The Steering Committee on Canada's Archives



RECONCILIATION FRAMEWORK

The Response to the Report of the Truth and Reconciliation Commission Taskforce

Acknowledgement

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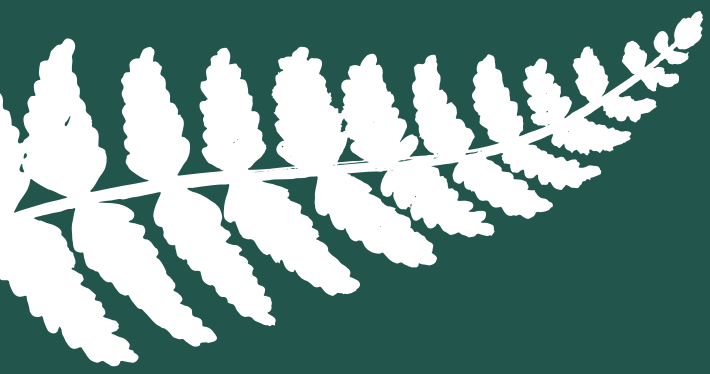
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Preface

The reconciliation framework presented in this report is the result of five years of research, relationship building, and collaborative content development by the Response to the Report of the Truth and Reconciliation Commission Taskforce (TRC-TF) of the Steering Committee on Canada's Archives (SCCA); a team of dedicated non-Indigenous archivists; and First Nations, Inuit, and Métis heritage professionals from across Canada.



While the primary impetus for the development of the framework was Call to Action 70[1] issued by the Truth and Reconciliation Commission of Canada (TRC) in June 2015, taskforce members had long been aware of both the need for systemic change in the archives profession in Canada and the many challenges that archives and archivists face in effecting such change. We understood that disrupting the continued widespread adherence to outdated, colonially based archival policies, practices, services, education models, and constructs of ownership required more than simple identification and condemnation; archives and archivists need a tangible way to move beyond the confines of a harmful, racist system of professional practice.

1 70. We call upon the federal government to provide funding to the Canadian Association of Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to:

i. Determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples and the United Nations Joinet-Orentlicher Principles, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.

ii. Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives.

Truth and Reconciliation Commission of Canada. *Truth and Reconciliation Commission of Canada*: *Calls to Action* (Winnipeg, MB: Truth and Reconciliation Commission of Canada, 2015), 8, https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf.

Propelled by the release of *Truth and Reconciliation Commission of Canada: Calls to Action,* the Establishing a Framework for Reconciliation Action & Awareness within the Canadian Archival System research project was developed to address this need. Once our team was assembled, we set out to identify how archives in Canada could move toward reconciliation and decolonization of practice in light of both the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP) and the *United Nations Joinet-Orentlicher Principles* (UNJOP). We undertook several main activities:

- a review of archival policies and practices across Canada
- a Canada-wide survey of archival professionals to identify potential barriers to reconciliation efforts and practices in support of such efforts
- an international literature review and compilation of an annotated bibliography
- outreach, dialogue, and collaboration with First Nations, Inuit, and Métis community representatives from tribal councils, cultural centres, and territorial governments across Canada
- the development of a reconciliation framework that (1) fully includes the perspectives, knowledge, and methodologies of First Nations, Inuit, and Métis archivists and cultural Memory Keepers in archival discourse and practice and (2) increases collaboration with First Nations, Inuit, and Métis communities in the culturally appropriate management of archival materials by and about them

The taskforce was initially made up of a non-Indigenous chair; non-Indigenous members recruited from within the Canadian archival profession; and Indigenous partners from First Nations, Inuit, and Métis communities and organizations across the country.

Because of their membership in a profession the TRC had called out for its complicity in upholding colonial frameworks that impeded "Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools,"[2] the non-Indigenous taskforce members were responsible for the heavy research workload of the project. The taskforce's Indigenous partners – First Nations, Inuit, and Métis archivists, heritage professionals,

2 Truth and Reconciliation Commission of Canada, *Truth and Reconciliation Commission of Canada: Calls to Action* (Winnipeg, MB: Truth and Reconciliation Commission of Canada, 2015), 8, https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf.

educators, librarians, researchers, academics, authors, and curators – were primarily responsible for conducting an extensive critical review of the project's research methodologies and findings and for providing feedback that identified any unconscious bias or residual colonially based assumptions, attitudes, or activities.

By spring 2019, the taskforce had identified Canadian archives' overall level of compliance with both the UNDRIP and the UNJOP and had also developed a clear understanding of the continued perpetuation of colonial and/or outright racist archival policies and practices within archives across the country. With the research stage concluded, Indigenous members signalled it was time to redefine membership roles and retire the differentiation between the responsibilities of non-Indigenous taskforce members and those of Indigenous members. All members were equally engaged in the collaborative creation of a reconciliation framework for archives in Canada from this point, at which an Indigenous co-chair was appointed to help lead the taskforce.

Our research process and findings are fully described in the project documentation in the appendices, which include the project charter; action plan; methodology overview; survey questions and feedback report; outreach protocols, discussion questions, and reports; literature review and annotated bibliography; thematic and data analyses; and additional information on relevant resources.

The heart of this report is the reconciliation framework that resulted from our years of research. This framework provides a road map of sorts, setting out a vision, foundational principles, and a transformative path forward for the archives profession in Canada. The broad objectives point to areas of archival practice in need of immediate change, and the actionable strategies describe scalable activities that – when customized to meet the unique contexts and requirements of First Nations, Inuit, and Métis communities – support respectful relationship-building initiatives; embrace the intellectual sovereignty of First Nations, Inuit, and Métis peoples over records created by or about them; and encourage the reconceptualization of mainstream archival theory and practice.

The non-Indigenous members of Canada's archival communities (individual professionals, those in management positions, educators, and professional associations and councils at the provincial/territorial and national levels) are the intended audience for this framework. However, First Nations, Inuit, and Métis archivists, archival practitioners, records managers, and archival researchers are also strongly encouraged to use this framework as a tool through which to assert their nations' intellectual sovereignty over archival materials that were created by or about them but continue to be held in the custody of Canadian institutions.

This framework can be seen as a touchstone to measure both changes in professional practice and the evolution of conscious and unconscious biases. It is important to note, however, that the framework does not attempt to describe how to decolonize every aspect of archival practice and theory. Some fundamental areas, such as arrangement and appraisal, have been identified but not elaborated; such omissions have been deliberate. At this initial stage of action and awareness in Canada's archives, it is imperative to maintain focus on the fundamental message: **Canada's archival communities must respect First Nations, Inuit, and Métis peoples' intellectual sovereignty over archival materials created by or about them**. This monumental step cannot be overlooked. Acknowledging First Nations, Inuit, and Métis intellectual sovereignty is critical to changing current professional practice and essential to taking collective action toward reconciliation, relationship building, and healing.

We intend this evergreen framework to be a living document – one that is adapted to respond to where we are on the journey toward reconciliation. It is our sincere hope that, in the years to come, a new taskforce will be established to assess this ongoing process. Once objectives have been actualized and assessed; First Nations, Inuit, and Métis priorities and protocols have been identified and integrated into professional practices and policies; and respectful relationship building has begun, revisions and updates to this framework will be required to keep its relevance and efficacy intact and to ensure that today's collective action will effect real systemic change in the Canadian archives profession.

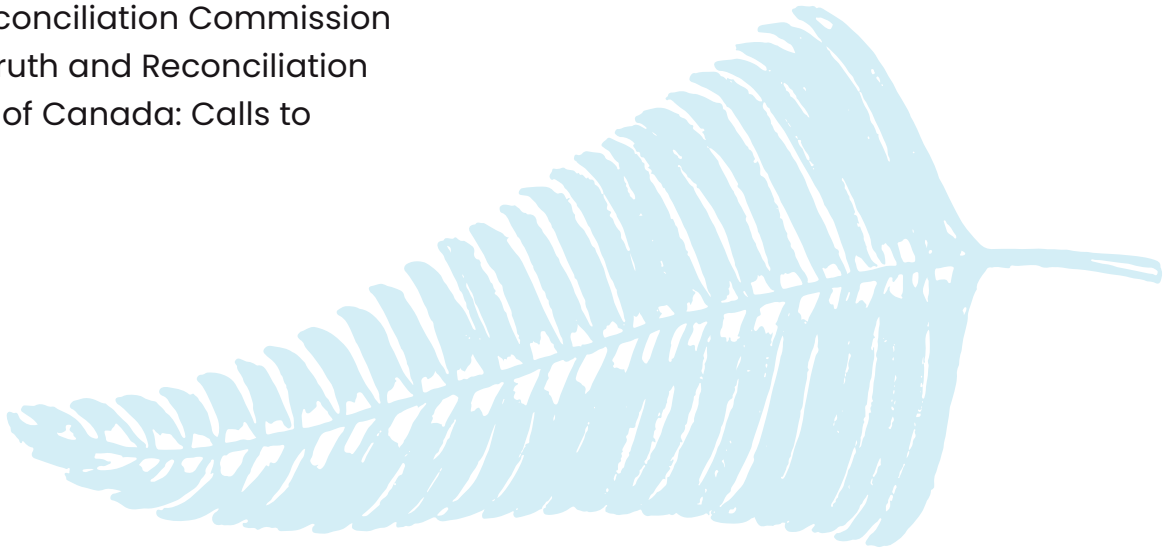
Acknowledgements and Thanks

Honouring the Knowledge of Those Who Came Before Us

The framework presented here would not have been possible without the foundational work of many who came before us. We would like to acknowledge the scholarship, by international Indigenous and non-Indigenous heritage and information professionals, upon which we relied most heavily. These professionals developed declarations, commissions, protocols, principles, and other resources that both enriched our knowledge and provided the foundation upon which we have built this framework. A full bibliography follows the appendices.

- Aboriginal and Torres Strait Islander Data Archive, "ATSIDA Protocols for the Preservation, Access, Reuse and Repatriation of Research Data Relating to Aboriginal and Torres Strait Islander Communities" (2008)
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- UN General Assembly, United Nations Declaration on the Rights of Indigenous Peoples (2007)
- Verna J. Kirkness and Ray Barnhardt, "First Nations and Higher Education: The Four R's – Respect, Relevance, Reciprocity, Responsibility" (2001)



Honouring the Gift of Institutional Support

This framework is the result of collaboration among the members of the Response to the Report of the Truth and Reconciliation Commission Taskforce (TRC-TF), our home institutions, and the community and professional associations of the galleries, libraries, archives, and museums (GLAM) sector.

The research, community engagement, and writing required to develop this framework would not have been possible without the support of TRC-TF members' institutions. We would like to give special thanks to our institutions and colleagues, who allowed us the time to engage in the conversations and build the relationships necessary to do this work. Orchestrating phone conversations and group video calls with members from coast to coast to coast and across multiple time zones required great flexibility on the part of our institutions. We would like to thank the following:

- Avataq Cultural Institute
- BC Archives, Royal BC Museum
- BC Pavilion Corporation
- Canadian Museum of History / Musée canadien de l'histoire
- Chippewas of the Thames First Nation
- Department of Cultural Heritage, Gwich'in Tribal Council
- Heritage Branch, Kluane First Nation
- Inuit Qaujisarvingat, Inuit Tapiriit Kanatami
- Lakehead University Archives, Lakehead University
- Laurentian University Archives, Laurentian University
- Library and Archives Canada
- Manitoba First Nations Education Resource Centre
- Museum of Anthropology, University of British Columbia
- National Centre for Truth and Reconciliation
- Northern BC Archives & Special Collections, University of Northern British Columbia
- Nunatsiavut Government
- Provincial Archives of Alberta

- Provincial Archives of Saskatchewan
- School of Information, University of British Columbia
- Shingwauk Residential Schools Centre, Algoma University
- The ArQuives: Canada's LGBTQ2+ Archives
- Tsawwassen First Nation
- Union of BC Indian Chiefs
- United Church of Canada
- University of Manitoba Libraries

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- Archives Association of British Columbia
- Archives Association of Ontario
- Archives Council of Nunavummi
- Archives Council of Prince Edward Island
- Archives Society of Alberta
- ARMA Canada Region
- Association des archivistes du Québec
- Association for Manitoba Archives
- Association of Canadian Archivists
- Association of Newfoundland and Labrador Archives
- Association of Tribal Archives, Libraries, and Museums
- Canadian Council of Archives
- Canadian Federation of Library Associations
- Canadian Museums Association / Association des musées canadiens

- Commonwealth Association of Museums
- Council of Archives New Brunswick
- Council of Nova Scotia Archives
- Council of Provincial and Territorial Archivists
- Indian Residential School History and Dialogue Centre, University of British Columbia
- Library and Archives Canada
- Northwest Territories Archives Council
- Saskatchewan Council for Archives and Archivists
- Yukon Council of Archives
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- Tom McMahon
- William Benoit



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Past Members

- Alestine Andre, Heritage Researcher (retired), Department of Cultural Heritage, Gwich'in Tribal Council
- Anita Kora, Librarian-Archivist, Inuit Qaujisarvingat
- Braden Cannon, Private Records Archivist, Provincial Archives of Alberta
- Deborah Kigjugalik Webster, author, anthropologist, and Inuit heritage researcher
- Deborah Pelletier, consultant and educator on Aboriginal education, libraries, archives, and information management
- Emma Wright, Archives Manager (Archives, Access, and Digital), Royal BC Museum
- Jamie Brake, Archaeologist, Torngâsok Cultural Centre, Nunatsiavut Government
- Jonathan Lainey, Curator, First Peoples, Canadian Museum of History
- Kyle Crotty, Heritage Program Coordinator, Nunatsiavut Government
- Marianne McLean, Principal, Eigg Road Consulting
- Melanie Delva, Reconciliation Animator, Anglican Church of Canada
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- Erica Hernández-Read, Head, Northern BC Archives & Special Collections, University of Northern British Columbia
- Genevieve Weber, Archivist, BC Archives, Royal BC Museum
- Gerry Lawson, Oral History and Language Lab Manager, Museum of Anthropology, University of British Columbia (member of the Heiltsuk Nation)
- Jennifer Jansen, Records Analyst, Tsawwassen First Nation
- Krista McCracken, Researcher/Curator, Shingwauk Residential Schools Centre, Algoma University
- Leesha Cowan, Disposition Management Archivist, Provincial Archives of Saskatchewan (Métis)
- Luciana Duranti, Professor, School of Information, University of British Columbia
- Marnie Burnham, Manager, Regional Services, Public Services Branch, Library and Archives Canada
- Marthe Brown, Archivist, Laurentian University Archives, Laurentian University
- Mary Jane Johnson, Heritage Manager (retired), Kluane First Nation (member of the Kluane Nation)
- Nichole Vonk, General Council Archivist, United Church of Canada
- Raegan Swanson, Executive Director, The ArQuives: Canada's LGBTQ2+ Archives
- Raymond Frogner, Director of Archives, National Centre for Truth and Reconciliation
- Rita Mogyorosi, Records and Information Officer, BC Pavilion Corporation
- Robin Wallace, Reference Archivist and Librarian, Provincial Archives of Alberta
- Sara Janes, Archivist, Lakehead University Archives, Lakehead University
- Sarah Gauntlett, Head Archivist, Avataq Cultural Institute
- Valerie Bighetty, Research Assistant, Manitoba First Nations Education Resource Centre Inc. (member of the Opaskwayak Cree Nation)
- Victoria Deleary, Treaty Research Coordinator, Chippewas of the Thames First Nation (member of the Oneida Nation of the Thames)

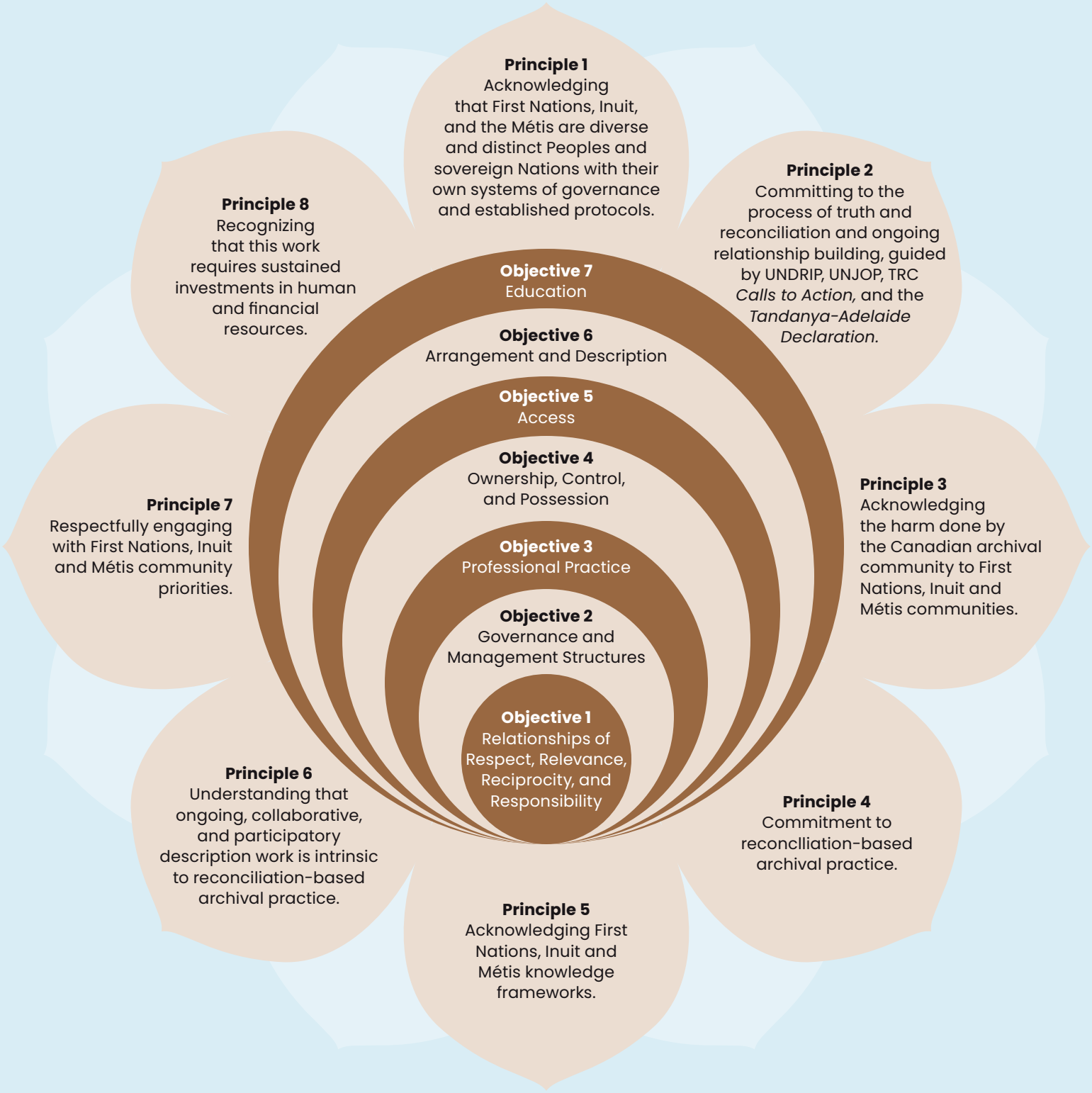
Introduction:

Vision Statement, Principles, and Primary Objective

Vision Statement

This framework envisions a Canadian archival community that respects and supports First Nations, Inuit, and Métis sovereignty and self-determination and is committed to actively building equitable relationships with First Nations, Inuit, and Métis governments, communities, and individuals. These relationships will recognize and uphold the inherent and inalienable rights of First Nations, Inuit, and Métis peoples to own, control, access, and possess their recorded memories, knowledge, information, and data.

Reconciliation Framework at a Glance



Principles

These principles serve as a foundation upon which the Canadian archival community can begin – collectively and individually – to build a national reconciliation framework for archival theory, practice, and education in Canada. As components of a living document, the principles below can and should be revisited and revised as time and experience shift the reconciliation landscape.

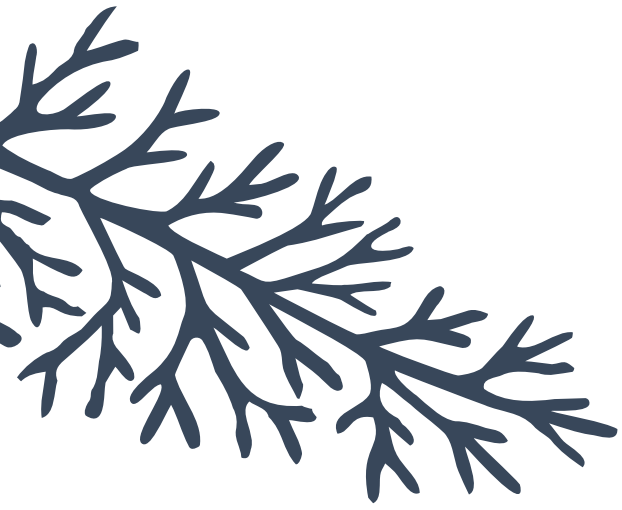
1. **Acknowledgement that First Nations, Inuit, and Métis peoples are diverse and distinct peoples and sovereign nations with their own systems of governance and established protocols:** It is through these systems and protocols that data sovereignty and collective intellectual ownership over ancestral and transforming knowledge and documentary heritage are determined. Engagement with First Nations, Inuit, and Métis communities is also conducted in accordance with established community research protocols and governance systems.

2. **Commitment to the processes of truth telling, reconciliation, and ongoing relationship building:** This commitment is guided by the *United Nations Declaration on the Rights of Indigenous Peoples, the United Nations Joinet-Orentlicher Principles,* the *Truth and Reconciliation Commission of Canada: Calls to Action,* and the International Council on Archives Expert Group on Indigenous Matters *Tandanya-Adelaide Declaration.*

3. **Acknowledgement of the harm done by the Canadian archival community to First Nations, Inuit, and Métis peoples:** Archival practices have perpetuated racist, colonial ideology and supported the legislated dispossession, silencing, assimilation, and genocide of First Nations, Inuit, and Métis peoples. The resulting colonial archival record has significantly contributed to the formation of a Canadian historical narrative that privileges the accomplishments of Eurocentric settler society at the expense of First Nations, Inuit, and Métis identities, experiences, and histories.

4. **Commitment to reconciliation-based archival practice:** This commitment involves identifying and actively dismantling the colonial legacies of archival policies and practices and recordkeeping legislation; protecting First Nations, Inuit, and Métis communities' control over their traditional cultural expressions, world views, and identities; and collaborating with First Nations, Inuit, and Métis peoples to support the reclamation of history, memory, language, governance systems, legal systems, and cultural identities.

5. **Acknowledgement of First Nations, Inuit, and Métis knowledge frameworks:** First Nations, Inuit, and Métis communities understand their histories, memories, heritage, and cultural identities through their unique knowledge frameworks.



6. **Understanding that ongoing, collaborative, and participatory description work is intrinsic to reconciliation-based archival practice:** Distinct histories, memories, knowledge, languages, governance systems, legal systems, and cultural identities need to be revitalized. Doing so requires using First Nations, Inuit, and Métis knowledge frameworks and ontologies to contextualize colonial records and including First Nations, Inuit, and Métis endonyms for places and social and spiritual values in descriptive vocabularies.

7. **Respectful engagement with First Nations, Inuit, and Métis community research priorities:** This involves working respectfully with First Nations, Inuit, and Métis governments and communities to implement research policies that respond to their concerns and respect community research protocols.

8. **Recognition that this work requires sustained investments in human and financial resources:** Providing necessary resources is essential to building capacity in partnership with First Nations, Inuit, and Métis governments and communities.

Primary Objective

The objectives and strategies in this framework are guided by a primary objective of building relationships guided by the principles of respect, relevance, reciprocity, and responsibility, or the Four Rs, which serve as the foundation upon which Canada's archival communities must engage in reconciliation with the First Nations, Inuit, and Métis governments and communities represented in their archival collections. The Four Rs were originally identified by Verna J. Kirkness and Ray Barnhardt[3] as fundamental to decolonizing higher education and creating a system that (1) respects the cultural integrity of First Nations, Inuit, and Métis peoples; (2) provides services that are relevant to First Nations, Inuit, and Métis learners; (3) fosters reciprocal relationships; and (4) demonstrates responsibility through participation. The Four Rs are also necessary for building meaningful relationships that lead to sustainable systemic change within the archives profession and serve as the framework upon which the objectives and strategies are to be considered.

Respect

Building relationships founded upon respect means Canada's archival communities must acknowledge that mainstream approaches to archival theory, practice, and research are rooted in colonial history; may cause harm to First Nations, Inuit, and Métis peoples; and undermine their intellectual sovereignty over the archival materials created by and about them. Canada's archival communities must recognize that First Nations, Inuit, and Métis governments and communities each have their own methods for safeguarding the processes of creating, transmitting, and preserving cultural knowledge – methods that have evolved over millennia. Additionally, archives staff working with First Nations-, Inuit-, and Métis-related materials must respect the cultural, spiritual, and historical significance of the materials in their care, learn about the cultural Protocols associated with their access and use, and handle them with sensitivity.

3 Verna J. Kirkness and Ray Barnhardt, "First Nations and Higher Education: The Four R's – Respect, Relevance, Reciprocity, Responsibility," *Journal of American Indian Education* vol. 30, no. 3, (1991): 1–15.

Relevance

Canada's archival communities must ensure that archival projects are relevant to and led by the First Nations, Inuit, and Métis governments and communities represented in the archives' collections. Archives staff should follow the lead of community representatives, practice active listening, and respond to the self-identified needs and priorities of these communities.

Reciprocity

Canada's archival communities must ensure that relationships with First Nations, Inuit, and Métis governments, communities, and organizations are reciprocal. Collaborations should benefit the First Nations, Inuit, and Métis partners and be established in accordance with their priorities and needs. Establish processes that support ongoing dialogue and the exchange of knowledge and skills, recognizing that the formal and informal terms of the relationships may change over time.

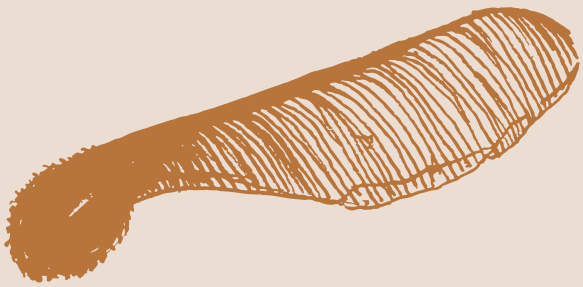
Responsibility

Canada's archival communities must assume responsibility through participation by taking action to address past and continuing harms to First Nations, Inuit, and Métis peoples. This includes accepting collective and individual responsibility to do the following:

- Educate ourselves about the history and ongoing impacts of colonialism: how this has framed First Nations, Inuit, and Métis relations with Canada's governments and its non-Indigenous citizenry and the role that archival institutions and the archives profession have played and continue to play in this colonial framework.

- Commit to partnering with First Nations, Inuit, and Métis governments, communities, and organizations to address past and continuing harms, build trust, and develop long-term relationships.

- Support the emergence of First Nations, Inuit, and Métis autonomy within the archives profession. Work with First Nations, Inuit, and Métis partners to create opportunities for First Nations, Inuit, and Métis governments, communities, archivists, recordkeepers, and heritage professionals to lead the transformation of archival theory, practice, and research as it pertains to First Nations-, Inuit-, and Métis-related archival materials.



- Promote existing and emerging theories, practices, and research that are directed by or codeveloped with First Nations, Inuit, and Métis governments, communities, archivists, recordkeepers, and heritage professionals. Reimagine the foundations of mainstream archival theory, practice, and research to reflect First Nations, Inuit, and Métis knowledge systems and world views.

- Advocate for legislative reform that defends First Nations, Inuit, and Métis intellectual sovereignty over the archival materials created by and about them.

- Lobby for additional funding and changes to existing funding models to ensure that accessible, equitable, appropriate, and sustainable funding programs meet the requirements of diverse First Nations, Inuit, and Métis governments, communities, and organizations.[4]

- Follow up with First Nations, Inuit, and Métis governments, communities, organizations, and individuals who contact our archives for support and assistance.



4 See also Objective 2.1 on advocating for sustainable financial resources.

Objectives and Strategies

1. Relationships of Respect, Relevance, Reciprocity, and Responsibility

Canada's archival communities must engage the Four Rs of respect, relevance, reciprocity, and responsibility in building relationships with First Nations, Inuit, and Métis governments, communities, organizations, and heritage institutions.

The more specific objectives that follow stem from this overarching objective of building relationships guided by the principles of respect, relevance, reciprocity, and responsibility – the Four Rs identified in the introduction. While many of the strategies below are elaborated on in subsequent objectives, they are provided here as an overview of actions you can take to begin the process of building relationships with the First Nations, Inuit, and Métis governments, communities, organizations, and individuals represented in your archives' collections.

Strategies for Building Relationships of Respect, Relevance, Reciprocity, and Responsibility

1.1 Prioritize engagement and outreach with First Nations, Inuit, and Métis governments, communities, and organizations.

1.1.1 Collaborate with First Nations, Inuit, and Métis governments, communities, and organizations to organize engagement and outreach activities. Activities could include, but are not limited to, the following:

- inviting community representatives to sit on institutional governance boards
- establishing First Nations, Inuit, and Métis advisory committees (if requested by the community)
- engaging in listening circles
- arranging reciprocal site visits
- developing joint projects and events
- cocurating archival exhibitions
- facilitating archival workshops
- inviting community members to archives events and attending community gatherings when invited

1.1.2 Recognize that engagement requires a long-term commitment to relationship building. Avoid short-term, goal-oriented processes that seek only to extract descriptive or contextual information from communities. Rather, where appropriate and at the request of communities, codevelop opportunities to support the creation, sharing, and preservation of knowledge that privileges the community's protocols, priorities, and needs.

1.2 Conduct pre-meeting research and preparation.

1.2.1 Determine whether similar work has already begun. Before reaching out to a First Nations, Inuit, or Métis government, community, or organization, consider contacting other heritage institutions (archives, galleries, libraries, or museums) that hold materials from the same community and investigate. Do not assume the community is not already working toward archival initiatives.

1.2.2 Learn about the First Nations, Inuit, or Métis government, community, or organization's current socio-political context, administrative structure, and activities. Determine who you should contact and what protocols you should follow to begin a conversation. Consider the following questions:

- Where should you look for information? Explore the community's website, local news source, Facebook page, or other social media profiles. If the community does not have a web presence, consider reaching out to a local school, library, museum, gallery, friendship centre, or community centre for information.

- Who should you contact? Examine jurisdictional relationships to determine who is responsible for heritage or culture. Is there a culture or heritage centre, language department, or lands and resources office that holds cultural heritage resources?

- How should you contact a community? As some communities may not have reliable Internet connections, consider making contact via phone or letter. There may also be structured protocols in place that require forms to be filled in and fees to be paid before your request is forwarded to a particular office.

- What community events are currently taking place? Is the community active in any litigation activities? Are there issues with resource extraction and land use? Are there wildfires threatening the area? Is it currently fishing or hunting season? Such circumstances may affect staff availability and the rate of response to your requests.

1.2.3 Bear in mind that doing your pre-meeting research does not make you an "expert" on the First Nations, Inuit, or Métis government, community, or organization you are reaching out to. Be prepared for a relationship-building process that is organic rather than prescriptive.

1.3 If a community expresses a desire to collaborate with your archives, follow cultural Protocols for establishing and sustaining communication.

1.3.1 Before beginning this work, determine whether your archives already has an internal process in place for engaging in external communication or outreach activities. Consider hiring a consultant from the First Nations, Inuit, or Métis government, community, or organization to lead this work.

1.3.2 Seek direction and consent from the First Nations, Inuit, or Métis government, community, or organization regarding the appropriate communication and/or research protocols to follow. Recognize that each First Nations, Inuit, and Métis government, community, or region will have its own unique protocols.

1.3.3 If no formal communication and/or research protocols are available, ask who you should direct your inquiry to and how. Identify the relationship between traditional governance systems and governance systems legislated through the *Indian Act* to determine how best to navigate the two separate processes.

1.3.4 Consider that you may be required to submit a formal letter of intent and/or a research protocol agreement (and possibly an associated application fee) to the identified governing body, department, or individual for approval before engagement and collaboration can begin. Each community will have its own process, which you will need to identify and follow.

1.3.5 If approval is granted, community representatives may be authorized to work with the archives. Determine how best to compensate these representatives for their time. This could be done through a culturally appropriate gift or monetary remuneration. In some cases, such compensation may not be required.

1.3.6 Be prepared for a process that may require several attempts and methods of communication. In some cases, it may also be necessary to contact more than one representative body (e.g., archival materials may be relevant to more than one group, community, or organization). The process may also require consideration by different stakeholders within the community, including but not limited to family members, kinship groups, Elders, and members of governance systems.

1.3.7 Exercise humility and patience. Lay the foundations for respectful communication and collaboration.

1.4 Consider meeting logistics.

1.4.1 Use a meeting format that is preferred by the community representatives. If an in-person meeting is agreed upon, arrange to meet community representatives in their location, unless otherwise requested. If any meetings will take place at the archives, provide the community representatives with a travel stipend. Provide food and refreshments if required by meeting protocol.

1.4.2 Consider setting a meeting objective and communicating this to all parties in advance so that they can give this due consideration prior to the meeting.

1.4.3 Bring digital or physical samples of relevant archival materials and related finding aids. If travelling to a remote or rural location, bring physical copies of digital records in case Internet connectivity is unavailable or unreliable.

1.4.4 The community will determine timelines based on existing human resources, financial resources, and community priorities. Be prepared for last-minute delays and cancellations and anticipate a long-term process. This may be the first of several meetings before a course of action can be undertaken.

1.5 Consider how to communicate respectfully and effectively during the meeting.

1.5.1 Articulate the scope and limitations of any proposed project with clarity and transparency. Be prepared to communicate the nature and purpose of archival work in general. As archives function differently based on their context, explain how your archives operates within its organizational structure or framework.

1.5.2 Choose words wisely. Put aside professional jargon in favour of social language when discussing meeting objectives and professional practices.

1.5.3 Determine language interpretation and/or translation requirements. Hire interpreters and/or translate meeting materials into local First Nations, Inuit, or Métis languages. Create space for First Nations, Inuit, or Métis language speakers to speak and read information of relevance to them in their own languages.

1.6 Strive for continuous engagement and collaboration.

1.6.1 Do not expect relationships with First Nations, Inuit, and Métis governments or communities to be built and maintained based on a few short meetings or projects. Work with community representatives to determine which communication platforms (e.g., social media, project management software, email, phone, or mail) are best for facilitating collaborative work and the continued sharing of knowledge between the community and the archives.

1.7 Create professional resources to support networking, communication, and collaboration among archives and other heritage institutions in their relationship-building activities.

1.7.1 The Canadian Council of Archives, the Association of Canadian Archivists, and provincial/territorial archival associations/councils must collaboratively develop and maintain a country-wide communication network and other tools and resources that will facilitate building relationships between First Nations, Inuit, and Métis governments or communities and Canada's archival communities. Such resources will assist reference archivists in supporting First Nations, Inuit, and Métis researchers; facilitate a coordinated approach to community engagement and outreach; and enable the pooling of resources to ensure that First Nations, Inuit, and Métis governments and communities are not overburdened and inundated with requests for engagement, collaboration, consultation, and so on from multiple archives. They will also support the development of shared models for access protocols, description practices, and repatriation processes. Resources could include, but are not limited to, the following:

- an online directory of relevant First Nations, Inuit, and Métis galleries, libraries, archives, museums, and cultural centres
- a resource listing existing projects and relationships between First Nations, Inuit, and Métis governments or communities and archives or other heritage institutions
- a resource listing all First Nations-, Inuit-, and Métis-related archival materials being held in archives and other heritage institutions
- a listing of archives' resources (e.g., time, staffing, money, in-kind support) allocated toward relationship-building activities

2. Governance and Management Structures

Leaders in Canada's archival communities must ensure that their organizational cultures, operations, and hiring processes support archives staff in building sustainable community relationships and implementing respectful professional practices.

Those in leadership positions within the archives profession, including archives managers, decision makers, and members of professional associations and councils, must recognize that implementing a reconciliation framework is a long-term process that requires revising structures and resources. Doing so will ensure that archives staff have the time and resources necessary to build relationships of respect, relevance, reciprocity, and responsibility with First Nations, Inuit, and Métis governments, communities, and organizations represented in their archives' collections and to collaboratively develop professional practices informed by First Nations, Inuit, and Métis methods of creating, transmitting, and preserving knowledge.

Strategies for Improving Governance and Management Structures

2.1 Advocate for sustainable financial resources.

2.1.1 Take action in support of the comprehensive implementation of the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP)[5] and advocate for accessible, equitable, and sustainable funding programs that meet the requirements of diverse First Nations, Inuit, and Métis governments, communities, and organizations. Such programs must defer to communities' cultural Protocols for the protection of their Traditional Knowledge, cultural expressions, and documented heritage. This may involve eliminating the requirement for full public online access to digitized materials and the requirement for content to be in English or French.[6]

5 UN Department of Economic and Social Affairs, United Nations Declaration on the Rights of Indigenous Peoples, A/RES/61/295 (September 13, 2007), https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html.

6 See also Objective 4, on ownership, control, and possession, and Objective 5, on access.

2.1.2 Advocate for sustainable funding programs that prioritize investment in community archives owned or managed by First Nations, Inuit, or Métis groups and/or in joint community-archives development initiatives.

2.1.3 For collaborative projects, advocate for funding programs that support the establishment of ongoing advisory bodies. Sustainable funding will be necessary to ensure that community representatives who perform advisory and liaison work continue to be adequately compensated.

2.2 Embed First Nations, Inuit, and Métis partnerships into governance structures, advisory bodies, and decision-making processes.

2.2.1 Ensure that First Nations, Inuit, and Métis involvement in archival governance is meaningful and formally supported through the shared development of a new advisory structure. Recognize the diversity of First Nations, Inuit, and Métis governance systems and processes and work with the specific First Nations, Inuit, and Métis governments and communities represented in the archives' collections to determine the most appropriate protocols or procedures to use.

2.2.2 Establish governing circles or advisory bodies comprising representatives selected by the First Nations, Inuit, or Métis governments or communities and provide space for the regular review of membership as governments and communities change. Governing circles and advisory bodies provide platforms for First Nations, Inuit, and Métis people to speak to and address – among many other issues – larger institutional questions about privilege, racism, and colonial complicity within a heritage context.

2.2.3 Where appropriate, formalize relationships with First Nations, Inuit, and Métis partners by developing agreements that define the roles and responsibilities of each signatory toward the related archival materials. Renew these agreements on a regular basis and as the nature of the relationships change over time.



2.2.4 Privilege First Nations, Inuit, and Métis systems of governance, world views, and timelines. Follow the lead of First Nations, Inuit, and Métis partners and allow flexibility and time for meaningful consultation and consensus within their established governance structures. Understand and accept that these processes may not adhere to the archives' desired timelines or standard decision-making practices.[7]

2.2.5 Create and maintain a collections unit, office, or department led by First Nations, Inuit, and Métis heritage professionals and mandated to build sustainable relationships with First Nations, Inuit, and Métis governments and communities. These units should act as reliable resources for First Nations, Inuit, and Métis governments, communities, organizations, and individuals seeking information or support for their heritage-related concerns. Activities undertaken by these units could include, but are not limited to, the following:

- facilitating the repatriation of relevant archival materials to First Nations, Inuit, or Métis governments or communities
- developing funding proposals for the development of community-based archives or records management programs
- connecting First Nations, Inuit, and Métis heritage professionals with relevant associations, organizations, and individuals in the galleries, libraries, archives, and museum (GLAM) sector
- working with First Nations, Inuit, or Métis governmental or organizational staff to develop training sessions or information roundtables on archival/heritage topics of interest (e.g., basics of records management, introduction to archives, or whatever area is your organization's strength)
- providing information about available fun ding and/or training programs
- providing guidance on conservation practices and techniques

2.2.6 Establish standing committees at provincial, territorial, and national levels that are mandated to actively promote decolonization and reconciliation in the archives profession.

7 See also Objective 1, on relationships of respect, relevance, reciprocity, and responsibility.

2.3 Develop culturally appropriate policies and procedures for First Nations-, Inuit-, and Métis-related archival materials.

2.3.1 Involve First Nations, Inuit, and Métis governments, communities, and organizations in the development and implementation of archival policies, procedures, and review processes. This involvement can be facilitated either through advisory bodies or with the assistance of designated community representatives.

2.3.2 Identify and prioritize policies and procedures to be reviewed by First Nations, Inuit, and Métis community representatives. These may include, but are not limited to, repatriation policies, acquisition mandates, access policies, description policies, appraisal and selection decisions, and records management policies.

2.3.3 Schedule regular community reviews of revised and developed archival policies and procedures. Acknowledge that community priorities change and that no institutional policy is permanent or above critique.

2.4 Ensure appropriate human resource management.

2.4.1 Understand, identify, and mitigate existing barriers and biases in current human resource management policies that impede the hiring and promotion of First Nations, Inuit, and Métis people within the archives profession. Ensure that hiring committees are comprised of both archives staff and interested members of local First Nations, Inuit, and Métis governments, communities, and organizations. Actively train, support, and promote First Nations, Inuit, and Métis people to archives positions at all levels.

2.4.2 Recognize the value and relevance of prior learning, experience, and qualifications in fields other than archives when selecting First Nations, Inuit, and Métis candidates. Suitable candidates who may not possess the education typically required for professional archives positions should be provided with appropriate mentorship, relevant archival education opportunities, and study leave as needed. Individuals who receive such training should not be held back from future promotion due to a lack of post-graduate academic certification.

2.4.3 When considering salary negotiations and promotions for First Nations, Inuit, and Métis employees, regard prior relevant experience and cultural knowledge as commensurate with formal archival education. Such expanded measures will create room for First Nations, Inuit, and Métis employees to advance to the highest levels of management.

2.4.4 Do not limit the portfolios of First Nations, Inuit, and Métis employees to work pertaining to First Nations, Inuit, and Métis culture or governance. Avoid tokenism and imposing unreasonable levels of responsibility on First Nations, Inuit, and Métis employees. Do not assign one First Nations, Inuit, or Métis employee sole responsibility for institutional reconciliation or relationship-building activities.

2.4.5 Work with First Nations, Inuit, and Métis partners to increase awareness of archives and heritage-related careers, jobs, and opportunities among First Nations, Inuit, and Métis youth. Distribute job postings via a variety of platforms to reach the greatest number of interested candidates.

2.4.6 Ensure that archives staff have the direction, resources, and time to identify First Nations-, Inuit-, and Métis-related archival materials; to establish relationships with the represented governments and communities; and to develop the appropriate policies, procedures, and protocols to either repatriate or collaboratively manage related materials.[8]

8 Consider that changes in staff duties may require discussions and agreements with the relevant union.



3. Professional Practice

Canada's archival communities must continue to build a body of professional practice that is committed to decolonization and reconciliation.

Professional practice that is committed to decolonization and reconciliation involves ensuring that archives staff are equipped with the knowledge and skills to (1) foster relationships of respect, relevance, reciprocity, and responsibility with the First Nations, Inuit, and Métis governments and communities represented in the archives' collections; (2) identify, contextualize, and critically assess First Nations-, Inuit-, and Métis-related archival materials; (3) when working with such materials, privilege First Nations, Inuit, and Métis methods of creating, transmitting, and preserving knowledge; and (4) recognize the barriers to access experienced by First Nations, Inuit, and Métis researchers and other archives visitors.

Strategies for Improving Professional Practice

3.1 Understand and acknowledge the colonial roots of mainstream archival theory, policies, and practices.

3.1.1 Provide and engage in professional learning opportunities to ensure that archives staff have a comprehensive understanding of First Nations, Inuit, and Métis peoples' historical relationships with the governments of Canada and Canadian archives.

This understanding should include knowledge of relevant archival standards, declarations, and protocols, including but not limited to the following:

- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)[9]
- CARE Principles for Indigenous Data Governance[10]
- Principles of Ethical Métis Research[11]

9 United Nations Department of Economic and Social Affairs, United Nations Declaration on the Rights of Indigenous Peoples.

10 Research Data Alliance International Indigenous Data Sovereignty Interest Group, "CARE Principles for Indigenous Data Governance," Global Indigenous Data Alliance, September 2019, https://www.gida-global.org/care.

11 Métis Centre at National Aboriginal Health Organization, "Principles of Ethical Métis Research," National Aboriginal Health Organization, 2010, https://achh.ca/wp-content/uploads/2018/07/Guide_Ethics_NAHOMetisCentre.pdf.

- First Nations Principles of Ownership, Control, Access and Possession (OCAP)[12]

- National Inuit Strategy on Research (NISR)[13]

3.1.2 Provide and engage in First Nations-, Inuit-, and Métis-led cultural competency training that equips archives staff with the awareness, skills, and knowledge to address the institutional barriers often faced by their First Nations, Inuit, and Métis colleagues and archives visitors. Outcomes of this training could include addressing the racism and discrimination embedded in institutional practices and decreasing instances and experiences of tokenism (e.g., limited portfolios among First Nations, Inuit, and Métis staff). Do not expect First Nations, Inuit, and Métis staff members, partners, or researchers to facilitate training for their non-Indigenous colleagues.

3.1.3 Equip staff with the knowledge and skills necessary to assist researchers and other archives visitors in contextualizing First Nations- Inuit-, and Métis-related archival materials. Many researchers may not be aware of the limitations of some archival collections, which may neither represent the varied histories, experiences, and realities of First Nations, Inuit, and Métis peoples nor include the Oral Histories held by Elders. Train archives staff to do the following:

- Determine the contexts of both the researcher and the reference question (e.g., is the researcher seeking information to support treaty negotiations, language or cultural programming, genealogy, land claims, or litigation?).

- Understand treaty agreements and the treaty process and be aware of current and ongoing land claims being undertaken by the First Nations, Inuit, and Métis governments and communities represented in the archives' collections.

12 "The First Nations Principles of OCAP," First Nations Information Governance Centre, accessed February 6, 2020, https://fnigc.ca/ocap-training/; See also objective 4, on ownership, control, and possession, and objective 5, on access.

13 "National Inuit Strategy on Research," Inuit Tapiriit Kanatami, March 22, 2018, https://www.itk.ca/national-strategy-on-research-launched/.

- Know which archives hold materials of relevance to which First Nations, Inuit, and Métis governments and communities.

3.1.4 Ensure that learning privileges the rights and perspectives of the First Nations, Inuit, and Métis governments and communities represented in the archives' collections. Learn about each community's archival priorities and concerns from the community itself and ensure that any outreach or engagement activities are carried out on the community's terms. At the community's request, arrange reciprocal site visits to encourage knowledge exchange, establish cooperative relationships, and initiate future collaborations.[14]

3.1.5 When developing culturally appropriate professional development opportunities – including those led by First Nations, Inuit, and Métis leaders – seek guidance from First Nations, Inuit, and Métis organizations with archival or other heritage programs.

3.2 Encourage engagement by First Nations, Inuit, and Métis archivists, recordkeepers, and heritage professionals and practitioners in the activities of archival associations at the provincial/territorial, national, and international levels.

3.2.1 Seek input from First Nations, Inuit, and Métis archivists, recordkeepers, and heritage professionals and practitioners regarding their self-identified professional needs; examine how the policies and structures of professional events and associations might marginalize and exclude them.

3.2.2 Support the creation of safe spaces within professional events and associations so that archivists, record keepers and heritage professionals and practitioners who identify as First Nations, Inuit, and Métis, or as Black, Indigenous, and people of colour (BIPOC) can come together and feel comfortable sharing their thoughts and experiences.

14 Kathryn Beaulieu et al. "Awareness of Native American Communities and Issues," in *Protocols for Native American Archival Materials* (n.p.: First Archivists Circle, 2007), 21, http://www2.nau.edu/libnap-p/PrintProtocols.pdf; See also objective 1, on building relationships of respect, relevance, reciprocity, and responsibility.

3.2.3 Create safe spaces and platforms for discourse and publication by First Nations, Inuit, and Métis archivists, recordkeepers, and heritage professionals and practitioners. Such spaces could include blogs, listservs, and peer-reviewed journals or they could be integrated with existing or emerging communication networks.[15]

3.2.4 Reconsider fee structures for individual and institutional association memberships, conference registrations, and workshops to increase participation by First Nations, Inuit, and Métis archivists, recordkeepers, and heritage professionals.

3.2.5 Consider using digital communication tools and virtual platforms to improve access to professional development and dialogue opportunities (such as symposia, lectures, round tables, conferences, and workshops) among First Nations, Inuit, and Métis archivists, recordkeepers, and heritage professionals. Bear in mind existing challenges to Internet access in some northern, rural, and remote regions.

3.3 Provide training opportunities and support networks for trauma-informed archival practice.[16]

3.3.1 Develop protocols and tools for implementing a trauma-informed approach to archival practice. A trauma-informed approach focuses on the need to create safe and supportive environments for archives visitors and staff who are accessing emotionally distressing archival materials. Consider the following strategies:

15 Examples of existing communications networks include the National Indigenous Knowledge and Language Alliance (NIKLA), the Indigenous Heritage Circle, and the First Nations Confederacy of Cultural Education Centres. See also the Facebook pages for Inuit Broadcasting, Inuit Archives Outreach, Métis Minute, Michif Métis Historical & Cultural Preservation Society, and Métis Family Research Website Resources & Discussions.

16 For more information on trauma-informed archival practice, see "A Trauma-Informed Approach to Managing Archives," YouTube video, 46:11, posted by "AusArchivists – TV," June 8, 2020, https://youtu.be/JGmDxyCXdaw; Nicola Laurent, Jennifer Douglas, Michaela Hart, and Proscovia Svärd, "Designing a Trauma-Informed Archive (and Archivist)" (panel at International Council on Archives Designing the Archive 2019 Conference, Adelaide, South Australia, October 21–25, 2019), 21, https://www.ica.org/en/session-48-panel-session-designing-a-trauma-informed-archive-archivist; and Lisa P. Nathan, Elizabeth Shaffer and Maggie Castor, "Stewarding Collections of Trauma: Plurality, Responsibility, and Questions of Action," *Archivaria* 80 (Fall 2015): 89–118, http://archivaria.ca/index.php/archivaria/article/view/13545/14898. Additional resources to consider include Cynthia C. Wesley-Esquimaux and Magdalena Smoeswki, *Historic Trauma and Aboriginal Healing* (Ottawa: Aboriginal Healing Foundation, 2004), http://www.ahf.ca/downloads/historic-trauma.pdf; and Sarah C. Johnson, "Trauma Informed Approach: A Social Work Approach" (presentation for the American Library Association, January 11, 2021), http://www.ala.org/pla/sites/ala.org.pla/files/content/onlinelearning/webinars/archive/pla_trauma-informed_approaches_johnson.pdf.

- establishing a committee to develop health support plans, guides, and/or directories to assist reference archivists in providing trauma-informed services

- developing communication protocols to inform researchers, archives visitors, and community members of the existence of traumatic materials prior to their visits

- developing protocols for online resources or community visits that may involve the sharing of traumatic materials

- having a mental health support worker on site when traumatic materials will be accessed

3.3.2 Provide comprehensive training to reference archivists to prepare them to offer trauma-informed support services to those referencing emotionally distressing archival materials. Ensure that trauma-informed support services are also available to assist archives staff themselves in managing the psychological and emotional effects of working with emotionally distressing archival materials.

3.4 Support public education and advocacy led, informed, and undertaken by First Nations, Inuit, and Métis people.

3.4.1 Act in support of the comprehensive implementation of UNDRIP. Collectively and individually advocate for required changes to existing provincial, territorial, and national legislative frameworks (i.e., copyright, privacy, and information management/disposal laws) that do not currently adhere to UNDRIP articles.



3.4.2 Collaborate with First Nations, Inuit, and Métis governments, communities, organizations, and heritage institutions to reconceptualize mainstream archival practice to reflect a multiplicity of world views, values, and processes and to respect the diversity of First Nations, Inuit, and Métis histories, cultures, experiences, and realities.

3.4.3 Support the development of public education projects that contribute to greater cross-cultural understanding and support the creation of spaces and platforms for dialogue on the historical and continuing effects of colonization on First Nations, Inuit, and Métis peoples. Projects could include, but are not limited to, the following:

- organizing collaborative events and programming with partner First Nations, Inuit, and Métis governments, cultural centres, friendship centres, language programs, or other organizations

- developing subject-based tours, virtual and physical exhibitions, teaching kits, and curated collection catalogues

- offering public lecture series, workshops, and storytelling activities

3.4.4 Improve the public visibility of the archives profession. Building engagement practices that are transparent and accountable to the public will facilitate greater understanding of archival collections, processes, and functions.

4.Ownership, Control, and Possession

Canada's archival communities must respect and defend First Nations, Inuit, and Métis peoples' intellectual sovereignty over archival materials created by or about them.

Respecting and defending First Nations, Inuit, and Métis peoples' intellectual sovereignty over archival materials created by or about them means ensuring that protocols and guidelines pertaining to the collection, protection, use, and sharing of such materials privilege their ownership, control, and possession by the First Nations, Inuit, or Métis government or community documented in the archival materials. Archives must actively seek ongoing consultation and collaboration with the First Nations, Inuit, or Métis governments and communities represented in the archives' collections to identify and address issues related to (1) acquisition and creation, (2) repatriation and retention of reproductions, (3) rights in possession and disposition, and (4) custodial approaches to collections management. Archives and the affected First Nations, Inuit, or Métis governments and communities should work together to develop new, community-specific protocols and guidelines (or build on existing protocols and guidelines) that respect and defend the collective rights of First Nations, Inuit, and Métis peoples over the ownership, control, and possession of their Traditional Knowledge, cultural expressions, and documented heritage.

Strategies for Addressing Ownership, Control and Possession

4.1 Recognize that existing intellectual property rights and copyright laws are based on the Eurocentric concept of individual ownership and are an inappropriate legal structure for defending the collective rights of First Nations, Inuit, and Métis peoples to their Traditional Knowledge, cultural expressions, and documented heritage.

4.1.1 Understand that most First Nations, Inuit, and Métis conceptualizations of ownership, control, and possession highlight the community over the individual and that such conceptualizations are fundamentally incompatible with existing legal structures that privilege individual ownership.

4.1.2 Collectively and individually advocate for required changes to existing provincial, territorial, and national legislative frameworks (i.e., copyright, privacy, and information management/disposal laws) to implement UNDRIP and defend the collective rights of First Nations, Inuit, and Métis peoples over the ownership, control, and possession of their Traditional Knowledge, cultural expressions, and documented heritage. Refer to the Canadian Council of Archives' draft "Copyright Issues and Positions: Copyright Statutory Review Consultation"[17] and the Canadian Federation of Library Associations' position statement on Indigenous Knowledge in Canada's *Copyright Act*.[18]

4.2 Understand and apply First Nations-, Inuit-, and Métis-developed standards for the collection, protection, use, and sharing of archival materials relating to First Nations, Inuit, and Métis people.

4.2.1 Refer to the First Nations Principles of OCAP, the National Inuit Strategy on Research (NISR), the Principles of Ethical Métis Research, and the CARE Principles for Indigenous Data Governance. Understand that such standards are not prescriptive; rather, they recognize each First Nations, Inuit, and Métis government or community's right to interpret

17 Canadian Council of Archives Statutory Review Working Group, "Copyright Issues and Positions: Copyright Statutory Review Consultation" (draft, Canadian Council of Archives, Ottawa, April 11, 2018), http://archivescanada.ca/uploads/files/News/CopyrightStatReview_ConsultationDraftEN.pdf.

18 Canadian Federation of Library Associations, "Position Statement: Indigenous Knowledge in Canada's Copyright Act" (n.p.: Canadian Federation of Library Associations, August 27, 2018), http://cfla-fcab.ca/wp-content/uploads/2018/12/CFLA-FCAB_Indigenous_knowledge_statement.pdf.

the standards and make decisions regarding why, how, and by whom information is collected, used, and shared.

4.2.2 Privilege the understanding of the First Nations, Inuit, or Métis community documented in the archival materials of their rights of possession and disposition. Recognize that First Nations, Inuit, or Métis concepts of ownership, control, and possession may vary from community to community and may include individual-, family-, clan-, and community-based definitions. There may also be different approaches to the disclosure and protection of the archival materials and to their cumulative nature.

4.3 Evaluate the contexts of acquisition for First Nations-, Inuit-, and Métis-related archival materials and begin the process of repatriation where appropriate.[19]

4.3.1 Act in support of your institution's comprehensive implementation of UNDRIP and advocate for the establishment of an institutional repatriation policy that defends the rights of First Nations, Inuit, and Métis governments and communities over the archival materials created by or about them. Refer to the Royal BC Museum's Indigenous Collections and Repatriation Policy[20] and the accompanying *Indigenous Repatriation Handbook*[21] for examples of such a policy and guide to undertaking repatriation work.

19 See also Objective 5.1 "Inform First Nations, Inuit, and Métis governments and communities about the existence of relevant archival materials and their right to access them."

20 Royal BC Museum, "Indigenous Collections and Repatriation Policy" (Victoria, BC: Royal BC Museum, revised August 2018), https://royalbcmuseum.bc.ca/sites/default/files/documents/indigenous_collections_and_repatriation_policy.pdf.

21 Jisgang Nika Collison, Sdaahl K̲'awaas Lucy Bell, and Lou-ann Neel, *Indigenous Repatriation Handbook* (Victoria, BC: Royal BC Museum, 2019), https://royalbcmuseum.bc.ca/sites/default/files/indigenous_repatriation_handbook_rbcm_2019.pdf.



4.3.2 Identify all archival materials created by or about First Nations, Inuit, and Métis governments, communities, or individuals, and promote awareness of their existence and availability to those who are documented in them. Work with First Nations, Inuit, and Métis organizations to develop communication methods and outreach strategies that are preferred by the community. Methods could include, but are not limited to, in-person meetings, online submissions, and hard copies of file inventories.[22]

4.3.3 Assess the circumstances of creation and acquisition of the archival materials. If free, prior, and informed consent was not granted at the time of creation or release, consult with the specific First Nations, Inuit, or Métis governments and communities to determine retroactive consent for archival deposit or repatriation.

4.4 If the First Nations, Inuit, or Métis government or community requests that the archives retain the materials, ensure that the parameters of custody and access are determined by them.

4.4.1 If free, prior, and informed consent was not originally granted, seek retroactive consent to retain the archival materials. Where issues arise concerning the original acquisition and the circumstances of ownership, establish culturally appropriate restrictions on access and use.[23]

4.4.2 Understand that the acquisition of archival materials and the controls set through standard donor agreements may not align with the cultural contexts of creation, maintenance, and use as defined by the First Nations, Inuit, or Métis government or community documented in the archival materials.

4.4.3 Recognize that the full or partial transfer of copyright to the archives by a donor does not negate the continued intellectual sovereignty of the First Nations, Inuit, or Métis government or community over its Traditional Knowledge, cultural expressions, and documented heritage as may be captured within the donated archival record.

22 Due to its significance to the relationship-building process, Objective 4.3.2 has been repeated as Objective 5.1.1 within this framework. If these materials contain potentially traumatic content, refer to Objective 3.3, on trauma-informed archival practice. See also Objective 1.1, on prioritizing community engagement and outreach, and Objective 1.2, on conducting pre-meeting research and preparation.

23 See also Objective 5, on access.

4.5 Address financial, technological, and other barriers to repatriation.[24]

4.5.1 Lobby government agencies, private foundations, and other funding bodies for funding to address any financial, technological, and/or other challenges faced by First Nations, Inuit, and Métis governments and communities wishing to build and maintain their own community archives.

4.5.2 Collaborate with First Nations, Inuit, and Métis governments and communities to develop funding proposals that support repatriation and the building and sustaining of community archives owned and managed by these First Nations, Inuit, and Métis groups.

4.6 Create opportunities for collaborative custodianship of archival materials, where appropriate.



4.6.1 Work with representatives of the First Nations, Inuit, or Métis government or community documented in the archival materials to determine whether collaborative custodianship over the materials is desired. If an arrangement is agreed upon, ensure that the agreement remains flexible and open to renegotiation in perpetuity.

4.6.2 Ensure that representatives from the First Nations, Inuit, or Métis government or community documented in the archival materials remain active partners in all processes pertaining to their materials, including, but not limited to, redescription, appraisal, determination of access protocols, community outreach programming, digitization, and grant applications.

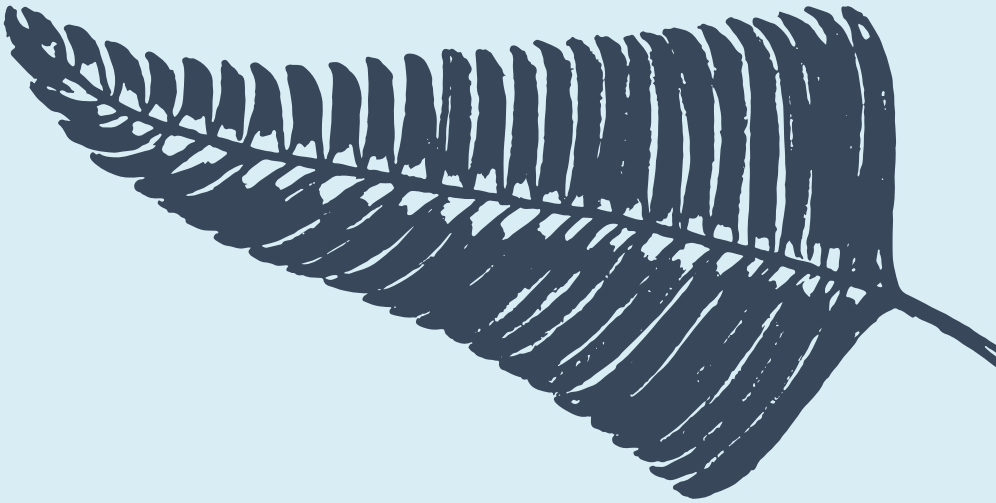
4.6.3 In cases where archival materials were originally acquired through the establishment of a trust relationship or where full custodianship by the First Nations, Inuit, or Métis government or community documented in the materials is not immediately possible, ensure that full control can be transferred to the community upon request.

24 See also Objective 2.1, on advocating for sustainable financial resources.

5. Access

Canada's archival communities must respect and defend First Nations, Inuit, and Métis peoples' right to know about and control access to archival materials created by or about them.

Respecting First Nations, Inuit, and Métis peoples' intellectual sovereignty over the archival materials created by or about them means defending their right to know about these materials and ensuring that they have complete control over who has permission to access and use these materials. Archives holding First Nations-, Inuit-, and Métis-related archival materials have a professional responsibility[25] to make their collections known to the First Nations, Inuit, and Métis governments and communities represented in their collections and to work with them to develop or amend use and access policies that respect community-specific protocols, restrictions, and rules. Archives must also ensure that First Nations, Inuit, and Métis governments and communities retain complete control over the terms of access and continue to hold the rights to amend these terms in perpetuity as needed or desired.



25 The professional responsibility of archivists and First Nations, Inuit, and Métis peoples' basic right to access are outlined in the United Nations Joinet-Orentlicher Principles. Principles 2–5 and 14–18, specifically, speak to the obligation "to preserve archives and other evidence concerning violations of human rights and humanitarian law and to facilitate knowledge of those violations" through archival preservation and access programs. United Nations Commission on Human Rights, Updated Set of Principles for the Protection and Promotion of Human Rights through Action to Combat Impunity, E/CN.4/2005/102/Add.1 (February 8, 2005), http://www.derechos.org/nizkor/impu/principles.html.

Strategies for Improving Access

5.1 Inform First Nations, Inuit, and Métis governments and communities about the existence of relevant archival materials and their right to access them.

5.1.1 Identify all archival materials created by or about First Nations, Inuit, and Métis governments, communities, or individuals, and promote awareness of their existence and availability to those who are documented in them. Work with First Nations, Inuit, and Métis organizations to develop communication methods and outreach strategies that are preferred by the community. Methods could include, but are not limited to, in-person meetings, online submissions, and hard copies of file inventories.[26]

5.1.2 Collaborate with other archives and heritage institutions to develop online databases that identify the locations of First Nations-, Inuit-, and Métis-related archival materials.[27] Ensure that such a resource is known and freely accessible to First Nations, Inuit, and Métis governments and communities and to the broader archival community, where appropriate. Information should be transcribed in its original language and/or translated into the relevant First Nations, Inuit, or Métis language where possible.[28]

26 Due to its significance to the relationship-building process, Objective 5.1.1 has been repeated as Objective 4.3.2 within this framework. If these materials contain potentially traumatic content, refer to Objective 3.3, on trauma-informed archival practice. See also Objective 1.1, on prioritizing community engagement and outreach, and Objective 1.2, on conducting pre-meeting research and preparation.

27 See also Objective 1.7, on creating professional resources to support networking, communication, and collaboration among archives and other heritage institutions.

28 See also Objective 6, on arrangement and description.

5.2 Collaboratively develop culturally appropriate access protocols and tools.

5.2.1 Involve members of the First Nations, Inuit, or Métis government or community represented in the archives' collections in appraisal, selection, processing, and acquisition to ensure that culturally appropriate access requirements and protocols are identified. Keep communities informed of new or future acquisitions and encourage reciprocal feedback so that protocols and practices remain current and relevant.

5.2.2 Work with members of the First Nations, Inuit, or Métis community represented in the archives' collections to develop finding aids, subject guides, promotional materials, and other collection navigation tools. Ensure that descriptions consider language requirements and facilitate access by members of the specific community documented in the archival materials.[29]

5.2.3 Reconsider opening hours, staffing flexibility, programming capacity, identification requirements, and other operational procedures to meet the needs of First Nations, Inuit, and Métis researchers and community members wishing to access archival materials. Ensure that policies remain flexible to meet the unique needs of each visitor group.

5.2.4 Provide First Nations, Inuit, and Métis governments or communities with full access to archival materials by and about them in a medium appropriate to their current needs and infrastructure. Because many communities may not have reliable access to the Internet or to preservation-quality digital copies of archival materials, alternatives to virtual access should be identified and made available in the most appropriate manner.



29 See also Objective 6, on arrangement and description.

5.3 Address financial, technological, and other barriers to accessing archival materials.[30]

5.3.1 Lobby government agencies, private foundations, and other granting agencies for funding to remove those barriers to accessing archival materials that are identified by First Nations, Inuit, and Métis governments, communities, and individuals.

5.3.2 Join existing lobbying efforts to support the expansion and improvement of Internet connectivity for First Nations, Inuit, and Métis governments and communities.

5.3.3 Collaborate with First Nations, Inuit, and Métis governments and communities to develop funding proposals that support improved access to archival materials. This could include, but is not limited to, funding for the following:

- building community archives that are owned and managed by First Nations, Inuit, and Métis governments and communities
- repatriating archival materials to the First Nations, Inuit, or Métis government or community documented in the materials[31]
- improving virtual access through digitization projects
- improving technological infrastructure within communities
- transcribing and/or translating archival materials into relevant First Nations, Inuit, and Métis languages
- supporting First Nations, Inuit, and Métis researchers and other community members to travel to archives

5.3.4 Identify ways to eliminate or lower costs for reproductions of archival materials. If necessary, seek financial support from other archives and heritage organizations with a vested interest in research access.

30 See also Objective 2.1, on advocating for sustainable financial resources.

31 See also Objective 3.4, on evaluating the contexts of acquisition for First Nations-, Inuit-, and Métis-related archival materials and beginning the process of repatriation where appropriate.

6. Arrangement and Description

Canada's archival communities must integrate First Nations, Inuit, and Métis perspectives, knowledge, languages, histories, place names, and taxonomies into the arrangement and description of First Nations-, Inuit-, and Métis-related archival materials and collections.

Mainstream archival arrangement and description standards and practices are based on a Eurocentric world view. Such standards and practices actively marginalize and disenfranchise First Nations, Inuit, and Métis peoples; decontextualize First Nations, Inuit, and Métis histories; and hinder meaningful access to archival materials by and about First Nations, Inuit, and Métis peoples. Canada's archival communities must continue to collaborate with First Nations, Inuit, and Métis governments, communities, and organizations to enrich arrangement and description processes with taxonomies and vocabularies that reflect the varied cultures, languages, histories, and knowledge systems of the governments and communities represented in the archives' collections. In doing so, Canada's archival communities must recognize the existence of multiple narratives and support the development of parallel description standards for First Nations-, Inuit-, and Métis-related archival materials.



Strategies for Improving Arrangement and Description

6.1 Integrate First Nations, Inuit, and Métis taxonomies, vocabularies, and languages into arrangement and description practices.[32]

6.1.1 Involve members of the First Nations, Inuit, or Métis government or community documented in the archival materials in the processing of the materials to ensure they are accurately contextualized within the community's knowledge systems and history. Collaboratively develop description practices that reflect First Nations, Inuit, and Métis languages, knowledge, histories, and taxonomies.[33]

6.1.2 Understand how the First Nations, Inuit, or Métis government or community documented in archival materials will use the materials. For example, is the community currently involved in litigation, language revitalization, or curriculum development activities? How can arrangement and description practices assist in this work? Collaborate with researchers and other community members to identify keywords that can assist them in locating information pertinent to their activities.

6.1.3 Identify and use culturally appropriate orthographies and traditional names or endonyms and, where possible and appropriate, include Canadian Aboriginal syllabics. Examples of this descriptive language use are provided in Table 6.1.3.

32 Before embarking upon reprocessing activities, consult with the First Nations, Inuit, or Métis government or community to determine whether archival materials will be repatriated. See Objective 4, on ownership, control, and possession, and Objective 5, on access.

33 Examples of such collaborative projects include Library and Archives Canada's Project Naming, which has seen approximately 10,000 digitized images of Inuit, First Nations, and the Métis Nation individuals, activities, and places identified by different generations of Indigenous people. This shared information has been added to the records in the LAC database and made available to the public: "Project Naming," Library and Archives Canada, accessed January 11, 2021, https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/project-naming/Pages/introduction.aspx. X̱wi7x̱wa Library at the University of British Columbia and the Indigenous Curriculum Resource Centre at Simon Fraser University Library both use a BC variant of the Brian Deer Classification System, developed by Kahnawá:ke librarian Brian Deer for the National Indian Brotherhood in the 1970s. This system places Indigenous knowledge and communities at its centre, deviating from the Eurocentric systems used by most libraries (i.e., the Library of Congress and the Dewey Decimal classification systems). For a discussion of how linked data can assist in the decolonization of archival description, see the article by Jennifer Douglas et al., "Decolonizing Archival Description: Can Linked Data Help?" *Proceedings of the Association for Information Science and Technology* 55, no. 1 (2018), https://asistdl.onlinelibrary.wiley.com/doi/pdf/10.1002/pra2.2018.14505501077.

Table 6.1.3. *Traditional names (endonyms) and appropriate descriptions of different Indigenous Peoples in Canada.*

First Nations Peoples

The work of mapping endonyms to colonial anglicized names can be challenging as there is rarely a direct one-to-one match between anglicized and traditional names. Furthermore, once you begin to identify political, cultural, and dialectical variation, the potential for alternative terminology in archival description grows exponentially. Thus, collaboration with the community or communities being represented in the record is essential. In collaboratively developing this description, the community or communities can inform the archivist as to the correct endonym and its appropriate spelling variations.[34] The examples at right illustrate some of the changes in descriptive names. An examination of published ontologies shows the complexity of appropriate description.[35]

Traditional Name	Anglicized Name
Dakelh	Carrier
Haudenosaunee	Iroquois
Nakoda or Nakota	Assiniboine
Kainai	Blood



34 For further discussion of the use of appropriate names of First Nations, Inuit, and Métis peoples, refer to Gregory Younging, "Terminology," in Elements of Indigenous Style: A Guide for Writing By and About Indigenous Peoples (Edmonton: Brush Education, 2018), 69–73

35 National Indigenous Knowledge and Language Alliance (NIKLA), "First Nations, Métis and Inuit – Indigenous Ontology," National Indigenous Knowledge and Language Alliance/Alliance nationale des connaissances et des langues autochtones NIKLA-ANCLA, accessed February 28, 2021, https://docs.google.com/spreadsheets/d/e/2PACX-1vSOKcm9HB-28iSqNN3sQd5hV7bMLMGpCeGL0dkQgyg2AiZAMWUF0sp98GyxIvLXYIWqSZ3nX_j_q4UN/pubhtml

Inuit

The Inuit Circumpolar Council defines *Inuit* as the standard term for "Indigenous members of the Inuit homeland *recognized by Inuit* as being members of their people" an includes the Iñupiat and Yupik (Alaska), Inuit (Canada), Kalaallit, Tunumiit and Inughuit/Avanersuarmiut (Greenland) and Yupik (Russia).[36] So, where applicable, instead of Inuit, use more specific endonyms – for example, *Inuvialuit, Inupiat, Yupik,* or *Kalaallit.*

The examples at right, primarily from the Nunavik region of Inuit Nunangat (Inuit homelands), are provided to demonstrate that Inuit have many specific names for themselves, which can be included in archival descriptions when supportive descriptive evidence is available (e.g., from the archival documentation itself, Oral History accounts, identification projects, etc.) or when collaborative redescription projects are undertaken.



(1) In Canada, the names Inuit use in reference to the four regions of Inuit Nunangat are:

Traditional Name	Anglicized Name
Nunavummiut	(Inuit of Nunavut)
Nunavimmiut	(Inuit of Nunavik)
Nunatsiavimmiut	(Inuit of Nunatsiavut)
Inuvialuit	(Inuit of the Inuvialuit Settlement Region)

(2) Sometimes Inuit also refer to themselves by city or province, for example:

Traditional Name	Anglicized Name
Kupaimiut	(Inuit of Quebec)
Montrealmiut	(Inuit of Montreal)

(3) Even more specifically, some Inuit refer to themselves by present-day community, for example:

Traditional Name	Anglicized Name
Kangiqsujuarmiut	(Inuit of Kangiqsujuaq)
Inujjuamiut	(Inuit of Inukjuak)

The term "*Esk****" is offensive and must be replaced by the term "Inuit".

36 Inuit Circumpolar Council, "ICC Charter: Article 1 – Definitions," ICC International, accessed January 22, 2021, https://www.inuitcircumpolar.com/icc-international/icc-charter/. (emphasis added)

Métis Peoples

When writing descriptions containing Métis-specific content, it may be challenging to correctly determine further qualifying terminology beyond the name *Métis.* This is due to the historic dispossession of the Métis peoples by the federal government after the North-West Resistance of 1885 and the resulting diaspora of Métis peoples from the Prairie Provinces across Canada and into the United States. Because of this, archival documentation relating to Métis peoples may not indicate a strong, or accurate, place-based connection such as that demonstrated in these examples.

It is also crucial to understand the correct use of endonyms and capitalization. For many, *Métis* (with a capital *M*) is the endonym that pertains to "a community of people who self-identify as being Métis and recognizes that their ancestors made a political decision to identify as Métis based on shared histories and culture."[37] Usually, the capitalized usage will not be ascribed to people of mixed First Nations/European or Euro-Canadian ancestry. Furthermore, the antiquated use of the French term *métis* (with a lower-case *m*) to refer to peoples of "mixed blood" is also strongly discouraged.

Instead of *Métis,* you *may* be able to use the following:

- Red River Métis
- Member of Fishing Lake Métis Settlement
- Kikino Métis
- Kelly Lake Métis

37 Canadian Geographic, "Identity: Métis," in *Indigenous Peoples Atlas of Canada* (Ottawa: Royal Canadian Geographical Society, 2018), https://indigenouspeoplesatlasofcanada.ca/article/identity/.

6.1.4 Maintain parallel descriptions and historical contexts related to the creation and use of the archival materials. Consider retaining recorded racist terminology and annotations in notes rather than within the main fields of description and including a general disclaimer to indicate that this documentation may cause offence. Retaining original, biased descriptions may acknowledge past professional complicity in colonial policies and demonstrate a conscious effort to change description practices.

6.1.5 Transcribe archival materials in the original language. Ensure that English- and French-language descriptions are translated into the appropriate First Nations, Inuit, or Métis language where possible.

6.1.6 Embrace fluidity and expandability in description standards. As language is political, fluid, and constantly changing in terms of its meaning and application, description practices should also remain open to future interpretations and annotations while maintaining historical contexts. Create continuous channels of feedback from First Nations, Inuit, and Métis governments or communities. For example, traditional name lists such as "X̱wi7x̱wa Names for BC First Nations" and the "First Nations, Métis and Inuit – Indigenous Ontology" are continually under development and "will continue to be expanded and revised to best reflect the preferences of First Nations" across BC.[38] Such evergreen listings are a tremendous step toward providing endonymic flexibility, which is of intrinsic importance for First Nations, Inuit, and Métis peoples who are working to revive their languages and re-establish sovereignty over their identities.

38 X̱wi7x̱wa Library, First Nations House of Learning at the University of British Columbia, "X̱wi7x̱wa Names for BC First Nations," University of British Columbia Library, September 4, 2019, https://xwi7xwa-library-10nov2016.sites.olt.ubc.ca/files/2019/09/B.C.Names_.pdf. See also National Indigenous Knowledge and Language Alliance (NIKLA), "First Nations, Métis and Inuit – Indigenous Ontology," National Indigenous Knowledge and Language Alliance/Alliance nationale des connaissances et des langues autochtones NIKLA-ANCLA, accessed February 28, 2021, https://docs.google.com/spreadsheets/d/e/2PACX-1vSOKcm9HB-28iSqNN3sQd5hV7bMLMGpCeGL0dkQgyg2AiZAMWUF0sp98GyxIvLXYIWqSZ3nX_j_q4UN/pubhtml.

6.2 Advocate for improved collaboration and technology to support enriched arrangement and description practices and linked descriptions for related materials.[39]

6.2.1 Work toward developing or upgrading archival databases to ensure that they have the capacity to represent multiple or parallel perspectives, descriptions, access points, and languages and to include syllabic representation.

6.2.2 Develop online access platforms and other communication tools that provide opportunities for researchers and other archives visitors to challenge or request changes to arrangement structures and descriptive elements.[40]

6.2.3 Advocate for collaboration among galleries, libraries, archives, museums, and other heritage institutions to link descriptions of related materials held in various institutions. This will assist First Nations, Inuit, and Métis communities and researchers to locate all heritage-related materials that are relevant to them.[41]



39 See also Objective 5.3, on addressing financial, technological and other barriers to access.

40 For examples of this strategy in practice, see University of Waterloo, Special Collections & Archives, "Language in Archival Descriptions Changes," accessed January 13, 2021, https://uwaterloo.ca/library/special-collections-archives/news/language-archival-descriptions-changes; and Princeton University Library, Special Collections, "Statement on Language in Archival Description," accessed January 13, 2021, https://library.princeton.edu/special-collections/statement-language-archival-description.

41 See also Objective 1.7, on supporting networking, communication, and collaboration among archives and other heritage institutions.

6.3 Encourage the discussion and development of new or revised arrangement and description standards.

6.3.1 Revise the *Rules for Archival Description (RAD)*. Archival associations and councils should support leadership by First Nations, Inuit, and Métis heritage professionals and the establishment of a working group or committee to lead this work. Revisions should demonstrate creative, customizable solutions that recognize the cultural diversity among First Nations, Inuit, and Métis peoples.

6.3.2 Reassess the foundations of archival arrangement theory and practice. While some areas of archival theory and practice acknowledge shared or multiple authorship, most mainstream archival arrangement structures are based on the concept of individual authorship.[42] Engage in critical discourse to understand the implications of this assumption when working with First Nations-, Inuit-, and Métis-related archival materials. Questions to consider could include, but are not limited to, the following:

- What happens to our structural understanding of archival materials once the concept of creation is redefined and authorship is assigned to a First Nations, Inuit, or Métis government or community rather than to the archives or an individual creator?
- Are there First Nations, Inuit, and Métis research methodologies through which we can better understand what such a change to arrangement practices might look like?
- Is it acceptable to conceptualize arrangement in its originally documented colonial contexts of creation?
- Could data visualization tools support a feasible alternative arrangement model?

42 See also Objective 4, on ownership, control, and possession.

6.3.3 Look to other organizations for work that has already been done. For example, the archival communities in Australia, New Zealand, and South Africa have adapted the *ISAD(G): General International Standard Archival Description* to better represent Indigenous-related archival materials while maintaining the original contexts of creation, interpretation, and use. Organizations such as the Reciprocal Research Network and the National Breath of Life Archival Institute for Indigenous Languages have been developing terminology, technology, processes, and resources for Indigenous-related archival materials for years – as have initiatives such as Local Contexts's Traditional Knowledge (TK), Biocultural (BC), and Cultural Institutions (CI) labels, notices, and licenses and their reciprocal curation workflow.

7. Education

Canadian archival education programs must integrate First Nations, Inuit, and Métis research theory, history, methodologies, and pedagogical practices into current and future curricula.

Archival education and training programs must recruit First Nations, Inuit, and Métis archivists, recordkeepers, and heritage professionals to support the development of interdisciplinary curricula that (1) challenge the colonial roots of mainstream archival theory, practice, and research and (2) integrate varied First Nations, Inuit, and Métis perspectives, pedagogies, paradigms, knowledge systems, and values. Archival education and training programs must prepare students to re-examine mainstream archival systems and must ensure that they reflect the protocols, priorities, and needs of the First Nations, Inuit, and Métis communities represented in archival collections. These programs must also prepare students to deliver culturally responsive, trauma-informed reference services to researchers and other archives visitors seeking First Nations-, Inuit-, and Métis-related archival materials.



Strategies for Improving Education

7.1 Recruit First Nations, Inuit, and Métis archivists, recordkeepers, and heritage professionals to teach in archival education programs.

7.1.1 Ensure that varied First Nations, Inuit, and Métis perspectives, pedagogies, paradigms, knowledge systems, and values are reflected in archival education curricula by engaging First Nations, Inuit, and Métis faculty members from across Canada and around the world.[43]

7.2 Develop interdisciplinary curricula that integrate varied First Nations, Inuit, and Métis perspectives, pedagogies, paradigms, knowledge systems, and values.

7.2.1 Develop curricula that equip students with the knowledge and critical thinking skills necessary both to challenge mainstream archival systems and to contribute to the continued development of archival theory, practice, and research that are rooted in the distinct world views and cultural practices of the First Nations, Inuit, and Métis communities represented in archival collections.

7.2.2 Develop curricula that prepare students to respond to the current realities and priorities of First Nations, Inuit, and Métis governments and communities when engaging in technical processes such as preventative conservation, grant writing, and organizational change management; creating retention and disposition schedules; and managing electronic records and recordkeeping systems. This could include, but is not limited to, creating opportunities for students to do the following:

- become familiar with legislated recordkeeping requirements for First Nations, Inuit, and Métis governance bodies and with community requirements and protocols for the culturally appropriate transmission of community knowledge
- gain experience in applying a specific cultural lens or framework through which to view and assess the utility and applicability of Eurocentric archival practices
- acquire a working knowledge of how to begin integrating UNDRIP into Eurocentric archival practice

43 See also Objective 3, on professional practice.

- become familiar with the integration of multiple layers of contextual information into an archival record

- learn how to describe, preserve, and provide access to such layers in accordance with numerous traditional access protocols and applicable privacy legislation

7.2.3 Develop curricula that integrate pertinent reference-related topics and situations, including but not limited to the following:

- the use of archival materials in support of treaty negotiations, language or cultural development, genealogy and kinship research, land claims, business development, climate change and environmental monitoring, quality-of-life studies, geopolitical space studies, class actions, and other litigation

- the integration of library statistical databases and government data centre resources as part of a patron's overall research methodology

- Traditional Knowledge, biocultural, and cultural institution labels, notices, and licenses

- Indigenous-focused classification systems such as the Brian Deer Classification System, which provides a more flexible and culturally appropriate approach to organizing First Nations, Inuit, and Métis documentary resources

- the mandates, holdings, and services provided by First Nations, Inuit, and Métis archives, libraries, and cultural and research centres across Canada

- the history of First Nations, Inuit, and Métis relations with the governments of Canada and the continuing impact and legacy of these relations on First Nations, Inuit, and Métis governments, communities, and individuals

- mental wellness and harm reduction techniques and processes that mitigate negative emotional and psychological effects on archives staff and visitors engaging with archival materials that document traumatic events[44]

44 See also Objective 3.3, on providing training opportunities and support networks for trauma-informed archival practice.

7.2.4 Collaborate with First Nations, Inuit, and Métis governments, communities, and organizations to determine the professional competencies needed for the effective stewardship of First Nations-, Inuit-, and Métis-related archival collections. Identifying such competencies will support the development of culturally appropriate curricula and professional certification models for programs offered outside of university education systems.

7.2.5 Develop curricula that include relevant discourse from libraries, museums, galleries, and other heritage institutions. The Traditional Knowledge, cultural expressions, and documented heritage of First Nations, Inuit, and Métis governments and communities are often stewarded collectively and holistically rather than within a distinct discipline or within a space solely dedicated for use as an archives, library, museum, or gallery. While Traditional Knowledge and knowledge-sharing practices fall under the guidance and care of a community's Elders, documented heritage is often stewarded by a community's heritage or cultural branch or by a natural resources office. The portfolio of such a unit might include responsibility for the care of archival, artifactual, and library materials alongside a primary mandate such as protecting, preserving, and promoting living culture or coordinating natural-resource-related activities.

7.3 Develop student support services and educational models that acknowledge the varied needs, priorities, and values of First Nations, Inuit, and Métis students.

7.3.1 Identify and address barriers to First Nations, Inuit, and Métis student enrolment in archival education programs. Areas to address could include, but are not limited to, the following:



- inadequate support for the completion of secondary education
- geographical and financial barriers to post-secondary education
- lack of health and family support services on campus
- lack of support in the college or university application process
- lack of learning opportunities outside of post-secondary institutional settings

7.3.2 Ensure support services remain flexible. Collaborate with First Nations, Inuit, and Métis health and social-services organizations to develop student-centred services that provide assistance with the familial, community, and financial responsibilities often assumed by First Nations, Inuit, and Métis students. Such services could include, but are not limited to, the following:

- family and health care support, including off-campus housing assistance, daycare assistance, school placement for children of students, Elder care, and home care
- greater scholarship opportunities
- guaranteed research assistant placements
- connection to cultural support systems such as through a First Nations, Inuit, or Métis student centre
- preparatory education as needed

7.4 Develop outreach strategies and partnerships to create interest in the archives profession among First Nations, Inuit, and Métis youth.[45]

7.4.1 Engage First Nations, Inuit, and Métis secondary and post-secondary school students through activities that demonstrate how the archives profession can support the careful and respectful stewardship of their communities' tangible and intangible cultural heritage. Strategies could include, but are not limited to, the following:

- sponsoring hands-on archival workshops in classes, youth groups, culture camps, or youth language revitalization conferences
- presenting on the archives profession using video or gaming platforms
- sponsoring a cultural documentation video project or competition
- sponsoring an art show that encourages young artists to use community-related archival materials as inspiration

45 See also Objective 1.1, on prioritizing engagement and outreach with First Nations, Inuit, and Métis governments, communities, and organizations.

- sponsoring Oral-History and other workshops that create opportunities for youth to connect with Elders

7.4.2 Collaborate with First Nations, Inuit, and Métis governments and communities to apply for funding that can support the creation of opportunities for youth to work with their communities' archives or cultural centres under the supervision of trained archivists.[46]

7.4.3 Collaborate with First Nations, Inuit, and Métis archivists, recordkeepers, and heritage professionals to create and provide youth internship programs in First Nations, Inuit, and Métis community archives and cultural centres.

7.5 Expand education delivery options.

7.5.1 Partner with First Nations, Inuit, and Métis governments, communities, organizations, and schools to develop alternative learning options and platforms related to the management of current records and archival materials. These could include, but are not limited to, the following:

- off-campus weekend or week-long post-secondary courses
- workshops and mentorship opportunities within community or other non-urban settings
- archival management programs and archives-related technician training via distance-learning platforms
- hands-on archives and records management learning opportunities outside formal academic settings or programs

7.5.2 Partner with colleges in rural, remote, and northern regions to develop community-based programs and other educational opportunities that meet the needs of First Nations, Inuit, and Métis students closer to their home communities.

7.5.3 Partner with First Nations, Inuit, and Métis technology organizations (such as the First Nations Technology Council) to promote equitable access to technology and digital infrastructure for First Nations, Inuit, and Métis governments and communities.[47]

46 See also Objective 2.1, on advocating for sustainable financial resources.

47 See also Objective 5.3, on addressing financial, technological, and other barriers to accessing archival materials.

Questions, Challenges, and Lessons

Challenges Encountered, Lessons Learned, and Recommendations

The taskforce encountered a number of challenges during its work. Some struck right at the heart of the work, with a resonance significant enough to shake the foundations of the project and even some members' personal values. Others were administrative in nature and easier to rectify, causing nothing more than headaches and stress. This section presents these varied challenges, the lessons we learned from them, and future recommendations, simply and without elaboration.

Fundamental Issues

Challenges Encountered	Lessons Learned and Future Recommendations
There is a lack of government funding available to support reconciliation-based work.	Greater collective advocacy is needed to draw attention to the financial costs of engaging in reconciliation-based work.
There is not enough diversity among First Nations, Inuit, and Métis representatives on the taskforce.	With over 630 First Nations, Inuit, and Métis communities across Canada, ensuring representation from each community is a challenge. Having said that, consider ensuring that First Nations, Inuit, and Métis peoples are equally represented. Alternately, focus your project on one community at a time and try to secure as diverse a membership base as possible.

Challenges Encountered	Lessons Learned and Future Recommendations
There is a danger of unwittingly maintaining a colonial lens and causing unnecessary pain and/or anger to First Nations, Inuit, and Métis partners.	• To paraphrase the words of Dr. Paulette Regan, we must continually check in with ourselves (and our team) to see if our actions or thought patterns are serving to decolonize or recolonize First Nations, Inuit, and Métis peoples.[48] • Consider providing all non-Indigenous members (and others who wish to take part) with a cultural safety and/or cultural competency workshop prior to group engagement. Ensure that participants have the option to opt out of participation for their own psychological safety. • Ensure that all project members are involved in developing project scope and objectives. • Consider using your collaboratively developed project vision or mission statement as a touchstone against which to measure all actions. • Listen to any criticisms expressed by First Nations, Inuit, and Métis partners and take action to address their concerns.
Some people have been critical of the choice of non-Indigenous leadership for a reconciliation-based project.	Share the duties of project leadership and ensure there are as many First Nations, Inuit, and Métis members as non-Indigenous members on the team.
Not understanding the full breadth of diversity among First Nations, Inuit, and Métis communities.	Spend considerable time in the preproject planning stage to understand the governments and communities you wish to connect and collaborate with.

48 Dr. Paulette Regan spoke with members of the taskforce at their reconciliation visioning circle, which took place at the UBC Indian Residential School History and Dialogue Centre April 28–30, 2019.

Administrative Issues

Challenges Encountered	Lessons Learned and Future Recommendations
It is challenging to find a mutually convenient meeting day/time for a 30-member team spanning 6 time zones.	• When applying for large grant applications, factor in funds for administrative or project management support staff. • Break the team into smaller groups whose members are in the same or similar time zones. Incorporate suggestions from each group into one shared document for review. • Create "offline" opportunities for individuals to comment on and contribute to document development and encourage participation. Consider using group document editing tools such as Google Docs.
The voluntary nature of the work can pose time-management and commitment challenges for team members, leading to stress and volunteer turnover.	Ensure that volunteers are not only aware of the time commitment but are also honest with themselves about what they can realistically contribute. Support volunteers – for example, by doing the following: • soliciting volunteers for term assignments • dividing projects into shorter phases
Members may be unable to fully contribute to work plans due to time limitations.	Consider reaching out to institutions *before* reaching out to individuals. If paid participation in a project cannot be facilitated, request institutional support that will allow individuals to complete some of the work during work time.



Challenges Encountered	Lessons Learned and Future Recommendations
A project like this provides limited time for conducting outreach.	• Identify and understand existing communication/ research protocols. • Determine the scope of the outreach (e.g., will you reach out to individuals, individual governments, or regional organizations?). • Consider sampling from a diverse range of communities and organizations. Map the areas of outreach as interviews progress to ensure representation from all regions. • Consider any potential technological challenges (e.g., is Internet access reliable; are email correspondence or Zoom discussions feasible; is telephone/cell phone infrastructure in place; is communication normally done via radio?). • Ensure that each team member is comfortable with and/or experienced in outreach work. Check in with each member and provide support as needed. • Identify and understand team members' institutional requirements and time frames for ethical research applications. • Estimate the time needed for outreach and (at least) double it. • Use social media to support planning an outreach strategy. Begin posting months before outreach begins. • If applying for a grant, ensure that funds are allocated to hiring outreach fieldworkers – preferably from the communities chosen for outreach – and to providing sufficient honoraria to outreach participants.

Glossary and Terminology

This framework employs terms used in contexts such as archives, research, practice, decolonization, and reconciliation and in relation to Indigenous Peoples – First Nations, Inuit and Métis communities. The *Dictionary of Archives Terminology,* published by the Society of American Archivists, and the *Multilingual Archival Terminology* database,[49] published by the International Council on Archives, list many of the terms used in the framework, but as some of these terms are complex, they are also defined in this section.

acknowledge: to affirm; to state; to express recognition; to recognize something as truth, fact, and of importance.

Canadian archival community: the collective of institutions across Canada that hold archival materials as well as the individuals who work in these institutions and/or with archival materials. This includes professional archivists as well as non-archivist staff and volunteers; trained archivists whose professional roles fall outside the job category of "archivist"; genealogists, researchers, and other individuals who regularly use archival materials in their professional lives; and all those who take up the challenge to preserve documentary heritage.[50]

cultural integrity: the recognition and acknowledgement that First Nations, Inuit, and Métis cultures are diverse, persistent, unified and whole, and distinct from but no less valid than European or Western cultures.

decolonizing: the process of identifying, deconstructing, and removing (or replacing) Eurocentric control, dominance,

49 Society of American Archivists, "Dictionary of Archives Terminology," SAA, accessed March 7, 2021, https://dictionary.archivists.org; International Council on Archives. "Multilingual Archival Terminology," accessed March 7, 2021. http://www.ciscra.org/mat/.

50 The taskforce struggled to find a term that was inclusive of the many different kinds of work that could be termed "archival" and yet acknowledged the exclusion of many voices from this work. First Nations, Inuit, and Métis people have been preserving knowledge and history since time immemorial without the need for written documents; however, as mainstream archival theory and practice is centred on Eurocentric colonial methods of keeping and preserving written records, these ways of knowing are not yet widely viewed as part of archival work. Additionally, while it is important to acknowledge that there are people of First Nations, Inuit, Métis, and settler ancestry doing archival work in First Nations, Inuit, and Métis communities, in many instances, their work continues to be bound by colonial perceptions of archival work. Collectively, all of us who are engaged in archival work have a responsibility to do what we can to move the profession forward and embrace new ways of thinking and doing.

influences, perspectives, definitions, understandings, interpretations, and ways of knowing, being and doing from archival higher education and professional practice.

decolonization: the integration, addition to, or replacement of Eurocentric ways of knowing, being, and doing in archival higher education and professional practice with First Nations, Inuit, and Métis ways.

First Nations, Inuit, and Métis: all people in Canada whose ancestors were on this land at the time colonial settlers first arrived.[51]

intellectual sovereignty: the power, authority, and exclusive right of First Nations, Inuit, and Métis peoples to interpret and use their Traditional Knowledge, cultural expressions, and documented heritage, whether this is created by or about them.

recognize: to notice, to see, to accept. This is distinct from *acknowledge* (see below).

reconciliation: The framework uses this term as it is defined by the Truth and Reconciliation Commission of Canada:

> *To some people, "reconciliation" is the re-establishment of a conciliatory state.*[52] *However, this is a state that many Aboriginal people assert has never existed between Aboriginal and non-Aboriginal people. To others, "reconciliation," in the context of Indian residential schools, is similar to dealing with a situation of family violence. It is about coming to terms with events of the past in a manner that overcomes conflict and establishes a respectful and healthy relationship among people going forward. It is in the latter context that the Truth and Reconciliation Commission of Canada (TRC) has approached the question of reconciliation.*

51 There was considerable discussion and debate among taskforce members about whether to use the internationally recognized term *Indigenous* or multiple, more specific terms to acknowledge the distinct cultural, linguistic, and ethnic identities among Indigenous Peoples in Canada. People questioned whether using more specific terms would respect the way the people from these communities identify themselves or might inadvertently exclude people who do not identify as First Nations, Inuit, or Métis. We also discussed whether a single term like *Indigenous* would be an oversimplification – a term that is convenient for settler governments and institutions but fails to respect the multiplicity of identities and communities across Canada. Our most important consideration was to use terminology that was respectful and inclusive of all these various identities. Equally important was the need to convey to readers that Indigenous Peoples in Canada are not a single, unified group but include multiple governments and communities with different world views, perspectives, needs, and priorities. Informed by the opinions and advice of our Indigenous committee members and partners, the taskforce settled on using *First Nations, Inuit, and Métis* in this document.

52 We cannot look for quick and easy solutions because there are none. We need to be able to look at this from the perspective of, Where do we want to be in three or four or five or seven generations from now, when we talk about the relationship between Aboriginal and non-Aboriginal people in this country? And if we can agree on what that relationship needs to look like in the future, then what we need to think about is, What can we do today that will contribute to that objective? Reconciliation will be about ensuring that everything that we do today is aimed at that high standard of restoring that balance to that relationship.

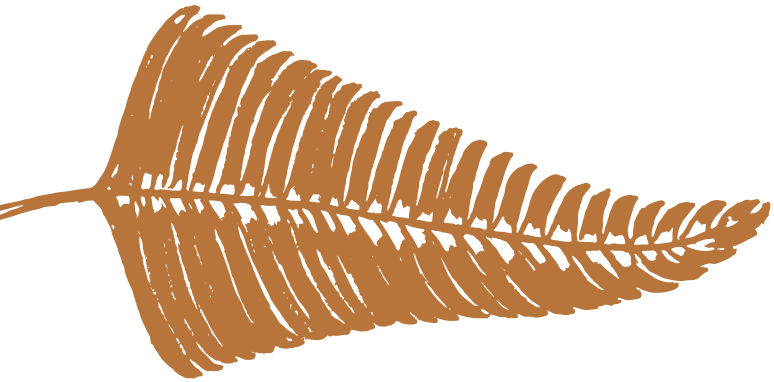
The Honourable Justice Murray Sinclair, "What Is Reconciliation," Vimeo video, 2:55, posted by "TRC-CVR," June 21, 2011, https://vimeo.com/25389165.

> *To the Commission, "reconciliation" is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. For that to happen, there has to be awareness of the past, acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour.*[53]

recordkeeper: a person tasked with the responsibility to safeguard and protect knowledge, traditions, culture, and history; this could be an Elder, a community member, a special designate, etc.

safe space: a physical or virtual/intangible space or platform in which people can be themselves, share, and discuss issues openly and honestly, without fear that who they are or what they do or say will be shared outside of that space.

Traditional Knowledge: the collective knowledge of traditions defined, contextualized, and used by First Nations, Inuit, and Métis peoples to sustain and adapt themselves to their environment over time. This encompasses these peoples' embodied practices, spirituality, morality, ideologies, modes of artistic expression, and methods of acquiring knowledge and passing it on through generations.[54]



53 Truth and Reconciliation Commission of Canada, *Canada's Residential Schools: Reconciliation – The Final Report of the Truth and Reconciliation Commission of Canada,* Volume 6 (Ottawa: McGill-Queen's University Press, 2015), 3, https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Volume_6_Reconciliation_English_Web.pdf.

54 Assembly of First Nations, "Traditional Knowledge," AFN Environmental Stewardship, accessed March 7, 2021, https://www.afn.ca/uploads/files/env/ns_-_traditional_knowledge.pdf; "What is Indigenous Traditional Knowledge?" *Traditional Knowledge and Technology* (blog), accessed March 7, 2021, https://blogs.ubc.ca/traditionalknowledgetechnology/revaluation-of-indigenous-cultures/what-is-indigenous-traditional-knowledge; Eric Simons, George Nicholas, Thomas Andrews, and Sarah Carr-Locke, "Traditional Knowledge," (fact sheet presented by the Intellectual Property Issues in Cultural Heritage Project, Simon Fraser University, Burnaby, BC, March 2016), https://www.sfu.ca/ipinch/sites/default/files/resources/fact_sheets/ipinch_tk_factsheet_march2016_final_revised.pdf.

Frequently Asked Questions

Under whose authority is this framework presented?

This framework is presented in response to the release of the Truth and Reconciliation Commission (TRC) of Canada's Calls to Action in June 2015. The Canadian Association of Archivists was directly challenged, via call to action 70, to re-assess its professional status quo as it relates to its relationships with First Nation, Inuit, and Métis peoples in Canada. The Call to Action states,

> *70. We call upon the federal government to provide funding to the Canadian Association of Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to:*
>
> *i. Determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples and the United Nations Joinet-Orentlicher Principles, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.*
>
> *ii. Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives.*[55]

While a "Canadian Association of Archivists" does not exist, it was assumed that this phrase referred to the Association of Canadian Archivists. However, due to the nature of the Canadian archival system, it was determined that such an important response should be undertaken via collective action through the Steering Committee on Canada's Archives (SCCA), which is comprised of the Canadian Council of Archives, the Association of Canadian Archivists, Library and Archives Canada, the Association des archivistes du Québec, and the Council of Provincial and Territorial Archivists.

55 Truth and Reconciliation Commission of Canada, Truth and Reconciliation Commission of Canada: Calls to Action (Winnipeg, MB: Truth and Reconciliation Commission of Canada, 2015), 8, https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf.

In 2016, the SCCA established the Response to the Report of the Truth and Reconciliation Commission Taskforce (TRC-TF). The mandate of the taskforce was to conduct a review of First Nations, Inuit, and Métis community outreach policies and practices in non-Indigenous archives across the country and to identify potential barriers to reconciliation efforts between the Canadian archival community and First Nations, Inuit, and Métis governments, communities, researchers, and recordkeepers.

Do these objectives and strategies apply only to archives holding First Nations-, Inuit-, and/or Métis-related materials, or do they apply to all archives in Canada?

The objectives and strategies presented in the framework apply to all archives – large and small – and to all types – including government, academic, private, and community archives. The specific context of your archival institution will affect which objectives and strategies may be most applicable and most feasible to implement first. Some aspects of the framework apply to every archival institution and every archival worker in Canada.

Other aspects apply specifically to archival institutions that hold collections explicitly relating to or originating from First Nations, Inuit, and/or Métis peoples, governments, or communities. However, it is unsafe to assume that your archives does not hold any First Nations-, Inuit-, and/or Métis-related materials. It is also essential to consider whether there are any First Nations, Inuit, and/or Métis peoples, governments, or communities that are *not* represented in your collections. The framework will help you consider how you might identify First Nations, Inuit, or Métis partners and work with them to evaluate and address any lack of representation.

How do we start this work? Can you recommend priorities, timelines, and steps to take?

The work of reconciliation and decolonization is ongoing; institutions should not aim to "complete" the work. That being said, it is vital to begin building relationships with the First Nations, Inuit, and Métis governments and communities represented in your archives' collections and to initiate collaborative planning for any requested community-driven project.

You may wish to begin the work internally by establishing a planning team or working group to review the framework and other relevant documentation; examine your archives' past and current practices; determine your current relationship network; and identify the First Nations, Inuit, and/or Métis peoples, governments, and/or communities represented in your collections. This initial research will inform how you move forward.

Project Plans and Timelines

Project plans and timelines are a helpful way to plot out what type of work you want to do, who you want to work with, what the goals are, and how you will achieve them. Project planning should always be done in collaboration with your First Nations, Inuit, or Métis partners and should offer clarity that will ensure the project's continuity and longevity. Such collaborative plans should identify the roles, responsibilities, needs, priorities, and definitions of success for each partner. These will look different for each aspect of your project and will vary among different institutions and among different First Nations, Inuit, and Métis governments and communities. The original timeline and priority list may also change due to shifting priorities within the partner community. It is essential to remain flexible and adapt to any such changes to maintain an effective partnership.

Priorities and Needs

Your institution may identify urgent tasks or tasks that can be completed quickly. Other work may be critical but will necessarily move slowly and take many years. Do not neglect this long-term work in favour of "quick wins." Working in collaboration with First Nations, Inuit, or Métis partners from the outset of the project development will allow you to understand and prioritize the work that is of greatest significance to them. This will ensure a respectful balance between "quick wins" and long-term goals.

How do we identify the First Nations, Inuit, and/or Métis communities represented in our archives' collections?

First Nations, Inuit, and Métis peoples, governments, and/or communities may be represented in archival collections in many ways beyond records created by community members or records of various levels of government. Consider the history of your region, including churches, trading posts, railroad and highway construction, fur trade history, and the presence of nearby residential or day schools.

Additionally, consider current events and contemporary issues that may be affecting local First Nations, Inuit, or Métis governments and communities and which records might be relevant. For example, records with relocation information may be relevant to a community experiencing a lack of infrastructure for clean water or recurring flooding.

Keep in mind that relevant records may not show up in a simple text-based search of finding aids or databases. For institutional archives, many vital records may be in correspondence series or even legal or financial records. Conducting a sufficiently thorough survey of records will take time and may require an investment of resources such as additional staffing. However, this is one of the simplest places to begin the work toward reconciliation and relationship building.

How do we find First Nations, Inuit, and Métis partners? Which organizations, governments, or departments should we consult with?

Begin by identifying the First Nations, Inuit, or Métis territories in which your archives is situated and identify those communities that are and are not represented in your archives' collections.

Before you approach communities, research their governing structures, histories, and communications protocols and make yourself aware of issues that may currently be affecting them. Some communities have band councils and hereditary leaders, executive leadership structures, Elders, youth and women's councils, or existing research centres set up to address issues affecting the community. Some communities may also have existing consultation committees, research protocols for partnerships, and/or a designated contact person within the local government with whom you should initiate contact. For more detailed guidance, refer to the strategies for building relationships of respect, relevance, reciprocity, and responsibility in Objective 1. As you prepare to reach out, remember that no First Nations, Inuit, or Métis government, organization, or individual is obliged to participate in your project.

What is meant by the phrase "community priorities"? Who sets these priorities?

As First Nations, Inuit, and Métis governments and communities are diverse, there will not be one single set of priorities officially agreed upon by government, leadership, and various community members. It is unlikely that you will find consensus among all community members about potential partnerships and project priorities.

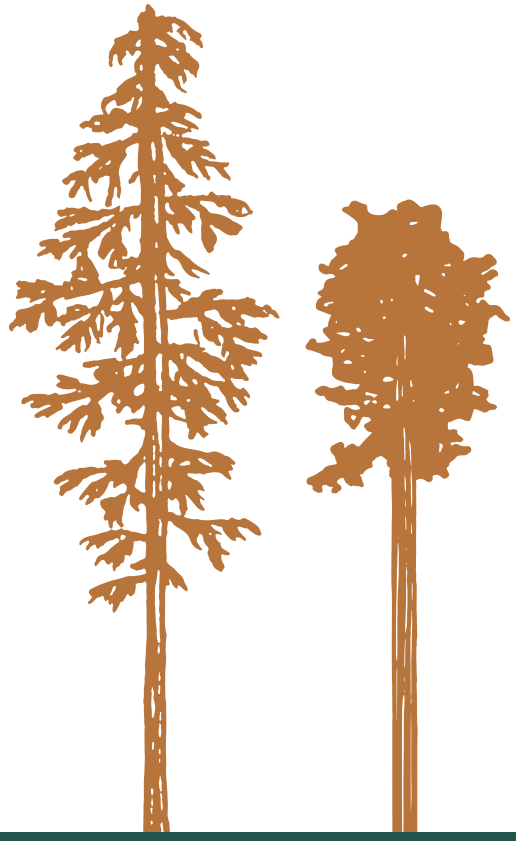
During the relationship-building and consultation process, it is essential that you listen attentively and communicate respectfully to identify priorities both explicitly stated and implied by the government or leadership; by a specific group of community members (such as youth, Elders, or women's councils); or by the broader community. Priorities may relate immediately to archives or recordkeeping, or they may have a more tangential connection to archival work. Priorities may also shift over time. Flexibility in long-term planning will be integral to this work. However, you should not abandon one project in favour of another unless there is good cause to do so.

Where can we find more training and information on reconciliation and decolonization? Are there any case studies or success stories we can refer to?

The bibliography included in this report cites several research reports, case studies, resources, and other scholarly work focusing on the intersection of First Nations, Inuit, and Métis lives and records with archival, museum, and library practices. However, while the bibliography cites a few case studies that illustrate this work in Canada, at the time of publication, there was not a single published case study on the work being done at First Nations, Inuit, or Métis archives in Canada.

Some of this information is forthcoming and should become more available soon. Fortunately, there are many other resources available for learning online, through public or academic libraries, and through archival institutions and associations. Consider casting a wide net and searching non-academic sources such as blogs, news articles in community papers, or newsletters.

As First Nations, Inuit, and Métis peoples and communities are diverse, no single book, article, or course will provide you with a comprehensive understanding of the complex issues surrounding this work. Self-education is a continuing and lifelong process. The following resources will help you begin the process.



Archival Associations

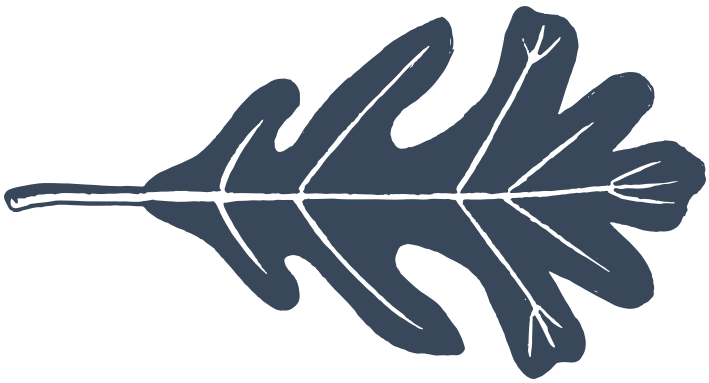
There is work being done by national archival collaborations such as the Steering Committee on Canada's Archives (SCCA) (https://archives2026.com) and by national associations such as the Association of Canadian Archivists, which offers relevant workshops, online courses, conference presentations, BIPOC forums, blog posts, and communication networks. Informational resources, working groups, and workshops are also regularly supported by provincial and territorial archival associations such as the Archives Association of BC (AABC) (https://aabc.ca/resources/indigenous-archives-and-record-keeping/), the Archives Association of Ontario (AAO) (https://aao-archivists.ca/truth-and-reconciliation), and the Yukon Council of Archives (https://www.yukoncouncilofarchives.ca/blog).

Archives and Cultural Institutions

You may learn from work being done by other archives, including national, provincial, municipal, and community archives. Look to conference presentations, newsletter articles, and blog posts from both Canadian and international archival organizations. Key institutions to follow include the National Centre for Truth and Reconciliation (https://nctr.ca); the Indian Residential School History and Dialogue Centre, at UBC (https://irshdc.ubc.ca/); and the Indigenous Archives Collective, in Australia (https://indigenousarchives.net/).

Indigenous Studies Programs

The University of Saskatchewan Department of Indigenous Studies maintains a list of programs in Indigenous studies, Indigenous learning, or First Nations studies at universities across Canada (https://artsandscience.usask.ca/indigenousstudies/links.php). These academic programs may provide relevant online resources, public lectures and workshops, and/or continuing education courses. Additionally, there are massive open online oourses (MOOCs) on topics pertaining to reconciliation and decolonization, including Indigenous Canada (https://www.ualberta.ca/admissions-programs/online-courses/indigenous-canada/index.html), offered by the University of Alberta, and Reconciliation through Indigenous Education (https://pdce.educ.ubc.ca/reconciliation/), offered by the University of British Columbia.



Principles and Protocols

The work of decolonization and reconciliation requires an understanding of the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP) (https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html). Additional protocols of critical importance include the CARE Principles for Indigenous Data Governance (https://www.gida-global.org/care), the Principles of Ethical Métis Research (https://achh.ca/wp-content/uploads/2018/07/Guide_Ethics_NAHOMetisCentre.pdf), and the National Inuit Strategy on Research (NISR) (https://www.itk.ca/national-strategy-on-research-launched). The First Nations Information Governance Centre also provides a highly informative online course with free online resources on the First Nations Principles of OCAP (https://fnigc.ca/ocap-training/).



Books, Documentaries, and Podcasts

In addition to acquiring formal learning, archives workers are encouraged to read books, watch documentaries, and listen to podcasts that explore the concepts of reconciliation and decolonization as well as historical and contemporary issues affecting First Nations, Inuit, and Métis peoples. Public and academic libraries often maintain up-to-date lists of recommended books and media. Recent "best of" lists and articles can also be found online. For example, a recent CBC article lists "35 Books to Read for National Indigenous History Month."[56] Important new works will emerge faster than this document can be updated.

How can I take on this work without additional funding or resources?

The taskforce acknowledges that archives are notoriously underfunded and that archivists are perpetually overworked. This has raised many concerns about who can take on the massive amount of work proposed in the framework. These problems are structural and predate the TRC's *Calls to Action.* However, the work can be carried out by archivists and archival institutions if it is supported by collaboration and advocacy at all stages.

56 "35 Books to Read for National Indigenous History Month," CBC, June 1, 2020, https://www.cbc.ca/books/35-books-to-read-for-national-indigenous-history-month-1.5585489.

Parent Organizations and Leadership

For this work to succeed, it is critical that responsibility be assumed by parent or funding organizations. Whether these are municipalities, universities or colleges, businesses, or nonprofit organizations, archivists should approach their parent organizations' leadership and advocate for the work that needs to be done and the funds necessary to do it. Organizations that have made reconciliation, decolonization, equity, or anti-racism plans and statements should be reminded of those commitments and of how the work of the archives can contribute to following through on their stated goals.

Collaboration among Archives

This work can also be shared by coordinating time, distributing workloads among colleagues within and beyond your institution and in your region or province, and sharing project plans and success stories through formal and informal channels. Additionally, archival institutions can collaborate to develop portals or create linked descriptions of relevant materials (see Objective 6.2, on arrangement and description).

Archival Associations

Archival associations and organizations should take steps to support archives and archivists in doing this work. This support might include regional, provincial, territorial, or national projects or funding (see Objective 1.7 for recommendations that apply to the Canadian Council of Archives, the Association of Canadian Archivists, and provincial and territorial organizations).

Advocacy

Everyone who can do so should call upon all levels of government to make funding available for projects that support the work proposed in this framework. Archivists and archival organizations can also advocate for changes to provincial, territorial, and national legislation to implement UNDRIP[57] and to increase funding and telecommunications infrastructure for First Nations, Inuit, and Métis communities.[58]

57 See also Objective 4.3 on evaluating the contexts of acquisition and beginning the process of repatriation where appropriate.

58 See also Objective 5.3 addressing financial, technological, and other barriers to access.

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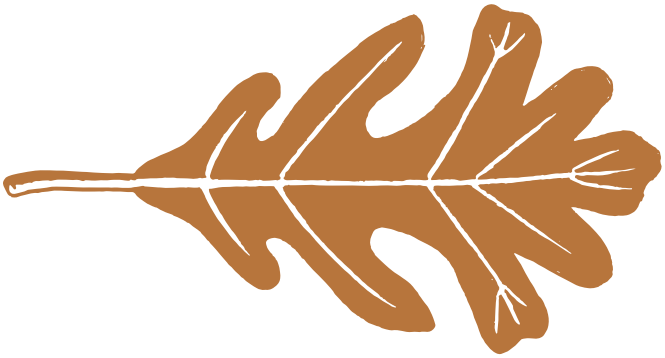
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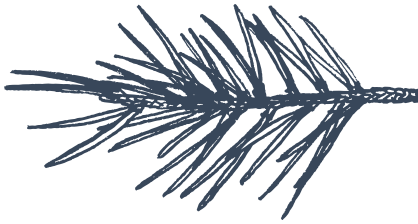
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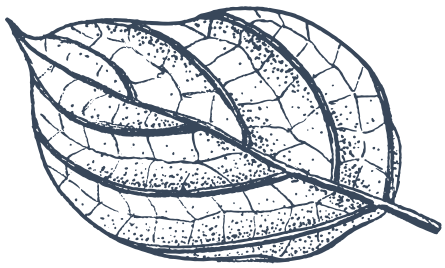
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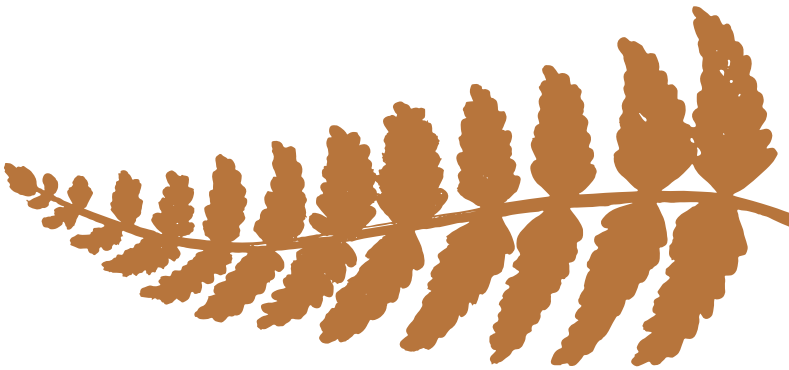
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Current Taskforce Members (2021)

Andy Thomas (Chemawawin Cree Nation) is an instructional resource researcher with the Manitoba First Nations Education Resource Centre (MFNERC). Prior to joining MFNERC, Andy worked with the Treaty and Aboriginal Rights Research Centre of Manitoba, where his duties included researching the National Archives' RG 10 – Black Series archival records to prepare reports for treaty land entitlement and other land claims. It was during this employment period that Andy developed a passion for searching for archival records. For the last number of years, Andy has envisioned creating the Manitoba First Nations Archives. Andy has a BA from the University of Manitoba and an MA from the University of Victoria.

Camille Callison (Tāłtān Nation) is the University Librarian at the University of the Fraser Valley (UFV). Until June 2021, she was the Indigenous Strategies Librarian at the University of Manitoba. Camille serves as the Chair of IFLA Indigenous Matters Section, Secretary of the IEEE P2890™ Recommended Practice for Provenance of Indigenous Peoples' Data, Co-Chair of the UM Anthropology Repatriation Committee and as a member of OCLC Reimagine Descriptive Workflows Advisory Group and NISO Diversity, Equity, & Inclusion subcommittee. She is committed to advancing matters related to Indigenous peoples and creating meaningful change related to equity, diversity, and inclusivity within cultural memory professions working on a PhD related to Indigenous knowledges and cultural memory institutions.

Donald Johnson (Lytton Nation) is the Information Management Analyst and Special Media Archivist, Provincial Archives of Saskatchewan. Donald's archival practice bridges communities of practice and transforms operational cultures. Through guidance, collaboration, and education, Donald strives to build confidence and capacity in those he serves. Donald is a member of the Lytton First Nation, located at the confluence of the Fraser and Thompson rivers in British Columbia. Donald has degrees in archival

studies (MAS), fine arts (BFA), linguistics (BA), and computer science (BSC). Donald is Co-Chair of the Response to the Report of the Truth and Reconciliation Commission Taskforce of the Steering Committee on Canada's Archives.

Erica Hernández-Read is Head of the Northern BC Archives & Special Collections at the University of Northern British Columbia, where she lives, works, and learns on the traditional, unceded territory of the Lheidli T'enneh Nation. She earned her BA in anthropology and her MAS in archival studies from UBC and has spent the last 20 years working in the field of archives and collections management. Erica is Co-Chair of the Response to the Report of the Truth and Reconciliation Commission Taskforce of the Steering Committee on Canada's Archives, a member of the Indigitization Program Steering Committee, and President of the Association of Canadian Archivists (2021-22).

Genevieve Weber has been an outreach archivist and community liaison with the BC Archives since 2016. She has a Master of Archival Studies with a First Nations concentration from UBC. She has the privilege of working with Indigenous communities from all over the province, assisting with research requests, providing access to records, and facilitating workshops on topics such as researching community history and Indigenous genealogy. Other programs she has delivered include family history workshops, special interest workshops, community tours, introductory class visits, and school activities.

Gùdia, Mary Jane Johnson (Kluane Nation) is a Lhu'ààn Mân Ku Dań Elder who worked for Parks Canada and Kluane First Nation for over 40 years on protected areas, environment, cultural, and Indigenous language issues. Gùdia is a champion for Indigenous language revitalization while at the same time participates in a community that actively lives its culture. She contributes an objective perspective to several boards and committees and sits as an active committee member on the Standing Committee on Canada's Archives' Response to the Report of the Truth and Reconciliation Commission Task Force, addressing the TRC's Call to Action 70; the Asi Keyi Natural Environment Park Management Plan Steering Committee; the Pickhandle Lakes Habitat Protection Area Steering Committee; the Canadian Mountain Network Research Management Committee; the Canadian Mountain Assessment Canadian Advisory Committee; and the Dan Keyi Renewable Resources Council. Gùdia is retired and is a happy and busy grandmother of 11 grandchildren and one great-grandson.

Jennifer Jansen has been working since 2010 with the Tsawwassen First Nation (TFN), where her many roles include Information Management Coordinator, FOI Officer, and Clerk for the TFN Judicial Council. Jennifer also manages TFN's Registry of Laws and acts as the back-up Indian Registry Administrator. Prior to these roles, Jennifer worked as an assistant archivist for the District of West Vancouver, a records analyst for the City of Vancouver, and a claims researcher for Indian Residential Schools Resolution Canada, Ministry of Indian Affairs and Northern Development. Jennifer graduated from UBC's School of Library, Archival, and Information Studies in 2003 with a Master of Archival Studies, First Nations Curriculum Concentration.

Krista McCracken is a public historian and archivist. They work as a researcher/curator at Algoma University's Arthur A. Wishart Library and Shingwauk Residential Schools Centre, in Baawating (Sault Ste. Marie, Ontario), on the traditional territory of the Anishinaabe and Métis people. Krista's research interests include community archives, residential schools, access, and outreach.

Leesha Cowan (Scottish Métis) is on a life-long journey to learn about and preserve her heritage. She has been a part of the archival community since 2013 and has expanded her knowledge and skills into records management. Leesha has a Bachelor of Arts in history from the University of Saskatchewan and a Master of Arts in history in the archival studies stream from the University of Manitoba. While writing her thesis, she became intimately acquainted with the core archival theory of provenance and used that to explore Indigenous ways of knowing and learning within Canada. She currently works for the City of Saskatoon as Corporate Records Analyst and has been a member of the Truth and Reconciliation Taskforce since 2018.

Dr. Luciana Duranti is a professor of archival theory, diplomatics, and the preservation of digital records in the master's and doctoral archival programs of the School of Information of the University of British Columbia. She is Director of the Centre for the International Study of Contemporary Records and Archives (www.ciscra.org) and of the InterPARES research project on the preservation of authentic digital records (www.interpares.org). She has been President of both the Society of American Archivists and the Association of Canadian Archivists.

Malagius, Gerry Lawson (Heiltsuk Nation) manages the Oral History and Language Lab at the UBC Museum of Anthropology. With over 15 years in the field of information management and heritage digitization, he works to develop practical, scalable resources for Indigenous cultural heritage preservation and to decolonize information practices. Gerry also acts as the Technology Lead for the innovative UBC Indigitization Program and sits on the Board of Directors for the First Peoples' Cultural Council.

Marnie Burnham is the Manager of Regional Services at Library and Archives Canada (LAC). Marnie manages LAC's team of archivists and technicians providing services via LAC's offices in Halifax, Winnipeg, and Vancouver. She holds a BA in anthropology, a master's degree in archival studies, and a certificate in public sector management. Marnie began her career at LAC in 1998 as an archivist and has held numerous positions within the organization, including Manager of the Pacific Regional Service Centre, Strategic Advisor to the Director-General of Public Services, and Senior Strategic Advisor within LAC's Strategic Research and Policy Division.

Marthe Brown, MA (option archivistique) Université Laval, has been the Archivist and coordinator of the Laurentian University Archives since 1995. She consults and works with the communities of Northern Ontario to encourage the preservation of their archival heritage. At the university, she promotes the archives by offering workshops to students and community groups. Ms. Brown oversaw the submission of records to the TRC from the Anglican Diocese of Moosonee Fonds. Working with Indigenous members of the community, she also developed access and reference protocols for the LU Archives that are respectful of the culture and traditions of the Indigenous communities.

Nichole Vonk has held the position of General Council Archivist for the United Church of Canada (Toronto) since 2008. Throughout the Truth and Reconciliation Commission, Nichole worked alongside ecumenical and government archivists to produce documents as required in the Indian Residential Schools Settlement Agreement and represented the UCC Archives at national and regional TRC events forming part of the "Learning Tent." Post-TRC, Nichole continues to work with UCC archivists across Canada to implement reconciliation and anti-racism principles into archival practices and organizational culture.

Raegan Swanson serves as the Executive Director of The ArQuives: Canada's LGBTQ2+ Archives. She holds a BA from Collège universitaire de Saint-Boniface and a Master of Information from the University of Toronto iSchool. She has worked as an archivist at Library and Archives Canada, the Truth and Reconciliation Commission of Canada, and Aanischaaukamikw Cree Cultural Institute and as the Archival Advisor for the Council of Archives New Brunswick. She is currently working on her PhD, focusing on the role of community archives in Inuit communities in Québec.

Raymond Frogner graduated with an MA in history from the University of Victoria and an MAS from the University of British Columbia. He is currently the Head of Archives at the National Centre for Truth and Reconciliation and is also the Co-Chair of the International Council for Archives (ICA) Committee on Indigenous Matters. In 2019, he was the principal author of the ICA's Tandanya Adelaide Declaration concerning Indigenous self-determination and archives, and he has published two articles in Archivaria on the topics of archives and Indigenous rights – both of which won the W. Kaye Lamb Prize. In 2020, he was nominated a Fellow of the Association of Canadian Archivists.

Rita Mogyorosi has held various positions in Indigenous, provincial, and federal government and academic settings since 2004. She is a graduate of the University of Manitoba and University of Winnipeg Joint Master of Arts Program in archival studies, and her thesis focused on Indigenous archives in BC, set in Canadian and international contexts. She is currently the Records and Information Officer at PavCo, a provincial Crown Corporation in BC.

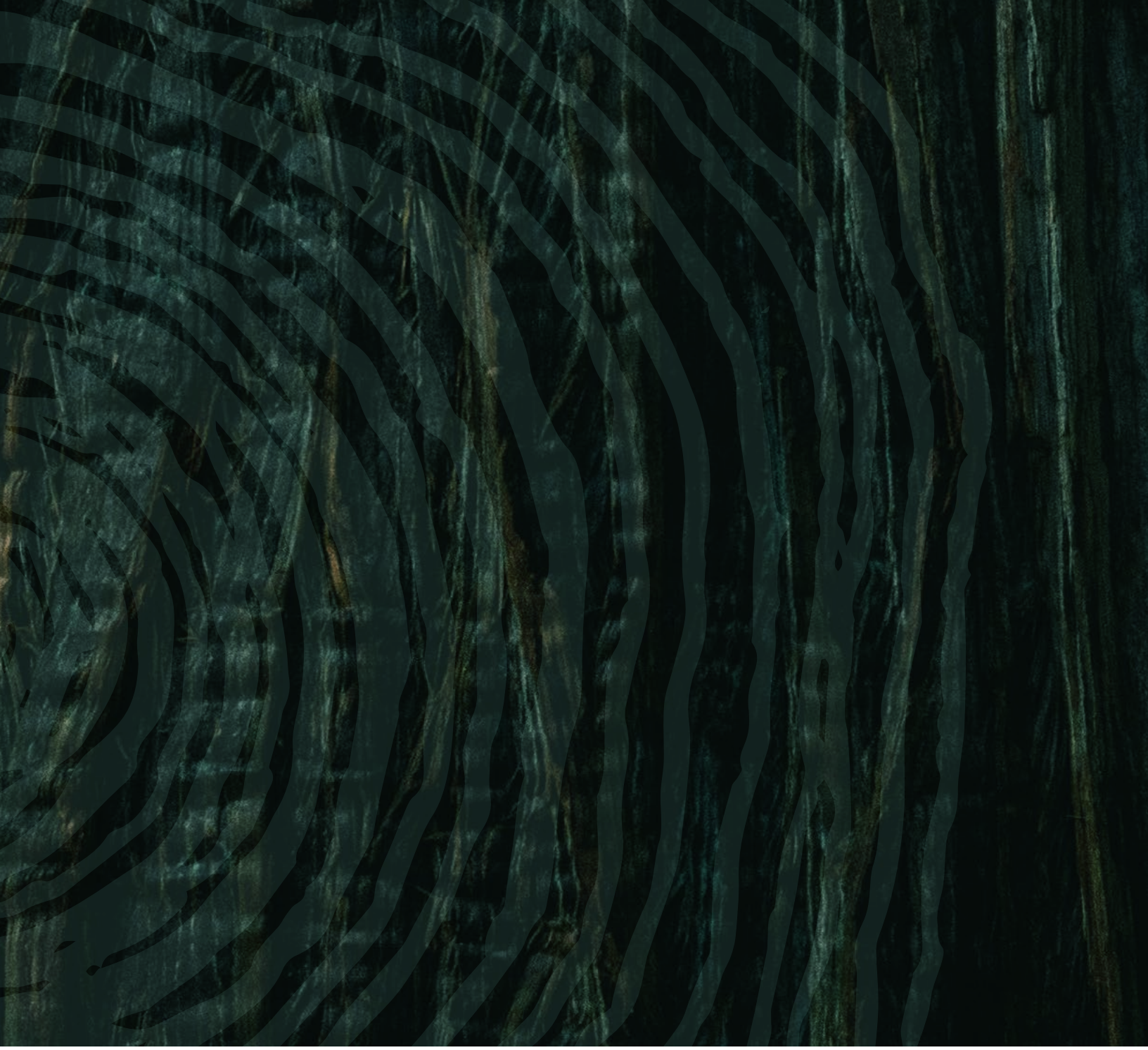
Robin Wallace (Métis Nation of Ontario) has worked in libraries, archives, and special collections for 17 years and as an archivist at the Provincial Archives of Alberta in Amiskwacîwâskahikan (Edmonton) on Treaty Six land since 2009. Robin works with Indigenous communities and service organizations across Alberta to connect individuals, families, and communities with their records. When not digging in dusty papers, Robin spends her time reading or hiking, canoeing, and camping with her family.

Sara Janes is University Archivist for Lakehead University and is also a contract lecturer with the Department of History. Sara's work focuses on collection development, digital preservation, and improving access to historical documents through outreach and public engagement. She received her MLIS from McGill University and is strongly involved in Thunder Bay's archival and historical community.

Sarah Gauntlett was born in Toronto and is now based in Montreal. She is Head Archivist and Librarian at Avataq Cultural Institute, a Nunavik Inuit cultural organization. Previously, she worked for the Truth and Reconciliation Commission of Canada. She holds a bachelor's degree in Indigenous Studies from Trent University and a Master of Information Studies from McGill. She also completed the Archival Studies MA program (ABD) at the University of Manitoba. She is passionate about oral and written traditions and culturally diverse ways of knowing history. Her personal interests include languages, music, social justice, community activism, human-environment relationships, yoga, and outdoor activities.

Valerie Bighetty (Opaskwayak Cree Nation) is a research assistant with the Manitoba First Nations Education Resource Centre (MFNERC). While working at MFNERC, Valerie has assisted in many projects with the research and development team, including the archives project: Valerie and other team members started a small collection to build their very own Manitoba First Nations Archives. Valerie is originally from Opaskwayak Cree Nation but presently lives in Winnipeg, Manitoba. Valerie is a kookum to three beautiful grandbabies.

Victoria Deleary (Oneida Nation of the Thames, Bear Clan) works with the Chippewas of the Thames First Nation in the Treaty Research unit, where she utilizes her education in archives (MISt, University of Toronto, 2010). As part of her studies at UofT, Victoria had the honour to be selected for a three-month internship with the Nelson Mandela Foundation in South Africa. Following her studies, Victoria gained professional (and life) experience as a policy analyst for a First Nations political advocacy organization. Victoria lives in Strathroy, Ontario, with her husband and their two beautiful sons.



Reconciliation Framework: The Response to the Report of the Truth and Reconciliation Committee Taskforce