



Library Services to  
Indigenous Populations:  
Case Studies



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## **Dedication**

This work is dedicated to the vision and spirit of Ms. Rangiiria Hedley (Ngāti Tūwharetoa) former Ngā Ūpoko Tukutuku Project Team member for the Ngā Ūpoko Tukutuku/Māori Subject Headings project.

## Overview

By Antonia Frydman and Loriene Roy (Anishinabe)

Interest in indigenous matters has been communicated at the highest levels of IFLA with support from IFLA Presidents Kay Raseroka, Alex Byrne, and Ingrid Parent. Program sessions including “Information Systems for Indigenous Knowledge in Agriculture” and “From the Global Village to the Indigenous Village: The Role of the Library in Preserving the Cultural Heritage of Indigenous People” were held at the IFLA World Library and Information Congresses, and “Indigenous Knowledges: Local Priorities, Global Contexts” was the theme of Ingrid Parent’s First Presidential Meeting held on the campus of the University of British Columbia in April 2012. A new Special Interest Group (SIG) on Indigenous Matters was formed in December 2008 and located under the Library Services to Multicultural Populations Section.

During the SIG’s first business meeting at the 2009 IFLA Library and Information Congress in Milan, Italy, IFLA members requested that the SIG attend to five tasks: examining the role of libraries in supporting Native languages; establishing and maintaining connections with indigenous librarians globally; reviewing IFLA documents for content about indigenous knowledge; paying attention to key questions and issues; and identifying protocol documents. Since this first meeting, the IFLA SIG has held annual business meetings, published bi-annual columns on topics such as the seventh International Indigenous Librarians Forum in the Section’s newsletter, and created a successful program on “Empowering Library Services for Indigenous People” at the 2012 World Library and Information Congress.

The IFLA SIG has encouraged an international dialogue among librarians about indigenous librarianship. Among the librarians who have contributed to this conversation are citizens of Aotearoa/New Zealand, Australia, Canada, Chile, England, France, Guatemala, Indonesia, Jamaica, Sweden, Mexico, Spain, India, Norway, and Zimbabwe. They are members of tribal communities including the Anishinabe, Blackfoot, Cherokee, Chickasaw, Choctaw, Confederated Tribes of Grand Ronde, Cree, Hawai’ian, Ho Chunk, Kiche Maya, Maori, Mojave, Navajo/Shoshone, Saami, San Carlos Apache, Torres Strait Islander, Winnebago, Wyandotte, and Yorta Yorta. Many have collaborated on task forces, and are members of the IFLA SIG’s Facebook group.

This publication is an extension of—as well as a tool for—the discourse on indigenous librarianship, and is linked to the five tasks of the SIG on Indigenous Matters. This online book was developed with the following goals:

- To provide librarians around the world with a reference guide that they can use to guide their services for and with indigenous peoples.
- To establish strong networks of indigenous librarians so that international efforts are inclusive and reflective of good policy.

The majority of this book consists of a collection of case studies that describe work being done around the globe within the field of indigenous librarianship. Preceding the case studies, and providing them with context and background, is an essay written in response to the question, ‘who is indigenous?’

The case studies in this collection offer descriptions of library-related programs, collaborations, and resources that serve indigenous populations all over the world. This compendium of case studies is by no means comprehensive or complete, but it is an exciting start. It is the editors’ hope that this project will continue to be expanded in the coming years, as more initiatives are developed, documented, and shared. The case studies were collected by means of a call for submissions, sent out to libraries and programs that had demonstrated a commitment to the following IFLA principles: Supporting the Role of Libraries in Society; Promoting Literacy, Reading, and Lifelong Learning; Preserving Our Intellectual Heritage; and Promoting Standards, Guidelines, and Best Practices.

The libraries and programs that received the call for submissions replied enthusiastically, resulting in the collection of forty unique case studies. The libraries, programs, and services included in this collection of case studies span four continents—North America, Asia, Africa, and Australia—and eleven countries. Indigenous populations served include the Anishinaabe, Dakota, Lakota, Coast Salish, and Native Hawaiian peoples; the Navajo Nation and the Muckleshoot Reservation; tribal college and university students in the United States, Canada, Mexico, Australia, and New Zealand; First Nations, Inuit, and Metis communities in Ottawa and British Columbia; indigenous and migrant groups of Jalisco, Hidalgo, Puebla, Guerrero, and Oaxaca; native communities in the Tigray Region of Ethiopia; the Tswana tribe of South Africa; Torres Strait Islander communities across Queensland, Australia; and the Māori of New Zealand/Aotearoa.

Cases are organized by site country and listed alphabetically within their locational grouping. This was the most optimal classification system, as other potential classifiers—services provided or communities served—are in many cases manifold and would therefore overlap. Some of the programs described in the collection offer one specified service, whereas other programs provide a wide array of services.

Common services include literacy support (*The Grades for Peak Success*); access to technology, books, and other library resources (*Ruth A. Myers Library/Ojibwe Archives, Making Books Making Readers*); community events (*Diné College Libraries and Wetaskiwin Public Library, Language Coffeeshouse*); online databases (*ATSIDA, LIANZA, iPortal*); and activities focused on the preservation of cultural material (*BlackWords, Ngā Kupu Ora, Center for Indigenous Cultures*). Many programs serve or aim at one community or age group, such as elementary or secondary students (*Operation Teen Book Drop, Segenat Children and Youth Library*), college students and faculty (*American Indian Cultural House, Leech Lake Tribal College*), or tribal librarians (*Tribal*

*College Librarians' Institute, Intercultural Workshop Series in Wetaskiwin*); while other programs serve entire reservations and villages (*Kitengesa Community Library, ALU LIKE, Inc., Riecken Community Libraries*).

This collection of cases is a snapshot of the status of indigenous librarianship in the early 21<sup>st</sup> century. We hope this record of existing programs will inspire new library services that are created by, for, and with indigenous people, and that support indigenous communities in the recovery of their cultural heritage and in the advancement of future generations.

**Additional Resources:**

- (1) "Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous People." 1993. Available at: <http://ankn.uaf.edu/IKS/mataatua.html>.
- (2) Society for American Archivists (SAA). "Protocols for Native Archival Materials." 2007. Available at: <http://www2.nau.edu/libnap-p/protocols.html>.
- (3) "Aboriginal and Torres Strait Islanders Library and Information Resource Network Protocols." 2012. Available at: <http://aiatsis.gov.au/atsilirn/protocols.php>.
- (4) Assembly of Alaska Native Educators. "Guidelines for Respective Cultural Knowledge." 2000. Available at: <http://www.ankn.uaf.edu/publications/Knowledge.pdf>.
- (5) ALA. "DRAFT Principles. Librarianship and Traditional Cultural Expressions: Nurturing Understanding and Respect." 2009. Available at: <http://wo.ala.org/tce/2009/04/01/draft-of-library-principles-and-tces/>.

# Who is Indigenous?

By Lorie Roy (Anishinabe)

One of the most basic and persistent questions that arises when discussing library services for indigenous peoples is ‘who is indigenous?’ Like indigenous peoples themselves, the full cultural and historical significance of this question is generally overlooked and undervalued; fortunately however, this query has begun to be more scrupulously examined in recent library and information science publications.<sup>1</sup> As the findings in these publications make apparent, the question regarding who and what qualifies as indigenous is not neutral, nor is the answer straightforward. The convoluted pathway to seeking a definition for *indigeneity* speaks to the term’s “ambiguous and dynamic nature.”<sup>2</sup>

At different points in history, Native identity has been based on “descent, residence, culture, social ties, or combinations of such criteria.”<sup>3</sup> Relative to the questioner and his or her motivation, the query of ‘who is indigenous?’ can be answered truthfully and with an incredible degree of variation. Whereas each individual answer has its limitations when determining what factors determine indigeneity, together these answers shed light on the complex issue.

In this essay I use the terms *indigenous peoples* and *Native peoples* to refer to the first or original people of the land. Like many Native people, I prefer to be recognized as a member of my specific tribal nation, but have opted to apply the aforementioned terms to this essay for the sake of brevity and directness. I respectfully acknowledge that some individuals may consider the words *indigenous* and/or *Native* to be pejorative and reflective of colonizing attitudes, but I maintain that this essay intends to utilize these terms for identifying purposes only.

## Indigenous People Know Who They Are

Some readers may already be familiar with the word *indigenous*. To those not previously exposed to the term, the answer to ‘who is indigenous?’ might simply be that tribal communities determine who their members are. Within this line of reasoning, indigenous people are defined by indigenous communities. This explanation of indigeneity rests on recognized membership of a distinct group, and also requires an understanding of the “origins, continuity, distinctiveness” of Native communities “that had particular resources, particular ancestors and histories, unique ways of doing things, and special partnerships with beings who had power to ensure their health and prosperity.”<sup>4</sup> Native peoples are understood to be distinct as well as sharing commonalities across tribal communities.

## Considering the Necessity to Define Indigenous People

Whereas few people who are indigenous actively seek a universal definition of indigenous identity, having a concrete designation is often of concern to those who are not indigenous, especially those who live in proximity to tribal nations. This necessity for a clear-cut means to identify indigeneity is likely based on a desire to create a taxonomy of cultures that illustrates interconnections—much like branches of language or family trees. To many Native peoples themselves, the act of defining replicates a colonial attitude of itemization and may be

felt to diminish tribal knowledge and acknowledgment. It incorporates an element of competition, of insider-outsider status, and recalls metaphors of evolution: that humans have progressed linearly from early man to today's royalty. Strictly defining indigenous peoples can thereby be perceived as a step toward challenging their identities and perpetuating the tiresome nomenclature of classifying indigenous people as 'the other.' This act of defining can also be utilized as an academic tool, providing the research community with the power to ascertain who belongs to a tribal nation and who does not. Forbes describes this process as the means by which some researchers are able to circumvent ethical practices: by contriving the definition of Native peoples' identity, and then creating 'stumbling blocks' within the perimeters of this definition, researchers ensure "(1) that the oppressed frequently do not have access to their own written records and do not know all of the details of their own history; (2) that the oppressed frequently are forced to accept the categories and perspectives of the dominant elites; and (3) that academic specializations have often contributed to arbitrary and even colonially determined ways of dividing up reality."<sup>5</sup>

In any case, defining sets up a "binary coding of the world" into phrases such as "Christians-heathens, superman-subhuman, human-inhuman . . . [which are] the central prerequisite for colonial rule."<sup>6</sup> This typology "homogenizes the disparate group of rulers as well as the ruled, and at the same time creates a distance between the two groups, a distance that is necessary for colonial supremacy."<sup>7</sup> These taxonomies foreshadow dangerous ulterior motives, when considering that "such preparation was laid by early travelers, observers, ethnographers, and amateur anthropologists who provided 'evidence' for a classification of human groups and their subsequent subjection to a hierarchy of qualities."<sup>8</sup> As Holocaust scholar Dr. Steven Koblik explained in 2010 on National Public Radio (NPR)'s Weekend Edition regarding the physical transfer of the Nuremberg Laws, "If you're going to really persecute a group of people, you need to define them."<sup>9</sup>

### **Are There Any Indigenous People?**

It is unlikely that any readers of this text would believe that there are no indigenous peoples in contemporary society. That said, though this belief is certainly extreme, it is not an unheard-of point of view in American society. It is not uncommon to hear museum visitors remark that American Indian cultures are extinct, and that only their cultural artifacts remain. This conception is obviously problematic; beyond rendering indigenous peoples presently nonexistent, it also points to a subconscious desire for a homogenized population. In this context, *Homogeneity* refers to the mid-twentieth century philosophy that envisioned America as a melting-pot society. Within the homogenized model, everyone's lineage would ideally be assimilated or blended, and therefore no distinct indigenous peoples would survive. This school of thought advocated the integration of Native peoples into the majority culture by means of intermarriage and indoctrination. In regards to the latter, during the process of conforming to the beliefs and behaviors of a unified national identity, Native peoples would lose their cultural lifeway, including their language. Accordingly, any cultural or racial allegiance would be

secondary, nonexistent, or noted in a superficial way—for example, by communally observing designated holidays or sanctioned celebrations like Thanksgiving.

What evidence do we have that the melting-pot society is not a reality? The first line of evidence is that within the United States alone, there are over 500 tribes recognized by the federal government, and the International Workgroup for Indigenous Affairs has identified some 200 million indigenous peoples around the globe.<sup>10</sup> Secondly, these tribal nations have vastly different histories, languages, and lifeways. While there are common features across tribal nations, they themselves are not homogenized. Even the tribes within these tribal nations have not melted together; they remain distinct.

### **Isn't Everyone Indigenous?**

Equally extreme is the inverse of the idea that there are no indigenous people, which is the belief that everyone is indigenous. Positioning themselves in the center of the discourse surrounding indigeneity are those who reach back into their genealogical history in order to find links to peoples with distinctive cultural expressions. A conceived or true genealogic connection to such cultural expressions, which might include language, clothing, dance, and celebration are presented as evidence that the descendant—and therefore everyone else—is indigenous. While this attitude may on the surface appear to be self-defining and celebratory, it emerges from a western or European concept. These believers are generally opposed to what they might perceive as special treatment, insisting instead that everyone should be compensated based on personal achievements or direct inheritance, rather than on descendancy through bloodlines or tribal membership. This rationale also correlates with the dismissal of historical wrongs. If everyone is indigenous, then what would prevent a universal ‘washing of the hands’—a quick cleansing of the wrongs committed by their ancestors?

### **Some People Just Wannabee**

The mix of personages interested in indigenous peoples also includes the *wannabee*—the non-Native person who is motivated to associate with a tribal community. This motivation might be attributed to a desire to connect with an idealized past where one can be ‘one with nature.’ Wannabees might attribute their physical features, such as high cheekbones, to an undocumented indigenous ancestry. These individuals tend not to want to associate with the everyday difficulties of indigenous life, and instead will cherry-pick romanticized attributes of indigeneity while choosing to shed their newfound identities at any time. They often have no contact with native peoples, or even with the tribes to which they claim affiliation. Well-known Spokane/Coeur d’Alene writer Sherman Alexie once described the distinction between a wannabee and a true indigenous person: “I’ve always had a theory that you ain’t really Indian unless, at some point in your life, you didn’t want to be Indian.”<sup>11</sup>

### **Blood Quantum**

Another noteworthy definition of indigeneity can be found in federal governments’ standards for recognizing indigeneity. In some areas of the world, indigenous affiliation is

determined by percentage of indigenous blood, also referred to as the blood quantum. For legal and governance purposes, the United States federal government pushed tribes in the United States to adopt the blood quantum enrollment for membership requirements in the late 19<sup>th</sup> and early 20<sup>th</sup> century. Tribal membership rosters or rolls were consequently taken; such designation required genealogical or blood descendancy percentages, which resulted in mandates that tribal members needed to be one-fourth blood-related to the tribe. Unfortunately, a number of these tribal membership rosters or rolls were corrupt or otherwise flawed. Even with a genealogical/blood connection, an individual—who might have been adopted by or married to a non-tribal person, for instance—would not necessarily be considered indigenous if he or she was not formally recognized by the desired tribal communities, and would thereby be excluded from their blood communities. Subsequently, meeting requirements for tribal membership came to involve alternate criteria: proven connection to ancestors listed on treaty documents through “lineal descent . . . residence on tribal lands, knowledge of tribal language and culture, or membership in a recognized clan,” and the continued active affiliation with the tribal community.<sup>12</sup>

This set of requisites is by no means all-inclusive, however, and might very well be modified again. The variance among tribal nations, tribes, and indigenous individuals indicates that “even if non-Indians had consistently advanced a single idea of what it meant to be Indian, they would have gotten a wide variety of responses from native people and their progeny.”<sup>13</sup>

### **Linking the Various Definitions of Indigeneity**

In regards to the act of attempting to define indigeneity, identifying two extremes—at one side of the spectrum, the belief that indigenous peoples no longer exist, and at the other, the belief that everyone is indigenous—should allow readers to begin to acknowledge and challenge their own perspectives. Hopefully, this acknowledgement will prove a step toward being more receptive to and interested in how indigenous peoples view themselves. Regardless of the rationale for examining definitions, it is worthwhile to recognize that “Indian people are burdened with defending their identity more often and more extensively than any other ethnic group in America.”<sup>14</sup> Often the focus of researchers, indigenous peoples find themselves studied and categorized in academia, and constrained by federal government mandates. Yet, “when indicating the paths that Indians should take, non-Indian fingers have pointed in different directions. It is no wonder that there have been so many ways to be Indian.”<sup>15</sup>

### **How Have Indigenous Librarians Answered the Question, ‘Who is indigenous?’**

Native identity is tied to multiple factors, and it is evident that indigenous peoples’ “sense of themselves as Indians is the product of a kind of layering process.”<sup>16</sup> This layering process is one that has developed over time, and there was likely a period in history when “knowledge of one’s ancestors and allegiance to one’s home place suffice[d] to make an individual as an Indian.”<sup>17</sup> Certainly, indigenous peoples assign extreme significance to ancestry and home place, to the extent that these descriptors tend to play a key part in introductions among other Native peoples. It is in their introductions to non-indigenous communities, especially among

federal governmental representatives, that layering in other descriptors and criteria becomes obligatory. As tribal communities have reorganized their governance to match that of western nations, they have more often than not assimilated non-traditional requirements sanctioned by these federal governments into their assessments of membership. Using numerous criteria is also not without negative results: “Mixing such elements as kinship, lineage, property law, social relations, and residence . . . In the years to come it would offer some people welcome shelter, trap others against their will, and shut out still others who wanted in.”

The United Nations’ definition of indigenous peoples points to an enduring and distinctive community identity:

Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing in those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems.<sup>18</sup>

Native peoples hold close two aspects of their cultural identities: their connection to the land and their genealogy. In 1999, Te Rōpū Whakahaui (Māori in Libraries and Information Workers), the organizers of the first International Indigenous Librarians Forum, defined indigenous peoples as “those who have become minority peoples in their places of cultural origin.”<sup>19</sup> Over time, this statement was perceived to be a working definition due to problematic components: it does not acknowledge indigenous peoples who are majority in their lands, or those who have moved away from homeland areas over time and through generations.

This working definition’s strength lies in the fact that it recognizes the unique relationship original people have to the land. Māori use the phrase *tangata whenua*—people of the land. Rewi outlines the criteria to keep in mind when considering whether someone is *tangata whenua*:

- They have sovereign occupation in the area;
- They have long-term residency, whether by means of first discovery, occupancy, force, purchase, cession, or by gift;
- They have tribal affiliation to the land; and
- They have governance over the land, regardless of the duration of their occupation.<sup>20</sup>

Trask observes that “indigenous peoples are defined in terms of collective aboriginal occupation prior to colonial settlement.”<sup>21</sup> In other words, Native Hawai’ians of today are “the contemporary remnant of the original people inhabiting the Islands.”<sup>22</sup> Trask points out an important difference between indigenous history and settler history: whereas settlers can claim a voluntary status, having chosen to relocate to lands where their descendants now claim a legal inheritance, indigenous peoples have an involuntary status, in that their physical lives on homeland areas are tied to emergence or other creation stories. Accordingly, indigenous

peoples' formal nationalities were imposed upon them by outside governments: unlike the settlers of Hawai'i (haole, Asians, and others) who voluntarily gave up the nationality of their homelands when they became permanent residents of Hawai'i, Hawaiians had their nationality forcibly changed within their own homeland.<sup>23</sup> Forbes presents a rationale for the discord between indigenous peoples and settlers of Hawai'i, asserting that "colonial settlers could not truly become 'natives' until the real natives were gone. Their continued existence as a separate population is a constant reminder of the foreignness of the white minority or majority, as the case may be."<sup>24</sup> This phenomenon supplies an economic basis for actions taken where "by and large, racism and colonialism have sought to make Native Americans 'vanish,' in some cases directly (through ethnocide and genocide) and in some cases indirectly (through intermarriage and 'benign' culture change)."<sup>25</sup>

Yet, affiliation with one area does not reflect the histories of all Native peoples, and "many Indian communities are more accurately characterized by geographic movement (rather than attachment to one specific place)."<sup>26</sup> Some argue against the settler/indigenous dichotomy, seeking evidence that Native people also relocated at some documented or distant past. The history of Native peoples' emergence from the earth of their homelands or migration is not often taken as valid evidence, as these records are handed down through oral tradition, and often do not have material documentation. In many societies, however, family traditions "the only evidence of ancestry available (since even recent colonial or governmental records such as birth certificates, census reports, and marriage licenses usually use arbitrary racial categories imposed by a white official or by white prejudice). Moreover, the family mythic tradition has a cultural-social reality which, often, renders it 'a social fact.'"<sup>27</sup>

Connection to the land is frequently implicated in Native protocol or etiquette; in many parts of the world, indigenous people introduce themselves by the landmarks that demarcate their homelands ('This is the mountain, river, rock near where I was born'). The land grounds indigenous peoples in their genealogy. Some indigenous people may, for example, know where their umbilical cord is buried, and this may also be the land where their bodies will return after death. In fact, in te reo, the Māori language, *whenua*, 'land', has the same meaning as 'placenta'.

In addition to sustaining a relationship to one's homeland, maintaining knowledge of one's bloodlines is crucial to many indigenous peoples. Genealogy is considered by Native peoples not as a tool to determine Blood Quantum, but as the connection to life, as is evident in this self-introduction:

"My name is Lawrence Shorty. I am Nashaashe born for the Mississippi Choctaw people. My maternal grandfather is Táachini I, and my paternal grandfather is Mississippi Choctaw. These things are what make me a man."<sup>28</sup>

The act of defining indigeneity extends across centuries of colonialism. The result of one tribe's approach to determining membership showed that "during decades of dialogue about where to draw lines around Indians, there have always been some people who were not sure where to stand, some who resisted pressure to stay inside official lines, and some who faced skepticism or objections when they took up a position."<sup>29</sup> Julie Good Fox summarized the role

of the tribe in determining membership: “Fundamentally, it’s the tribe’s right to determine who its citizens are and are not.”<sup>30</sup> In distinguishing between tribal enrollment and genealogy, Good Fox noted, “Anyone can claim ancestry, but those who do can’t always claim citizenship.”<sup>31</sup> In many ways, the ‘indigenous people know who they are’ approach comes closer to answering the question of indigeneity than almost any other. That said, it could be slightly improved, to read: ‘indigenous communities know who their people are.’

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## References

<sup>1</sup>See publications such as (1) Roy, Loriene. 2009. “Indigenous Matters in Library and Information Science: An Evolving Ecology.” *Focus in International Library and Information Work* 40 (2): 8-12. (2) Roy, Loriene and Kristen Hogan. 2010. “We Collect, Organize, Preserve, and Provide Access, With Respect: Indigenous Peoples’ Cultural Life in Libraries.” In *Beyond Article 19: Libraries and Social, and Cultural Rights*, ed. Julie Biando Edwards and Stephan P. Edwards, 113-147. Duluth, MN: Library Juice. This article is a revised version of the piece published in *Focus in International Library and Information Work*, published with permission of the editor.

<sup>2</sup>Harmon, Alexandra. 1998. *Indians in the Making: Ethnic Relations and Indian Identities Around Puget Sound*, xi. Berkeley: University of California Press.

<sup>3</sup>Harmon, *Indians in the Making*, 246.

<sup>4</sup>Harmon, *Indians in the Making*, 3, 11.

<sup>5</sup>Forbes, Jack D. 1990. “The Manipulation of Race, Caste and Identity: Classifying Afroamericans, Native Americans and Red-Black People.” *Journal of Ethnic Studies* 17 (4): 10.

<sup>6</sup>Zimmer, Jurgen. 2007. “The Birth of the *Ostland* Out of the Spirit of Colonialism: A Postcolonial Perspective on the Nazi Policy of Conquest and Extermination.” In *Colonialism and Genocide*, ed. A. Dirk Moses and Dan Stone, 107. London; New York: Routledge. Forbes, “The Manipulation of Race, Caste and Identity,” 1-50.

<sup>7</sup>Zimmer, “The Birth of the *Ostland*,” 107.

<sup>8</sup>Finzsch, Norbert. 2007. “‘It is Scarcely Possible to Conceive that Human Beings Could be so Hideous and Loathsome’: Discourses of Genocide in Eighteenth- and Nineteenth-Century America and Australia.” In *Colonialism and Geonocide*, ed. A. Dirk Moses and Dan Stone, 7. London; New York: Routledge.

<sup>9</sup>NPR Staff. 2010. “Four Pages That Decreed Six Million Deaths.” *Weekend Edition*, 28 August 2010. Available at: <http://www.npr.org/templates/story/story.php?storyId=129492523>. Accessed on April 22, 2013.

<sup>10</sup>Molbech, Anette. 2001. *The Indigenous World 2000-2001*. Copenhagen: The International Work Group for Indigenous Affairs.

<sup>11</sup>Alexie, Sherman. 1995. *Reservation Blues*. New York: Atlantic Monthly Press, 169.

<sup>12</sup>Siek, Stephanie. 2012. “Who’s a Native American It’s Complicated.” Available at: <http://inamerica.blogs.cnn.com/2012/05/14/whos-a-native-american-its-complicated/>. Accessed on April 22, 2013.

<sup>13</sup>Harmon, *Indians in the Making*, 152.

<sup>14</sup>Maynor, Malinda M. 2008. “Practicing Sovereignty: Lumbee Identity, Tribal Factionalism, and Federal Recognition, 1932-1934.” In *Foundations of First Peoples’ Sovereignty: History, Education & Culture*, ed. Ulrike Wiethaus, 85. New York, New York: Peter Lang.

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- <sup>15</sup>Harmon, *Indians in the Making*, 12.
- <sup>16</sup>Maynor, "Practicing Sovereignty," 61.
- <sup>17</sup>Maynor, "Practicing Sovereignty," 62.
- <sup>18</sup>Martinez Cobo, Jose. 1987. *Study of the Problem of Discrimination Against Indigenous Populations*. Geneva: United Nations, 379.
- <sup>19</sup>Makoare, Bernard and Chris Szekely. *International Indigenous Librarians' Forum 1999*. 1999. *Preliminary Program*. Auckland, New Zealand: National Library of New Zealand, 8.
- <sup>20</sup>Rewi, Poia. 2010. *Whaikōrero: The World of Māori Oratory*. Auckland: Auckland University Press, 38.
- <sup>21</sup>Trask, Haunani-Kay. 1999. *From a Native Daughter: Colonialism and Sovereignty in Hawai'i*. Honolulu: University of Hawai'i Press, 2<sup>nd</sup> ed., 33.
- <sup>22</sup>Clark, Kauila. 2008. "Pondering Sovereignty for Native Hawaiians." In *Foundations of First Peoples' Sovereignty: History, Education & Culture*, ed. Ulrike Wiethaus, 45. New York, New York: Peter Lang.
- <sup>23</sup>Trask, *From a Native Daughter*, 30.
- <sup>24</sup>Forbes, "The Manipulation of Race, Caste and Identity," 28.
- <sup>25</sup>Forbes, "The Manipulation of Race, Caste and Identity," 27.
- <sup>26</sup>Maynor, "Practicing Sovereignty," 85.
- <sup>27</sup>Forbes, "The Manipulation of Race, Caste and Identity," 38.
- <sup>28</sup>Shorty, Lawrence. 2008. "Reclaiming Health as an Act of Self-Determination: Tobacco Addiction Resistance." In *Foundations of First Peoples' Sovereignty: History, Education & Culture*, ed. Ulrike Wiethaus, 123. New York, New York: Peter Lang.
- <sup>29</sup>Harmon, *Indians in the Making*, 248.
- <sup>30</sup>Siek, "Who's a Native American It's Complicated."
- <sup>31</sup>Siek, "Who's a Native American It's Complicated."

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## CASE STUDY 1

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### *Aaniih nakoda* College (ANC) Library

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*Submitted by Eva English, Library Director at ANC Library.*

**City, State:** Harlem, Montana

**Country:** USA

**Name of Library:**

ANC Library.

**Mission:** The primary goal of the ANC Library is to provide library services to ANC students, faculty, and staff, as well as to residents of the Fort Belknap Reservation.

**Targeted Audience/Tribal Community:**

The ANC Library serves a dual purpose. It is the academic library for ANC students, faculty, and staff; and it also serves as the public library for the Fort Belknap Reservation and surrounding communities, a population base of approximately 2,000.

**Description of Service(s):**

The ANC Library undertook a multi-year outreach effort after community surveys revealed a lack of participant knowledge about available library services. The most successful aspect of this effort has been adding semi-monthly bookmobile services to the remote areas of the reservation.

**Impact of Service(s):**

Through these outreach efforts, circulation has increased approximately ten percent and the number of patrons has been increased by approximately twenty percent. Patrons have expressed the desire for the service to be continued and appreciation for the delivery of reading and research materials to their communities.

**Relevant Website:**

“Aaniih nakoda College: ANC Library.” Available at: <http://www.fbcc.edu/library>. Accessed on April 20, 2013.

**For More Information, Contact:**

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## CASE STUDY 2

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### ALU LIKE, Inc., Ka Waihona Puke ‘Ōiwi~Native Hawaiian Library

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*Submitted by Keikilani Meyer, Interim Director of Ka Waihona Puke ‘Ōiwi.*

**City, State:** Honolulu, Hawai’i

**Country:** United States

**Name of Library:**

ALU LIKE, Inc., Ka Waihona Puke ‘Ōiwi~Native Hawaiian Library.

**Mission:**

The mission of ALU LIKE, Inc. is “to *kōkua* (assist) Native Hawaiians who are committed to achieving their potential for themselves, their families, and their communities.”<sup>1</sup> The purpose of Ka Waihona Puke ‘Ōiwi~Native Hawaiian Library is to “to *kōkua* Native Hawaiians with access to information and provide materials and services that foster reading and lifelong learning.”<sup>2</sup>

**Targeted Audience/Tribal Community:**

Native Hawaiians.

**Description of Service(s):**

Propelled by a purpose to increase access to information and provide materials and services that foster lifelong learning to the Native Hawaiian community, Ka Waihona Puke ‘Ōiwi (The Native Hawaiian Library) continues to provide services to Native Hawaiians predominantly in rural communities. Services are administered through three distinct components: Library, Literacy, and Legacy.

For Library, an array of services are offered through four libraries located on three islands: O’ahu, Hawai’i, and Moloka’i. These services include storytelling, adult education, oral history, genealogy research, book launches, book borrowing, a summer reading program, and community read-alouds. For Literacy, efforts are focused upon strengthening the literacy foundation of the family unit by offering parent literacy workshops to equip parents in the role of their child’s in-home teacher; homework assistance and tutoring; culture-based literacy programs; book fairs; family reading nights; an annual parent conference; and an annual literacy fair. For Legacy, Hawaiian history, language, culture, and literature are emphasized. Global user access to Hawaiian resource materials is provided through *Ulukau*, the Hawaiian electronic library. The collection in their virtual library provides the

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<sup>1</sup> “ALU LIKE, Inc.” Available at: <http://www.alulike.org/>. Accessed on April 29, 2013.

<sup>2</sup> “Third Annual Kauikeaouli Literacy Fair Brings Literacy and Fun to the Community,” *Ka Waihonoa Puke ‘Ōiwi~Native Hawaiian Library* (November-December 2010). Available at: [http://www.alulike.org/services/NHLP%20Newsletter/2010\\_11-12.pdf](http://www.alulike.org/services/NHLP%20Newsletter/2010_11-12.pdf). Accessed on April 30, 2013.

user with a historical glimpse of Hawai'i and its people by browsing through Hawaiian language newspapers published between 1834 and 1948, Hawaiian dictionaries, *Ka Ho'oilina* journals, books, place names, the *Māhele* (Land Division) database, the Ed Greevy photo collection, and genealogy indices. This last component also perpetuates Hawai'i's legacy by developing resource materials for the classroom, families, and greater community.

**Impact of Service(s):**

Each month, these physical libraries service over 1,000 patrons. The global outreach services through Ulukau, the Hawaiian electronic library, accumulate over 8.8 million hits annually.

**Relevant Websites:**

- “ALU LIKE, Inc.” Available at: <http://www.alulike.org/>. Accessed on April 29, 2013.
- “Native Hawaiian Library.” Available at: [www.nativehawaiianlibrary.org](http://www.nativehawaiianlibrary.org). Accessed on April 29, 2013.
- “Ulukau: The Hawaiian Electronic Library.” Available at: [www.ulukau.org](http://www.ulukau.org). Accessed on April 29, 2013.

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## CASE STUDY 3

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### American Indian Cultural House (AICH), University of Minnesota

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*Submitted by Jody Gray (Cheyenne River Lakota), Diversity Outreach Librarian/American Indian Studies Librarian at the University of Minnesota.*

**City, State:** Minneapolis, Minnesota

**Country:** USA

**Names of Libraries:**

University of Minnesota Libraries.

**Targeted Audience/Tribal Community:**

First-year American Indian undergraduate students, primarily Dakota/Lakota or Ojibwe.

**Description of Service(s):**

The University of Minnesota American Indian Cultural House (AICH) is a living and learning community for freshman with American Indian heritage, or those interested in learning more about American Indian culture. AICH, which began in 2003, is a partnership with the Circle of Indigenous Nations, Multicultural Center for Academic Excellence, Office of Admissions, Department of American Indian Studies, and the Office of Housing and Residential Life at the University of Minnesota. Students who participate have the option of living on the same floor in Comstock Hall, or they may commute. Commuter members participate in all of the activities and classes as the members living in Comstock, but they reside in different residence halls or off campus.

**Impact of Service(s):**

AICH helps students develop leadership skills and gives a voice to young American Indian students. Students acquire some copyright and information literacy skills from the University Libraries, and become familiar with the University Libraries American Indian video collection, as well as the work done by American Indian librarians. AICH provides students with the opportunity to meet members of the American Indian community at the University of Minnesota in both personal and professional capacities.

**Relevant Websites:**

- “American Indian Cultural House.” Available at: <http://blog.lib.umn.edu/mcae/aich/>. Accessed on April 19, 2013.
- “University of Minnesota Libraries.” Available at: [blog.lib.umn.edu](http://blog.lib.umn.edu). Accessed on April 19, 2013.

**For More Information, Contact:**

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## CASE STUDY 4

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### Diné College Libraries

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*Submitted by Victoria Beatty, Youth Services Librarian at the Tony Hillerman Library, Instruction/Distance Services Librarian at Diné College, 2004-2008.*

**City, State:** Tsaile, Arizona

**Country:** The Navajo Nation, USA

**Name of Libraries:**

Diné College Libraries.

**Mission:**

The Diné College Libraries adhere to the Diné College mission. Diné College is a public institution of higher education chartered by the Navajo Nation. The mission is to apply the *Sa'qh Naaghái Bik'eh Hozhóón* principles to advance quality student learning:

- Through *Nitsáhákees* (Thinking), *Nahat'á* (Planning), *Iiná* (Living), and *Siihasin* (Assurance).
- In study of the Diné language, history, and culture.
- In preparation for further studies and employment in a multi-cultural and technological world.
- In fostering social responsibility, community service, and scholarly research that contribute to the social, economic and cultural well being of the Navajo Nation.

**Targeted Audience/Tribal Community:**

Diné College students, faculty, and staff, and local community members.

**Description of Service(s):**

From 2005-2008, the Diné College Libraries in Tsaile, Arizona, on the Navajo Nation hosted a monthly community open mic coffeehouse, called Friday Nights @ the Library. Friday Nights @ the Library brought together students, faculty, staff, and members of the wider community in a comfortable and casual gathering place with coffee, tea, and a community potluck supper. The library setting created a relaxed, intimate atmosphere that was welcoming for performers and stimulating for audiences. It also offered patrons a chance to interact with librarians in a friendly and social environment, helping to overcome “library anxiety.”

Because the remote tribal community of Tsaile lacked “third places,” defined by sociologist Ray Oldenburg in *The Great Good Place*<sup>3</sup> as places that “host the regular, voluntary, informal, and happily anticipated gatherings of individuals beyond the realms of home and work,” Friday Nights @ the Library quickly became a community institution that welcomed people from every part of the community and of all ages and ethnicities.

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<sup>3</sup> Oldenburg, R. 1989. *The Great Good Place: Cafes, Coffee Shops, Community Centers, General Stores, Bars, Hangouts, and How They Get You through the Day*. New York: Paragon Books.

Regulars included Diné College students, faculty, and staff members, along with their families; faculty and children from the public elementary school; medical personnel from the Indian Health Service clinic; and occasional visitors who drove thirty to sixty miles across the reservation to attend.

**Impact of Service(s):**

The community potluck supper that began every coffeehouse promoted mingling among the attendees, and the readings and music were great conversation starters. Many people became regulars, and new friendships—and in some cases, artistic collaborations—grew out of the series. Local artists discovered the coffeehouse to be a supportive environment for trying out new work, and the regularly scheduled events encouraged them to continue creating material. The libraries benefited by taking on a more participatory role in the production of knowledge, while at the same time forming relationships with the community’s next generation of leaders, thinkers, and performers. The Diné College Libraries, whose name in Navajo means “house of papers,” became more accessible to community members with different learning styles when oral traditions, music, and the arts were celebrated. Through the relationships that subsequently developed, the library was able to become more responsive to community needs.

In May 2006, the Diné College Libraries were awarded an Institute of Museum and Library Services-funded Library Services and Technology Act grant through the Arizona State Library, Archives and Public Records, in the Community Focal Point category. During the 2006-07 academic year, Friday Nights @ the Library travelled to Diné College’s community centers in the towns of Window Rock, Ganado, Kayenta, and Tuba City. Reaching far beyond library walls, librarians gained new opportunities to promote the library and its services, and to support lifelong learning, in every community they served. These events promoted new partnerships with other campus departments and divisions, as well as with other libraries and community organizations across the Navajo Nation. They also served as important recruitment opportunities for Diné College.

**Relevant Websites and Documents:**

- Friday Nights @ the Library website.” (No longer maintained). Available at: <http://library.dinecollege.edu/spotlight/fridays/>. Accessed April 29, 2013.
- Yurth, Cindy. “Traveling coffeehouse jolts rez nightlife.” *Navajo Times*. May 3, 2007. Available at: <http://bit.ly/oFjg4c>. Accessed on April 29, 2013.

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## CASE STUDY 5

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### Ethnic Studies Library, University of California (UC Berkeley)

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*Submitted by John D. Berry, MLIS, MA, Native American Studies and Comparative Ethnic Studies Librarian at UC Berkeley.*

**City, State:** Berkeley, California

**Country:** USA

**Name of Library:**

Ethnic Studies Library, University of California, Berkeley (UC Berkeley).

**Mission:**

Tier 1 research collections for the UC Berkeley campus and the world community.

**Targeted Audience/Tribal Community:**

The library holds representative collections for communities within the Native American, Asian American, Chicano Studies, and Comparative Ethnic Studies subject areas.

**Description of Service(s):**

Each representative collection holds approximately 15,000 volumes and maintains archival collections, art, audio-visual materials, microfilm, posters, photographic series, and some realia. Reference services for each of the four collections are provided by librarians who specialize in these subject areas.

**Impact of Service(s):**

Researchers come from many countries worldwide to use the collections. There is heavy use of the collections year round by the entire UC Berkeley campus community, as well as by other students and researchers. These collections were founded as a result of the Third World Student Strikes in 1968-69.

**Relevant Websites:**

- “Ethnic Studies Library.” Available at: <http://eslibrary.berkeley.edu>. Accessed on April 4, 2013.
- “UC Berkeley Ethnic Studies Library – Facebook.” Available at: <http://www.facebook.com/eslibrary>. Accessed April 4, 2013.

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**Email:** [esl@library.berkeley.edu](mailto:esl@library.berkeley.edu)

## CASE STUDY 6

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### Diné College Libraries: Hidden, Silenced, Banned, Burned . . . and Beautiful *Observing Banned Books Week and the September Project on the Navajo Nation*

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*Submitted by Victoria Beatty.*

**City:** Tsaile, Arizona

**Country:** The Navajo Nation, USA

**Name of Libraries:**

Diné College Libraries.

**Mission:**

The Diné College Libraries adhere to the Diné College mission. Diné College is a public institution of higher education chartered by the Navajo Nation. The mission is to apply the *Sa'qh Naaghái Bik'eh Hozhóón* principles to advance quality student learning:

- Through *Nitsáhákees* (Thinking), *Nahat'á* (Planning), *Iiná* (Living), and *Siihasin* (Assurance).
- In study of the Diné language, history, and culture.
- In preparation for further studies and employment in a multi-cultural and technological world.
- In fostering social responsibility, community service, and scholarly research that contribute to the social, economic and cultural well being of the Navajo Nation.

**Targeted Audience/Tribal Community:**

Diné College students.

**Description of Service(s):**

In 2007, the Diné College Library in Tsaile, Arizona, on the Navajo Nation observed Banned Books Week and The September Project with an exhibit, “Hidden, Silenced, Banned, Burned . . . and Beautiful.” Including displays throughout the library and an online exhibit spotlighted on the library's web page, the project was divided into three sections. “Silenced Voices” showcased Native American authors/artists and themes of American Indian literature, sovereignty, constitutional history, decolonization, and representation. “Hidden Treasure” featured literature challenged in schools and school libraries, and “Banned & Burned” presented classic literature that had been challenged or censored. All exhibits emphasized attacks on First Amendment guarantees of free access to information.

The travelling instruction/distance services librarian also presented the exhibit during information literacy sessions with classes and individuals, using issues highlighted in the “Silenced Voices” section as examples. Citing Michael Yellow Bird's analysis of critical

thinking as “intelligently subversive activity,”<sup>4</sup> she challenged students to become informed, critical thinkers. Students were responsive and engaged in class, and the books from the exhibit circulated briskly, keeping librarians busy restocking the display.

### **Impact of Service(s):**

Assessment of the Information Literacy outcome of Diné College's General Education Program had begun during Fall 2003, and was based on research papers completed by English 102 students. During the Fall 2007 semester, librarians and faculty members noted that more students chose to research and write about topics showcased in the exhibit, particularly sovereignty, decolonization, and representation. Constructing a research project to measure the impact of targeted displays on student learning would be a valuable next step.

“Diné College September Project.”



### **Relevant Websites:**

- “Hidden, Silenced, Banned, Burned...and Beautiful.” Available at: <http://library.dinecollege.edu/spotlight/bannedbooks/bannedindex1.html>. Accessed on April 29, 2013.
- “The September Project.” Available at: <http://theseptemberproject.org/>. Accessed on April 29, 2013.<sup>5</sup>
- “Banned Books Week.” Available at: <http://www.ala.org/ala/issuesadvocacy/banned/bannedbooksweek/index.cfm>. Accessed on August 10, 2012.<sup>6</sup>

### **For More Information, Contact:**

Victoria Beatty  
(See Case Study 4)

<sup>4</sup> Wilson, A. C., Yellow Bird, M. 2005. *For Indigenous Eyes Only: A Decolonization Handbook*. Santa Fe: School for Advanced Research Press. 16.

<sup>5</sup> Since 2004, libraries across the world have organized events about freedom and issues that matter to their communities during the month of September. This grassroots project favors free over fee, public over private, and voices over silence.

<sup>6</sup> Banned Books Week (BBW) is an annual event celebrating the freedom to read and the importance of the First Amendment. Held during the last week of September, Banned Books Week highlights the benefits of free and open access to information while drawing attention to the harms of censorship by spotlighting actual or attempted bannings of books across the United States.

## CASE STUDY 7

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### Labriola National American Indian Data Center, Arizona State University (ASU)

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*Submitted by Joyce, Martin, Curator of the Labriola National American Indian Data Center.*

**City, State:** Tempe, Arizona

**Country:** USA

**Name of Library:**

Labriola National American Indian Data Center, Arizona State University (ASU) Libraries.

**Mission:**

The Labriola National American Indian Data Center's primary purpose is to support undergraduate, graduate, and faculty level curriculum and research on American Indian language, culture, social, political, and economic issues at ASU. The Labriola Center is responsible for a multidisciplinary collection of resources, most notably in the disciplines of American Indian Studies and history. The Center also has considerable resources in American Indian literature and linguistics, and encompasses a broad spectrum of subjects in nearly every academic discipline.

**Targeted Audience/Tribal Community:**

Primary users are American Indian students, faculty, affiliated faculty, and members of the wider community who are seeking information or conducting research related to American Indians.

**Description of Service(s):**

Dedicated in 1993, the Labriola National American Indian Data Center holds both primary and secondary sources by and about American Indians across North America. This center consolidates historic and current resources regarding government, culture, religion and worldview, social life and customs, tribal history, and information on individuals from the United States, Canada, and the states of Sonora and Chihuahua in Mexico. Endowed by Frank and Mary Labriola, the center was founded on the hope that “the Labriola Center be a source of education and pride for all Native Americans.”<sup>7</sup> Reference personnel are prepared to research, answer questions, or make referrals to other research centers on all topics dealing with North American Indian Tribes.

The Labriola Center co-sponsors special events highlighting contemporary indigenous intellectual discourse. The Simon Ortiz and Labriola Center Lecture on Indigenous Land, Culture, and Community at ASU addresses topics in the arts, humanities, sciences, and politics. Underscoring indigenous American experiences and perspectives, this series seeks

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<sup>7</sup> “Labriola National American Indian Data Center.” Available at: <http://lib.asu.edu/labriola>. Accessed on April 30, 2013.

to create and celebrate knowledge that evolves from an indigenous worldview that is simultaneously distinctive and inclusive of all walks of life. Lectures are held twice a year in March and October; past speakers include Wilma Mankiller and Gerald Taiaiake Alfred. Past lectures can be found in the Labriola Center collection on DVD and online at The ASU Library Channel.<sup>8</sup>

The center works with Distinguished Foundation Professor of History Dr. Donald Fixico to sponsor the Labriola Center American Indian National Book Award. The award is presented to an author whose book crosses multiple disciplines or fields of study, is relevant to contemporary North American Indian Communities, and focuses on modern tribal studies, modern biographies, tribal governments or federal Indian policy. Malinda Lowery, an Assistant Professor of history at the University of North Carolina at Chapel Hill, recently received the award for her book, *Race, Identity, and the Making of a Nation: Lumbee Indians in the Jim Crow South*.<sup>9</sup>

**Impact of Service(s):**

Around 3,500 people either visited or contacted the Labriola Center for research assistance during the academic year of 2010-2011. Additionally, over 3,000 people visit the Labriola Center web pages and research guides each year. The Simon Ortiz and Labriola Center Lecture on Indigenous Land, Culture, and Community not only facilitates discussion at the events; through the innovative use of technology, the ASU Libraries enable additional forums for discussion in the forms of blogs and web pages that are linked to the streaming videos. One example of this is the Wilma Mankiller lecture, which has been downloaded over 400 times. The Simon Ortiz and Labriola Center Lecture on Indigenous Land, Culture, and Community website has received positive feedback from Indigenous Peoples Issues and Resources, who placed a link to the lecture on their web page and added this comment: “Thank you for posting this podcast. I’ve downloaded it. Wilma Mankiller is a respected indigenous activist, and I am always eager to hear her opinion on matters.”<sup>10</sup>

**Relevant Websites:**

- “Labriola National American Indian Data Center.” Available at: <http://lib.asu.edu/labriola>. Accessed April 29, 2013.
- “Labriola LibGuide.” Available at: <http://libguides.asu.edu/content.php?pid=3897>. Accessed April 29, 2013.

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<sup>8</sup> “ASU Libraries - The Library Channel.” Available at: <http://lib.asu.edu/librarychannel/tag/american-indians/>. Accessed on April 30, 2013.

<sup>9</sup> Lowery, Malinda. 2010. *Race, Identity, and the Making of a Nation: Lumbee Indians in the Jim Crow South*. Chapel Hill: University of North Carolina Press.

<sup>10</sup> “Indigenous Peoples Issues and Resources.” Available at: <http://indigenouspeoplesissues.com/>. Accessed on April 30, 2013.

- “The Simon Ortiz and Labriola Center Lecture on Indigenous Land, Culture, and Community.” Available at: <http://english.clas.asu.edu/indigenous/>. Accessed April 29, 2013.
- “Labriola Center American Indian National Book Award.” Available at: <http://lib.asu.edu/labriola/bookaward>. Accessed on April 29, 2013.

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## CASE STUDY 8

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### Leech Lake Tribal College (LLTC) *Agindaasowigamig*

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*Submitted by Melissa Pond, Director of Library Services at Leech Lake Tribal College.*

**City, State:** Cass Lake, Minnesota

**Country:** USA

**Name of Library:**

Leech Lake Tribal College (LLTC) *Agindaasowigamig* (Library).

**Mission:**

The mission of the LLTC *Agindaasowigamig* is to support the goals of LLTC and its learning community, and to uphold Anishinaabe worldviews by providing quality resources and capable service.

The *Agindaasowigamig* abides by the seven Anishinaabe values:

- *Dabasendizowin*/Humility – by giving courteous service to library users.
- *Debwewin*/Truth – by delivering information using multiple kinds of resources from a variety of perspectives and by preserving cultural materials for future generations.
- *Zoongide'iwini*/Courage – by addressing problems openly and directly and by finding innovative and constructive solutions.
- *Gwayakwaadiziwin*/Honesty – by maintaining established policies and procedures which make our actions transparent and accountable to others.
- *Manaa'iji'idiwin*/Respect – by treating all people, all things, and all ideas with fairness, care, and dignity.
- *Zaagi'idiwin*/Love – by understanding and accepting others and ourselves.
- *Nibwaakaawin*/Wisdom – by valuing the coming together of people, traditional knowledge, and lifelong learning.

**Targeted Audience/Tribal Community:**

LLTC students, employees, alumni, Leech Lake community members, and all people interested in learning more about the people, history, and culture of Leech Lake.

**Description of Service(s):**

The LLTC *Agindaasowigamig* offers print and electronic resources to supplement the subjects taught at LLTC. Resources include nearly 7,000 print volumes, special collections and archives devoted to Anishinaabe humanities and the Leech Lake Reservation, and access to journal databases through the Electronic Library for Minnesota. This library provides reference services in person, over the phone, and via email to campus and community members; and supplies bibliographies, research instruction that is both tailored to user needs and delivered in a classroom, and pathfinders for specific courses and

assignments. It additionally contains eight computer terminals with Microsoft Office Suite and Internet access, three study tables, one couch for leisure reading, and public wireless access. Library staff maintain online lists of subject-specific web resources through the LLTC website, as well as a regularly updated blog summarizing current campus and Great Lakes Anishinaabeg news and events.

**Impact of Service(s):**

During the 2010 calendar year, the library saw 16,586 visits and 155 circulations of materials, with students taking advantage of the library's computer access, information resources, and reference services. On campus, thirteen library-classroom information literacy collaborations occurred in 2010. 272 blog entries were posted, attracting 6,532 site visits and 10,898 page views. Library staff assisted with highly-successful campus initiatives, including a donation drive for the ice storm-ravaged Cheyenne River Reservation, which resulted in 500 dollars raised and a truckload of blankets, bottled water, and clothing. Staff played a leadership role in constructing and writing the institutional self-study for continuing accreditation. The Higher Learning Commission of the North Central Association of Colleges and Schools granted Leech Lake Tribal College ten years of continuing accreditation with no focus visits required.

**Relevant Websites:**

- "Leech Lake Tribal College Library - Official Website." Available at: <http://www.lltc.edu/academics/library>. Accessed on April 4, 2013.
- "Leech Lake Tribal College Library Blog." Available at: <http://lltclibrary.blogspot.com>. Accessed on April 4, 2013.
- "Leech Lake Tribal College Library Catalog." Available at: <http://www.northstarcatalog.org/common/welcome.jsp?site=100&context=leechcollege> Accessed on April 4, 2013.

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## CASE STUDY 9

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### Muckleshoot Library and Tribal School: Partnering with Authors, Publishers, and a National Reading Club for Native Children on Operation Teen Book Drop (OTPD)

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*Submitted by Rachel McDonald, Teen Librarian at King County Library System.*

**Reservation:** Muckleshoot Reservation

**City, State:** Auburn, Washington

**Country:** USA

**Name of Library:**

Muckleshoot Library.

**Mission:**

To promote teen literature and reading for pleasure among Native American teens by providing a book to each student attending middle and high school at the Muckleshoot Tribal School.

**Targeted Audience/Tribal Community:**

Teen-aged students at the Muckleshoot Tribal School.

**Description of Service(s):**

On April 15, 2010, the Muckleshoot Library partnered with Readergirlz (an online reading community for girls) and If I Can Read I Can Do Anything (a national reading club for Native children) to distribute 300 books to teens at the Muckleshoot Tribal School as part of OTPD. Middle and high school students were invited into the school library to choose a book from ten different young adult novels donated by Boyds Mills Press. Local authors Lorie Ann Grover, Dia Calhoun, Justina Chen Headley, and Holly Cupala were also on hand to visit with the students and answer questions about their work as authors and members of Readergirlz.

That morning, students filed into the library and picked out their books. The students were generally surprised that they would be able to keep the books, and many had difficulty choosing just one. As high school senior Megan Yellowboy explained, “People say that teens don’t like to read, but I don’t think that’s true. Books are expensive.” Tribal School librarian Sherri Foreman was thrilled by the event, emphasizing that books are terrific gifts for students. The students received autographs from the authors, and asked the authors questions.

This initiative was not limited to the Muckleshoot reservation. Across the United States, OTBD delivered approximately 10,000 new books, largely donated by publishers, with

*"IFLA Book Operation: TBD Students."*



additional donations from authors, librarians, and readers. OTBD was part of a massive effort to spur reading on a nationwide scale. In 2008 and 2009, Readergirlz coordinated the delivery of 20,000 new books to teens in hospitals. "While we donated books to hospitalized teens for two years," Readergirlz co-founder Lorie Ann Grover said, "I was personally compelled to donate books to the local Muckleshoot Indian Tribe. We

were thrilled to discover we could broaden this effort with If I Can Read and gift OTBD to our second targeted group, Native American teens."

**Impact of Service(s):**

Each student received a copy of a book to keep. While most books were distributed to students, the few books that remained were compiled into sets that teachers can use for classroom assignments. Students were able to meet local authors, generating further interest in the authors' work.

**Relevant Website:**

"Readergirlz." Available at: <http://www.readergirlz.com/tbd>. Accessed on April 4, 2013.

**For More Information, Contact:**

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## CASE STUDY 10

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### Ruth A. Myers Library/Ojibwe Archives, Fond du Lac Tribal and Community College (FDLTCC)

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*Submitted by Jeff Tibbetts, Title III Project Director at the Fond du Lac Tribal & Community College.*

**City, State:** Cloquet, Minnesota

**Country:** USA

**Name of Library:**

Ruth A. Myers Library/Ojibwe Archives.

**Mission:**

The mission of the Ruth A. Myers Library/Ojibwe Archives is to select, maintain, enhance, promote, and make accessible the information, material, and research resources necessary to support the FDLTCC mission: teaching, cultural diversity, public service, and lifelong learning. The library and archives serve as a repository of Native American (with emphasis on Anishinaabe) history, culture, and sovereignty, within the limits of the library's resources and its primary commitment to the FDLTCC community.

**Targeted Audience/Tribal Community:**

Fond du Lac Tribal and Community College students, faculty, and staff and members of surrounding tribal communities.

**Description of Service(s):**

The Ruth A. Myers Library/Ojibwe Archives is central to the academic mission of the college. The library, recently expanded in 2008, is located on the first and second floors on the north end the academic building. Adjacent to the library on the first floor is the Ojibwe Cultural Resource Center. There, surrounded by a collection of Native art, a language lab with an audio and visual recording studio is used by students, elders, teachers, and researchers to assist in the preservation and growth of the Ojibwe language.

The Ruth A. Myers Library is both a tribal college library and a community college library, and provides its users with a full range of services. These include access to materials supporting the FDLTCC academic curricula and emphasizing Native American history, culture, and sovereignty, especially of the Anishinaabeg.

Among the library's in-house materials are monographic, audio-visual, newspaper/journal, and microform collections. Government materials include Minnesota State documents on microfiche and federal documents deemed relevant to the missions of the library and college. Native American materials are a major focus of all collection areas. Special

collections are comprised of the Anishinaabe and Minnesota regional collections and a juvenile/young adult collection of American Indian materials.

The library's physical collection is accessed via an online catalog system linked with academic libraries in Minnesota and other states. The library also provides electronic access to subject databases and indexes, and to the Internet. In addition, the library provides Interlibrary Loan (ILL) services to assist users in obtaining materials from other libraries.

Skills in library use and research methods are essential to the library's mission. Library staff provides educational services, and integral to these services is the provision of reference and research assistance, available most hours the library is open.

Library instruction is available to classes and individuals, and is tailored to meet specific needs from general and point-of-use to subject-specific research.

**Relevant Website:**

“Fond Du Lac Tribal and Community College - Library.” Available at:  
<http://www.fdlccc.edu/current/support/library>. Accessed April 4, 2013.

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Library Service Desk

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## CASE STUDY 11

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### Tribal College Librarians' Institute (TCLI), Montana State University (MSU)

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*Submitted by Mary Anne Hansen, Professor/Reference Librarian at MSU.*

**City, State:** Bozeman, Montana

**Country:** USA

**Name of Library:**

MSU Renne Library.

**Mission:**

The mission of the MSU Library's TCLI is to (1) provide an annual face-to-face professional development opportunity for librarians serving the information needs of indigenous college students and (2) to foster collaboration and group problem solving among this unique and international group of library professionals who typically serve in isolated areas.

**Targeted Audience/Tribal Community:**

Tribal college librarians and any librarians serving the information needs of indigenous college students.

**Description of Service(s):**

TCLI is an annual professional development opportunity tailored to the cultural and professional needs of library personnel working at tribal colleges in reservation communities, and librarians in any location who directly serve tribal college students. Hosted by the MSU Libraries, TCLI typically takes place on the MSU campus in Bozeman, Montana. Funded by grants from the National Agriculture Library and the National Museum of the American Indian, TCLI has also met twice, in 2001 and 2006 in Washington, D.C. Approximately thirty-five to fifty-seven tribal college librarians from across the U.S. and Canada participate each year, and Māori librarians attended in 1997 and 2011. A three-year grant from the U.S. Institute for Museum and Library Services facilitated the largest attendance yet, with fifty-seven participants, in 2010. This number includes student presenters who were encouraged to pursue careers at tribal college libraries, and who educated TCLI participants on new trends and issues taught in schools of library and information science.

TCLI provides educational and cultural programming relevant to indigenous peoples, tribal colleges, tribal college libraries, and their staff. This service operates on a shoestring budget, relying on grants and limited university support. TCLI has never charged participants a registration fee, and the majority of funding received is used to either defray or entirely cover participants' travel costs to the institute. Since it first began in 1990,

TCLI has striven towards an intimate environment specifically geared to the needs of its participants. Librarians attend the institute not only to be informed on up-to-date topics of discourse, tools, and skills pertaining to librarianship, but also to share their stories and to support and advise one another. Each year at the institute, Native and non-Native participants are exposed to new knowledge and skills, as well as valuable group problem solving.

**Impact of Service(s):**

TCLI participants come together for five days of professional development, cultural knowledge, and peer networking. The institute is intended specifically for librarians who, in their roles as academic librarians and public librarians, serve the information needs of indigenous college students and greater tribal communities.

**Relevant Website:**

“The Tribal College Librarians’ Professional Development Institute.” Available at: <http://www.lib.montana.edu/tcli>. Accessed on April 4, 2013.

**For More Information, Contact:**

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## CASE STUDY 12

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### First Nations Storyteller-in-Residence Program

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*Submitted by Stephanie Kripps, Librarian, Selections Team at Vancouver Public Library.*

**City, Province:** Vancouver, British Columbia      **Country:** Canada

**Name of Library:**

Vancouver Public Library.

**Mission:**

The idea for this program grew from the Vancouver Public Library's increasing awareness that First Nations people have been significantly underserved by and underrepresented in library services. The Storyteller-in-Residence program provides a valuable link between the library and First Nations communities. It is one way for the library to honour First Nations culture and begin to build trust in the community.

The mission of the program is to establish ongoing, positive relationships between the library and its local First Nations communities. This relationship provides contrast to a history pervaded by a lack of awareness, mistrust, indifference, miscommunications based on cultural stereotypes, and similar legacies of colonialism. Building new and positive relationships allows the library to collaboratively plan and deliver programs and services for First Nations communities, ensuring that present and future services meet the needs of First Nations people as defined by First Nations communities themselves.

**Targeted Audience/Tribal Community:**

The Storyteller-in-Residence program engages storytellers from local First Nations communities, collectively known as the Coast Salish people. The storytelling events are open to everyone. Thusfar, the library has hosted storytellers from the Squamish Nation, Sliammon Nation, and Musqueam Nation. Events were attended by both aboriginal and non-aboriginal community members.

**Description of Service(s):**

The library hosts one First Nations Storyteller-in-Residence per year for a four-month period. Each storyteller devotes his or her time to three broad areas: developing story material or related projects; telling stories for the general public at libraries, schools, and other community locations; and mentoring other individuals who wish to develop their own storytelling process. Within this general framework, each residency is unique and delineated by the individual storytellers.

An important area of learning and discovery for non-aboriginal audiences and library staff who experienced the storyteller events was the distinctive definition of storytelling in the First Nations tradition. Within many First Nations communities, storytelling encompasses every aspect of learning and culture: history, genealogy, spiritual and sacred beliefs, humour, education of the young, drumming, singing, carving, and much more.

A key component of the program is the library's determination to encourage each storyteller to pursue projects and presentations in whatever ways are most culturally appropriate and meaningful to their heritage, even—perhaps especially—when this creates challenges for the library's standard procedures. A very simple example is that if drumming plays an essential role in a storyteller's presentation, then the library and its patrons who are not attending the program will accept the drumming, despite the fact that it is loud!



*"Henry Charles, First Nations Storyteller-in-Residence." 2011.*

### **Impact of Service(s):**

Attendance at public storytelling events has increased consistently since the inception of the program. These events provide non-aboriginal patrons with an opportunity to connect with aboriginal peoples over an extended period of time. Chiefs and elders have formally acknowledged the value of the program. In addition, the program contributes to the personal and professional growth of individual storytellers, library staff, and community members. The inaugural Storyteller-in-Residence reflected that, "These stories are not only benefitting me, they are also influencing family to carry on with our traditional processes, use of language, and traditional forms of knowledge comprehension." The second storyteller, a hereditary chief, gained confidence and inspiration during his residency, that led him to speak his endangered *Kla ah men* language in public—something that he had never done before—and to resume more of responsibilities in his role as hereditary chief. The third storyteller developed enough trust to share

genealogical and historical information that had never been discussed outside of his Musqueam community.

The First Nations Storyteller-in-Residence program has allowed the library an unprecedented opportunity to improve its credibility with some First Nations groups, to expand staff members' understanding of First Nations culture, and to share that culture with its non-aboriginal patrons. As a result, the library has been able to gather honest and enthusiastic feedback on further activities to explore, in order to provide more relevant services and programs to First Nations communities. The collaborative planning with First Nations and aboriginal communities continues.

**Relevant Websites:**

- “Vancouver Public Library – Events and Courses.” Available at: <http://www.vpl.ca/cgi-bin/Calendar/calendar.cgi>. Accessed on April 30, 2013.
- “Learn about the First Nations Storytellers in Residence.” Available at: [http://www.vpl.ca/events/details/first\\_nations\\_storytellers\\_in\\_residence\\_previous](http://www.vpl.ca/events/details/first_nations_storytellers_in_residence_previous). Accessed on April 30, 2013.
- “Squamish Nation Network.” Available at: <http://www.squamish.net/>. Accessed on April 30, 2013.
- “Sliammon First Nation.” Available at: <http://www.sliammonfirstnation.com/>. Accessed on April 30, 2013.
- “Musqueam – A Living Culture.” Available at: <http://www.musqueam.bc.ca/>. Accessed on April 30, 2013.

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## CASE STUDY 13

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### Indigenous Filmmakers Collection Development, Xwi7xwa Library

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*Submitted by Kim Lawson, Reference Librarian at Xwi7xwa Library.*

**City, Province:** Vancouver, British Columbia      **Country:** Canada

**Name of Library:**

The Indigenous Filmmakers Collection Development at the Xwi7xwa Library, First Nations House of Learning, University of British Columbia (UBC).

**Mission:**

The mandate of the First Nations House of Learning is to make the University of British Columbia's vast resources more accessible to aboriginal peoples, and to improve UBC's ability to meet the needs of First Nations, Métis, and Inuit peoples.

**Targeted Audience/Tribal Community:**

Xwi7xwa is open to the public. The film collection seeks to strengthen indigenous voices within the UBC library collection, support the aboriginal faculty and students on campus, and make indigenous films more accessible

**Description of Service(s):**

Xwi7xwa Library is developing a film collection to promote and make accessible the work of indigenous filmmakers, particularly from British Columbia and Canada. Centred around well-established and influential indigenous films such as Zacharias Kunuk's *Fast Runner* (Isuma Productions) and Alanis Obonsawin's documentary, *Kanehsatake: 270 Years of Resistance* as well as her related films about Oka from the National Film Board, the collection includes shorts, animation, documentaries, ethnographic films, features, educational series, and experimental films. The library includes American and Māori films, and will expand its international coverage in the future. UBC is fortunate to have aboriginal filmmakers on faculty including Charles Menzies (UBC Ethnographic Film Unit) and Dana Claxton. The collection also includes Shirley Cheechoo's documentary series *Medicine Woman*; Dorothy Christian's *Spiritual Land Claim*; Nitanis Desjarlais's *Native Youth Movement*; and all three seasons of Urban Rez's *Storytellers in Motion*, a series created by Jeff Bear and Marianne Jones about indigenous filmmakers. While some types of usage for specified materials in the collection are limited by licensing and public performance rights, aboriginal people without UBC library cards and other members of the public are welcome to view the films at Xwi7xwa.

**Impact of Service(s):**

The collection includes over 900 films, and at least 200 of these are by indigenous filmmakers. Many of the films are unique and unavailable at any other public or academic libraries.

**Relevant Websites:**

- “Xwi7xwa Library.” Available at: [xwi7xwa.library.ubc.ca](http://xwi7xwa.library.ubc.ca). Accessed on April 30, 2013.
- “Charles R. Menzies.” Available at: <http://faculty.arts.ubc.ca/menzies/>. Accessed on April 30, 2013.

**For More Information, Contact:**

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Ann Doyle  
**Phone:** +1 604-822-2385

Kim Lawson  
**Phone:** +1 604-827-4598

## CASE STUDY 14

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### Indigenous Studies Portal (iPortal), University of Saskatchewan (U of S)

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*Submitted by Deborah Lee, Aboriginal Engagement and Indigenous Studies Liaison Librarian in the University Library at the University of Saskatchewan.*

**City, Province:** Saskatoon, Saskatchewan **Country:** Canada

**Name of Library:**

University Library, University of Saskatchewan (U of S).

**Mission:**

The mission of the Indigenous Studies Portal (or iPortal) is to find/create, link to, organize, and make accessible interdisciplinary Indigenous Studies resources aggregated from a wide variety of sources in order to support and enhance the teaching, learning, and research needs of U of S faculty, students, and staff in the areas of aboriginal research, programming, and scholarship.

**Targeted Audience/Tribal Community:**

Aboriginal students and faculty, as well as those researchers interested in Indigenous Studies at the U of S.

**Description of Service(s):**

The iPortal is a strategic initiative of the U of S Library. The iPortal has been supported with six full-time staff members and part-time IT programming assistance since 2005. It is a virtual library and a research tool that links to more than 28,000 full-text resources related to Indigenous Studies. These resources include scholarly articles, book reviews, theses, e-books, government reports, websites, film and audio recordings, as well as archival documents including photos, correspondence, and other unpublished materials. About half of the resources are open-access, meaning that they are available to anyone. The other half are subscription-based resources paid for by the library; due to copyright restrictions, these resources are available only to U of S authenticated users, and to those institutions that either choose to link up to the iPortal with link resolver software, or pay for the same subscription-based resources.

The interdisciplinary database known as the iPortal covers several topics, among which are art, education, governance, health, history, law and justice, literature and stories, science and technology, social issues, spirituality, and sports. One value-added component of the iPortal is its user-friendly search engine. The search engine allows for several helpful search features, including automatic truncation and word proximity with word-order flexibility in searches. The Advanced Search option enables the user to

combine search fields, or to search by journal title and date. Also popular is the engine's Google Maps search feature, which helps users find iPortal resources associated with First Nations reserves in Western Canada.

The iPortal has been involved in several digitization projects that have provided unique content, such as the *Our Legacy* aboriginal archives digitization project; the first four volumes of the *Journal of Aboriginal Economic Development*; and aboriginal content in the *Prairie Forum* journal and out-of-print books, such as *Geniesh: An Indian Girlhood*, the first autobiography of a residential school survivor. The iPortal also harvested records from the *Indian History Film Project* of the Canadian Plains Research Centre at the University of Regina, after being granted the necessary permissions for this project.

Of interest to many iPortal users is a blog of news and events related to indigenous communities, of which the indigenous academic community is one. Calls for papers by indigenous conferences, new books, and student-hosted events are posted to the blog. The blog entries also include links to news articles covering environmental, political, health, and social issues.

#### **Impact of Service(s):**

The iPortal virtual library has helped first and second-year post-secondary aboriginal students search for resources relevant to their academic research papers and assignments. This vital resource has assisted disadvantaged students who have experienced under-resourced libraries in their communities. Professors at the U of S have referred their students to the iPortal, knowing that these students will find better and more authoritative resources for their research papers in a more efficient manner than if they were to use Google. That the U of S Library has supported the iPortal initiative with full-time staffing since 2005 conveys its conviction that aboriginal cultures are dynamic, continue to contribute to the evolution of mainstream society, and are recognized as important in the academic realm.

The iPortal is a tool for the growing industry of Indigenous Knowledge, and its popularity corresponds to the growth of academic publishing in the interdisciplinary field of Indigenous Studies. Dr. Marie Batiste, the Director of the Aboriginal Education Research Centre, has provided this statement in support of the iPortal:

“This ‘iPortal’ has been a significant asset to the work of graduate students and faculty in the area of Aboriginal studies and [the] sustained research on making it an effective tool has enhanced the iPortal’s usability and its functions. When I travel, I find people acknowledging University of Saskatchewan for its many initiatives in Aboriginal education and learning and among the things noted is the iPortal. It will no doubt continue to serve our university in many diverse ways to

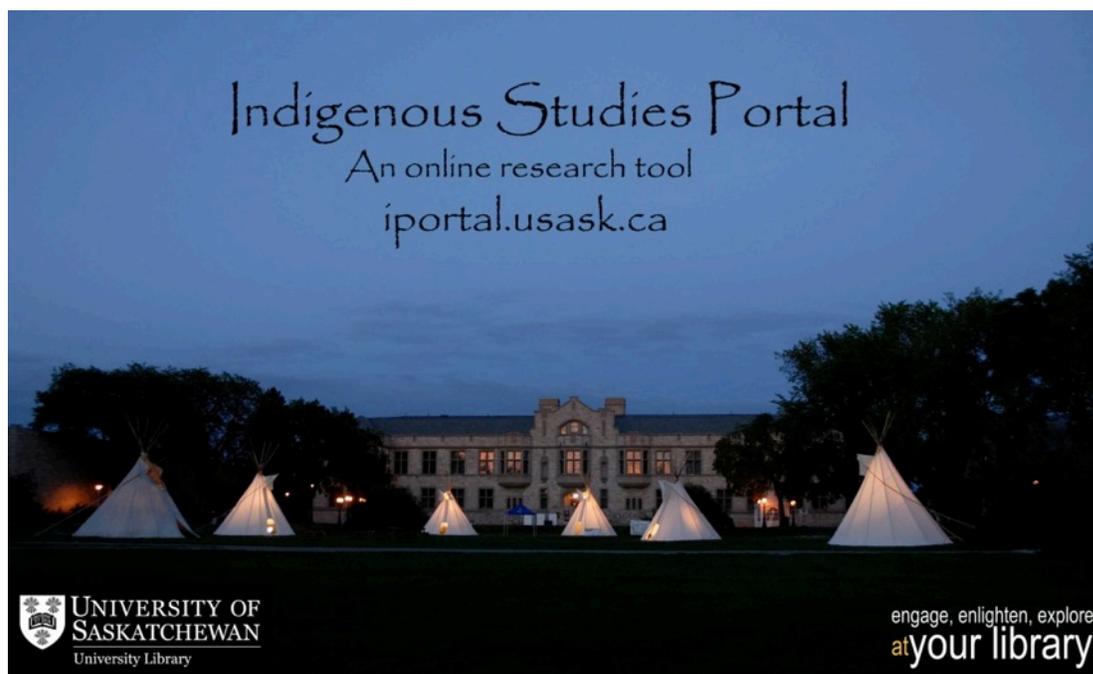
enhance our vision and agenda as articulated in the Integrated Plan and Aboriginal Foundation Document.”<sup>11</sup>

**Relevant Websites:**

- “Indigenous Studies Portal.” Available at: <http://iportal.usask.ca>. Accessed on April 30, 2013.
- “*Our Legacy* Aboriginal Archives.” Available at: <http://scaa.sk.ca/ourlegacy/>. Accessed on April 30, 2013.

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Untitled.

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<sup>11</sup> Marie Battiste, email message to Deborah Lee, July 2011.

## CASE STUDY 15

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### Intercultural Workshop Series in Wetaskiwin

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*Submitted by Manisha Khetarpal, Librarian at Ermineskin Elementary School.*

**City, Province:** Wetaskiwin, Alberta

**Country:** Canada

**Name of Library:**

Wetaskiwin Public Library.

**Description of Service(s):**

The project was collaboration between Alberta Employment & Immigration, Wetaskiwin Community Literacy Program, City of Wetaskiwin, and the Wetaskiwin Public Library. Workshops were hosted in Wetaskiwin on Mondays from 12-3 p.m. at the Wetaskiwin Community Literacy Office. The schedule for the workshops was as follows:

1. Above and Below the Waterline
2. Building Blocks of Canadian Culture
3. Strategies and Tools to Use When Working with Newcomers
4. Communicating with First Nations People
5. More Strategies and Tools When Working with Newcomers



Untitled.

Participants represented the following organizations: Tim Hortons, Safeway Edmonton, Home Hardware, Servus Credit Union, ATCO Pipelines, Royal Canadian Mounted Police, Boys and Girls Club, Horizons Centre, Friends of Reynolds Alberta Museum, Wetaskiwin District Association for Community Service, County of Wetaskiwin, Hospital, Wetaskiwin Community

Literacy Program, Wetaskiwin Health Foundation, Hope Mission, Person with Development Delays – Central Region, Communication Knots, Addictions – Mental Health, Central Alberta Child and Family Services Authority, Catholic Social Services, City of Edmonton, College, Community volunteers/leaders, County and city of Wetaskiwin, Alberta Employment and Immigration, and the Wetaskiwin Public Library.

Participants resided in the following areas: Wetaskiwin, Ponoka, Camrose, Red Deer, Leduc, Lac La Biche, Westeros, Hobbema, and Edmonton.

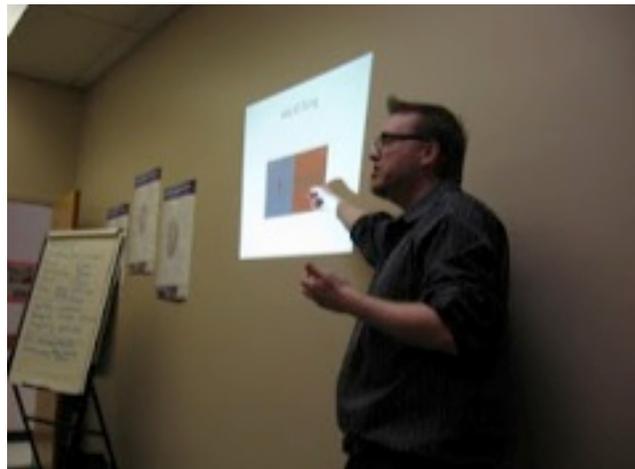
### Impact of Service(s):

When asked what topics they found most useful and interesting, participants responded accordingly:

- “Cultural difference-specifically how a culture may interpret something.”
- “Communication styles and how they cause problems in the workplace.”
- “Definitions: permanent residents, immigrants, temporary foreign workers, etc.”
- “Cultural diversity: the iceberg example.”
- “Communication styles.”
- “Diversity, various beliefs.”
- “The historical overview as helpful fair and thorough with the historical events.”
- “Where the tribes are the same and where they are different.”
- “Snippets about native beliefs.”
- “Topics about evolution, ecological and environment circumstances. The influence of natives on European settlers and influence of Europeans on Canada.”
- “The historical beginnings or 'policies' and the names of significant leaders of the native communities.”
- “Learning about barriers of the First Nations people.”



Untitled.



Untitled.

Participants' requests for future workshop topics:

- “The next process in helping businesses to welcome and understand native culture into the workforce.”
- “More about how to communicate effectively with today's First Nations people.”
- “Cultural differences that affect workplace behaviour.”
- “Treaty information.”
- “Health characteristics of First Nations and modern living habits.”
- “More about native spirituality, native about native spirituality, native healing, medicine.”

- “Efforts being made to heal families, family systems, residential schools experience, and drugs/alcohol abuse recovery.”
- “More about native cultures and customs.”
- “How to improve relations with First Nations.”
- “I would like to learn more; continue to develop my knowledgebase on multiculturalism in the workplace.”
- “Cohesive multicultural workplace.”
- “Built in cultural attitude of the Mexican populace.”
- “How to deal with different communication styles and cultures.”

Participants’ ideas regarding what topics were most useful for them to explore in their professions:

- “Outsiders’ opinion on Canadians.”
- “Understanding what it means to be Canadian.”
- “Sharing relevant identity characteristics.”
- “Learning how to be a welcoming workplace.”
- “How to handle employee issues with new Canadians.”
- “Coming with pre-programmed culturally learned responses.”
- “What you can’t see?”
- “More in-depth awareness of my communication styles and understanding of others.”
- “Volunteer activity.”
- “Learning where the other person comes from and utilizing this knowledge to improve teaching skills.”
- “Self-awareness.”
- “How to try different communication styles.”
- “Understanding cultural differences.”
- “Understanding different cultures’ diversity, and acceptance.”



Untitled.



Untitled.

**Relevant Websites:**

- “Communicating with First Nations People.” Available at:  
<http://interculturalcommunication4firstnatio.blogspot.com/>. Accessed on April 30, 2013.
- “Library Pathways and Footprints.” Available at:  
<http://librarypathwaysandfootprints.blogspot.com/>. Accessed on April 30, 2013.
- “Workshop 1: Above and Below the Waterline.” Available at:  
<http://interculturalcommunicationswetaskiwin.blogspot.com/>. Accessed on April 30, 2013.
- “Workshop 2: Building Blocks of Canadian Culture.” Available at:  
<http://workshop2interculturalcommunications.blogspot.com/>. Accessed on April 30, 2013.
- “Workshop 3: Strategies and Tools to use when working with Newcomers, June 6th, 19 participants.” Available at:  
<http://interculturalcommunicationsworkshop3jblogspot.com/>. Accessed on April 30, 2013.
- “Workshop 4: Communicating with First Nations People.” Available at:  
<http://interculturalcommunication4firstnatio.blogspot.com/>. Accessed on April 30, 2013.

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## CASE STUDY 16

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### Ottawa Public Library (OPL) Aboriginal Outreach Initiative

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*Submitted by Philip Robert, Manager of the Cumberland, Vanier, Rockcliffe Park, and Rideau Branches Ottawa Public Library.*

**City, Province:** Ottawa, Ontario

**Country:** Canada

**Name of Library:**

Ottawa Public Library (OPL).

**Mission:**

The mission of the OPL Aboriginal Outreach Initiative is to increase awareness of the importance of early literacy, encourage the love of reading, and increase awareness and use of the OPL.

**Targeted Audience/Tribal Community:**

First Nations, Metis, and Inuit communities in Ottawa.

**Description of Service(s):**

The OPL is working in partnership with aboriginal service providers to host culturally specific activities in library branches and to provide programming and awareness activities in the aboriginal community.

The library works with aboriginal service providers and schools that have a higher concentration of aboriginal students in order to connect their clients and students with literacy, reading, and the library. These connections are initiated by hosting culturally specific programs in the library and by holding community open house events. The OPL has organized presentations with Ojibway writer Jan Bourdeau Waboose, Cree writer Larry Loyie, Inuit author Michael Kusugak, Metis author Jacqueline Guest, and aboriginal storyteller Daniel Richer. Art therapy, peri-natal, and seniors' groups from the Wabano Centre for Aboriginal Health are frequent participants of these events, as are students from the Urban Aboriginal Alternative High school, children from the Sacred Child program of *Minwaashin* Lodge, and groups from the Ottawa Inuit Children's Centre. Community open house events have been hosted at the library for families involved in the Ottawa Inuit Children's Centre. These events have included storytelling by two Inuit elders; country food such as caribou stew, *muktuk*, and bannock; and a monthly scrabble night. The library is also incorporating aboriginal-themed programs in its regular public programming, among which are the Summer Reading Club, School March break, and Family Literacy Day.

The OPL additionally encourages literacy, reading, and library use by sending employees into the aboriginal community. This allows employees to talk to aboriginal community members about what the members expect, want, and need from the library, as well as to offer library services in aboriginal community spaces. An example of these services are the story-time programs at the Ottawa Inuit Children's Centre and at *Makonsag*, an aboriginal Head Start nursery school housed at the Odawa Native Friendship Centre. Information kiosks are held at community events, including Louis Riel Day, the Parents as Teachers conference, career fairs, and a seniors' information fair specifically organized for the aboriginal community. At the *Shawenjeagamik* Aboriginal Drop-In Centre for people who are homeless or at risk of becoming homeless, and at other service providers and centres, library staff presents Every Child Ready to Read workshops. A librarian regularly visits the Urban Aboriginal Alternative High school and once invited aboriginal author Leo Yerxa, who brought his artwork and spoke about his artistic and literary process.

**Impact of Service(s):**

The aboriginal community has a greater awareness of the importance of early literacy, as well as of OPL's programs and services. Aboriginal children and adults enjoyed culturally specific programs in the library and in their community spaces. Their interest and love of reading was and continues to be encouraged and developed.

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## CASE STUDY 17

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### Union of British Columbia Indian Chiefs (UBCIC) Resource Centre

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*Submitted by Alissa Cherry, Resource Centre Director at the UBCIC Resource Centre.*

**City, Province:** Vancouver, British Columbia      **Country:** Canada

**Name of Library:**

Union of British Columbia Indian Chiefs (UBCIC) Resource Centre.

**Mission:**

The mission of the UBCIC is to improve intertribal relationships; to hold the Canadian federal government to its fiduciary obligations; to support aboriginal peoples at regional, national, and international forums; and to defend aboriginal peoples through the revival of their way of life. The UBCIC aims to build trust, honour, and respect so that aboriginal people may achieve security and liberty in their lifetimes while continuing the healing and reconciliation of their Nations. The Resource Centre supports land claims research; preserves the documentary history of the UBCIC; disseminates critical information to further the goals of the UBCIC; provides research skills training; and supports other indigenous libraries, archives, and information professionals.

**Targeted Audience/Tribal Community:**

The UBCIC Resource Centre serves UBCIC staff and First Nations community members throughout British Columbia. It also welcomes visiting researchers from aboriginal organizations as well as scholars from various levels of academia.

**Description of Service(s):**

The UBCIC Resource Centre holds specialized collections that are used primarily for First Nations land rights research in British Columbia. The library collection also has materials related to politics, history, and culture of indigenous peoples throughout the world. The UBCIC Resource Centre holds extensive federal and provincial government archival records on microfilm, including the largest collection of Canadian federal government archival records (RG10) on microfilm in British Columbia. A comprehensive legal research collection, a unique array of serial publications produced by small First Nations communities and organizations, a legendary vertical file, maps, photographs, and audio/visual materials comprise the library holdings. The UBCIC Archives contains textual records, photographs, and audio and video recordings documenting UBCIC's history.

Collections are made as accessible as possible. Reference services are provided in-person or remotely by phone or email. Most materials do not circulate, but document

*"UBIC Resource Centre." 2009.*



delivery services and reproductions are provided, and items are borrowed via interlibrary loan. Because the vast majority of people served by the UBCIC Resource Centre are not located near Vancouver, innovative solutions are employed to get information to the people who need it. For a small non-profit aboriginal organization, the UBCIC Resource Centre is highly regarded in the areas of

digitization and using the Internet to bring collections to communities. Due mostly to budget limitations, the UBCIC Resource Centre utilizes mostly open source software including Greenstone, Evergreen, and Drupal as the platforms for online resources, and is active with numerous associated user groups. By being active in professional organizations such as the BC Digitization Coalition, and by offering direct support and advice for other small libraries and archives, assistance is provided to help other small institutions make their collections more accessible at a price they can afford.

The UBCIC Research Department and Resource Centre host workshops that train First Nations community members on how to access and interpret key research materials and/or gather and organize information. These workshops usually are geared toward land claims researchers but special topics such as conducting oral history interviews, creating land use occupancy maps, or genealogy are also offered on occasion. The UBCIC also created an online course for Specific Claims researchers in Canada.

The UBCIC Resource Centre serves as a teaching library and archive by hosting numerous students from various post-secondary programs each year. The students gain valuable practical experience while at the centre, and often end up volunteering once they complete their internship or practicum placement. UBCIC Resource Centre's 'distinguished alumni' usually land great jobs upon graduation, strengthening existing relationships and forging new connections with other organizations and institutions.

**Impact of Service(s):**

The UBCIC is primarily a political organization and its actions and activities have had a significant impact on many events, while also helping to shape the political agenda at provincial, national, and international levels. The UBCIC is a non-governmental organization that has been granted Special Consultative status by the United Nations Economic and Social Council.

Over the years, the services provided by the UBCIC Resource Centre have facilitated hundreds of land claims and assisted thousands of students and community members with academic or personal research. The digital collections are now reaching interested parties all over the world, and serving as examples of what can be done with limited financial resources. The centre has cultivated a strong network of institutions and individuals who can be drawn on for feedback and support.

**Relevant Websites:**

- “Union of BC Indian Chiefs.” Available at: <http://www.ubcic.bc.ca/>. Accessed on May 13, 2013.
- “UBCIC Resource Centre.” Available at: <http://www.ubcic.bc.ca/department/library.htm>. Accessed on May 13, 2013.
- “Library Catalogue.” Available at: <http://evergreen.ubcic.bc.ca/>. Accessed on May 13, 2013.
- “Digital Collections.” Available at: <http://www.ubcic.bc.ca/Resources/Digital/index.htm>. Accessed on May 13, 2013.

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## CASE STUDY 18

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### Wetaskiwin Public Library, Language Coffeehouse

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*Submitted by Manisha Khetarpal, Librarian at Ermineskin Elementary School.*

**City, Province:** Wetaskiwin, Alberta

**Country:** Canada

**Name of Library:**

Wetaskiwin Public Library.

**Mission:**

The coffeehouse was organized to celebrate UNESCO's International Mother Language Day and National Flag of Canada Day.<sup>12</sup> The coffeehouse demonstrated that "Learning together builds an inclusive community."

**Description of Service(s):**

Language Coffeehouse is a resource for cultural literacy, adult literacy, family literacy, essential communication skills, engaging/interacting, and participating with citizens/learners.

The first Language Coffeehouse (LC) took place on February 20, 2010 from 2 to 4 p.m. The activities offered included: presentations on Norsk and Japanese cultures, a "Tell Me More" language learning database demonstration, an Eritrean coffee making ceremony, a sampling of five blends of coffee, a Tagalog and Mandarin language "learning basket," a Peoplefirst Initiative, a Spanish language conversation circle, and general interaction for all attendees. The coffeehouse framework expanded in 2011 to emphasize visual literacy, oral communications, body language, tone, manner, and language as tools for effective



*"4 Ps of public speaking presentation by Lauren de Bruin from the Alberta Library."*

communication. The 2011 LC additionally included technology (Wordles), word houses, public speaking presentations, demonstration of language learning software, live print demonstrations (brush painting), dumpling demonstrations, a Visible Expressions gallery, language pinwheels (in which the participant writes his/her name in five languages), more language stations (Mandarin, Japanese, and Cree), and increased intercultural communications.

<sup>12</sup> "UNESCO – Languages and Multiculturalism." Available at: <http://www.unesco.org/en/languages-and-multilingualism/>. Accessed on May 17, 2013.

LC believes that libraries are the invisible schools and the centers for lifelong learning, marketing, idea creation, networking, project management skills, and language exchange.

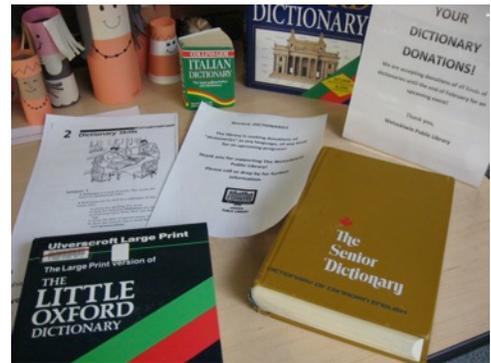
The partners and coffeehouse facilitators were The Alberta Library, Yellowhead Regional Library, EBSCO, Wetaskiwin Tomorrow, Catholic Social Services, City of Wetaskiwin, City Archives, Public Works, Community Learning Council, Community Literacy Program, Friends of the Library, Industry Canada's CAP interns, and the Library Board.

The goals, objectives and/or desired outcomes of this service were:

- to celebrate both UNESCO's International Mother Language Day and languages used to communicate in the community;
- to share, exchange and learn words through a "Just do it" ideology, by means of engaging in conversation circles;
- to showcase the benefits of the cultural diversity;
- to build vocabulary;
- to instill in people the idea that public libraries are the modern-day public square;
- to gather people at the public library and collaborate to create entertainment and learning;
- to demonstrate "Tell Me More" and other language learning resources available at the public library;
- to celebrate life by communicating face to face, helping people make new friends with a common goal of learning a new language; and
- to position the public library as a welcoming and inclusive "lifelong learning" place in the community.

#### **Impact of Service(s):**

- More than 100 people participated in the event. Participants stayed for at least thirty minutes. This totalled 3,000 minutes spent by the community at the library.
- Over twelve free and enjoyable activities were offered at the library.
- Eighty-five people wrote messages in the LC language scrapbook.
- 221 cultural prints were picked up from the language learning baskets.
- 250 cups of coffee were consumed.
- Fifty people played with the "Tell Me More" language learning database.
- Twenty-five new membership cards were issued.



*"Thirty-five dictionaries were donated by the community and redistributed Dictionary Exchange."*

- Thirty-five dictionaries were donated by the community and redistributed through the Dictionary Exchange.
- 2,100 Wordles were created.
- 5,650 words were written and dropped off in the word houses.
- The library was the hub of activity, with webs of conversations and reading.
- The *Wetaskiwin Times* wrote an article about the event, and included two full pages of photo coverage.
- Twelve community partners and organizations worked together and weaved a tapestry of many different threads.
- The event was listed on the ACE (Active Engaged Communities) website, NALD (National Adult Literacy Database), and Citizenship and Immigration websites.
- There is talk of creating a program flagship, as well as interest in recreating the program from IFLA (International Federation of Library Associations and Institutions) sister libraries, other public libraries in Canada, the USA, and Australia.
- EBSCO conducted a database training session for library staff prior to the event, since smaller libraries are usually run by part time staff.
- Team building and relationship development were facilitated by the library staff.



*“Playing word games.”*

*“5650 words were written by citizens and students and dropped off in the Word Houses.”*



The LC was excellent and innovative because it allowed participants to:

- develop new ways of using language to communicate and create understanding;
- learn new words;
- encourage pride in the ability to communicate in more than one language;
- generate an interest in learning languages such as Spanish, Japanese, English, Mandarin, French, Tagalog, and Norsk;
- showcase and access materials in other languages by means of the public library;
- use “webs of conversation” and essential of oral communication skills to engage the LC community, while simultaneously marketing the range of products and services offered by public libraries;

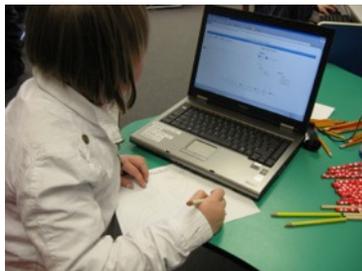
- utilize the two in one approach: access and accountability;
- use Manga graphic novels to learn the Japanese language; and
- use email technology to add posts to the blog and thus create a database of professional networking contacts and a platform for knowledge exchange.

The coffeehouse designated the library as the natural and visible “Welcoming Centre” of the community. No money was exchanged during the course of this project. The increase in traffic of people to the library helped with the following goals of the library’s Plan of Service, 2008-2012:

- Goal C1: Reinvigorate adult programs.
- Goal C1: Develop new ways to promote programs and services.
- Goal B2: To promote the new materials in the collection.
- Goal A2: Promoting the special needs computer.

The community needs assessment was part of the LC’s Plan of Service. A service need was identified to use cultural literacy to draw people to the public square.

*“Patron using Google Translator to write a word in five different languages for the pinwheels.”*



*“Gloria sharing constellations and Cree teachings with Michael.”*

### **Relevant Websites:**

These websites include media articles, blogs, community feedback, and a presentation.

Blogs to keep the community and working partners informed and to focus on their roles and responsibilities:

- “Library Pathways and Footprints.” Available at: <http://librarypathwaysandfootprints.blogspot.com/>. Accessed on May 1, 2013.
- “Language Coffeehouse 2011.” Available at: <http://languagecoffeehouse2011.blogspot.com/>. Accessed on May 1, 2013.

- “Language Coffeehouse 2010.” Available at: <http://languagecoffeehousefeb2010.blogspot.com/>. Accessed on May 1, 2013.

#### Community engagement and feedback:

- “Language Coffeehouse Word Houses.” Available at: <http://languagecoffeehousewordhouses.blogspot.com/>. Accessed on May 1, 2013.
- “Language Coffeehouse Scrapbooks.” Available at: <http://languagecoffeehousescrapbook.blogspot.com/>. Accessed on May 1, 2013.

#### Photographs:

- “Language Coffeehouse Slideshare.” Available at: <http://www.slideshare.net/programsatthelibrary/language-coffeehousepresentationfeb20ss>. Accessed on May 1, 2013.

#### Media Coverage:

- *Wetaskiwin Times*. “Library event will be good to the last drop.” February 15, 2010. Available at: <http://www.edmontonexaminer.com/ArticleDisplay.aspx?archive=true&e=2386162>. Accessed on May 1, 2013.
- *Wetaskiwin Times*. “Language coffeehouse helping stir Wetaskiwin cultural melting pot.” February 9, 2011. Available at: <http://www.wetaskiwintimes.com/ArticleDisplay.aspx?e=2970173&auth=Jerold%20LeBlanc>. Accessed on May 1, 2013.

#### Resource Created (Collective intelligence):

- “Cree Words Resource.” Available at: <http://creelanguagelearningresource.blogspot.com/>. Accessed on May 1, 2013.

#### Community engagement initiatives:

- “Annual Report Card.” Available at: <http://annualreportcard.blogspot.com/>. Accessed on May 1, 2013.
- “Aboriginal Celebration June 2010.” Available at: <http://aboriginalcelebrationjune2010.blogspot.com/>. Accessed on May 1, 2013.
- “International Day of Persons with Disabilities.” Available at: <http://internationaldayofpersonswithdisabili.blogspot.com/>. Accessed on May 1, 2013.
- “Cap 2010.” Available at: <http://cap2010accountability.blogspot.com/>. Accessed on May 1, 2013.

Partnerships that have resulted because of the Language Coffeehouse:

- April-June, 2011: Intercultural communications workshops. Alberta Employment and Immigration providing support to employers.
  - “Intercultural Communications Workshop 3.” Available at: <http://interculturalcommunicationsworkshop3j.blogspot.com/>. Accessed on May 1, 2013.
  - “Intercultural Communications Workshop 2.” Available at: <http://workshop2interculturalcommunications.blogspot.com/>. Accessed on May 1, 2013.
  - “Intercultural Communications Workshop 1.” Available at: <http://interculturalcommunicationswetaskiwin.blogspot.com/>. Accessed on May 1, 2013.
  - “Communicating with First Nations People.” Available at: <http://interculturalcommunication4firstnatio.blogspot.com/>. Accessed on May 1, 2013.
  - “April 19, 2011: Cultural Experience Presentations at Seniors Homes.” Available at: <http://culturalenergy.blogspot.com/>. Accessed on May 1, 2013.
  - “May 4, 2011: Cultural Market Day at the school in Falun.” Available at: <http://culturalmarketdaymay4falun.blogspot.com/>. Accessed on May 1, 2013.
  - “May 2011: Word houses in schools to celebrate International Bird Migratory Day.” Available at: <http://languagecoffeehousewordhouses.blogspot.com/>. Accessed on May 1, 2013.



*“Oriental Brush painting.”*

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## CASE STUDY 19

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### Riecken Community Libraries

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*Submitted by Elias Tzoc, Digital Initiatives Librarian at Miami University.*

**Community, City:** Xolsacmaljá, Totonicapán      **Country:** Guatemala

**Name of Library:**

*Ka'k Nojib'al* (New Knowledge) Xolsacmaljá.

**Mission:**

The Riecken Foundation (doing business as Riecken Community Libraries) helps transform the simple building block of a community library with free Internet into a springboard for democracy building, leadership development, and social justice.

**Targeted Audience/Tribal Community:**

Maya K'ichee'.

**Description of Service(s):**

The Ka'k Nojib'al Library opened its door on March 26, 2009 at the community center *Pixab'al Ja'* (Home of Advice). It serves a population of 1,210 Maya K'ichee' people.

Four-year-old Elena is bi-lingual, speaking her native Quiché as well as Spanish. Home for Elena is a very remote village in central Guatemala by the name of Xolsacmaljá in the city of Totonicapán. Elena probably won't ever know her father, who, like many of the other men in her village, is in the United States working long hours so that he can send money home to the family that he hasn't seen for several years. Two years ago, after five years of planning and negotiation by the community leaders, a miracle happened in Elena's village: a library full of books, toys, games, and computers opened its doors.

A dozen or so years ago, illustrator Susan Riecken and her social entrepreneur husband Allen Andersson started pondering their retirement. They knew that they wanted to transform their success into help for the less fortunate. From his Peace Corps days, Allen knew the needs of remote Central America: food, medicine, schools, fertilizer, an honest government, good jobs, and more. "What travels cheapest over a hundred miles of bad road, then multiplies its value every time it is used?" Allen asked himself. He soon found his answer: information. Through this answer, the idea for what today is a network of sixty-four libraries in Honduras and Guatemala was born.

All over the world, rural libraries in developing countries perish early from neglect. The Riecken Foundation determined that their libraries would succeed. That meant keeping

them independent and free to all patrons, and teaching both librarians and visitors about the benefits of a community information center. Over the years, Riecken learned from experience that the key to a successful library is strong community governance. From its inception, each Riecken library relies on a board of trustees drawn from all sectors of the community, and is thereby supported but not controlled by the local government. In 2007, another library opened its doors in San Juan Planes, Copán, Honduras. Today, that library is open and full every day, and is staffed entirely by community volunteers. The local *junta* (board) that oversees the library's operations has gone on to develop a clean water project for the village of some 2,500 people. Volunteers from this library routinely mount up and deliver books to seven rural communities by horseback.

**Impact of Service(s):**

There is no dearth of evidence that good nutrition and intellectual stimulation in early childhood lead directly to educational success. A current focus of the Riecken Community Libraries is supporting early childhood development, including nutritional counsel. Other programs include story hours in both Spanish and local indigenous languages, youth groups (some of whom are doing GPS mapping of historical Mayan sites), book clubs, debate teams, and the publication of legendary Mayan stories handed down orally by grandparents.

**Relevant Websites:**

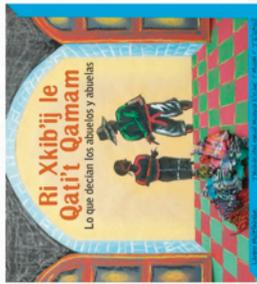
- “Riecken Community Libraries.” Available at: <http://www.riecken.org/>. Accessed on May 17, 2013.
- “El Espiritu de Descubrimiento en Centro América.” Available at: <http://bibliotecasriecken.blogspot.com/>. Accessed on May 17, 2013.

**For More Information, Contact:**

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## CUENTOS DE LA TRADICIÓN ORAL MAYA VARIOS IDIOMAS



### Ri Xkib'ij le Qat'it Qaman

Lo que decían los abuelos y abuelas

Compilación de seis historias de tradición oral de las comunidades mayas Mam, K'iche' y Tz'utujil. Cada texto encierra una diversidad de imágenes, texturas y características culturales que enriquecen la lectura. Las historias se pasean por personajes míticos, tradiciones de la comunidad y temas del medio ambiente.



## MATERIAL DIDÁCTICO

### B'alam

Números mayas del 0 al 5 en idioma K'iche'

Impulsa la democracia y prosperidad en Centroamérica a través de una red de 60 bibliotecas comunitarias ubicadas en Guatemala y Honduras, orientadas a despertar el espíritu de descubrimiento y fomentar la participación ciudadana.



Esta colección reúne una serie de cuentos sobre tradición oral y fue elaborada siguiendo un proceso cuyos objetivos son reforzar los derechos humanos y valorar la participación social, la cultura Maya y la identidad local en Guatemala. Los autores e ilustradores son personas de las comunidades que recopilaban historias de su tradición oral y, acompañados por profesionales de los sectores de edición e ilustración, aplicaron su creatividad para desarrollar los textos e imágenes.

Si usted quiere conocer más respecto de la red de bibliotecas y la Fundación Riecken, visítenos en nuestra página web:

[www.rieken.org](http://www.rieken.org)

## La Fundación Riecken Guatemala presenta su Colección Tradición Oral Maya

Las narraciones de los Abuelos y Abuelas mayas, son rescatadas y editadas para los niños y jóvenes del mundo.



Cada libro —escrito e ilustrado por miembros de las comunidades—, nos presenta una página de su extensa y rica cultura en su idioma original y traducido al español.

[www.rieken.org](http://www.rieken.org)



“Unifoliar Riecken.”

## CASE STUDY 20

### Center for Indigenous Cultures, Public Library of the State of Jalisco

*Submitted by Helen Ladrón de Guevara, Adviser of the Jalisco State new Library Building Project, University Cultural Center. Translated by Elias Tzoc.*

**City, Municipality:** Jalisco, Zapopan      **Country:** Mexico

#### **Name of Library:**

Juan José Arreola Public Library of the State of Jalisco.

#### **Mission:**

- (1) “To promote the integral development of all socioeconomic groups in Jalisco through the provision of library and information services with quality, effectiveness, and accessibility to all on an ongoing basis [and] to respond to current changes and needs.
- (2) ...[To] be the most important public institution of library and information services in western Mexico with a general and historical documentary heritage that meets the information needs of users and offers on a permanent basis a wide and varied quality and number of services and programs of interest to the community.”<sup>13</sup>



*“Memory: New Building of the Public Library in the State of Jalisco Juan José Arreola.”*

Photo by Center for Cultural University.

<sup>13</sup> *Plan Maestro del Centro Magno de Servicios Bibliotecarios y de Información: Biblioteca Pública del Estado de Jalisco (Master Plan for the Grand Center of Library and Information Services: New Public Library of the State of Jalisco)*. Noviembre, 2001. Coordinador: Helen Ladrón de Guevara Cox. Guadalajara, Jalisco, México, Centro de Estudios Estratégicos para el Desarrollo-Universidad de Guadalajara.

**Targeted Audience/Tribal Community:**

The new library building in the area of Belenes, municipality of Zapopan, Jalisco will include a section called the Center for Indigenous Cultures of Jalisco. Jalisco's population includes indigenous groups (Huicholes-Huixarica and Nahuas in Southern Jalisco) and migrant groups from other states including the Coras (Nayarit) and natives of Hidalgo, Puebla, Guerrero, and Oaxaca.

**Description of Service(s):**

*A dream soon to come true: Un sueño que pronto será realidad.*

This new library building is currently being built. In chapter 5 of *Plan Maestro del Centro Magno de Servicios Bibliotecarios y de Información: Biblioteca Pública del Estado de Jalisco*, the original planning document for the new state public library building, paragraph 2.1 states that "The community or group interests should be treated with special organization and efficiency as the primary objective of the library." The planning document outlines the activity centers through which the library aims to address the various social groups:

- Center for Indigenous Cultures – It is the first time that the state library will offer specialized services to indigenous people per se. These services directly address the needs of the indigenous population that were revealed through a survey. Examples of these services include a collection development policy regarding materials in indigenous languages, as well as bilingual signage, furniture, and appropriate technology.
- Memory of the World – The library has in its bibliographic treasury Mexico's Indigenous Language Collection, which was inscribed in the United Nations Educational, Scientific and Cultural Organisation's (UNESCO) Memory of the World register in 2007.<sup>14</sup>
- New environment and activity at the Public Library of the State of Jalisco – The new library building will be the largest and most important library in Mexico. It will be part of a large architectural complex called the Culture Center at the University of Guadalajara.
- Façade – Although the redesign of library's façade has caused some debate, it is inspired by Mexico's Indigenous Language Collection (see *Memory of the World*). The five indigenous languages that have disappeared are the 5 diagonals and the other 17 diagonals represent the languages currently spoken in the country.

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<sup>14</sup> "Mexico's Indigenous Language Collection added to UNESCO's Memory of the World programme: Collection consists of 166 unique books written in 17 native languages." June 2007. LINGUAMÁN. Available at [http://www15.gencat.net/pres\\_casa\\_llengues/AppJava/frontend/noticies\\_detall.jsp?id=125&iidioma=5](http://www15.gencat.net/pres_casa_llengues/AppJava/frontend/noticies_detall.jsp?id=125&iidioma=5). Accessed on May 1, 2013.

**Relevant Website:**

“Centro Cultural Universitario.” Available at: [www.centrocultural.org.mx](http://www.centrocultural.org.mx). Accessed on May 1, 2013.

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## CASE STUDY 21

### Segenat Children and Youth Library: A project of the Tigray Libraries and Literacy Development Project (TLLDP)

*Submitted by Janet Lee, Technical Services Librarian at Regis University.*

**City, Region:** Mekelle, Tigray Region      **Country:** Ethiopia

**Name of Library:**

Segenat Children and Youth Library.

**Mission:**

The mission of the Tigray Libraries and Literacy Project shall be to bring libraries and literacy to the children of Ethiopia through the establishment of children’s libraries, school library partnerships, and portable libraries. Emphasis will also be placed on the development of literature for children in their first language or “mother tongue” through support of local authors and illustrators.

**Targeted Audience/Tribal Community:**

Children and Youth of Mekelle and surrounding communities.



“Segenat Library.”

**Description of Service(s):**

The Segenat Children and Youth Library is a modern, full-service library serving the information needs of the children and youth in Mekelle, Tigray Region, Ethiopia and its environs. The 20,000-volume library has a networked computer lab with limited Internet access, an online catalog, reference services, and a variety of clubs and other programming. It is open 48 hours per week, Monday through Saturday.

Significant features of the library include the Dr. Thomas Hooyman Youth Reading Center, an IT/Media lab, a reading nook, an active reference desk, an online public access catalog, significant programming, and an arboretum. The building itself is beautifully designed and well suited for a library. A central atrium and large exterior windows provide a substantial amount of natural lighting for student reading needs. In addition, the TLLDP has established school libraries in Fre Sewat, Myliham, and Debri Elementary Schools and is setting up a full-service public library in nearby Adi Gudom.



*“Segenat Library indoors.”*

**Impact of Service(s):**

A minimum of 200 children visit the Segenat each weekday and over 400 children attend the library each Saturday. The children avail themselves of story hour, reference desk

services, a substantial non-fiction book section, and abundant picture books. Most popular are titles in Amharic (the common language of Ethiopia) and *Tigrigna* (the local language). The spacious seating, which is partitioned by careful placing of shelving, is conducive to individual study and allows for a natural separation of the very young from the more studious high school students.

**Relevant Websites:**

- “Segenat Foundation.” Available at: <http://segnatfoundation.org/>. Accessed on May 17, 2013.
- “Segenat Children and Youth Library – Facebook.” Available at: <https://www.facebook.com/pages/Segenat-Children-and-Youth-Library/161388783881687>. Accessed on May 17, 2013.

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## CASE STUDY 22

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### Logaganeng Library in South Africa

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*Submitted by Jenneffer Sixkiller.*

**Village:** Logaganeng Village

**Country:** South Africa

**Name of Library:**

Logaganeng Library.

**Mission:**

The mission of the Logaganeng Library, located in one of the four classrooms at Bogare Primary School, is to promote literacy in the community, to provide a safe meeting place, and to serve the learners at Bogare Primary School by supplementing the teachers' curriculum and teaching the children about libraries.

**Targeted Audience/Tribal Community:**

Community members of Logaganeng village, including orphans and vulnerable children, those affected by HIV/AIDS, out of school youth, and the elderly. The people living in Logaganeng are from the Tswana tribe.

**Description of Service(s):**

The Logaganeng Library was created in 2003 with the help of a U.S. Peace Corps volunteer. Although not professionally educated as librarians, many volunteers help their communities create small libraries, which are usually located inside schools. Rural schools in South Africa are far behind their urban counterparts in both funding and staff. The schools typically have four walls, a roof and a closing door, but little else. The library is inside a classroom that has electricity but no temperature control. During the school term, the library is open when the librarian is present, usually Monday through Friday from 8 a.m. to 3 p.m.

The collection has yet to be fully catalogued and original acquisition lists have yet to be completed. However, items are circulating and being recorded. The Northern Cape Library Services recognized the local library governing body several years after the library's opening. As a result, the librarian, who was an unpaid volunteer from the community, began to receive training and a pay check for her services. She was previously in contact with a librarian from the nearest town whom she would visit with questions, but for the most part she was trying to run things on her own with very little training.

Recently, a Peace Corps volunteer worked on character building and empowerment with the librarian. They organized the adult fiction books by authors' last names alphabetically, unpacked and catalogued items, and weeded. Much of their work was also focused on networking and outreach programs.



“Logaganeng Library.”

### **Impact of Service(s):**

As a result of the collaboration with the Peace Corps volunteer, the librarian began to develop program ideas on her own, and organize the people and resources to make them happen. She created a network with other relevant stakeholders in the neighbouring communities, and keeps in regular contact with them. She is passionate about the youth in the community, ages eighteen to thirty-five, and she holds regular programs to inspire their leadership and keep them involved. At a workshop to discuss starting libraries with other communities, she spoke in front of a group for the first time; previously, she had been happy to stay behind the scenes and let others do the talking. She takes the initiative to contact stakeholders when they do not keep their promises, and to solicit donations for the library. She has begun to view her job as a profession and act accordingly.

### **For More Information, Contact:**

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## CASE STUDY 23

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### Kitengesa Community Library

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*Submitted by Valeda F. Dent, Dean of Long Island University Libraries.*

**City, District:** Kitengesa, Masaka District **Country:** Uganda

**Name of Library:**

Kitengesa Community Library.

**Mission:**

The mission of this small library is to serve the needs of the local and surrounding villages in this very rural location in Uganda where there is no electricity and no running water. The library is also designed to provide services not available elsewhere in the community such as literacy classes targeted especially towards women; reading groups for pre-school children; activities for older children; and the provision of reading materials in the local language, Luganda. One main goal of the library is to promote the development of a reading culture in this tiny village.



*Untitled*

Moreover, the Kitengesa Community Library serves as a catalyst and model for the creation of other village and community libraries in Uganda. In 2005, the Kitengesa

Community Library precipitated the creation of the Uganda Community Library Association, which provides guidance, expertise, and some start-up funding for other rural villages seeking to set up their own libraries. To present a broader continental context: the Kitengesa Community Library joined the Friends of African Village Libraries organization, which operates mostly in West Africa, to help disseminate important information about the impact of the rural village library.

**Targeted Audience/Tribal Community:**

Residents of the Kitengesa community and surrounding local communities in this region of rural Uganda. Young children and secondary school children are a major target population.

**Impact of Service(s):**

Starting in 2005, researchers have meticulously documented the impact of this small village library in a variety of scholarly publications, presentations, and academic settings. Numerous residents have benefitted from the literacy services. Local teachers are heavy users of the library as they prepare for their lessons, and local mothers visit to learn about better health care for their families. The library is open almost seventy hours per week, and anyone can visit. Solar panels provide limited lighting for night-time users. Teachers bring younger children to the library every week to participate in reading groups in which the collection is used to practice reading. The library has more than 3,500 volumes and, in addition to many patrons from the village, hosts international visitors who come to learn more about the library. The library also focuses on its own sustainability, finding ways to generate income to keep operating. A tree farm was started in 2006 and is flourishing. Young girls miss almost a week of school each month because of lack of proper sanitary materials. A local business that employs young girls to make washable sanitary napkins is using one of the library buildings and this project also generates some income.

To date, researchers have studied the impact of the library on local economic development; the scholastic achievement of secondary school students who use the library; the intergenerational transmission of literacy practices; and the learning readiness of very young children.

**Relevant Websites:**

- “Kitengesa Community Library.” Available at: [www.kitengesalibrary.org](http://www.kitengesalibrary.org). Accessed on May 23, 2013.
- “Uganda Community Libraries Association.” Available at: <http://ugcla.org/>. Accessed on May 23, 2013.

- “Friends of African Village Libraries.” Available at: [www.favl.org](http://www.favl.org). Accessed on May 23, 2013.



Untitled

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## CASE STUDY 24

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### School Libraries in Africa: Every School A Library

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*The following case study is composed of excerpts from a paper presented to SCECSAL 2010 in Gaborone, Botswana, written by Margaret Baffour-Awuah.*

**Continent:** Africa

**Name of Library:**

Africa: A Library in Every School (ALIES)

**Mission:**

It is envisaged that there will evolve a network of primary school libraries not just in Kenya, but across Africa. The ALIES network will potentially carry the Millennium Development Goals' vision on literacy long after 2015. A solid foundation of exposure to primary school libraries and more importantly extensive reading could build a strong foundation of literacy across Africa, then by the time pupils get into high school they will be readers and independent learners.

**Targeted Audience/Tribal Community:**

All children in Africa.

**Description of Service(s):**

ALIES is still in the early stages. The kick-off for this project was a meeting between Mr. Peter Kisombe of Action Aid (Kenya) and Mrs. Lourense Das, president and coordinator of Stitching ENSIL (Netherlands) in Utrecht in August 2010. Kisombe and Das came together to discuss the possibility of joining forces to develop a network of African school libraries, school librarians, teachers, and others dedicated to school libraries in Africa.

The goals of ALIES are:

- to build a (virtual) network of practitioners and experts in school librarianship in Africa;
- to exchange information, tools, and best practices in school librarianship;
- to collect information on school libraries in Africa;
- to think globally and act locally;
- to develop tools for school libraries, teachers, and other stakeholders to fulfil basic library functions;
- to lobby for school libraries in Africa; and
- to fund local projects.

Simply put, ALIES aims to get a library into every school. Each library should have suitable reading material assigned with appropriate reading levels; a secure and accessible place to put these materials; and personnel to ensure proper use and security of these materials.

At this stage, the membership network consist of: Stichting ENSIL and IASL, both represented by Lourense Das; SA and IASL Africa, represented by Ms. Busi Dlamini; Action Aid, represented by Peter Kisombe; ABC-project, represented by Daniel Mangale; Local School libraries project in Iringa region (Tanzania), represented by Rev. Cornelius Simba; Ms. Margaret Headlam, former school librarian Arusha Int. School (Tanzania); and Mrs. Margaret Baffour-Awuah, former Head of Educational Libraries Division in the Botswana National Library. As there is no official body and budget for the network, the people mentioned above are working voluntarily and in personal capacity.

Important issues at this stage include: advocacy and visibility of the network; funding; development; cooperation model with ENSIL, IASL, IFLA, SLRC, and African library and teachers' organizations.

Africa cannot leave its children a greater legacy than to leave them readers: informed, equipped, and empowered. If ALIES could help raise a generation of readers, who will in turn raise another, this program would have finished the relay race well, for the baton will continue to be passed down into time.

**Relevant Websites:**

- “African Network for School Librarianship – Facebook.” Available at: <http://www.facebook.com/pages/African-Network-forSchoollibrarianship/151582838200985>. Accessed on May 17, 2013.
- “SCECSAL XIX CONFERENCE.” Available at: <http://www.scecsal.org/conferences/2010/2010.html>. Accessed on May 17, 2013.

## CASE STUDY 25

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### Qiang Autonomous Prefecture of Beichuan County Library

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*Submitted by Dr. Jing Zhang, Ph. D., Associate Professor at the School of Information Management, Sun Yat-sen University.*

**City, Province:** Mianyang, Sichuan Province      **Country:** China

**Name of Library:**

Qiang Autonomous Prefecture of Beichuan County Library.

**Mission:**

Reopened in May 2011 after the 5.12 earthquake disaster, the new Qiang Autonomous Prefecture of Beichuan County Library in new Beichuan provides basic services for the public in an effort to help the public recover from the catastrophe and resume their day-to-day lives.

**Targeted Audience/Tribal Community:**

The Qiang people of Beichuan.

**Description of Service(s):**

The old Qiang Autonomous Prefecture of Beichuan County Library was destroyed along with the old Beichuan County during the 5.12 earthquake in 2008. The new Library, showing the perfect integration of the traditional Qiang Culture and modern architecture technology, is located in the new Beichuan County and has become the most important public culture center since resuming services in May 2011.

The floor area of the building is 2,500 square meters and the building area is 3,393 square meters. It can hold about 200,000 volumes. Within the library there are circulation and newspaper reading areas, a young people's reading area, a digital reading room, a reference area, a lecture hall, an area for special collections, and a local collections area. The main library was built with the support of Shandong province and the special and local collection room was funded by a Prince Claus Award. The main library is open nine hours per day, Monday through Sunday. The library additionally provides outdoor movies every night for the public. All of the services are free.

The library serves the general public, most of whom are the Qiang people. The Qiang people are an ethnic group of China with a population of approximately 200,000 living mainly in the northwestern area of the Sichuan province. Nowadays, the Qiang are only a small segment of the Chinese population but they are commonly believed to be a long existing, once strong and populous people whose history can be traced at least to the

Shang Dynasty and whose descendants are thought to include the some modern Tibetans, some modern Han Chinese, and many minority ethnic groups in Western China. As a result of the May 12, 2008 earthquake, old Qiang Autonomous Prefecture of Beichuan County was destroyed and survivors had to migrate to a new area.



*“Two Qiang Girls Reading in the Library.”*

**Impact of Service(s):**

The migration is still occurring; by July 2011, approximately one third of the residents had moved to the new Beichuan County. As the first cultural institution open to the public, the Library has welcomed about 8,000 visits over three months. The Qiang people of Beichuan benefit from the helpful resources within the library collection and receive services at the library that encourage them to emerge from the ravages of the earthquake to a more restored state of living.

**For More Information, Contact:**

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China

**Phone:** +86 816-4821068

## CASE STUDY 26

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### Sunday Book Bazaar

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*Submitted by Mahjabeen Ali, Research Librarian at the National Institute of Management, Karachi.*

**City, Province:** Karachi, Sindh Province

**Country:** Pakistan

**Name of Library:**

City district government of Karachi.

**Mission:**

The mission of the Sunday Book Bazaar Project is to bring books and book lovers together, and to enhance literacy and reading culture in society. The focus is to provide old and cheap books to book lovers who cannot afford expensive titles of interests.

**Targeted Audience/Tribal Community:**

Men, women, children, and youth of the area; surrounding communities of the city.

**Description of Service(s):**

The Sunday Book Bazaar takes place at historic Frere Hall, also known as *Bagh-e Jinnah* (Jinnah Garden). The bazaar is held every Sunday from 8 a.m. to 7 p.m. Prominent book sellers/publishers put their books on sale and large numbers of book lovers and readers visit the bazaar each week. The city district government of Karachi provides stalls to the vendors free of cost, thereby enabling a large number of publishers and booksellers to display new and second-hand books on a variety of subjects.

Needless to say, the saying “old is gold” comes true in this market as, from time to time, buyers do find the favourite titles that they had been searching for. One can get a good book starting from twenty to 5,000 Rupees. And, the greater the number of books a buyer purchases, the less the individual book prices are.

The Sunday Book Bazaar not only provides a service for those seeking to buy books. It also serves as a suitable market for people to sell their old books. Unlike other parks in the city, this is the place on a Sunday for the whole family. Most people buy one or two books at the bazaar and then stay to enjoy the peace and quiet of the Frere Hall park. After they make their purchase, they sit on a bench and purchase a hot cup of tea from a seller who brews the tea in a kettle fixed to a coal-burning stove. Within the park itself is an art gallery that is beautifully designed and well suited for literary activities such as book launches held in years past.

**Impact of Service(s):**

A minimum of 300 persons visits the bazaar each Sunday. Most people spend at least an hour browsing and reading the books. The most popular titles are in Urdu (the national language) ranging from subjects as varied as children's variety books to classical literature, available at costs lower than market prices.

**For More Information, Contact:**

Director General  
Cultural Wing  
City District Government Karachi  
Pakistan

## CASE STUDY 27

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### Aboriginal and Torres Strait Islander Data Archive (ATSIDA)

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*Submitted by Kirsten Thorpe, ATSIDA Project Officer at the University of Technology, Sydney.*

**Cities:** National digital project, based in Sydney and Canberra      **Country:** Australia

**Name of Library:**

University of Technology Sydney (UTS) Library.

**Mission:**

ATSIDA is a national trusted repository for indigenous research data.

**Targeted Audience/Tribal Community:**

Researchers engaging with aboriginal and Torres Strait Islander communities nationally and internationally. ATSIDA works nationally with indigenous Australian communities to manage appropriate access and return of research data.

**Description of Service(s):**

ATSIDA is a specialist archive with the Australian Data Archive (ADA) (formerly the Australian Social Science Data Archive) with its datasets securely stored at the Australian National University (ANU) Supercomputer facility.

ATSIDA is guided by a board of internationally recognised experts in Australian indigenous research. Staff managing the data are experienced professionals in process and information management, indigenous research, and digital preservation management.

ATSIDA works with aboriginal and Torres Strait Islander communities, researchers, higher education institutions, and government agencies to ensure the appropriate capture and management of data created during the course of research with indigenous Australian communities. Central to ATSIDA's objectives and guiding principles is the notion of returning digital copies of research data to the indigenous Australian communities from which it is gathered. This is mainly being carried out through the consultation of communities and researchers. The process is additionally informed by two websites: [www.atsida.edu.au](http://www.atsida.edu.au), designed with community requirements in mind, and ADA Indigenous, a website for researchers.

ATSIDA has a formal Memorandum of Understanding with the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) to work collaboratively to

ensure that quality services are being provided to both researchers and aboriginal and Torres Strait Islander communities.

**Impact of Service(s):**

Aboriginal and Torres Strait Islander populations and issues relating to them continue to attract much study. But frequently, often due to ethical concerns intrinsic to small population research—and to research on indigenous communities in particular—datasets are not made available for secondary analysis. ATSIDA’s aim is to collect and preserve these fragmented research resources and to make them available for further research under appropriate protocols, so as to reduce the response burden on indigenous communities while enabling informed analysis and commentary in areas of national priority.

**Relevant Websites:**

- “ATSIDA.” Available at: [www.atsida.edu.au](http://www.atsida.edu.au). Accessed on May 23, 2013.
- “Australian Data Archive (ADA).” Available at: [www.ada.edu.au](http://www.ada.edu.au). Accessed on May 23, 2013.
- “ATSIDA Protocols for the preservation, access, reuse and repatriation of research data relating to Aboriginal and Torres Strait Islander communities.” Available at: <http://www.atsida.edu.au/protocols/atsida>. Accessed on May 23, 2013.
- “UTS eScholarship.” Available at: <http://www.lib.uts.edu.au/>. Accessed on May 23, 2013.

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## CASE STUDY 28

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### The Akaltye Antheme Collection, Alice Springs Public Library (ASPL)

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*Submitted by Georgina Davison, Manager of Library Services at ASPL.*

**City, Territory:** Alice Springs, Northern Territory

**Country:** Australia

**Name of Library:**

Alice Springs Public Library (ASPL).

**Mission:**

To provide high quality recreational services and library, information, educational, and lifelong learning opportunities to the community of central Australia equitably, and in a friendly and courteous manner.

**Targeted Audience/Tribal Community:**

The Alice Springs community, both indigenous and non-indigenous.

**Description of Service(s):**

The ASPL embraces its commitments to its indigenous patrons by providing resources that are relevant to the indigenous people of central Australia. This library is unique in the town of Alice Springs, in that it is well utilized by indigenous patrons; it is a comfortable and welcoming place to meet, use the Internet, browse the collections, or simply watch a movie.

The *Akaltye Antheme* Collection was contributed by Lhere Aretepe, the traditional owner of the Alice Springs area. The name is Arrernte for ‘giving knowledge.’ This unique collection contains books, magazines, and newspapers produced by, for, and about the aboriginal people of central Australia. The collection also provides computer access to databases, one of which is the *Ara Winki* database that shows life on the Pitjantjatjara homelands in pictures, movies, and sound.

The most recent addition to the Akaltye Antheme Collection is the Local Languages Collection. This collection consists of publications in the many local languages that exist in central Australia. Many of the indigenous people who use the library are illiterate in English, as well as in their own language. The goals of the Local Languages Collection are to strengthen indigenous people’s literacy in their own languages, and to make local language resources available for all patrons.

**Impact of Service(s):**

This collection facilitates the comfort of indigenous patrons within the ASPL and the regularity with which they utilize the library. Users of the databases frequently search the library looking for familiar faces and it is a joy to see their excited faces when they locate someone they know.

**Relevant Website:**

“Alice Springs Public Library Homepage.” Available at:  
[www.alicesprings.nt.gov.au/library](http://www.alicesprings.nt.gov.au/library). Accessed on May 23, 2013.



**National  
Year of  
Reading  
2012**

[www.love2read.org.au](http://www.love2read.org.au)

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## CASE STUDY 29

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### BlackWords: Aboriginal and Torres Strait Islander Writers and Storytellers

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*Submitted by Dr. Jeanine Leane, Ph.D., Research Fellow, Education & Cultural Transmission, Australian Institute of Aboriginal and Torres Strait Islander Studies.*

**City, State:** Canberra, Queensland **County:** Australia

#### **Name of Libraries:**

The University of Queensland is the lead institution for *AustLit: The Australian Literature Resource* of which BlackWords is a part. *AustLit* team members are split between The University of Queensland Library and the School of English, Media Studies, and Art History. Funded by the Australian Research Council, *AustLit* is a collaborative project between eleven different universities across Australia and the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) in Canberra.

#### **Mission:**

The mission of BlackWords is to identify and index the vast and still growing collection of aboriginal and Torres Strait Islander literature; to develop complementary research and teaching material for the literature; to promote and raise awareness of aboriginal and Torres Strait Islander writing, particularly in educational settings; and to provide an information rich website, a searchable database, and a forum for the communication of information about the lives and works of aboriginal and Torres Strait Islander writers and storytellers.

#### **Targeted Audience/Tribal Community:**

Aboriginal and Torres Strait Islander communities, schools, and universities.

#### **Description of Service(s):**

BlackWords provides access to both general and specific information about aboriginal and Torres Strait Islander literary culture and traditions, as well as articulations defining what 'Black' writing and aboriginal and Torres Strait Islander literatures encompass. BlackWords also contains records describing published and unpublished books, stories, plays, poems, Dreaming Stories, and literary criticism associated with writers and storytellers. These works are presented in English, aboriginal and/or Torres Strait Islander languages.

BlackWords will always be a work in progress. It welcomes the participation of users, community members, and scholars of aboriginal and Torres Strait Islander literature; such participants help BlackWords towards its goal of building the most authoritative and

detailed resource of aboriginal and Torres Strait Islander storytelling in Australia, in both written and oral forms.

A significant feature of the resource is that an all-indigenous team, located at three different universities around Australia and AIATSIS, are responsible for both the identification and recording of the literature of aboriginal and Torres Strait Islander peoples. This ensures that appropriate cultural protocols are adhered to in this process. The team is also responsible for creating and amending definitions relating to aboriginal and Torres Strait Islander literature for the *AustLit* manual. The team is coordinated by Dr. Jeanine Leane from AIATSIS, who is a specialist in Australian aboriginal literature. Dr. Leane is responsible for developing critical material to complement the literature for the purposes of teaching and research.

**Impact of Service(s):**

The BlackWords resource has resulted in a heightened awareness of aboriginal and Torres Strait Islander literature, as well as the implementation of this literature in educational settings.

**Relevant Websites:**

- “BlackWords: Aboriginal and Torres Strait Islander Writers and Storytellers.” <http://www.austlit.edu.au/specialistDatasets/BlackWords>. Accessed on May 1, 2013.
- “Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS).” Available at: <http://www.aiatsis.gov.au/>. Accessed on May 1, 2013.
- “AustLit: The Australian Literature Resource.” Available at: <http://www.austlit.edu.au/>. Accessed on May 1, 2013.
- “Australian Research Council.” Available at: <http://www.arc.gov.au/>. Accessed on May 1, 2013.
- “The University of Queensland.” Available at: <http://www.uq.edu.au/>. Accessed on May 1, 2013.
- “The University of Western Australia.” Available at: <http://www.uwa.edu.au/>. Accessed on May 1, 2013.
- “The University of Wollongong.” Available at: <http://www.uow.edu.au/index.html>. Accessed on May 1, 2013.

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**BLACK WORDS**

Aboriginal and Torres Strait Islander Writers and Story Tellers

## CASE STUDY 30

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### The Grades for Peak Success (GPS): Your Local Library Program

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*Submitted by Kellie Ayre, Youth Librarian at the Tablelands Regional Libraries' Mareeba Library.*

**Region, State:** Atherton Tablelands, Queensland    **Country:** Australia

**Names of Libraries:**

Tablelands Regional Library Service, with 11 branch libraries. Atherton, Kuranda, Mareeba, and Ravenshoe Libraries were directly involved in the program.

**Mission:**

The aim of the GPS Program was to provide assistance with homework and help upper high school children gain some work-ready skills.

**Targeted Audience/Tribal Community:**

The program was designed to support any student who was in danger of disengaging from school or had already developed a pattern of non-attendance. While the program was designed to support all students who could benefit from help outside of school hours, in reality, the majority of these students identified as either aboriginal or Torres Strait Islanders.

**Description of Service(s):**

Funding for GPS was provided through a Back on Track grant. The grant stipulated that the program aim to provide continuing benefits to youth who were in danger of disengagement from educational facilities after the grant period expired.

The grant supported the purchase of four laptops that were dedicated to youth usage. These laptops would be prioritized for study, job applications and searches, assignment research and printing, and other tasks that enable Tablelands Regional Council (TRC) youth to fulfil educational requirements and improve their chances of obtaining work. A manual was developed for library staff members to assist youth if the Youth Librarian was not available. The manual included tips on using on-site resources, advice on online research, resume construction templates online, work skills sites, and employment agency sites. In addition, the TRC Libraries subscribed to yourtutor, an online tutoring service, and promoted this service with trips to the local high schools, flyers in the library, and newspaper advertisements. Vocational Partnerships Group Inc. (VPG), a government funded youth organisation, was a partner on the application and was enlisted to nominate students from the local high school who would benefit from the extra scholastic support. All eleven libraries across the Tablelands were free to utilise and promote the Homework Help section of the program. The yourtutor service was available to any child with a

TRC Library card and each library branch administrator was given a GPS Manual and instructed on how to use both these resources.

The four key libraries (Atherton, Kuranda, Mareeba, and Ravenshoe) were selected because of their longer opening hours, and were also given a laptop that could be used in the libraries to complete assignments, search for work, or type up resumes. These four libraries also offered a scheduled study session one afternoon a week after school. In addition, students could print out assignments for free and book computer time at no charge.

The Youth Librarian visited high schools in each of the key areas to advertise the online tutoring service and let students know about the Homework Help sessions. Yourtutor also provided a great deal of support with advertising materials, flyers, and templates for school newsletter articles. The program also offered free online tutorials to explain to teachers and parents how yourtutor could help their students.

TRC Libraries hosted a tutorial session at the council building and arranged for yourtutor representatives to hold an online tutorial for local high school staff. Members from each local high school attended this session. Additionally, the P&C (parents support group) at Kuranda High School undertook a tutorial session. The Youth Librarian also attended a Skills Expo, staffing a booth to demonstrate how students applying for part time work could dress appropriately, and inexpensively source interview clothes from local charity stores.

Across the TRC, approximately 200 students visited their local library for help—or utilised the online tutoring service from home—using their TRC Library card. Only a few students requested the use of the laptop during the grant period but since that time it has been more widely used by a youth worker who has been bringing indigenous youth into Mareeba Library to study for their learner driver's license. The laptop has also been used to type up community justice statements by youth who have been sent to court.

**Impact of Service(s):**

The GPS Program was designed to help young people in the TRC council area to develop their potential both as students and as possible employees. Some elements of the program worked very well: students from the local high schools came into the library regularly to type out and print out their assignments. They had free computer time, as well as the offer of assistance in selecting material from the Internet and in the construction of their finished assignment. Most significantly, Mareeba Library had five students who said they could not have completed their work on time without the provision of free computer services and printing. In a remote rural area, there are issues with access to the Internet, and many families do not have computers at home.

The job-seeking element of the program was less productive with only the occasional student requesting help with resume construction or the completion of an online job application. In terms of usage, the least requested service was the online tutoring assistance. Although each month yourtutor sent a report showing on average of ten students accessing the service using their TRC Library card, we saw very little demand for the service in the libraries themselves. This result was quite surprising as it was envisioned that the online tutoring would form the backbone of the program with demand for the other services acting as support. In reality, what the kids really needed was more access to the basic resources, such as PCs and printers.

The online service was seldom used, possibly because students were wary of discussing problems with a faceless stranger. Instead, students needing help were grateful for a staff member to talk to, spend some time with, and direct their efforts. Although the laptop was not as frequently used as expected in the initial grant period it was found to be one of the most beneficial and long lasting elements to come from the GPS Program. This resource is typically requested by indigenous youth who would prefer to work alone and in private. It is regularly used in the quiet reference room by individuals studying for their driver's license, or completing job application and resumes.

**Relevant Website:**

“Libraries Homepage with Yourtutor Link.” Available at:  
<http://www.trc.qld.gov.au/libraries>. Accessed on May 23, 2013.

**For More Information, Contact:**

Kellie Ayre

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## CASE STUDY 31

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### Indigenous Knowledge Centre (IKC) Network

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*Submitted by Terena Hopkins, Regional Director in Cairns of the State Library of Queensland.*

**Location:** Twenty remote aboriginal and Torres Strait Islander communities across the State of Queensland    **Country:** Australia

**Name of Library:**

State Library of Queensland.

**Mission:**

The mission of the Indigenous Knowledge Centre (IKC) Network is to provide cultural keeping places with 21<sup>st</sup> century library services. These services connect, engage, and empower aboriginal people and Torres Strait Islanders living in some of the most remote and culturally rich regions in Australia.

**Targeted Audience/Tribal Community:**

There are two vibrant and distinct indigenous cultures in Australia. Each community with an IKC also has their own distinct tribal groups, languages, and cultures. The network of twenty IKCs is reaching up to 8,600 aboriginal people and Torres Strait Islanders living in remote communities in Cape York, the Torres Straits, Palm Island, Woorabinda, and Cherbourg.

The IKC network is expected to expand to over thirty remote aboriginal and Torres Strait Islander communities. Two new IKCs will continue to be established annually until all remote Queensland communities have access and equity in communication and information services.

Refer to the relevant websites listed below for IKC locations and indigenous language maps.

**Description of Service(s):**

Indigenous Knowledge Centres (IKCs) located in remote aboriginal communities and Torres Strait islands provide safe, welcoming spaces. With public Internet access and resources that recognise two-way cultural learning, these centres engage all generations in creative, cultural, and educational activities to promote literacy, build life skills, maintain language, and keep culture strong.

Many of the remote communities involved with the centres are small and unable to

provide basic retail; banking; post-primary education; health, economic, employment, and business opportunities: or facilities enjoyed by mainstream Australia. The IKCs, serve as public libraries, enabling aboriginal people and Torres Strait Islanders to confidently and actively contribute their voice through the digital economy.

IKCs are also used as small museums and community keeping places where heritage material is stored. Improved digital literacy and Internet facilities in the Centres support access to heritage material through online databases belonging to institutions and opportunities to develop contemporary and heritage collections.

The success of the IKC model is the strong and collaborative partnership between the State Library of Queensland and the aboriginal and Torres Strait Local Government Shire councils. The Council's commitment includes the physical infrastructure, staffing costs, and day-to-day operations of the IKCs. State Library funds the establishment and professionally develops council and IKC staff to deliver library services and ancillary programs.

Each IKC has ownership of the creative programs offered; these programs entail activities that celebrate living indigenous culture and promoting inter-generational participation. Staffed by local aboriginal people and Torres Strait Islanders, the IKC coordinators understand their community's interests and needs, running weekly activities that include after school activities, homework clubs, music, photography, basic computer skills, local history, and celebrations for special events.

Programs supported by the State Library of Queensland are delivered through a participatory community development framework that encourages indigenous authorship. To this effect, programs incorporate innovative new media that records indigenous knowledge, affirms local authority, and builds relevant local resources. Some of the IKC programs include:

- Culture Love Children's Workshop: A school holiday program that provides weeklong activities for children, employs local artists, and supports the intergenerational sharing of stories, song, and dance.
- Writer and Illustrator Workshops: An arts rich literacy program hosted by IKCs in partnership with local schools, where a group of children spend a week developing individual and shared stories.
- Recognition of IKCs as the on-ground implementation method for the commonwealth and state government's National Partnership Agreement on Remote Indigenous Public Internet Access. This agreement was created to improve infrastructure and provide training for the following function: increasing public access to, and awareness of the benefits of online resources and services relating to financial, educational, health, economic, and social purposes.

- Installation of and training for an online library management system.
- Virtual museums being piloted at two IKCs using the innovative *ara iritja* software. This software enables communities to create and own digital repositories of new and culturally significant heritage material.

“Culture Love Children’s Workshop: a school holiday arts and culture program.” Wujal Wujal, 2010.



**Impact of Service(s):**

Whether to read a book or magazine, watch a video on YouTube, apply for jobs online, or use Internet banking, people of all ages, interests, and skills visit their IKC and engage in the lifelong learning programs. These are the community-driven services that have been missing from remote indigenous communities. These services build capacity; reinvigorate positive social norms; recognise cultural authority; contribute to cultural, spiritual, and emotional wellbeing; and achieve the vision of a socially inclusive society.

**Relevant Websites and Documents:**

- “Indigenous Knowledge Centres.” Available at: <http://www.slq.qld.gov.au/about-us/indigenous-knowledge-centres>. Accessed on May 23, 2013.

- “Indigenous Knowledge Centres of Queensland – Facebook.”  
<https://www.facebook.com/pages/Indigenous-Knowledge-Centres-of-Queensland/100720560019888>. Accessed on May 23, 2013.
- “Knowledge Centre Workshop.” Available at: <http://www.ikcnetwork.blogspot.com/>. Accessed on May 23, 2013.
- “Culture Love Children's Workshop – Mabuiag Island, May 2010.” Available at: <http://www.slq.qld.gov.au/resources/atsi/contemporary-stories/retold/culture-love-childrens-workshop>. Accessed on May 23, 2013.
- “Closing the Gap: National Partnership Agreement on Remote Indigenous Public Internet Access.” *Implementation Report 2009-2010*. Australian Government Indigenous Communications Program. Available at: [http://www.dbcde.gov.au/\\_data/assets/rtf\\_file/0018/132192/QLD\\_Implementation\\_Report\\_2009-10.rtf](http://www.dbcde.gov.au/_data/assets/rtf_file/0018/132192/QLD_Implementation_Report_2009-10.rtf). Accessed on May 23, 2013.
- “Aboriginal and Torres Strait Islander Languages.” Available at: <http://www.slq.qld.gov.au/resources/atsi/languages>. Accessed on May 23, 2013.
- “Australian Indigenous Health *InfoNet*.” Available at: <http://www.healthinfonet.ecu.edu.au/>. Accessed on May 23, 2013.

**For More Information, Contact:**

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 State Library of Queensland  
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## CASE STUDY 32

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### Making Books Making Readers (MBMR)

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*Submitted by Christine Andell, Project Officer, Family Services, Reader Development at the State Library of Victoria.*

**City, State:** Melbourne, Victoria

**Country:** Australia

**Names of Libraries:**

State Library of Victoria Libraries.

**Mission:**

Imagine a child who picks up a book up and can identify with the cultural themes being represented and how that might improve the child's confidence in his or her reading abilities. If a child comes across a culturally relevant book in the beginning of his or her exposure to English/print culture, he or she will be likely to experience lasting positive effects on future reading habits.

The State Library of Victoria has been working with Kids Own Publishing initiative to create community based publishing projects under the Making Books Making Readers (MBMR) program. The program consultant, Victoria Ryle, has had many years of local and international experience in empowering communities by means of enabling storytelling. The need for programs addressing the on going issues of health, education, and social justice in aboriginal communities continues to be signalled by the communities themselves. The MBMR program works to promote literacy by: (1) Making connections between oral cultures and print cultures and (2) Strengthening cultural awareness and community cohesion. This program brings books and emergent literacy skills into communities where books have traditionally played little or no part in people's lives. It additionally encourages aboriginal communities to tell their stories by means of making of culturally relevant picture books with high production values.

**Targeted Audience/Tribal Community:**

Aboriginal Communities of Victoria

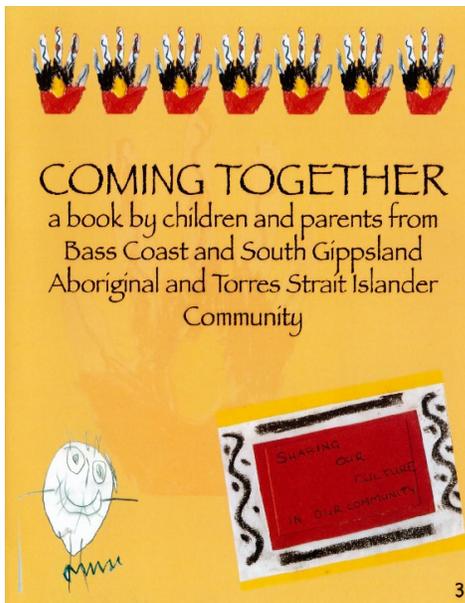
**Description of Service(s):**

Each project is run by an aboriginal community so that the community can tell their own story in their own way. The community selects the elders and mentors they feel will inspire children and young people. The children and young people are encouraged to write and/or illustrate their experiences and to contribute these stories and illustrations to the production of a high quality picture book, which is a baseline, mandatory result of the project. Other results may include performances, recording of material as CDs or DVDs,

photography, and art projects. This project aims to help build self-esteem and encourage pride in aboriginal heritage.

An initial workshop day helps give community leaders/elders an understanding of the project, providing clarity and a framework for what is needed to produce their own book. This is followed by a series of workshops extending over a five-week period, attended by families/members of that community and run by the artist/facilitator of that group. The initial workshop is attended by Victoria Ryle and a State Library of Victoria representative from the Reader Development Unit. Victoria invites all present to begin making their own story. Over the ensuing weeks, the community organizes and runs/facilitates these workshops themselves. They decide what story they want to tell and produce artwork and narrative to support that story, often with the help of cultural workshops and other activities.

After the workshop series, members of the group come to Melbourne to edit the artwork with Victoria's guidance in InDesign, resulting in the production of a beautiful book.



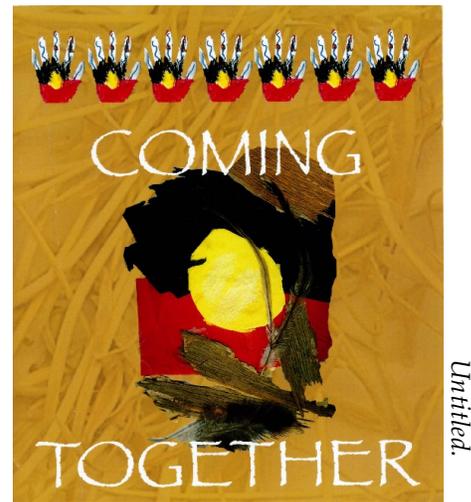
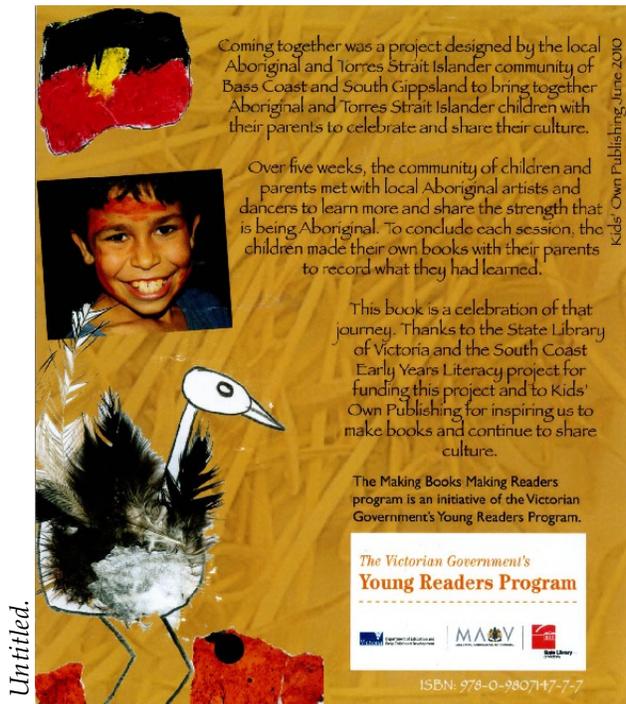
Untitled.

A number of communities have followed the MBMR process through to the very successful publication of their own books. The books have been given ISBNs and have been taken into collections by the State Library of Victoria and local libraries.

The aboriginal community of Inverloch was an unrecognised group in the region until they came together via MBMR. More than twenty-five families from the region collaborated to make a beautiful book called *Coming Together*. The community had an indigenous artist/facilitator within the group and invited a didgeridoo player, a traditional dancer, a traditional weaver, and a

number of community elders to come and work with the families. Each family then made a response to that experience with a story and/or artwork that was included in the final production. The theme, workshops, and mentors were chosen by the community. Collage forms the basis for most of the artwork. There are no people from the original Gunnai-Kurnai tribe left in the area due to colonial incursion so this group was creating a visible, cohesive community was a strong need of this group; other objectives included aiding literacy and encouraging use of books in the home. The community called the project "Books for Boorai," and presented each participating family with a handmade book bag containing not only the book they had made together, *Coming Together*, but a

range of indigenous books for the whole family: a history of the region, picture books, and novels.



**Impact of Service(s):**

MBMR has been shown to be successful as a community strengthening and bonding process, likely owing to the fact that these communities—rather than

outside facilitators—own and direct their MBMR project. Three hundred people came to the launch of *Coming Together* and, for the first time, the aboriginal flag was added to the official flags flown in Bass Coast Shire. The aboriginal community described the MBMR experience and the flow-on effects as “empowering.”

This is a fun and engaging process that leads to cultural validation and preservation as well as increased book sharing and reading. The books produced are a legacy for the families and communities involved. The strengthening of community—both within specified groups and in relation to the wider aboriginal population—has been welcomed by all.

The success of the Making Books Making Readers program has informed further reader engagement outreach projects being developed by the State Library of Victoria. Within the MBMR program, there will continue to be a focus on families and early childhood literacy. Work will also focus on specific communities that have high literacy intervention needs among school-aged children with educational achievement and school retention issues. The project has been shown to positively influence school retention rates across indigenous communities in both primary and secondary schools.

The first two pilot projects are now underway in schools with a strong indigenous cohort, with considerable success. The projects are proceeding with a loose theme of “the

journey, from past to present,” drawing on cultural material from past and present, and using indigenous hip-hop groups alongside traditional dance and storytelling.

Again, the themes, content, and elders/mentors for these projects are chosen by the students and the indigenous community. Each community has ownership of the book and the material that they produce. The school needs to be very involved, giving the project timetabling, launches and updates, and a sense of significance in the wider school community. The support of the local aboriginal community is equally important to support the participation of that community’s students, and reinforce the importance of literacy and cultural grounding. Most schools in Victoria have access to regional *Koori* (Victorian aboriginal) Education Support Officers who work to form bridges between school, students, elders, families, and communities, in order to help students transition through the difficult years of potential disengagement with school.

**Relevant Websites:**

- “State Library of Victoria.” Available at: <http://www.slv.vic.gov.au>. Accessed on May 1, 2013.
- “Reading and Literacy.” Available at: <http://www.slv.vic.gov.au/learn/reading-literacy>. Accessed on May 1, 2013.
- “Read Alert.” Available at: <http://www.slv.vic.gov.au/readalert/>. Accessed on May 1, 2013.
- “Inside a Dog.” Available at: <http://www.insideadog.com.au>. Accessed on May 1, 2013.
- “Centre for Youth Literature.” Available at: <http://www.slv.vic.gov.au/learn/centre-youth-literature>. Accessed on May 1, 2013.

**For More Information, Contact:**

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328 Swanston Street  
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Family Services  
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Australia  
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## CASE STUDY 33

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### Christchurch City Libraries/*Ngā Kete Wānanga o Ōtautahi* (CCL)

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*Submitted by Ariana Tikao (Ngāi Tahu), Research Librarian, Māori at the Alexander Turnbull Library. Wellington. Aotearoa/New Zealand.*

**City, Region:** Christchurch City, Canterbury      **Country:** Aotearoa/New Zealand

**Name of Library:**

Christchurch City Libraries/*Ngā Kete Wānanga o Ōtautahi* (CCL).

**Mission:**

Emphasis is on providing library services to the local tribe and other Māori communities living in Christchurch and providing training to all staff to enable them to provide culturally appropriate services to Māori communities. Services include provision of Māori-themed physical spaces; extensive Māori resources; a Māori services team that provides leadership, support and training in biculturalism for library staff; events and outreach to Māori communities; and extensive online resources.

**Targeted Audience/Tribal Community:**

*Ngāi Tahu* (local tribe), *Ngā Maata Waka* (other Māori communities now residing in Christchurch), and all other people interested in Māori culture.

**Description of Service(s):**

The population of urban Christchurch has the third largest population of Māori out of seventy-three districts in Aotearoa/New Zealand. Out of 348,435 residents in Christchurch, 25,725 are Māori. Christchurch City Libraries' Māori Services include specific Māori collections totalling 12,350 items. These contain Māori cultural books and resources, and Māori language books. These resources are available to all of the twenty libraries within the library network across the city, and there is an additional core collection of resources that each library must hold. The *Ngā Ratonga Māori* (Māori services) team is headed by the *Kaiwhakahaere Ratonga Māori* (coordinator) Haneta Pierce, who has developed these services over seventeen years; a small team of *Kaitakawaenga* (liaison staff) and a larger team of *Kaiawhina* (support staff) in each community library across the network. Māori services include annual programmes associated with Māori New Year and Māori Language Week. Māori components are also included in other events such as Book Week, New Zealand Music Month, and regular children's programmes, including weekly story times.

CCL has adopted bicultural philosophies and policies. The Māori Services Team provides comprehensive staff training in the following areas: meeting the needs of Māori

customers, Māori culture and language, and how to provide access to Māori information. The libraries have bilingual Māori names and Māori signage, Māori collections, a Māori resource centre with a television tuned to the Māori channel, a play area for children, and a Māori display area. It also houses the Ngāi Tahu Collection and photographs of the Ngāi Tahu Claim (the local tribe's land claim). The library created an online index to materials relating to this significant land claim.

There is an extensive range of online resources in the Māori section of the CCL website, including *Ti Kōuka Whenua*, a local Māori history website and database. *Ti Kōuka Whenua* contains published histories of sites of significance, as well as oral histories, which include podcasts of interviews with local elders. It is widely used by schools and tertiary institutions.

An example of a successful programme is their *Matariki* (Māori New Year) programme. In 2011, CCL ran forty-three events across the city including an educational programme. All twenty CCL libraries and Learning Centres, two urban-based *marae* (Māori traditional cultural centres), and seven primary schools participated. This programme included performances and cultural seminars. Over the three years of its existence, the programme has had an average of approximately 3,000 participants. Outreach programmes are regularly run at local festivals and community events.

**Impact of Service(s):**

CCL won the Local Government category and was runner up for the Supreme Award in the inaugural Māori Language Week awards in 2004.

**Relevant Websites:**

- “CCL home page.” Available at: <http://www.christchurchcitylibraries.com/>. Accessed on May 23, 2013.
- “Māori zone.” Available at: <http://www.christchurchcitylibraries.com/Maori/>. Accessed on May 23, 2013.
- “Ti Kōuka Whenua.” Available at: <http://www.christchurchcitylibraries.com/TiKoukaWhenua/>. Accessed on May 23, 2013.

**For More Information, Contact:**

Haneta Pierce

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## CASE STUDY 34

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### Library and Information Association of New Zealand Aotearoa (LIANZA)

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*Submitted by Ann Reweti, Māori Librarian at Wellington City Libraries.*

**Country:** Aotearoa/New Zealand

**Name of Library:**

Library and Information Association of New Zealand Aotearoa (LIANZA)

**Mission:**

To support 6,000 staff employed as library professionals gain an understanding of indigenous cultural practices.

**Targeted Audience/Tribal Community:**

Experienced librarians seeking professional registration or revalidation with LIANZA.

**Description of Service(s):**

LIANZA has long committed to biculturalism, arising out of a treaty between Māori and Crown. Body of Knowledge (BoK) 11 as a compulsory requirement for professional registration that raises awareness of traditional knowledge/mātauranga Māori, and becomes a framework for employers to coach and develop their staff. The first ten Bodies of Knowledge are closely aligned with the Chartered Institute of Library and Information Professionals (CILIP) parameters. BoK 11, unique to Aotearoa/New Zealand, was developed by Hinureina Mangan and Marie Waaka at Te Wānanga o Raukawa, where the world's first indigenous librarians' tertiary qualification was launched in 1999.

BoK 11: Awareness of Māori Knowledge Paradigms encompasses:

- An understanding of the importance, diversity, and structure of Māori knowledge frameworks (mātauranga Māori).
- Awareness of the importance that tikanga and te reo Māori assumes in the development of Māori knowledge constructs and principles (concepts), including appropriate care.
- Awareness of the importance of *kaupapa* Māori methodologies in researching the needs of Māori clients.

Specific components include:

- *Taonga* (Treasure, property; prized and protected as sacred possessions of the tribe) – Understand the place of *taonga tuku iho* (taonga handed down from one generation to the next in contributing to the survival of Māori as a people).

- *Whakatupu mātauranga* (Creaking knowledge, and new knowledge) – Affirm creative activity (‘research’) to enhance the information and recreational needs of clients.
- *Manaakitanga* (*Mana*-enhancing behaviour towards each other, where mana is equated with influence, prestige, power) – Commit to giving care and respect to clients, the organisation, and the taonga that they hold.
- *Te reo Māori* –
  - Understand that te reo Māori is vital to the identity and survival of Māori as a people; and
  - Recognize that competence in te reo Māori has intrinsic value to the client, organisation and staff.
- *Whakapapa* (Tacit and explicit knowledge frameworks) –
  - Recognise that whakapapa is the backbone of Māori society;
  - Recognise that whakapapa represents the growth of knowledge;
  - Recognise that all things are connected, both animate and inanimate;
  - Recognize that collections (as in libraries) have direct links to an original source; and
  - Recognise that whakapapa is the layering towards both the future and past.
- *Kaitiakitanga* (Preserving, maintaining and protecting all knowledge) –
  - Practise at all times the ‘five-way test for eligibility to be a recipient of restricted knowledge’;
  - Receive information with utmost accuracy;
  - Store information with integrity;
  - Retrieve information without amendment;
  - Apply appropriate judgement in using information; and
  - Pass on information appropriately.
- *Rangatiratanga* (Acknowledging the attributes of others) –
  - Demonstrate the ability to lead and unite people; and
  - Demonstrate the ability to recognise the potential of others.

**Impact of Service(s):**

A unique BoK sets out a Māori worldview that underpins compulsory continuous professional development (CPD) for seekers of professional registration to LIANZA.

**Relevant Website:**

“Continuing Professional Development – LIANZA.” Available at:  
<http://www.lianza.org.nz/career>. Accessed on May 23, 2013.

**For More Information, Contact:**

Wendy Walker

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## CPD Wheel

The CPD Wheel was created to make it easy for you to see what upcoming training is available in any of the 11 BoK areas. The courses available will be LIANZA provided courses as well as those from other training providers, for example on-line learning courses provided by ALIA and Lyrisis.

Simply click on one of the BoK areas to see what courses are currently available. If you would like to see a course run in a particular BoK please email me with your request.

Maree Kibblewhite  
 Professional Development Manager  
[maree@lianza.org.nz](mailto:maree@lianza.org.nz)

- Professional Development in 21st Century
- Lyrisis, 2016
- Professional Development 2017/18



Untitled.

## CASE STUDY 35

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### *Ngā Kupu Ora: Recognising Excellence in Māori Publishing*

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*Submitted by Dr. Spencer Lilley, Ph.D., Senior Lecturer in Te Uru Maraurau/Department of Māori & Multicultural Education at Massey University.*

**City, Region:** Palmerston North, Manawatu-Wanganui

**Country:** Aotearoa/New Zealand

**Name of Library:**

Massey University Library/*Te Putanga Ki Te Ao Mātauranga*.

**Mission:**

In 2009, Māori services staff at Massey University Library decided to organise a new national book award event, the Ngā Kupu Ora Book Awards, which recognise the contribution of books on Māori subjects to the Aotearoa/New Zealand literary scene.

**Targeted Audience/Tribal Community:**

All New Zealanders and international communities interested in *Mātauranga Māori* (Māori information and knowledge).

**Description of Service(s):**

One of the primary motivators for organising the awards was the realisation that, apart from the *Kura Pounamu* Award from the Library and Information Association of New Zealand Aotearoa (LIANZA) and *Te Rōpū Whakahaui* (Māori in Libraries and Information Management), other major New Zealand book awards were not giving Māori books their due credit, with many highly worthy publications not making the shortlist of finalists for the Montana Book Awards (now the NZ Post Book Awards).

The awards were organised to coincide with *Te Wiki o te Reo Māori* (Māori Language Week) which is held in the last week of July each year. Planning for the event starts at the beginning of June. The project managers for the Awards are the Library's Māori Services Staff Members, initially Spencer Lilley and Sheeanda Field. At the first meeting a number of principles were determined. These were:

- the book awards are for books aimed at the sophisticated reader (i.e. not children or young adults);
- the awards are named 'Ngā Kupu Ora Book Awards'<sup>15</sup>;

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<sup>15</sup> Ngā Kupu Ora, (the living words) is the name of Massey University Library's collection of Māori resources. The name represents the fact that the words of *tupuna* (ancestors) continue to have meaning for present and future generations.

- all books published on Māori topics in the previous year and up until June of the current year are eligible;
- Māori Services staff determine the shortlisted finalists but the winner of each category is determined by popular vote; and
- books written by Māori and non-Māori are eligible.

An environmental scan of the Māori publishing output for the previous and current year was undertaken. This resulted in a long list of items eligible for consideration for the awards: this list was used to determine five categories with a critical mass of books published in their subject areas. The five categories chosen were: (1) Art, Architecture and Design; (2) Biography; (3) History; (4) Sport and Recreation; and (5) Te reo Māori.

In recognition of the quality of other items published in the years before the qualifying period, it was decided that a sixth category would be introduced, called the Book of the Decade. After the success of the 2009 awards, there was enthusiasm within Massey University and the publishing community for the awards to become an annual event. It was decided that the format of the awards would remain the same. Such traditions as a formal awards event and the selection of the final award winners by public vote are critical factors in developing a national and international profile for the awards.

Another critical factor is the reliance on authors and publishers to produce quality books on Māori topics. The environmental scan for the 2010 awards commenced in late 2009 and continued through until June 2010. This longer period allowed for potential contenders to be read and assessed by Māori services staff. After the success of the 2010 awards, a firm commitment has been made to continue the awards on an annual basis. However, there are some critical factors that need to be assessed; these mainly relate to eligibility for the awards, the method of short-listing finalists, and how the winners are chosen.

### **Impact of Service(s):**

The Ngā Kupu Ora Māori Book Awards have now been through three iterations. The response to the establishment of the awards has been encouraging and their future seems assured. As the awards are still in their infancy, it is important that their structure continues to be monitored and adjusted when necessary in order to ensure that they meet the needs of authors, publishers, and readers of Māori books.

### **Relevant Website:**

“2010 Ngā Kupu Ora – Māori Book Awards – Massey University.” Available at: [http://www.massey.ac.nz/massey/maori/news-and-events/maori\\_book\\_awards/2010/2010.cfm](http://www.massey.ac.nz/massey/maori/news-and-events/maori_book_awards/2010/2010.cfm). Accessed on May 23, 2013.

**For More Information, Contact:**

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## CASE STUDY 36

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### *Ngā Tūpuna o Te Whanganui-ā-Tara*: Biographies of Māori who Resided in the Wellington Region from 1840

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*Submitted by Ann Reweti.*

**City, Region:** Wellington City, Wellington Region

**Country:** New Zealand

**Names of Libraries:**

Wellington City Libraries, with one central and eleven branch libraries.

**Mission:**

To fill a gap in library resources and to clothe with *kōrero* (speech) names of *Taranaki whānui tūpuna* (ancestors of the region), showing their relationship to each other, and to the *whenua* (land) of *Te Whanga-nui-ā-Tara* (Wellington Harbour).

**Targeted Audience/Tribal Community:**

*Mana whenua* (original people of the land); primary, secondary, and tertiary students; Māori customers; and anyone interested in the early Māori history of the *rohe* (region).

**Description of Service(s):**

In partnership with *mana whenua*, represented by the Wellington Tenths Trust, Wellington City Libraries produced the four volume *Ngā Tūpuna o Te Whanganui-ā-Tara*. These volumes contain around 100 biographies of Māori who resided in the Wellington region after 1840, the date when the first British colonials arrived. Recent historical land research for treaty claims was based on archived governmental records and published histories, but these seldom gave biographical details of individual people attached to the land. Māori oral records were closely guarded and handed down only to those worthy of receiving the information. This system began to crumble under the pressure of Western practices as living repositories began to disappear.

The initiative used published records, often Land Court Minute Books, to create layers of *kōrero* to the names. The Court requires proof of the right to succession for Māori reserved land. Often *whakapapa* (genealogical) and *whānau* (family) stories were recorded in the minute books as proof of an individual or family's ownership of the land.

Published sources (e.g., *niupepa*, or Māori language newspapers distributed through such websites as Paperspast and the New Zealand Electronic Text Centre, NZETC) and unpublished documents were also used to prove land ownership. The unpublished resources were identified through the TAPUHI database at the National Library of New Zealand/*Te Puna Mātauranga o Aotearoa* and also included photographs from *whānau*

members. Funding was based on the notion that information, like a building, was an asset, and that the construction of this asset was therefore worthy for the city as a whole, and thus qualified for capital expenditure. Time was short, but the project team endeavoured to consult with whānau and *iwi* (tribes), and to recognise issues of intellectual and cultural property rights.

Recently, the team has begun to extend profiles of individuals onto the library system's website with biographies in English and te reo Māori, accompanied by links to digitized documents and manuscripts, images, newspaper articles, web-links and a bibliography.

### **Impact of Service(s):**

Through the consultation process, the projects forged closer links between the library and mana whenua, the original people of the land. An unintended benefit for mana whenua was that the books were sometimes used as a validation tool of *iwi* registration for the Port Nicholson Block Claim.<sup>16</sup>



*"Sharing tupuna (ancestor) narratives during the book launch." 2007.*

Awareness of the city's Māori heritage has been brought to light, and Wellington City Libraries now have a more comprehensive procedure with which to answer heritage information queries. The launch of each volume provided a celebration and brought to the libraries whānau, who had previously seldom visited the libraries. The libraries have been delighted to receive emails from whānau in Australia and India as well as descendants of people written up in the books living within Aotearoa/New Zealand.

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<sup>16</sup> "Port Nicholson Block Settlement Trust." Available at: [www.portnicholson.org.nz/2010/index.php](http://www.portnicholson.org.nz/2010/index.php). Accessed on May 28, 2012.

Twenty profiles on the library system's website have been translated into te reo Māori as a unique source for students at immersion schools, namely the *Kura Kaupapa Māori* and *Kura Tuarua*.

**Relevant Websites:**

- “See Honiana Te Puni.” Available at: <http://www.wcl.govt.nz/maori/wellington/bio-tepuni-honiana.html>. Accessed on May 23, 2013.
- “Nga Tupuna o Te Whanganui-a-Tara.” Available at: <http://www.wcl.govt.nz/maori/wellington/tupuna2007.html>. Accessed on May 23, 2013.
- National Library of New Zealand/Te Puna Mātauranga o Aotearoa. “Paperspast.” Available at: <http://paperspast.natlib.govt.nz/cgi-bin/paperspast>. Accessed on May 23, 2013.
- National Library of New Zealand/Te Puna Mātauranga o Aotearoa. “TAPUHI.” Available at: [www.natlib.govt.nz/catalogues/tapuhi](http://www.natlib.govt.nz/catalogues/tapuhi). Accessed on May 23, 2013.
- Victoria University of Wellington Library. “New Zealand Electronic Text Centre (NZETC).” Available at: <http://nzetc.victoria.ac.nz>. Accessed on May 23, 2013.

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## CASE STUDY 37

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### *Ngā Ūpoko Tukuktuku*/Māori Subject Headings and *Iwi-Hapū* Names Projects

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*Submitted by Jacinta Paranihi, Māori Heritage Co-ordinator, Te Pouhere Taonga/NZ Historic Places Trust. Former Māori Subject Headings Librarian, Te Puna Matauranga o Aotearoa/New Zealand.*

**Country:** Aotearoa/New Zealand

**Name of Libraries:**

National Library of New Zealand/Te Puna Mātauranga o Aotearoa in conjunction with Library Association of New Zealand Aotearoa (LIANZA) and *Te Rōpū Whakahaui* (Māori in Libraries and Information Management).

**Mission:**

To provide subject access to materials in the Māori language and/or about Māori topics, using terms familiar to Māori and arranged in a hierarchy that reflects the Māori view of the world rather than a European one.

**Targeted Audience/Tribal Community:**

Aotearoa/New Zealand Māori.

**Description of Service(s):**

Launched in 2006, the Māori Subject Headings thesaurus is a freely accessible set of topical headings in the Māori language, provided with scope notes in both Māori and English, and designed under a specifically Māori framework. The Māori Subject Headings thesaurus covers a wide range of topics found in publications for and/or about Māori. The majority of cataloguing staff in Aotearoa/New Zealand are not fluent Māori speakers but the ability to reach this segment of the community is widely valued and this thesaurus provides a bridge between Māori and *Pākehā* (New Zealand European) cultures.

New headings are constantly under development by a small group who are drawn from around Aotearoa/New Zealand either for their technical expertise in thesaurus construction or their understanding of the Māori language and culture. Topics to be worked on are derived from a list of requests made by cataloguers as new titles are published and older titles are retrospectively described.

The thesaurus has been recognised by MARBI, has a subject source code of “reo,” and can be used by any library around the world.<sup>17</sup> The code *reo* was selected, as this is the Māori word used for “language.”

In addition to the topical headings, a tribal name list has been made of the larger groups in Māori society, known as *iwi* (groups of related clans) and *hapū* (clans). As no authoritative list of all New Zealand *iwi* and *hapū* currently exists, this list is considered incomplete. As with many cultures, names are a culturally sensitive area for Māori people, and it is important to consult appropriately to identify the right names to use. Work is ongoing to establish relationships with *tāngata whenua* (people of the land, or indigenous Māori of Aotearoa/New Zealand) who can help those who work on the thesaurus ensure they use appropriate names as the list continues to be built.

### **Impact of Service(s):**

There are now 1,400 usable subject headings in the Māori Subject Headings thesaurus and 1,329 available names in the *Iwi-Hapū Names List* that can be applied to catalogue records. Aotearoa/New Zealand libraries continue to utilise these headings, and there are now over 8,000 records on the National Union Catalogue containing Māori Subject Headings and/or *iwi* and *hapū* names.<sup>18</sup> Similarly, various libraries have undertaken projects to retrospectively add these headings to titles in their collections, including work done at large public libraries, university libraries, and the National Library of New Zealand/Te Puna Mātauranga o Aotearoa.<sup>19</sup>

Anecdotally the headings are being well received by library users and demand is increasing for titles to have access points, but there has been no formal research on this project to date. Chris Szekely,<sup>20</sup> John Garraway,<sup>21</sup> and Tui MacDonald<sup>22</sup> released critical research about the need to gain access to Māori library materials, specifically mentioning

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<sup>17</sup> MARBI (Machine-Readable Bibliographic Information) is an interdivisional committee of the American Library Association, and they write and manage the MARC encoding standard.

<sup>18</sup> The New Zealand National Union Catalogue (NZNUC) is the largest bibliographic database in New Zealand aggregated from the collections held in New Zealand libraries. It is a descriptive list or index of all classified knowledge and *taonga* (cultural heritage) specific to New Zealand, and is maintained by the National Library of New Zealand with the latest information on music, books, art, and artefacts of national importance as these become available.

<sup>19</sup> “Te Kakau, Nekeneketerangi Paoraturoto.” (Accessibility and Availability of Māori Resources in Macmillian Brown Library). 2008. *Kete a Rēhua Inaugural Māori Research Symposium Te Waipounamu, 4th-5th September 2008: Proceedings book*. Christchurch: University of Canterbury. 350-354.

<sup>20</sup> Szekely, C. 1997. *Te Ara Tika: Guiding Voices: Māori Opinion on Libraries and Information Needs*. Wellington: New Zealand Library & Information Association and Te Rōpū Whakahaui.

<sup>21</sup> Szekely, C., Garraway, J. 1994. *Ka Mahi Tonu: Biculturalism in New Zealand Librarianship, 1992-1994*. Wellington: N Strategy Bicultural Actions Group in association with the New Zealand Library & Information Association.

<sup>22</sup> MacDonald, T. 1993. *Te Ara Tika: Māori and Libraries: A Research Report*. Wellington: New Zealand Library & Information Association.

how the use of Māori language made the library experience more familiar for Māori customers (see *Te Ara Tika*, 1997). Research was also done by Sally Simpson<sup>23</sup> who recommended that the Māori Subject Headings thesaurus not be limited in scope, but be used to describe all resources held by libraries.

**Relevant Websites:**

- “Māori Subject Headings.” Available at: <http://mshupoko.natlib.govt.nz/>. Accessed on May 1, 2013.
- “Iwi-Hapu Names List.” Available at: <http://iwihapu.natlib.govt.nz/iwi-hapu/>. Accessed on May 1, 2013.
- “Te Rōpū Whakahau Publications Page.” Available at: <http://www.trw.org.nz/publications.php>. Accessed on May 1, 2013.

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<sup>23</sup> Simpson, S. 2005. *Te Ara Tika: Ngā Ingoa Kaupapa Māori: Pūrongo tuatoru: Guiding words: Māori Subject Headings Project*. Wellington: Te Rōpū Whakahau. Available at: [http://www.trw.org.nz/publications/Te\\_Ara\\_Tika\\_Guiding\\_Words.pdf](http://www.trw.org.nz/publications/Te_Ara_Tika_Guiding_Words.pdf). Accessed on May 1, 2013.

## CASE STUDY 38

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### *Tumu Herenga*/The University of Auckland Library

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*Submitted by Anahera Morehu, Kaiwhakahaere Māori me Moananui-ā-Kiwa, Library Manager, Māori and Pasifika Services Team, The University of Auckland Library.*

**City, Region:** Auckland, Auckland Region **Country:** Aotearoa/New Zealand

#### **Name of Libraries:**

Te Tumu Herenga/The University of Auckland Library, including fourteen libraries and *Ururangi*/the Kate Edger Information Commons. Libraries mentioned in this case study are *Te Herenga Mātauranga Whānui*/General Library, the largest library in the system which is located on the City Campus, and *Te Herenga Whakaakoranga*/Sylvia Ashton Warner Library which is located on the Epsom Campus.

#### **Mission:**

The University Library is committed to providing quality library and information services to support and enhance the teaching, research, scholarship, and creative work of university staff and students.

#### **Targeted Audience/Tribal Community:**

The University of Auckland staff and students, specifically the Māori and Pacific community. Other audiences include tribal communities, affiliated research institutions, and individuals undertaking research with a Māori and Pacific focus.

#### **Description of Service(s):**

In 2001, the University of Auckland Library was the first university library in Aotearoa/New Zealand to establish a dedicated Māori Services team/*Rōpū Ratonga Māori*. The team's philosophy and services were extended to the Pasifika University community in February 2005, when the first Pasifika Liaison Librarian of Pasifika heritage was appointed.

Under the direction of the Library Manager of Māori and Pasifika Services, Māori and Pasifika Services is delivered by three main groups:

- The Māori and Pasifika Information Services team;
- *Te Rōpū Kaimahi Māori* (Māori Library Staff Group who are based in a range of different departments); and
- Pasifika Library staff group (lead by the Pasifika Liaison Librarian), who are also based in a range of different departments.

Most of the services to the Māori and Pasifika university communities are delivered or co-ordinated through these groups. The Library Manager of Māori and Pasifika Services is responsible for the *Mātauranga* Māori Collection and collaborates with the Pasifika Liaison Librarian to develop the content of the New Zealand and Pacific Collection located in the General Library. The Library's Pacific collection is the most comprehensive in Aotearoa/New Zealand and well regarded internationally. The team is located adjacent to the *Mātauranga* Māori and New Zealand & Pacific collections. This area contains Māori artwork and carvings specially commissioned for the library and creates a welcoming space for the Māori and Pasifika communities.

The team provides information services, research, and learning support to Māori and Pacific students and staff, particularly those from the Department of Māori Studies and Centre for Pacific Studies. Indigenous research and scholarship at the University of Auckland, such as the Thematic Research Institute/*Te Whare Kura: Ngā Pae o te Māramatanga* is supported by the team as well. Information literacy teaching is unique as the team applies indigenous concepts and rituals of engagement with clients through the principles of *mihi whakatau* or *pōwhiri* (welcoming processes), *manaakitanga/alofa* (nurturing), *whanaungatanga* (relationship building), *tautua* (to serve), and *ta'aloalo* (respect). The team's traditional indigenous knowledge and language capabilities underpin service delivery.

Two key components of service delivery are raising awareness of the wide range of library services and creating a supportive environment for students in using these services. The team plays a leadership role in the university by providing workshops on the indigenous worldview to academic and general staff as part of the institution and library's professional development programmes.

Other services are based on the Epsom Campus. *Te Puna Wānanga* is the school in the Faculty of Education that provides the teacher education programme in *te reo Māori* (Māori language). A dedicated librarian, based in Te Herenga Whakaakoranga/Sylvia Ashton Warner Library, provides library support to the school, including the Te Reo Hāpai foundation programme. There is also a separate Māori collection at Epsom that supports language acquisition, *tikanga* (customs), and includes educational resources and reports on Māori and education.

The commitment of the University of Auckland Library to its bicultural responsibilities is illustrated by the *Mātauranga* Māori collection in the General Library that:

- demonstrates bicultural commitment by acknowledging the *primacy* of the culture of the *tangata whenua*, and promoting its importance within New Zealand and education;

- reflects the principles of partnership inherent in *Te Tiriti o Waitangi*/The Treaty of Waitangi; and
- enhances access by promoting the existence of the resources.

Te Pou Rāhui, headed by the Library Manager of Māori and Pasifika Services, draws its members from a wide range of units within the library system. The main aim of the group is to nurture and empower Māori students and staff in a *whānau* environment—an environment that is friendly to Māori cultural and personal values through the principles of *manaakitanga*, *whanaungatanga*, *wairuatanga*, *kaitiakitanga*, *kotahitanga*, *tino rangatiratanga*, and *ngākau māhaki*. The group also acts as an advisory body (in consultation with the University Committee/*Rūnanga*) to the university librarian regarding Treaty of Waitangi issues that affect the university library's procedures and policies. In addition, the University of Auckland Library provides an annual scholarship for a Māori or Pacific staff member to undertake studies in librarianship. The University of Auckland Library has bilingual signage and Māori names for all its libraries.

**Impact of Service(s):**

Of a total of 32,655 full-time students in 2010, 7.4 percent were Māori and 8.5 percent were Pacific. Of the 4,725 (2,190 FTE) staff, 5.6 percent were Māori and 4.2 percent were Pacific in 2012.

The services described above are welcomed, supported, and well used by Māori and Pacific communities in the university; additionally, they favourably impact the library's ability to attract Māori as library staff members. *Toi Māori* (Māori art) identifies the collections and provides a welcoming environment to all patrons.

The Māori and Pasifika Services team collaborates with all subject librarians to develop and deliver information literacy workshops with Māori or Pacific content. Close to 1,000 students attended these workshops in 2010. The Department of Māori Studies and Centre for Pacific Studies' uptake of information literacy workshops has increased by ten percent over the past year. There has also been an increase in attendance of five percent among members of other faculties and departments.

The Pacific Research and Study Skills online tutorial was originally targeted at a single Year One course taught by the Centre for Pacific Studies in 2010. It is now used by all Centre for Pacific Studies courses to provide self-paced and flexible learning support to students.

The Māori and Pasifika Services team and the Te Puna Wānanga subject librarian assist students in discovering important professional and cultural resources and in gaining a

functional understanding of library systems, which are often seen as an inaccessible part of the dominant culture. With the help of course-specific library support, students engage with resources surrounding Māori language, cultural awareness, and the Treaty of Waitangi. This support assists pre-service teachers in following the national curriculum guidelines developed by the Ministry of Education in 2009 and meeting the 2007 graduating teacher standards through the New Zealand Teachers Council.

#### **Relevant Websites and Documents:**

- “Māori and Pasifika Services Information.” Available at: [http://www.library.auckland.ac.nz/subject-guides/Māori/mst\\_about.htm](http://www.library.auckland.ac.nz/subject-guides/Māori/mst_about.htm). Accessed on May 1, 2013.
- McFall-McCaffery, J., Wolfgram, R. 2010. “Research & Study Skills Online: Pacific Studies.” Available at: [http://flexiblelearning.auckland.ac.nz/pacific\\_information\\_online/](http://flexiblelearning.auckland.ac.nz/pacific_information_online/). Accessed on May 1, 2013.
- New Zealand Teachers Council. Available at: <http://www.teacherscouncil.govt.nz/>. Accessed on May 1, 2013.
- “Equity 2010 Statistics and Activities.” Available at: <http://www.auckland.ac.nz/webdav/site/central/shared/Equity%20Statistics%20and%20Activities%20Report%202010.pdf>. Accessed on May 1, 2013.
- Ministry of Education. 2009. "Te Aho Arataki Marau mō te Ako i Te Reo Māori – Kura Auraki: Curriculum Guidelines for Teaching and Learning Te Reo Māori in English-medium Schools: Years 1-13." Wellington, Aotearoa/New Zealand: Learning Media Limited. Available at: <http://tereomaori.tki.org.nz/Curriculum-guidelines>. Accessed on May 1, 2013.

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**THE UNIVERSITY  
OF AUCKLAND**

**LIBRARY**

## CASE STUDY 39

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### *Te Whakatipu o Hauora: Growth for life*

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*Submitted by Ann Reweti.*

**City, Region:** Wellington City, Wellington Region

**Country:** Aotearoa/New Zealand

**Names of Libraries:**

Wellington City Libraries, with one central and eleven branch libraries.

**Mission:**

To apply the *Te Whakatipu o Hauora* (Growth for Life) paradigm to Wellington City Libraries' services so that Māori families discover a sense of belonging at the libraries.

**Targeted Audience/Tribal Community:**

Māori children and their parents living within the city of Wellington.

**Description of Service(s):**

From 2007, Wellington City Council staff developed a paradigm to help make library facilities more attractive to Māori. By December 2008, "Te Whakatipu o Hauora: Growth for life" had been created. The following is a summary of the mission and vision statements:

Vision/Mataponi (Eyes of Truth):

Māori in *Te Whanganui-a-Tara*/Wellington are healthy and happy.

Purpose:

- To reflect on how well facilities and services work for Māori
- To provide a pathway for facilities and services
- Support facilities to take action to become more responsive
- To celebrate this program's success

Guiding Principle:

The libraries are committed to being bi-cultural in their *mahi* (work), processes and relationships.

Pou/Supporting Pillars:

- Our people – *Tā tātou whanau*
- Our customers – *Tā tātou kiritaki*
- Our services – *Tautoko hauora*

Model of *Hauora*/Well-being, based on Mason Durie's *hauora tapawha* (healthy design) model:

- Physical – *Taha tinana*
- Mental/psychological – *Taha hinengaro*
- Family – *Taha whānau*
- Spiritual – *Taha wairua*<sup>24</sup>

In May/June 2008, library staff mapped population areas, identified community contacts, and tapped into Māori networks. The *Hauora* concept was presented to library staff and community. From information gathering *hui* (meetings), library staff decided to focus on the needs of Māori children and their families. Recommendations were delivered to the Library Leadership Team in December 2008.

There were three important areas:

- Effectiveness through policies and systems;
- Effectiveness through staffing including training; and
- Effectiveness through customer access (marketing and promotion, technology and online material, user education, signage, services, resources).

The report recognised the need to tackle several actions in a balanced way and these ideas were followed through:

- Advertise positions to Māori networks with aim of recruiting persons fluent in te reo Māori (at least once per cycle);
- Revamp staff training programmes to assist staff in delivery of storytimes and *waiata* (song) in te reo;
- Promote one refresher course of tikanga (customs) and mātauranga Māori (cultural values) per year to staff involved in children's services;
- Promote to customers, at every opportunity, relevant online resources;
- Preschool storytimes in te reo Māori at four sites per month; and
- At least two promotional events per year for Māori customers, including *Waitangi Day Matariki* (Māori New Year) and Te Wiki o te Reo Māori (Māori language week).

### **Impact of Service(s):**

This holistic approach to enhancing services to Māori gained much traction and laid a foundation for increased staff enthusiasm and involvement/participation. Preschool storytimes in te reo are now presented at four sites each month. This year, staff were

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<sup>24</sup> New Zealand Ministry of Health/Manatū Hauora. "Māori Health Models." Available at: <http://www.health.govt.nz/our-work/populations/maori-health/maori-health-models>. Accessed on May 23, 2013.

involved in a *Tihei Matariki* (long live New Year) promotion, storytimes, and activities for children on Waitangi Day. There has been additional staff training for pronunciation of te reo.

**Relevant Websites:**

- “Careers NZ: Te Whare Tapa Wha.” Available at:  
<http://www2.careers.govt.nz/educators-practitioners/career-practice/career-theory-models/te-whare-tapa-wha/>. Accessed on May 24, 2013.
- “Ministry of Health.” Available at:  
[http://www.maorihealth.govt.nz/moh.nsf/pagesma/196/\\$File/maori\\_health\\_model\\_te\\_whare.pdf](http://www.maorihealth.govt.nz/moh.nsf/pagesma/196/$File/maori_health_model_te_whare.pdf). Accessed on May 24, 2013.

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## CASE STUDY 40

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### *Tihei Matariki* (Long Live New Year)

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*Submitted by Ann Reweti.*

**Region:** Wellington Region

**Country:** Aotearoa/New Zealand

**Names of Libraries:**

*Ngā Mata o te Ika:* Libraries of Kāpiti Coast District, Masterton, Hutt, Porirua, and Wellington City.

**Mission:**

To encourage the use of libraries for research and promote creativity, which reflect the season of *Matariki* (Māori New Year). To gather local stories to be used as resources for local libraries and schools.

**Targeted Audience/Tribal Community:**

Children aged ten to thirteen years.

**Description of Service(s):**

The programme is named *Tihei Matariki* (Everlasting Matariki or Long Live Matariki). The Matariki/Pleiades constellation appearing in the southern dawn sky around June each year signals the Māori new year and is becoming widely celebrated in Aotearoa/New Zealand and in the South Pacific. Matariki is a time of reflection and creativity. Students were encouraged to research, write and/or illustrate a story based on a local *kaitiaki*: *maunga, taniwha, awa, or kaumatua* (guardian, landmark, icon, or elder).

Each regional library followed the same protocols but aligned them with the *kawa* (protocol) of their own community.

- Sessions began with traditional Māori custom: *pōwhiri* (welcome), *karanga* (call to ancestors and Matariki), *mihi* (greeting), *karakia* (prayer) and shared *kai* (food).
- Matariki was discussed in a current and historical context.
- One theme focused on working together and learning Māori methods of gathering and conserving resources.
- Students received research guides and had wide-ranging discussions.
- Students sometimes worked in pairs, with one acting as author, one as illustrator.
- Some students focused on rewriting legends or creating their own stories while incorporating the indigenous Māori language.
- A3-size posters were produced, some as acrostic poems.
- There were digital graphic and design presentations.

- Local Māori writers shared *pūrākau* (ancient legends) in te reo Māori and English languages and *whakaari* (performances) to highlight key components of the story.
- The use of a traditional Māori stick game *Tītī Tōrea* enhanced some programmes.
- Stories were written in English and te reo Māori. However, total immersion Māori language schools submitted their work only in te reo Māori, and their designs and drawings were reflective of Māori cultural influences.

**Impact of Service(s):**

- Around 800 students, ages eight to thirteen years, participated in the programme.
- It strengthened relationships between schools, libraries, and the community.
- There was quality of experience. For example, in a special session, college students tagged with “behavioural difficulties” were calmed by traditional indigenous customs. Their teacher enjoyed the positive behaviour of her students.
- Sessions gained strength when framed with traditional Māori *tikanga* (custom).
- Participation and production of resources were emphasized, rather than competition.
- Three books of stories from one cluster of branch libraries have been published and included in the library collection

The programme showcased:

- Matariki, with its themes of reflecting on the past and honouring ancestors, celebrating the present, and planning for the future.
- Methods of researching information in the library.
- A creative activity programme built around indigenous customs and values.
- Traditional Māori stories and practices.

**Relevant Websites and Documents:**

- “Matariki.” Available at:  
<http://www.tetaurawhiri.govt.nz/maori/downloads/matariki/MatarikiBooklet.pdf>.  
Accessed on May 1, 2013.
- “Korero Māori.” Available at:  
<http://www.korero.maori.nz/news/matariki/index.html>. Accessed on May 1, 2013.

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## About the Editors



Dr. Loriene Roy is Professor in the School of Information, the University of Texas at Austin. Her teaching areas are public librarianship, reference, library instruction, reader's advisory, and indigenous librarianship. In fall 2013 she will teach a new graduate course on Popular Music Digital Space Design. She is Founder and Director of "If I Can Read, I Can Do Anything," a national reading club for Native children. Her current advisory board service includes WebJunction.org and HiPSTAS (High Performance Sound Technologies for Access and Scholarship); she recently served as an advisor for the Fetzer Institute's Information and Communications Advisory Council. She is the outgoing convener of the Special Interest Group (SIG) on Indigenous Matters for the International Federation of Library Associations and Institutions and is out-going Chair of the International Relations Round Table for the American Library Association. She has given over 500 formal presentations and has published widely. She served as the 2007-2008 President of the American Library Association and the 1997-1998 President of the American Indian Library Association. She is Anishinabe, enrolled on the White Earth Reservation, a member of the Minnesota Chippewa Tribe.



Antonia Frydman is a graduate of the School of Information, the University of Texas at Austin, and an artist with a background in Comparative Literature, Gender Studies, and Education. She has authored educational outreach resources for the National Center for Women and Information Technology (NCWIT) and articles for the American Indian Library Association (AILA) Newsletter, documented her experience as an archivist at the Sequoyah Nation Research Center (SNRC), and published the essay, "LGBTQ Identity in Native America: Problems and Challenges Facing American Indian LGTBQ Peoples" for *The American Mosaic*, an ABC-CLIO digital resource. She was a recipient of the Library Student Award of the 2011 Southern Central Chapter Medical Library Association (SCC/MLA) annual meeting for her work on *Outreach Connections: Native Health*, a health literacy wiki.