We wish to acknowledge this land on which the University of Toronto operates. For thousands of years it has been the traditional land of the Huron-Wendat, the Seneca, and most recently, the Mississaugas of the Credit River. Today, this meeting place is still the home to many Indigenous people from across Turtle Island and we are grateful to have the opportunity to work on this land.

This statement was developed in consultation with First Nations House and its Elders Circle, some scholars in the field, and senior University officials. The statement is applicable to all three campuses – UTM, UTSC, and St. George – as well as the Koffler Scientific Reserve at Jokers Hill, the Institute for Aerospace Studies (UTIAS).

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The Research Practices of Faculty in Indigenous Studies: A Local Report by the University of Toronto Libraries

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Introduction

The University of Toronto operates on Wendat, Seneca and Mississauga of the New Credit Lands. The University of Toronto Scarborough Campus also operates on Mississauga of Scugog Island Territory. These Lands are also part of the Dish with One Spoon Wampum and the Friendship Belt Wampum between the Anishinaabe and Haudenosaunee Confederacies.

Beginning in 2017, University of Toronto Libraries, along with eleven other institutional partners, embarked on an international study of the research practices of Indigenous Studies scholars. This project focused on the research needs of Indigenous Studies faculty members and building better relationships between the library and Indigenous Studies. This study, and the University of Toronto Libraries’ participation in it, forms the local basis of the Ithaka S+R Project The Research Practices of Faculty in Indigenous Studies. The other institutions involved in this project were Dartmouth College, Haskell Indian Nations University/University of Kansas, Northwestern University, Simon Fraser University, University of Alberta, University of Arizona, University of British Columbia, University Hawai’i System, University of Manitoba, and the University of Saskatchewan.

Data from this local project was supplied to Ithaka S+R for analysis. The larger report summarizing all of the findings of the different institutions will be published in 2019.

This report is a summary of themes that came out of qualitative interviews from Faculty Members from the Centre for Indigenous Studies at the University of Toronto, as well as faculty that were affiliated with the Centre in other Departments.
Indigenous Studies at the University of Toronto

Founded in 1994, the Centre for Indigenous Studies is an interdisciplinary undergraduate program in the Faculty of Arts and Science. The program is dedicated to prioritizing Indigenous Knowledges and Languages and re-conceptualizing them in Western academic discourse. One of the goals of the program is to introduce Indigenous and non-Indigenous students to Indigenous Knowledges and to infuse these knowledges into transformative scholarly research.

The Centre began by offering a minor program in Indigenous Studies and has evolved into an academic program that offers a minor, major and specialist degree. Among its course offerings include Indigenous Languages, Research Methodologies, Cultures, Histories, Spiritualities, Politics and Arts. In 2016, the name of the program was officially changed from the Centre for Aboriginal Studies to the Centre for Indigenous Studies.

Methods

This project employed qualitative research methods, specifically a semi-structured interview with Indigenous Studies faculty members and affiliates of the Centre for Indigenous Studies. This study was subject to, and approved by, the Humanities Research and Ethics Board at the University of Toronto. In recognition of the fact that research involving Indigenous peoples has often been non-relational and unethical, the research team was encouraged to approach faculty members with whom we already had a personal connection or relationship. Indigenous Research Methodologies also heavily influenced the methodology of this project. A key difference from conventional ethics protocols in this methodology was the provision that Indigenous Studies faculty members would be given the opportunity to be identified and credited with their words and thoughts. This developed into two forms of disclosure, full credit or anonymity. The opportunity to credit Indigenous scholars was flagged as a key methodological variance and essential to the integrity of this project.

In its structuring, this Ithaka Project also endeavoured to create as many opportunities for participant review and feedback as possible. Participants were given the opportunity to review their transcribed interviews to ensure accuracy and that the nuances of their words were reflected. Later, participants were also provided with a copy of the draft of this Report for their review and feedback.

Another key aspect of this project was the positionality and relationships of the Research Team. Before beginning the interviews, members of the Research Team introduced themselves and shared their relationship to the Land, to the Centre for Indigenous Studies and to the Library. On this Research Team, we are comprised of
both Indigenous people and settlers. Desmond Wong is a settler who traces his ancestry through Hong Kong and China. Jennifer Toews is also a settler with Mennonite, Scottish, English and other ancestry from Northern Saskatchewan. Jennifer Sylvester is an Indigenous woman, Anishinaabe-kwe from Beausoleil First Nation.

Demographics

A list of potential participants was created from the Faculty and Friends listed by the Centre for Indigenous Studies. Thirteen (13) invitations to participate were sent to potential participants. Of those thirteen, eight (8) faculty members agreed to participate in this study. Of the eight participants, seven (7) were Indigenous and one (1) was non-Indigenous. Two (2) faculty members wished to remain anonymous, while six (6) chose to be credited with their interviews.

Theme: Indigenous Studies Research

Journey to Scholarship

Indigenous Studies research does not exist in a vacuum, and it is vital to think about the ways in which this discipline’s work is responsive to the needs of Indigenous peoples. In reference to her journey into scholarship, Professor Susan Hill remarked, “I had the opportunity to work with community people, and seeing a real need for people to be working with communities, that really impacted the path I chose when I went back to do my Ph.D. I wanted to use opportunities that were available to me as a means to support community needs.” A repeating impetus for scholars to become involved in academia was a need to accurately represent Indigenous experiences and voices. Professor Stephanie Waterman said that,

“...I knew there were many more than that and the literature view of the time was very deficit. That language and cultural barriers, they go home all the time, it’s just horrible. But back home in my traditional community, I saw people who spoke language, went to ceremonies, who had multiple degrees in the family. It wasn’t our deficit, so I wanted to know how we completed those degrees...That’s how I got into doing this type of research. It was really a pushback against the master narrative.”

At the heart of Indigenous Studies research is creating space to dispute and resist colonial narratives of Indigeneity while activating Indigenous Languages, sovereignties, knowledges, pedagogies and cultures. In terms of purpose driven research and work in
Indigenous Language Revitalization, one faculty member said, “... my work is involved mostly in my communities as Mohawk people because we are experiencing a decline in Mohawk language learners and speakers so at the rate of depletion of those speakers, we realized that we need to do something about it. So, my whole life, not just my career is guided by this effort to restore our language.”

For some, the draw towards Indigenous Studies came from a community-wide recognition of lived experiences as Knowledge Keepers and community members. In recounting his journey to the Centre for Indigenous Studies, Professor Amos Key Jr., said,

“All I have is lived experience. And I didn’t aspire to become a professor at UofT, of course, because I do a lot of social and cultural development in my community. Right, at Six Nations of the Grand River. So that’s where all of my work has been, in development there... [The Centre for Indigenous Studies] asked me to really consider applying so I did.”

Upon reflecting on her own journey to the Centre for Indigenous Studies, Professor Jill Carter said, “I came to this work because I was asked, I was an artist, an artist who was a member of the community but not really working so much as an artist within community. After some reflection, I realized that from the moment of my doctoral project onwards, it’s been community directed...From the very beginning of my academic career, my path has been community directed: I was directed to go for a masters and my Ph.D.”

Due to the interdisciplinary nature of Indigenous Studies, faculty have a wide array of Indigenous research training. Participants had credentials through both Western institutions and through community oriented lived experiences. Participants had training in History, Education, Neuroscience, Indigenous Studies, and Drama. In addition to this training, some participants reflected on how their worldviews, as Indigenous people, affected their perception of academic work. On the influence of her culture on her work, Professor Waterman said “Ok, so I felt like I had a really good foundation. And then, informed by my own traditions and I know you don’t go in and just do this research and leave, plus my community didn’t allow it.”

**Research Focuses**

Research in Indigenous Studies generally follow the disciplinary track of the faculty’s Western academic training. The research focuses of the participants are heavily community focused, and especially centre community voices, healing, resistance and resurgence. Participants spoke heavily on the use of stories, Storywork and storytelling as central to their research. On their research in trauma, Professor Brenda Wastasecoot noted,
“So I’ve just been storytelling and the idea of storytelling and how that connects students to these really really heavy issues around violence against women. Just the whole trauma left by the residential schools and those experiences. So using storytelling has been my best and most longest lasting focus I have been able to stick to because it tends to really engage the students and they feel less threatened and they are comfortable with listening...The cycle has compounded, it’s increased in size, this whole issue of family breakdown, family violence, and sexual abuse with children it’s getting worse. I’m reading these articles and we are going to be writing about this forever, and what are we going to do.”

Professor Carter uses stories as a methodological means of expressing sovereignty, about which she said,

“Many Indigenous artists and thinkers have given me language with which to express and articulate the purpose behind my passion. Jace Weaver tells us that “story is the last site of Native sovereignty. Thomas King says that our stories are all that we are. Maybe I did not have these words when I was coming up, but I was thinking about these things; I believe I understood it at some level. What happened to me was a result of stories that people believed. What I did to myself and what my family did to each other, came out as a result of the stories they came to believe. Stories were a big thing for me, but other people in my life, more political people in my life said, “why are you doing this worthless work? You need to be an activist; we are doing the valuable work.” They saw it as decadent—a pastime for the privileged. I had no defense. I just did what I did, and said, “sorry, this is what I do.” I absolutely believed I would change the world through this work. My primary interest is theatre, and the stories we tell but everything is story I am coming to see. As a doctoral student, as a researcher, I tell my classes and anyone who will listen to me. We are just storytellers. As an instructor, I tell students stories about other stories and they will story what they’ve learned back to me and then out to the world. As a theatre worker, I tell stories to an audience.”

Through storytelling, other faculty use research to reflect on the progress of their community in the work that is being done. On this, one faculty member said “Language Revitalization has been a study of Language Revitalization but also too my home community is my focus point. The idea is more or less on telling the story of our revitalization in my community. I’ve kind of been doing Language Revitalization and touching on that as part of Indigenous education in general.” Still others are using their research to shed light on community organizations that have not been a previous topic of study. Professor Waterman said of her research on Student Affairs,

“Yes, when I was a Spencer Fellow, I interviewed 47 additional Haudenosaunee college graduates, university graduates, and I asked
them if there was a person who was instrumental to their degree completion. And they named some folks and when I went to do the literature review, I found that there was no research on Native American or First Nations student affairs units... That's what I'm doing. I'm researching those units...

Indigenous Studies Research at the University of Toronto also examines Western history about Indigenous peoples, and apply Indigenous historiographies to disrupt colonial narratives. Professor Key relayed that,

“The focus of my current work is to create a paradigm shift. I'm a proponent of debunking the term culture to self-identify as Indigenous people. We actually have civilizations here in Ontario. The Muskego in the North, the Cree in English, the Anishinaabe, the Odawa, the Potawatomi, the Ojibway in English and my people who live in the Southern Great Lakes. So my focus has been to study that. How can we recognize that we lived in civilizations because all the labels that we have are from ethnomusicologists, anthropologists all those labels and government. They've given us all those labels, as Indians which became Natives and then Aboriginals and now Indigenous from the world, from the United Nations. And I like that one. That's been my focus to rethink who we are as Indigenous people in this province and that we live much more than in a mere culture. Because when Government writes about us in policy or legislation, they always identify us as having First Nations culture which creates a Pan-Indian notion that we are all the same people. We're as different as the French are from the English in this country, among all the First Nations. And that's what we haven't studied yet, our own people haven't studied what the differences. Because we have accepted this term culture that we are all the same.”

On her own research, Professor Hill stated that,

“[M]y primary research focus is on historical research. In terms of the work I publish from it is usually from archival documents but it’s informed by knowledge shared to me by own community at Six Nations and other Haudenosaunee communities and other Indigenous communities. I also do some work around ethics and research protocols and that is informed heavily by other scholars that work in Indigenous studies, as well as what I see and hear from people in communities with whom I will be working.”

Indigenous Studies Research is relational and accountable. It is supported and holds legitimacy through community support. Professor Carter reminds us that “…I can story into being, for current students and visiting academics and interested community
members, a cautionary tale about the consequences of bad research practices and, I hope, a more mindful approach for the future.”

**Indigenous Research Methodologies**

In discussions with participants, it is clear that at the heart of Indigenous Studies Research Methodologies is relationality and accountability. In *Research is Ceremony*, Shawn Wilson (2008) defines relational accountability as “...the methodology needs to be based in a community context (be relational) and has to demonstrate respect, reciprocity and responsibility (be accountable as it is put into action)” (p. 99). How this relationality and accountability expresses itself through research is greatly context dependent, shaped by a researcher’s epistemologies and ontologies. Much of the research described by participants focused on the relationships between communities, peoples and the Land. Some of the methodologies discussed included storytelling, personal narrative analysis, homegoing, archival research and ethnography.

Professor Melanie Jeffrey noted that the way in which the Centre for Indigenous Studies conducts its business is fundamentally different from other academic units. On this topic, she said,

“...we are very close and because of the way we are working at Indigenous Studies for ten years now. The people who have been there with me, we do know each other well and the way that we meet is part of that. The way we meet compared to other departments, we start with prayer, we end with prayer and holding hands. We sit in a circle, there is no boardroom table, and so it’s a place where personal is accepted, in terms of discussions.”

There are, however, barriers to Indigenous Studies faculty conducting Indigenous Research or creating Indigenous spaces. A lack of understanding by settlers and settler institutions for vital Indigenous ceremonies as part of the research process, such as smudging, create a dynamic of violence for Indigenous Research. Professor Wastasecoot shared that:

“We had to smudge, I had to give 24 hours notice which I did, I had to have a purifier plugged in, and all this stuff to just do that. Even then, in the middle of our smudging together this was one of our very first meetings. There was a faculty member who poked her head into the room and reprimanded us for smudging. So that ended any feelings of trust that they could possibly develop, at that institution anyways. Yeah, that wasn’t very nice, there are not many safe spaces on campus to do Indigenous research or do it in an Indigenous way.”

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Bringing the personal into research is fundamental to the telling of relationships in Indigenous Research. In a discussion about their Research Methodologies, one faculty member indicated how their research shed light on Indigenous experiences, authentically relating their life experience. Professor Wastasecoot said:

“And there is a memory mapping technique that they used, I tried it and it was incredibly powerful. It was like literally taking people into my house in the Sixties, and showing them all the trauma that happened and all those spots, and all the good stuff too that happens in a Cree family and Cree home. It was like an inside look, at what they often see in the media, they don’t get an inside look, all the violence they hear about it in the media. It was a way of showing and telling, that is what my thesis was called Showing and Telling the Story of Nikis (My Little House): An Arts-Based Autoethnographic Journey of a Cree Adult Educator. So that was one way of doing it, was through memory mapping and arts, I used art as a form of inquiry to delve into my own history and my own memories. Flushed out all those issues, sexual abuse for one, poverty, and violence, family violence which is a big one. What I was really trying to bring out was that whether you stayed home or went to the school, you were traumatized by Residential School policy including your parents. It affected all of us, the whole community was affected.”

Others use Indigenous Research Methodologies to reassert, or reinsert, Indigenous Ways of Knowing and community relationships into scholarship. Professor Waterman shared:

“I am a qualitative researcher. I like to use Indigenous feminist theories and restoration, that approach. Because we can’t disrupt unless we have something to reinsert. That’s my conceptual framework. And the qualitative, right now we’re doing a lot of document analysis, we have an architect working with me. I also want to do this map, that starts getting into geography and critical geography.”

Later, she also shared that:

“I guess it’s the pushback against quantitative research that so narrowly defines who’s Indigenous, who’s a full time student, completion. In the US, completion is counted as a first time, full time student, who enters in the Fall and graduates in 6 years. In my research, a whole bunch of folks graduated in 6.5 years. So, in the data, they’re not listed as graduates. When something happened, like, had a baby or somebody got sick. I think it’s that numbers can be very powerful but I wanted to have that story behind those numbers.”
Professor Hill shared her thoughts on how the accountability of her work has affected her perception and accountability as an academic. She said:

“I’ll often talk about the fact that everything I do is going to impact my children. Whether I expect that or not or whether I want that or not, that’s just reality. Everything that I publish someday, my kids may be asked to answer to and whether that’s fair or not, fairness doesn’t always come into the equation. Really thinking about that’s one of our values, that we understand that the decisions that we make impact all of the future generations. Part of it also changed a bit for me since I’ve become a mother because now I have little faces that I can look at and knowing that they have to live with the choices that I make. That’s a little bit different from when I was just an Aunty.”

Speaking about the paradigms of their own Indigenous Research Methodologies, one faculty member noted the communal, interpersonal aspect of their research. They said: “Oh yeah, it’s very interpersonal. Lot of it is oral based. So that’s really why the whole of my dissertation is more or less just finishing up of the story of then how all of that came and finalized what we’ve been doing in my community as well.”

The Indigenous Research Methodologies employed at the Centre for Indigenous Studies reflects the diversity of ontologies and epistemologies amongst the faculty. These comments highlight the distinct expressions of relational accountability that contribute to the richness of Indigenous Studies research at this University.

**Theme: Value and Impact of Indigenous Studies Scholarship**

Within the limitations of this local report, it is impossible to fully articulate the value of Indigenous Studies Scholarship and its impact. However, the scholars interviewed for this study conveyed some of the value and changes of Indigenous Studies on their work and their students. Interpretations on the impact and value of Indigenous Studies are spread throughout this document, as the comments made by participants are deeply nuanced. The comments listed below speak to specific areas of impact as observed by participants.

**Revisioning Histories**

Indigenous Studies Scholarship is healing through the empowerment of Indigenous communities in reasserting agency and inserting Indigenous voices into areas where
they were previously ignored. On the revisioning of historical legacies, Professor Carter shared:

“I think it is very auspicious that First Nations House and the Centre for Indigenous Studies are housed in the former head office of Borden Dairy, across the street from the former location of Knox College and erstwhile site of the Connaught Research laboratories. Knox College, as did all the religious colleges here, trained residential school teachers. Borden Dairy funded the nutritional experiments conducted at residential schools where these children—our ancestors—were denied food and subjected to invasive procedures, without their consent or the consent of their parents. But here in the shadow of this history—within the walls of the building that contains the stories of the people who starved the generation of students who came before us—Indigenous scholars are fed. We feed ourselves intellectually, culturally, spiritually. And we, quite literally, feast.”

Indigenous Research has a distinct connection to revealing Indigenous peoples’ experiences and stories, connecting historical research to the personal. The Centre for Indigenous Studies is a present reminder for the University that there is a long colonial history within the walls of this Institution. Faculty continue to hold the academy accountable and call on non-Indigenous communities to remember our obligations and responsibilities to Indigenous peoples.

Social Justice

A key aspect to learning (and un-learning) in Indigenous Studies is a call to Social Justice. With an increased understanding of Indigenous histories, cultures, languages and issues comes the ability to articulate experiences for Indigenous students and a greater opportunity for better allyship amongst non-Indigenous students. A key point made by participants was the change in the manners of dissemination about Indigenous issues. Participants noted that communication technologies, especially social media, has increased Indigenous presencing and changed the quality of discussion within the classroom. On changes in discussion, Professor Key noted:

“But I know these students are plugged in differently than I was when I went to university. They’re all sitting there with their laptops or iPads and their phones even. Because when I quote something, I see them there, looking it up as well. It really lends to conversation because, for instance we talked about the Boushie case last week and how broken I was on that Saturday hearing the injustice of that justice. The injustice of that justice. We talked about it for a good 45 minutes and that was a great conversation because I gave them what I knew and the facts that I knew. But they had their laptops and they could say “well they’re saying
here” adding to the conversation. It made it really interesting and robust and you could tell the people who would go onto law because they were quoting laws, which was really great too.”

On this subject, Professor Jeffrey also said:

“...But also to the broader UofT community, this is an enormous school there is lots of interest because we are communicating so much more because of social media and the tremendous online presence. People know more about Indigenous events, about Indigenous history about what is going on then they have ever before. So for example, the mercury poisoning in Grassy Narrows that really fell off the radar in the 70’s and 80’s, but in the last few years that has come back and how word of that has spread and how a lot of these social justice issues have really, new Canadians but all Canadians really thinking more about these things and wanting to know more.”

Theme: Indigenous Languages and Revitalization

Indigenous Languages in Research

Indigenous Language instruction and revitalization is one of the fundamental offerings at the Centre for Indigenous Studies. Participants who taught Languages and held expertise in Indigenous Language Revitalization made it explicitly clear that Language Revitalization was a distinct subject, not within the realm of Linguistics. Within Indigenous Languages lies a system of thinking that is vital to the work of Indigenous Studies. On the centrality of languages to Indigenous Studies Research, Professor Hill shared examples from her own research, saying:

“We talk about that all the time in Indigenous Studies. If we’re going to seek to know about Indigenous ways of thinking and understanding the world, I think that we have to understand our value systems and what we understand to be important to our people. Not just information but how we go about learning that information. Another key piece that I am heavily influenced by, so I would say it certainly connects to my methodologies, is about the use and applicability of Indigenous Languages. For myself, I’ve taken courses in Mohawk and Cayuga and Ojibway and I rely upon what I learned in those courses as a means to help navigate through some of the archival work that I do. As well as trying to be as well informed as possible in terms of any of the oral knowledge, oral evidence, or
other forms of other sources. It could be digital recordings, all of that stuff. Because language, I find, is extremely important. Even if I’m only working with English-based documents, because understanding what a Chief might have been saying at a Treaty Council in 1876, even though it may all be written in English, there are going to be metaphors in there that are going to be far better understood if you have a base knowledge of language.”

On that same topic, a faculty member shared an example of how Indigenous languages are foundational to Indigenous Research Methodologies and Pedagogies, sharing:

“If we’re going seek to not only language but Indigenous ways of thinking and understanding the world, I think that we have to understand our value systems and what we understand to be important to our people. Not just information but how we go about learning that information. One of the challenges that we do have is that, for example, the way that we’re set up now in Indigenous Studies is very Western. We break up our subjects into nice little tidy boxes. You pick what you want and you take it and so on and so forth. Really what we’re doing in immersion though is that it’s more holistic in that when you’re learning language, you might not be learning history directly, Indigenous history, or impacts of the Indian Act over time, or the reasons why Indigenous people have been colonized and the impacts of that. But we’re learning all of those things as well as critical thinking skills. We’re learning all of those more indirectly. It’s still happening. For example, in our classes, we’ll talk about the President of the United States, just a little piece of information, we say Hanadahguyus. That’s the word for President and that means “he destroys towns”. Students will say “Why do we call that He destroys towns?” Every president we say that, he destroys towns. Well we look back and we say well, in 1779, George Washington sent a man named Colonel Sullivan through our territory to destroy our lands and to push us away to Northern Canada. That’s basically what happened. Then we can think critically about why that happened, the reasons we’re on the places that we are. At the same time, we’re looking at breaking down our language linguistically to explain why we say these words and how to put them together, take them apart, etc. We are creating historians with regards to our people, we’re creating linguists and we’re creating critical thinkers all at the same time. But what we’re challenged by is translating to what is actually rigorous from a traditional academic perspective. The question is should we even have to translate that. The reality is that we’re still within UofT, which is probably one of the most traditional, colonial style universities in Canada.”
Indigenous Language Instruction

Participants positioned the Centre for Indigenous Studies as a space with significant expertise in Indigenous Languages amongst its faculty. On this, Professor Carter noted:

“There is so much, but even as we are gathering strength, we know that is not in every area or every place. For instance at this university, we have two Mohawk language and culture teachers, and we still have Alex McKay with us. Alex is a wonderful Anishnaabemowin teacher who know so many dialects. And then we have others here too – others who speak and could (if called upon) teach their languages... And we have all these other elders, speakers, and teachers. We are in a strong moment here. But how can the academy, and that includes the library and its the departments, how can it strengthen that work and take these resources like seed, good seed, and ensure that it keeps growing generation after generation in a good way?”

In the dissemination of Language Revitalization practices, it is important to note that this subject is technical and community oriented. The realization of Language Revitalization initiatives is context dependant. One faculty member stated:

“...And like I say, the ideas in Language Revitalization are pretty basic methods of how to. The interesting part is how the Mi'kmaq are doing it or how the Hawaiians are doing it, or somebody is taking that same aspect or the same ideas. That's the beauty in Language Revitalization. If people can collect information on ways of doing it. And understand because you're running a program in your community, they need to know that it doesn't work for me to run that program in my community. It'll never work. That's just the process of Language Revitalization. The educating part around that is to look at ideas of how that's going to work in your community.”

The process of developing materials for Indigenous Language Revitalization and instruction is labour intensive. A participant shared that:

“I also teach language revitalization in linguistics... Most of my work, like I said, takes place in community and here teaching Mohawk language. Looking for best practices and creating materials and curriculum for teaching Mohawk because Mohawk, unlike Spanish or English or German or French, we're basically on our own in determining and creating our own curriculum. I do that. I don't buy books for my students, all of that work is done by myself in creating that curriculum. As my position here, one is creating curriculum and teaching Mohawk Language, two is working within communities to teach Mohawk and doing my best to figure out ways that we can use the University and
bring that together with Indigenous people to help us better achieve language revitalization.”

In this area of material support for Indigenous Languages, participants saw a role for the Library to play in support. Professor Hill advised:

“I think there’s lots of opportunity. One of the areas, and I know that this is an area that the Library System is really trying to build up their own capacity, is on language. I think that could be very useful in supporting Language Revitalization efforts that are happening in lots of communities, both Urban and Reserve. I think the Library could be a really great tool in that. Even to the extent, I would expect that it probably came up from some of the Language Instructors that you spoke with around some historic language collections or documents that the Library may have that could be really useful at the community level. I don’t know the full extent of what we have here, I know we have a massive collection that likely has a fair amount of Language material in it. I know, as well, that the Library is looking at expanding their Language holdings. Those can be really useful tools.”

While Professor Carter added:

“Why can’t something be in Robarts Library? You have the technology. Why can’t the Robarts library partner up with Indigenous Studies and community members to create a language lab, devoted to Indigenous languages? So that anyone, from inside or outside the university, at any time can come in and put some earphones on and hear the language. Can Robarts, or UTL, help to create resources? Are partnerships or grants possible? Maybe our faculty could record language tapes? Maybe we could create an app—a seriously good app with the Mohawk, Cree, and Oji-Cree speakers we have in this university? If the two teaching-stream faculty members who speak Mohawk were called upon to help create a wonderful resource like this, would this not count favorably in their probationary review? Access to audio books, or recorded language classes, etc. etc. This, for me, would be building a foundation for the next generation. Planting such seeds in the archive would produce a good harvest for the next generation of teachers and learners who follow us. When we are all gone, there is another generation to harvest what we planted and sew a new crop. We take the people who are being hired now and really grow them and tell them that their work is valuable—just as valuable as the peered-reviewed article. There is just so much work being done that can be supported and archived—not simply archived for private viewing—but as an accessible tool of resurgence for the Indigenous individuals, families and communities who inhabit or visit these territories.”
Need for Immersion Programming

Many participants indicated a need for Indigenous Language immersion programming and recommended it as a best practice for learning and revitalization. Participants with Indigenous Language expertise all expressed this need, as well as their experiences with immersion learning. Professor Key shared that he had worked in the development of an immersion school in his community. Another faculty member shared that they had significant expertise in immersion programming through both practical and theoretical applications. They said: “Yeah, I think in my Master’s I did an article in [Journal Name] on Adult Immersion at that time. There wasn’t anybody doing Adult Immersion. I think another Mohawk community was doing Adult Immersion to some degree but we were just getting into it because the Maori were doing Adult Immersion. So we heard from that.”

On the need for immersion programs, Professor Carter shared:

“A 2-3 hour language class per week is good, but it’s not enough, and we know it. Might we look forward to the day when students are exposed to our languages every day? We need to think about that. We need to plan for that. Where are our language labs? We don’t have this capacity in the building we have now, and we know that there are dreams, plans and hopes that someday we will run such labs. But why wait for someday?”

Another faculty member, who has experience in immersion programs, stated that immersion is the best path towards proficiency. They said:

“Honestly, I don’t know. What really helped myself and others, I can’t speak for them, is, I don’t know if this relate to the library at all but, really where we developed our language methods is through immersion teaching. Having constant access to a classroom where we’re trying to achieve fluency in our students. We haven’t done that so much here in the academic setting, we’re teaching 3 maximum 5 hours a week for our students and that’s not really a lot of time. What’s really helped us is having that time to try new things in the classroom and having the freedom to try that. This idea that we’re not always doing the best that we could, we always need to be manipulating and trying new things, based on this idea of creating proficiency with our students.”

Language instruction was also recommended as a crucial means to engage with Indigenous communities, in a way that is respectful and reciprocal. On this, a faculty member said:

“Indeed, because it’s through language you start to understand a different worldview. And we say things in Indigenous Studies, “oh we’re
teaching them a different Indigenous worldview” or “we’re going to partner with Indigenous communities”. But I think when we say these things, we don’t actually know what we’re talking about half the time. What I’m trying to push all the time is what a great vehicle to do that, through language instruction. From that, comes a lot of other things. If we really want to embed within our students Indigenous thinking or Indigenous worldviews or even an understanding of Indigenous communities today, what a wonderful way but through language.”

**Theme: Indigenous Ways of Knowing and the Academy**

An integral aspect of Indigenous Studies within the University is to bring Indigenous Ways of Knowing forward in the academy. At this point, the authors of this report would like to acknowledge that there is no monolithic Indigenous Way of Knowing. The concept of Indigenous Ways of Knowing contains multitudes and encompasses many distinct Knowledges and Worldviews. Indigenous Ways of Knowing assert Indigenous Knowledges as the underlying knowledge system for Indigenous Studies research. As Professor Jeffrey stated: “Yes we’re within academia and we are within Indigenous Studies there, but part of that and doing that ethically is connecting people to other ways of knowing.”

In conversation with a participant, they shared a story of their own discovery of Indigenous Knowledge that came to them through their work and through strong relationships. Professor Wastasecoot shared:

“It was there, that is what he saw, I guess I wrote about that how a lot of times, knowledge is not always on the surface and can take some spiritual searching to find it. That is also knowledge. Indigenous knowledge is about that. Even our dreams, I would talk about my dreams and people would talk about it. One elder said, “You were navigating through trauma”, and I wrote about the idea of navigating through trauma.”

Conducting class and teaching with a focus on Indigenous Ways of Knowing subverts the power dynamic between teacher and student. A person’s expertise comes from their own lived experience and their own developed knowledge. On this, Professor Wastasecoot noted:

“Well with that, I already knew some of those students because they were my peers, they were other students. I still see one woman, she is a community member, and we are friends. It’s a friendship, belonging to a community together, equal friends, on an equal level. I am not the
expert on anything they are not an expert. We are experts on our own selves.”

Making this point even more explicit, Professor Key shared that:

“Most of the students get it. You heard my lecture that everytime I start my lecture I always say to them I don't know where you're going to end up in your careers. You could be called to the bar, or be appointed to the bench, creating social policy about Indigenous people but I'm going to give you as much of the competencies as I can from my working experience working in Indigenous communities so that you can use it. Even in Law you can use it. That's how I usually start my lecture and my classes each semester. I just give them all the best.”

Even within Indigenous communities, there can be the de-prioritizing of Indigenous Knowledges and Ways of Knowing. This is very much because of colonialism, but stresses the importance of supporting the resurgence of Indigenous Knowledges. In an example from his own community of Six Nations of the Grand River First Nation, Professor Key shares an example of the devaluing of Indigenous Knowledge, saying:

“There was a notion that we had a group of people called “Down-Belowers” and “Upper-Enders”. Just using those adjectives puts a hierarchy. I grew up as a down-below so the Upper-Enders were the privileged people in our community and I always wanted to know what made them tick. I became involved in the Band Council and then I realized the strata of both of our societies. One had the language and the traditions, the ceremonies and the old theology. The other were colonized, they were Anglicans, they never spoke their language and they ruled the elected government. That's what I grew up in. And those names, oh he's just a Down-Belower, as if we had no intellect. That always bugged me. I always struggled to understand why we did that so that lead me to look at the history of relationships with the Government, of how they treated us.”

The weaving of Indigenous Ways of Knowing is being taught within academic work as a framework for research. Professor Waterman notes that in her training, Linda Tuhiwai Smith’s book *Decolonizing Methodologies: Research and Indigenous Peoples* had just come out and thus had not been integrated into her own methods training yet, sharing: “I came from Syracuse University, which was a leader in teaching how to do qualitative research. At the time, Linda Tuhiwai Smith’s book just came out and so it wasn’t really incorporated into our program, but I took five methods courses. That’s a lot.”

Part of the work of Indigenous Studies is to braid Indigenous Ways of Knowing with Western academic methodologies. However, it is important to note that in this work, Indigenous Studies acknowledges the limitations of Western academia in understanding
Indigenous Ways of Knowing. On the process of this braiding and discovery by her students, Professor Jeffrey said:

“But one of the, I can't think of one particular story but it's amazing watching the students work through their course work, where I ensure that five peer-reviewed articles are part of at least one assignment. And as they come to pull that together, watching their learning journey happen and we talk about it as braiding, you know braiding things together. Bringing together that western position and bringing together that Indigenous position and bringing yourself into that, and seeing that happen and seeing them grow. As they learn more and sort of find a source of power in that. You know, their able to look at all of these resources that they didn't really know about.”

For Professor Jeffrey, Indigenous Studies is also a refuge from the ways in which other academic units function. She said:

“Well in Indigenous studies we are not a large department, especially within this enormous institution. We tend to be close, it is also the nature of working at Indigenous studies, it is a personal relationship. Working pharmacology would be completely different and I acknowledge that. The part of the reason I kept working through my graduate degree and through my post-doc, was because I felt like working at Indigenous studies kept me sane in the middle of all that positivism. And that heavy evidence or evidence based, what they consider evidence was the only way to think of things and staying with Indigenous studies is like a family. Maintaining those relationships, but also making sure you're connecting with other people and I primarily do that through the academy but I always consult with elders every year before I start teaching about what I am teaching and how I can be better or problems I have noticed with students in past years.”

Notably, Indigenous Studies does much work in the advising of other academic units and departments as they interact with Indigenous peoples and Knowledges. The work of braiding Indigenous and Western Knowledges still needs to be spread further within the awareness of other academics. In her role as a bridge to understanding Indigenous Knowledges, Professor Jeffrey said: “I've done a lot of work with other departments talking about but a lot of it is knowledge translation for them. Introducing them to ideas, introducing them to different ways of doing things. I’d say I do that mostly within the university community.”
Primary Sources

Clearly, the importance of access to primary resources of all kinds is of the utmost importance in the pursuit of Indigenous research. Institutions need to invest heavily in relevant resources and to provide funding for travel, digitization and access to a variety of sources in order to more fully support Indigenous Studies effectively. Participants shared many useful anecdotes, suggestions and points of view on what they consider primary resources and their experiences using and accessing them. Understanding what constitutes primary sources from an Indigenous point of view requires extensive consultation with Indigenous Faculty and within communities. Interestingly, participants have differing ideas of primary and secondary sources. Participants also shared their experiences in accessing, or attempting to access, primary resources and the issues surrounding barriers they faced which ranged from funding issues to governmental or prejudicial issues blocking access to resources.

One participant emphasized the connection between Language Revitalization and living members of communities as the most important primary sources. By doing this, they assert primary sources to be within the community rather than a library collection. They said:

“Yeah, my primary resources I consider to be the speakers themselves. In the communities, Language Revitalization itself as a movement across the country is so new, there isn’t even really any documentation on it. Now it’s becoming more and more. If I’m looking for something on a topic, I’ll just Google it and see what comes up and then follow through and see where they got their research. It tends to be the same, same, same, same. I tend to rely on primary resources, which I considered to be the speakers themselves. That’s kind of across the country. My contacts are with the Hawaiians, the Cherokees, Navajos, Apaches, all across Canada, the Mi’kmaq. In Language Revitalization, there are certain people that are revitalization people for their languages.”

Similarly, Professor Jeffrey describes her use of sources, especially Elders and guest speakers, within the community to engage her students and to bring community voices into her classroom:

“So in terms of incorporating things into a science-breadth requirement curriculum, and using so-called primary research in my teachings, often primary research is important but it is just a way of looking within the academy in many respects. Academia describes Elders, guest speakers and people from the community who work with the community; it’s very
important for me to know when to bring them in, as much as possible. So I also bring in other faculty, like I brought in a lake scientist and I brought in a water city urban water engineer, to the science course but I also bring in a female Elder and a male Elder every year to create some balance. Knowing when primary sources are appropriate and knowing when a secondary is more important such as a personal visit or personal experience with Indigenous studies... And so you want to be able to direct students to great sources but the university needs to pay for this access. You know, so coming back to, really I was just looking at the [University of Toronto’s Steering Committee on Truth and Reconciliation] report again and it's in there, providing these resources but I am not sure if they know what that means. I’m sure, a lot of the people working on the report knew what it meant. But in terms of actually moving forward with these goals the library could have.”

Professor Waterman emphasized the need for consistent funding to support travel in order to consult primary sources to carry out effective research, both within communities and in libraries and archives: “I would have to contact the person who runs the archives and tell them what I’m doing and what I need. So far, I’ve been directed to some books that have delved into the histories of these units. I need money to go visit and spend days there as opposed to getting a piece here and a piece there.”

The need for consistent funding to support Indigenous Studies and research was a recurring comment from all participants.

Professor Key discussed his work with living primary sources, underscoring the importance of travel and digitization funding to preserve the Knowledge held by primary sources in his community:

“Ok, well because of that work, I had living experts, so I was able to record them in audio format at the time that was reel-to-reel and cassette was how you could store it. That was the equipment of the day. That was my primary source, because there is not much written or recorded in our languages because it was frowned upon and outlawed. So was our theology and our spiritual practices, outlawed by the Government until the 50’s. Everything went underground at that time. They outlawed the Potlach in British Columbia and the Sun Dance for the Plains, so we weren’t able to practice any of that. I have that letter from 1922, where Duncan Campbell Scott outlawed our music and our dance. I was glad I had first hand sources, Elders, experts who knew these ceremonies and this music. My role was to collect it, accession and now we’re digitizing that collection at Woodland... Those are my primary sources. All through my education, I never saw anything that reflected me when I looked in that mirror – in literature or anything in this country. That we were discovered, that Cartier came down the St. Lawrence and discovered us, that was always the teaching and
approach. Even to teach Indigenous people, that they were discovered. That we didn’t have a civilization in place… It’s still happening. Those are my primary sources… We’ve been lucky enough that we’ve had a number of doctoral students come there [Woodland Cultural Centre] and use our library because it’s a reference library, not a lending one. When they come there and we get into a conversation and you become friends with them, we inevitably ask them the question if we can have a copy of their dissertation or thesis when it is done and they always say yes. So we have a steadily growing collection of that as well. So it helps to see what students are writing about as well in a contemporary context. That’s my experience with that.”

Professor Hill described some of the impediments to research she has experienced as a scholar and how the relationship between institutions, scholars and members of Indigenous communities is, in some cases, still developing:

“And to be honest with you, there are some archives that are relevant to holdings pertaining to my community that don’t have a good history or track record of being very open and supportive of people from my community doing research there. I have sent some of my graduate students to do work in some of those places. Particularly graduate students who either aren’t Indigenous or aren’t recognizably identifiable by name or by physical features. Just to be honest. That’s not uncommon. There’s some sort of reconnaissance that goes on in some of the archival work. It’s gotten a lot better. I remember, as a young undergraduate student, being observed as rather suspect in certain museums and archives because I had a name that they understood to be a recognizable Haudenosaunee name. I was definitely a bit more brown than most of the people that they worked with at that time. I’ve been back to some of those same institutions as a professional and it’s very different. It’s not, I think, due to the fact that I now have the magic letters behind my name. It has to do with the fact that they’ve really changed their own internal culture. They are now seeing Native people as partners, in working with and understanding their own holdings. Whereas, 25 years ago, they may have saw us as a threat.”

Professor Hill goes on to share a surprising personal discovery she made as a result of consulting public archival documents in the course of her research:

“Alright, I’ll share a story, because the other thing about being an Indigenous scholar and working in potentially your own community’s documents is that you’re like to find yourself in unexpected places. This is an experience that I’ve heard from many others… It happened to be that I had an opportunity to be in Ottawa
so I was spending the day doing research on this project that I was doing as contract work and then I’d spend the evenings in the Reading Room doing my own research. One evening in Ottawa, in the Reading Room, I am reading along, I’m looking at Council Records from my community in 1924 and frantically taking notes. This was back when it was really expensive, as a graduate student, to do the printing of the pages, it was just before the Indian Affairs Library got the scanners that you could scan for free onto a jump drive… I was working in the Reading Room, taking notes and there’s this interesting case that the Council in my community was dealing with in terms of a divorce… I’m thinking oh well that was interesting, because the case pertained to a family with a last name of Hill and at Six Nations, at least 20% of us have the last name Hill. So we’re talking about thousands of people… sure enough, when I got back home and was able to consult the collection at Woodland, I was able to find the fuller file and it was my grandparents. I didn’t know my grandparents had split up… It’s all in the record and anybody in Canada can access that record. It’s all laid out there in black and white. That’s a difference too. For many of us who are, particularly, First Nations in Canada, you’ll get some of that in the Métis records and also probably in the Inuit Records as well, because we were so heavily monitored, our business is all over in the archival documents.”

Secondary Sources

As with primary sources, secondary sources can be interpreted in a variety of ways. Participants shared the ways in which they use these sources, what they consider to be secondary sources, and the importance of these resources for their students. Professor Jeffrey comments that:

“I think a lot of people in our department generally use text books or chapters of text books more. But there is a really rich journal material, although some of the great journals have disappeared. There are two I would like to talk to you about, that are no longer on the subscription list… So much of the time we are going back and looking at horrific things that happened in research with Indigenous peoples in the past. Those would fall under your category of secondary sources but they are incredibly important we need to look at what’s happened in the past to go forward. That's part of the truth of the Truth and Reconciliation and we definitely need to get the truth out before we can move towards something like reconciliation. Secondary sources like that have become very important in the field, but also introducing undergrad students to broad concepts. A review article is incredibly helpful, so looking at something, you know instead of, especially for the science breadth requirement, looking at something in terms of an overview of what’s been done in the field. And often those articles are more accessible for
undergrads to read than a primary research paper for example. So there are secondary sources inherent to Indigenous studies, talking about the research that has been done and talking about the ethics of Indigenous research there are plenty of secondary sources that are incredibly important because they provide the framework to even read a primary research paper and know how to assess that.”

Professor Key discusses his approach to his teaching, his students and how they tend to use secondary sources, particularly given some of the difficulties with primary sources, such as scarcity and quality of material:

“It’s such a new area, Indigenous Studies, I can’t find one definitive textbook that I can use. I have to use several as recommended readings. Even then, I was wondering whether some of these students had read some of these, and they hadn’t, which was great... For my courses, I use a lot of Youtubes and URLs and Ted Talks whenever I have the chance. It’s current. What I’m afraid of, and this will probably put me in trouble with the Fathers of the University but, I don’t want my students to just regurgitate something that’s already wrong from Western ideology. All those scholars, they have already made a mistake in writing and defining who we are. I want them to write because they’re contemporary. And use URLs and give their own assumptions to things that happened.”

Professor Hill discusses her approach to using secondary sources and their usefulness in her work as follows:

“Often, in terms of if I’m looking at identifying a new collection, it often is going to come out of reading secondary sources. Seeing where other people have found material. Not necessarily that I’m interested in replicating their work. I’m interested in what other sources may be held in these different collections. I will always look at the bibliography and the end notes, really scouring them, often more than I pay attention to the actual text. Depending what it is, I usually start there. It also depends, sometimes I’ll just be curious about a particular person that I’m familiar with or that I know about, from a particular event or a particular time frame, and then doing internet research about that person and then trying to see if I can locate where there might be archival holdings related to that. Sometimes, it’s about making a phone call to someone who I know has done work in a particular archive and asking what do you know about this.”
Colleagues and Research Assistance

Participants expressed varying degrees of interaction with colleagues and referenced such topics as communication within their institutions and how information is shared (or not shared). For example, Professor Waterman shared the interaction between colleagues in her discipline, and the various other methods used to share information:

“My Indigenous colleagues, it’s pretty easy, because there’s maybe twenty of us now? We’re a close knit group and we’re going to get together at conferences, so I’m aware when they are published. I, in turn, tweet and post on Facebook that they have something out... The Association for the Study of Higher [Education] is the pure academic side of the field and I’ve been on some of the committees for awards and membership, things like that. I have gotten to know some of the movers and shakers in the field that way. Somebody will say I’m doing this research now so I can keep my eye out or I can say send me your paper so I can see it. Going to the conferences and seeing the speakers, that’s where you get the research early.”

Another participant emphasized their more personal and informal approach to communication in their field:

“Definitely, these conversations happen all the time. I will go to a friend, colleague, expert in language and I’ll meet them. Because like I said we are Indigenous people working for language revitalization, we don’t always meet at conferences. We’re going to be invited over at their house to talk about things that we’re doing, we’re going to have a meal together and discuss those things anecdotally. Happens all the time. It happens at ceremonies, it happens on the phone, right here right now. That’s the best way that we keep track of that and keep in touch.”

Theme: Indigenous Studies and the Library

Research Data Management

Like many other faculty, participants at the Centre for Indigenous Studies had varied experience and knowledge in Research Data Management. When asked about how researchers stored their data, one responded:
“Not necessarily a system. I know where they are. I would tend to think I would store more along the lines of that Nation, say the Mi’kmaq Nation. A lot of work has been done with the Hopi, the Hopi too as well. I know the people there that work with that. If anything, it’s probably stored as new information to that Nation, what they’re doing now. It would be stored by language.”

While Professor Jeffrey also shared:

“I guess it’s kind of organic in a way. The mess on the desktop of my computer, there are files open all over the place but in terms of what you do to integrate that information well still referencing appropriately. What you do to integrate that information into a story. So into the story of the personal, inherently personal aspects of Indigenous research and Indigenous studies, your positionality but relating that all of those sources to that becomes an organic thing and it becomes like building blocks of things.”

Due to the needs and restrictions of conducting research in a Western academic institution, many participants expressed knowledge in retention and destruction practices for their research data. The definition of data also takes on many forms, further complicating and increasing the need for preservation expertise. In discussions about what constitutes data and what data was produced by research, Professor Wastasecoot said: “I have a lot of images from my own study. Photographs, I took photographs of the mound that is sitting in that location. The residential school mound, it’s a mound of rubble, they tore it down.” While Professor Waterman’s research brought data that was more electronic in form: “Right now we’re working through the history of the websites and we’re throwing everything into one [resource on] history… There’s two parts, there’s the document analysis and there’s the interviews. I don’t know where to put the doc here and I don’t know where to store data. So that’s my backup.” On the topic of data, Professor Hill also shared: “There’s definitely a personal collection of copies of archival files that, I think, counts as data. And also my own analysis of documents, that is also data that I feel that I’m producing. And I’ll even go through the process of coding that data in very crude ways.”

When asked about what types of data were produced in their research, respondents indicated varied data sources such as interview transcripts, archival documents, electronic data, stories, photographs, plays, neurological patient data. An ongoing comment from Indigenous Studies scholars was the need for research data management support. The University of Toronto Libraries offers support to students, faculty and staff in advice around research data management, and should increase outreach for Indigenous Studies faculty for these services.
Navigating the Library

The size and scope of the University of Toronto Library system was a consistent topic for relationship building amongst participants. Faculty members recognize the value of having such a vast system, but also see the need for intervention and instruction from librarians to make meaningful use of the collections. Professor Jeffrey shared that:

“I think that in my experience a lot of undergrad don’t get exposed enough to how much, very much the library system has to offer. But also I keep saying to them, never underestimate the power of a librarians to help you. You know? So there is, I think, a lot of undergrads don’t think of that in general and it’s because they are assigned a lot of textbooks as opposed to primary research or secondary research articles. I really encourage that but I think students don’t, part of the reason I always have the library workshop for most courses that I teach is because they don’t have the skills. U of T Library system is massive, it’s huge, and there are several ways to negotiate that and you know when you go through graduate school, you figure it out. But it’s important to me to try and teach them. Like introduce them to the library system and how powerful it is for research.”

Professor Wastasecoot noted their own relationships with librarians have influenced their decision to have librarians in their classes, saying:

“I have invited the librarians to my classes, to come show us how to go online and use the library. I have encouraged my students to make an appointment. I had personal consultations with Ben, and I was really glad I went to see him. I had no idea that so much was available, it was nice to have that personal conversation about it, and someone actually showing you what to look for and stuff. You know try so much for students, then they have to do some for themselves, and take the initiative.”

Beyond their own participation in library support and training, faculty often advise that their students meet with library staff for support in their own courses. Professor Carter shared that: “As an instructor, I attend [Blackboard], now Quercus, workshops, and I have arranged many catalogue sessions for my [Transitional Year Program] classes. I let my students know that this is necessary. And if all else fails, I advise them to visit the staff in the Reference / Periodicals Section.”

In the discussion around library services, one of the main issues revolved around providing access to the ebooks. Sharing about the increase of publications in Indigenous Studies, Professor Jeffrey stated that: “Like I was saying sometimes, accessing ebooks, or even a chapter of a book, can be problematic. Especially because there are more texts now than there have ever been in the field of Indigenous Studies,
which is wonderful, but keeping up with student access needs to all of that is also challenging.”

Another participant, who had been using the Syllabus Service, indicated that the intervention of library services and technology was helpful in providing access to their students, stating: “Access is really important. Being in the courses, now, I find being able to access that information for course work, with the links and that instant push of the button, you don’t have to make many photocopies for readings. The technological aspects of it are very, very time saving.” However, they later remarked that when these systems are affected by vendor relationships and copyright clearances, they can lead to frustrating experiences for the class. They shared: “Everything works and everything is good until we run into the fact that we can’t access that information. It still seems to come from, through no fault of your own, but it comes from the fact of there hasn’t been prior clearance for people to access that information. Then it just becomes a frustrating task of everybody having to go and check that out.”

In the area of outreach, one participant reminded that there is still work to do in order to spread awareness of library services and support to faculty and students. They said:

“No, I haven’t had that happen but I have considered it, for sure. Especially working with first or second year students, even third year students. Not just their having access to primary or secondary sources, but their ability to find them. Not just whether it’s available but if they have the skills to find those resources, whether it be online or in person. But also their ability to source and to write proper papers, these kind of things, I’ve noticed, even at the University of Toronto in third year courses, fourth year courses, I’m surprised that they’re unable to do certain things that, in my opinion, they should have known by first year.”

Preservation

Faculty members discussed the lack of resources and strategic plans regarding preservation of physical and digital materials, as well as a desire for workshops and training on the preservation of material.

Professor Key described the need for preservation in First Nations communities, in particular, and how institutions could connect and assist communities with their preservation issues:

“I think it’s something that’s pressing for a lot of First Nations because a lot of First Nations do not have an archive. You could probably say that 90% of them don’t. Unless you have an institution like ours that are there to do that kind of work. If UofT has the facility to do that, I think that would be a great way to bridge to a First Nations community, to offer that service.”
Professor WastasecOOT expressed a desire to learn about preservation and challenges they faced by storing things at home:

“Yeah, I would like to learn to preserve my drawings. I have pictures of them but I have these drawings, they are just in a photo album now. My map is getting worn out, it is tearing up, and my cat got at it and chewed it up. I was doing this workshop and a woman thought I did it intentionally, she said, I am not sure how I am going to do that. But I told her my cat just chewed it up. I think I should try to preserve because it’s just show and tell. I take it around and everybody looks at it.”

Suggested Library Services

Requests for increased library resources training, easier and greater access to resources, better functionality of e-resources, the hosting of welcome ceremonies for new students and faculty, tours, increased communication regarding new resources at the Library, more general and specialized workshops, highlighting of important collections and resources to raise awareness for scholars and communities, free access to galleries and museums and a number of other topics were explored by Faculty on improvements in library resources and services. The Faculty clearly view the library as important and necessary, something they are connected to and as playing an important role in Indigenous scholarship.

Professor Jeffrey shared a number of suggestions and ideas for improvements and issues encountered with library services:

“But in terms of getting electronic access, so students can have access to the book. I find that has not always gone as smoothly, for lots of reasons, copyright, who does ebooks deals, etc., etc. But that is one thing I’ve come up against, also there are some other universities that have a stronger Indigenous presence and have their own Indigenous Studies portals. A couple of them we have access to through the UofT library system but I find that they have, in some respects, really kept with the silos of the academy, so certain things are not considered to belong in Indigenous studies, which I find ridiculous. It’s being able to see things in a broader context and how those things relate but also… We need to open a lot more doors and one of those things is having more theses available here that Indigenous scholars have written, something that I have not seen a whole lot of. We have our thesis here from UofT, but access to theses other people have done, has been curated properly as well. Right, in terms of looking at that perhaps help more people think about going into the direction of graduate school and also what has been done before what do they hope to get through? In my program, I had to produce novel results that no other scientist had shown, no pressure. But in terms of knowing what’s out there and knowing what’s been done, finding strength in that, finding guidance in
that. I’d like to see a more explicit way for people to access that kind of material.”

Professor Wastasecoot described her research needs and library support as follows:

“You know, I need that workshop where I can narrow that down. That is what I really need, a workshop to narrow that down because for one thing as a survivor of residential school trauma and alcoholism in my family and you know family violence. I have a hard time making decisions. I cannot make a decision on some things, I tend to go this way and that way and over here and everywhere. It took so long to narrow down my research topic for my doctoral studies. And I just went through two job interviews where I still couldn’t really have a focus of what I wanted to study. So there should be a workshop on just that, how to narrow down your focus, of what you want to research because there is just so much to look at. And you want to try to do it so that it’s most useful to everyone and include everyone…”

Faculty suggested guided tours, possibly by librarians and others, of Indigenous collections in libraries, archives, museums. They also suggested embedding welcome ceremonies as part of orientation at the start of the academic year for students.

Professor Key suggested that the libraries could send out a “blurb of the week”, or new and upcoming titles from publishers to Indigenous Studies faculty. Professor Carter suggested that important archival collections need to have raised awareness, that preservation alone is not enough:

“What is being done with Rodney’s work? Rodney Bobiwash’s work, is in your archives, and I have had the opportunity to visit it while I was working on a project for First Nations House. His papers are being cared for, and this is good. But I feel like nothing has been done with them and few people know this important work—his important work—is even there. This man was a prolific writer. Is a project around his work, not merely its preservation but its dissemination, something UTL might support? … The community and his estate would have to be consulted. And the work would have to be mindful and painstaking.”

One faculty member spoke about the need for dictionaries, language materials and a specific library devoted to Indigenous Studies, physically located where classes are held:

“Well yeah, here, yes. The reason why is because UofT doesn’t have a connection with Mohawk communities. We are the ones that produce materials for language learning. You’re not going to go on Amazon to find it. When I go to different libraries and try to find it there, no. It’s mostly our own small institutions or schools that are producing those
things. It has to be a close one on one relationship, at least somewhat. In order to acquire those things. For me, in all of the materials and dictionaries and things that I might use that I haven’t created myself, I don’t go to Robarts [Library]. One because of my connection to community but also because I know that they’re likely not to have them. I’ve been there, it’s not really much there. That’s kind of the same no matter where you go, with regards to universities. That’s the situation…I find that Indigenous Studies, to support our programming, especially specifically with language, we should house our own library. Because of location but also because when you’re learning language, unlike other disciplines, it’s got to be communal. There has to be a central place where you’re engaging us all the time. If I have students here and they go to Robarts and they’re trying to find books, it breaks it up. I would like there to be something here and I would like to see more Indigenous control of those things. So some kind of partnership between our actual faculty, our department here and the library. I would see that as helping with access to that material… The way I see it, what the library has that some other people don’t, especially in the community level, one they have money, with money they have human resources and they have some expertise. We don’t have that in community. We have a closet with some stuff in it, to be honest with you. We don’t have a library… Definitely dictionary development. We don’t have any, there’s one website where you have some Mohawk language on there. But to have a quality dictionary online where the library could house and anybody could access from anywhere? That would be very good to have for our people.”

Professor Hill spoke about the importance of the library and building good relationships together:

“The best place to start, and it’s already happening in terms of the outreach between the Library and our academic unit, I think it’s super helpful. It plants the seed in our own minds that when we’re working with or trying to engage with community that it does come to mind, hmmm what role the Library might play in this. And everything from when we’re bringing young people to campus, it’s pretty cool to tour Robarts. It really is. A lot of kids might be like I don’t want to go to the Library. But our Library is really cool. How many libraries have escalators? I’m still a little taken aback when I walk in there, like oh yeah, I’m at a big university now.”

She later spoke about the library as an integrated community space:
“Yeah, there’s some really cool stuff there. Plus, what I really like about Robarts is that it’s not just a Library. That there’s academic offices that are held in the same building, that there’s all of these coffee shops and all of these different things. It’s very much a contemporary library. And also a very active part of the University Community. I really like that. Probably integrated more than I’ve seen any other library, at least in recent times. The Western Library is really great and it’s definitely modernizing, as well, but yeah I think there’s something really interesting about that blend of being both the library and an academic building that adds a really interesting flavor to the particular culture of that building. And that hopefully encourages students to see it as a place that really belongs to them.”

**Theme: Relationality and Accountability**

**Community Connections**

Direct connection to Indigenous communities is an ever present need in the research and work produced by Indigenous Studies. Relationality and accountability are expressed in every facet of Indigenous Studies work, from the classroom through to research. On connecting with the community, Professor Waterman shared that “When I do presentation on my work about Indigenous students to a community, I always say “What do you want me to research in the future?” If I do get money to do that, I could report back to the community. But it would be a community process in order to do that.”

Working with Indigenous communities also means understanding the nature of relationships and community capacity. As noted in Professor Waterman’s quote, community driven projects are a process. At times, community needs can have a different priority or even be at odds with the direction of scholarship. In this respect, community needs take precedence. On this, Professor Hill reflected:

“I think the largest challenges flow around community capacity and there will always be challenges about how we, as academics, can help to support community capacity building. On their terms, and meeting the things that they’ve articulated is what’s important, which isn’t always what is going to align with what we would like to see or with what would really be useful and make a really cool book project. There’s always that balance of your own interests in light of community interests. And particularly or differently when you may come from that
community or are otherwise personally connected to a community. If I was going to be a part of a project dealing with my husband’s community, for example, I’m not from there, but my husband is. And that plays out in different ways, in terms of having to navigate dynamics and different relationships – in that case both mine and my husband’s. It’s real life!"

The same Indigenous Ways of Knowing and Being that drive Indigenous Studies Research is also present within the classroom setting. Understanding relational work is also essential to maintaining the classroom community. One faculty member shared:

“I think it’s really important. Relationships are important because people know about stuff as opposed to me trying to go out there and find it. I would need to know what I’m looking for. If you’re listening, there’s always all this information that comes up just in conversation. Or as follow up to a presentation, there’s always lists of resources they used. Speaking to the relationality of scholarly work.”

Professor Waterman reminded that there are boundaries to what information can be shared, and it is important for those boundaries to be enforced and respected by all researchers. She shared an example of when one researcher went too far: “Well where I’m from doesn’t have a research protocol at all. And I’m on the Education Committee and I’m the one saying we need a protocol. I can’t be the one policing some dissertations, I found one dissertation that someone was ready to go to defense. And she had the name of our Peacemaker in it and you can’t. So, I had to stop it and get it out of there.”

In summation, Professor Carter reminds that community accountability is the reason for engagement and the value of Indigenous Studies. She said:

“I am a big believer in the researcher as a--I will use a western term but I am thinking beyond a western term—“civil servant”; in other words, as a university researcher and educator, I am paid by taxpayer dollars and Band funding. The Bands, who could be spending elsewhere, pay student tuition, and that tuition goes towards my salary. Why are we here? We are here to serve--not ourselves, not our careers. We are here to serve this world, a community or a set of communities, to make a better world. Whether it is medical science, scientific research, you are looking for cures for diseases, cures for pain. If you are an architect, you are looking to build stronger structures, and more beautiful structures. Structures that protect and contain and help the human body through its life. This is what we are supposed to be doing, helping, not creating theories to be cannibalized by other people who will create more theories. For their vanity and for their gain. It is fun and often immensely satisfying to create theory and coin phrases. But if you are not doing anything that produces true, “on the ground” benefits, what
are you doing? Position, salary, accomplishment – these are all very nice. But if you are not serving community/ies, these are meaningless. If my students and my research partners are benefitting from my efforts, then I am satisfied. I strive through my work to alter the life circumstances, for the better, or to ameliorate current difficulties for the individuals and/or community/ies about whom I write. I do not write to amass publication-credits. I write to document the processes of Indigenous artists, to document their aesthetic strategies, to talk about what they are responding to, in this historical moment, and how their response affects audiences, Indigenous and Settler. I write to facilitate conversation. I hope that my work will contribute to a foundation upon which future generations of Indigenous theatre workers can build. I hope that my work will heighten appreciation for the works about which I write — will inspire more thoughtful criticism, will attract more audience members, will encourage more funding for these artists.”

Consultation

A large part of accountability and connection to Indigenous communities involves consultation. Consultative work is iterative, and built into every stage of scholarly work. The relationships that are built within these communities are deep and complex. As Professor Waterman shared:

“My long term relationship is home, with the Haudenosaunee. It’s home, it’s where my relatives are, it’s where my responsibility and accountability is. I can’t say I would make a relationship with another community, to do that. Here, I really do consider myself a visitor yet. I feel like I should be invited in. I don’t know, I think it’s different when you think of the communities are your relatives, as opposed to future participants. If the school here said we needed research on access, then I would show up and say what do you want? How can I help you? Maybe somebody is better for helping with that but I can be part of that relationship building.”

In the groundwork of conducting research, the parameters by which research exists must be properly informed. However, understanding around the implications of this research within communities is still growing. However, participants spoke about the weight of the responsibility to ensure that they are moving in a way that will be accountable. Professor Wastasecoot noted:

“Especially around owning the information, what you do with communities and about how the information should stay there, and they should have ownership. Those kinds of conversations have come up at conferences, and symposiums. I haven’t really gone to a community
member and asked what are your research protocols? I think we are developing it as we go through all this research.”

Professor Hill views capacity building within communities around research to be an important aspect of consultation. It is important for communities to understand why scholars prioritize their work within the methods of their research. Professor Hill shared her insight on this, saying:

“I had quite a conversation yesterday with folks! In that context, and this is extremely common for those of us who are from and/or work with First Nations communities in particular, that often our elected Band Councils will be the official repository of a community’s historical documents but they don’t necessarily have the capacity, understanding or interest in making sure that those documents are well preserved and/or accessible to the community. I hear about a lot of communities where stuff is stored in a trailer that’s got mold in it and sometimes it’s about having the capacity to know how to deal with these materials. Sometimes, I think there is a lack of interest in preserving that information. And often there’s a real lack of prioritization of making sure that a community’s historical documents are accessible to members of that community.”

Theme: Communication within Indigenous Studies

Informal networks of communication are extremely important in Indigenous communities and scholarship. Faculty talk about the challenges of sharing and keeping up with other scholars in the field. Participants spoke about presentations, social media, email, recordings, conferences and various other methods they use to communicate within their field. Faculty also spoke about the difficulty of balancing academic life and personal life, and the need for more support.

For example, Professor Wastasecoot shared how difficult the challenges of family life, academic life and disseminating work within their field can be:

“I read their stuff and then I am like, why can’t I do that? I have a grandson, I was a single mom, and now I am a single grandma. I am busy with teaching four courses, well two now. I guess I just kind of enjoyed what they are doing, their work and I read about it. I hear about it, and I don’t know how they do it. It’s seems impossible. In fact, we have been trying to carve out a time to write, we are working to find a time for everyone to meet to write. We haven’t even met yet. As a native
person, there are other things that take your time, like family especially. Or things that happen in the community, or a crisis or a death. And you’re alone, I’m alone most of the time with my family. I have a lot on my plate, it is great if they have a husband or grandparents for their kids, they have a lot of resources, then they can bang out these articles. But I can’t figure it out.”

Another participant discussed the ease with which they can connect globally through conferences and panels, email and other organic methods of interacting within their fields and communities:

“Yes, and once you know them, they introduce you to somebody else. Oh this is so and so. Or you get a phone call, a few years back I got a call from a woman, she’s Cherokee, but she called because she’s putting a panel together to do a presentation and she called because she was doing a panel and needed a Mohawk representative. She’d heard that I did work in the language so I was sitting on the panel with a Maori, a Hawaiian, a Hopi and she was Cherokee and I was Mohawk. That was global, so even now it’s like you meet these people and if you have a question on anything, you can just e-mail them and ask them… We’re all in it together to save our languages and if I have some information that’s going to help you, it’s shared across the country, across North America.”

Professor Waterman talked about her academic experience and how she connects with others in her field:

“Yes, so Native American Student Affairs is a new discipline in the U.S. First Nations, Aboriginal Student Affairs in Canada is really, really new because Student Affairs in Canada is really, really new. It’s been pretty easy. I was one of the first to have a dissertation in Higher Ed in the US and I was one of the first, I might have been the second, to have tenure in the US in Higher Ed only. I went to the Conferences, Association for the Study of Higher Education, National Association of Student Personnel Administrators (NASPA), American College Personnel Association (ACPA)…”

Other faculty have described opportunities they have had to meet with visiting Indigenous Scholars who pass through their universities in various capacities. Professor Hill describes how she connects with students and faculty: “There’s amazing opportunities for connections of folks who flow through here. Also I have a core of people who I am close to personally and professionally. So touching base with them on who’s work they’re finding interesting, who do they recommend that I have my students read, those kinds of things.”
Theme: Future Opportunities and Challenges for Indigenous Studies

Lack of education about Indigenous issues is clearly a pressing issue at most institutions and something experienced by all Indigenous scholars and Faculty at various times throughout their lives and careers. Education of all types is a very important aspect of the Truth and Reconciliation Commission Calls to Action, both inside and outside the Indigenous community.

Professor Wastasecoot shared their early personal experiences and the effect on their identity when they began to learn about Indigenous history:

“It was in university when I learned about any Indigenous history, it was when I came to [University Name] and I took Native Studies. So I took it as a major because I wanted to know more about our people and what happened. The libraries there, that is where I first, actually I was in grade eleven at one of the schools in the south, because we didn’t have any books like this in the North. There they had a whole bunch of Native books, they weren’t written by Native people yet but they were about Native people. They sort of had pictures, and they showed Native people were here before the white people, and I didn’t know that before. So in grade eleven, I was about sixteen and seventeen, then learning that we weren’t always crazy, we weren’t always living in this poverty and this was all our land. The idea that this was all our land was mind blowing. And gave me the gall to go to university, this is all our land you know, and so it was really good to help me feel more proud of who I was and more deserving in getting an education.”

The need to make students and faculty feel welcome at institutions, in libraries and in the greater community is of the utmost importance. Welcoming ceremonies, introductions and tours have been mentioned repeatedly by Faculty in helping to achieve this. Professor Wastasecoot commented:

“One of the things I said to the people upstairs at [Institution] was I wish there was a welcoming ceremony for the new students to come to [Institution], master, PhD students. Invite maybe the Elders, and various organizations. To introduce the students to the community. ‘This is so and so, they are here to do their PhD, their research and stuff,’ I think that would be good to do that. I didn’t know anything, I didn’t know where to go. It took awhile to know where to go, I learned when I worked at [Health Organization]. I think people coming to do their masters from out of province, or coming to do their masters from outside of the country. They need introductions, and learn the protocols, learn
Faculty discussed positive movements currently occurring while suggesting directions for expansion and improvement. They also discussed challenges, barriers and limitations in every aspect of the pursuit of growing Indigenous Studies programs at universities.

Professor Jeffrey summarized her views on the subject, as follows:

“I think part of it is quite a burden on Indigenous scholars right now, because of this rush for curriculum development but also the fantastic amount of student interest there is right now. But moving forward, a lot of these students who are interested at the graduate level and working with Indigenous communities etc., etc. If they don’t know the history, they don’t know the protocols, and the ethics of things, then that can be a big problem. The relationship is already burnt, so to speak, so that certain Indigenous organizations just won’t work with universities and I don’t blame them. Those could be barriers, when people don’t know the history of what’s happened here with colonization or when they only have very vague notion of what that has meant in terms of people not understanding intergenerational trauma. People not understanding or even knowing about all the horrific things that have happened with colonization with our ancestors and just because I didn’t do it, doesn’t mean that I’m not a part of it. Right? So people’s sort of relegation of its not important because it was in the past, let’s move on. Well no, we need to learn about it, it’s part of our heritage, it’s part of how we came to be here. I think the public attitudes inform very well-intentioned researchers but who don’t have enough background information in the discipline and about how to ethically conduct Indigenous research, that’s a problem. That is one of the things we are talking about with public health, in terms of these students who have these aspirations but you can’t explain the ethics of Indigenous research in half an hour. So cross listing that course with public health so these students who take an intro course in public health, can then move on and take the ethics course. And they have a really sound bases in the ethics of Indigenous research before moving forward. That’s been something that has been problematic, also just generally treating Indigenous people as subjects, is not appropriate. So a lot of our research paradigms especially in positivism are not appropriate in Indigenous research period.”

Professor Wastasecoot discussed the expansion of sharing Indigenous Ways of Knowing through the arts specifically:

“There are going to be more arts based, there is going to be more methods. Which is amazing. It’s exploding, and art is playing a bigger
role in what is accepted as academic, traditional academic knowledge or research. Doors are opening to include other ways of knowing, Indigenous ways of knowing. That is what I see as what is going to happen, hopefully be more open than that.”

Cutbacks, changes in government support and policy, racism and other challenges in supporting students are faced by many scholars and staff are described by Professor Waterman:

“I think all of our units for student services, well they should be expanded through the TRC, because the TRC put education as vital. I think once people start to forget that funding, right now they might throw money at these services and two years later, they might start cutting. In the U.S. there’s such pushback and racism, blatant racism that I think all of our units are under attack. I feel that I need to get this stuff out now so that in five years, we can look back and say these were very important programs and services, this is what they were doing, what’s the aftermath of Trump, what’s the aftermath of the TRC. I feel a need to get this out. I haven’t had any solid, steady research support, so that, to me has been a real hardship. And I’m the only faculty member here in Student Development and Student Services. I don’t have a colleague in Student Services, so I’m fielding all the questions from students and running the program and teaching the core courses so I need help and I can’t even think of sabbatical until we have another faculty member… For me, time is a huge barrier, in addition to funding, to travel to some of these units. The reason why I did my site visits at Harvard and Cornell and Arizona is that Harvard and Cornell, I have family that I can go and stay with and Arizona, they came to me. We were all at a research conference together so I was able to do some of the interviews. Hopefully I can get some time to get out there and finish that but, you know, go stay with my daughter or go stay with my sister and do this research.”

Professor Key discusses his own personal experience as an Indigenous scholar, both in the community and as a faculty member at a university, as well as the need for strategies to keep trained Indigenous scholars connected to communities so that they do not only become part of institutions disconnected from their roots, and also to bring their training and expertise back to Indigenous communities.

“My reluctance to come to a university was the fact that as Indigenous scholars, once they get their PhD, this is probably 95% correct, we never see them again. They’re so ensconced here at an academic institution and they’re writing and publishing for that University. They don’t get the chance to bring back those theories and hypotheses and apply them to First Nations community. I always used to say that, even to every scholar that I met, what we need is an Indigenous scholars
think tank... Where all of you experts come in and have a three-day agenda and we hear what you're working on. The communities can come and hear what you're talking about and maybe pick up some of those things and apply it to our communities to make them healthy. Unfortunately, because Indigenous scholars are few and far between right now, they get swallowed up by the Institution right away. That's what happened.”

Conclusion

Indigenous Studies faculty members come from a variety of Nations and experiences. While this project was unable to interview every faculty member, each participant contributed to this understanding of the work and the methodologies at the Centre for Indigenous Studies. It is with their lived experiences that they influence how Indigenous Studies is taught at the University of Toronto. While they are appreciative of the growing relationship between the Library and the Centre for Indigenous Studies, there is further work that needs to be done in order to continue this work. For the Library, there needs to be a greater awareness of the work of Indigenous Studies and our obligations to supporting this work. This includes further support for Indigenous Language Revitalization and space for the expression of Indigenous Ways of Knowing. In other areas, the Library already has support available but the engagement and outreach for these services need to develop further. These services include Research Data Management, digital scholarship and preservation.

Participants noted the value of the library collection and especially the expertise provided by librarians. Many have existing relationships with librarians from across UTL, and have invited relevant library staff members into their classes. Some participants encourage UTL to think about how we might share this expertise and these resources to benefit Indigenous communities and community organizations. Others remind us that we have a responsibility to care for the Knowledges within our unique collections.

An area that was flagged for further development was the use and access of e-resources. Faculty continue to have frustrating experiences in the curation of digital reading materials for their classes. Those that have used Syllabus Service have lauded the Library for making readings accessible and affordable for the Library and have flagged this as a key service for Indigenous Studies. The participants also call upon us to be mindful of library spaces. They speak to particular needs for community building spaces, spaces for Ceremonies and language learning.

In the visioning of future relationship building, Professor Carter challenged us with this: “What other projects might there be for UTL to pursue to support the vision of Indigenous teachers and learners at this University?”
Appendix 1: Recommendations from the Report

The following is a collection of recommendations made by faculty participants through interviews. These recommendations will be used to inform discussions with Indigenous community members and Library Administration.

- Increased spaces for Ceremony and Smudging in libraries (Page 10)
- Support for Indigenous Language Immersion programming (Page 15)
- Resources and support for an Indigenous Language Learning Lab in library spaces (Page 16)
- Increasing holdings of Indigenous Language materials for the library collections across UTL (Page 17)
- Including more Indigenous Language material in the University of Toronto Archives (Page 17)
- Collecting audio resources such as audiobooks, language speakers’ recordings, and oral histories in Indigenous Languages (Page 18)
- Creating a space for Indigenous Knowledges to be recognized and co-exist with Western academic practices (Page 22)
- Increased support for distance or digital access to unique, special and archival collections within library collections (Page 23)
- More digitized Indigenous materials in UTL’s digital collections (Page 23)
- Enhancing navigation to rich secondary source material on Indigenous Studies and issues affecting Indigenous peoples (Page 25)
- Promoting and increasing the use of digital services, such as Syllabus Service, for Indigenous Studies courses (Page 26)
- Further promotion and outreach of library services around Research Data Management to faculty to benefit their own research materials (Page 27)
- Continuing one-shot information literacy instruction session and other information literacy interventions to help students gain vital research skills and navigate the library collection (Page 28)
- Further support for eBook troubleshooting and access for students and faculty (Page 29)
- There is a need for community consultations and outreach to share expertise on preservation of physical and digital materials (Page 30)
- Curating a collection of theses written by Indigenous Scholars internationally (Page 31)
- Increasing support for faculty, through workshops, on narrowing topics based on available research literature and special collections (Page 31)
- Guided tours of library services and spaces, lead by librarians (Page 31)
- Welcoming ceremonies for Indigenous Studies students as part of library or general orientation (Page 32)
- A central location for Indigenous materials, especially language learning materials (Page 32)
• Developing a Mohawk Language dictionary that would be online and Open Access (Page 33)
• Continuing to develop the relationship between the Library and the Centre for Indigenous Studies academic unit (Page 33)
• Revisiting and reaffirming that ownership of Indigenous information and material rests with the community rather than any Western Institution that holds it (Page 36)
• Expanding Indigenous Student Services and student support (Page 40)
Appendix 2: Semi-Structured Interview Guide

Pre-Interview Introduction

- Interviewer thanks participant for their participation, recognizes the participant’s expertise and knowledge contribution to the study, and acknowledges how this study contributes to a wider context of knowledge creation (including: the library and university in which the research is being conducted, other academic libraries, the wider academic community, and, society-at-large).

- Interviewer provides contextualizing information about the research project, including project background, the project methodology, and the structure of their engagement with the participant. Interviewer highlights that the participant has a choice about whether or not their responses, or a portion of their responses, remain confidential, and, that they will have the opportunity to review their transcript and how their words are invoked in the report towards this process.

- Consent form is reviewed and signed; audio recorder is turned on.

- Interviewer provides contextualizing information about themselves (e.g. their interest in the research topic, how they came to this work, their relationship to the participant)

- Interviewer invites participant to ask any questions about the interviewer, the research project, or anything else that would be helpful for participant, at this, or any point in the discussion

Participant Background

- How did you come to your work? [in the broadest sense of the term, e.g. background information about where they come from, how they came to academia and their research, how they came to this university, etc.]

- Describe your current research focus and current research project(s).

- What research methods and/or theoretical approaches do you typically work with to conduct your research? [e.g. decolonial approaches, oral history, ethnography]

- How did you develop your methodological approach? [e.g. through specific classes, key readings, trial and error, in consultation or collaboration with certain groups]
Working with Primary Sources

- Do you rely on primary source information to do your research? ["Primary" refers here to “primary sources,” or, an “artifact, a document, diary, manuscript, autobiography, a recording, or other source of information that was created at the time under study”]. If so,

- How do you locate this information? [e.g. “research tools”, with help from specific individuals]

- Do you have conversations with Indigenous community members around determining protocols for how this information is stored or shared? [e.g. plans for retention, destruction and sharing; meta-data used to describe collections and their access]

- Can you share a success story about finding and working with a valuable primary source? What were some factors that helped to make this a success story?

- How do you incorporate this content into your final research output(s)?

- Do you consult with individuals/communities around how this content is analyzed and incorporated into your final output? [If so, can you talk about how this consultation influences your written report, article, chapter, etc.?

- Have you encountered any challenges in the process of locating or working with primary sources? If so, describe.

- Are there any resources, services or other supports that would help you more effectively locate or work with primary sources?

Working with Secondary Sources

- What kinds of secondary information do you rely on to do your research? ["secondary” refers here to “created later by someone who did not experience first-hand or participate in the events or conditions you’re researching” e.g. scholarly articles or monographs]

- How do you locate this information? [e.g. research tools, with help from specific individuals]

- Do you have a story from your past related to your first experience learning about library online research tools? What was that experience like for you?

- Have you encountered any challenges in the process of locating or working with secondary sources? If so, describe.
• Are there any resources, services or other supports that would help you more effectively locate or work with secondary sources?

**Working with Others**

• Do you do qualitative or quantitative research with Indigenous community members as part of your research process? If so,

• Could you describe the nature of your most recent research project(s)? [e.g. is it ongoing? At what stage in your research process? In what capacity?]

• How would you describe your approach to doing qualitative or quantitative research with Indigenous community members and what literature or training has informed that approach? [e.g. specific literature, training workshops]

• What are some success stories you would like to share about doing qualitative or quantitative research with Indigenous community members?

• What is rewarding for you when you do qualitative or quantitative research with Indigenous peoples?

• Have you encountered any challenges during the process of doing qualitative or quantitative research with Indigenous peoples?

• Some Indigenous Studies scholars talk about the importance of developing ongoing, long-term relationships with Indigenous peoples, including those who may potentially become research participants, sometimes over the course of a lifetime. Have you engaged in this form of long-term relationship building, and if so, how has it informed your work?

• What has been most helpful for you in developing these relationships? [e.g. on-campus group on Indigenous community relations; soft skills training, i.e. learning patience; adopting a humble attitude; speaking with an Elder; etc.].

• Are there any resources or supports that would help you [or other scholars] more effectively develop these relationships?

• Do you regularly work with, consult or collaborate with any others as part of your research process? If so,

• Describe who you have typically worked with and how. [E.g. students, other scholars or researchers, research support professionals such as librarians, archivists or museum workers, other individuals or communities beyond the academy]
• Have you encountered any challenges in the process of working with others?

• Are there any resources, services or other supports that would help you more effectively develop these relationships?

**Working with Data**

• Does your research produce data? [e.g. interview transcripts, survey data, photographs] If so, what kinds of data are typically produced?

• Does your research involve working with data produced by others? [e.g. government data, datasets produced by other researchers] If so, describe what kinds of data you typically use and how you typically find that data. [e.g. research tools, techniques for discovery, specific individuals who help with locating the information]

• If the participant works with data they produce themselves and/or by others, also ask:

  • What are your plans for managing the data you work with beyond your current use (e.g. protocols for sharing, destruction schedule, plans for depositing in a repository or other external collection)

  • Do you have conversations with Indigenous community members around determining data management protocols? [e.g. plans for retention, destruction and sharing; meta-data used to describe collections and their access]

  • Do you engage in processes with any others around determining data management protocols? [e.g. librarians, data managers, other scholars]

  • How do you incorporate the data you work with into your final research output(s)? [e.g. quotes, tables, models, data visualizations]

  • Do you consult with individuals/communities around how this data is analyzed and incorporated into your research?

  • Have you encountered any challenges in the process of finding or working with data?

  • Are there any resources, services or other supports that would help you more effectively find or work with data?

**Publishing Practices**

• Where do you typically share your research in terms of scholarly publications?
• What are the main considerations for where you decide to publish your work in scholarly venues? [This could also include conference papers, in addition to journals, book chapters, books, etc.]

• Do you have conversations with Indigenous community members around developing outputs for publishing in scholarly venues? [e.g. co-authorship models, consulting on where to publish, seeking review and approval of content before seeking publication, starting up a new scholarly journal, etc.] If so, describe.

• Do you communicate with Indigenous community members / research participants around your activities publishing research in scholarly venues? [E.g. do you provide updates when your work is published, provide copies of your work] If so, describe.

• Are there any success stories about your research publications that you would like to share?

• Have you encountered any challenges in the process of publishing your research in scholarly venues?

• Are there any resources, services or other supports that would help you more effectively publish your research in scholarly venues?

• Have you ever made your research publications available through open access? [e.g. pre-print repository, institutional repository, open access journal or “gold” open access journal option)? If no, why not? If so,

• Where have you pursued open access publishing? What have been your motivations for pursuing open access? [e.g. required, for sharing, investment in open access principles].

• Do you have conversations with Indigenous community members to determine whether or how to make part or all of your research available via open access?

• Are there any resources, services or other supports that would help you regarding learning about or engaging with the concept of open access?

• Do you share your research beyond scholarly publications? [e.g. op-eds, books in the mainstream press, blogging]. If so,

• What are the main considerations for where you decide to share your work more widely?

• Do you have conversations with Indigenous community members to develop outputs for publishing in these venues? [e.g. co-authorship models, consulting on
where to publish, seeking review and approval of content before seeking
publication, etc.] If so, describe.

- Do you communicate with Indigenous community members about your publishing
activity in these venues? [E.g. do you provide updates when your work is
published, provide copies of your work] If so, describe.

- Have you encountered any challenges in the process of publishing your research
in these venues? Are there any resources, services or other supports that would
help you more effectively publish your research in these venues?

**Scoping the Field and Wrapping up**

- How do you keep up with your colleagues and the field more widely? [e.g.
  conferences, social networking]

- What future challenges and opportunities do you see for conducting research in
  Indigenous Studies?

- Is there anything else you think is particularly important for us to know about in
terms of your experiences as a researcher that has not yet been covered in this
interview?

- Do you have any other questions or comments about the interview or the
research project before we conclude the interview?

**Conclusion**

- Thank the participant for sharing their knowledge and time.

- Acknowledge that the audio recorder is being turned off and turn off accordingly.

- Provide participant with the opportunity to ask questions and provide input
  beyond the formal interview.

- Share and discuss next steps in the research project including plans for the
  participant to review their transcript and the draft of the research report.