [National Centre for Truth & Reconciliation \(NCTR\)](#) to access the Truth & Reconciliation Commission report and Calls to Action <http://nctr.ca/reports.php>



Meduh Cho!
Thank you!