UNIVERSITY OF ALBERTA
LIBRARIES

Rooting Stories and Branching Out

Research Support Services Study for the Field of Indigenous Studies.

Report by: Tanya Ball, Anne Carr-Wiggin and Kayla Lar-Son

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Executive Summary

Introduction
The University of Alberta Libraries (UAL), along with eleven other institutions across Turtle Island / North America and Hawai'i, participated in a research project to explore the research practices and needs of scholars in Indigenous Studies with a view to improving library services. The UAL research team conducted semi-structured interviews with thirteen faculty members and graduate students in the Faculty of Native Studies and other faculties, providing for diversity in areas of research and career stages. Indigenous and mainstream research methodologies were used in the study. Relationships were recognized, conversation and storytelling encouraged, and multiple opportunities for consent and approval were given. The members of the research team are immensely grateful for the considerable time the participants gave to the project, and for the chance to learn about their worlds and to enjoy their company and conversation.

Themes from the Study Findings
The responses shared by the participants reveal a variety of themes in research practices and indicate several areas where improvements to library resources and services.

- Indigenous Studies is highly interdisciplinary in nature, and while a great deal of the Indigenous Studies scholarship is concentrated within the Faculty of Native Studies, there are active researchers in other areas of the university, notably in the Faculties of Education, Nursing and Medicine, and in disciplinary areas such as English and Film Studies, History, and Anthropology.
- Within Indigenous Studies relationships and relationality are of paramount importance.
- Questions of identity, self-determination and sovereignty are key to many scholars' purposes in Indigenous Studies research. Other important themes are cultural revitalization, activism and advocacy, human experience and relationship to the land.
- Scholars use Indigenous approaches to research, including land-based research and community research, which are at the heart of Indigenous research.
- With the increased attention given to Indigenous perspectives and reconciliation in many institutions, Indigenous scholars are being overburdened with requests to contribute to the work of others, often for little or no compensation or recognition in the evaluation process.
- There is significant complexity in the concepts of Indigeneity, decolonization and reconciliation as used within the institution.

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Brief Summary of Recommendations
- **Grow and nurture relationships**
- **Build and digitize collections**
- **Enable improved access for scholars**
- **Nurture and support Indigenous staff members**
- **Enable staff learning**

GROW AND NURTURE RELATIONSHIPS:
1. The library should continue to grow and nurture relationships with the Faculty of Native Studies and with scholars engaged in Indigenous Studies research and teaching in other faculties.
2. The library should encourage opportunities for building relationships with Indigenous faculty and students
3. Participants identified access to archival collections as an area where they experienced challenges. The library should develop relationships with local and national archives.
4. The library could play an education role with community cultural memory organizations in the areas of digitization, physical and electronic storage, data management and preservation, metadata and reference services.
5. The library should establish a process whereby communications materials and facilities decisions (including artwork and decor) should be considered or vetted through an Indigenous lens to avoid inadvertent missteps.

BUILD AND DIGITIZE COLLECTIONS:
Oral history / oral interviews

The voices of knowledge keepers and community members are of deep value to scholars in Indigenous Studies. The library should seek to provide access to these resources in the form of video/audio collections and searchable transcriptions.

Primary sources

Improve access to primary sources, including archival and non-textual sources. The results of the study challenged the notion of primary sources, revealing the use of unique sources such as memes, social media content or family stories.

Métis materials

Enrich the library's collection in the area of Métis studies. Collaboration with the Métis Archival Project and local cultural memory institutions such as Michif Cultural Connections could be beneficial here.

Indigenous materials

Ensure collection development profiles privilege Indigenous authorship, Indigenous Knowledge resources, and Indigenous approaches to research.

Government information, community organization information and grey literature
> Seek ways to preserve, digitize and provide access to this type of information.

Digitization
> Explore and identify collections for digitization, for example newspapers, primary sources, community resources, grey literature.

Circumpolar Collection
> Consider the future of the Circumpolar Collection Indigenous materials, identified as a valued resource.

Expanded access for Indigenous communities
> Explore expanded access to research resources for Indigenous communities. Scholars mentioned the need for access to commercial databases and other UA resources for communities.

ENABLE IMPROVED ACCESS AND RESEARCH SUPPORT FOR SCHOLARS:

1. *Subject headings and metadata*
   Continue the work of the Decolonizing Description initiative. Participants reported being affected by metadata, description and terminology.
2. *Archival access*
   Improve access to archival materials in areas of interest to Indigenous Studies scholars, including the creation of finding aids and archival description. Archives provide a rich source of research content, but researchers experience challenges in discoverability.
3. *Quantitative data expertise and GIS*
   Training in working with quantitative data and GIS would be useful for scholars. Geo-spatial and aerial imaging aspects of research are of increasing interest.
4. *Research Strategies*
   The library should provide training in search strategies, including information on Google Scholar, the UAL link resolver, copyright and permissions.
5. *Library Services*
   The library should ensure scholars have improved access to information and training on library services
6. *Research Data Management (RDM) Support*
   The library is in a good position to offer RDM support to scholars, but needs to establish good principles and processes, including OCAP (Ownership, Control, Control and Possession) protocols.
7. *Research Support*
   The library should explore ways of providing research support for community work.

NURTURE AND SUPPORT INDIGENOUS STAFF MEMBERS
> Indigenous staff members are highly valued by the library and should be offered an environment where they feel comfortable, as well as cultural supports where needed. The library should turn its attention to the hiring and retention of Indigenous library staff, including librarians, public service staff and staff in non-public-service areas.

ENABLE STAFF LEARNING:

1. Enable learning for Indigenous and non-Indigenous staff members on Indigenous cultures and the needs of Indigenous faculty and students.
2. Ensure that all public service staff are able to appropriately serve Indigenous students and faculty.

Author Statement

When reading this document it is important to bear in mind that the authors have specific backgrounds and biases that have likely affected the conversations, and presentation of this particular data. Being that this document is framed around the Indigenous worldview, it is beneficial to include a discussion regarding identification. The main contributors to this document are: Tanya Ball, Anne Carr-Wiggin and Kayla Lar-Son.

During the development of this report, Tanya was employed as an Academic Librarian Resident at the HT Coutts (Education, Kinesiology, Sport and Recreation) Library at the University of Alberta. She identifies as Michif (Métis) from the Red River, born in Treaty 1 Territory in Winnipeg, Manitoba.

Anne is Scottish and English, and came to this continent as an adult. Her work at the library involves a coordinating role in Indigenous initiatives and a subject liaison with the Faculty of Native Studies. As a non-Indigenous person living and working in the Indigenous world, she recognizes the importance of relationships and of seeking appropriate roles. She thanks Indigenous friends and colleagues for their welcome and for teaching her about their communities.

Kayla is a proud Métis/Ukrainian women from Métis local region 4. She is currently an Indigenous Academic Resident working in digital initiatives at the University of Alberta, and a sessional instructor for the School of Library and Information Sciences at the University of Alberta. Kayla is also an embedded librarian with the Transition Year Program, and with Native Studies 362.

Introduction

This report will present findings and recommendations resulting from a study conducted at the University of Alberta in 2018. This study is one component of a collaborative research project undertaken by twelve institutions across Turtle Island/North America and Hawai'i, and coordinated by Ithaka S+R, a New York based organization whose Research Support Services program conducts analyses of research practices of scholars in a variety of disciplines, with a view to understanding research practices and research support needs. An analysis of Indigenous Studies scholars' research needs is of critical importance as the discipline grows in importance

and libraries strive to create services to support Indigenous research practices. In this report we explore the research practices of Indigenous and non-Indigenous scholars in Indigenous Studies and make recommendations for services and directions to improve research support in this area. We aim to privilege the words of the scholars in sharing their stories and knowledge. We are deeply grateful to the Indigenous Studies scholars who gave their time to the conversations that revealed their research experiences.

Research Purpose

The study aimed to provide an in-depth qualitative analysis, informed by Indigenous approaches to methodologies, of the research practices of academics in Indigenous Studies at the University of Alberta in order to understand the resources they use and their research needs. The goal was to discover how the library can best support faculty in Indigenous studies, and to identify potential service improvements and new research support services.

Rights and Title Holders, Stakeholders

For the local portion of this project, the Rights and Title Holders for this project include Indigenous faculty, students, and staff at the University of Alberta. More broadly, this project contains recommendations and changes that may also affect wider community members. Stakeholders include non-Indigenous faculty, students, and staff at the University of Alberta.

For the international component of this project, the Rights and Title Holders include Indigenous peoples across Turtle Island / Canada and the United States of America who have a relationship with libraries, museums, archives, and other cultural memory institutions. Stakeholders include non-Indigenous peoples that are associated with libraries, archives, museums, and other cultural memory institutions.

Scope

The scope for this project is both inwardly and outwardly focused. Inwardly speaking, UAL staff members interviewed 13 Indigenous Studies scholars at the University of Alberta. The study, including interviews and transcription, involved 7 staff members from late 2017 to December 2018. The outward focus of the study will inform the international research study coordinated by Ithaka S+R. Due to the goal of the project to garner results that can be used to inform and improve library services at University of Alberta, the project is designed to be exploratory, small-scale and grounded in approach. This study does not purport to be statistically representative but it is anticipated that the findings and resulting recommendations will be useful in improving library services.

Research Design

Indigenous Studies is an interdisciplinary field and the study aimed to enable discussions by scholars with a variety of academic backgrounds. The Project Guide and research design were developed by Ithaka S+R Senior Researcher Danielle Cooper and Deborah Lee, Indigenous

Engagement Librarian at the University of Saskatchewan. Indigenous and mainstream research methodologies were used throughout the study. The semi-structured interview guide recognized the relationship between interviewer and interviewee, and between the interviewee and the discipline and Indigenous communities, and encouraged storytelling in the responses. We also requested permission from the participants, prior to the interviews, giving them the option of being identified or remaining anonymous (confirmed later after transcription and during the writing process). We aimed to incorporate accountability and reciprocity into the research by inviting the interviewees to review and revise their transcribed interview and decide which components they wished to link to their identity. Participants also had the opportunity to review the draft report and revise the interpretation or paraphrasing of their interview content. We also recognized protocol by giving a gift to each participant in appreciation for their sharing of their knowledge.

The interviews were transcribed by members of the research team. The interview transcripts were analyzed thematically using grounded theory methodology, as per Strauss and Corbin (2014). As such, there were no pre-existing codes, but rather, coding structure was developed in the process of reviewing the data. Attention during coding and analysis was focused on what the informants identified as their research support needs towards developing ideas for improving library services. The coding themes for the University of Alberta study were developed by the University of Alberta research team.

The study was coordinated through Ithaka S+R, a not-for-profit organization that offers research and strategic guidance to academic communities, to support teaching and research success. The University of Alberta Libraries is one of twelve libraries at higher education institutions in Canada and the United States participating in this research study. The research project as outlined here was implemented by the local researchers, and Ithaka S+R reviewed the final report and used that information towards a meta-analysis.

At the local level, the study was conducted by Tanya Ball, Academic Librarian Resident, and Anne Carr-Wiggin, Coordinator for Indigenous Initiatives at the Libraries. Indigenous Interns Kayla Lar-Son, Gabrielle Lamontagne and Lorisia MacLeod, and Academic Librarian Resident Sheila Laroque also assisted with the study. The team obtained approval from the University of Alberta Research Ethics Office. The interviews were 45-203 minutes in duration, were audio recorded, and took place on campus at the University of Alberta, or, in one case, at the University of Aberdeen in Scotland.

Subject Selection

Baker and Edwards (2012) note that best practice for qualitative researchers when determining sample size for interviews is to take into consideration both methodology (purpose of the research) and practical issues (e.g. time available, intended audience). The subject population consisted of 13 academic faculty and graduate students (aged 21+ years) associated with

Indigenous Studies at the University of Alberta, mainly from the Faculty of Native Studies but including scholars in other departments, including English and Film Studies, and History.

Participation included scholars of Indigenous and non-Indigenous backgrounds; however recruiting preference was given to scholars who self-identify as First Nations, Métis or Inuit in recognition of ongoing under-representation of Indigenous perspectives in academia. Recognizing that Indigenous peoples prefer personal approaches, planning for recruitment first consisted of in-person meetings with key individuals, to discuss the project and to collaboratively identify potential participants. Following this, email invitations were sent. Where possible, the investigator sending the invitation was someone known personally by the invitees. Once the participants had expressed interest, further information was sent, formal participation was initiated and interviews scheduled. All participants were interviewed in person, on campus, except for one scholar who was interviewed in person in Scotland.

Dissemination

The results of the research are available in the University of Alberta Education and Research Archive (ERA). Results will also be disseminated through other methods such as conference posters and presentations, and scholarly articles. Ithaka S+R will use the information from the local reports towards a meta-analysis of the research being conducted in parallel across the participating institutions. The Ithaka S+R report will be released publicly on the Ithaka S+R website.

UAL Research Participants

Indigenous Studies is an interdisciplinary field dealing with the histories, experiences and perspectives of Indigenous peoples and communities. At the heart of the discipline is a commitment to Indigenous research approaches that privilege the place of Indigeneity and Indigenous communities in research. Some scholarship in the discipline aims to decolonize pedagogy and research. Indigenous Studies scholars are not only found within Indigenous Studies departments but also within and cross-appointed between other departments.

The University of Alberta has the only Faculty of Native Studies (FNS) in North America. While small in comparison to other Faculties at the University, FNS is thriving. The School of Native Studies and the Bachelor of Arts degree were established in 1984, and with the expansion of student and faculty numbers, teaching and research, the school became the Faculty of Native Studies in 2006. The Faculty currently has a B.A. program, an M.A. in Native Studies, and most recently a PhD in Indigenous Studies. In 2018 the Faculty celebrated its 30th anniversary.

The research participants at the University of Alberta consisted of 13 academic faculty and graduate students (aged 21+ years) associated with Indigenous Studies at the University, mainly from the Faculty of Native Studies but including scholars in other related departments. Eight participants are faculty members and five are graduate students, some of whom have teaching

responsibilities. Nine participants are affiliated with the Faculty of Native Studies. Nine participants identify as First Nations, Métis or Inuit, and four participants (three faculty members and one graduate student) are non-Indigenous.

Data Analysis

Data collected were analyzed via a mixed methods approach, using both qualitative and quantitative means. With respect to the qualitative analysis, responses were encoded according to theme and the question they answered where applicable. This coding was then reviewed to determine whether the themes mentioned were expressed in relationship to other coded themes, and evaluated for which codes were appropriate. For the quantitative analysis, encoded themes were evaluated based on recurrence. This recurrence included the number of times an encoded theme appeared, but also how often it appeared in relationship to other encoded themes. This was used to determine the overall importance of an encoded theme among the participants..

Findings

1. *Defining Indigenous Studies within the University of Alberta*

Before the beginning of the project one of the prospective research participants humorously tasked the researchers with finding out how to define the discipline of Indigenous Studies because he did not know how to. This is indeed a complex task. Indigenous Studies is highly interdisciplinary in nature, and while a great deal of the Indigenous Studies scholarship is concentrated within the Faculty of Native Studies, there are active researchers in other areas of the university, notably in the Faculties of Education, Nursing and Medicine, and in disciplinary areas such as English and Film Studies, History, and Anthropology. However, the conversations with participants revealed that scholarship and community are experienced differently within FNS as compared to other faculties.

While the study did not lead to a neat definition of Indigenous Studies, participants provided insights which are valuable for the library to gain knowledge and understanding of Indigenous Studies researchers and their research practices.

In recent years, and with a growing intensity since the release of the Truth and Reconciliation Commission report, there has been an increased focus on hiring Indigenous faculty. One participant explained that the majority of Indigenous scholars in the discipline are still in graduate school, as opposed to more established disciplines where there are longstanding "big names", leading to **"a very dynamic intellectual space."** (PAA) Another scholar highlighted the role of librarians in a discipline that is still forming, because of the collections and service decisions they make (PBB).

A key quality of Indigenous Studies is its interdisciplinary nature. Crystal Gail Fraser explained that this can be perceived as negative, or a positive aspect benefitting collaboration: **"One of the critiques of the discipline of Indigenous Studies is that it's often a lot of people coming from different backgrounds, because there are so few PhD programs in Indigenous Studies. Sure enough, this group is kind of a collaboration. [Name removed] is a political scientist, I'm a historian, we had an anthropologist. Working together, we discovered that our research interests aren't actually that different" (C.G. Fraser).**

One scholar saw a need for activism and advocacy to enhance the value of Indigenous Knowledge outside of the Faculty of Native Studies: **"There are so many reasons why our knowledge doesn't exist in the main institution. In part, it's because of those types of judgements on it, that how we've come to it isn't scholarly enough, it isn't rigorous enough, it isn't enough" (PFF).**

The discipline of Indigenous Studies is moving beyond mere difference from other disciplines, towards an identity that is extremely complex, exposing the oversimplification of complicated topics. This leads to scholars having different experiences in other disciplines, as noted by several participants. One respondent noted, **"You're having totally different conversations than what you're having in Indigenous Studies. You're back to being the only person in the room that can talk about certain things. Also, there are some people in [X discipline] that just aren't cognisant of certain identity politics that are happening, talking about Indigeneity in ways that would never happen in Native Studies" (PCC)**.

Indigenous Studies is a rigorous discipline. It challenges the simplified notions that exist in mainstream discourse. One scholar expressed this concept by discussing the oversimplifications of complex discussions: **"you can destroy that simplicity by going and actually talking to people who lived this stuff [...] people who are generous with me, who don't have to talk to me, but they're doing it anyway" (PBB)**. By exposing the complexity of Indigenous studies, Indigenous Studies faculty are crafting more confident Indigenous students, but also responsible allies who are taught how to ethically approach research with Indigenous communities (PBB). Approaching the discipline in this way provides a unique experience when compared to mainstream research. One faculty member explained that he felt empty before coming to Indigenous Studies. Upon switching disciplines, he felt much more fulfilled (PHH).

Relationships and Community

Within Indigenous Studies relationships and relationality are of paramount importance, and all of the research interviews reflected this.

Within FNS, several respondents mentioned the community of Native Studies students and faculty, expressed by gatherings for tea and bannock, the annual raising of the tipi, and the

coming together at the time of the verdict in the Gerald Stanley trial in Saskatchewan, which directly affected people in the faculty. FNS provides a safe space in which academia can be a force for fighting for sovereignty and healing, with the power of community backing each person in their academic and personal lives. One person noted that while the Faculty of Native Studies makes statements about systemic racism, other faculties have remained "oddly quiet" (C.G. Fraser). Another scholar highlighted the value FNS places on community research (PHH). One faculty member celebrated the recognition within FNS of the importance of building relationships, of spending time "visiting," which is an important part of community building within Indigenous research (PHH). Among Indigenous scholars there is an appreciation for close research relationships. Sharing, learning from each other, and making connections of similar interests make for stronger research connections (T. Bear).

Dr. Tracy Bear described the complexity of walking in different worlds, and that as an undergraduate she had felt the tension of seeming to be different in ceremonial settings and mainstream university settings. She remembers the advice an Elder gave her:

> **"You're like a stereo my girl [...] stereos have all these knobs, buttons, and levers. It's still the same stereo. You're still the same person. If you're in a different meeting sometimes you have to turn the volume down, sometimes you have to turn the bass up, or the treble down and you have to move all of these buttons according to the place that you're in. You're still the same stereo, you're just adjusting for the place that you are" (T. Bear)**

This gave her the freedom to realize that she could be herself, turning aspects of herself up or down and not feel she was being "deceitful" (T. Bear).

Identity and Self-Determination as Focuses of Indigenous Studies

Questions of identity, self-determination and sovereignty are key to many scholars' purposes in Indigenous Studies research. Being able to work within an Indigenous research framework is beneficial. Dr. Paul Gareau explains, **"it's just being allowed to do Indigenous research. That has to do with community, that has to do with nation-building, it has to do with self-determination" (P. Gareau).** Indeed, at the University of Alberta FNS research around Métis identity is an area of interest. Dr. Gareau goes on to say, **"I always wanted to understand identity. That's where I'm at now. [...] Being Métis in Alberta helps because people don't question it. They don't just say that Louis Riel is just a [...] or something, like you get in Ontario, which is the worst. You're always challenged for your identity" (P. Gareau).** Indigenous research, across disciplines, serves to invigorate Indigenous sovereignty. According to Crystal Gail Fraser, **"Even though we come from different disciplines, we're actually doing very similar things, because, as Indigenous Studies scholars, we use our research as a way to reinforce our sovereignty as Indigenous people"** (C.G. Fraser).

International Context

University of Alberta scholars are involved in the international Indigenous Studies research community, particularly in Aotearoa (New Zealand) and northern Sámi communities in Norway and Finland. As Dr. Bear expressed it: "**The world is shrinking globally and it feels like Indigenous people have more and more opportunity to meet with each other across the globe, not just in person but through various networking groups and online, so I think there's a great opportunity to learn from each other and feel content, and use strategies that might work in other colonial countries, and that could work in our particular area**" (T. Bear).

Routes to the Discipline and to Scholarly Careers

Several participants experienced circuitous routes to academia and their scholarship in Indigenous Studies. Some had negative experiences in colonial institutions such as schools.

> "**I never really planned to go to university. All of high school in the special education room and never reading. I hated reading. I hated studying. I hated everything about school. I ended up wanting to do music therapy, but then I ended up in an anthropology class and I was like "Well, this is really interesting learning about different histories about Canada." [...] Growing up in a really pretty racist town, you didn't really get to learn much other than the main white stream**" (PII).

Dr. Bear made the decision to pursue further education when working in a support position with Indigenous students and not being taken seriously. This led to her seeking a way to seize the existing system to further meaningful work. "**They wouldn't listen to me and it fell on deaf ears. So I'm like, all right, well I guess I need to get letters behind my name**" (T. Bear).

Participants also came to the realization that they had a personal imperative to pursue research in Indigenous contexts, and to bring the value of human experience into academic work, creating a pairing of traditional academia and personal experience. For some, it was connected to their own family, which provided the inspiration and purpose for their research journey. One participant said, "**as someone who's trained in anthropology and oral history [...] I'd planned on doing an oral history project with my family, but I was taught "Don't do it as a project, do it for your family"** (PIII). The same scholar talked about his research being a means of validating his family's experiences. For PII, the impetus also came from an encounter with past scholarship about Métis people. "**In my third semester of college, I read Thomas Flanagan. I thought, "Man, this guy's [...]. So this is how people write about Métis people." It was pretty messed up. I decided that I wanted to learn more about Métis history, and Indigenous histories more broadly**" (PII).

For some, the drive was rooted in the desire to immerse themselves in a specific Indigenous perspective for research. As one scholar described it, "**If I'm going to learn about this then I need to immerse myself and learn, and especially if I want to do this coming from a very specific Cree perspective" (PFF).**

The research responses revealed a joy and appreciation of doing research in a supportive community of Indigenous scholarship. "**It's a whole new world. It's vibrant, technicolour rainbows around my head and my face all day long. I love it" (P. Gareau).** Indigenous Studies creates an environment where colonialism and colonial research can be subverted and replaced by Indigenous research and knowledge. **"We punch colonialism in the face! [...] I punch colonialism in the face with my knowledge. [...] with my Indigenous knowledge!" (P.Gareau).**

Indigenous Approaches to Research in Indigenous Studies

Scholars discussed the use of Indigenous approaches to research, and noted the role of land-based research and community research. Land-based research and knowledge are at the heart of Indigenous research. One scholar explained, **"My interest is really about: "How can we incorporate land-based practices, land-based knowledge that exists on the land?" and that kind of knowledge production, how that can influence not just students, but the discipline of Indigenous Studies" (PJJ).** Another stressed the importance of research with communities as opposed to research that consists of thought pieces, noting, **"You need to engage community to be producing knowledge. You can't just continue to only rely on what you think about the world. You have to actually integrate with these other perspectives. For me, there is a huge difference between producing research and producing a literature review" (PII).**

One scholar, longing to bead, realized that beading could form part of her research: **"I was just getting really frustrated [...] and felt like my internal dialogue was: "I just want to bead. If I could just... bead. Just bead. I would rather do that." Then I realized, well why not do that?" (PFF).**

2. *Systemic and Cultural Contexts*

Participants described their experiences as academic employees in a mainstream university, as well as their observations of conditions in other institutions.

One scholar noted that at the University of Alberta, with a thriving Faculty of Native Studies, Indigenous faculty members have a strong support system. In other institutions, support systems may not be as strong.

"I see the job postings for one position in some small southern Ontario university, and I worry that this is going to be a challenge for a lot of scholars. At some point, the offers for the big universities (and we've already seen that at some of them) [...] are not going

to be as prevalent as they once were. We've just gone through a big hiring boom. I'm sure we're going to still hire people, but probably not on the scale that we have been. And so for our graduates the options are pretty much in Ontario, in small universities which will leave many faculty with few Indigenous colleagues and potentially unsupported" (PAA).

With increased attention to reconciliation, Indigenous scholars are being overburdened with requests to contribute to the work of others, often for little or no compensation. These requests are framed as an opportunity to tell their story, and as reconciliatory, but are not the places that Indigenous scholars want to tell their story, and they may have to find ways to refuse (T. Bear)**.** Crystal Gail Fraser noted that community involvement is not formally recognized when being evaluated for hiring, promotion or tenure. Indigenous faculty members are often working with communities, far more than non-Indigenous scholars working outside of Indigenous studies. This scholar notes, **"That is time and energy that other faculty members get to spend with their families while we're doing the community-based work. It's a little unfair. The labour expectation on us is greater" (C.G. Fraser).**

Participants described their experiences of racism both inside and outside of the institution. One scholar was told that she needed to **"start 'playing nice'"** if she wanted to have a position in her field. She questions the motives of institutions: **"Are we here to bring new perspectives and approaches or maintain the status quo? A status quo, I will say, that is designed to exclude and oppress us as humans" (C.G. Fraser).** Another participant described experiences on Twitter: **"What Twitter taught me is that the majority of people in this world are not willing to have conversations about race and racial discrimination, and in fact are openly hostile to those discussions."** The same scholar noted that he was not prepared to make compromises in his work to make it acceptable in this environment **(PAA).**

Dr. Gareau described his experiences with racism during his youth and early career.
> **"I grew up in a French Town, so my Mom's French Canadian and my Dad's side is Métis, and it was a very French town. That involves a lot of racism and anti First Nations racism and this Métis-type racism, right? [...] I always wanted to get out of Saskatchewan because I wanted to get away from that racism. You guys understand what I mean? Leo Lachance, what happened to Colten Boushie. The Starlight Tours. These things are awful and they're part of the Settler mentality" (P. Gareau).**

Participants also expressed reservations about working within a colonial institution in terms of risks related to Indigenous knowledge and the difficulty of being an Indigenous faculty member within an institution with different priorities. Institutions may expect Indigenous faculty to do reconciliation-related work that takes them away from their research. One scholar feared bringing knowledge into the institution, due to warnings in the scholarly discourse that urge to **"be careful what you bring into the university, they might use it against you" (PII).** Another described conflicting priorities within the university: "**The things that prioritize for tenure are not**

necessarily the things being prioritized by university administrations on what they expect us to do. I worry about burnout and I worry about us not having enough time to do scholarship, which is the reason most of us got into the line of work." (PAA)

PFF discussed the complexity of the concepts of reconciliation, decolonization and Indigeneity as used within the institution, and the way they can be a response to colonialism rather than making a place for Indigeneity. Indigenous cultures cannot be seen as homogeneous, and there is always the need to recognize distinctive cultures.

> **"There are such broad, diverse ranges of experiences and values, and understandings even of what it means to be Indigenous. So, I get a little uncomfortable with that idea of developing an Indigenous anything. It should always be Indigenous (plural) whatevers to me!" (PFF)**

There is a danger in using the terms reconciliation, decolonization and indigenization if there is not clarity in the intent. Even using these terms continues to centre colonial approaches rather than approaches to research from the perspective of a specific Indigenous culture:

"I don't want to use these terms if we are not really clear about how we are taking them up. This is where I start mistrusting some of those terms and having discomfort around them. It's not because I am trying to reject them, or push back just because it's cool to push back. It's like "No, if this is something that's meant to be useful to us, then we need to be really clear about what we are talking about." [...] I don't want to use this type of language. [...] In absence of that, then what do I use? Do I just think up a new term just because I'm sick of "decolonization"? [...] One of the reasons why I don't want to have my work be decolonial is that Indigenous research methodologies talk a lot about how it's necessary to be decolonial in our approach, and I go "You see, the problem with that for me is... it means that I have to centre colonialism, and I have to set things up in a way that responds to that, and I don't want to do that!" The reality is that colonialism has conditioned my life in so many ways and my point is I'm trying not to have it... [...] I want to talk about things as a Cree person from a Cree perspective" (PFF)

Respondents shared further experiences related to teaching and learning, and the role of library research and librarians. Dr. Gareau described going to university on probation and doing a library studies course that helped him engage with reading, text and studying. This experience has informed his later teaching: **"I look back at myself and the story about myself and [...] I can look at my students and I'm not an expert in this, but I am willing to try like they are. It's been really exciting that way. When you talked about, is this a slog, it sort of is, but I get it myself because I went through that road and I saw how librarians did help me" (P. Gareau).** Another scholar noted that for librarians, reading in the field might inform reflective work on metadata and understanding of Indigenous knowledges, and enable deeper conversations and knowledge **(PKK).**

3. *Working with Primary Sources*

All participants indicated that they have worked with primary sources, particularly community-based materials. Participants expressed a deep appreciation for oral history sources when available. As one participant noted, "**Oral knowledge is probably one of the best, and probably one of the most powerful knowledges that exist out there" (PJJ)**. Several reported working with archival documents, finding in them a rich source of research material, including what one scholar referred to as a "smoking gun." This scholar described his approach as looking to the records of the "common folk," such as census records and genealogical records, to make them available to the communities. He reported working with a wide range of archival sources, including records of the Department of Indian Affairs, Department of the Interior and the Hudson's Bay Archives, as well as colonial sources in the United Kingdom (PLL).

Primary sources mentioned by participants included:
Collections in Library and Archives Canada (including in-person visits to Ottawa), the Northwest Territories Archives, Yukon Archives, Glenbow Museum, Provincial Archives of Alberta, St. Albert Archives, Hudson's Bay Company records, Manitoba Archives, City of Edmonton Archives, the Gabriel Dumont Institute.

They made use of various types of material, including archival documents, recordings, memes, Indigenous storytelling, digital stories, oral histories, images, photographs, aerial photographs, archaeological evidence, interviews (individual and group), maps, newspapers, beadwork, personal reflection and memories, artworks, news reports, newspaper articles and clippings, government documents and grey literature generated by government agencies, letters, petitions/declarations, community-centred knowledge (not written down), as well as books that included primary sources.

All scholars who reported using archival sources experienced challenges. Some experienced institutional barriers in archives and museums. Crystal Gail Fraser reported long delays in getting through Access to Information and Privacy processes. They also encountered other serious barriers to access to archival information such as significant portions of records being redacted, information not being available as expected, and significant expenses being incurred on wasted long-distance journeys.

> **"I travelled to Library and Archives Canada and the National Archives in Ottawa. It took me approximately a year to get through ATIP [Access to Information and Privacy]. I respect that process, but that's a long time. When I was finally approved to view the documents, I discovered that about a third of my request was completely denied. Another third of my request was provided to me on a DVD that was heavily redacted. Therefore, much of it was unusable. The other third of my request was approved for me to view at LAC. I paid the expenses of flying across the country to**

Ottawa and staying at a hotel for a month in order to view these records. When I got there, I was told that another researcher had checked out my files and that it was a special scenario. Normally, documents are only allowed to be checked out for a week at a time and this was a special scenario where it was indefinite. They didn't know when they were going to get the documents back from this researcher. I had committed to being there a month in order to view these files, so it was very frustrating. Trying to remain optimistic, I reminded myself that there were other files that I could view: files that were important but not central to my dissertation" (C.G. Fraser).

Responses revealed an incomplete awareness of archives and of how to access them. PFF observed that with archives researchers often have to have a specific request rather than a general need for information.

"I didn't even know where it was, that the Provincial Archives existed, let alone that they were a public resource [...] Once you get there, it's not like you can browse information. You have to come in there with really specific requests and then you're able to review it. [...] The idea of not knowing enough to know what questions to ask [...] If you don't know what to ask, you're not even going to be able to get any material" PFF).

Access to archives can be perceived as difficult and mysterious. PFF also felt that, **"with [the provincial archives] I had to know the secret knock and secret handshake in order to get in [...] so I didn't feel particularly inclined [...] to go back" (PFF)**. Her perception was that the archive was not easily accessed. **"I didn't feel like I could just waltz in and start talking to the archivists and say "Hey, this is what I'm interested in, how do I go about finding out?" I felt like it was very curated and only certain people can have access" (PFF)**.

Some participants gave consideration to what might be hidden in archives — that people were unaware of.. As Dr. Bear said, **"What would be really valuable is finding archival material that delved into stories of the erotic, like stories about sexuality and gender that haven't been white-washed, cleaned up for -- made more palatable -- for European tastes" (T. Bear).** One respondent recognized that there may not be a transformative piece of information to solve issues such as Métis identity. **"It's a very Western perspective: where we find the Holy Grail. [...] Can I just find this Holy Grail that will help me? [...] It's like finding the Rosetta Stone -- to understand Métis identity. I don't think it will happen. It'll be a piece by piece conversational and relational aspect" (PHH).**

Archival materials often reflect the perspective of individuals or institutions with power and privilege. One scholar explained that she still uses early materials written by Europeans: **"For me as an Indigenous researcher who does a lot of research on my own people, I really rely on old ethnological accounts. As whitewashed as some of it is, it's really important to see the**

documentation during those early periods" (PJJ). Another scholar pointed out that not only are early primary sources written by Europeans, but they give a gendered view, being written mainly men about public, male-focussed roles, and even when researchers seek to privilege Indigenous voices, women's voices are excluded because of the lack of textual evidence.

> **"I use a lot of Métis resources, ... so it can be anything from letters... I try to find the Métis-authored ones. One of the problems with Indigenous history [...] generally, but Métis history [...] for sure, is that the primary resources are mostly written by outsiders. So it's outsiders observing what was happening and then filtering it through their understanding of things. And then that is treated as a primary source. And so very often then they're viewing things in public, so they're viewing Indigenous men, in this case Métis men, doing their political roles, which is very often a public, speaking role, missing all of the stuff that's happening in the background, which is often women-driven; so you have a very gendered approach to the archive. And so what I'm trying to do as much as possible, although they're quite limited, still male-focussed, is Métis-authored memoirs. There're a few of them from the buffalo hunt era that I'm interested in, but they're few and far between. But they talk about things in quite different terms from these other primary sources, and so those are the ones I'm really interested in" (PAA).**

Crystal Gail Fraser recounted experiences when doing research as a student using primary sources, during which she had been helped by non-Indigenous staff. She suggested that Indigenous staff, or staff with more awareness of the needs of Indigenous students, would have been preferable for her.

> **"And then also there's the fact that all of these library and archival interactions were with non-Indigenous people. [...] If an Indigenous person had been in these positions, or at least with better trained staff, there would have been more empathy from the beginning, acknowledging that this is a really hard research project, and that there are special supports in place for Indigenous students. Mostly just being friendly, I suppose, but also showing an understanding of the kinds of barriers that Indigenous students face in the first place. Additionally, having the awareness that campus can be a hostile place for Indigenous students is important. I think that academics need to be trained on how to properly supervise Indigenous graduate students and the various departments and faculties need to support that training" (C.G. Fraser).**

Primary sources have a valuable role in teaching and learning: **"I really believe that students really get interested in the past if they have access to primary data rather than just listening in on the conversations of professors arguing with each other through literature. If they actually look at a record and analyze it for themselves, I think they develop a stronger command of the course and of the field of study" (PLL).** However, this researcher humorously noted that older materials are not always easily translated into present-day research needs: "**One of the things**

I've noticed is that the people who collected data, say for the federal government, in the 19th century, were not very mindful of the needs of people in the 21st century in how they organized it" (PLL).

PFF noted that a course in the Faculty of Native Studies was the source of awareness about archives, but there were still logistical and financial barriers to access, having to pay for copies and make arrangements in advance. **(PFF).**

Some participants raised the issue of how primary sources can be used or changed for the purposes of research. One researcher engaged with a very new type of digital object - memes - and recognized that there were layers of issues around permissions for this type of primary source: **"With the memes, I see a challenge is related to who had the permission to take the original photograph and make it into the meme. What is my responsibility then using this meme? [...] What is the responsibility of a researcher who takes a meme off the internet? What are the ethics around memes, in terms of using them or citing them?" (PMM).**

Dealing directly with the creator of a primary source can be risky for researchers who keenly wish to use it in their work yet are cognizant of the principles of ownership and control of information. Dr. Bear used a piece of art in her dissertation and asked permission, but was worried the artist would veto the use of the piece and her writing about it (T. Bear).

Another respondent shared a story about finding a "smoking gun" in archival records. When the purpose of the research is for legal purposes rather than research from an Indigenous cultural perspective, finding one record which provides crucial evidence is more likely. On the other hand, as PHH pointed out, finding the "Holy Grail" that would provide the key to Métis identity is far less likely!

Interviewer: **Do you have a success story about working with some kind of valuable primary source during your work?**

Respondent: **You mean like a smoking gun? [...] When we were doing the land claims research for Northwest Saskatchewan, I decided to look at the records of the Justice Department. [...] One of the reasons I did that is I was convinced by the argument that Doug Sprague, who had been at the History department at the University of Manitoba and helped out with the Manitoba Métis Federation case, for a land claim... He made the point that the Justice Department was really, in effect, (he didn't use these words), the brain of the federal government. And that the Justice opinions were really crucial records on what the State was up to. Very early on we decided to go at these. I had gone at them, one set in 1990, and had limited success, but this was an early accession...where an opinion from the Deputy Minister of Justice to the Minister of Justice in about 1921, made the admission that Métis scrip was tainted with fraud. Here, the most senior people were admitting that the scrip system for the Métis was**

rife with fraud. That made it easier to prove that there had been sharp dealing with scrip so that was one of the really big eureka moments. We did find others, and with these student visits to the archives there was always a contest to find the next smoking gun. (PLL)

Librarians are accustomed to thinking of primary sources as not always being textual sources, and often bring examples of these into instruction and reference work. Some of the participants used primary sources other than text but some needed prompting to recognize these as primary sources. One participant expressed this specific realization:

"I'm inclined to think about primary sources as documents, but then if I think a bit more broadly, and particularly using an Indigenous or even a feminist perspective, primary sources can be humans. [...] it is their knowledge, their ways of understanding, their frameworks that are key to the project and really, re-framing these documents themselves" (PKK).

Working with communities when using their words and culture as primary sources is crucially important in Indigenous Studies research, and there is a strong requirement for reciprocity, engagement and leadership by Indigenous communities, and for appropriate protocol and respectful collaboration.

"The [community members] in Edmonton, both of them I presented with tobacco and some other medicines. I said, "I would like you to read [parts of my dissertation] [...] because you were a part of that, even though I don't mention your name particularly. It's really important to me that I get your feedback." Doing that sort of protocol was really important to me. In fact, in my defense they were the ones that asked the hardest questions. [...] For community, I'm accountable and there is a reciprocity that happens when I'm using that story that they are included in. [...] I would have taken it out if anyone of them said this isn't acceptable" (T. Bear).

Sometimes the researchers belong to the communities in which the research is being conducted and are able to insist that the researchers include the community in having ownership of the material rather than it being pulled from the community and kept in the researchers' records. This can help build capacity in the communities for doing their own studies, as they work alongside the researchers **(PFF)**.

Participants described their need for easier access to some types of primary sources, and for digitization of materials. These included historical newspapers, digitized materials, and grey literature that had been removed from a government website. Digitization is seen as a way of facilitating access within the text of primary sources. One participant reported the use of a locally-produced database to analyze the content of digitized primary sources. He reported that

this digitization enables systematic analysis of records such as Hudson's Bay Company post journals to identify daily activities **(PLL).**

Several participants raised issues of privacy related to the use of primary sources and other research materials, and the possibility of harm being done to individuals. Even where there is not significant harm done, identifying individuals can still be problematic.

> **"At an early stage in my career [...] I worked with [name removed] because he had been sent [...] the entire manuscript of the book that later became [title of the book]. [Author] was in prison when he wrote it. He passed away. [Identification removed] had his documents and sent them to [author]. We began a long process of consulting with the family about whether they wanted it republished. We went to [place names removed] to consult with various family members. It's a very long and complicated story because one of his brothers wanted it to happen and one didn't. [...] Here's the hard thing, some of it is things that [author] wrote toward the autobiography and some of it is just his journals. I read some of those and there's content in there that I don't think needs to be public, that's disturbing, that may be really upsetting for family members that I think speaks to what a difficult life he had. [...] I think that's something that I know in my bones a little better now, that although it might be very easy for me to craft a story about what I see, this isn't about me and I need to be careful" (PNN).**

> **"When I was working in the City of Edmonton Archives [...] I did a project on Métis [...] at the [name removed] and other areas of Edmonton [...] The documents about them are super explicit. [The documents] detail every aspect of their lives and basically how horrible [the Métis people] are from the perspective of city officials. They name them and they name their children [...] It's so problematic because those people technically still could be alive" (PCC).**

To avoid showing people's faces and identity, and preserve the subjects' rights to anonymity and control of their information, PCC modified archival materials but was concerned about the implications of doing that: **"I did the biggest no-no ever, which is to crop archival photos. I didn't want people's faces to be in them. I just cropped it so it would show the house or the location" (PCC).**

- Dr. Keavy Martin mentioned appreciation for the help of librarians in doing research with primary sources. **"I have this idea that I should be able to do research myself. and if I ask for help, I'm not a good researcher or something. I guess I'll just say that I am grateful for librarians" (K. Martin).**

Primary sources can be treasures in the context of Indigenous Studies research, and can be found in communities as well as in conventional archival collections. One researcher told a story about finding primary sources related to his family that were the roots of a rich research project.

These are the types of community-based collections that libraries could play a role in digitizing and preserving.

> **"My kohkom, my grandmother, passed away in 2007. She was eighty-three or eighty-two years. They didn't know because she was born in the bush. They don't know when she went to get baptized. She passed away and the tradition in our family is that when someone old passes away all of the kids and grandkids get to go to the house and there is a giveaway. You get to pick something in the house that you want and then you take it away. When we were going through her old farmhouse which is this two-room farmhouse, no electricity, no plumbing, [...] just a wood stove... my kokum was a real packrat... so I was going through... she was really neat but she wouldn't throw anything away [...] I was going through this box of stuff and I came across this big tobacco tin can. I popped open the tobacco can lid and inside this tobacco tin were all of these rolls of old photographs that had never been developed [...] I took them to McBain's, but it was two dollars an image to get them developed and they're all everyday life images from the 50s and early 1960s. One chunk of them had come from my Uncle -- when he got his first job that actually paid money, he bought a camera. And so he's just taking photos of all these different things. I used these [photographs] to apply for a SSHRC [...] to look into what these photos said, where they came from, and we're in the context now of using them to do oral interviews with people. [...] My mum passed away a week after my kohkum. Once we were done [my mum's] funeral we went back to her place [...] and I was digging through one of her boxes. She died of cancer so it took her nine or ten months to pass away. We found this 150 page manuscript of all of this stuff she had written about just being a kid. This was part of the SSHRC that I got as well [...] That's what I mean about unconventional archive material. It's not archives because it's not archived" (PBB).**

4. *Working with Secondary Sources*

Some scholars reported that the particular research they are involved in draws very little from secondary sources:

> **"Secondary work, there's nothing. There's very little about Lac Ste. Anne. I have a very swift literature review of maybe ten fiction items. Mostly, it doesn't fit within the framework of how we're looking at it: critical identity studies, critical race engagement and kinship structures. It's always about syncretism and about the Catholic Church and about Evangelicalism to Indians. It's all very racial. It's all racialized. It's all patriarchal or ethnocentric. For us, all the literature on it gives us a chronology of things, but it's not very useful. It's really all based on primary research. But, informing our theories and methods. There's a ton of Indigenous Studies literature. For us, all our secondary sources, all our theorists we want to focus back on Indigenous scholars" (PHH).**

Nonetheless, all respondents reported using secondary sources in their research to some extent, and using the library's resources to find secondary sources. Several participants highlighted the burgeoning discourse in Indigenous Studies and the resulting challenges in finding information. Responses revealed the strategies and research sources that the scholars used. Generally respondents were able to find secondary sources using the library's discovery system. Participants mentioned finding articles in Indigenous Studies journals as well as journals in other disciplines, and that there is increased scholarly output in areas such as Māori research.

Some scholars reported that they found that the library had good access to secondary sources:

> **"Honestly, this is the third University library I've gotten to... well no, I used USask in the summer. Yeah, this place is just awesome. If I want something, I just put a call on it, and I just pick it up. [...] Because Indigenous Studies is such a newly established field I guess what I rely on is having the newest stuff bought, especially digitally sourced. (PII).**

Secondary sources may be used to mediate access to primary sources. Dr. Bear reported turning to secondary sources when primary quantitative sources were of a scale that made analysis difficult: **"Some datasets would be very large and I couldn't coherently pull things out of it that I needed to, so I'd often have to go to a secondary source, someone who'd already gone through the data and was able to synthesize it for me, which is valuable, but also there might be things that I'm looking for that that person didn't necessarily do" (T. Bear).**

Respondents reported challenges with accessing secondary materials. Some responses showed an awareness of library services to address barriers, but others showed that scholars may not be informed about other avenues they could explore to access resources.

> **"Figuring out if the library has purchased rights to the journal. If they don't, I'll ask. Then, I go, "Is there any way to get this article?" Sometimes, there is no subscription to an obscure journal article" (PMM).**

> **"I have in some cases not been able to find it on the UofA system at all, so I'll just Google it and see: Is this something available elsewhere? Through Amazon maybe, is the book available to order or something?" (PFF).**

> **"Sometimes there were books that there was only one of. [...] You know as a graduate student you get the feeling that they're yours after six months but they're not. So having more copies when you see a book is being constantly being used or taken out right, those are the only challenges I had in keeping one in hand and then eventually having to go and buy it" (T. Bear).**

Researchers use a variety of strategies to enhance access to secondary sources, and one respondent highlighted the difference in strategy that occurs if a researcher has knowledge of search strategies versus knowledge of the field (PKK). Several scholars reported using Google Scholar or a general Google search; some were aware that accessing Google Scholar via the library website connected them with licensed resources via the library's link resolver (PMM, K. Martin).

Navigating the link resolver system results in frustration for some researchers.

> **"You know that you've already followed this thread, and it's taken you... I've had to trace my steps back, and then go back again too many times. Then I'm like "Oh! I already looked at this!" And then some of the links, where it says "This is accessible at UofA." I don't know if you've ever encountered this, but I feel like I find this far too often, that it says it's available, then it takes you somewhere and basically says "well this is publicly available, so you don't need to use the special link!" Or you know, something like that, and I'm like, "What? Just put the link on there! Don't redirect me to some extremity!" (PFF).**

Researchers used methods beyond library searches to locate sources: **"Because I study Métis history, you know who the main actors are, and then you also know who the main institutions are, so the other place I look is different policy docs, different briefing docs, organization websites, seeing what the organizations are doing" (PII).**

Some respondents reported using the "pearl-growing" method of finding secondary sources, looking at works cited to find related materials. (PFF, PII, K. Martin).

Respondents described their methods and challenges in managing their search processes and the information and sources they found: "**I will sometimes use Refworks, though not consistently and I sometimes use Evernote to keep track of things like whether it's journal articles in PDF form or occasionally, if there's an online archive available" (K. Martin).**

Some respondents commented positively on the availability of research resources via the library, and made suggestions.

> **"In terms of teaching here, being able to just assign students full books that are available through the library is awesome. [...] It's set my experience at UofA as completely different from being at other universities, where it's like, "Oh you have to buy this book." I mean, we've got to support people and stuff, but I think this is a really cool time where institutions can be doing that" (PII).**

> **"I think just focusing on making the newest Indigenous Studies scholarship available to students in accessible, especially digital, formats is super important, because it's**

really cool to be able to suggest a source to someone and say "Oh yeah, by the way, it's available through the library for free." You don't have to go buy that book, you can just go download it as a pdf, mark it up" (PII).

5. *Relationship Development and Community Engagement*

Building relationships with communities with whom research is being done is crucially important in Indigenous studies. Research teams develop long-term, if not life-long, relationships with the communities, and are deeply accountable to them for the protocol, process and results of the research. In many cases the relationships exist before the research, and the research grows out of these relationships. This approach to research is a key tenet in much of the work on Indigenous research methodologies (Chilisa, 2014; Kovach, 2009; Smith, 1999; Wilson, 2008;).

Indigenous peoples have long been the targets of research, and as one participant put it, have been over-researched, with little of the research reaching the communities and the benefit of the research remaining with the researcher in terms of academic success (C.G. Fraser). Indigenous Studies researchers often involve the communities in developing the research questions and involve them at all stages in the research so that communities derive the benefit **(PFF).** If researchers do not involve community this can result in the development of "damage-centred questions" which focus on the trauma of the community (PFF). PFF also stressed the importance of defining relationships and expectations from the beginning, as these relationships will be long-lasting **(PFF)**. Another researcher explained that building partnerships and friendships means that accountability for the research project is built in, from a reluctance to let friends down (PAA). Dr. Gareau pointed out that research can build on what communities are already doing, for example for genealogical research, but bring in additional resources such as archaeological explorations or aerial photography that can enhance what communities can do (P. Gareau). According to Dr. Bear, working with communities essentially should involve being a "good relative" and treating people the way researchers would want to be treated (T. Bear).

Working with community members throughout the research process is highly valuable in terms of the contribution they can make to the research. They should be involved at all stages of the project, including analysis:

> **"I know a lot of academics that say, "Well, you can't talk to community members when it comes to analysis because that's your job." But you always have to remember that you spent two weeks, three weeks, a month, even a year in a space where these people have spent seventy years. You're going to miss stuff" (PBB).**

Another common theme was that good relationships take time, which sometimes means that granting agency and academic timelines and schedules do not align well with Indigenous Studies

research (C.G. Fraser, PFF). Even a three year funding cycle can compromise the community process:

> **"If someone is awarded a three-year SSHRC [grant] to undertake research about Indigenous issues or communities, that's an extremely tight timeline. You have to establish these relationships before you begin your research. And on a 3-year timeline, the relationship with a community is usually compromised" (C.G. Fraser).**

> **"The challenges are and have been the ability to take that time, and it being recognized that you need time to build those relationships. You often look at what's the outcome, which is why sometimes people skip over the relationship building, because you are not recognized for it [...] I shouldn't even have to say just Indigenous people. It just should be human people" (T. Bear).**

Respondents spoke about the need to respect protocol and ceremony in Indigenous Studies research.

> **"It's important for me to show protocol, understand where that Elder's coming from, or Knowledge Keeper, and talk to people around them. That takes so much time and it's not often recognized in the academy that you do take that time. [...] Determining protocols, that's really tricky. So any of the knowledge keepers that I approach, that I work with personally on my dissertation, knew what I was working on, and there were several spots where there is ceremony surrounding things. I talk about Sundance and Sweatlodge. [...] And I wrote that it isn't my place to talk about these in detail at all. And so not only was it the feedback I was getting from my knowledge keepers but something that I knew I wasn't supposed to do" (T. Bear).**

> **"It was really great that [Professor] knew [Indigenous author] and that he was in town. So, I took him for lunch and said, "Why did you write this particular piece?" [...] Because it seemed like it was a traditional or a sacred story almost, and I wondered how he could have put it in a book. He said he talked to his women Elders, his aunties, and they said it was OK to put it in. He had his own protocols he followed to be able to share that story in a fictional setting, [...] so he was modeling behaviour that I'm supposed to use as well, as an Indigenous person. I understood that was happening, so when he was saying "I ask permission, I did this and this," it was reinforcing something I had already known. [...] And so [...] if we have not just Indigenous scholars but non-Indigenous scholars getting those teachings, however informal and not in any official capacity, it's really important for us to take notice" (T. Bear).**

Researchers noted the complexities of relationships and the necessity of navigating delicate political relationships.

"Bringing gifts, and then respecting her and respecting her political wishes, which are many and well founded. So, taking her seriously and navigating the delicate state of political relationships, because being Indigenous is being political" (PHH).

"Engaging with our own community members, that was very much about developing relationships. Especially because they see us as representing the Band Office and it wasn't always the best relationship. A lot of trust - there was a lot of work that we had to do to try and develop that, including just going to them and saying "We'd like for you to participate, what do you need from us to do that?' [...] Trying to respond that way, and know that that, fundamentally, was about our relationship internally, in the community. It wasn't even about going out to an external place, it was me as a community member in my own community (PFF).

Funding for travel is often a barrier to research, particularly in remote or northern areas (PCC, PII). Respondents highlighted the issue of keeping in contact once the research (and grant funding) are over. Often researchers want to maintain relationships but having to cover travel costs is a barrier, and something traditional granting programs may not address: "It does take a lot of traveling. It takes a lot of investment [...] That's also something I'm thinking about: how can I keep in touch and maintain those relations? Also, having the grants and paying out of pocket, so trying to figure out how can I continue the research"(PMM).

Other researchers describe navigating the relationships with communities after the research project is complete, and the continuing level of commitment that may be appropriate or possible.

"I've seen people write to say, "Well if they call on you down the road you need to drop everything and go running," and I'm like, "No. That's an abusive relationship." [...] And that now, because you've engaged in this research relationship, you're beholden for the rest of your life. That's very unbalanced in my mind and that's not a respectful relationship. [...] It's like the pendulum went too far in this direction" (PFF).

"Over a period of a lifetime is always important, but I don't think necessary, that's a huge commitment. There are always changes and ebbs and flows to everything, and Indigenous peoples shouldn't be required to say, "OK. This is it, man. We're friends for life." [...] Wahkohtowin or being a good relative can have various time frames. It could be for the duration of a project, it's nice when it goes longer, but even for Indigenous people we don't always have similar interests or ideas about skirts and ceremonies, so we work together when we can. Being a good human being. Being a good relative. Making sure that you're fulfilling your responsibilities from your teachings and there's a reciprocity" (T. Bear).

The individuals on the research teams can have positive or negative effects on relationships with communities. One respondent described the care taken in choosing research team members, both Indigenous and non-Indigenous.

> **"You want people who will really connect with young people, so we've been very selective [...] we've specifically chosen people based on who we think would be a good fit, who we think would engage with Indigenous communities. One is a Native student and one is a non-Native student, but both are very community-minded people. We do a little bit of basic Protocol with them but a lot of it is making the introductions, letting them know to just sit back and observe for a bit and then gradually increasing their responsibilities [...] We've treated it mostly as a longer term thing. We hope that these students will be with us for many years" (PAA).**

In some cases, researchers can potentially cause harm to community relationships. Crystal Gail Fraser mentioned cases where graduate students had lacked knowledge of the local environment or prematurely begun research before having secured ethics approval or developed a relationship with the community, and had damaged relationships (C.G. Fraser).

Connections, both among researchers and with community members are valued and important, particularly in-person connections.

> **"Building those relationships. [...] Being able to engage in front of somebody is life-changing for me. When you meet new people and you're really open with that, there's a potential to really learn new things or to shift your perspectives" (PMM).**

> **"Earlier I shared that many students, including myself, have gone through hard times in their programs. It's important to find friends who will randomly send you a text asking, "How are you? Are things ok?" Having that kind of support there has really been amazing" (C.G. Fraser).**

> **"We talked about this in the office. The success that Anne and perhaps you are having as well in the study [...] is based on relationships. So because [Professor] and [Indigenous author] were good friends, if [Professor] were to vouch for me, it would be like a relative vouching for me. She vouched for me, then [Indigenous author] had that trust for me. I don't think that's specific to Indigenous communities at all, but I do see more of a sharing of information, especially when it comes to that kind of information being shared more freely, when there is already a relationship in place" (T. Bear).**

Respondents described various ways they connect with community, and various groups they endeavour to build relationships with, including volunteering at community events **(PMM),** community visits (PJJ) and doing simple things like having tea with people in their kitchens (PAA).

Participants highlighted the need for sharing of knowledge about the processes and timelines of research projects, as well as the need for flexibility in timing: "**Probably a website or videos of approaches. I think in-person workshops would be helpful [...] a snapshot of the resources that really helped me with this project, this is what i had to do, kind of like a timeline. Also, when people have gone through their research project, what is the time, the actual time investment, and to be honest about what has contributed to this project" (PMM).**

Respondents spoke about the role community members play as members of research teams, and the importance of recognizing the issues they face and ensuring appropriate compensation (PKK, PCC). They also stressed the value in academics being honest about the benefit of the research to themselves and to their career, especially if they are not Indigenous.

> **"The thing that has worked well is being very honest about where our team is coming from and being really clear. First of all, I have to be clear that I'm not an Indigenous person, but I think it's really important to also talk about what you get out of the research that isn't about helping others. This is my job and I get paid very well to do it and I have to do research, and so I choose to do this kind of research. But just being forthright about some of the stuff around power and privilege, and why I'm in that room. I don't know what other people do, and I think there is a tendency to say, "I just want to help." And that's true too, that's absolutely true too, but a lesson that I think I will apply as I go, is also talking about my own stake, coming sincerely to the table" (PKK).**

One non-Indigenous respondent spoke about being a non-Indigenous researcher in the field of Indigenous Studies.

> **"How much time and space should I be taking up here? I think the answer is very little, for reasons that I don't think I need to elaborate. [...] it's important not to be a jerk and to say the wrong thing. I don't just mean saying the wrong thing is bad, you have to be really respectful. There's a fine line about assuming that you know about other people's lives and cultures, but also you can't just show up [...] and not have a clue. [...] I was thinking there are lots of researchers who come in and and try to overstep and make mistakes and that is not OK. [...] Being modest, being honest, realizing that you don't know very much. You know some things. Figuring out what you're bringing and what other people are bringing, and agreeing early on that you're going to work together in a complementary way" (PKK).**

Researchers described the value of relationships with librarians and archivists, and how good relationships can benefit research, and create an Indigenous framework for research, and a true relationship approach..

"I'll tell you this. All the librarians and archivists that I've met so far have been amazing. I mean, I've made super best friends with the archivists at [the provincial archives]" (P. Gareau).

"I feel like the most helpful experiences that I've had with the library are just talking to people" (PCC).

"It's because of that complicity; it really helped [...], because then [the archivist]'s thinking. Archives are just an organized mess, right? If you think about it, things just come in, they organize it in piles and then, here it is. So, for her to think dynamically about it... Then, whenever she comes and talks to me, it will remind her of our relationship and of me. So, I think personal relationships with libraries and with librarians have been the best thing. It's all social capital, really. Not to say that I'm operationalizing this relationship; It's about meaningful relationships. So then, we know each other and remember our names, little things that we like about each other. You know what I mean, It's real. So, I think real relationships matter for librarians. And clients, but not being clients anymore, but being relations. I think again that this is an Indigenous framework" (P. Gareau).

"I used to rely really heavily on librarians back in the day. I would just email them because I was late with books all the time. They were so sweet to not charge me a gazillion dollars every time I brought the book back. So, I'd bring them chocolate and things like that. The one thing I miss about the new system is that it's way easier to not have to build relationships with individual librarians. You don't have to talk to anybody. I really value relationship-making, so that's one of the things I liked about the old system" (PBB).

"Having Indigenous students and non-Indigenous librarians who are friggin awesome, like Anne, who's responsive when students come and see you. They want to see you. It's always about this face time [...] and being flexible enough to engage the structures. Allowing that approach to happen is great" (P. Gareau).

"The two wonderful students/librarians who interviewed me are excellent advocates for this intersection of librarianship and Indigenous or Native Studies and they're doing the interviews today, but I don't think it will be too long before they're on the other side of the table and the ones who are being interviewed and I'm really excited" (PKK).

"Indigenous people focus a lot on relationships [...] You can't just brush people off. Archives are really scary places. Libraries are really scary places. [They should] shift the optic of client-service option to relationship-relationship option. And maybe that's a bit too airy fairy as an ideal. Or maybe it's altruistic, but I think it's really helpful for me. Because I just do it anyway. I'll go right up in someone's face and like, "So, what's

**going on?" And ask questions and relate more and then see what emerges, right? [...]
Tell archivists: don't brush people off. This is what people want. This is how people
operate. [...] I love relationships. I love it. For me, it's all about relationships. So, going
to a library isn't [...] it's about being clever and figuring out systems. [...] But, I guess,
maybe for me [...] systems are relationships. So, I always have to have a human aspect
to it" (P. Gareau).**

PBB suggested that the university and the library might strengthen partnerships with northern
communities by finding ways to share and make accessible information, including the university's
research and licensed resources.

**"What would be really cool is if libraries spent more time developing tools that
democratized the information that we have so that people from communities could
sign up to be part of the University of Alberta [...] I think we're doing so much amazing
stuff at the University of Alberta [...] that would be super helpful to Indigenous people
in the community, but they just don't know about it, and we don't do a good job of
talking about the fact that we have it, and we don't do a good job of sharing it [...]
Something that would really help me and a lot of us I think is if community people had
better access to some of the databases and the online things that that we have" (PBB).**

6. *Working with Research Data*

Initially, some respondents' perception was that they did not work with data, but when prompted
and given examples of qualitative research output such as interviews, they realized that their
research did involve data. As one scholar said, "**All research should produce data." (PII)**They
recognized the importance of appropriately managing data. Physical copies of data were
particularly seen as being at risk. Two respondents described instances of physical copies of data
being kept in community offices that had burned down. Respondents did not widely recognize
the role that the library might play in managing their data.

Respondents highlighted the importance of giving Indigenous people a voice in research results,
and of using their words where possible, rather than researchers' descriptions: **"One of the
reasons why I insisted on the interviews was because I really feel like Indigenous people
should speak for themselves" (C.G. Fraser).**

Researchers expressed a need for more training in data management techniques, including
knowledge of software options.

**"There was a series of workshops [...] on protecting your data and protecting your
online stuff. I think something like that could be useful" (PCC).**

"Having these workshops on a continual basis, or something? I'm not the PI on this, so I'm not the one that's doing the data management, but in terms of my understanding of it, it's useful to know" (PJJ).

One respondent pointed out that the library's data library had valuable information but many people did not have the skills to make use of the data files: **"You have the data library, but the data library's not super useful unless you're a data geek because it gives you all kinds of large files, pivot tables, and all that kind of stuff" (PBB).**

One scholar specifically mentioned using quantitative data, noting "**I do use some numerical data. There's lots of numerical data, but the problem now is trying to generate a graph out of Excel software, which is very unfriendly." (PLL)** Another expressed regret that more quantitative data was not made use of in Indigenous Studies, saying, "**I think there needs to be so much more quantitative data. If I could do my whole University education over again, I would probably want more training in quantitative methods" (PII).**

Training to develop skills in interviewing was seen as being valuable (T. Bear). There is also a need to build skills in more sophisticated production, analysis and management of data. One participant observed, **"We really need to push students to go beyond just recording, transcribing, and analyzing" (PII).**

Respondents experienced challenges in analyzing, organizing and managing research output. They described challenges in coding large quantities of interviews (PMM) and with managing the data (PFF).

Researchers saw great value in preserving and making available the information and stories generated by research. They reported a variety of methods and systems for storing research data, and there was a recognition that copies of research output should be given to the community where the research was done. They wanted to make their research available where appropriate, by digitizing maps (PHH) and returning research output to the community.

"We have a research agreement with the [name removed], and they requested any photographs, transcripts, and any audio recordings [...] of the participants to be housed within their storage for their knowledge purposes. They have their own rules and regulations and policy around that, and they are always helpful on how they would like to see information and research data disseminated and shared. All of this is at the consent of the participants, but any copies that we're able to make, they want to have copies" (PJJ).

They recognized the importance of preserving Elders' stories, and preserving information according to the needs of the community, particularly in remote areas where online access is not as easy (PII, PCC).

The physical location where information is stored can be fragile: "**One of the things that we actually encounter too is [...] where we were holding information because our band office burned down a few years ago and the majority of that work that we had done was actually in the band office**" (PFF).

Researchers reported using online locations to store research output, including Google Drive. They also expressed concerns about online locations, including concerns about security, privacy and preservation of data (PII, PMM, PJJ). One scholar reported using old computers with old software to be able to revert to RTF versions of files **(PLL).** One participant highlighted the need for high capacity cloud storage: "**a Cloud service that the university would approve of that allows more than one terabyte of storage. I think Google Drive is 15 gigabytes or something, which is nothing**" (PII).

Participants raised issues relating to ownership and control of research data. The communities where the research is conducted should have ownership and control of access; however institutions also have ownership of data. The issue of research results forming part of commercially published resources that then have to be purchased is also problematic in the context of Indigenous Studies research.

> **"There's also the issue of data ownership [...] it's also difficult to manage across these different places. So trying to find a place just for the storage of things, the way to manage that... I tend to fall back on spreadsheets for a lot of things. [...] Then, the added layer of security" (PFF).**

> **"Why would we give our information out to other people and then have to pay them down the road to access it? That doesn't even make sense. If they are doing research on us, they need to be sharing everything with us [...] There's accountability that comes from that, that's about responsibility. It's not about ownership and getting credit" (PFF).**

> **"The research contracts usually stipulate the database (not the data) because of the archival records. The archival records belong to the Crown. But the database might belong to the funder, the sponsors. The University might have a license-free copy. So there's been some of that discussion. Because it's data that already exists in the public realm, and it's not being collected on current contemporary people, it's hard to be proprietary over that, because someone else from another place from another point-of-view can come along. There's not much they can do about it" (PLL).**

Research data management plans, ethics agreements and agreements with communities and archives often stipulate the destruction of research data.

> **"As far as destroying data, I did sign an agreement with the Northwest Territories Archives that any of the photographs I took of archival sources would be basically destroyed after my research project ends. The Gwich'in Social and Cultural Institute are getting a copy of the transcripts of Dinjii Zhuh interview participants. The others will remain with me" (C.G. Fraser).**

> **"Whatever copies that we are going to give to them indefinitely, our copy's going to be destroyed after five years" (PJJ).**

Types and formats of research output that participants reported using include: in-depth interviews, material culture, maps, social geographies, genealogies, creative outputs, field notes, photographs of documents. Software and online services used by participants to analyze, organize and store data included: Google Suites, NVivo, SPSS, SQL, iCloud, Dropbox, MindJet.

7. *Research Dissemination*

Participants reported using a wide variety of methods to disseminate their research, including scholarly or peer-reviewed journal articles, newspaper or magazine articles, conferences and speaking engagements, podcasts, documentaries, websites, social media.

All participants reported seeking publication in traditional academic journals. Some participants expressed a preference for supporting Indigenous Studies journals or newer, emerging journals in the field, and for journals that are open access.

> **"It's important to support the journals that aren't the big established ones, because in this atmosphere, this environment, it's hard to run a journal, because they don't make money really. [...] We're building a discipline and, in many ways, it's a younger discipline than many of the disciplines out there, like Political Science. If I publish my politicized or Indigenous political theory in a Poli-Sci journal, it's supporting the development of a discipline which is already quite developed, that already has way more resources than we do. [...] If we're not supporting our own stuff why would we expect other people to read it, to take it seriously?" (PAA).**

One scholar described seeking to amplify emerging or contrarian voices when citing other works in scholarly articles, as well as drawing attention to works that are problematic (PBB).

Social media, particularly Twitter, is widely used to share and disseminate scholarly work.

"I think one of our most important uses of sharing information is social media. But for the people who are not on social media, we send our information to our community contact, who shares information on the radio" (PAA).

"Indigenous people tend to have higher use of social media than non-Indigenous people do. So, I normally just put it up on Twitter or Facebook and then it either falls flat (as it does often) or it takes off into the stratosphere, so I don't worry about having to place it in Indigenous communities" (PBB).

Non-academic sources, including newspapers and non-academic magazines, blogs and vlogs, podcasts, documentaries, websites, zines and graphic images are also used to disseminate research.

"We want to have that as a digital online source for other people [...] We just want to create a visual soul for the community to see which Elders are involved, how they've contributed in their own way, and how they are contributing" (PJJ).

"I think media, especially for young people, is really important, and especially when we step outside the journal article writing and academic publishing realm, I think that photography and different representation become really important" (PAA).

"Generally, the thing that drives me to write something in a non-academic context is if someone says something that [annoys me] and I don't want to have to wait a year in order for people to read what I'm doing. [...] I published an article in *The Walrus* a while back, I published an article in *Globe and Mail*, so I just contact them and say, "Hey, could I write five hundred words on this or that or whatever." If people say "No", then I'll just go to my blog" (PBB).

"[Co-author] and I published "150 Acts of Reconciliation for the Last 150 Days of Canada's 150" on ActiveHistory.ca, and we now have close to 50,000 hits [...] I question that even 1000 people would read a scholarly publication in the *Canadian Historical Review*. I see myself as a public scholar, so it needs to be accessible" (C.G. Fraser).

"It's just really hard for people to read a fifty page report. I find that I've really been thinking of ways of how to communicate a fifty page report into something else. I think that's why I connect so much with visual images or graphics or flowcharts or animations. I think that it's more open for people to feel included in something" (PMM).

"I feel that Indigenous Studies is expanding the way that we think about research: what type of questions are asked, how to work with communities, what works best for

communities in the way that they want to see the research in their community, and taking a different type of knowledge mobilization format, whether it's videos or a graphic novel or a visual diagram. When you start interacting with folks outside of the academy, it allows us to be very creative with how we use and interpret information" (PMM).

"What I'm going to propose is doing a vlog diary instead of writing notes. I'm just going to talk to a camera and when I interview people, I'm going to be videotaping them because I want to eventually make a documentary at the end of it, to then be able to share back with the different communities. [...] To be honest, even though my grandmother has read my thesis, I know no one else in my family is really going to read a thesis, but they'll sit down and watch TV. That's the other reason why I videotape everything. It's because then I can turn what my research is into a medium that they'll actually enjoy" (PII).

One participant highlighted the cost and additional skills involved in dissemination research in non-traditional formats such as video and podcasts (PMM). Concerns also arose about long-term preservation of these alternative formats, suggesting a potential role for libraries.

"Podcasts... what if those formats fall out of style? What if it's difficult to access those players? What if the original data get corrupted? I read [...] about small online media organizations going out of business and just shutting down their website, and then all of their content is lost. So I do worry about that. Maybe that's a role for libraries, future-proofing the things that people put out in the world" (PAA).

There was considerable support among the participants for open access publication, although they expressed a resistance to scholars' paying for publication in journals.

"Well the *Aboriginal Policy Studies* journal behind the scenes is an open access journal. From what I understand, with closed access journals you have to subscribe to them. That's the money they use to do the behind the scenes work. Open access journals are great, but they require a level of funding from other sources to keep them operating" (PMM).

"I think that the research I do should be open access so that it can also be open to scrutiny by Métis community members. [...] I value knowledge being accessible to anyone, especially the knowledge that I take part in producing, that it should be available to people outside of the University, especially Métis people" (PII).

"I've seen other people put their books online, free and clear, like, "Here you go. I don't need to make money off this, I make a good living." That's exactly how I will be doing my dissertation into a book" (T. Bear).

"I realized in going into these things, that all of these Enlightenment values like sharing of knowledge, publishing, and making available, it is so much more complicated than that. Not everybody needs to have access to everything and that includes me" (K. Martin).

"I would never pay to have my thing put in a journal that was paywalled" (PCC).

Scholars reported actively disseminating research at academic conferences. Challenges identified included a lack of funding, particularly for graduate students, and a lack of support for Indigenous Studies research in mainstream conferences or mainstream disciplines.

"Presentations constantly. Constantly in all different realms. Sometimes I find myself in the oddest places sharing what I do" (T. Bear).

"In Indigenous studies, there's not a ton of money, especially for graduate students, to go to the various kinds of conferences where you do network building" (PBB)

"There are a ton of challenges to conferences. The big one for historians is the Canadian Historical Association, which meets at Congress every year. It only took going once to realize that Indigenous students aren't necessarily supported, and Indigenous research is not a central theme. That was 8 or 9 years ago. Things have changed a little, but they haven't changed enough. Recently, the Canadian Historical Association brought forward a motion to strip our most valued book prize, the Sir John A. MacDonald book prize, of its current name. For the prize for the best book on Canadian History. An anecdote, I suppose, is that some of the very prominent settler, Canadian historians have cancelled their memberships to the association. We're going to vote on it in May when we meet at Congress. At the same time, I'll be at Congress to give a paper on Sir. John A. MacDonald, framing him as the architect of genocide. My travel funding application was denied and it's hard not to think that the title of my paper might have influenced funding decisions. The funding was denied by Congress and the UofR" (C.G. Fraser).

Scholars actively involve community members in research and share research output with them. While they may not consult widely on academic dissemination methods they work closely with them for other, non-academic, dissemination formats.

"On the one hand, I will publish academic stuff where I probably won't involve them in because they don't have a lot of interest in it. But one of my aunties and me, for example, are putting together the children's storybook that mum had produced. So

she's doing all the illustrations for it and I'm doing some of the wording for it, so I guess that's kind of involving" (PBB).

"Throughout my PhD, I was mentored in a specific way where you do not share, do not publish, basically do not do anything until your thesis is done and defended. This is your job. That's the way I was mentored; however, doing a project on Residential Schools, I need to be transparent. My community needs to know what's going on, so a part of that has been returning to [place names removed] about twice a year to give presentations and updates" (C.G. Fraser).

"They really want to see it in a book, which makes me excited. The band office still wants me to email them the final version and then they have promised to print copies and make it accessible to those who are interested. But I think the book format would more interesting for the general public to read, rather than a thesis" (C.G. Fraser).

Collaboration with other scholars, with community members and family members is highly valued by respondents, despite challenges of time and distance.

"It's just really nice when you have writing comrades. You can sit in a room and write together because you're accountable to them too" (T. Bear).

"I really like the idea of co-authoring. It's something that I would have liked to do. It's just strategically difficult in the North to do that, in terms of keeping in touch with people. [...] Somebody that I would have liked to co-author with who was really passionate about food security in the community does not have the time... if you're working and have kids and are also doing volunteer work in the community, it's tough" (PCC).

"SSHRC wants to pay students and it's very important to pay students, but I think it's also very important to pay community members. She's on this grant in a major capacity. She does not have any academic credentials that we would normally think of, yet of course she is the expert in this area" (PKK).

"I included parts of an unpublished manuscript that my uncle did. He did a memoir, so part of my goal now is to try and help him get his memoir published" (PII).

Respondents identified a number of challenges related to disseminating their work. They are aware that mainstream reviewers may not have the ability or sensitivity to peer review Indigenous research, or that there many not be a qualified reviewer available (C.G. Fraser, PCC).

Some participants described the barriers created by the complexity of the academic publication process and journal impact factors, again an area where libraries are well-positioned to help.

> **"If I want to be successful as a student, then I have to do certain things, including publish, which then opens up another can of worms because it's like, "How do I even get anything published? I don't even know how to do this." It's not in any of the classes that I took, where somebody said, "Here's how - here's how to submit something to a journal." I have no idea" (PFF).**

> **"I think it depends on the journal guidelines, or what makes a scholarly article. Or is that changing? [...] What format is best for communicating the research results, or this exploration or theoretical exploration of a particular topic? I don't know if there's a journal popularity rating. You always hear people talk behind the scenes, "Oh, I got my article published in this specific journal versus this one." Does it really matter where your findings are published? Is there a hierarchy of journals? Some are more notable than others and so how would you explain that to junior scholars to encourage them to submit to these? Which publication would be best for them, with a range for all these journals out there?" (PMM).**

Several participants experience a tension between the push to get published in academic journals to benefit career and tenure aspirations, and the need to do work that benefits communities, and publish in ways that are accessible to communities.

> **"If I'm being totally honest, then I would say as a very junior researcher a big consideration of mine is getting tenure. I'm thinking carefully about where I need to publish and how much I need to publish until I have tenure. As I've said, there's a real tension that comes when you're doing community-based research because obviously all of this is irrelevant to communities [...] There's a lot of pressure to create work that is probably not that useful to community. That pressure doesn't take into consideration the longer timeline of doing community work and making sure that all the perspectives and different people are respected and honoured" (PKK).**

> **"We also do want to have peer reviewed journal articles because that matters, as much as we wish it didn't, for tenure, for promotion, for grad students getting jobs. All of that does have an impact on people's lives. [...] Most of our team are Native academics, so we also want to make sure that, not only is this project accessible to non-academics, it also gets the kind of legitimacy that academic publications bestow on things, rightly or wrongly" (PAA.**

Requests for speaking engagements and contributions to publications are among the areas where Indigenous academics feel overburdened, particularly in recent years with the growing interest in Indigenous perspectives. While requests are often welcome for various reasons,

academics experience challenges in balancing the need to publish in academic and non-academic sources.

> **"I will say though that for Indigenous academics, we are overburdened with requests. It's hard to know what the right thing to do is sometimes. As grad students, we are financially challenged and so when *The Walrus*, for instance, contacts you for a commissioned writing piece, those offers look very attractive. Plus, it's a publication that's very widely read. There's really an abundance of opportunities. That is a challenge. In academia, we are generally not encouraged to publish in magazines and newspapers. The focus is on peer-reviewed publications" (C.G. Fraser).**

One participant noted that some complex academic writing must be adapted in order to be transferred to other contexts such as newspapers and magazines.

> **"My main challenge for dissemination is that I'm an incredibly complex (and many would say needlessly complex) writer and so for people who aren't specialists in the same way, they're not gonna- my wife got to page eight of my book and then she was, "Yeah. [...] That's not happening." I try and kind of translate from one idiom to another so that I'm not always writing in the same way. Writing for newspapers and writing for magazines has been really helpful for that" (PBB).**

Journals, magazines and newspapers mentioned include *Aboriginal Policy Studies*, *Critical Ethnic Studies, Critical Race Theory journal, Northern Public Affairs, The Walrus, Active History, Globe and Mail.*

Dissemination venues, methods and formats mentioned include peer-reviewed journals, books, magazine articles, newspaper articles, Twitter and other social media, podcasts, blogs, vlogs, zines, memes, websites, databases, documentaries, brochures, a handbook, open educational resources, museum curation, photography, beadwork, artworks, poetry.

Conferences mentioned include the Native American and Indigenous Studies Association (NAISA) conference and the Congress of the Social Sciences and Humanities.

Keeping Current in the Discipline

Respondents mentioned several techniques used to keep up with research developments in the discipline, including social media (Facebook and Twitter) and relationships with colleagues.

> **"Keep up with my colleagues. It's great in the Faculty of Native Studies. I have to say, we have a really collegial atmosphere and we partner up constantly with people [...]**

> **For the most part, we are very like-minded in our will and want to work with community" (T. Bear).**

Supports and Assistance

Respondents offered suggestions for supports that would be helpful to them in disseminating their research. General advice on publishing, including pros and cons for different types of publishing, and contract advice, was seen as something that would be helpful **(PCC).** Respondents would also welcome information on other venues or formats for dissemination that would be appropriate in the Indigenous research context (PMM, P. Gareau).

> **"I saw recently that there's a workshop happening from the library on publishing your first book and navigating contracts. Some kind of workshop on navigating publishing in journals would be good" (PCC).**

8. *Searching, Metadata, and Descriptions*

Participants reported on their experiences with library search systems, including discovery systems, search terms, search strategies.

Discovery systems

Two participants expressed a preference for the old library catalogue over the new discovery system (PCC, PBB) and found the separation of books and articles in the discovery system hard to navigate: "**If there are book reviews or something too then you're getting the same titles. And I find it hard because sometimes I'm scanning both columns simultaneously. I hate it" (PCC).**

One scholar was unsure what strategies or resources would get the information being sought: **"I know what I'm interested in, I know what I'm looking for, but I don't necessarily know how it would be coded, so to speak, in the library!" (PFF).** The same participant described the complexity of searching for articles and navigating through to full text in various databases**: "When you're searching for journal articles it's even worse, because it depends on which database you go into, and the places where it takes you are often disconnected, and they pop up in so many different windows. I find myself getting lost sometimes in that" (PFF).**

One participant noted that developing search strings can be useful for systematically identifying research resources: **"We use *Canadian Newsstand* and we developed search terms. I knew how to search a database so we developed individual search strings for each one and that's how we collected our collections" (PKK).** This participant also explained that the types of search

strategies that are successful in finding research resources are often not well understood or used by some researchers.

> **"The way that search strings are organized, which make perfect sense to me, don't necessarily speak to the ways that some people understand it. Then the other problem is that they don't understand the importance of the work that [librarians] do, it's just invisible, so it doesn't get credit as being intellectual, doesn't get credit as being academic, and it is seen as keyboarding skills or whatever" (PKK).**

Metadata and Description

Metadata and description were identified as issues, including outdated and inappropriate subject headings, the fact that terms describing Indigenous people have changed over time, and the fact that Indigenous research sometimes does not fit standard themes. Geographical place names have also changed over time, with some of the region once known as Northwest Territories now being Alberta and Saskatchewan. Often Indigenous names have variant spellings, both historically and in the present day.

> **"Using the word *Indigenous* now is very different because you have to do *native*, you have to do *Indian, First Nations*, and *Métis* and it's quite convoluted in that way, there isn't one word. Which is fine but it makes researching a little more challenging when you have to use a lot of different words for one thing" (T. Bear).**

> **"One of the responsibilities of a researcher is to learn what were the search terms being produced back in the time period, and how these things are historically situated... Because you can't just type in *Métis* and find stuff... that's where you have to really think like a racist. [...] If you're going to take the time to research a time period [...] try and keep those things as cohesive as possible. Or maybe having a second set of less harmful thinking data to search on, but then that becomes complicated too, because then different things show up [...] You could put in "*Half-Breed*" in one place, but then have it not show up in another. You put "*Half-Breed and Métis*" and then get a bunch of stuff for "*Half-Breed and Métis*" but then get less for just *Métis*, but yet categorically or historically they are being categorized in many different ways" (PII).**

> **"If you want to search for stuff on Métis, you can search "*Métis*" or you can search "*Half-Breed*." I still feel like there's a ton of sources that aren't covered just because people don't know how to classify them [...]. If you come across something that hasn't been tagged with "*Métis*" or "*Half-Breed*" or whatever, but it has a family name that you know, then you're like, "Okay, this is something pertaining to Métis people" (PCC).**

> **"The other tricky thing is that the language keeps changing. A lot of things were referred to as Eskimo at that point. Some of the early materials that were published out**

of that division were all in Inuktitut syllabics, and searching those is quite imprecise. They're not tagged" (PMM).

"For the art that was a little more tricky, it doesn't always come up if you type *Indigenous erotica books or art.* It doesn't come up that way. So that was a real search [...] And then going off of anywhere, I would find a name and I would Google it. And it would be tree roots or branches out. That's how I would do it" (T. Bear).

One participant highlighted an issue related to finding information in the Indigenous context, that access to some information is not appropriate and is not openly available: **"Anne has given me tips for different databases to search, different words to use, but also made the great point that some stuff isn't meant to be found" (PCC).**

Suggestions and wishes

Participants had a variety of suggestions for improvements or things they would like to see. One participant suggested that research and ownership relationships could be recorded by always including donor information in the record of the books being donated (PKK). Although this is done for special donation groups, it is not typically done for all donations. Another described a potential system with social and collaborative aspects to share research and see how resources were being used: **"It would be interesting to see a feed like Instagram, social media, I don't know. If you tagged something [...] and then (I know this is maybe the future) if you're looking at an article, who, how many other people are looking at this, how has it been used in different projects. If there's an accountability function like academia.edu, when you download a paper, sometimes the author will ask how are you using my paper. Then you have to type in, "Oh, I'm going to be using in my essay" or something like that" (PMM).**

One researcher highlighted the need for better archival description.

"The main thing is to have very good descriptions of the archival records, in the case of state records, at the level of the document. Some archives have very good and detailed findings at the level of the item. Some things at item description level are very important, such as the correspondence of a politician" (PLL).

"If you go to the [online search] for Library and Archives Canada, you'll see a great deal of white space, and this is a waste of space. You'll see certain fields where they provide an answer that doesn't make sense. There's a field that says "Creator" and they say "Unknown." So do they not realize that there is in fact a known creator, say for Department of Indian Affairs?" (PLL).

Archival research is also complicated because department names and responsibilities change.

"There's so many different terms and the language is always changing. One thing that I did in preparation for the preliminary stages was to look at the annual reports of the Department of Northern Affairs and Natural Resources, and [...] it may be that the title of that department has shifted. It may be that I'm not always accurately representing it for the time frame that I mean" (PNN).

9. *UAL Specific*

During the interviews participants shared insights into library services that were specific to the University of Alberta Libraries, and can shed light on where services are successful and where they can be improved, as well as new service areas and approaches to explore. Several participants mentioned positive experiences related to the library.

Some participants reported that they had not asked for significant help from library staff and that they were somewhat unaware of how to use the libraries..

"I have to say going on the premise that I do use the libraries a lot and I could use them more, so I don't really have a problem that I know of yet. I've always had good experiences. I really can't complain or say how it could help me better because I never -- some of the questions that are bubbling up in my mind I've [...] never asked a librarian [...] I'm the type of person that doesn't always ask for help or support, whereas I really should, really really should" (T. Bear).

"I've never been in the Law Library... Rutherford and Cameron are pretty much the go-to. So... literally I'm like, "Can I even go to the Education Library? Am I allowed to go take out books from there? I'm not sure," because it's so specific, it's the EDUCATION library, it's the LAW library" (PFF).

"BARD is this mystery place to me. I don't even know what BARD is, but I request things from it. I've actually tried to go to BARD once or twice but their hours didn't work with my schedule, so I didn't end up going. Actually, there were sources that weren't allowed to leave BARD that I wanted to look at" (C.G. Fraser).

"Even the Special Collections, we toured that in our class and for the life of me, I couldn't tell you if I remember or not, or know or not that it's actually accessible, and if so how. What type of material is there, what might be of use, and not of use and that sort of thing" (PFF).

Participants had not successfully engaged with the Special Collections library.

"At the Bruce Peel Special Collections for some reason I think that the only stuff that they have on Indigenous people is "Western Canada" (PCC).

> **"I know they [Bruce Peel Special Collections] have an online database, but […] that's ineffective compared to what I've been shown when I've gone in there" (PCC).**

Some participants articulated questions that they had that they had not yet found answers to.

> **"Do you have information online about like how to basically search for things using key words and asterisks and stuff like that?" (PCC).**

Experiences reported by two of the participants with the library's chat reference service were relatively negative. While one participant found the chat service helpful, she reported that it didn't work very well on a mobile phone.

> **"I actually like the chat being online sometimes, but when I'm on the site on my phone it doesn't really work very well. To be able to do that being semi-anonymous, that's helpful" (PFF).**

> **"I've utilized the chat function, but it has to be more than chat for me to feel comfortable coming in and talking about the project" (PMM).**

Some participants reported positive experiences and awareness of subject librarians and classroom research instruction. However one scholar outside of the Faculty of Native Studies was not aware of this service.

> **"When I was an undergrad some of my classes included librarians coming in or us doing workshops in libraries, and that was extremely helpful as an undergrad" (T. Bear.**

> **"I do recall in one of my early undergraduate courses that someone from the library came in and talked about something, but obviously it's not very memorable. […] It wasn't until I taught Native Studies 200 that I realized that someone like Anne was out there. I don't know when her position started. […] As a student, there was not a lot of guidance about the specialty librarians available for us. If the information is relayed to the departments, then it's not being relayed to the students" (C.G. Fraser).**

> **"I've sat in so many of those librarian classes and still even at the start of my MA I was learning new things about […] how to use an asterisk when you're searching" (PCC).**

> **"I remember when I first came here, our methodologies class had a session with Anne Carr-Wiggin and she showed us from the library website. That was a good time" (PII).**

"Generally, Anne is the person that hammered that home for me [...] she came in one day, we sat in a computer lab and practiced searching things and stuff [...] If there's something available online that would be good too, just to reference back to if you start forgetting about these things" (PCC).

"We did have an orientation-type-thing in our coursework in our MA because some of our students were coming from other schools. It made sense too. It was actually part of the "How to Research" workshop that we had and a bit of a tour. Those are the kinds of things that are so important" (PFF).

"I had a librarian come in and talk to my students and I learned about Refworks. I did my dissertation with a Word Document and that was basically it. There's so many amazing tools now" (K. Martin).

Native Studies 290, a research methods class with a library research component and instruction by librarians, contributed positively for some participants to their knowledge of searching and the library as students.

"It was only because it was a part of one of the courses [NS 290] that I took that I had an actual, formal introduction to the library. [...] I think there was a bit of a breakthrough for me after that, where I was like, "Oh my god! OK! Now I know how to do this!" I didn't feel intimidated any more. It was like, "I'm comfortable going to the library now" (PFF).

"Part of what I feel made [searching in the library] easier was, again, Frank. It just happened to be him teaching the course, but Native Studies 290 Research Methodology, that was one of the key things. We literally had a tour of the library, and "this is how it works and this is how you use it" (PFF).

Participants described their first impressions of the library when they first started at the University as students.

"I will say that when I got to the UofA in 2004, the library was one of the big question marks. I didn't know which library to go to. I didn't know where I belonged. For someone who doesn't know their way around and comes from a small place, Rutherford, for example, was really scary. The space wasn't very welcoming. They've done a lot of things over the years to improve it. The stairwells, for instance, were very bland, dimly lit, and uninviting. None of them used to be painted like they are now. As an assault victim, it was a concern for me" (C.G. Fraser).

"I started here as a student at the UofA in 1995. I wasn't unfamiliar with campus altogether, but really not too familiar with campus. I definitely did not know how to use

the library. [...] My only experience with libraries was with public libraries, small town public libraries, and then in the city of Edmonton, EPL. I never found those complicated. I found this very complicated. It wasn't the kind of thing where I could just go and feel like I could browse, and "Oh this book looks interesting," It was like "Where.... I don't even know where to find anything!" I couldn't figure out how things were organized immediately" (PFF).

"I wouldn't say I got a feeling from the librarians that they were unapproachable or inaccessible, but coming from where I come from, and who I was at that time... I have no problem with asking people... I did back then. I really had a hard time asking for help for a lot of reasons [...] As a young person, being here on campus for the first time as a student, and being very conscious of myself as an Indigenous person, that it's like "You can't show that you don't know. You can't show that you don't belong. You can't go asking stupid questions, right?" I didn't feel that I had that same ability, so it hindered me, it didn't help me at all, which is part of the reason why I definitely don't behave that way anymore... but at the time, I did" (PFF).

The library's Circumpolar collection is valued for its Indigenous content. One respondent shared a story about finding a primary school textbook in the collection.

"One of the first things that I explored when I first came here was... Actually, Anne introduced me to the Circumpolar library, and I was really happy to find there was a lot of language stuff that exists in there. [...] I remember finding a lesson book that I remember growing up in my elementary school. It was in my class. And I'm just like "I haven't seen this in forever, oh my god, this is incredible, I didn't know that it was here!" To me, that was a gem, just because those kind of materials, they're not produced any more. They're not really printed anywhere, and using that as a template, as a primary source - this was just from one of my own personal research interests. I just really wish that the Circumpolar library was a little bit more, in terms of its future I'm not sure what the status is right now, but it's a gem. It's an amazing thing to have there" (PJJ).

Asked how the library could better support them and what services they might want to see, participants had several suggestions.

Crystal Gail Fraser suggested approaches individual librarians could take.

"One of the critiques is that those 94 *Calls to Action* are at the institutional level. What I would like to see is more individual librarians taking up reconciliation themselves on an everyday basis. There's a number of ways to support that within a workplace. [...] Encouraging librarians to read Indigenous literature and supporting talks by Indigenous people are important steps. I think in order to see change on the front

lines, which is where students and employees would notice the most change, it would mean a rethinking of workplace culture" (C.G. Fraser).

She also suggested exploring ways to enable Northern communities to have access to online resources including licensed resources.

"It would be super great to see some kind of interlibrary loan program with Northern communities or reserves, because we don't have great internet access. If there was a relationship where access was granted to ebooks, that would be super. That could be something that UAlberta Libraries could collaborate with UAlberta North because they just opened an office in Yellowknife. UAlberta North has also signed an MOU with the Gwich'in Tribal Council. Resource sharing would be amazing" (C.G. Fraser).

One participant suggested the library could offer a guide to doing research, including seeking and applying for funding, research ethics applications, and dissemination of research **(PFF).** Another idea is that the library might offer a workshop on quantitative research and using quantitative data: **"It would be interesting if there was some kind of workshop on [...] using quantitative data because I feel like disciplines that usually lean more towards that [...] they're trained for it. The rest of us probably aren't" (PCC).**

One participant suggested a role for the library in bringing together and making available information on Indigenous events at the University and perhaps beyond: **"I haven't found an avenue where we get to know of the Indigenous events going on that's all in one hub. That would be awesome for me. That would be awesome for our students. Just knowing what's going on and what's happening in Indigenous realms" (T. Bear).**

Observations about physical space in the libraries suggest changes that could be made to make spaces more comfortable.

"The way that the main level at Rutherford was rearranged, and even where the desks are now, it's kind of like, "Can I... How does this work?" It's funny because where the desk used to be was more clearly a place for me to go ask questions than the way that it's set up now. I don't know why, but that's how it feels. Also, literally when you walk into Rutherford and the same thing is true at Cameron, maybe not so much here [Education Library] because you have this desk here, but like I said I've barely ever come here, [there's a problem with] being really clear about where to go. [...] When you come into Rutherford and you're in that main breezeway type-of-thing, there are two parts of the library, and I know where to go. But if I'm stopping to think... If I don't know, if I'm approaching this as a new person, would I know where to go? I think the answer is no. I think it's pretty confusing" (PFF).

Crystal Gail Fraser had recently visited a Northern college library and had appreciated elements of their physical space, and could see how this could be incorporated in UA libraries.

> **"I know the Rutherford atrium always has artwork out, and there's a number of ways to make those spaces more Indigenous. Actually, I did a tour of** [**a Northern College**] **last month and it was amazing. The way they designed their library was super cool. They had a living wall to incorporate environmental elements. Even the main desk had birch bark trees worked into the decor. They lined the trees up, sliced them in half and then mounted them up along the desk. Their library is a square and in the middle are all the offices. So you walk into the library and you experience spring. It's all the spring colours and then as you transition into summer, you see warmer colours. These are artistic elements that could be included. [...] Despite their efforts at Indigenization, one of the critiques I had about** [**the Northern college library**] **is that it prioritizes written texts over oral ones. I thought, "How is it we can better uphold and feature Indigenous voices?" Have a sampling of your oral history collection at the entrance. Feature a wall of photographs of Elders with quotations, with a small sign below stating "Consult these sources if you want to learn more." This person appears in all these books. I think there's a ton of ways to do things" (C.G. Fraser).**

Some participants offered comments on accessing certain library resources. While people valued some services, issues they experienced include turnaways for ebooks difficulty in the interlibrary loan and suggested purchase processes **(PFF).**

While recognizing that ebooks have the advantage of immediate access one participant expressed a preference for print books: **"Having ebooks is helpful for that, because at least I can quickly go, but personally I'd prefer hard copies. Physical books. I find it harder to work with electronic copies of things" (PFF).**

One participant expressed appreciation for libraries coupled with a frustration at not always being able to find resources: **"It's great that libraries exist. It's great that there's all these different locations; however, it's annoying when it's not in a place where you think it should be" (PJJ).**

Oral histories are seen as an area where the library should develop more collections.

> **"Honestly, the oral histories I was talking about, those are the gems for me. If there's one thing that I wish the UofA would do would be to direct resources towards collecting as many of those as possible. [...] They're valuable for not just Indigenous peoples, but for all people because they're usually really thorough" (PII).**

One participant was appreciative of the licensed eresources available via UAL: **"Something that I'm super reliant on is online secondary sources [...] Since being at the UofA I'm like "Man, I**

love this place" because if I want something it's usually there, and if it's not there I just email you guys and you get it" (PII).

The LIbraries' Open Access Week activities were recognized by one participant: **"I think there's Open Access Week, right? There's public education stuff happening here that seems important, I think UofA generally does a pretty good job of doing public education around these sort of critical issues" (PKK).**

Conclusion

The research team members have deeply appreciated the conversations with the participants and the chance to know more about their research and information-gathering experiences. We are grateful for the significant time they contributed to the project and for their candid and thoughtful responses. We hope that this focussed attention on Indigenous approaches to research, respectful research with communities, and the successes and challenges experienced by researchers in libraries and archives, as well as in the wider institution, will inform improved practice for librarians and archivists. The responses revealed service gaps that the library should move to address, and also areas where services and staff are valued. The need for appropriate access to Indigenous oral histories, archival holdings, and digitized collections is clear. The crucial importance of nurturing relationships, enabling staff learning, and supporting Indigenous staff members was also confirmed. Accurate and respectful metadata, improved finding aids for archival materials, and training on our search systems will help in the creation of excellent scholarship which amplifies the voices of Indigenous communities. An increased role for the library in supporting research data management and research dissemination would be valuable. While resources are not infinite we are optimistic that the library will take the report and recommendations to heart and will take steps to improve services. An Indigenous Initiatives Working Group has been created to move ahead with this, and we look forward to further collaboration with Indigenous Studies scholars. Many, many thanks to the scholars who invited us into their research world, and talked and laughed with us.

UNIVERSITY OF ALBERTA
LIBRARIES

Recommendations

THEMES
- **Grow and nurture relationships**
- **Build and digitize collections**
- **Enable improved access for scholars**
- **Nurture and support Indigenous staff members**
- **Enable staff learning**

GROW AND NURTURE RELATIONSHIPS

Relationships are at the heart of Indigenous Studies, Indigenous research and the practices and work of Indigenous scholars and students, as well as non-Indigenous scholars working in Indigenous Studies. Any success the library has had or can hope to have, according to the results of the study, is linked to relationships.

1. The library should continue to grow and nurture relationships with the Faculty of Native Studies and with scholars engaged in Indigenous Studies research and teaching in other faculties. An identified gap is that the scholars outside of the Faculty of Native Studies were less aware of their subject librarians or that there was specific help in the area of Indigenous Studies. The library should ensure that subject librarians are aware of the needs of scholars working on Indigenous topics in their areas, as well as students researching Indigenous topics. Students in all areas may be engaging with Indigenous topics, particularly in Education, Medicine, Nursing, English and Film Studies, and Science. It would be beneficial if subject librarians in areas outside of FNS have some familiarity with current discourse in Indigenous Studies, for example community research, land-based research, Indigenous approaches to research, identity scholarship, discourse on social media. Librarians should take opportunities to collaborate with Indigenous faculty and students on research projects and instruction. The research methods class NS 290 was identified as a successful collaboration and this should be continued, and similar collaborations developed.

2. The library should encourage opportunities for building relationships with Indigenous faculty and students at on-campus events such as speaking events, the annual Round Dance and cultural events. When planning library-based events the library should ensure that staff working with Indigenous faculty and students are respectful of their time and the need to appropriately compensate them when they are asked to contribute.

3. Participants identified access to archival collections as an area where they experienced challenges. The library should develop relationships with the Provincial Archives of Alberta and the City of Edmonton Archives, so that library staff are aware of local archives content and services, and archives staff are able to serve UA researchers responsively.

4. The library could play an education role with community cultural memory organizations in the areas of digitization, physical and electronic storage, data management and preservation, metadata and reference services.
5. The library should establish a process whereby communications materials and facilities decisions (including artwork and decor) should be considered or vetted through an Indigenous lens to avoid inadvertent missteps.

BUILD AND DIGITIZE COLLECTIONS: Oral histories and Indigenous knowledge; newspapers; community grey literature; Indigenous-authored works

The information gathered from the participants indicates several areas where scholars indicated they would like to see more resources available, and the library can seek to improve and expand collections.

Oral history / oral interviews

The voices of knowledge keepers and community members are of deep value to scholars in Indigenous Studies. The library should seek to provide access to these resources in the form of video/audio collections and searchable transcriptions. Ideally the resources would also, where appropriate, include access in Indigenous languages and English and/or French. Following appropriate OCAP (Ownership, Control, Access and Possession) protocols is essential (First Nations Information Governance Centre, 2014). The library could offer, seek, and/or administer funding to support programs at the university or in Indigenous communities and organizations.

Primary sources

Improve access to primary sources, including archival and non-textual sources such as art and craft, video resources.

Métis materials

Enrich the library's collection in the area of Métis studies. As well as traditionally-published materials, this could involve collaboration with the Métis Archival Project and local cultural memory institutions such as Michif Cultural Connections.

Indigenous materials

Ensure collection development profiles privilege Indigenous authorship, Indigenous Knowledge resources, and Indigenous approaches to research (including ethically working with communities).

Government information, community organization information and grey literature

The library should seek ways to preserve, digitize and provide access to this type of information, which scholars indicated they found valuable, but potentially unstable, if government information is taken down or community programs end.

Digitization

Explore and identify collections for digitization, for example newspapers, primary sources, community resources, grey literature.

Circumpolar Collection

Consider the future of the Circumpolar Collection Indigenous materials, identified as a valued resource. Participants expressed an appreciation for a browsable collection of Northern Indigenous texts.

Expanded access for Indigenous communities

Scholars mentioned the need for access to UA research and commercial databases for communities. UAL has enabled some of this access, including facilitating access via the Lois Hole Campus Alberta Digital Library initiative, and negotiating access for First Nations Information Connection libraries to UAL-licensed databases; however UAL could explore expanding this access.

ENABLE IMPROVED ACCESS AND RESEARCH SUPPORT FOR SCHOLARS: Develop improved services, including appropriate metadata schemes, training in search strategies, information about services, research data management, and improved archival finding aids.

The interviews indicated a variety of ways that the library could improve access to resources and researchers' experience and knowledge of library services.

1. *Subject headings and metadata*
    The library should continue the work of the Decolonizing Description initiative. Participants reported being affected by metadata, description and terminology.
2. *Archival access*
    Improve access to archival materials in areas of interest to Indigenous Studies scholars, including the creation of finding aids and archival description. Archives provide a rich source of research content, but researchers experience challenges in discoverability.
3. *Quantitative data expertise and GIS*
    Training in working with quantitative data and GIS would be useful for scholars. Geo-spatial and aerial imaging aspects of research are of increasing interest.
4. *Research strategies*
    The library should provide general training in search strategies, including information on Google Scholar, the UAL link resolver, as well as information on copyright and permissions.
5. *Library services*
    The library should ensure scholars have access to improved information and training on library services, including purchase suggestions, ILL, access to additional copies and formats (including avoiding ebook turnaways), class instruction, the Open Journal (OJS) hosting service, advice on impact factors.
6. *Research Data Management (RDM) support*
    The library is in a good position to offer RDM support to scholars, but needs to establish good principles and processes. Principles for data management of Indigenous research have been developed by the First Nations Information Governance Centre (2014). These are known as OCAP (Ownership, Control, Access and Possession) principles (First Nations

Information Governance Centre, 2014). Staff from the Libraries should take the online training offered by FNIGC and OCAP protocols should be established. It is important that the library work with Indigenous Studies researchers to address issues related to preservation of alternative formats such as podcasts and vlogs. Digital Initiatives staff should build relationships within FNS to ensure scholars are aware of the services and software products available to them.

7. *Research support*
   The library should explore ways of providing research support for community work. There is a potential role for librarians as part of research teams, to conduct literature reviews, organize data or help communities with their materials.

8. *Facilitate information sharing*
   The library could explore establishing an online gathering place for information on Indigenous events and programs on campus.

NURTURE AND SUPPORT INDIGENOUS STAFF MEMBERS
Indigenous staff members are highly valued by the library and should be offered an environment where they feel comfortable, as well as cultural supports where needed.

- The library should turn its attention to hiring and retaining Indigenous library staff, including librarians, public service staff and staff in non-public-service areas, and at a variety of levels.
- The Indigenous Initiatives Working Group should explore ways to provide supports for Indigenous staff members, including connections with Elders or Knowledge keepers, mentorship and peer support.

ENABLE STAFF LEARNING: Engage staff in learning related to Indigenous perspectives and Indigenous Studies reference work.

During the interviews the need for responsive staff members who are familiar with Indigenous Studies resources and have some knowledge of Indigenous perspectives was apparent. The library could address this need in various ways.

- Enable learning for Indigenous and non-Indigenous staff members on Indigenous perspectives and the needs of Indigenous faculty and students, including cultural experiences and land-based experiences, MOOCs, general awareness of protocol and where to get advice on it, respectful alliyship, institutional racism. Some learning activities should be experienced by all public service staff.
- Ensure that all public service staff are able to appropriately serve Indigenous students and faculty. This would include such approaches as awareness of appropriate access to community information; respectful approaches to helping students access the information that belongs to their community; minimizing logistical and cost barriers to accessing information. Archival information assistance was identified as an area where better

access is needed, for example archival finding aids and knowledge of RG10 and other major archival collections. Training is indicated on such resources as the iPortal, RG 10 Department of Indian Affairs archival materials.

- Enable staff attendance at existing events as well as library-based events, as one means to minimize the overburdening of Indigenous speakers and community members.
- Ensure staff preparing communications or planning events and spaces consult appropriately.
- Engage Elders and Knowledge Keepers to bring teachings to Indigenous and non-Indigenous library staff.

OTHER RECOMMENDATIONS

Physical space

- Natural elements, seasonal colours
- Area that features pictures of Elders, their teachings, and oral history sources or books that include their words.
- Space (in Cameron or Rutherford) where Indigenous research is privileged, for Indigenous students and people involved in research on Indigenous topics, that has a feeling of safety and respect for Indigenous cultures.
- Include Indigenous elements in the Rutherford Galleria.
- Clarity around where to get help in Rutherford and Cameron.

International program

The library should respond to the international nature of Indigenous Studies and explore ways to connect with librarians in areas such as Aotearoa, Australia, Sámi lands and parts of Africa and Central and South America to enable mutual learning in areas of Indigenous library services.

Faculty of Native Studies Strydnaka Brady Reading Room

The library should expand the consultation on the FNS reading room to address current issues of space and access.

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Appendices

Appendix A: Formal Invitation

Ithaka S+R Research Support Services for the Field of Indigenous Studies (Pro00077626)

Dear [Name]:

I am writing to invite you to participate in a collaborative research study with Ithaka S+R Research Support Services entitled, "Research Support Services for the Field of Indigenous Studies". This study is an in-depth qualitative analyses of the research practices of academics in Indigenous Studies at the University of Alberta and 13 other institutions in order to understand the resources and services these faculty members utilize in their research. This information will be used to articulate the research activities and needs of Indigenous Studies scholars including identifying improvements to pre-existing research support services at the University of Alberta and opportunities for developing new research support services for Indigenous Studies more widely.

The local study proposed here is connected to a suite of parallel studies being developed locally at other Canadian and US-based higher education institutions with Indigenous Studies departments. Ithaka S+R, a not-for-profit research and consulting service that helps academic,

cultural, and publishing communities, has been hired by the researchers to provide guidance on certain aspects of the research methodology and to conduct a meta-analysis. The research project as outlined here will be implemented exclusively by the researchers submitting this protocol. Ithaka S+R will review the finalized report prior to public release and use that information towards a meta-analysis. The Ithaka S+R report will be released publicly on the Ithaka S+R website. It will be issued using a creative commons license which also enables it to be deposited in the University of Alberta's institutional repository as long as Ithaka S+R can be attributed.

As a part of this research study, subjects will participate in a one-on-one semi-structured interview with one of the investigators involved with the project (Tanya Ball, Kayla Lar-Son, Gabrielle Lamontagne, Lorisia MacLeod, or Anne Carr-Wiggin). The interviews will be approximately 60-90 minutes in duration and take place in the participants' primary work spaces on the University of Alberta campus or other on-campus location as determined by the interviewer and interviewee. Regarding the content of the interviews, participants will be asked about their research background, work with primary sources, work with secondary sources, collaboration, data management, community engagement, publishing practices, and the field of Indigenous Studies research more generally.

The interviewees will be invited to review and revise their transcribed interview, and if they choose to do so, then they can decide which components of their testimony they would like to have publicly linked to their identity. Towards finalizing the report, interviewees will be invited to review and provide feedback. This process of review and dialogue reflects the underlying tenet that Indigenous research is predicated on relationships maintained by mechanisms of accountability and reciprocity.

Your participation in this research is voluntary and would be greatly appreciated. If you are interested in participating in this study, please contact me through email at tcball@ualberta.ca.

Whatever your decision, I thank you for your time in reading this letter and considering this invitation.

With kindest regards,

Tanya Ball MA, MLIS
tcball@ualberta.ca | 780.492.1658
Academic Resident Librarian, Indigenous Initiatives

Appendix B: Confidentiality Agreement

Confidentiality Agreement

This form may be used for individuals hired to conduct specific research tasks, e.g., recording or editing image or sound data, transcribing, interpreting, translating, entering data, destroying data.

Project title – Research Support Services for the Field of Indigenous Studies

I,_____, the _____(specific job description, e.g., interpreter/translator) have been hired to _____

I agree to -

1.   keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format (e.g., disks, tapes, transcripts) with anyone other than the *Researcher(s)*.

2.   keep all research information in any form or format (e.g., disks, tapes, transcripts) secure while it is in my possession.

3.   return all research information in any form or format (e.g., disks, tapes, transcripts) to the *Researcher(s)* when I have completed the research tasks.

4.   after consulting with the *Researcher(s),* erase or destroy all research information in any form or format regarding this research project that is not returnable to the *Researcher(s)* (e.g., information stored on computer hard drive).

5.   other (specify).

_____   _____   _____
(Print Name)   (Signature)   (Date)

Researcher(s)

_____   _____   _____
(Print Name)   (Signature)   (Date)

_____   _____   _____
(Print Name)   (Signature)   (Date)

The plan for this study has been reviewed for its adherence to ethical guidelines and approved by Research Ethics Board *(specify which board)* at the University of Alberta. For questions

regarding participant rights and ethical conduct of research, contact the Research Ethics Office at (780) 492-2615.

Appendix C: Informed Consent Form

This consent form asks you to take part in a research study. The study is being conducted by the following University of Alberta Libraries' employees:

- Anne Carr-Wiggin, Coordinator, Indigenous Initiatives (anne.carr-wiggin@ualberta.ca)
- Tanya Ball, Academic Librarian Resident (tcball@ualberta.ca)
- Sheila Laroque, Academic Librarian Resident (laroque@ualberta.ca)[1]
- Kayla Lar-Son, Indigenous Intern (verbicky@ualberta.ca)
- Lorisia MacLeod, Indigenous Intern (lorisia@ualberta.ca)
- Gabrielle Lamontagne, Indigenous Intern (glamonta@ualberta.ca)

Title of the research study: Research Support Services Study for the Field of Indigenous Studies.

Reasons for the study: This research study seeks to examine the research practices of academics in Indigenous Studies in order to understand the resources and services these faculty members need to be successful in their teaching and research.

What you will be asked to do: Your participation in the study involves an approximately 60-90 minute audio-recorded interview about your research practices and support needs as an Indigenous Studies scholar. You will have the opportunity to review your interview transcript and how your words are included in the final report. You are free to withdraw consent and discontinue participation in the interview or review process at any time for any reason.

Benefits and Risks: There are no known risks associated with participating in this study. You may experience benefits in the form of increased insight and awareness into your own research practices and needs.

How your confidentiality will be maintained: You will have the opportunity to review your transcripts and the report. You may choose whether or not your responses, or a portion of your responses, remain confidential. If you choose for your participation to remain confidential, your name will not be linked to your interview responses at any time. If you choose to waive confidentiality, you will be thanked by name. You will only be linked by name to the responses you choose to have associated with your identity in the final report.

Data Withdraw: For interviewees who request that a portion of their responses remain confidential, the information that they identify as confidential will be invoked in the report using a

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[1] Sheila Laroque and Lorisia MacLeod left the University of Alberta Libraries midway through this study.

pseudonym and it will not be linked to demographic or contextual information that could be used to re-identify the participant. The participant can withdraw data up to two weeks after the transcription of the notes.

Research Ethics Board: The plan for this study has been reviewed by a Research Ethics Board at the University of Alberta. If you have questions about your rights or how research should be conducted, you can call (780) 492-2615. This office is independent of the researchers.

Questions? You may contact the researchers at any time if you have additional questions about the study, or, if you have any questions about your rights as an interviewee, you may contact Tanya Ball at tcball@ualberta.ca.

I _____ understand and consent to participate in the study as described above including:

____ being interviewed and being audio-recorded during the interview; and either

____ remain confidential **OR**

____ waive confidentiality towards being publicly acknowledged as a participant and having a portion or all of my responses linked to my identity in the final research, as determined by me

Signature of Research Participant: _____ Date: _____
Signature of Interviewer: _____ Date: _____

Appendix D: Semi Structured Interview Guide

Pre-Interview Introduction
- Interviewer thanks participant for their participation, recognizes the participant's expertise and knowledge contribution to the study, and acknowledges how this study contributes to a wider context of knowledge creation (including: the library and university in which the research is being conducted, other academic libraries, the wider academic community, and, society-at-large).
- Interviewer provides contextualizing information about the research project, including project background, the project methodology, and the structure of their engagement with the participant. Interviewer highlights that the participant has a choice about whether or not their responses, or a portion of their responses, remain confidential, and, that they will have the opportunity to review their transcript and how their words are invoked in the report towards this process.
- Consent form is reviewed and signed; audio recorder is turned on.

- Interviewer provides contextualizing information about themselves (e.g. their interest in the research topic, how they came to this work, their relationship to the participant)
- Interviewer invites participant to ask any questions about the interviewer, the research project, or anything else that would be helpful for participant, at this, or any point in the discussion

Participant Background
- How did you come to your work? [in the broadest sense of the term, e.g. background information about where they come from, how they came to academia and their research, how they came to this university, etc.]
- Describe your current research focus and current research project(s).
- What research methods and/or theoretical approaches do you typically work with to conduct your research? [e.g. decolonial approaches, oral history, ethnography]
- How did you develop your methodological approach? [e.g. through specific classes, key readings, trial and error, in consultation or collaboration with certain groups]

Working with Primary Sources
- Do you rely on primary source information to do your research? ["Primary" refers here to "primary sources," or, an "artifact, a document, diary, manuscript, autobiography, a recording, or other source of information that was created at the time under study"]. If so,
- How do you locate this information? [e.g. "research tools", with help from specific individuals]
- Do you have conversations with Indigenous community members around determining protocols for how this information is stored or shared? [e.g. plans for retention, destruction and sharing; meta-data used to describe collections and their access]
- Can you share a success story about finding and working with a valuable primary source? What were some factors that helped to make this a success story?
- How do you incorporate this content into your final research output(s)?
- Do you consult with individuals/communities around how this content is analyzed and incorporated into your final output? [If so, can you talk about how this consultation influences your written report, article, chapter, etc.?]
- Have you encountered any challenges in the process of locating or working with primary sources? If so, describe.
- Are there any resources, services or other supports that would help you more effectively locate or work with primary sources?

Working with Secondary Sources
- What kinds of secondary information do you rely on to do your research? ["secondary" refers here to "created later by someone who did not experience first-hand or participate in the events or conditions you're researching" e.g. scholarly articles or monographs]
- How do you locate this information? [e.g. research tools, with help from specific individuals]

- Do you have a story from your past related to your first experience learning about library online research tools? What was that experience like for you?
- Have you encountered any challenges in the process of locating or working with secondary sources? If so, describe.
- Are there any resources, services or other supports that would help you more effectively locate or work with secondary sources?

Working with Others
- Do you do qualitative or quantitative research with Indigenous community members as part of your research process? If so,
- Could you describe the nature of your most recent research project(s)? [e.g. is it ongoing? At what stage in your research process? In what capacity?]
- How would you describe your approach to doing qualitative or quantitative research with Indigenous community members and what literature or training has informed that approach? [e.g. specific literature, training workshops]
- What are some success stories you would like to share about doing qualitative or quantitative research with Indigenous community members?
- What is rewarding for you when you do qualitative or quantitative research with Indigenous peoples?
- Have you encountered any challenges during the process of doing qualitative or quantitative research with Indigenous peoples?
- Some Indigenous Studies scholars talk about the importance of developing ongoing, long-term relationships with Indigenous peoples, including those who may potentially become research participants, sometimes over the course of a lifetime. Have you engaged in this form of long-term relationship building, and if so, how has it informed your work?
- What has been most helpful for you in developing these relationships? [e.g. on-campus group on Indigenous community relations; soft skills training, i.e. learning patience; adopting a humble attitude; speaking with an Elder; etc.].
- Are there any resources or supports that would help you [or other scholars] more effectively develop these relationships?
- Do you regularly work with, consult or collaborate with any others as part of your research process? If so,
- Describe who you have typically worked with and how. [E.g. students, other scholars or researchers, research support professionals such as librarians, archivists or museum workers, other individuals or communities beyond the academy]
- Have you encountered any challenges in the process of working with others?
- Are there any resources, services or other supports that would help you more effectively develop these relationships?

Working with Data

- Does your research produce data? [e.g. interview transcripts, survey data, photographs] If so, what kinds of data are typically produced?
- Does your research involve working with data produced by others? [e.g. government data, datasets produced by other researchers] If so, describe what kinds of data you typically use and how you typically find that data. [e.g. research tools, techniques for discovery, specific individuals who help with locating the information]
- If the participant works with data they produce themselves and/or by others, also ask:
- What are your plans for managing the data you work with beyond your current use (e.g. protocols for sharing, destruction schedule, plans for depositing in a repository or other external collection)
- Do you have conversations with Indigenous community members around determining data management protocols? [e.g. plans for retention, destruction and sharing; meta-data used to describe collections and their access]
- Do you engage in processes with any others around determining data management protocols? [e.g. librarians, data managers, other scholars]
- How do you incorporate the data you work with into your final research output(s)? [e.g. quotes, tables, models, data visualizations]
- Do you consult with individuals/communities around how this data is analyzed and incorporated into your research?
- Have you encountered any challenges in the process of finding or working with data?
- Are there any resources, services or other supports that would help you more effectively find or work with data?

Publishing Practices

- Where do you typically share your research in terms of scholarly publications?
- What are the main considerations for where you decide to publish your work in scholarly venues? [This could also include conference papers, in addition to journals, book chapters, books, etc.]
- Do you have conversations with Indigenous community members around developing outputs for publishing in scholarly venues? [e.g. co-authorship models, consulting on where to publish, seeking review and approval of content before seeking publication, starting up a new scholarly journal, etc.] If so, describe.
- Do you communicate with Indigenous community members / research participants around your activities publishing research in scholarly venues? [E.g. do you provide updates when your work is published, provide copies of your work] If so, describe.
- Are there any success stories about your research publications that you would like to share?
- Have you encountered any challenges in the process of publishing your research in scholarly venues?
- Are there any resources, services or other supports that would help you more effectively publish your research in scholarly venues?

- Have you ever made your research publications available through open access? [e.g. pre-print repository, institutional repository, open access journal or "gold" open access journal option)? If no, why not? If so,
- Where have you pursued open access publishing? What have been your motivations for pursuing open access? [e.g. required, for sharing, investment in open access principles].
- Do you have conversations with Indigenous community members to determine whether or how to make part or all of your research available via open access?
- Are there any resources, services or other supports that would help you regarding learning about or engaging with the concept of open access?
- Do you share your research beyond scholarly publications? [e.g. op-eds, books in the mainstream press, blogging]. If so,
- What are the main considerations for where you decide to share your work more widely?
- Do you have conversations with Indigenous community members to develop outputs for publishing in these venues? [e.g. co-authorship models, consulting on where to publish, seeking review and approval of content before seeking publication, etc.] If so, describe.
- Do you communicate with Indigenous community members about your publishing activity in these venues? [E.g. do you provide updates when your work is published, provide copies of your work] If so, describe.
- Have you encountered any challenges in the process of publishing your research in these venues? Are there any resources, services or other supports that would help you more effectively publish your research in these venues?

Scoping the Field and Wrapping up
- How do you keep up with your colleagues and the field more widely? [e.g. conferences, social networking]
- What future challenges and opportunities do you see for conducting research in Indigenous Studies?
- Is there anything else you think is particularly important for us to know about in terms of your experiences as a researcher that has not yet been covered in this interview?
- Do you have any other questions or comments about the interview or the research project before we conclude the interview?

Conclusion
- Thank the participant for sharing their knowledge and time.
- Acknowledge that the audio recorder is being turned off and turn off accordingly.
- Provide participant with the opportunity to ask questions and provide input beyond the formal interview.
- Share and discuss next steps in the research project including plans for the participant to review their transcript and the draft of the research report