Indigenous Information Literacy

INDIGENOUS INFORMATION LITERACY

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Kwantlen Polytechnic University serves a region south of the Fraser River which overlaps with the unceded traditional and ancestral lands of the Kwantlen, Musqueam, Katzie, Semiahmoo, Tsawwassen, Qayqayt and Kwikwetlem Peoples – the stewards and caretakers of these lands, waters, and skies since time immemorial.

As Squamish First Nation's Ta7talíya Michelle Nahanee notes in her workshop on Territorial Acknowledgements, Territorial Acknowledgements or Territorial Honourings reflect work done in a good way. This practice is a push-back against colonial erasure of Indigenous Peoples on Turtle Island (North America) (Nahanee, 2021). Territorial Honourings encourage us to pause and reflect on settler colonial history, while simultaneously raising awareness of Indigenous land rights, treaties, and title.

For more information on Territorial Acknowledgements or to help identify a traditional territory, please visit Native Land.
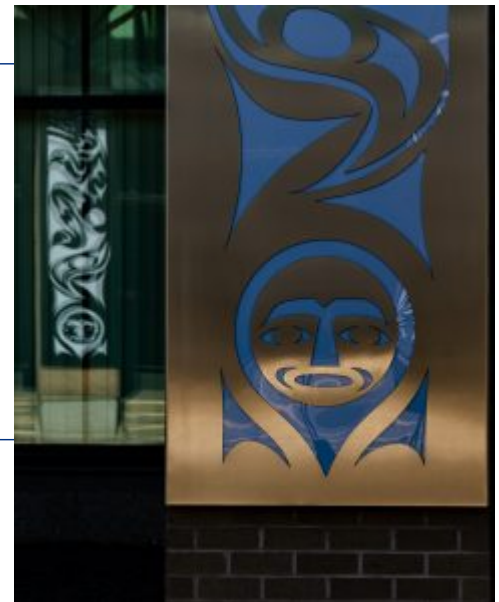
REFLECTION

Each chapter in this book is accompanied by a section for reflection. This is an opportunity to take the learning in this book further and personalize it. Instructors may wish to take select reflection questions and turn them into class assessments if desired.

Nuu-Chah-Nulth author Kelly Johnsen states in their dissertation "Initial investigation into traditional Indigenous assessment practices reveal the possibilities of peer – and self- assessment, reflection, observation and practical knowledge demonstration. Combinations of these constructivist assessment methods may reflect student learning as rigorously as do summative assessment methods[...] Reflective skills may be improved via group work, self-reflection and discourse with the instructor. The instructor may assign assessment weight to observation of student progress, which is often already integrated into a mark percentage assigned to 'participation'. These forms of assessment reflect a more authentic integration of Indigenization than do written research papers and anxiety-inducing written exams" (Johnsen, 2019, p. 59). The shift to constructivist assessment methods supports "relationship strengthened ... learning" (Johnsen, 2019, p. 60). Indigenous assessment juxtaposes with Eurocentric "consumptive pedagogy as looking at knowledge as something to be consumed; subsequently this consumption can be measured quantitatively through standardized testing." (Johnsen, 2019, p. 61). Johnson offers a range of ways you might consider integrating the reflection component of this book into your course. I would encourage you to consider which methods might best be integrated into your curriculum.

Diagram credit: Rachel Chong, as interpreted from Kelly Johnsen's dissertation (Johnsen, 2019, p. 59) BY-NC-ND (Attribution Non-Commercial No Derivatives)

Exercises

Reflection on Territorial Acknowledgement

1. Whose land are you on?
2. What is the history of that land? Are there treaties or is the land unceded?
3. What language/s belong to the Indigenous Peoples of the land?
4. How are Indigenous Peoples history and language/s represented and acknowledged within your school, community, and government?

REFERENCES

Johnsen, K. (2019). *Nuu-Chah-Nulth traditional pedagogy: Shining light on authentic contemporary assessment practice.* [Doctoral dissertation, University of Victoria]. University of Victoria Research and Learning Repository. https://dspace.library.uvic.ca/bitstream/handle/1828/10698/Johnsen_Kelly_PHD_2019.pdf?sequence=1&isAllowed=y

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Native Land Digital. (2020). *Native land*. https://native-land.ca/

CHAPTER 1: INDIGENOUS FOUNDATIONS

In the first chapter of this book you will receive a brief introduction from the author, some foundational definitions for terminology used throughout this book, as well as an overview on Indigenous concepts of ownership.

> *One or more interactive elements has been excluded from this version of the text. You can view them online here:* [*https://kpu.pressbooks.pub/indigenousinformationliteracy/?p=3#oembed-1*](https://kpu.pressbooks.pub/indigenousinformationliteracy/?p=3#oembed-1)

1.

SITUATING THE AUTHOR

Situating the self (Wilson, 2008) is a practice many Indigenous scholars participate in. Situating the self is an act of humility and respect. By situating yourself you respectfully acknowledge those who have come before you. By situating yourself within a work, you also humble yourself, by acknowledging your perspective as one of many. We will discuss this in more detail later, but situating the self is one component for accessing credibility within an Indigenous context.

My name is Rachel Chong. I am an urban Métis-European-settler married into a Chinese-migrant family. My maternal grandfather is Métis from the Red River Settlement in what we now call Manitoba, St. Boniface. My grandfather moved to what we now call Vancouver in the 70's to escape the racism he experienced in Manitoba; as a result, I was born and raised on Coast Salish territory. It is through my grandfather's history that I am able to claim membership to the Métis Nation of British Columbia.

As with many urban Métis, reconnecting with my Indigenous ancestry has been a deep learning journey. I was not immersed in this side of my culture at birth. My Indigeneity is something I have had to claim as an adult through genealogical research and cultural immersion. I am grateful to many family members, colleagues, and mentors who have helped me along this journey.

When assessing possible Master in Library and Information Studies programs, I was attracted to the University of British Columbia, because they advertised a First Nations Curriculum Concentration. It is through this program, intensive reading, and gradual relationship building that I approach my work as a library professional in the field of Indigenous Librarianship. I am incredibly blessed with the tremendous support of my Indigenous Librarian colleagues who have helped shape and guide my learning.

Please note: More information on situating the author will be provided in the following chapter.

Image credit: Rachel Chong [BY-NC-ND (Attribution Non-Commercial No Derivatives)](...)

2.

TERMINOLOGY

There are many terms associated with Indigenous Peoples. I have included the most relevant terms in relation to this book below. If you would like more information on Indigenous terminology, please refer to *Elements of Indigenous Style: A guide for writing by and about Indigenous Peoples* by Opaskwayak Cree author Gregory Younging and First Nations 101 by Tsimshian Nation author Lynda Gray.

Indigenous: includes original inhabitants from around the world. A term that encompasses Inuit, First Nations and Métis in what we now call Canada (Younging, 2018).

First Nations: traditional inhabitants in Canada prior to European contact (excluding the Arctic region) (Younging, 2018). There are currently over 40 unique First Nations and over 600 First Nations Bands recognized in what we now call Canada (Gray, 2011).

Inuit: traditional Arctic inhabitants (including Canada, Alaska (USA), Greenland, and Siberia) (Younging, 2018) with over 50 communities (Gray, 2011).

Métis: Indigenous Peoples mixed with people of European origin. This may include Métis people from the Red River Settlement and other settlements (Younging, 2018).

Protocols: Indigenous laws that govern Indigenous Nations, typically based in Oral Traditions (Younging, 2018).

Pan-Indigenous: Presents a unified voice for Indigenous Peoples, but also homogenizes or reduces Indigenous diversity (Younging, 2018).

With the above terminology in mind, please realize that Indigenous Peoples are incredibly diverse. This book provides a very simplified pan-Indigenous overview of basic overarching best practices regarding Indigenous information literacy. Each Indigenous Nation has their own unique laws that govern how information should be cared for. Care should be taken when working with specific Indigenous Nations or groups to ensure that specific Cultural Protocols are followed (Younging, 2018).

3.

MY RESEARCH PROCESS

The work of producing a resource to assist with Indigenous Information Literacy arose out of multiple conversations with faculty, staff, and students at Kwantlen Polytechnic University, discussions within the Indigenous Librarian network, the broader community, my experience with collections and collection development, and an accumulation of academic readings.

While I never consider myself an expert, I do feel confident seeking the voices of others who are. Information in this field is evolving. In this book I have complied excerpts from Indigenous authored print resources and best practices from Indigenous Librarian colleagues. I also consulted a number of credible websites for additional content. Before publishing this work, I sought feedback from the Kwantlen Polytechnic University Indigenous Advisory Committee. I also connected more broadly with Indigenous Librarian colleagues through the British Columbia Library Association's First Nations Interest Group and the Council of Prairie and Pacific University Libraries Oskapewis Mentorship Group. It is through this consultation process, that I hope to portray an accurate, yet concise overview of the important elements of Indigenous Information Literacy. As new information and practices evolve, I will update the book accordingly.

A special thank you to the following people who helped edit and review the content in this book:

- Ashley Edwards, Métis, Scottish, and Dutch, Indigenous Initiatives and Instruction Librarian with Simon Fraser University Library
- Brock Endean, Métis, English, and Swedish ancestry, Principal at RedPier Consulting
- Bronwen McKie, Master of Library and Information Studies and Master of Archival Studies Candidate with a First Nations Curriculum Concentration, and Student Librarian at X̱wi7x̱wa Library
- Kayla Lar-Son, Métis Ukrainian and member of Métis Nation region 4, Indigenous Programs and Services Librarian for X̱wi7x̱wa Library, Univeristy of British Columbia
- Lorisia MacLeod, James Smith Cree Nation, Librarian at The Alberta Library

4.

REFLECTION

Each chapter in this book is accompanied by a section for reflection. This is an opportunity to take the learning in this book further and personalize it. Instructors may wish to take select reflection questions and turn them into classroom assessment if desired. Please see the initial reflection section for ideas on how to integrate reflections into your course.

<div>

Exercises

Situating the author

- Write your own situating the author piece. Share a little about your family history and where your family is from. What has shaped your learning and who are your most influential teachers?

</div>

5.
REFERENCES

Gray, L. (2011). *First Nations 101: Tons of stuff you need to know about First Nations people*. Adaawx Publishing.

Wilson, S. (2008). Research is Ceremony: Indigenous research methods. Fernwood Publishing.

Younging, G. (2018). *Elements of Indigenous style: A guide for writing by and about Indigenous Peoples.* Brush Education.

CHAPTER 2: EVALUATING INDIGENOUS SOURCES FOR CREDIBILITY

In this section we will review some basic ways to assess the credibility of a source that includes Indigenous content. Some aspects we will review include the date of publication, the author and their credentials, and evaluating the research practice.

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://kpu.pressbooks.pub/indigenousinformationliteracy/?p=40#oembed-1

6.

WHY USE SOURCES?

All information comes from somewhere. In academia we acknowledge the source of our information for a number of reasons, including to:

- Acknowledge the contributions others have had on our learning
- Avoid plagiarism (breaking law/protocol)
- Provide deeper learning opportunities for readers
- Allow others to check our work
- Connect or situate our work within a discipline of study
- Add credibility to our thoughts (assuming our sources are credible – more about that later)

Diagram by Rachel Chong

7.

DATE

The APA Style Guide recommends caution when using sources about Indigenous Peoples, because many writers published material about Indigenous Peoples without considering Indigenous Protocols regarding the ownership of information (APA, 2020). Younging recommends excising extreme caution when referencing any work, but especially academic works published prior to 1990, as many of these older works published information that either breaches Indigenous Protocols or misrepresents information (Younging, 2018).

If you are using a historic source and are unclear if the author has collected information using Indigenous Protocols or you suspect there may be factual errors, there are a couple options available to you.

1. Do not use the source. Using the source perpetuates Indigenous Protocol violation and the sharing of misinformation.
2. Use the source, but indicate in the paper that this source is problematic and state why you find the source problematic. You can do this directly in the paper or in a footnote. When you use information in this way, you should have a good reason for doing so.*
3. Use the source in combination with modern sources that follow Indigenous Protocol to either confirm or deny information found in problematic sources. When using this option, you should also include a note directly in the paper or a footnote cautioning readers about possible Indigenous Protocol violations in the historic source.

We will discuss how to determine if Indigenous Protocols have been followed in subsequent chapters.

*Suggestion for problematic content from Kayla Lar-son at Xwi7xwa Library at the University of British Columbia. Modified by Rachel Chong at Kwantlen Polytechnic University Library.

8.

OWNERSHIP

In this book we will discuss concepts of ownership which are derived from a Western perspective. Traditionally, many Indigenous Nations do not focus on "ownership" per se, but rather on stewardship or care taking responsibilities of knowledge, resources, and relations. The stewardship or care taking emphasizes community and inter-generational accountability rather than the individuals' rights (Younging, 2018). Western concepts of ownership typically focus on the individuals' rights to profit from their property – intellectual property or otherwise. When we discuss "ownership" in this book, we are looking at ways to protect Indigenous Knowledge and information within a Western legal context.

While Western concepts of ownership primarily focus on the individual, within an Indigenous context, ownership extends beyond. In many cases information, stories, and songs, belongs to the collective, including a clan, family, or Nation. In addition there are often rules or laws called Cultural Protocol which govern when or with whom information may be shared. Some information may only be shared at certain times of year or with certain people. (Younging, 2018).

Finally, Western notions of ownership and copyright typically only apply to print works. Most Indigenous Peoples belong to a robust Oral Tradition. Historically, oral information was not extended Western copyright (Younging, 2018). We will discuss some of the complications that arise from this later in this book.

9.

AUTHOR

It is always important to think critically about the author to evaluate their authority on any particular subject. When we evaluate typical Western academic sources, we are taught to check for the author's education level, field of study, and their associated university. Indigenous Protocol has a similar, but unique way of accessing author credibility.
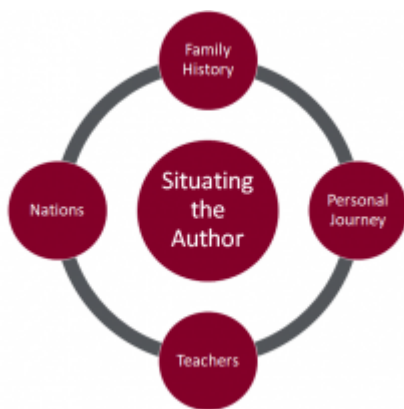
Indigenous and allied authors will most often situate themselves early on in their journal article or book. This is an Indigenous way of sharing credibility and reduces pan-Indigenous stereotypes by emphasizing the unique and plural perspectives of Indigenous communities (Wilson, 2008, ; Wemigwans, 2018). It is also a way that Indigenous scholars share humility by acknowledging that the information they share comes from a specific perspective. While Western science take pride in removing the researcher from the research subject, Indigenous science believes we all carry a bias and that to acknowledge that bias is key to establishing trust and credibility (Yunkaporta, 2020).

Diagram by Rachel Chong BY-NC-ND (Attribution Non-Commercial No Derivatives)

Situating the author can be very brief (a couple lines in a journal article) or it may include multiple pages within a book. That said, situating typically includes one or more of the following:

1. Information regarding the author's family history.
2. A statement on the authors personal journey and what led them to their research.
3. An acknowledgement of key teachers, such as Elders, family, academics etc
4. Details on which Nation/s they come from. For allied literature this would include identifying as a settler or newcomer.

Examples

Below is a brief example of situating the author from the article Tobacco Ties: The relationship of the sacred to research by Anishinaabe (Ojibwe) researchers Debby Danard Wilson and Jean-Paul Restoule in the Journal of Native Education.

"My name is Debby Danard Wilson. I am Anishinaabe Ojibway, Sturgeon Clan, from Rainy River First Nations in North Western Ontario. As a mature student and mother or four, I started on my path in education to pursue my lifelong dream of being a teacher. Currently, I am a PhD Candidate studying in Sociology and Equity Studies in Education at OISE, University of Toronto. Along this path, I discovered the need for traditional Indigenous knowledges and worldviews to inform and transform education. By looking to my own family and community, I learned that academia could be a vehicle to share my research work with those who shared, directed, and guided me: the community. My hope is that Aboriginal communities will continue to strengthen and heal by reclaiming their history, identity, traditions, culture, and languages." (Wilson & Restoule, 2010, p. 33)

Indigenous Allies

Indigenous allies are typically non-Indigenous people who approach Indigenous research and Indigenous communities with respect. Indigenous allies must follow proper Indigenous Protocols. While there are many fantastic allies within Indigenous academia, there is an over representation of non-Indigenous people writing about Indigenous experiences. Indigenous Peoples are experts on their experiences (Younging, 2018).

When possible seek sources that come from Indigenous authors to balance your research. Ideally, when researching a specific community or Nation, find sources that are written by members of that community or Nation. Within Indigenous worldviews, these authors would be seen as the most authoritative on the subject. Selecting authors from the community or Nation of interest also increases the likelihood that local Indigenous Protocols are being followed (Younging, 2018).

10.

RESEARCH PRACTICE

Protocols

When researchers write about work done with Indigenous communities, they should explicitly state any Indigenous Protocols they followed.

Research done in a good way often includes one or more of the following:

1. Consulting with community and Elders
2. Offering gifts of reciprocity
3. Following Indigenous Protocols
4. Changing perspectives

Diagram by Rachel Chong [BY-NC-ND (Attribution Non-Commercial No Derivatives)](#)

Examples

The article *Tobacco Ties* also provides an excellent example of Indigenous research practice done in a good way.

"We were never able to get to these big questions; we realized we had to slow right down tot he first step: respecting tobacco. We had agreed that when approaching Elders, tobacco would be offered. As we engaged in conversation, much of what the Elders' teachings centered on the use of tobacco as protocol. The present article reflects this change of focus." (Wilson & Restoule, 2010, p. 34)

These researchers changed the perspective of their research after following the protocol of reciprocity in offering tobacco when consulting with Elders.

For research that is less cultural in nature, researchers may not explicitly state which Protocols they are following; however, they should always discuss how they approached their work in a good way by either consulting with community, consulting with Elders, or offering gifts of reciprocity. Reciprocity may take may forms. One of the most widely known Indigenous forms of reciprocity is the giving of tobacco to knowledge holders (Wilson & Restoule, 2010). Other forms of reciprocity may include the giving of gifts, such as home made jams, bead work, or harvest items to research participants. Initiating a discussion to determine the prefered form of reciprocity is part of relationship building. Reciprocity may also include financial compensation, but typically financial compensation is seen more as a transaction. Transactions are one-time events; where as reciprocal exchange through gift giving evokes a relationship between the giver and the receiver. Financial compensation is common when non-Indigenous parties request time and expertise from Indigenous community members. Even when financial compensation is offered, it is ideal to present this along with a gift of reciprocity.

11.

REFLECTION

Each chapter in this book is accompanied by a section for reflection. This is an opportunity to take the learning in this book further and personalize it. Instructors may wish to take select reflection questions and turn them into classroom assessment if desired. Please see the initial reflection section for ideas on how to integrate reflections into your course.

Exercises

- Write your own situating the author piece. Share a little about your family history and where your family is from. What has shaped your learning and who are your most influential teachers?
- How do Indigenous concepts of ownership differ from western concepts of ownership?
- Can you think of examples of collective ownership in a western context? How are these similar or different from Indigenous concepts of collective ownership?
- Think of some topics that interest you and try to use the steps outlined to find Indigenous voice(s) on that topic.

12.

REFERENCES

American Psychological Association. (2020). *Publication manual of the American psychological association: The official guide to APA style* (7th ed.).

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Wilson, D. D., & Restoule, J. (2010). Tobacco ties: The relationship of the sacred to research. *Canadian Journal of Native Education*, 33(1), 29.

Younging, G. (2018). *Elements of Indigenous style: A guide for writing by and about Indigenous Peoples.* Brush Education.

Yunkaporta, T. (2020). *Sand Talk.* Harper Colins.

CHAPTER 3: FINDING INDIGENOUS VOICES

In this section we will look at how to find Indigenous Voices within the Kwantlen Polytechnic University Library catalog.

> *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://kpu.pressbooks.pub/indigenousinformationliteracy/?p=89#oembed-1*

13.

WHAT IS THE INDIGENOUS AUTHORS LOCAL SUBJECT TERM?
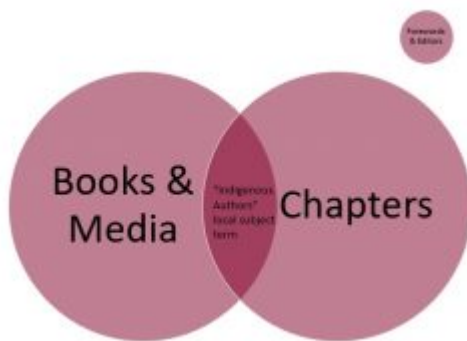
To help students locate Indigenous Voices, we have developed a special Kwantlen Polytechnic University Library catalog search feature. A local subject term was created to highlight Indigenous Voices within our collection. The local subject term "Indigenous Authors" search includes films, chapters, poetry, prose, fiction, non-fiction, and other media. The local subject term "Indigenous Authors" does not include works purely edited by or with a foreword by an Indigenous person. "Indigenous Authors" are people who self-identify as Indigenous.

Venn Diagram by Rachel Chong BY-NC-ND (Attribution Non-Commercial No Derivatives)

HOW TO USE THE INDIGENOUS AUTHORS SEARCH

To use the Indigenous Authors local subject term.

1. Visit kpu.ca/library
2. In the catalog tab, click "advanced catalog search" located below the magnify glass.
3. Under the subject bar, look up "Indigenous authors".
4. A list of material by Indigenous authors will appear.

Screenshot by Rachel Chong BY-NC-ND (Attribution Non-Commercial No Derivatives)

If you are looking at a book and you are not sure if the author is Indigenous, look for the "Indigenous authors" label listed under the Subject Term.

The Indigenous Authors local subject term is manually added to each item in our library catalog. We are constantly adding new material and identifying content written by Indigenous Authors.

15.

REFLECTION

Each chapter in this book is accompanied by a section for reflection. This is an opportunity to take the learning in this book further and personalize it. Instructors may wish to take select reflection questions and turn them into classroom assessment if desired. Please see the initial reflection section for ideas on how to integrate reflections into your course.

<div>
Exercises

- Why is it so important to seek out Indigenous Voices, such as Indigenous authors, when doing research on Indigenous topics?
</div>

16.

REFERENCES

There are no references for this section.

CHAPTER 4: TCPS2 & RESEARCH DONE IN A GOOD WAY

In this chapter we will review some key components from the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (TCPS2) Chapter 9 Research Involving the First Nations, Inuit and Métis Peoples of Canada (TCPS2, 2018). Ethics requirements provide a minimum needed standard for research. Additional actions may be needed to do research in a good way. We will also review an example of TCPS2 approved research that still failed to embody best practices for engaging in Indigenous research.

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://kpu.pressbooks.pub/indigenousinformationliteracy/?p=100#oembed-1

17.

TCPS2

Ethics approval is required by the Government of Canada when conducting research involving human research participants. Each university has their own ethics application process overseen by their [Research Ethics Board](#).

In most cases undergraduate student research specific to a class has had ethics approval completed by your instructor. That said, additional ethics may be required when choosing to work specifically with Indigenous Peoples. Always check with your instructor to make sure you have the correct research ethics approval.

Many of the Government of Canada TCPS2 research ethics regarding Research Involving the First Nations, Inuit and Métis Peoples of Canada closely align with the Research Done in a Good Way diagram highlighted in chapter two of this book.

Consulting with community and Elders
•Community engagement through the review and approval of research
TCPS2 Chapter 9, articles 9.1 – 9.4
•Recognize Elder and Knowledge Keepers roles in community
TCPS2 Chapter 9, article 9.15
(Government of Canada, 2018)

Offering gifts of reciprocity
•Mutual benefits within the research
TCPS2 Chapter 9, article 9.12 – 9. 13
•Knowledge should be of use to the community, not just the researcher
TCPS2 Chapter 9, article 9.12

(Government of Canada, 2018)

Following Indigenous Protocol
•"Respect community customs and codes of practice"
TCPS2 Chapter 9, article 9.8
(Government of Canada, 2018, para, 63)

Changing perspectives
•Share results with the community – article 9.17
•Intellectual property and attribution belong with the community

TCPS2 Chapter 9, article 9.18

(Government of Canada, 2018)

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18.

MISSING THE MARK

Even with TCPS2 ethics approval, research is not guaranteed to be done in a good way.

Examples

Anishnabekwe scholar Autumn Varley reflect on this tension in Learning to Unlearn: Building relationships in Anishinaabeg Territory "although I asked approved questions and used sanctioned methods, I managed to hinder trust and negatively impact relationship" (Srigley, K. & Varley, A., 2018, p. 53).

Autumn Varley is reflecting on Opaskwayak Cree scholar Shawn Wilson's work, when he notes "concepts or ideas are not as important as the relationships that went into forming them" (Wilson, 2008, p. 74). While Autumn Varley was keen to follow the best practices, as identified by the Government of Canada, as an Indigenous scholar Varley notes that she missed the mark. As a researcher it is important to be sensitive and cognizant of the community you are working with and how they respond to your research. When rifts occur, researchers can alter their course to repair relationships. Relationships do not form simply by checking boxes on a list, so it is important to be responsive.

19.

PROTOCOL

This information was briefly mentioned in Chapter two. To emphasize the importance of following these Protocols, this section will further expand upon below.

Protocols

When researchers write about work done with Indigenous communities, they should explicitly state any Indigenous Protocols they followed.

Research done in a good way often includes one or more of the following:

1. Consulting with community and Elders
2. Offering gifts of reciprocity
3. Following Indigenous Protocols
4. Changing perspectives

Examples

A great example of Protocols that may be included in research are evident in Anishinaabe (Ojibwe-Potawatomi) researcher Jennifer Wemigwans' book *A Digital Bundle: Protecting and promoting Indigenous cultural knowledge online.*

"The first person whom I went to see for the production of FourDirectionsTeachings.com was late Ojibwe Elder Lillian Pitawanakwat in 2005 on Manitoulin Island, Ontario. I gave her a traditional offering of tobacco and asked her if she would share a teaching for the website project. Lillian consulted her pipe because she had been asked to do this kind of thing many times before and had refused. But this time she said, her pipe told her that this project would be done properly and that she could trust it. She therefore agreed to share a medicine wheel teaching with us. But Lillian did more than that. She spend three days with the content producer and me teaching, praying, and

talking us through a Sweat Lodge ceremony. I did not request this. Lillian said that the ceremony, song, and prayer were being done so that the project could be undertaken in a good way and that we would have the help and guidance needed from the Creator... The project received its first teaching after we spent several days meditating on Dreamer's Rock, receiving teachings, and preparing for and undertaking Sweat Lodge, giveaway, and feasting ceremonies.

Several weeks later in 2005, I was in Blackfoot country meeting with Dr. Reg Crowshoe, a Piikani Blackfoot Elder and Traditional Teacher. After I presented him with tobacco, he asked me, "Under what cultural authority are you presenting the project?"... He articulated Blackfoot processes as a way of demonstrating how cultural and political authority are traditionally recognized and legitimated in Blackfoot societies. He referred to these processes by the acronym VALS, which stands for venue, action, language, and song.

According to Crowshoe, these processes are present in all legitimate Blackfoot cultural transactions, and they are at the foundation of Blackfoot cultural authority. He also stated that these processes are not limited to Blackfoot culture but shared across Indigenous communities and only need to be drawn out and demonstrated...

I explained that the project had been initiated with a Sweat Lodge ceremony, that we had held a feast and prayed in Anishinaabemowin and that Lillian had brought out her drum and sung and conducted a Pipe Ceremony. I explained that all of this had been done on sacred ground, at the base of Dreamer's Rock. Crowshoe smiled and said the process had been a good one and that Lillian had known what needed to be done."

(Wemigwans, 2018, p. 16 – 18)

Depending on the depth of research and the depth of cultural content you may look for VALS – Venue, Action, Language, and Song – as protocols to be drawn on. VALS may not be required in all circumstances. Because Wemigwans was conducting Elder Oral History VALS were an important Protocol practiced (Wemigwans, 2018).

As noted in section 10: For research that is less cultural in nature, researchers may not explicitly state which Protocols they are following; however, they should always discuss how they approached their work in a good way by either consulting with community, consulting with Elders, or offering gifts of reciprocity. Reciprocity may take may forms. One of the most widely known Indigenous forms of reciprocity is the giving of tobacco to knowledge holders (Wemigwans, 2018). Other forms of reciprocity may include the giving of gifts, such as home made jams, bead work, or harvest items to research participants. Initiating a discussion to determine the prefered form of reciprocity is part of relationship building. Reciprocity may also include financial compensation, but typically financial compensation is seen more as a transaction. Transactions are one-time events; where as reciprocal exchange through gift giving evokes a relationship between the giver and

the receiver. Financial compensation is common when non-Indigenous parties request time and expertise from Indigenous community members. Even when financial compensation is offered, it is ideal to present this along with a gift of reciprocity.

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Exercises

- What are some important things to remember when embarking on research with Indigenous Peoples?
- How do the four components of "research done in a good way" foster positive relationships?

21.

REFERENCES

Government of Canada. (2018). *TCPS 2 (2018) – Chapter 9: Research involving the First Nations, Inuit and Metis Peoples of Canada.* https://ethics.gc.ca/eng/tcps2-eptc2_2018_chapter9-chapitre9.html

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Wemigwans, J. (2018). *A digital bundle: Protecting and promoting Indigenous Knowledge online*. University of Regina Press.

Wilson, S. (2008). Research is Ceremony: Indigenous research methods. Fernwood Publishing.

CHAPTER 5: ELDERS & RESPECTFUL RESEARCH

In this section we will review some basic Protocol for connecting with Elders and Knowledge Keepers. We will also look at some potential digital sources for Elder and Knowledge Keeper information.

> *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://kpu.pressbooks.pub/indigenousinformationliteracy/?p=108#oembed-1*

ELDERS & KNOWLEDGE KEEPERS

As Nisga'a scholar Amy Parent states "Elders have considerable cultural knowledge and expertise, and are highly respected because of their actions and leadership in a community. Age is not a factor in order for one to become an Elder. Elders become accepted by the community because they are deemed to have good speaking skills, are listened to, and share their knowledge with others" (Parent, 2018, p. 67-8).

Given the importance of oral communication within Indigenous Communities, you may wish to speak with an Elder or Knowledge Keeper as a source in addition to print sources. Elders and Knowledge Keepers are highly regarded sources of information within their communities.

Elders or Knowledge Keepers/Traditional Knowledge Keepers are often synonymous. Some prefer the term Traditional Knowledge Keeper as Elder can be confused with religious groups (such as Mennonite Elders) or even elderly people. While Elders and Knowledge Keepers are typically older in years, age is not the defining feature of who is an Elder or Traditional Knowledge Keeper (Wicihitowin Conference Committee, 2017).

23.

ELDER IN RESIDENCE

Today, many post-secondary institutions have an Elder in Residence employed by the university. At Kwantlen Polytechnic University, Lekeyten is our Elder in Residence. To connect with Lekeyten, please contact: IndigenousServices@kpu.ca

24.

PROTOCOL

There are a variety of Protocols associated with approaching an Elder. Traditionally Elders are offered sacred tobacco when approached with a request. If the Elder accepts your request they will accept your tobacco offering. If the Elder does not feel they can help you, they will often direct you to someone who can. (Wicihitowin Conference Committee, 2017)

"In order to understand the protocols that are being followed, it would be beneficial to spend time with the Traditional Knowledge Keeper(s) that you are seeking assistance from. In fact, it is often viewed as unethical to simply approach a Traditional Knowledge Keeper and expect them to share the knowledge and wisdom you are seeking from them without proper protocol" (Wicihitowin Conference Committee, 2017, p. 10).

Learning from Elders requires time. It is important to develop a relationship with the Elder you wish to learn from. Simply approaching an Elder and asking a direct question may not get you the results you desire.

"It is critical for researchers to listen carefully to what a Traditional Knowledge Keeper is sharing as they may not always provide a straightforward answer to the questions being asked; It may take time to fully comprehend the information that you have been given" (Wicihitowin Conference Committee, 2017, p. 18).

Just because an Elder chooses to share something with you, does not give you the right to share or publish that information.

"Remember, Indigenous peoples believe that knowledge has a spirit within itself; it does not belong to one person or organization, it is to be used to the benefit of all those who need it. Once a project is complete, researchers often feel a sense of entitlement to the information and knowledge that had been developed and captured with the assistance of Indigenous peoples. Attitudes and practices such as this have left many Indigenous peoples, especially Traditional Knowledge Keepers, reluctant to share information and/or knowledge with those who wish to study their people. Therefore, researchers must be willing to see Indigenous peoples and their Traditional Knowledge Keepers as collaborators rather than just participants or research subjects." (Wicihitowin Conference Committee, 2017, p. 15)

Respectful Research
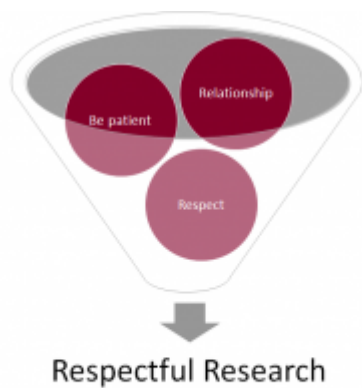
Many components go in to ensure respectful research with Elders and Knowledge Keepers. In general, always start by building relationship. Be patient with the answers you are seeking. Always exhibit respect and a willingness to learn from others. This will set you along your path in a good way, towards respectful research.

Diagram by Rachel Chong BY-NC-ND (Attribution Non-Commercial No Derivatives)

25.

VIRTUAL ELDERS

Many websites claim to offer Indigenous Knowledge and information online. Not all sources are credible. Always approach online sources with caution. To help guide you in selecting credible sources of online information I have selected three examples below that offer credible Elder information online, along with the reasons these items are being published respectfully.

Examples

Ravenspacepublishing.org

When entering this virtual space, all visitors are greeted with a coming ashore message which outline the respectful Protocol governing the online space, ravenspacepublishing.org. When looking at books, each author introduces themselves, their family, and the Protocol engaged in the creation of the published material. (Raven Space Publishing, 2020)

fourdirectionsteachings.com

This virtual space acknowledges that Elders were respectfully approached through the National Advisory Committee of Indigenous Peoples. The Elders who contributed are all listed, along with their Nations. I also read the background work that went into this website – published in *A Digital Bundle: Protecting and promoting Indigenous Knowledge online* by Jennifer Wemigwans – to learn more about the Protocol and ceremony that went into doing this work in a good way such as attending a sweat lodge, feasting, and giveaway ceremonies (Four Directions.com, 2012; Wemigwans, 2018).

indigenouslanguage.ca

Indigenouslanguage.ca identifies each Elder who contributes. Elders share information in their Indigenous language and no translations are made. This limits the audience and ensures relational accountability (Circle of Indigenous Languages, n.d.).

26.

REFLECTION

Each chapter in this book is accompanied by a section for reflection. This is an opportunity to take the learning in this book further and personalize it. Instructors may wish to take select reflection questions and turn them into classroom assessment if desired. Please see the initial reflection section for ideas on how to integrate reflections into your course.

Exercises

- What is important to remember if you choose to approach an Elder?
- What should you look for when accessing online Knowledge Keeper/Elder sources? Why is it important to use caution, especially with online sources?

27.

REFERENCES

Circle of Indigenous languages. (n.d.) *Circle of Indigenous languages.* https://indigenouslanguage.ca/

Four Directions Teachings.com. (2012). *Four Directions teachings.* http://www.fourdirectionsteachings.com/

Parent, A. (2018). Research tales with Txeemsim (Raven, the Trickster). In D. McGregor, J. Restoule, & R. Johnston (Eds.), Indigenous research: Theories, practices, and relationships (pp. 46 – 64). Canadian Scholars.

Raven Space Publishing. (2019). *About us.* https://ravenspacepublishing.org/about-us/

Wicihitowin Conference Committee. (2017). *Authentic engagement of First Nations and Metis Traditional Knowledge Keepers.* Urban Aboriginal Knowledge Network. https://uakn.org/wp-content/uploads/2018/12/Wicihitowin_AuthenticEngagementBooklet_V8.pdf

CHAPTER 6: ELDER CITATION

This chapter reviews the best way to cite Indigenous sources, with an emphasis on citation for oral sources from Elders and Knowledge Keepers. Please look for the accompanying video under the three unique citation styles APA, MLA, and Chicago as presented in this chapter.

28.

WHAT IS CITATION?

Citation is a standard way for writers to credit the sources of information used in their writing.

There are typically two parts to citation:
- In-text/footnotes
- References/Bibliography/Work Cited

The in-text or footnote component that readers can refer to while reading the page. The references, bibliography or work cited section lists all source at the end of the work.

Main citation styles:
- American Psychological Association APA (Psychology & Social Sciences)
- Modern Language Association MLA (English)
- Chicago (History)

(Kestler, 2020)

INDIGENOUS SOURCE CITATION

UNDRIP Article 31.1
"Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their... oral traditions, [and] literatures. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions."
(UNDRIP, 2007, 31.1)

Print
•Cite all published materials as you would for any regular academic writing.
•When possible acknowledge the author's Nation in the body of your writing.

Oral
•Most citation styles do not require citation for "personal communication" or information shared orally.
•Because Indigenous Peoples come from an oral culture, full citation is recommended.
This supports the United Nations Declaration on the Rights of Indigenous Peoples (United Nations, 2007) which was passed in British Columbia legislation in November of 2019 (Government of British Columbia, 2020).
Currently there is no officially agreed upon citation style of Indigenous oral sources, such as Elder/Knowledge Keeper sources. As practices evolve, this section will be updated accordingly.

ELDERS & KNOWLEDGE KEEPERS: TERMINOLOGY

Elders & Knowledge Keepers or Traditional Knowledge Keepers are terms used often synonymously. Different Indigenous Peoples prefer different terms. Be sure to confirm the preferred terminology for the people you are working with. (Wicihitowin Conference Committee, 2017)

As Nisga'a scholar Amy Parent states "Elders have considerable cultural knowledge and expertise, and are highly respected because of their actions and leadership in a community. Age is not a factor in order for one to become an Elder. Elders become accepted by the community because they are deemed to have good speaking sills, are listened to, and share their knowledge with others" (Parent, 2018, p. 67-8)

As highlighted in the diagram above, Elders or Knowledge Keepers will emerge where cultural knowledge, wisdom, and community identification overlap.

ELDER & KNOWLEDGE KEEPER CITATION: APA

This citation template was modelled off of an Elder Citation developed by Librarian Lorisia MacLeod (James Smith Cree Nation) at NorQuest College and modified by Lekeyten, Kwantlen First Nation Elder and Kwantlen Polytechnic University's Elder in Residence. It is recommended that you use this citation model for Elder's in British Columbia while at Kwantlen Polytechnic University.

Below is a template to use when citing Elders or Knowledge Keepers in the American Psychological Association format. If an Elder or Knowledge Keeper has a traditional name they wish to use, simply replace the "Last name, First names initials" with their traditional name. If there are any other discrepancies between the citation style and the Elder or Knowledge Keepers wishes, always follow the Elder or Knowledge Keepers' wishes.

> 🖥 *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://kpu.pressbooks.pub/indigenousinformationliteracy/?p=132#oembed-1*

References

Last name, First names initials. (Elder/Knowledge Keeper), Nation/Community. Topic/Subject of communication if applicable. personal communication. Year, Month Date. Territorial Acknowledgement of where information was shared.

Lekeyten (Elder), Kwantlen First Nation. Community justice. personal communication. 2019, April 19. Shared on the traditional unceded territory of the Kwantlen, Musqueam, Katzie, Semiahmoo, Tsawwassen, Qayqayt, and Kwikwetlem Peoples.

In-text

(Name, date)

(Lekeyten, 2019)

ELDER & KNOWLEDGE KEEPER CITATION: MLA

This citation template was modelled off of an Elder Citation developed by Librarian Lorisia MacLeod (James Smith Cree Nation) at NorQuest College and modified by Lekeyten, Kwantlen First Nation Elder and Kwantlen Polytechnic University's Elder in Residence. It is recommended that you use this citation model for Elder's in British Columbia while at Kwantlen Polytechnic University.

Below is a template to use when citing Elders or Knowledge Keepers in the Modern Language Association format. If an Elder or Knowledge Keeper has a traditional name they wish to use, simply replace the "Last name, First names" with their traditional name. If there are any other discrepancies between the citation style and the Elder or Knowledge Keepers wishes, always follow the Elder or Knowledge Keepers' wishes.

📠 *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://kpu.pressbooks.pub/indigenousinformationliteracy/?p=134#oembed-1*

Work Cited

Last name, First names, Elder/Knowledge Keeper, Nation/Community. Topic/Subject of communication if applicable. Personal communication, Date Month Year. Territorial Acknowledgement of where information was shared.

Lekeyten, Elder, Kwantlen First Nation. Community Justice. Personal communication, 4 April, 2019. Shared on the traditional unceded territory of the Kwantlen, Musqueam, Katzie, Semiahmoo, Tsawwassen, Qayqayt, and Kwikwetlem Peoples.

In-text

(Last name)

Community justice is effectively practiced in communities (Lekeyten)

ELDER & KNOWLEDGE KEEPER CITATION: CHICAGO

This citation template was developed in consultation with the University of British Columbia's X̱wi7x̱wa Library Student Librarian Bronwen McKie and follows the guidelines of Elder Citation developed by Librarian Lorisia MacLeod (James Smith Cree Nation) at NorQuest College. The citation was further modified by Lekeyten, Kwantlen First Nation Elder and Kwantlen Polytechnic University's Elder in Residence. It is recommended that you use this citation model for Elder's in British Columbia while at Kwantlen Polytechnic University.

Below is a template to use when citing Elders or Knowledge Keepers in the Chicago format. If an Elder or Knowledge Keeper has a traditional name they wish to use, simply replace the "Last name, First names" with their traditional name. If there are any other discrepancies between the citation style and the Elder or Knowledge Keepers wishes, always follow the Elder or Knowledge Keepers' wishes.

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://kpu.pressbooks.pub/indigenousinformationliteracy/?p=137#oembed-1

Bibliography

Last Name, First Names (Elder/Knowledge Keeper), Nation. Topic/subject of communication if applicable. Personal communication. Territorial Acknowledgement of where the information was shared. Month Date, Year.

Lekeyten (Elder), Kwantlen First Nation. Community Justice. Personal communication. Shared on the traditional unceded territory of the Kwantlen, Musqueam, Katzie, Semiahmoo, Tsawwassen, Qayqayt, and Kwikwetlem Peoples. April 9, 2019.

First Footnote

First Names Last Name (Elder/Knowledge Keeper), Nation, Topic/subject of communication if applicable, Personal communication, Territorial Acknowledgement of where the information was shared, Month Date, Year.

Lekeyten (Elder), Kwantlen First Nation, Community Justice, Personal communication, Shared on the

traditional unceded territory of the Kwantlen, Musqueam, Katzie, Semiahmoo, Tsawwassen, Qayqayt, and Kwikwetlem Peoples, April 9, 2019.

NORQUEST ELDER CITATION

NorQuest College is based in Alberta. Librarian Lorisia MacLeod (James Smith Cree Nation) developed an Elder Citation template in consultation with community Elders. This citation element is used to show respect for Indigenous Elders and to emphasize the importance of Oral Traditions within Indigenous communities. British Columbia (BC) in unique. Unlike most other provinces in Canada, most of BC land is unceded. With such small Treaty territories in BC, please be mindful to respect Elder privacy. When citing Elders in BC, please follow citation recommendations provided earlier in this chapter, which swap Treaty information for Territorial Acknowledgements unless the Elder gives you specific permission to use the Treaty territory information.

When citing Elders in other provinces, please refer to the NorQuest citation model.

APA:

"Last name, First initial., Nation/Community. Treaty Territory if applicable. Where they live if applicable. Topic/subject of communication if applicable. personal communication. Month Date, Year.

Example: Cardinal, D., Goodfish Lake Cree Nation. Treaty 6. Lives in Edmonton. Oral teaching. personal communication. April 4, 2004." (NorQuest College Library, 2021a, para. 14)

In-text:

(Last name, year)

(Cardinal, 2004)

MLA:

"Last name, First name., Nation/Community. Treaty Territory if applicable. City/Community they live in if applicable. Topic/subject of communication if applicable. Date Month Year.

Cardinal, Delores., Goodfish Lake Cree Nation. Treaty 6. Lives in Edmonton. Oral teaching. 4 April 2004." (NorQuest College Library, 2021b, para. 1)

In-text:

(Last name)

(Cardinal)

Chicago:

The Chicago Elder Citation was developed by the University of British Columbia's X̱wi7x̱wa Library by Librarian Bronwen McKie.

Bibliography

Last Name, First Names, Nation/Community. Treaty Territory if applicable. City/Community they live in if applicable. Topic/subject of communication if applicable. Personal communication. Month Date, Year.

Cardinal, Delores., Goodfish Lake Cree Nation. Treaty 6. Lives in Edmonton. Oral teaching. Personal communication. 4 April 2004.

First Footnote

First Names Last Name, Nation, Treaty Territory if applicable, City/Community they live in if applicable, Topic/subject of communication if applicable, Personal communication, Month Date, Year.

Delores Cardinal, Goodfish Lake Cree Nation, Treaty 6, Lives in Edmonton, Oral teaching, Personal communication, 4 April 2004.

35.

A NOTE ON CITATION

Elder & Traditional Knowledge Keeper citation is not yet officially used in APA, MLA or Chicago. These citations were created in consultation with other Indigenous Librarians at NorQuest College and the University of British Columbia. Work is currently being done to advocate for Elder/Traditional Knowledge Keeper citation inclusion in the official citation guides. As best practices are defined, watch for revisions and updates to Elder/Knowledge Keeper citation recommendations.

If you are submitting a paper for publication be sure to use the official citation rules the publisher has requested or be prepared to discuss the inclusion of your modified practice.

Traditional Western citation does not give citation credit to oral sources.

By citing credible Indigenous oral sources of information you respect the importance of these sources within a Western academic setting and honour the United Nations Declaration on the Rights of Indigenous Peoples as per article 31.1. (UNDRIP, 2007)

Change Official Publication Manuals

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36.

REFLECTION

Each chapter in this book is accompanied by a section for reflection. This is an opportunity to take the learning in this book further and personalize it. Instructors may wish to take select reflection questions and turn them into classroom assessment if desired. Please see the initial reflection section for ideas on how to integrate reflections into your course.

- Why do we cite Indigenous oral sources, such as Elder/Knowledge Keeper communication?
- When citing Indigenous written authors, what additional information should be included and why?