

INDIGENOUS KNOWLEDGE ORGANIZATION

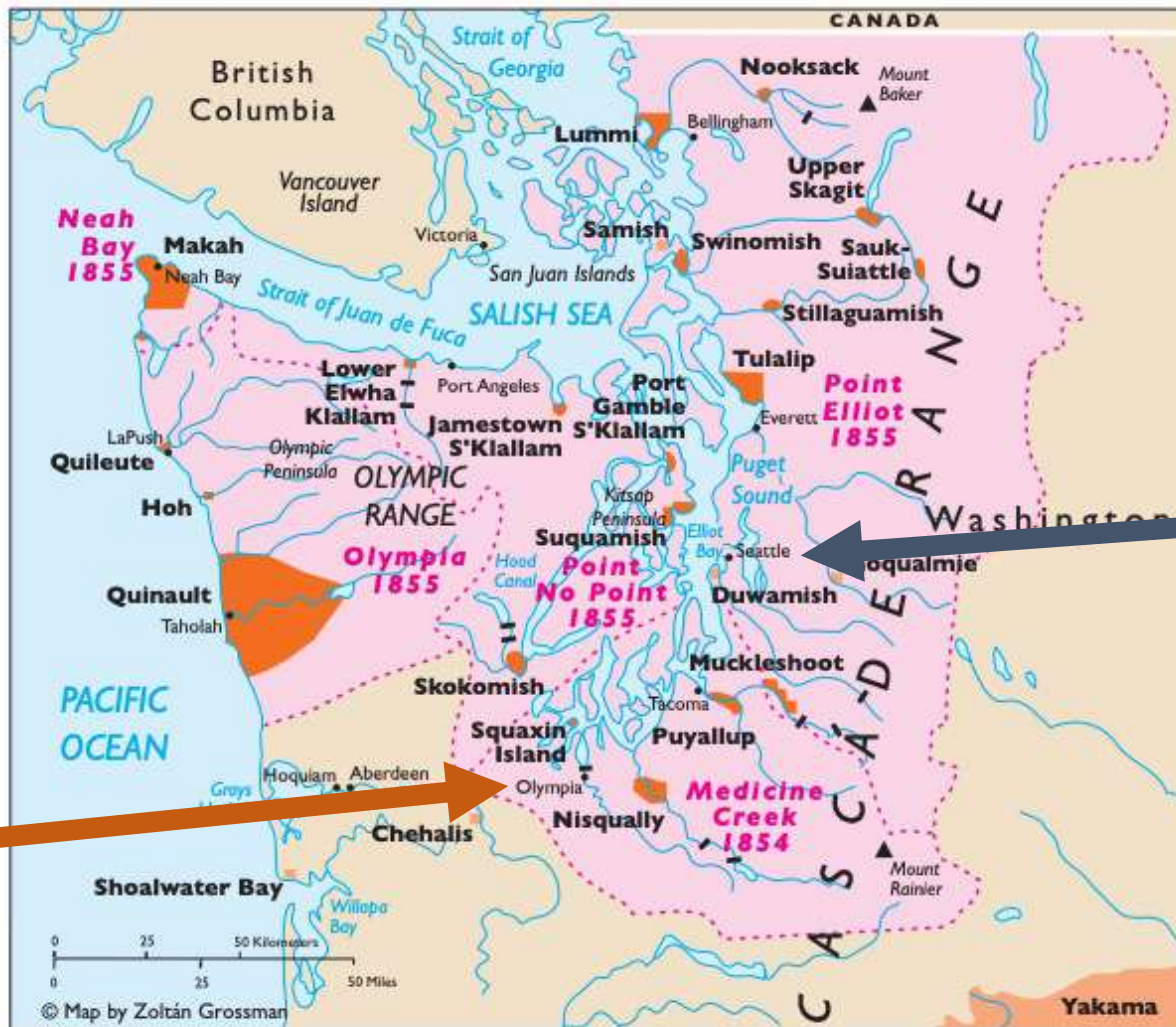
Centering Indigenous Ways of Knowing

Sandy Littletree, PhD.
(Diné/Eastern Shoshone)

June 23, 2022
NKOS Workshop
JCDL Conference



OLYMPIA,
WASHINGTON
USA



Olympia



Seattle



Western Washington Tribes and Treaty Lands

- Treaty-ceded lands of western Washington tribes
- Northwest Indian Fisheries Commission (NWIFC) tribes
- Other Washington tribal lands
- Treaty boundaries of NWIFC tribes
- Neah Bay 1855** Treaty name and year
- Key dam site

Map by Zoltán Grossman, used with permission.



Centering Relationality: A Conceptual Model to Advance Indigenous Knowledge Organization Practices

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Sandra Littletree (Diné/Eastern Shoshone) is an assistant teaching professor at the Information School at the University of Washington. Her research focuses on the intersections of Indigenous systems of knowledge and the library and information science field. Her dissertation research examined the history and development of tribal libraries in the United States, where she revealed the themes of advocacy, leadership, self-determination, cultural knowledge, and government responsibilities to tribes. She holds an MA in curriculum and instruction from New Mexico State University, an MSIS from the University of Texas at Austin, and a PhD in information science from the University of Washington.



Miranda Belarde-Lewis (Zuni/Tlingit) is an assistant professor of North American Indigenous knowledge at the UW iSchool. Indigenous knowledge systems are central to her work as she examines the role of social media and the arts in protecting, documenting and perpetuating Native information and knowledge. Miranda has worked with tribal, city, state and federal museums to create Native-focused educational programming, publications and art exhibitions. She holds a BA in cultural anthropology from the University of Arizona, an MA in museology and PhD in information science from the University of Washington.



Marisa Elena Duarte is an assistant professor with Justice and Social Inquiry at the School of Social Transformation at Arizona State University. She researches challenges of information, knowledge, and technology in Indigenous contexts. Her most recent work includes analyses of Indigenous uses of social media for political change and digital transmission of Indigenous knowledge. Her 2017 book *Network Sovereignty: Building the Internet in Indian Country* (University of Washington) is about the role of network infrastructure in shaping exercises of tribal sovereignty. She teaches courses on digital activism, learning technologies for American Indian education, Indigenous methodologies, and justice theory. She is an enrolled member of the Pascua Yaqui Tribe.

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Abstract: Scholars and practitioners have exposed the limitations of traditional Euro-American knowledge organization (KO) when it comes to Indigenous topics. To develop more effective KO practices, a need for KO practitioners to understand Indigenous perspectives at an epistemological level. An informed model of Indigenous systems of knowledge serves as a pedagogical tool to support

spanning and code-switching between Euro-American KO practices and Indigenous KO practices.

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Keywords: indigenous, knowledge, knowledge organization, peoples, ways of knowing

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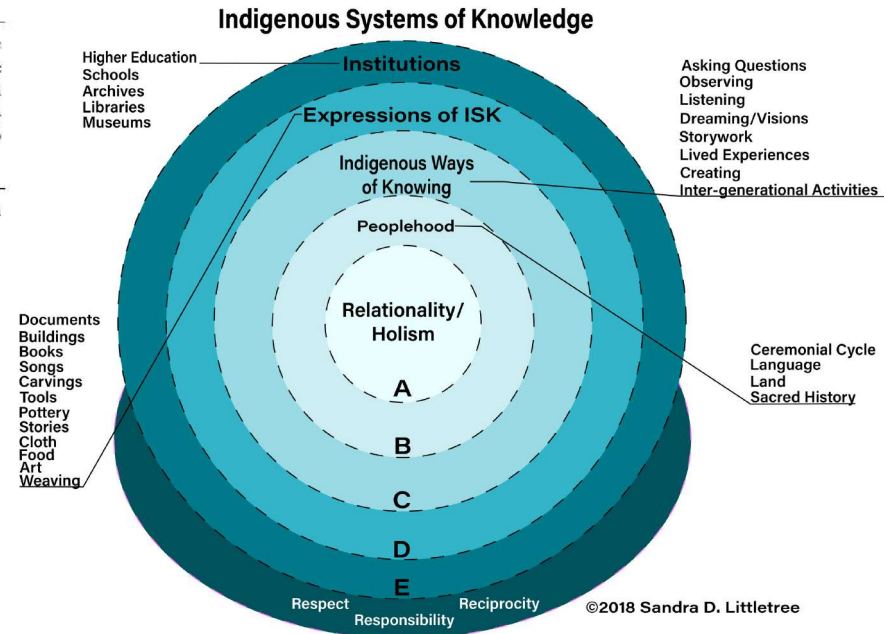




Image: Hawaiian canoe in the Kamehameha School Library in Honolulu, Hawai'i

INTERSECTIONS

**Library and
Information
Science**

**Indigenous
Systems of
Knowledge**



CULTURAL INTERFACE

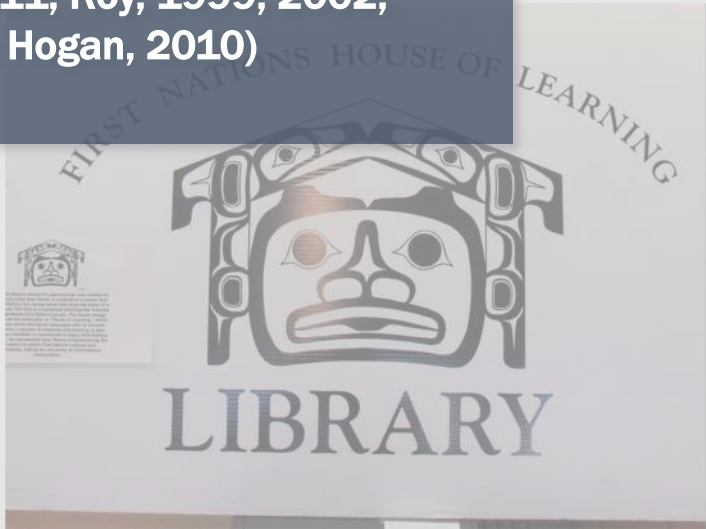
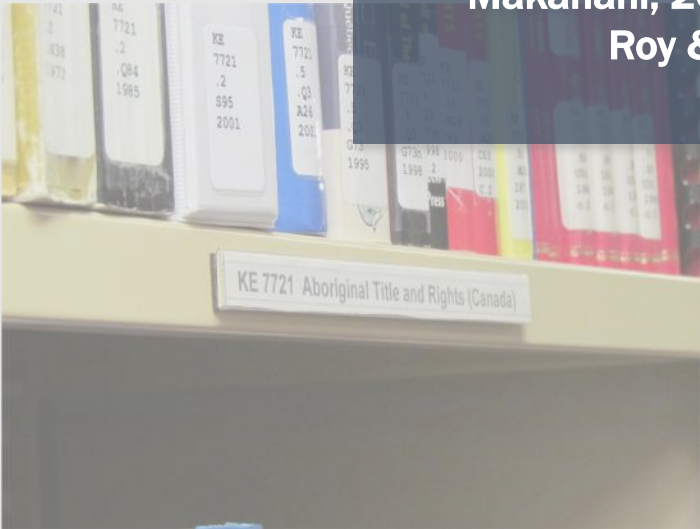
- “contested space between the two knowledge systems”
- “a space of possibilities as well as constraints.”

(Nakata, 2008)



Indigenous librarianship

(Burns, Doyle, Joseph, & Krebs, 2010;
Makanani, 2011; Roy, 1999, 2002;
Roy & Hogan, 2010)





Honor the past

Collection

Protection

Classification

**Indigenous
Information
Science,
centering
relationality**

Dissemination

Storage

Movement

Future generations



The Indigenous Research Agenda

Smith, L. T. (2012). *Decolonizing Methodologies: Research and Indigenous Peoples* (2nd ed.). Zed Books.

p. 121

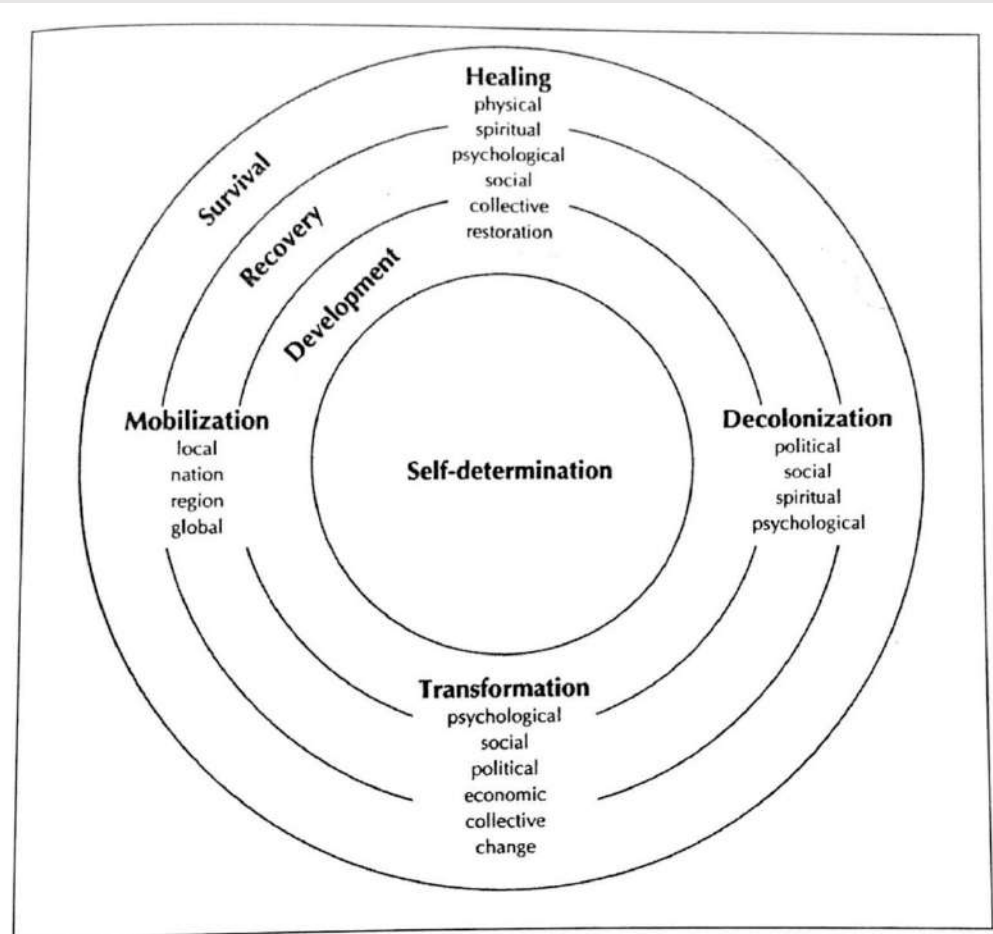
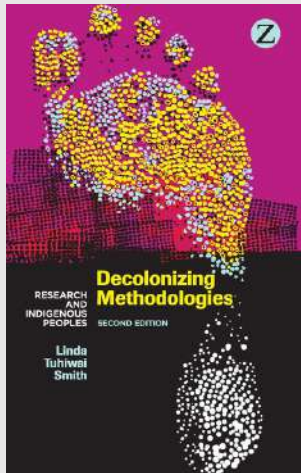
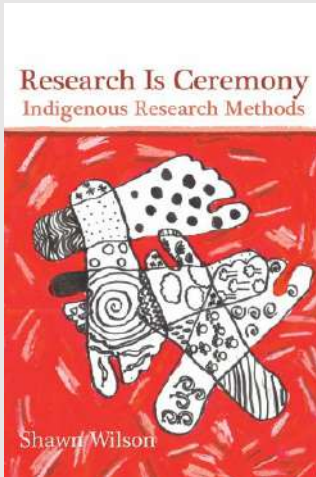


Figure 6.1 The Indigenous Research Agenda

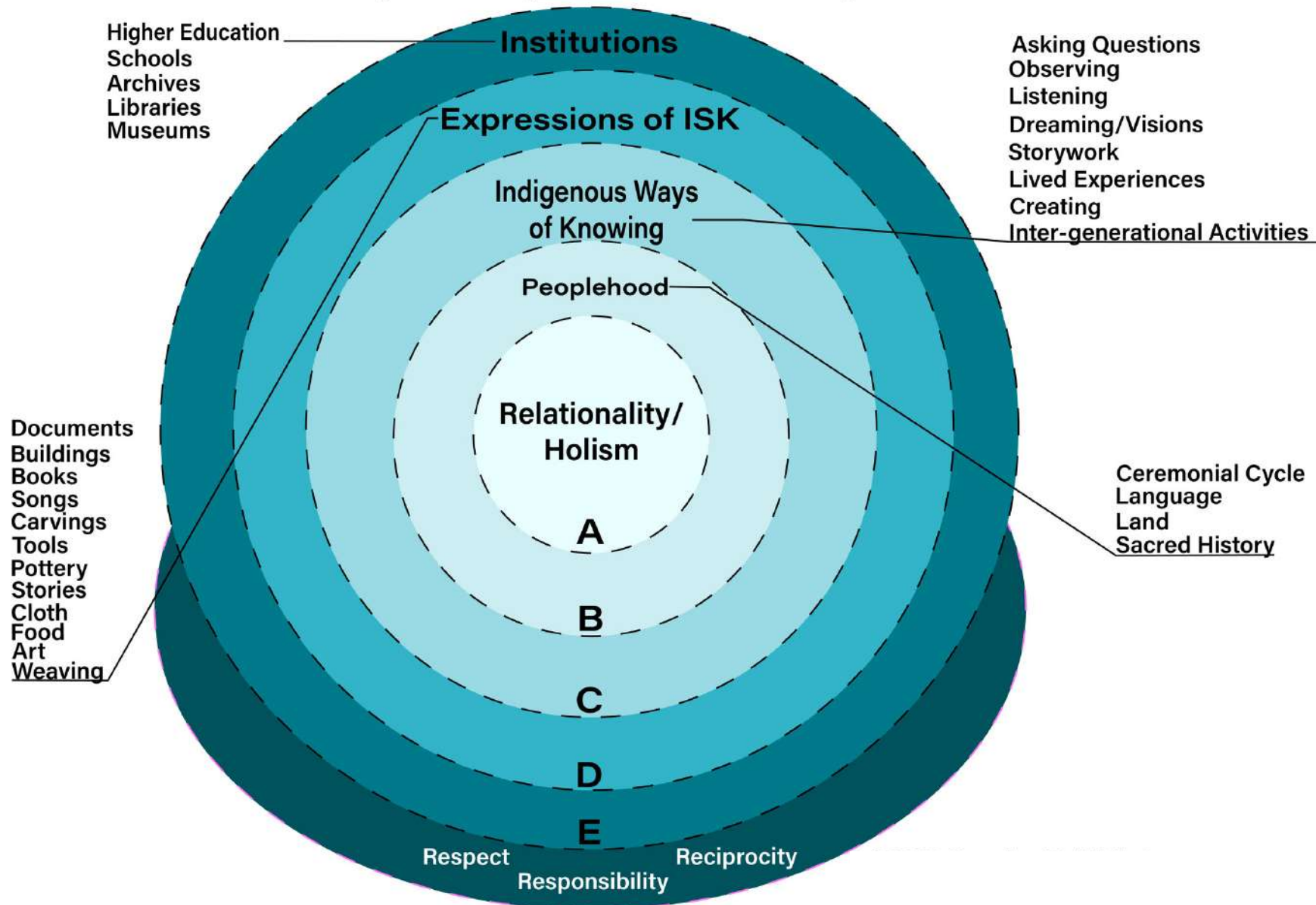
Elements of an Indigenous Research Paradigm



Wilson, S. (2008). *Research is Ceremony: Indigenous Research Methods*. Fernwood Pub.



Indigenous Systems of Knowledge



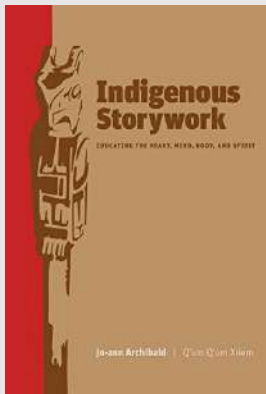
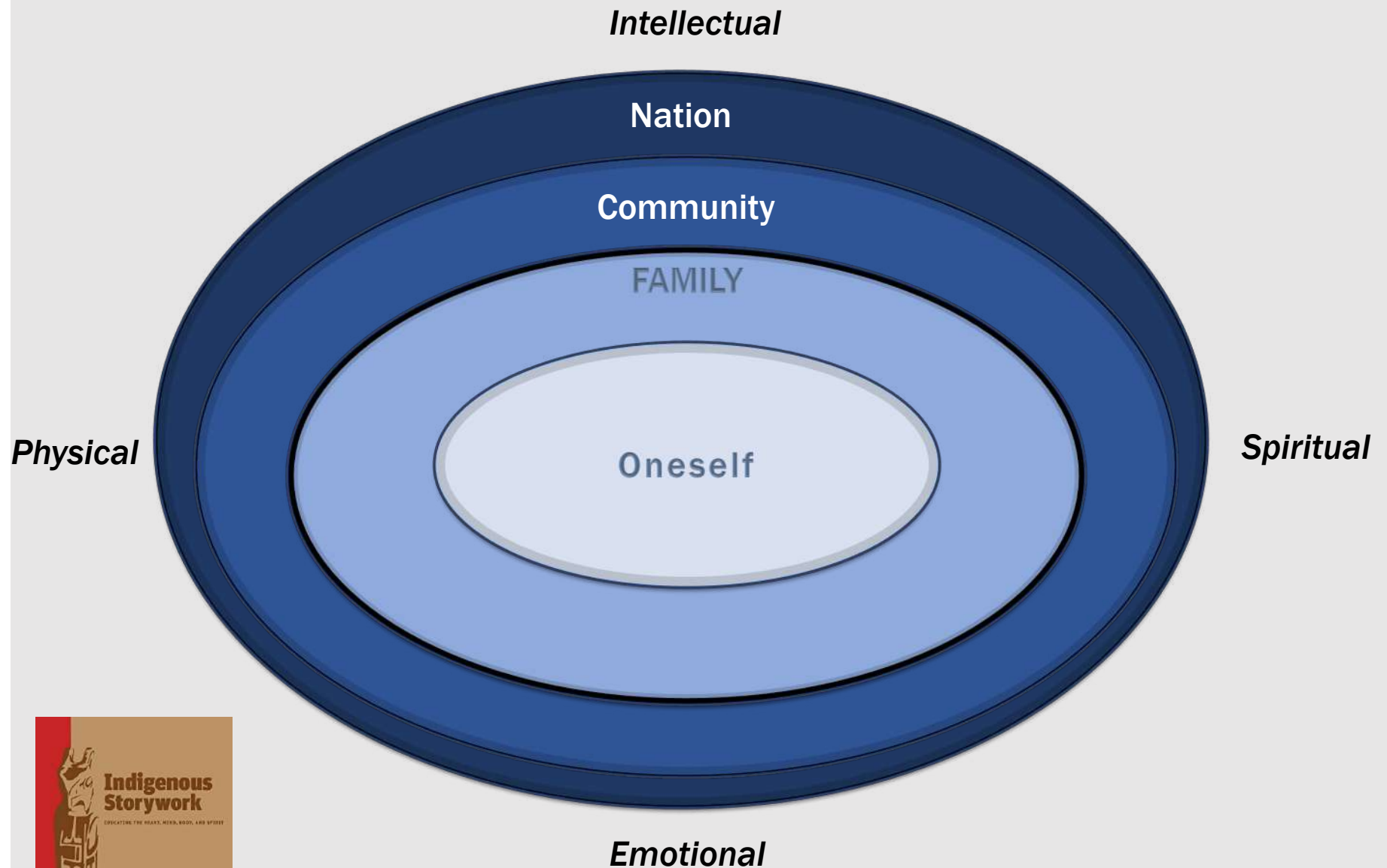
Relationality: the acknowledgement that we all exist in relationship to each other, the natural world, ideas, the cosmos, objects, ancestors, and future generations; and that we are accountable to those relationships
(Shawn Wilson, 2008: Cree scholar)

Holism: an Indigenous philosophical concept; refers to the interrelatedness between the intellectual, spiritual, emotional, and physical realms for a whole healthy person. The development of holism extends to and is mutually influenced by one's family, community, band, and nation. **(Jo-ann Archibald, 2008: Stó:lō Nation)**

Indigenous ways of knowing: A means of creating relationships and knowledge
(Manulani Aluli Meyer, 2008: Kanaka Maoli scholar)

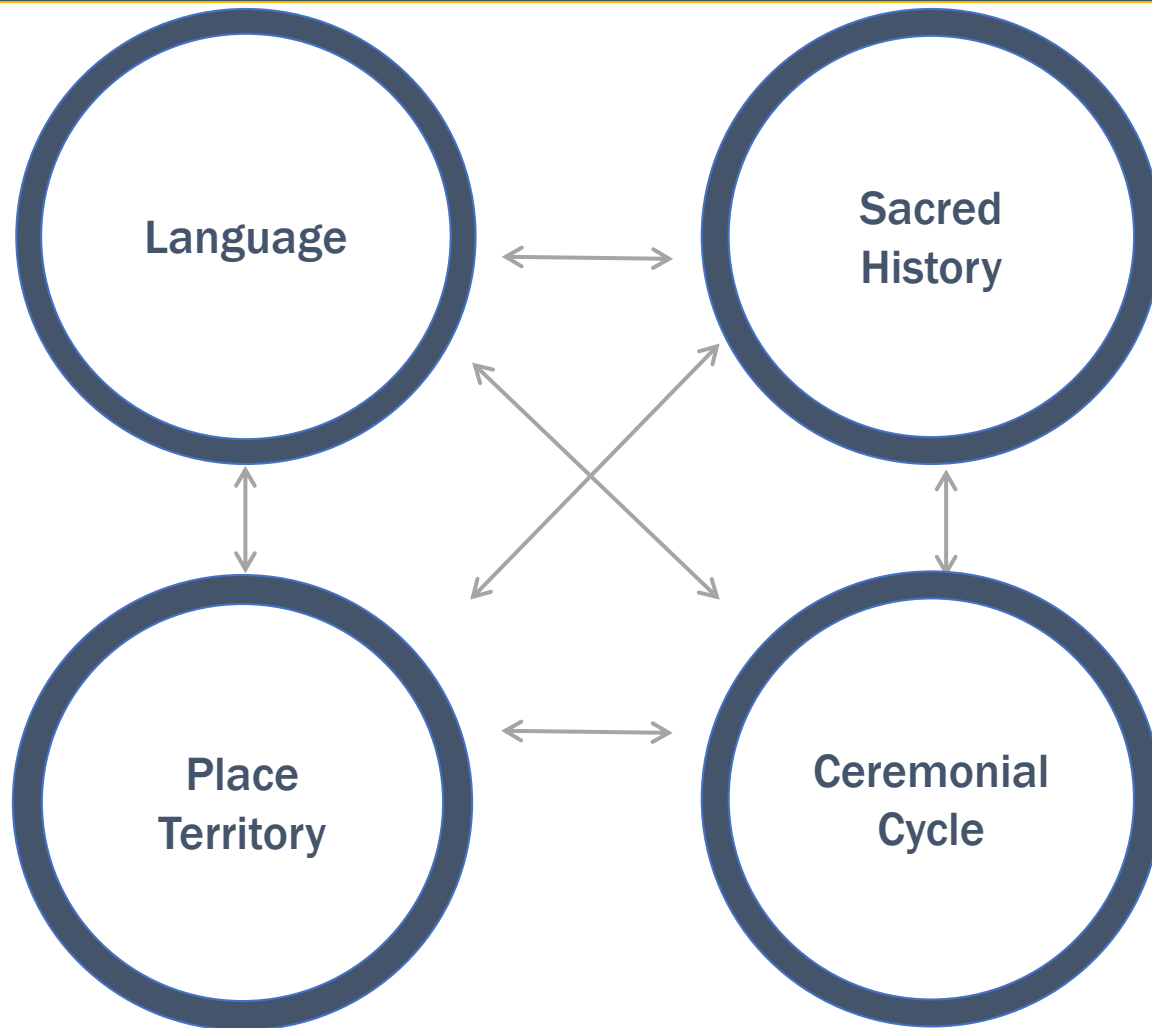
Expressions of Indigenous knowledge: the discernable manifestations of knowledge
(Clara Sue Kidwell, 1993: White Earth Chippewa and Choctaw scholar)

BUILDING ON CONVERSATIONS: INDIGENOUS SCHOLARS

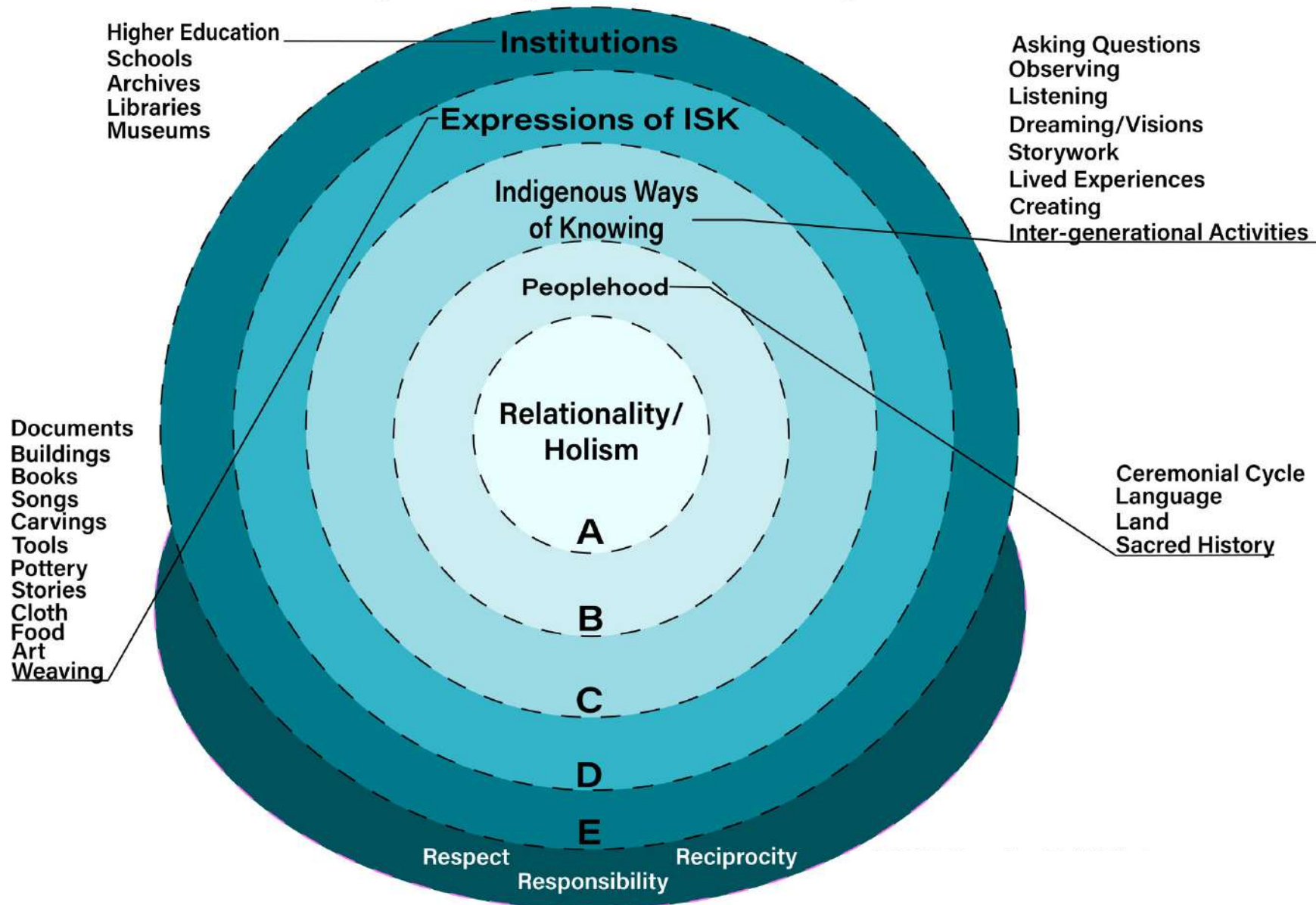


**Holism: A Context for Indigenous Storywork
(Archibald, 2008)**

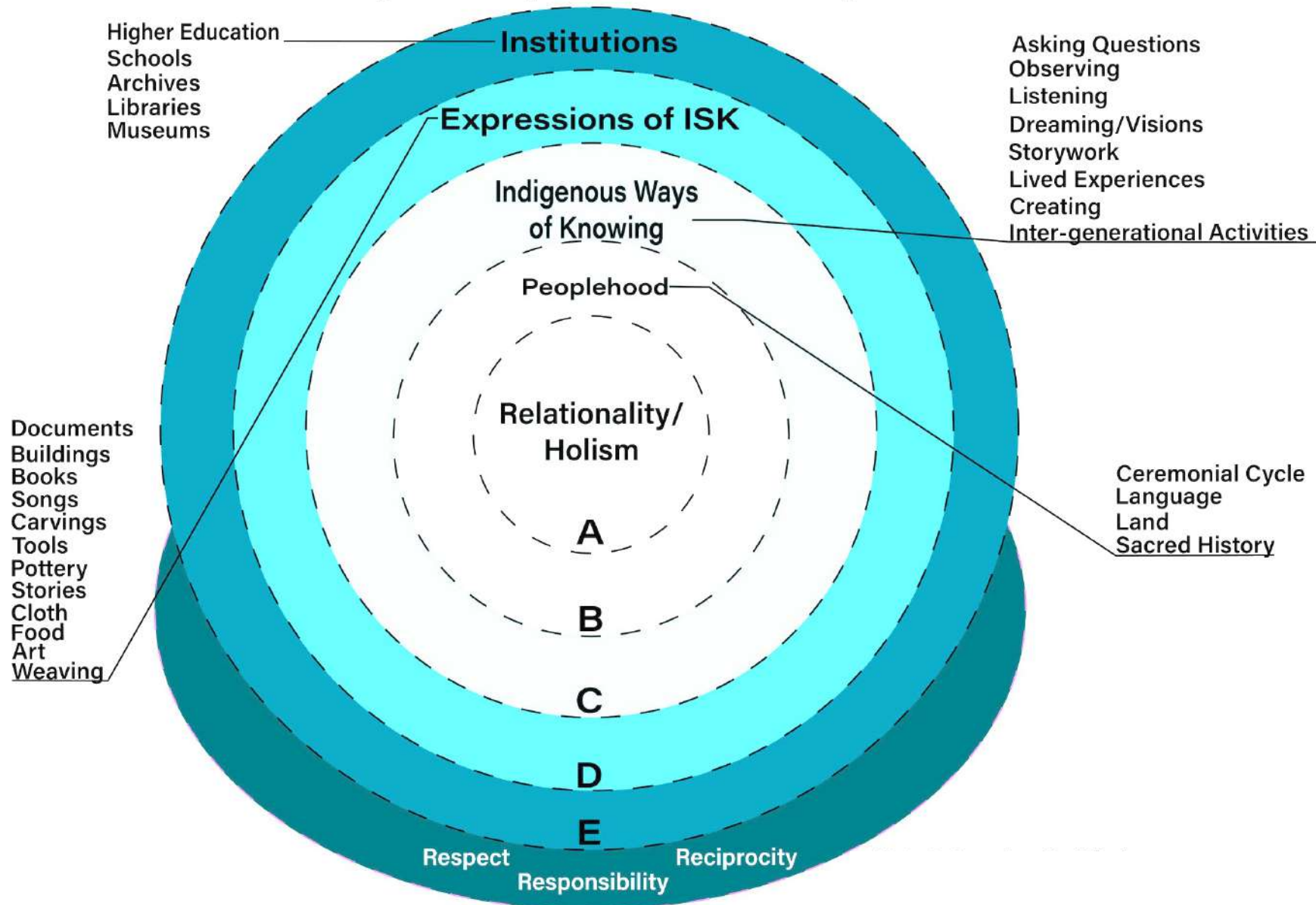
PEOPLEHOOD MATRIX



Indigenous Systems of Knowledge



Indigenous Systems of Knowledge

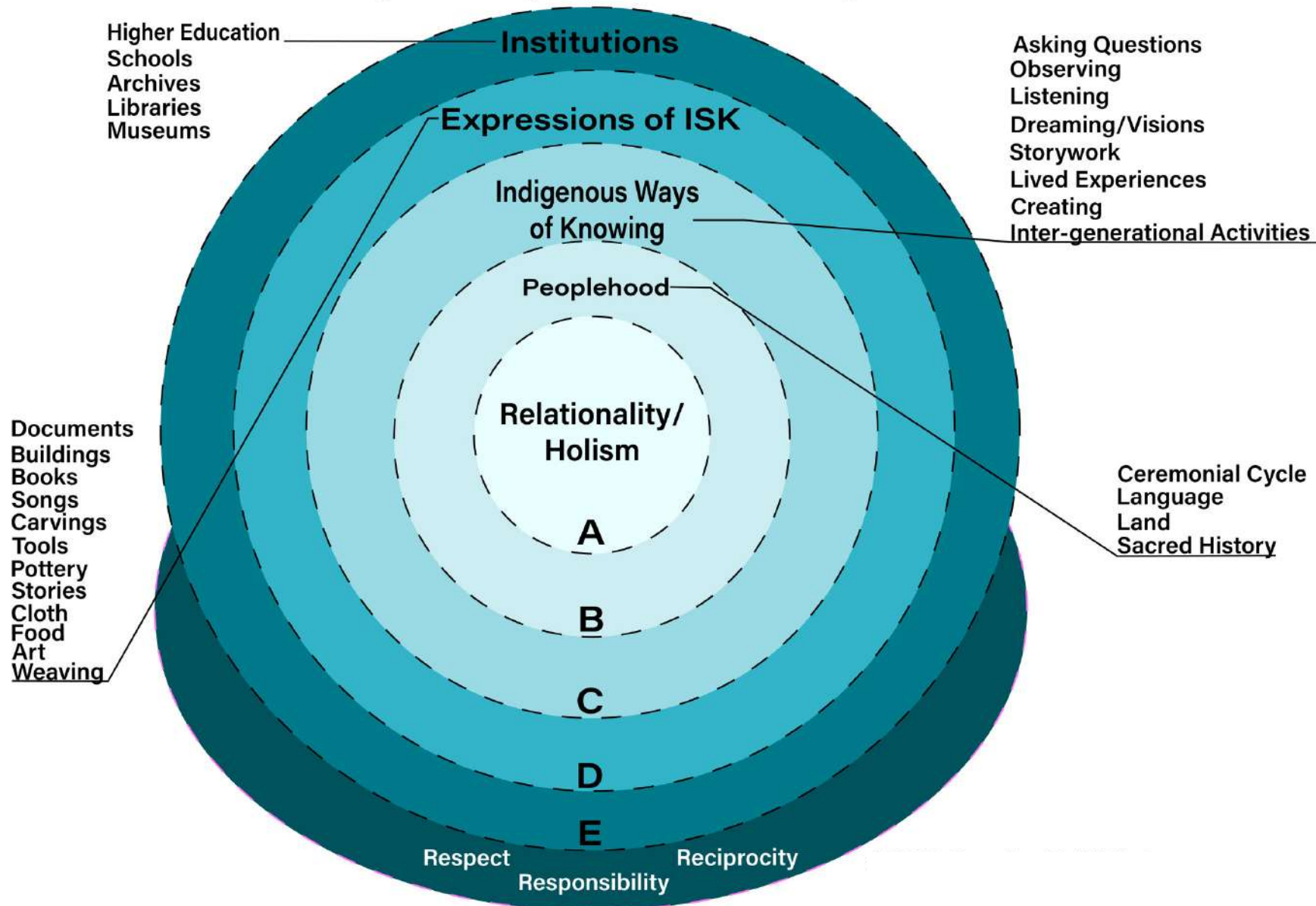


**RESPECT
RESPONSIBILITY
RECIPROCITY**





Indigenous Systems of Knowledge



AHE'HEE THANK YOU



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