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Two Row Model of Building Archival Collections:

An Indigenous Information Policy Perspective

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Two Row Wampum's historical content

When European settlers came to the Haudenosaunee (Iroquois Confederacy) territory, it was recorded in wampum that we could both co-navigate the same river, traveling in the same direction, but the Haudenosaunee could do so in their canoe and the Europeans could do so in theirs. In short, this is a metaphorical policy of non-interference that is intrinsic to the Two Row Wampum. In modernity, people who try to live with both Indigenous and Western world-views are described as having a foot in each canoe. One can imagine that if anyone were to stand in two different canoes simultaneously, the impossibility of the task would become rapidly evident when the passenger capsizes. Non-interference is just that, choosing and living in one canoe.

Using the Two Row Wampum as an Information Policy document, I intend to investigate Indigenous examples of archival policy including appraisal, acquisition, and access. The aim of this paper is to assist the Indigenous library/archives to create policy that will guide both of the canoes that we must paddle along the proverbial river of collection.

Introduction to the problem

Many of the Ontario First Nation Public Libraries (FNPLs), are collecting local archival content, largely, with rights and/or access open and public. As a FNPL we are required to follow provincial standards of library services. That being stated, a FNPL collecting archives should also hold content that is not for public consumption but held by and for the community. In trying to complete these tasks a community, or public library, is forced to traverse a quandary of typical local historic archival content with that of Indigenous knowledge. For years many of us have managed library archive while circumventing said issue of balance of policy pertaining to local history holdings and community held knowledge. In short, we have simply ignored the question and focused on a mainstream local history

archive of newspaper clippings, genealogy, and historic public documents with a value added oral

history component.

Indigenous Knowledge and Publication

An understanding of Indigenous Knowledge (IK) Rights is imperative to any discussion involving

Indigenous peoples. In 2000, Battiste and Henderson formalized an ongoing heated debate throughout

Turtle Island with the publication of their text *Protecting Indigenous Knowledge and Heritage: a global*

challenge. In this publication the authors address the Eurocentric conflicts with Indigenous Knowledge

ideals, how researchers must respect the knowledge, which is inherent and sacred to Indigenous

peoples, as well as how Indigenous researchers have a right to both protect the IK while conducting

research and publications that support the needs of their communities.

Since IK is a general understanding that is based on the perspective of the individual community

or intuition, the definition can be altered based on who is creating the definition. Battiste (1998), as one

of the first researchers to formally discuss this topic, writes;

> In effect, Eurocentric knowledge, drawn from a limited patriarchal sample remains as
> distant today to women, Indigenous peoples, and cultural minorities as did the
> assimilation curricula of the boarding school days. For indigenous peoples, our
> invisibility continues, while Eurocentric education perpetuates our psychic
> disequilibrium (p. 21).

As a result of the various considerations surrounding knowledge ownership, I have created my

own concept of Indigenous Knowledge and Knowledge Rights. I believe that Indigenous Knowledge is at

the core of the Indigenous worldview(s) and has been passed down through oral traditions, teachings

and actions throughout the history of Indigenous peoples. Some Indigenous Knowledge is inherent to

all Indigenous groups, while others are specific to Nations, such as the Haudenosaunee teachings. At

the heart of this argument is that this design is not to be exploited by authors and researchers in any

way, shape, or form, as this information is not *owned* in a mainstream definition of the world. This

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knowledge is inherited by Indigenous peoples as a worldview and road map for life, and is as much a part of a cultural heritage as is a family heirloom to be passed from generation to generation. Knowledge is not owned in order to be sold to a highest bidder; nor is it owned for copyright or to be published for the purpose of targeting non-Indigenous markets.

Indigenous Knowledge, however, is not defined by the mere fact that an Indigenous holds the knowledge. As an Indigenous woman, I have in my possession considerable knowledge of trigonometry, counselling theories, and Hellenic architecture. Holding this knowledge as an Indigenous woman does not make it Indigenous Knowledge. In the same light, Indigenous Knowledge such as ceremony and traditional teachings cannot be owned by any one person or group as one can only own what is theirs – only their actions and their original thoughts can be owned, sold and/or copyrighted. The words and thoughts of the ancestors, the enlightened ones, and the Creator do not fit into this group as they have always been present and have been passed throughout generations.

This is where the questions of Indigenous Knowledge Rights become heated in many non-Indigenous and Indigenous boardrooms. In the library sector, we have a mandate to archive in order to preserve and store content for future access of community and researchers. How do we assess the content to determine its enduring value for acquisition, and then most difficultly, create and enforce standards to access said content. We as librarians and archivists have the role to protect our community's knowledge, the preservation of that knowledge, and immediately or in the future, igniting and re-igniting of core values and content that is essential to Indigenous survival and cultural identity.

Definition of the Archivist

As is readily discussed (Cifor, 2016; Duff in Cifor, 2016; Cuervo, 2015; Cook, 2013; Nesmith, 2003) the function of the archivist has changed throughout the years. By coupling appraisal and acquisition with a clear definition of the job function of the archivist, a library can further define their

scope. What is the purpose of the archivist? Are they a collector? If a *Collector,* then they can accept

materials as opportunity presents itself. This may be in the early state of the archive or in a time of

expansion of the mission. However, if collector becomes a job description, then the archive will become

a gathering place without direction or purpose. Are they *Custodians*, holding content for future users or

organizations? This archivist as glorified records manager holds and cares for the materials that are held

or given, but are outside of their own decision-making ability. Are they *Researcher/Historian*, gathering

secondary and creating primary content in a specific genre in order to preserve the past for researchers

of the future?

Cifor argues that affect theory dictates the archivist is *Social Justice Agent*. "Struggling against

injustice in part is about how affects move us into a different relation to the social justice we wish to

contest or the injury we wish to heal" (2016 , p. 9). Identifying the archivist as social justice agent works

within a paradigm of an "ideal vison that every human being is of equal and incalculable value, entitles

to share standards of freedom, equality, and respect" (Duff, in Cifor,2016, p.9) and clearly moves the

archivist past researcher/historian to an agent for social change and possibly a warrior for that end.

As social justice agent, we have a function to collect materials and items that could be utilized

for both legal purposes and improve, or further reveal, First Nation social injustice. However, as social

justice agent we must ask ourselves is it equity of knowledge or preservation of knowledge we hold as

our core tenet as equitable access may be limited when we begin to delve into issues surrounding

Indigenous Access.

Determining Enduring Value

How does the librarian/archivist decide what records have enduring value? Many public libraries

will have included within their mission a statement such as …*collecting local content and that of*

importance to the community. Although the board, Band, or advisory committee sets the mandate, the

staff are responsible for interpreting this mandate when evaluating items. Many are easily identified, such as death certificates, birth announcements, scrapbooks, annual reports; historical photographs; and letters between sweethearts during WWII; and therefore should be immediately digitized for inclusion in the digital archive. Others are not gifted or loaned, but brought into the building by participants attending programs, and are therefore scanned by any staffer available until such time as the staff can determine value. For the most part, historic materials are easy to identify straightaway as content significant to the community or as local history material.

It has been said that historical documents are documents plus time. I would disagree by stating that old documents are documents plus time, not necessarily historical or those of enduring value for the archive. For example, Records Management documents are documents plus age, but may never become archive worthy. Our financial records are not of value to the archive. Our employment records, even though we have a policy to hold for 20 years past end of employment are not archived, but destroyed on a set schedule, albeit a longer schedule than most. That said, what we include in the public facing digital archive are those identified within the mandate.

Cuervo states, "archival appraisal requires the archivist or librarian to discern the enduring value of a collection, consider its content, societal segment it represents, and decide how these considerations fit within an archival program" (2015, p. 267). Schwartz and Cook (2002) go further by identifying that the archive influences what and how future users will learn of our communities today. As a consensus builder, let us agree that the ultimate goal of any (First Nation) archive is to build a collection with Enduring Value. Not only should we want the individual items to have an enduring value, but also a collection that holds content that will be of value as a whole. Based on the premise of value as both item and collection, we must define and determine enduring value before we can determine how an archivist can set a standard of acquisition that will meet this end.

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Cuervo (2015) identifies three interpretations of value. The first is *Evidential or Historic Value*, which are those that provide details to specific event or activity or details of eras. One document, such as an image, may be both evidentiary and historic dependent on the use. The image may document an event such as a community picnic, while being historic by providing a snapshot of dress and gender relationships. Secondly, *Informational Value* is the key information held within a document; for example, a death certificate that includes family information has value as a genealogical resource. Finally, an item with enduring value should have *Intrinsic Value*. These one-of-a-kind items are unique and rare, or are of significance to the community from which they originate or describe. I would argue these are items that one knows when see, and are not requiring skill to identify their significance. In addition to the three interpretations (Cuervo, 2015), one should also consider if an item has a *Continuing Usefulness*. In a digital archive, we must contemplate if the item has usefulness at the time of acquisition, in addition to whether there is belief it will have expected ongoing usefulness.

Indigenous Appraisal

From a global archive standpoint, one must consider five key areas when completing an appraisal: provenance, authenticity, completeness, condition, and intrinsic value (Cuervo, 2015). In an Indigenous setting, one must also consider the continuing usefulness by the community and future researchers along with who and how many people hold said content. Items such as language, stories, teachings, and traditional knowledge are not as simply addressed as a photograph or scrapbook. The librarian/archivist must appraise not only the source, but if there are future sources available for the same content. Although every generation has spoken of losing the old ones with sadness for the loss, Indigenous communities are currently watching the death of knowledge. With so few language speakers in our global Indigenous communities, we find the loss of knowledge with the passing of each elder, as so few share the completeness of their knowledge.

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As both social justice agent and librarian, we must square the roles we hold with that of videographer, historian, and deal with sobering realities as we actively seek out and identify those elders who have content and are not long for this world. The tact and respect needed to gather this information is balanced with the fear of loss of our own stories, histories, and community Indigenous Knowledge.

Indigenous Acquisition

In a mainstream setting, one must consider *Rights to Intellectual Property and Ownership* when making acquisition decisions. Are the rights transferred to the archive? Does someone else own this material or are rights shared? Akmon (2010) stated that the greatest obstacle to permission is response to requests. A great amount of staff time is spent on attempting to reach the owner for permission and then articulating said rights. In an Indigenous setting, however, acquisitions must be balanced with how the content will be accessed by others and where, not only the intellectual rights of the individual are, but also the Indigenous rights to the larger body of knowledge and generational work the content stems from.

Further, from an Indigenous standpoint, considerations of ownership and copyright often causes a dichotomy of thought between a Western and Indigenous Worldview. For example, if an artist records "Rabbit Dance", a traditional Haudenosaunee song, are they the owner of the song, the lyrics, the melody, the story? Can they collect royalties on that song as a version of the song, or as the song itself? What of the next individual who chooses to record the same community held song; are they infringing on a copyright or royalties? How can an individual record a song based on a teaching and claim ownership? These are significant issues in putting down in recording any traditional content.

In recent years I have spoken with elders who have stated that the songs have sped up over time. These elders have stated it is a product of a "Me Society" who have no concept of delayed

gratification. Would it not be an interesting research piece to listen to songs which could have been recorded in the 1920s, 1950s and today and determine if the words or tempo have changed as the elders have suggested? [Alternatively, is it just as the elders have joked, and they now dance slower due to older joints?]

Another example is the individual or group who records traditional teachings in language and then sells the recordings under copyright. Does this individual own the sacred teachings now that he has a copyright, or does he merely own the rights to his voice on the video and the reproduction of the video? Hollowell (in Riley, 2004, p. 55) stated, "The proliferation of products on the market that imitate, misrepresent, and profit from alleged associations with indigenous culture has compelled indigenous people to turn to the domain of intellectual property law to find ways to clarify and protect their rights".

Hollowell goes on to discuss the invocation of both copyright and trademark law by Indigenous artisans. Despite the shortcomings of the copyright's ability to cover perpetual or communal ownership, any original designs of the artist are at least subsequently protected. However, trademarking indicates an item's source or origin in order to guard against imitation or appropriation and remain lawful as long as they are employed. Trademarking has been utilized in concert with Inuit artisans since 1958 when the Department of Indian and Northern Affairs issued the 'Igloo trademark' to certify authentic Inuit output. Yet, here too problems have been encountered. Not all Inuit artists utilize the 'igloo trademark', instances of forged trademarks have been applied and government monitoring is less than adequate. The trademark does not prevent reproductions from entering the market, yet it is generally accepted as the standard of authentic Inuit production, a problem in and of itself.

From an acquisition standpoint? The librarian/archivist must be aware of who the artist is to guarantee authenticity, as well as have a clear understanding of what aspect of the Indigenous content is included within the copyright (e.g. content or duplication of media).

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Indigenous Access

Indigenous Access may be the most difficult component of the 3A's to traverse. In the public

library sector we do not hold records, but public archives. Therefore, we are not regularly forced to

deny access to content, especially when housed online. Indigenous collections, however, may have

access restrictions, dependent on the content. Some teachings are in language and have no

transcription. The intention is that materials are open to anyone who can understand it, but only those

who can understand the language of origin. Therefore, this information is fully open access in practice,

but functionally limited to language speakers only.

A more difficult scenario would be content which is restricted to specific members of the

community. Men's teachings or women's teachings that are gender specific, or secret societies who

hold ceremonies or knowledge that could be recorded and then only be available to the limited

individuals who are members. While the library may have determined that these materials were of

enduring value during appraisal for acquisition, that does not make the access question any easier. If a

member of the community requests access, who approves it—the library or the group? Is the

information searchable, or do you need to know to ask? What happens in 50 years if there are no

members left of this group to give permissions? Each of these questions need to be settled well before

the items are acquired, unless they are to be held in perpetuity and with no access.

Following the Lead of Decolonizing the Academy

Although there are few Indigenous authors writing about indigenizing libraries and archives

(Haebich, 2016; Hoskins & Chisa, 2015; Lee et al, 2015; McMahon et al, 2015; Roy, 2015a; Roy, 2015b);

there is a strong history of publications on decolonizing schools and the academy (Alfred, 1999, 1995;

Archibald; Battiste 2002, 2000, 1998, 1995, with Henderson, 2000; Cajete, 2000, 1994; Henderson, 2000;

Haig-Brown, 1998, 1995, with et al 1997; Kirkness, 1999; Mihesuah & Wilson, 2004; G. Smith, 2005a, 2005b, 2003, 2000a, 2000b, 1997; L.T. Smith 1999, 1998, with Reid, 2000). The two authors who changed the direction of decolonizing education for me are Cajete and L.T. Smith.

Cajete has written on what he referred to as the 'ecology of Indigenous education.' A 'transformative praxis' of sorts, Cajete (1994) designed an Indigenous education framework which is grounded within his own understandings of Indigenous theory. His developmental Learning Model includes (1) a need for individual and cultural respect; (2) tribal social learning of how to apply tribal knowledge while living in the natural world; (3) marrying the needs of the individual with that of the group; (4) personal empowerment of social integration; (5) life vision; (6) major character transformation yielding pain and conflict; followed by (7) a deep healing and maturity of mind, body and spirit. At the centre of his model and of his thinking is what he refers to as a knowing centre or finding the centre of completeness. It is in this finding of oneself that the person moves through the various stages and as such traverses the growth, pain and healing that a life journey provides. (Cajete, 1994, pp. 209-212).

Cajete (2000, 1994) refers to a Pueblo metaphor of "look to the mountain" to describe a need for people to gain the highest perspective in order to fully visualize a situation. He says that it is through the climbing of this mountain that we are able to see all that is, reflecting on our past and therefore understanding the journeys of life and education. "Indeed, life and knowledge are both ways of knowing ourselves in the context of the rich relationships that make up our communities, our environments, our world" (Cajete, 2000, pp. 181-182). Although this developmental model is designed for the individuals to find and understand themselves, it has a place as both a theoretical and methodological practice of achieving an understanding of centre within Indigenous education.

L.T. Smith's (1999) *Decolonizing Methodologies* was a pioneering volume that addressed the future of decolonization and the role of Indigenous scholars in and out of the academy. L.T. Smith described her approach in the following passage.

> Coming to know the past has been part of the critical pedagogies of decolonization. To hold alternative histories is to hold alternative knowledges. The pedagogical implications of this access to alternative knowledges is that they can form the basis of alternative ways of doing things. Transforming our colonized views of our own history (as written by the West), however, requires us to revisit, site by site, our history under Western eyes. This in turn requires a theory or approach which helps us to engage with, understand and then act upon history…Telling our stories from the past, reclaiming the past, giving testimony to the injustices of the past are all strategies which are commonly employed by indigenous peoples struggling for justice (L.T. Smith, 1999, pp. 34-35).

Much of Indigenous Theory is grounded in a decolonization stance in some manner. When looking at Indigenous scholars and their frameworks one can see the decolonizing lens of having to rethink, and retrain those to see the truth behind the many erasures of our history and ways of knowing. Decolonization is not an external process (something a community does or has done for them); rather, I see decolonization as a negotiation of the socio-economic terrain, comprehension and interpretations of history (and their silences and erasures) and a building or reinvention of the individual identity in order to find or create a space wherein the individual and their community is sustained.

When referring to post-colonialism, one must understand that the concept of "post" implies the period of imperial regime is assumed to have ended. The contact and conquest have occurred, but the present does not appear to be any less imperialistic than that which is discussed as the period of conquest. Mahuika (2008) suggests that post-colonialism is a misnomer as can be seen in the deconstruction of the terms post and colonial. She states post-colonialism infers that we reside in an era and are in possession of frameworks to move beyond (post) the imperialistic models of colonialism. She goes on to state that post-colonialism was supposed to "provide spaces for colonized and marginalized peoples to share their own unique perspectives and understandings" (Mahuika, 2008, p. 10). L.T. Smith also debunks the use of post-colonialism as a decolonization concept when she stated:

Naming the world as "post-colonial" is, from Indigenous perspectives, to name colonization as "finished business". According to many Indigenous perspectives the term post-colonial can only mean one thing; the colonizers have left. There is rather compelling evidence that this has not in fact occurred (1998, p. 14)

Moving away from post-colonialism to the more popular Indigenized theory of decolonization, we find the stance of anti-colonialism. Decolonizing theories deconstruct colonial tendencies by reclaiming self through anti-oppressive activism. Although these theories are not intended to work specifically with the Indigenous peoples of Turtle Island, decolonization via anti-colonial theories are a staple of Indigenous research.

In earlier Indigenous works, decolonization was highly political and expressed a belief of reverting back to what was. This *classical decolonization* viewed the historical Indigenous as a supreme state of being and knowing and often wrote of the purist nature of Indigenous separatism as it was and could be again. Although these postures have been highly influential in early publications and have been utilized as springboards to Indigenous research for several generations of Indigenous researchers, I chose to acknowledge their role but not embrace them as Indigenous models. I believe these positions were employed to get a message of action and hope out to (1) those who were already in a place of action, and (2) the non-Aboriginal reader who would support the cause.

Decolonizing the Library Archives

Roy addresses decolonization as it relates to the work of librarians and archivists when she referenced the United Nations Education, Scientific, and Cultural Organization (UNESCO, 2009– 2014, §1), definition of cultural heritage as ''the legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations'' (2015a, p. 192). She states furthermore that cultural heritage, by the UNESCO definition is " everyday objects such as clothing and dwellings, as well as art in its many representations, from pottery and beadwork to painting and sculpture—and the other, less physical but

equally important, aspects of traditional lifeways such as language, oral stories, customs, and beliefs" (Roy 2015a p. 192). Roy, building on the work of Cajete, discussed an Indigenous ecology model of Library and Information Sciences when she wrote, "An indigenous ecology model is tied to social justice through its methods, aims, and service audience" (2015a, p. 384).

Kuikkanen (2000) asserts that the change of finding an Indigenous paradigm occurs when one "re-centers" their mindset on bringing the Indigenous values, cultural practices, and issues as the dominant discourse. Although not speaking directly about library/archives, if we were to have an Indigenous paradigm as a core function of archival work, we would then identify that Libraries, in fact, have a core function of community building through the social justice concept of equity of access. This would then move the archivist role from collector to an agent of social change. This paradigm can be seen in those who, in the process of appraisal, acquisition and access, find gaps in available content and take it upon themselves to complete a fourth, lesser considered "A" of Action Research. Every time a local history collection creates video on topics; that library is involved in action research and is actively creating spaces via the digital archive collections to further community growth.

Riding the Grass Roots Indigenous Movement

Indigenous peoples, despite the isolation and/or lack of infrastructure of so many Indigenous communities globally, have taken their platform to the internet to have their voices heard on policy and issues. Blogs, podcasts, and media campaigns such as the #IdleNoMore and #MMIW have moved issues to the mainstream (Dreher et al, 2016). How many Canadians have visited Attawapiskat? How many have seen the images of housing conditions, loss of their school, or are aware of the loss of their children? Communities have continued to stand up for their rights, but in an era of instant news, 24-hour news cycle, and the electronic 'moccasin telegraph' (social media) supporters the world over can

hear, support and stand up globally. How can libraries consider this new normal in acquiring information that can support our communities social justice needs?

The Alliance for Forgotten Australians represents the nearly half-million children who were in care or institutionalized. As communities and agencies began to work with these adult children, it was evident that these "Forgotten Australians" were once again the victims of government policy as the records of who they were, where they were from, who their biological families were, all were lost in poorly maintained records that no layperson could ever hope to productively search. Agencies brought together researchers including archivists to deconstruct the records and attempt to bring about productive results to inquiries as well as social change.

Derrida, the father of deconstruction, wrote, "there is no political power without control of the archive, or without memory" (1996, p. 20). Similarly, McMahon et al writes, "As self-determining political entities, each First Nation determines how this data is interpreted and used, supported by tools like data management platforms and information-sharing protocols" (2015, p.1). However, what happens when the public library, not directed by Band Council or other legislative privacy matters is considering content? Although the records are not maintained by or the responsibility of local libraries or archivists, the field has a role to play in gathering information and making said information accessible for those who require answers. As such, the role of librarian/archivist is one that requires the staffer to balance precariously between the two canoes of community need and government record for the purpose of community building and societal change.

Empowering Others to Act

The Haudenosaunee always understood the concept of allies. The members of the Iroquois Confederacy came to the aid of the crown in the Revolutionary War and when called, returned to support their ally in the War of 1812, even though the Crown had not upheld most of their agreements

to that date. As a result, the Crown maintained control of what would, some fifty years later become

the country of Canada. We too must consider our allies today and offer as much support and guidance

as we can in their fight for decolonization of library services from within their own circles.

With the close of the 2015 Truth and Reconciliation Commission of Canada (TRC) and

subsequent report (TRC, 2015) we find a place for agency to occur across Turtle Island, but especially

within Library Land. The Canadian Federation of Library Association (CFLA) with their 22 provincial and

territorial library members have created and adopted a Truth and Reconciliation Committee with ten

recommendations including decolonization of the classification schemes, the protection of Indigenous

Knowledge, and the decolonization of library spaces across all Canadian sectors (e.g. public, school,

academic, special) (CFLA, 2016) . Through the work we need to do in our own settings, allies can bring

about support and pressure from the outside. Both Ontario (2016b) and the Ontario Library Association

(OLA, 2016) have created documents that build on the TRC and CFLA documents. These four documents

each have direct language about culture partners and libraries, and therefore have the potential of

creating agency in the public library sector.

Although an older policy document, The Report of the Royal Commission on Aboriginal Peoples

(RCAP, 1996) "stipulates the need for Indigenous communities to have complete control of information

pertaining to different aspects of community life, including health, education, and culture"(McMahon et

al, 2015, p3). However, we still have not seen the holdings of the church or state being turned over in

order for local researchers and community members to access their own lived or shared histories. Using

the Truth and Reconciliation era to reinvigorate this discussion could see supporters and communities

demanding said information be made public and be held, in perpetuity, by Indigenous agencies and/or

communities for access by community and Western Researchers for the purpose of keeping the

evidence in the Canadian memory.

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Additionally, the Ontario Culture Strategy (2016a) includes four goals, many of which can directly tie back to the Truth and Reconciliation report. The opportunity for our culture sector partners and ourselves to push, not only for policy but also funds, in order to implement change are present. We must work together to find agency in small cracks and force wide the crevasse of change.

Exemplars of the Balance between Acquisition and Access

Although no one Content Management System (CMS) has been found to meet the Indigenous Action Research needs of balance between Acquisition and Access, the following are recommendations for those looking to meet this end. All current CMS have a clear delineation between public and non-public records and content. Additional levels are required, which could address limited access by group (such as clan, gender, society member, or language speaker, or community member). This would include two additional levels of semi-public and by request only.

Semi-public records would make public the metadata content of summary description, provenance, author/creator, dates, and a clear description of who may have access and by what means said access occurs. An example of practical use is in clan teaching, which is only available to the individual clan members, or a society song that should only be learned by members of said group. In these instances, the library would manage the access, but would follow the instructions of the creators as to who and how the access is granted. This could include responding by questionnaire or making a request that is received by designated titles within the clan or society. It is not recommended that particular individuals be responsible for decision making, as this could cause complications if the named individuals pass on or move. By limiting the access decisions to titles, even in a vacancy within the title, acting members will be immediately sanctioned by their group and would have all roles and functions of this title.

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The second set of records are those that are completely locked down to all inquiries. These records would be held in complete privacy mode with no public promotion of the content. Individuals would require prior knowledge of the information holdings in order to know to request this content. Further, the designated titles within the clan or society would be the only party able to approve access.

An Australian CMS, Mukurtu, meets many of these needs but is a standalone program. If enough Canadian public libraries request module options such as this of their Integrates Library Systems (ILS), large players such as Sirsi-Dynix may consider moving forward with research and development. In an era of provincial ILS and consortia cost-sharing, it behooves each of the individual libraries to come together and begin to request these types of additions so they become the new normal in ILS/CMS service modules.

Two Row Model as Information Policy for Collections Management

Although a Two Row methodology states we must have different paths for our traditional peoples and our Canadian counterparts; one must continue to question what role the librarian/archivist has if they in fact must maintain the western archive of records and files, newspapers and images, while working to keep the original canoe filled with our language, stories, teaching, and lived experience. In short, the staff person is asked to fill two ever-moving vessels with the needed materials for all community members. Hunt states, "Indigeneity is not just an idea. It is not just words on a screen, theorizations, discourse analysis or a series of case studies. Indigeneity is also lived, practiced, and relational" (In McMahon et al, 2015, p. 29). Given this statement and the role the library archivist must play for their community, the ongoing struggle of Indigeneity is a clear function of the job description, as is social change agent.

I would argue that the public librarian who serves as local archivist must stay true to the needs of both canoes, but do so at different points. This is not a straddling of the two canoes with a danger of

capsizing when the rapids strike; rather it is akin to a delicate dance of balance and awareness of public librarianship and Indigenous librarian/archivist. Much like a woman must balance herself between the roles of daughter, wife, mother, I believe we can be more than one thing at one time, while still being true to the needs of each vessel, and, most importantly, being true to the values of each.

We must also be able to define and defend the worldviews of each, perceiving how they are similar or different. Limitations of access are not to be confused with censorship. Advocacy and a-political librarianship is not diminished by becoming an active videographer and researcher who creates content for the end user. Respecting the role of partners and those who wish to advocate on our behalf is not a forfeit of power, but a gathering and education of allies. If you are a believer in the statement 'if you want something done, ask a busy person', then the Indigenous librarian/archivist is the best person to seek out.

In the Two Row Model of building and managing archival collections, we must follow the 4A's as a profession of Indigenous librarian/archivists working to determine and then meet the needs of our community. In *Appraisal*, we must of course identify enduring value, but also complete a gap analysis of what community needs exist but are not available in any current format. We must consider what might be lost in the next generation (or even next year) and create an acquisition plan accordingly. We must work with respect and dignity to realize the preservation of community needs in *Acquisition* as we build agreements and new paths forward with our Indigenous Knowledge leaders. We must build *Access* models via technology of ILS/CMS including standards and criteria for internal and external access to Indigenous and Community knowledge. Finally, we must fill the gap identified in appraisal by completing the *Action Research* of videography of oral history, or whichever primary collection needs are identified within the libraries community Indigenous Knowledge acquisition plan.

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Henderson addressed concepts indicative to the Two Row as information policy consideration when he stated that Indigenous researchers must take part in the decolonization of the academy and western institutions from within and without.

> [The colonized] have to share Eurocentric thought and discourse with their oppressors; however, to exist with dignity and integrity, they must renounce Eurocentric models and live with the ambiguity of thinking against themselves. They must learn to create models to help them take their bearings in unexplored territory. Educated Aboriginal thinkers have to understand and reconsider Eurocentric discourse in order to reinvent an Aboriginal discourse based on heritage and language and to develop new postcolonial synthesis of knowledge and law to protect them from old and new dominators and oppressors (Henderson, 2000, pp. 249-250).

In an era of activist energy and political decolonization, we have seen many figures rise to take a stand: faculty and educators; lobbyists and traditional activists; elected and traditional leaders; and legal and social services staff. Although the librarian has been doing the work quietly from their building, or online scouring archives internationally, it is time for the field to arise as the agents of social change we recognize that we are, teaching others what roles we fill and will continue to act in the preservation of our heritage and in the community building we so desperately need.

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