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Decolonizing Libraries to Advance Ethical Resource Classification and Description for

Traditional Knowledge

A thesis submitted in partial satisfaction of the

requirements for the degree Master of Library and

Information Science

by

Josephine Camacho

2023

ABSTRACT OF THE THESIS

Leveraging Metadata to Amplify Indigenous Voices: A Case Study to Centralize Traditional

Knowledge and Controlled Vocabularies

by

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Master of Library and Information Science

University of California, Los Angeles, 2023

Professor Jonathan Furner, Chair

This thesis is a call to action for reparative work for Traditional Knowledge and Indigenous resources in libraries. The Library of Congress Classification (LCC) and Library of Congress Subject Headings (LCSH) insufficiency describe and classify Indigenous resources. This project is a case study that focuses on UCLA's American Indian Study Center (AISC) Library and surveys their collection to inform, create and implement a local classification scheme which centers Indigenous epistemologies, modes of knowledge transmission, and ontological practices. The project leverages preferred subject headings used by other institutions and Indigenous governments to implement alongside the local classification scheme. Its implementation and reorganization methods will highlight how Indigenous centered classification systems will increase discoverability of resources, combating the erasure and marginalization of Traditional Knowledge. The study emphasizes the need for collaboration with Indigenous communities and information professionals to maintain the integrity of the subject headings and foster meaningful relationships with the Indigenous communities the library serves.

The thesis of Josephine Camacho is approved.

Robert D. Montoya

Gregory H. Leazer

Jonathan Furner, Committee Chair

University of California, Los Angeles

2023

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INTRODUCTION

The current utilization of Library of Congress Classification (LCC) and Library of Congress Subject Headings (LCSH) insufficiently describe Traditional Knowledge and Indigenous resources, making it difficult to identify resources that depict Indigenous epistemologies. This case study combines locally created and controlled vocabularies to increase visibility of Indigenous subject headings and preferred terminology to describe Native resources. This project examines whether current classification methods within Western institutions effectively represent Indigenous epistemologies. This case study focuses on University of California, Los Angeles' American Indian Study Center (AISC) Library and their current classification methodologies. To ethically represent Indigenous demographics within AISC Library, this study considers two key elements: an adoption of a pan-Indigenous classification system and implementing an independent cataloging system for AICS Library which uses local and controlled vocabularies to better depict Indigenous resources. This project examines academic institutions with large collections of Traditional Knowledge that have created their own local classification system and openly share their data which optimizes visibility of preferred and nuanced terminology. One must first extrapolate LCSH's history, structure and mission to understand how controlled vocabularies are inherently biased as a reflection of the systematic oppression that is deeply rooted in American society and expressed through our information systems. This is not an attempt to circumvent Library of Congress Classification or Library of Congress Subject Headings authority records, as they are critical to the research process, but rather creating a supplemental system which privileges preferred terms and comprehensive classes to define the subjects of stack materials at AISC to narrow down accurate search results. It also depicts the limitations of controlled vocabularies and the inability to

capture the integrity and cultural significance that Indigenous resources contain, and how local classifications can combat misrepresentation and biases. This study utilizes a 1:1 matching data model which privileges preferred terms that are aggregated from variants of the Brian Deer Classification System while maintaining visibility of authority terms to provide the researcher with familiarity on the different methods to reference Traditional Knowledge resources. The data model will look for exact matches between AISC's holdings list and lists of preferred subject headings to flag records which require maintenance to replace offensive and outdated terms.

Despite inaccurate depictions in LCSH, authorized subject headings are pertinent to the research process. Currently, academic institutions in the United States adopt LCSH as the dominant controlled vocabulary for their cataloging practices. Therefore, it is integral for a researcher to understand advanced search techniques and leverage authorized terminology to filter and refine their search. The development of Traditional Knowledge centered controlled vocabularies will provide a researcher additional associated terminology that is preferred by the source community. The majority of federally recognized tribes in the United States have more than one method of referring to their tribal community. Therefore, it would benefit the scholar to have knowledge of the various ways to reference an Indigenous population, and a supplemental Indigenous focused system would provide insight to authorized terms used for catalog record while also narrowing terms within niche subjects and Indigenous epistemologies.

The case study will demonstrate an alternative classification system using UCLA's American Indian Study Center Library's collection to develop new organization methods for their existing stack materials. The adoption of a local classification system would provide UCLA patrons with visibility to the plethora of subjects written by and about Indigenous communities. Currently, the vast majority of AISC Library stack materials are classified as history. The study

creates a data scheme which can transform how catalogers can interoperate between the independent catalog and existing UCLA catalog. Finally, the study discusses the advantages and limitations that derive from creating a classification system and technical platforms that adheres to Indigenous epistemologies and values.

In order to address inadequate and outdated descriptions of Traditional Knowledge, it is necessary to examine LCSH's history, structure and mission which privileges Western and Eurocentric epistemologies, knowledge productions, and paradigms of power to further marginalize communities. LCSH and LCC are inherently biased systems as a reflection of the systematic oppression and dispossession of Indigenous communities through pre-Columbus until the present. This project is an initiative to reinforce the importance of reparative work and will provide solutions towards addressing offensive, outdated, and harmful language from being utilized in controlled vocabularies. The integration of specialized controlled vocabularies will mediate the misrepresentation of Traditional Knowledge, which is prominent when catalogers do not hold the sufficient cultural competency to classify multicultural resources. It will also highlight Indigenous epistemologies, cultural expressions and knowledge transmissions to shed light on diverse ontological practices. The study focuses on outreach and relationship building with Indigenous governments and information professionals with the goal of collaboration rather than information extraction to foster reciprocal relationships.

This study explores methods of mediating misrepresentation and inadequate organization of Traditional Knowledge to decolonize library systems, spaces, and how Indigenous patrons and communities are represented at AISC Library. It also provides recommendations on reorganizing AISC Library's stack collection and provides examples on how local classifications can produce visibility to underutilized resources. Local classification systems, Indigenous subject headings

and its implementation manifested through knowledge organization will transform AISC Library into a space that truly demonstrates meaningful support to its patrons through ethical stewardship, advocacy, classification, description, organization and collaboration.

This study examines the representation of Traditional Knowledge with special attention to subject headings. This thesis addresses (1) by which mechanisms can cultural institutions leverage subject headings to better represent Traditional Knowledge within Western knowledge organization systems? (2) How can Western institutions decolonize Traditional Knowledge organization methodologies to ethically classify and describe them? (3) What are the limitations in creating Indigenous centered data models and classification systems?

I respectfully acknowledge that I gather my research in Los Angeles County, which sits on the traditional lands of the Chumash, Tongva Nation, and Fernandeno Tataviam Band of Mission Indians. These Native Nations are still here honoring their cultural and ancestral heritage as original stewards of the land. I am committed to learning about reciprocal relationships among Indigenous knowledge, communities and their preferences in engaging with resources that promote ethical collection management and stewardship. I situate myself as a non-Indigenous woman of immigrant parents, devoted to serving Indigenous communities, students, and all who have interest in the study of Traditional Knowledge. This study is dedicated to transforming libraries into a space where Indigenous people feel seen, represented, and celebrated as contributors to historical, contemporary, and future knowledge.

CHAPTER ONE: LIBRARY OF CONGRESS: MISSION, HISTORY AND STRUCTURE

The terminology in LCSH has been utilized in cataloging records since 1898 and has been adopted as the most widely used controlled vocabulary for classification and knowledge organization (Librarianship Studies & Information Technology 2020). The subject authority file

used in LCSH determines the language that is utilized in bibliographic records. LCSH has been translated in various languages and serves as a prominent model within cataloging schemes and practices. The controlled vocabulary serves to represent the collections owned by the United States Library of Congress and promotes congressional research for the U.S. Congress and U.S. Copyright Office (Library of Congress, n.d.). Indigenous communities have experienced dispossession of land, genocide and forced assimilation imposed by oppressors. Therefore, deeply rooted systems of oppression are expressed in American information systems and used by academic institutions to perpetuate and maintain oppressive structures against marginalized populations.

Preferred subject access terms are applied as an identifier to capture topical subjects, geographic subjects, corporate headings, personal and family names (Librarianship Studies & Information Technology 2020). Sandra Littletree & Cheryl A. Metoyer assert (2015), "the catalog is reflective of those writing the history, which was often the colonizers. In this view, literary warrant expressed in the catalog often works against those who are marginalized" (642). The authorized terms used by the Library of Congress align with language that is used in and associated with official government documents depicting historical events, treaties, wars, ethnic cleansing, colonization, and usurpation. The historical documents that record American history narrate the role the U.S. took in supporting imperialism and the racial and cultural superiority of people of Anglo-Saxon descent. There are limitations for a cataloger when they are required to use a defined set of terms to describe subjects and prevents them from integrating new terms that disambiguate subjects.

Rachel Ivy Clarke and Sayward Schoonmaker (2019) claim that the majority of these examples that are inaccurately represented is a product of the "individual person or organization

that curates a list or collection of resources, or offers recommendations tailored to an individual reader" (176). In considering this approach, controlled vocabularies are created to fit the needs to Euro-Western researchers to sustain systematic positions of power and dominance. Thus, the preferred subject terms are exclusionary, rather than a holistic approach to include diverse researching publics. The exclusion of marginalized perspectives within subject access terms provides a narrow scope of information accessibility and inevitably rejects the objective of optimizing information discoverability. Especially within ethnic libraries, there should be advocacy to ensure the resources reflect the communities that engage with and represent them.

CHAPTER TWO: AMERICAN INDIAN STUDY CENTER LIBRARY

AISC Library serves UCLA students, American Indian tribes, Indigenous communities globally and the general research public. The majority of visitors are American Indian Studies students, Indigenous tribal leaders, California tribe representatives, activists, and researchers interested in American Indian Studies. While working at UCLA's American Indian Study Center Library, I noticed that the majority of the library materials in the stacks are classified as E-History: American (Library of Congress, n.d.). There are a wide range of subjects that the library offers from archaeological, pre-colonial, linguistics, contemporary literature, and yet the majority are classified within a single classification. Currently, American academic institutions adopt LCSH as the controlled vocabulary for their cataloging practices. The Library of Congress Classification (LCC) system is not neutral or objective (Chester 2006, 7). Therefore, it uses dominant Euro-Western epistemologies to historicize Indigenous populations. The generalized classification of library materials hinders the discoverability of niche subjects within the stacks of AISC Library. The historization of Traditional Knowledge also promotes mismanagement of metadata and buries contemporary Indigenous materials by clustering them within a historical

context to promote less visibility. Therefore, it is integral for a researcher to understand advanced search techniques and leverage authorized terminology and granular preferred terminology to filter and refine their search.

The AISC Library's faculty and staff maintain genuine relationships with surrounding California Indigenous tribes. While working at the reference desk, I witnessed Indigenous patrons using the library as a space of study, agency, healing, pride and often performed brief ceremonies that cleansed and protected the library. AISC library's mission is to serve American Indian Studies students and Indigenous surrounding communities. During my time at AISC Library, serving California tribes meant creating a space where they saw themselves represented, but the organizational methods produced commentary from patrons feeling confused on how to browse the stacks. Various tribal leaders seek our services and resources, and their participation in informing the collection would improve resource description and create fluency within the organization of the stack collection.

The library is effectively organized and already utilizes organization methods similar to Brian Deer Classification by grouping information by geographic location. However, the signage on the front of the shelves utilizing the Library of Congress Classification creates ambiguity of the subjects and disciplines of the materials. For example, seven out of the nine shelves at AISC Library are classified as history. Therefore, only an individual well-versed in cutter numbers would be able to distinguish the granularity of the subjects for the materials. Even then, the cutter numbers of History of the Americas – Indians of North America will only define whether the resource is pre-colonial or post-colonial (Library of Congress, n.d.). Understanding that the AISC Library has limited staff and resources, the local classification system will align to fit the current location of the library materials in the stacks to ensure the implementation is manageable.

However, this initiative will suggest reorganizing some of the resources to align with the classification scheme while also providing space for future collecting.

This project drives reparative work to provide solutions towards addressing offensive, outdated, and harmful language from being utilized in controlled vocabularies. The integration of local controlled vocabularies will mediate the misrepresentation of Traditional Knowledge, which is prominent when catalogers do not hold the sufficient cultural competency to classify multicultural resources. This project will create a classification system designed to privilege pan-Indigenous users to enhance the discoverability of resources as it recognizes holistic and reciprocal ways of knowing and decolonizes dominant hierarchical structures in information system catalogs. Theoretically, this local classification system will produce supplemental catalog records which can be the primary catalog used at AISC Library, while also allowing for interoperability with the existing UCLA library catalog. Marc Records are updated manually and are viewed through the end user catalog record. The model will serve as a flagging system which signals a cataloguer when records require adding preferred subject heading to the resource. This will provide a side-by-side comparison with the LCC catalog record and the locally created catalog record containing its Indigenous centered classification and resource description.

CHAPTER THREE: LITERATURE REVIEW

While working at UCLA's American Indian Study Center Library (AISC), the first thing I noticed was that the majority of the shelves were labeled E – History of the Americas. By taking a deeper look into the subclass, the collection depicts Indians of North America. In the stacks, there is a wide range of subjects from archaeological, ethnographic, linguistics, contemporary literature, botany, and yet the majority are classified within a single classification. Western classification systems were built to complement Western epistemologies and organize

knowledge with a positivist point of view that privileges knowledge through, "established laws, and posits that knowledge is rationally generated" (Moahi 2020, 247). Therefore, empirically generated information and its cultural context situates objectivity and positivism in knowledge organization and cataloging protocols "as the one legitimate and valid way of generating knowledge" (Moahi 2020, 246). This inherently affects the organization within knowledge systems and institutions because the Library of Congress Classification (LCC) system is not neutral. Edwards (2022) argues "Indigenous topics being cataloged in the history sections push the narrative of a disappearing Indigenous population" (2). In classifying Indigenous resources as history, it implies these communities no longer exist and hinders the discoverability of Indigenous perspectives and the enriched niche subjects within the stacks of AISC Library. The historization of Traditional Knowledge also promotes epistemological dominance through the usage of metadata and promotes erasure of any contemporary Indigenous materials by clustering them within a historical context to promote less visibility. Canadian institutions with a large Indigenous resource presence have implemented local classification schemes to their collections to more accurately classify Traditional Knowledge in a meaningful way that aligns with Indigenous epistemologies to define the variety of disciplines within Indigenous resources.

Moahi (2020) addresses how researchers must reconsider methodologies and dominant research paradigms to assert "the existence of other ways of knowing" (248) in order to recognize, legitimize and appropriately classify Traditional Knowledge. To produce an information system that would represent the relationships between subjects and resources, Mannheim argues "the sociology of knowledge should analyze the relationship between knowledge and existence" (Akena 2012, 600). Euro-Western knowledge does not recognize holistic, spiritual or sacred lived experiences as a source of legitimate knowledge. The

production and classification of "knowledge is political on how it is created, acquired and recognized, and is connected with the marginalization and domination of the colonized cultures" (Moahi 2020, 247). Historization of Indigenous resources in LCC also demonstrates how the information system shapes the legacy and narratives of American Indians to marginalize and define them as the colonized. Therefore, it is intentional to contextualize Traditional Knowledge as American history to diminish its relevance and intellectual value. "Legitimate" knowledge production is "closely related to the contexts of class affiliation, group and social identity of the producers" (Akena, 2012, 600). Dominant Euro-western epistemologies, research methodologies, and empirical knowledge production were privileged in the creation of the Dewey Decimal Classification System, Library of Congress Classification and Library of Congress Subject Headings. DDC and LCC were also created by white men over 150 years ago and did not effectively include other cultures in its creation.

Western discourse is founded on the assumption that scientific methods rationally generated through hypothesis, observation, results, and reproducibility but Euro-Western productions of knowledge are not universal. Indigenous populations have their own methods of knowledge creation which are undermined and undervalued within dominant knowledge paradigms to assert power. In the context of libraries, works written or published by Indigenous entities involving herbal medicine, intangible culture, and oral histories are not recognized as legitimized forms of knowledge. Indigenous groups have believed that plants communicate among each other since pre-Spanish contact, yet scientists deemed, "that plants cannot communicate because they lack the mechanisms that *animals* use to speak" (Kimmerer 2013, 19). Potawatomi Nation botanist, Robin Kimmerer (2013) explains the Indigenous theory has been scientifically proven that plants are indeed able to communicate through hormonelike

compounds and fungal networks that redistribute from tree to tree (20), which could have been further studied sooner if Indigenous research had not been dismissed and deemed illegitimate. Therefore, it is paramount to ensure Traditional Knowledge resources at AISC are disambiguated and clearly classified to increase discoverability so they can contribute to and collaborate with research in all disciplines.

Moahi (2020) emphasizes that each society and its people create "their own epistemic culture" (248) which influences its structure. In the case of Huichol communities in Jalisco and Nayarit, they rely on Shamans as knowledge carriers who orally and performatively transmit knowledge through traditions and sacred rituals. Early documentation of Huichol Traditional Knowledge was recorded through expressions of art via yarn paintings for centuries, which has evolved into intricate narratives situated in the craftsmanship of contemporary yarn paintings (MacLean 2005, 13). Many of AISC's artistic resources are also classified as historical texts, which regards the resources as Indigenous histories rather than recognizing the various forms of ontological transmission. In the Huichol language, yarn means eye, manifested through vision which is reflective of the cosmological shamanic experiences (MacLean 2005, 14). Huichol communities gather information through lived experience, and elders apprentice the youth from an early age to transmit Traditional Knowledge through various ceremonies and practical experiences. Elements of Indigenous transmission and knowledge production according to Gregory Younging (2018) address that, "legends, mythology, myths, tales" are not preferred and considered offensive terms because, "the terms imply that Oral Traditions are insignificant, not based in reality, not relevant" (57). There is a distinction between recorded lived experience and tales and mythology. Tales refer to "a usually imaginative narrative of an event" (Merriam-Webster, n.d.), whereas lived experience is information that has been recorded or documented

orally, performatively, in creation of cultural material and generated through ceremonial gatherings. Indigenous forms of knowledge production are not ethically classified in subject headings or classification and treated as subordinate.

The implementation of specialized terminology provides remediation of metadata usage that excludes, silences, harms, or mischaracterizes people. Archivists and catalogers will then be empowered to accurately describe Indigenous resources when they are exposed to enriched subject headings that reflect Indigenous communities and epistemologies. While completing her graduate degree, Xwi7xwa Librarian Gene Joseph carried out research to collect and disseminate thousands of preferred Indigenous subject headings to implement in First Nations libraries within Canada (Vancouver Island University 2018). Sandra Littletree & Cheryl A. Metoyer (2015) propose utilizing the National Indian Law Library Thesaurus and the First Nations House of Learning Thesaurus to incorporate Indigenous philosophies such as the Spiritual, the Physical, the Social, and the Mental into controlled vocabularies (643). Terms like "mythology" in LCSH are oversimplified and do not capture the components within spiritual ideologies that are significant to Indigenous cultural beliefs and knowledge documentation practices or expressions. Cultural institutions can leverage the National Indian Law Library Thesaurus and First Nations House of Learning Thesaurus' terminology to describe resources in catalogs and repair archival descriptions. Implementation of thesaurus created by Indigenous communities will ensure the records are nuanced and accurate, but also demonstrate respect and alliance to Native sovereign nations.

Dominant epistemologies are exclusionary and do not recognize the methods of other cultures as legitimate knowledge production. The implications in utilizing LCSH and LCC at AISC Library is Traditional Knowledge classified as history, mythology or folklore, rather than

legitimate productions of interdisciplinary knowledge such as science, social science, and anthropology. In order to decolonize these structures of power within knowledge production, Euro-Western structures must recognize alternative ways of knowledge construction and expression to accurately represent them within catalogs and cultural institutions. Moahi (2020) challenges researchers to engage in research "with communities instead of research on them" (248). This can be done by allowing Indigenous to inform the research questions rather than asserting them onto their communities and leverage the voices that represent the AISC collection. Co-creation is important to ensure Indigenous communities engaged in the initiatives receive recognition for their contributions rather than long standing methods of information extraction performed in ethnographic centered research.

Rather than solely utilizing the Library of Congress Classification, Xwi7xwa Library and the Indigenous Curriculum Resource Centre have two catalog records for their Indigenous resources, one that maintains LCC and LCSH standardization and another with their Indigenous centered local classification and controlled vocabularies. They have co-created local classification systems with Indigenous communities to inform their classification plans. University of British Columbia's Xwi7xwa Library created a local classification to address these issues in knowledge organization within their library which leverages Indigenous epistemologies and preferred First Nations terminology to effectively represent their resources. In order to lead these efforts, the library fostered relationships between various tribal organizations, held consultations with First Nations students, and modeled their scheme with Kahnawake Mohawk librarian, A. Brian Deer's classification work as a guide (Doyle, Lawson and Dupont 2015, 112). The Xwi7xwa knowledge organization framework recognizes that there must be an interoperability between cataloging systems that maintain dominant library classification

paradigms and integrate the Xwi7xwa Classification Scheme to serve Indigenous students and patrons, while also extending their resources to the greater research public within other departments. Xwi7xwa Library addresses the limitation of the Library of Congress Classification system for Indigenous materials, which promotes the "historicization, omission, marginalization, lack of recognition of sovereign nations, lack of specificity, and lack of relevance" (Doyle, Lawson and Dupont 2015, 111). Their classification system adopts Indigenous conceptual and theoretical frameworks and applies them to library and information study practices, which privileges Indigenous principles in order to reshape the classification methods and develop a scheme customized to fit the collection. Their resource description protocols demonstrate cultural competence and epistemic understanding for Indigenous values within knowledge documentation, transmission, and organization.

X̱wi7x̱wa Library at British Columbia University reinforces the importance of describing Traditional Knowledge is driven by increasing visibility and discoverability (Doyle, Lawson and Dupont 2015, 122). Patrons who interact with X̱wi7x̱wa Library resources and their local classification can engage with resources in a meaningful way. Indigenous patrons can see their cultural perspectives and values by which the materials are described and organized which affirms the significance of their communities and information. Indigenous information professionals and patrons apply their own identifiers and values of contrast in describing or referring to Traditional Knowledge resources (Doyle, Lawson and Dupont 2015, 121). This act of sharing informs the collection and invites participation from all who engage with the resources to enrich descriptions and capture different ways of knowing. By exchanging diverse Indigenous perspectives, it adds cultural relevance to resources and decolonizes the dominance among different knowledge productions. Library professionals creating their own classification scheme

should move away from the call number and engage with the material to represent the perspectives within resources and leverage the conversations with informed patrons regarding materials to enhance the creation of new vocabulary and descriptions. In gathering the differing ways that Indigenous patrons refer to materials, librarians can gain a better understanding of the holistic worldview of a resource.

The library at Aanischaaukamikw Cree Cultural Institute (ACCI) in Canada has a collection of over 4,000 books, periodicals, and audiovisual materials focused on the culture, history, and language of the Cree Nation (Bosum and Dunne 2017, 280).Their center implemented a revision of the Brian Deer Classification where the collections informs the classification scheme, because the Library of Congress Classification and Dewey Decimal Classification do not utilize adequate representations of their resources. Bosum and Dunne (2017) discuss the cultural challenges of Indigenous cultural competency (288). Information professionals who do not hold enough experience in analyzing Indigenous materials and lack sufficient cultural understanding in Indigenous communities and values can impact how materials are described and organized, despite having good intentions. This is also a limitation within my own research as I am not from an Indigenous tribe, so organizing the materials and the creation of the classification scheme is done in collaboration with Indigenous information professionals and institutions with active implementation of local classification systems. Their feedback is pertinent so the classification scheme and methods can be adjusted in a culturally sensitive and holistic way. The ACCI similarly had to reform their classification plan once they received feedback from staff and made changing through consultation approaches Bosum and Dunne 2017, 288-289), and ultimately produced positive results from the collaborative efforts.

The Indigenous Curriculum Resource Centre (ICRC) at Simon Frazer University created a modified version of the Brian Deer Classification Scheme, prioritizing a pan-Indigenous approach so "that people from all Indigenous backgrounds can "see" themselves" (Edwards 2022, 2). The implementation of the revised version of Brian Deer Classification gives opportunity to the possibilities about understanding material through a different lens which fosters better connections with Indigenous knowledge and the community it comes from. The ICRC supports faculty that want to decolonize pedagogy practices in the classroom, and emphasizes the library is foundational to supporting those efforts and revealing why Indigenous resources are integral to understanding colonization. (Edwards 2022, 1). The ICRC is affirming, and changes perception of the library and how knowledge can be understood and valued. Their library has advocated for change and decolonization as a strategic plan at SFU for this initiative, as a call to action from the community's desire to focus on reparative work by sharing information with their local nations.

Ashley Edwards (2022) compares the Brian Deer Classification System, Dewey Decimal Classification and Library of Congress Classification to understand the limitations of implementing Euro-Western subjects to Indigenous Traditional Knowledge (2). The Indigenous Curriculum Resource Center chose the Brian Deer Classification system because rather than organizing information "in alphabetical order, they are organized based on geographic location. So, neighboring communities are found near each other which also means similar cultures and languages are near each other" (Edward 2022, 2). The ICRCC centers communities above all other subjects because then one can relate traditions, religion, and language to represent their culture and kinship. The importance of cutter systems, and cutter for community first, is so that all information related to the same tribe is together rather than spread out due to current practices

that cutter to privilege the author's last name and discipline. The library adds the Brian Deer

Classification number at a local call number field. Cataloging teams can decide on best practices

for cutter numbers and prioritizing by community in a fashion that would not affect what the call

number looked when comparing them to traditional Dewey Decimal Classification and Library

of Congress Classification call numbers.

ICRC Classification and Xwi7xwa Classification Scheme leverages "Indigenous-

authored or Indigenous-informed literature guided by the primary principle of Indigenous

authority" (Doyle, Lawson and Dupont 2015, 115), which led to critical decision making within

the scheme. Both systems place non-Indigenous literature last to prioritize the narrative and

works of Indigenous authors, artists, which centers the importance surrounding "Indigenous

literacy, cultural, pedagogical and ethical warrant" (Doyle, Lawson and Dupont 2015, 115). In

creating a unique classification system that would privilege Indigenous authors, Edwards

methods of creating the subheading "-Z for non-Indigenous content" (Edwards 2022, 7)

effectively provides visibility to Traditional Knowledge produced by Indigenous scholars. It

would also combat the erasure of Indigenous communities by placing their voices first and

Western-produced ethnographic and anthropological last. Edwards (2022) addresses the need to

change language to capture the violence on Indigenous populations with examples like changing

"Education" and "Residential Schools" to "Assimilative Indigenous Education" so patrons can

consider the differing education Indigenous communities were subjected to, and reminds the

patrons assimilation did not only occur at schools, but also convents and hostels (8). Simon

Frazer University's ICRC developed their own classification through collaboration, respect, and

reciprocal relationships with diverse Indigenous perspectives. Similarly, the University of British

Columbia and Simon Frazer University have separate catalog records where one maintains the

Library of Congress and the other implements a local classification scheme with preferred subject headings.

In the case of the Canadian Research Knowledge Network (CRKN), their institution performed a three-phase initiative that takes part in CRKN's 2019–2024 Strategic Plan that also tackles inaccurate descriptions to "transform scholarly communication" (CRKN 2019). This initiative will perform reparative work for subject headings and descriptions with outdated terminology. Specifically, CRKN aims to "lead by example by increasing the accessibility and decolonized discoverability of the dynamic Canadiana collections, ensuring that this unique content is available for research and personal use, now and for future generations" (CRKN 2019). Discoverability is only achievable when relevant and accurate subject headings are associated with the resource. The Library of Congress Subject Headings (LCSH) do not use nuanced vocabulary to describe Traditional Knowledge, nor appropriately reference the source community by their preferred name (CRKN 2019). The limited published literature on describing and organizing Aboriginal materials drove Deborah Lee to conduct a survey study on this topic. Lee's (2011) study took place between 2009 and 2010, and still today there is very limited published research on Indigenous subject headings and the organization of Traditional Knowledge in GLAM (galleries, libraries, archives and museums) spaces (1). The surveys declared there is not a "one-size-fits-all" (Lee 2011, 2) terminology for thesauri, particularly for the LCSH term, "Indians of North America". Instead, responses indicated preferred terminology deemed less offensive and more accurate: "Indigenous", "Aboriginal", and "First Nations, Inuit and Métis" (Lee 2011, 2). Participants saw a need for non-hierarchical and less linear structures than LCSH. Sandra Littletree, Miranda Belarde-Lewis, and Marisa Duarte's (2020) conceptual models depict the "relationality/holism, peoplehood, Indigenous ways of knowing, expressions

of Indigenous knowledge, institutions, and values of respect, responsibility, and reciprocity are layered in a cyclical and interlaced structure" (417). The non-hierarchical models of Traditional Knowledge organization define the relationality between subjects to assist in classifying resources with local subject headings which inform initiatives such as the CRKN. Strategic plans to decolonize cultural spaces in collaboration with Indigenous models of knowledge organization produce local methodologies to replace outdated terms in knowledge systems.

Phase I, completed in 2021, focused on replacing "Indians of North America" with "Indigenous peoples" (CRKN 2019). While this effort may generalize the population and where the Indigenous community is geographically located, it rejects the colonial term "Indian" that derives from Christopher Columbus' settlement in the Americas. Phase II of decolonizing Canadian metadata is underway and includes removing the term "Indian" from subject headings by naming individual communities and updating Indigenous tribal names and terms, using guidance from Indigenous communities (CRKN 2019). In collaborating with source communities, it will create reciprocal and meaningful relationships, co-creation, and leverage the voices of marginalized populations. Co-creation in subject headings and descriptions will give agency to Indigenous populations to determine how they wish to be represented in archives, controlled vocabularies, and knowledge systems. Canadian institutions leading in reparative work by example influenced this project to create a local knowledge organization system to disambiguate resources that were classified under a single subject for a holistic depiction of AISC Library's collections.

Active reparative projects serve as a model on how large institutions can initiate projects geared towards reconciling Indigenous resource descriptions. Anne J Gilliland (2016) argues that institutional cultural practices are embedded within their information systems that are not

compatible with all cultural materials leaving Indigenous resource needs to be "shoehorned into structures that were developed by another community with quite different epistemologies, practices, and users" (5). To sustain Gilliland's claims and ensure metadata quality, collaboration with tribal libraries and representatives is pertinent for the continuous improvement of accurate and preferred subject headings. AISC Library maintains strong relationships with tribal leaders who could participate alongside the library staff to drive projects regarding ethical representation of library resources. Their participation in surveying the subject headings and its application will provide insight to UCLA's staff who classify and describe Traditional Knowledge in the catalog. It is advantageous to include as many Indigenous participants as possible to ensure their perspectives are all applied in meaningful ways that would benefit resource discoverability, representation of the tribe, and foster long-standing relationships. Collaboration will provide knowledge exchange and feedback between both parties to build reciprocal relationships that will strengthen the local classification system. The collaboration of Native students and staff will provide guidance on whether the local classification system reflects pan-Indigenous epistemologies and ontological values.

Brian Carpenter's (2019) "Archival Initiatives for the Indigenous Collections at the American Philosophical Society" describes collaborative efforts between institutions and Native tribes that focus on repairing misrepresentations of Indigenous archival material. The Getty Image Project surveyed and inventoried 130,000 visual images to improve descriptive information that reflects current terminology (Carpenter 2019, 3). The reparative work integrated culturally appropriate and accurate language to ensure that the descriptions are nuanced and culturally sensitive. These efforts ultimately enhanced the value of the resources for all users and optimized visibility for materials that were broadly classified. Materials cataloged using LCSH

as the designated controlled vocabulary to depict the collections were easily retrieved by experienced ethnographers and scholars in the field who understood key terms to search using authoritative terminology. The ramifications caused by insufficient controlled vocabularies limit search results for researchers and Indigenous communities who use different terms to describe the same resource. The Getty Image Project prioritized preferred subject access terms that were representative to the tribe and resource.

The Getty Image Project was created with tribal communities to organize consultations of synonyms and appropriate terminology. The Indigenous representatives would suggest utilization of language which accurately depicts the archival material and suggestions for their descriptions, rejecting offensive terminology to circulate within cataloging systems. These initiatives focused on surveying resources to identify and address the usage of outdated subject headings in finding aids. During this process, caution notes and access points are added to resources so Indigenous materials can be easily accessible in keyword searches. An integral component of creating a local reparative taxonomy to replace offensive terminology in subject headings should be adopted by the AISC Library to ensure that biases are eliminated from the depiction of Indigenous materials and promote continuous improvement efforts.

CHAPTER FOUR: RESEARCH METHODOLOGIES

This study addresses two integral components of knowledge organization: classification schemes and subject headings. The methods include a critical analysis of data models and design components that inform the decisions made for the data scheme utilized for the project. It examines how the data collected was used and provides examples on how the local classification's implementation could manifest at AISC Library. It discusses the steps taken to survey the stack material, compare online catalog records and compile a list of subjects and

disciplines. Similar to other initiatives, the involvement of institutions who have created their

own classification scheme was necessary to understand its creation and the challenges within the

implementation process. This section will review how feedback from Indigenous librarians

played an important role in the revision of AISC Library's local classification scheme to ensure

its effectiveness. Upon creation, this project analyzes a theoretical reorganization of resources

required for implementation of the new classification system.

Before creating the data scheme and deciding what data to collect, it is important to

ensure the design and model were in accordance with Indigenous epistemologies. Design science

is a major component of research methodology, design in information science is a paradigm of

legitimizing research (Peffers et al. 2007, 14). To create a pan-Indigenous classification system,

its design should incorporate Indigenous principles, knowledge storage practices, and values. A

multi-relational data model is required to carry out the design research to capture various

methods of referencing a resource and its connection to other disciplines. To ensure one can flag

outdated terminology in catalog records, a 1:1 data model is utilized as a roadmap to

appropriately match subject headings that have a preferred term associated. Information systems

that take after hierarchical data models reproduce limitations through linear classification and

subject headings. The implications take form through insufficient knowledge organizing and

erasure of Indigenous communities in libraries. Subject headings and classification schemes are

relational, and therefore institutions must replace information systems and terminology to reflect

the communities that represent them. The Primary Key Mapping (appendix tab four) produces

the visualization that matches LCSH metadata used in the AISC Holding List to demonstrate

which preferred term should be used in the supplementary Indigenous centered catalog record.

The most relevant key identifiers on a catalog record are the title, author and subject headings of

the resource. Therefore, it is necessary to map the LCSH terms 1:1, between AISC Holding List and Collection of Subject Headings which will indicate when there is a match, indicating need for maintenance of the record. By using the Primary Key Mapping, the metadata specialists will know which records require updating rather than resurveying the collection one by one. Information professionals can leverage automation and provide visibility to preferred terms. The data scheme will only flag which resources needing to be updated and will not automatically replace metadata in MARC records, so information professionals can validate the needed change to ensure accuracy. The data model can be used during quarterly audits to ensure catalog records are constantly updated and the data's integrity is maintained. Canadian institutions have separate catalog records for their Indigenous libraries and maintain Library of Congress catalog records in the main university library catalog, which is the best method to prevent confusion between which terms are optimal to use in research. This model will benefit any tribal libraries or researchers who want to use, design, model, and perform system transformation to redefine and implement robust local classification systems that best suit their institution's collection, especially if they are unable to circumvent LCC or DDC.

It is feasible to align preferences to theory building and collaborative analysis of concepts and ideologies rather than the domination of research streams that adhere to requirements of engineering. Peffers et al. (2007) advocated for the integration of system development into the research process by proposing a multimethodological approach that includes theory, experimentation and observations (25). This approach can be applied to utilizing spiritual, physical, intangible epistemological approaches to create classification schemes and profoundly understand the significance and relationality of Indigenous resources, methodologies, and consideration towards information system design. A data scheme would be necessary to indicate

when a local classification and subject headings has been updated and is pending the cataloger to take action towards updating the MARC records. Continuous conversations with institutions that make their Indigenous subject headings widely available are required so AISC can be informed on how often the data is reviewed and updated, so institutions can include auditing within their yearly roadmap goals. Depending on how often the sheet updates, information professionals should be trained on the formula that runs the automation to ensure the appropriate subject headings are being flagged. Several subject headings have similar terms so it is very probable that metadata matches can be partial. To combat discrepancies in the flagging, the data model reads each LCSH Subject Heading column and cell for an exact match which will ensure that a catalog record with similar terms will not be flagged. For example, if the formula searches for AISC stack material using the subject heading "Indian embroidery", the subject heading "Indian embroidery – North America " will not be flagged. Only the catalog record with the exact verbiage will be flagged to inform the cataloger to add "Indigenous embroidery" to the supplementary record. End-user testing will be pertinent to gather feedback on its utility. The patrons should be encouraged to evaluate where the local classification scheme and subject headings are easy to understand, consistent, accurate and respectful to the source community being represented. By relying on the users of the systems to provide feedback it will further extend the collaboration of the records to ensure terminologies are changing as language transforms and gain understanding of the various lenses that make up the library's patrons. The data scheme addresses the issues surrounding inaccurate, outdated, and offensive terminology, while its structure displays reparative work in a method that aligns with Indigenous epistemologies and values. Dominant epistemologies are exclusionary (Moahi 2020, 249) and

misapplications of Western knowledge organization and classification to Traditional Knowledge dismissed the implications of marginalization and erasure.

The AISC local classification was designed to outline the dynamic relationships between Indigenous knowledge production, documentation, and dissemination. The creation and development of Indigenous classification systems must foster collaborative and co-creation and maintain open conversations with Traditional Knowledge carriers and tribal representatives who have thorough understanding of resource description of Indigenous library materials. To create effective classifications systems, it is pertinent to request feedback and analysis from different Native perspectives as no two tribes are equally alike. Each Indigenous population has complex and unique lived experiences and perspectives that impact their methodologies towards knowledge production. Traditional knowledge is formulated throughout centuries through lived experience. Its creation, preservation and transmission are manifested through a variety of expressions, values, demonstrations and interpretations.

In order to create a system that reflects Indigenous perspectives, one must embed the associative methodologies to amplify relationality, holism, lived experience and different modes of knowledge transmission in its main classes. The mere practice of classification conflicts with Indigenous methods, as Dan Wulff (2010) argues, "the common pairings of "subject-object" or "change agent and those changed" evident in Western views of research are glaringly absent from an Indigenous perspective" (1294). However, classification is required in academic institutions and libraries, so this project creates a product that merges Indigenous epistemologies into classification. There are added complexities to creating a system reflecting Indigenous perspectives when I am not Indigenous, nor am I native to the land I conduct my research on. Conversations regarding methods, approaches, and feedback towards my classification scheme

from numerous Indigenous information professionals from accredited universities in Canada were fundamental to AISC's classification scheme. I collect important components of Indigeneity through their perspectives, as well as draw from usage of the collections by Indigenous patrons I engaged with while working reference at AISC to design each class of topics. Wulff (2010) emphasizes, "the closer you get to defining something, the more it loses its context. Conversely, the more something is put into context, the more it loses a specific definition" (1291). Resources lose their holistic value when granular subject headings are used to define an item rather than tell its story or significance. The current implementations of LCSH do not adequately disambiguate Indigenous resources. Instead, it uses settler-colonial terminology to refer to Indigenous communities and stories as historic populations and narratives.

Tafoya (1995) recounts the story of a man who would study a book and inform his people of its meaning, and when the man passed, the community retrieved the book which said, "the beginning of wisdom is knowing the difference between the content and the container" (8). Librarians are trained to identify key words in a book as the focal point to define the resource through Western cataloging protocols, but the cultural understanding of terms' context and cultural value can easily fall between the cracks and be misrepresented. Therefore, resources reviewed through Indigenous epistemologies can extrapolate the content. I leverage the content of the resources at AISC by scanning several books in each row to appropriately create classifications of Traditional Knowledge and take time with the materials to allow for thorough understanding of the resources. In creating the classification system, it is paramount to understand how each class can manifest through resources. Since the AISC library hours are limited, I took pictures of each row to understand the contents of each shelf. This increased my understanding of its current organization methods, classification of stack materials, and gaps in

the resource description. In addition, I selected several books within the row to analyze its online catalog record and compare call numbers with Xwi7xwa Library's local classification systems to make decisions on the cutter number system.

The first tab of the appendix considers institutions with a large Traditional Knowledge resource presence which have created variations of the Brian Deer Classification System (BDCS). Before creating the classification scheme the first tab of the appendix was composed, it consolidates the Union of British Columbia Indian Chiefs Resource Centre, Xwi7xwa Classification Scheme, and the Indigenous Curriculum Resource Centre Classification System, which are local variations of BDCS, to comparatively analyze the vocabulary and sequence of each class. The comparison of classification schemes located on the first tab of the appendix will provide information professionals insight on how Traditional Knowledge can be organized to optimize pre-colonial to contemporary Indigenous narratives for effective and nuanced resource organization. The developments of existing local classification schemes will serve as a model for the classification system designed for UCLA's American Indian Study Center Library's collection, which is found in the second tab of the appendix.

The second tab depicts the classification scheme for this study titled, American Indian Study Center Library Classification: A modified Brian Deer Classification System. Some of the main classes include I – Intangible Culture and Literature (i.e., oral histories), K –Traditional Governance, Sovereignty, Rights & Politics, and N – Traditional Land Use, Urbanization, and Community Planning. These classes were most important to AISC's collection because the classes depict subjects and ideologies which situate Indigenous communities in a contemporary context and the applications of multi-generational traditions applied to development and governance taking place today. The application of subject headings and main classes using

Indigenous epistemological practices adds meaning to the materials to deepen understanding of relationality. It is relevant and necessary to use Indigenous references to animals, plants, and bodies of water in academic research. Tafoya (1995) explains, "if the bear is within hearing dis-tance, we have to use a respectful term like uncle" (11). Robin Wall Kimmerer (2013) refers to land as, "everything, identity, home to animals, connector of ancestors, library, pharmacy, and gift rather than commodity" (17). Therefore, it is imperative to apply holistic main classes to AICS's local classification and subject headings to advance a researcher's knowledge toward the subjects and populations being studied. This may not seem appropriate to Western scholars and cataloguers with insufficient cultural awareness because their values are distinct and would not be able to make these distinctions. To combat this from occurring in AISC's local classification scheme, I requested feedback from Indigenous information professionals and adjusted language accordingly. To ensure this project can continue to develop, the diversification in staffing and collaboration with Indigenous information professionals can leverage subject headings to advance a researcher's understanding of the mental, physical, spiritual content and Indigenous epistemologies, rather than defining texts to keywords that easily become stale.

The third tab depicts a data schema which aggregates subject heading metadata from the Library of Congress Subject Headings (LCSH), Greater Victoria Public Library (GVPL), and reconciled Wikidata to compare the current usage of subject headings and alternatives that would better define the collection with accurate terminology of Traditional Knowledge, and ethically represent Indigenous communities. This project utilizes open data as well as aggregates preferred terminology circulated in Wikidata in order to identify the need for reparation to any offensive, bias and inaccurate descriptions in cataloging records. Canadian institutions have made their data public which allows tribal libraries, academic institutions, tribal leaders and governments to

"copy the metadata to use or adapt to their own needs" (Doyle, Lawson and Dupont 2015, 122). Public access to reparative work will inspire others to make their data public and provide a model for local and global change in decolonizing libraries asserting ethical representation within information systems. This project analyzes the Great Victoria Public Library's interim subject headings and quickly notices the rejection of the term "Indian" which is a settler-colonial term which is still used in American institutions through Library of Congress Subject Headings and Library of Congress Classification to refer to the original Indigenous communities which inhabit the United States. By leveraging reparative work on Wikidata, I was able to incorporate several data points into a single sheet to update subject headings and address where terms should be completely removed from catalog records.

Unfortunately, due to global sharing through OCLC and limitations from vendor records, institutions are unable to circumvent Library of Congress Subject Headings and must adopt call numbers that are imposed by dominant information systems. To combat this, Canadian institutions like Simon Frazer University and University of British Columbia have two separate catalog records, one that adheres to the Library of Congress controlled vocabularies and another which is comprised of their local classification and controlled vocabularies, in addition to a unique call number informed by their collection and classification scheme. In order to apply a local classification system to AISC Library, it would be necessary to apply the preferred subject headings from the appendix to ensure the reparative efforts are comprehensive. These efforts will contribute to decolonizing controlled vocabularies and add visibility to terms that are more appropriate for patrons to utilize within their research.

Motivation of this research stemmed from reference experiences, the difficulty of finding resources for patrons, and encountering outdated language in catalog records while interning at

AISC Library, which informed my methods and intentions. Tribal libraries and institutions with

a large Indigenous resource presence have collaborated with source communities and tribal

leaders to accurately convey Indigenous narratives, building effective classification systems and

controlled vocabularies. The visibility of these terms is crucial to circulate if we intend on

erasing offensive and dated terminology from contemporary research. While performing

reference services at UCLA's American Indian Study Center Library, direction was given to

utilize the Library of Congress Subject Headings to ensure the results were in accordance with

the reference inquiry, despite their inaccurate depictions of tribal information. Several reference

inquiries would depict non-dominant transmissions and knowledge production formats such as

diagrams of botanic materials, maps, oral histories, and artistic references. However, the

embedded Library of Congress Subject Headings did not depict said resources appropriately and

the only method I would be able to gather resources for the patron was to scan the stacks and

archival material manually. It is counterintuitive to utilize terminology one knows is incorrect or

offensive during their research efforts, which is why this study leverages preferred and granular

terms that are widely used among tribal libraries and source communities themselves. These

efforts would allow institutions to increase visibility to non-dominant knowledge productions

and increase the utilization of AISC's stack materials. Researchers can still incorporate LCSH

terminology to further narrow results within catalogs, and by adding the local classification

subject headings they will be able to increase their search results. This is pertinent especially

when researching Indigenous communities, because several tribes have more than one way of

referring to their communities, languages, ceremonial spaces and sacred lands. By understanding

the several references of a community, place or event, it will strengthen the research at large and

increase the meaningfulness of one's discovery.

The application of local classification from this study compares the current organization and classification methods. Currently, the library contains limited classifications. Below are some of the classes that represent majority of the AISC collection:

AM- Museum, collectors and collecting
BL74-99 - Religions of the world
CC73-81 - Archeology methodology
CT210-3150 - National biography
D(204)-(475) - Modern history, 1453-
D731-838 - World War II (1939-1945)
DU620-629 - Hawaiian Islands. Hawaii
E51-73 - Pre-Columbian America. The Indians
E75-99 - Indians of North America
F1-975 - United Stated local history
GN378-396 - Collected ethnographies
PM - Hyperborean, Indian, and artificial languages
PN - Literature (General)
PS1-3626 - American literature
RA44.85 - Public aspects of medicine
(Library of Congress, n.d.)

Despite the insufficient classification, the organization of the materials can be easily browsed through and have fluency. However, I provide recommendations that will strengthen the classification and organization of the collection and make resources increasingly more discoverable. The vast majority of AISC's stack collection is classified as E – History – Indians of North America. There are nine mobile compact shelves inside AISC Library. This section will include examples of reorganization to specific shelving sections at AISC Library. Refer to the AISC Holding List (appendix tab three) for full scope of AISC stack collection. The first shelf is labeled "AM 5 M929 1992 - E 76.8 N48 1988" and is required to be reorganized. The entire top shelf houses all of the oversized library materials of all subjects and can remain in its current location. However, the resources below contain books within the main class A – General Works,

most of the materials are resources on collecting and museums. These can be reorganized under H – Tangible and Material Culture as artifacts and physical cultural items are transmissions of knowledge and storytelling and should de-center the institution where it is located, but rather focus on the cultural material and their stories. The materials classified as B – Philosophy, Psychology, Religion should be reorganized under G – Traditional Worldview to recognize the diverse religions among Indigenous populations. It is imperative to discard the term "mythology" and "tales" and use a more neutral term such as a "worldview" to combat the biases against Indigenous religions. The library currently classifies the Indigenous religious materials as BL2500-2592 which is Religions, Mythology, Rationalism – American. For example, the call number for book *Dream Catchers* by Phillip Jenkins is BL2500 .J46 2004, which falls into Religions, Mythology, Rationalism – American and its subject headings include Indians – Religion – Influence, America – Religion, and USA. By implementing the local classification all subject headings with the term "Indian" would be replaced with "Indigenous" as a neutral term to represent the communities. Instead of referring to Indigenous content as "America" or "USA" which hold a patriarchal socio-cultural implication, the application of "North America" would be more appropriate to refer to the region. This strategy will decolonize the collection to ensure that the owners of the intellectual property are recognized, even if copyright and publishing rights are not provided to the source community. The materials classified as archeology are abundant and should have their own main class. They would be moved from the main class C – Auxiliary Sciences of History to M – Archaeology to provide visibility to the materials. This will allow for fluency in the organization, as the following class N – Traditional Land Use, Urbanization, and Community Planning depicts the utilization of the land, which is complementary to the discipline

of archeology. There is a small section of World War II resources which can be rehoused in R –

History, Colonization and Pre-Colonial.

The following seven mobile compact shelves are classified as E – Indians of North

America and are organized by tribe in accordance yo their geographical location. Resources

organized by Indigenous communities and regions should maintain their current organization

because they align to the local classification scheme. However, the materials relating to US tribes

within the stacks will be reclassified as B – Indigenous Peoples: Communities – United States

which is the majority of the collection. The cutter number would include the abbreviation of the

state in which the community resides and maintain the Library of Congress cutter table converts.

For example, the book *Indian country, L.A.: maintaining ethnic community in complex society* by

Joan Weibel-Orlando would no longer be classified as E78. C18 W48 1991 which is History –

Indians of North America, but instead would be classified as B CA W48 1991. The "B" classifies

the resource as containing information of Indigenous communities in the US, and "CA" would

depict the abbreviation of the state, California. "W48" is attributing the first letter of the author's

last name and the cutter numbers that follow the first initial according to current Library of

Congress cutter number protocols. Lastly, "1991" represents the date of publication. Following

the US Native tribal resources are resources which represent Indigenous communities and

information from Canada. These Canadian resources are classified as E – History – Indians of

North America, instead they would adopt C – Indigenous Peoples: Communities – Canada to

further define their geographic location. While Canada is a country in North America and the

current classification is not incorrect, the majority of AISC's collection is Indigenous

communities in the United States. Therefore, First Nations Peoples should be distinguished by its

own main class to increase visibility of Canadian Indigenous resources. There are very few

resources with Mayan content, also classified as History – Indians of North America, which is misrepresentative of the geographic location and should be reorganized to D – Indigenous Peoples: Communities – International to recognize Central American Indigenous populations. These methods used to organize neighboring communities together align with the Brian Deer Classification Scheme because it privileges the communities first and asserts that information relevant to a specific country, state or region would be grouped together in the stacks. This organization method ensures researchers will be able to find resources on similar cultures, languages and customs in a single section of the library. It will also make it easier to browse the collection for those who spend time in the stacks rather than browsing via the library's catalog.

The last mobile compact shelf depicts literature and will remain in its current location as it adapts to the Indigenous centered classification scheme which positions worldview and literature at the end. Finally, the reference material is organized separately from the mobile compact shelves, which is optimal because Indigenous classification schemes tend to prioritize them first, or at the very end of the scheme since resources are not circulating. Furthermore, the suggestions on reorganization will bring visibility to underutilized resources and will provide students with an idea of the disciplines that AISC Library houses that are not as common as the other UCLA libraries on campus.

CHAPTER FIVE: FINDINGS AND LIMITATIONS

The creation of an Indigenous centered classification that adheres to and is reflective of Indigenous epistemologies is an effective method of decolonizing cultural institutions. Local classification schemes ethically and accurately represent the communities depicted in Indigenous collections. The importance of leveraging preferred subject headings is paramount in depicting Indigenous resources as legitimate knowledge productions, and bring awareness to values and

ideas that are sparse in academic research. By making the metadata widely available or public

through a living document, other cultural institutions will be able to reproduce or create their

own classification system for Indigenous resources. The visibility of nuanced terminology will

encourage circulation and implementation within academic research and controlled vocabularies.

The utilization of Indigenous subject headings will effectively disambiguate subjects and will

optimize discoverability of underutilized resources. In the case of AISC Library, implementing a

local classification scheme will create visibility of contemporary literature that is classified under

history. The Indigenous centered classification scheme also highlights knowledge productions

that are highly sought after such as bird songs, code talking and ceremonial gatherings.

Furthermore, it will transform a space into one that compliments the values and traditions

actively celebrated at the AISC Library.

Unfortunately, information regarding Indigenous communities endures a long-standing

battle against Euro-Western appropriation and misuse of Traditional Knowledge, attributing

intellectual property rights to institutions and ethnographers rather than the source community.

The pertinence of driving co-creation rather than extractive methods, and appropriately crediting

contributors that provide metadata or perform consultation work ensures long lasting

relationships with Native contributors. Ethical consideration regarding culturally sensitive

materials and their use is also important for information professions to be aware of. Historically,

secret or sacred knowledge has been published by Euro-Western scholars which eventually lands

in the public domain, so AISC's staff must work closely with Native representatives to

understand the sensitivities that may impact the classification system. Other cultural limitations

found in the classification system include main classes that generalize Indigenous epistemologies

because each source community practices their own specialized knowledge expression and

production methods. Therefore, it is impossible to encapsulate them all into an information system without cultural clashes. Institutions require assistance from Indigenous information professionals, tribal members, and developers to ensure its integrity. The classification system ensures to capture the geographic location of each community within the classes so if a subject is not captured within the scheme, the resource can be organized with the other materials related to the source community.

While reaching out to tribal libraries in California, several did not want to collaborate, and the causation could be attributed to resource and time constraints, safeguarding their processes, and preventing appropriation by dominant institutions. While it was difficult to consult with tribal libraries, Canadian universities with implemented renditions of Brian Deer Classification were consulted for feedback to make adjustments on the classification scheme for this project. Additional limitations include writing the classification scheme itself, as there was limited time in the library with the physical collection due to hybrid work schedules. At the beginning of Fall 2023, the library was open twelve hours a week. To work around the issue, photographs were taken of each shelf and analyzed outside the library. Therefore, a holding list of the stack collection housed at AISC Library was required in order to obtain a holistic understanding of the collection and the metadata associated with the materials. AISC Library staff was gracious to expedite the request with the metadata librarian to assist in identifying which subject headings were actively in use. However, the holdings list was retrieved at the tail end of the project. Additional time with the data would benefit the research to fully implement efficient automation. Before receiving the holdings list, online catalog records were used to create the data model with sample data which made it easy to miss resources in need of reorganizing and reclassifying.

The anticipated challenges for implementation are that cataloging can be time consuming and is not practical for large collections. Books can be overlooked but catching inconsistencies can lead to the reconciliation of records and collaboration with metadata librarian teams to repair any offensive or outdated terminology. Suggestions include leveraging the resources index or glossary contents which often contain information that produce understanding of the material itself, and spending additional time engaging with the resource will assist to improve the resource description. The table of contents and keywords in abstracts and introduction should be leveraged to adequately describe resources to its fullest potential and integrate terms into the preferred subject headings list to promote continuous development for keyword search methods. To combat resources being overlooked, periodical auditing is critical to ensure that the institution keeps up with the transformation of language and remove any outdated terms which ensures description improvement.

Subject heading corrections are challenging to reconcile, and institutions are unable to completely reject LCSH and LCC on resources due to vendor records and sharing protocols through OCLC. Despite the inability to implement the classification scheme in OCLC, the solution is to rectify classification and subject headings at the local level to decolonize paradigms that inflict hegemonic power structures over Indigenous resources. AISC's local classification addresses the project's limitations by gathering perspectives from Indigenous information professionals who have implemented local classifications schemes and gain insight on how to manage challenges that arise. Should the local classification scheme be implemented, it would benefit the patrons at AISC on how to find resources and adequately refer to them. It would also demonstrate respect to the communities reflected in the AISC Library's collection and demonstrate the institution's advocacy towards culturally accurate ethnic representation.

CHAPTER SIX: CONCLUSION

The project addresses how cultural institutions and academic libraries can decolonize their spaces, classification, description, and stewardship. Classification systems are inherently biased and recount the narratives of those who produced the classification scheme and controlled vocabularies. The classification methods currently implemented historicize Indigenous communities which promotes the erasure of their narratives. It also refers to Indigenous populations as a historic people despite their global presence and sovereignty. This project advocates for ethical resource description by leveraging metadata in catalog records to identify outdated subject headings and the need to update the records with preferred subject headings widely used in Indigenous institutions and governments. The benefit of this study is to transform the American Indian Study Center Library into a pool of easily retrievable Traditional Knowledge and highlight the plethora of information housed at AISC Library. This reparative project would allow AISC Library to meaningfully serve the communities represented in the collection and increase traffic to the ethnic library.

The project is a call to action for cultural institutions with large Indigenous resource presence to understand the importance of accurate classification and descriptions of resources as it impacts how patrons engage with the materials. The adoption of an Indigenous centered classification scheme and subject headings allow for researchers to interact with the information in a contemporary context rather than applying primitive representations to its relevance. By applying a local controlled vocabulary, the AISC Library deconstructs the paradigms within dominant productions of knowledge. It rejects the usage of the term "Indian" which is reflective of settler-colonial references of Indigenous communities and imposed on populations as colonized people. Instead, subject headings utilize the term "Indigenous", a more neutral term to

refer to Native communities. The classification scheme also recognizes intangible cultures and expressions of knowledge as legitimate transmissions of ontological practices. It also celebrates the cultural significance and relevance that Traditional Knowledge brings to academia throughout all disciplines. The classification scheme created for AISC Library highlights the languages, religions, uses of land, and epistemologies that are underrepresented in the Library of Congress Classification, Library of Congress Subject Headings, and institutional knowledge organization.

Due to global sharing practices and classification within OCLC the global implementation and usage of local controlled vocabularies is currently unfeasible. However, institutions can create supplementary systems at the local level which contains the preferred terminology which can be implemented to combat insufficient Traditional Knowledge representation. The study engages with Indigenous epistemologies and ontological practices to create a classification scheme which leverages shared open data of Indigenous subject headings, LCSH and Wikidata for reconciliation purposes. In creating supplementary catalog records, it will ensure that LCSH records are not affected, while implementing an Indigenous centered catalog record with appropriate classification and subject headings. Not only will these efforts serve an alternative to repair insufficient resource description in LCC and LCSH, but it will also raise visibility to Indigenous epistemologies and resources. This is important to combat the erasure and marginalization of Indigenous communities in libraries, museums, and archives.

Systems reflect their creators, therefore AISC library staff, cataloging teams, Indigenous information professionals and developers must collaborate to enhance the Indigenous catalogs, so they operate effectively alongside the main UCLA Library catalog. In addition to online Indigenous centered catalog records, once the local classification is implemented, the

reorganization of stack material is necessary to increase discoverable and highlight contemporary Indigenous resources. The arrangement of the stack materials would prioritize communities first, followed by interdisciplinary classes. This organization method is effective because it groups all neighboring communities into a single section of the library so researchers can find literature relating to their language, customs, ceremonies, and values. In organizing stack material by community first, it would also enhance the experience of browsing through the stacks and create fluency in the AISC Library's organization.

Close collaboration with institutions that share Indigenous subject heads would allow for continuous maintenance and updating to catalog records as language evolves. Continuous improvement and maintenance are necessary for successful reparative efforts to ensure catalog records do not contain outdated or biased terminology. It would be required to train staff on data maintenance and collaborate with tribal representatives to ensure that Indigenous epistemologies are not sacrificed. The data scheme will require yearly auditing and integration of new subject headings to ensure catalog records remain current. Furthermore, collaborative efforts with cultural institutions and Indigenous communities would ensure the local classification system's integrity. It also reveals why this work is so important and will inspire and motivate future creations and implementations of Indigenous centered systems.

Ultimately, local classifications are unable to resolve a globally implemented system created to assert dominant productions of knowledge and pedagogies. Cultural institutions are intended to be spaces of advocacy, ethical representation, and stewardship but were originally created to be exclusionary. However, Indigenous centered classification schemes and subject headings can transform and decolonize libraries and other cultural institutions into spaces that are culturally respectful of those reflected in the collections.

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