Research Support Services for the Field of Indigenous Studies

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Purpose

The library is essential to any academic endeavor and the various resources and services they provide are vital to successful research and teaching. Tommaney Library at Haskell Indian Nations University (Haskell) and University of Kansas (KU) Libraries have long worked together to provide patrons with what they need. Last updated in 2012, the two institutions have a formal "Memorandum of Understanding" and among the terms outlined in the current agreement are reciprocity of library services. It seemed natural for the two organizations to work together to study the methodologies, research practices, and needs of Indigenous scholars related to libraries.

Three librarians from KU and one from Haskell joined other information professionals from twelve Canadian and United States institutions in a project spearheaded by Ithaka S+R. Ithaka S+R, a part of the larger organization ITHAKA, which also administers JSTOR, researches academic and cultural organizations to help them prepare for the future. As an organization, Ithaka S+R has studied the research habits and library needs of scholars from many different disciplines. In 2017 the organization began a study of Indigenous scholars entitled Research Support Services for the Field of Indigenous Studies (IS). The purpose of this endeavor is to learn how cultural institutions, from libraries to archives, can better serve Indigenous scholars and how we can incorporate non-Western approaches in our practices of librarianship. The overall project will generate twelve different reports, each reflecting the findings in that community. The Haskell/KU project is the only one that bridges two institutions.

In Lawrence the purposes of this endeavor are numerous. Like the larger project, the most basic is to give our libraries guidance to improve and enhance services to Indigenous scholars and to provide members of the library staff a better understanding of non-Western methodologies. But the expectations of the study go beyond this. Although the interviews were only with faculty, the discussions generated ideas and revealed needs for how libraries can improve services to patrons from senior faculty to new undergraduates and across Indigenous Communities. This project has already strengthened the relationship between the two libraries and by working together to solve some of the problems identified in this study, the already established partnership will only grow stronger.

Methods

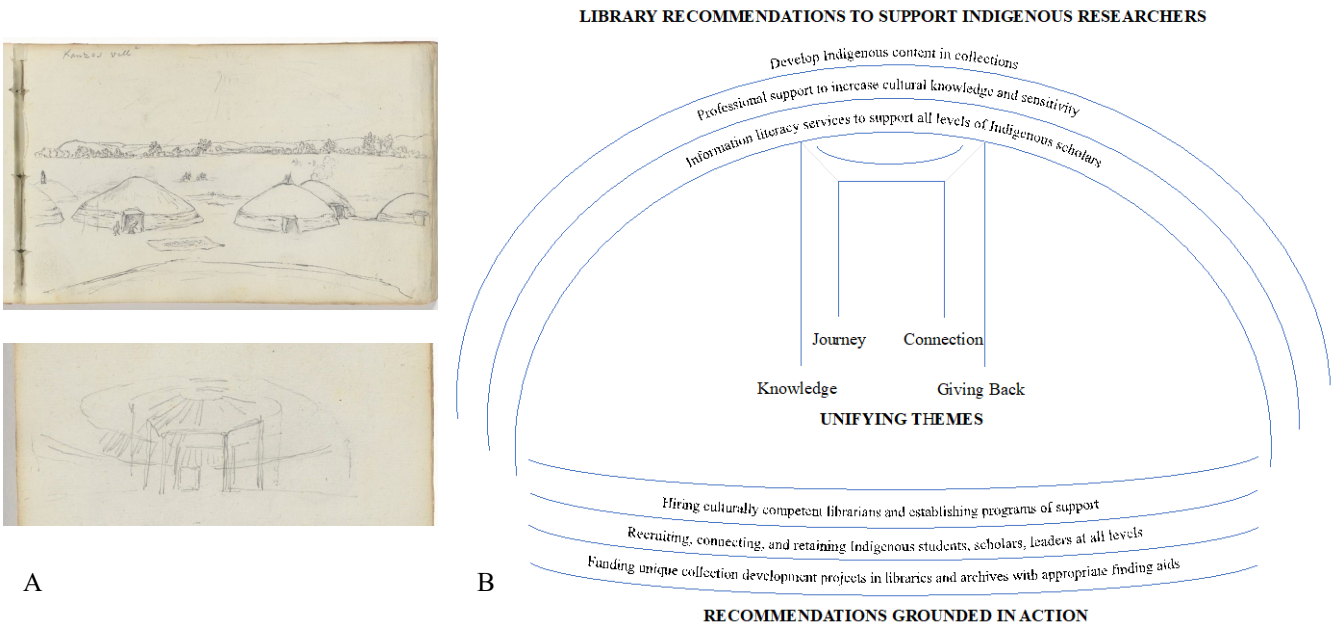

Figure 1. A) The original sketches by Titian Ramsay Peale (1819) are courtesy of the Yale University Art Gallery and are available at https://artgallery.yale.edu/collections/objects/29400. B) The conceptual framework is modeled on Kansa cabana homes, the original inhabitants of the land of the University of Kansas and Haskell Indian Nations University. Supported by the unifying themes of the interviews, library recommendations are grounded by the actions below.

Our research team was comprised of the Carrie Cornelius, Supervisory Librarian, at Tommaney Library and Michael Peper, Head of the Center for Faculty/Staff Initiatives & Engagement, Sara Morris, Associate Content Development Librarian, and Rebecca Orozco, Faculty Engagement Librarian for the Sciences and Engineering at KU Libraries. Our academic training includes middle and secondary education, political science and economics, history, and biology, respectively. While we each bring a different academic background to this project, we all share the training and preceptive of academic librarianship. When we initiated the research project, we were not familiar with the area of Indigenous Studies or Indigenous Research Methodologies (IRM). Over the course of the year-and-a-half-long project, we have become acquainted with the interdisciplinary nature of IS and IRM through the lens of librarianship, but most importantly through the conversations with the scholars. The methods section reflects the influence of IRM on the overall execution of this research study, recruitment, in-depth interviews, inductive thematic analysis, and reporting on the findings of this study.

Located in the rolling hills of eastern Kansas, Lawrence is home to two institutions of higher learning, Haskell and KU. Set apart by just a few miles these two schools, although with different histories, and student populations, both work to forward scholarship in Indigenous Studies. Haskell opened in 1884 as the United States Indian Industrial Training School and

focused on teaching young Indigenous students vocational skills in agriculture. In the 1920s Haskell began offering high school classes. By the next decade the school began transitioning to post-secondary coursework by providing a junior college curriculum. Over its 134 years, Haskell has transitioned from a vocational school to an associate and baccalaureate degree-granting university solely for Indigenous students enrolled in tribal nations recognized by the United States government. Haskell has an Indigenous and American Indian Studies Department within the College of Natural and Social Sciences, but Indigenous perspectives are incorporated throughout all curricula. Haskell's "Institutional Values 2020 and Code" states that since 1992 the University "has embraced the inclusion of the diverse cultural philosophies, world views, knowledge and experiences of Indigenous Peoples in curricular and co-curricular programs." (Haskell.edu/about/values-code, 2018). Opened in 1866 to serve as the state's liberal arts university, KU has grown to have an enrollment of almost thirty thousand. As the state's flagship institution, KU grants degrees through the doctorate covering a wide spectrum of disciplines including law and medicine on campuses throughout the state. KU has an Indigenous Studies program that offers an undergraduate minor and a master's degree. The faculty within the Indigenous Studies program hold dual appointments in other academic departments across KU campuses. The two institutions span the programmatic spectrum of IS and demonstrate the interdisciplinary nature of the field. Indigenous Studies crosses disciplinary boundaries to focus on the intellectual and cultural traditions of Indigenous Peoples.

In the Spring of 2018, six Indigenous scholars from KU and Haskell shared experiences, knowledge, and stories that spoke to the way they approach their research and teaching in relation to library resources and research methodologies. In order to protect confidentiality of the scholars, we are not reporting tribal affiliations or specific discipline expertise, except for those participants who agreed to be identified. The academic expertise of the participants spans the humanities and social sciences. In addition, the scholars are members of a wide range of Indigenous Nations.

The research design of this project in many ways parallels other Ithaka S+R studies on research support services for various disciplines. However, the influence of IRM on the research design sets it apart. During the design of this project, the Ithaka S+R coordinator sought advice and consulted with Indigenous scholars within Library and Information Science. Thus, the research design was informed by Indigenous Research Methodologies that privilege values of cooperation and connectivity (Chilisa, 2012, p. 203-224).

Our research team did not directly design this study, but was responsible for its execution at our institutions. In order to keep congruency within the larger project, the Ithaka S+R coordinator gave two training sessions for the twelve participating institutions. We were fortunate enough to host one of the two trainings on the Haskell and KU campuses. To officially begin the project, we asked a community Elder to open our two-day training workshop with prayer. In line with Indigenous protocols, our colleague, Carrie Cornelius, presented the community Elder with a gift of tobacco when she asked her to open the project with prayer. In addition, the training included a presentation by the director of the Haskell Cultural Center and Museum, a presentation on cultural sensitivity within a historical context by an Indigenous graduate student, and sessions on the study protocol, which emphasized IRM components of the project. The research methodology sessions included an overview of IRM, practicing conversational interviewing technique, and inductive thematic analysis. Importantly, we were able to have a conversation with Sarah Deer, a Muscogee scholar at KU who focuses on domestic violence laws within Indian Country, about how she incorporates IRM into her work.

The training gave our research team a better understanding of the larger research project and the way the methodology of this project parallel and diverge from research projects that only use Western methodologies. It gave us a foundation for the execution the study.

The recruitment process for this project began early in the spring semester of 2018. We used a purposive sampling method by relying on preexisting relationships as well as building new ones. We selected participants based on three criteria. The first was recommendations from our fellow research team members. The second was according to academic disciplines. Finally, the third criteria gave preference to scholars who self-identified as Indigenous. Due to the personal nature of identity and the politics that can arise around group membership, we choice to recruit scholars who self-identified as an Indigenous person. Therefore, we relied on established relationships as well as the biography sections of faculty profiles during the recruitment process. We gave preference to scholars who self-identified as an Indigenous person to counter the ongoing under-representation of Indigenous perspectives in academia.

We aimed to recruit scholars from across as many academic disciplines as possible. Recognizing that the Indigenous scholars may prefer personal approaches, recruitment consisted of reaching out to prospective participants via email to ask for an in-person meeting over coffee or tea to discuss the project. At these meetings, we discussed the project, the parameters for participation, and invited the scholar to participate in the study. If they were interested, we followed-up by email to schedule the time, date, and location of the semi-structured interviews, and to share the oral consent document and the interview instrument before the interview. This allowed the scholars to have time to review the interview questions and make changes to the instrument if they wanted.

In the sixty to ninety-minute semi-structured interviews, we used a conversational technique. In addition, flexibility was built into the instrument in order for it to be applicable across a wide variety of disciplines and more conducive to a conversational style interviewing technique that is more in line with IRM. The instrument encompassed questions regarding four main areas: program of research, use of information sources, data generation, analysis, and management, and publishing practices. Scholars gave an overview of their research program, experiences that influenced their choice of research focus, and research methodologies with an emphasis on incorporation of IRM. They described the use of primary and secondary sources in relation to discoverability, access, community partnerships, and library support. We discussed the way they generate, analyze, and manage data and publishing practices in regard to community collaborations, dissemination, and open access within the context of their discipline and Indigenous protocols. The interview concluded with questions about keeping current in their field and the current and future state of Indigenous Studies. The interview instrument is in Appendix I.

We conducted the interviews in a place determined by the scholar. The sessions began with us presenting the participant a gift for sharing their time and knowledge with us. The gift included tobacco and another personalized item. We wanted to recognize and foster the relationship between us and the scholar, our connection to the research, and, to acknowledge how these relationships are part of a larger holistic context (Chilisa, 2012, pp. 221-222). The interviews began with us explaining who we are, our relationship to the participant, and our interest in the research topic (Chilisa, 2012, pp. 221-222. We invited the scholar to ask any questions of us that would be helpful for them at the outset of the interview Chilisa, 2012, pp. 221-222. The interviews were audio recorded. The audio files and associated transcripts are stored on a password-protected research server. Interviews were transcribed using a University-

vetted local transcription service. After the interviews were transcribed, we invited the scholars to review and revise their transcribed interview. If they choose to do so, they had the option of deciding which components of their testimony they would like to have publicly linked to their identity. The interview transcripts were analyzed thematically using grounded theory methodology, as per Strauss and Corbin (2014). This means we developed the coding structure in the process of reading through the data. Our coding focused on what the informants identify as their research support needs towards developing ideas for improving library services. In the process of finalizing the report, scholars were invited to review and provide feedback on the transcript. This process of review and dialogue reflects the underlying tenet that Indigenous research is predicated on relationships maintained by mechanisms of accountability and reciprocity (Wilson, 2008; Kovach, 2010; and Wilson, 2008). Ithaka S+R reviewed the finalized report prior to public release and used the information from this report towards a meta-analysis of the research conducted in parallel across the participating institutions.

Due to the goal of the project to elicit results that can be used to inform and improve library services at the institutions and further develop collaboration, the project was designed to be exploratory, small-scale, and grounded in approach (Strauss & Corbin, 2007). This study does not purport to be statistically representative nor are the recommendations meant to be prescriptive; rather, the report and its recommendations are intended to be suggestive of areas for further investigation (Creswell, 2002; Guest, Bunce, & Johnson, 2006; and Creswell, 2007).

Participants

Norman Akers is a member of the Osage Nation. He is Director of Art Graduate Studies and an Associate Professor of Painting and at the University of Kansas. He is a graduate of the Kansas City Art institute and the University of Illinois.

Eric P. Anderson (Citizen Potawatomi Nation) is a Professor of History in the Indigenous and American Indian Studies Program at Haskell Indian Nations University. He received his doctorate in American History at the University of Kansas, with special emphasis in the U.S. West, tribal-federal relations, and the history of government boarding schools for American Indian and Alaska Native youth.

Sarah Deer is a citizen of the Muscogee (Creek) Nation. She is a Professor at KU and has appointments in International & Interdisciplinary Studies, Women, Gender, and Sexuality Studies, and the School of Public Affairs and Administration. She is a graduate of the University of Kansas.

Tyler Kimbrell is a member of the Muscogee (Creek) Nation. He is an instructor of Communication at Haskell and doctoral student at KU. He is a graduate of Haskell Indian Nations University and the University of Kansas.

Investigators

Carrie Cornelius: My parents met at Haskell. My mother is Prairie Band Potawatomi, Kickapoo, and English, and my father was full blood Oneida from Wisconsin. I embraced learning different tribal cultures during my undergraduate degree at Haskell and the University of Kansas which lead to becoming a teacher and librarian on the Navajo Nation. After a transition to academic libraries, I have now come full circle as librarian of Haskell Indian

Nations University. My vested interest with the ITHAKA Indigenous Research Project is ingrained in my responsibility as a tribal college librarian. I agreed to participate in this study believing passionately that Indigenous Knowledges are highly credible knowledges accessible by Indigenous methodology ensuring respect of proper protocols. I feel I am just beginning my journey, being humbled by all I do not know.

Michael Peper: I am married to a woman and have two young sons. I grew up in suburban Kansas City and my family and my wife's family live in the Kansas City area. I have lived in a few other places in the United States and abroad, but I feel a strong connection to the area where I was raised and that connection feels stronger as I age. I am comfortable here and I understand and have a great appreciation for people here. My pre-North American heritage is English, Irish, Scottish and German, but that has always been less important to me than my current identity as a male of European descent living in the United States. Perhaps my ignorance and disinterest in my background is a product of the privileges related to my identities. I have not always considered the history of the land where I live and work, but I have learned much during the course of this project that has raised my awareness to the debt I owe to those who precede me on this continent. I would like to specifically acknowledge the Kaw and Osage peoples on whose land I was raised and live now.

Sara E. Morris: While I have lived in Kansas for over ten years, home remains the Delmarva Peninsula where I grew up on a dairy farm on Maryland's Eastern Shore. I am a descended from very early colonial settlers who for whatever reason chose not to migrate westward. I'd like to acknowledge the Wicomiss, also known as the Ozinies, who for thousands of years cared for the land and water near Chestertown, my hometown. Like them I learned to love this place and I understand and strongly identify with the Indigenous concepts of place, community, and land. My quest for higher education and employment have taken me to Pennsylvania, Virginia, Indiana (twice), Mississippi, and finally Kansas. I now live far away from the place I consider home and I long to be closer to the water and flat lands of my birthplace. Today I work as a librarian developing collections for KU library patrons and participating in this project has given me better insight into the informational needs of Indigenous scholars. In addition, I have concluded there is a need for libraries and librarians to work together to create a better means to distribute scholarship about Indigenous Peoples that matches their cultures and values.

Rebecca A. Orozco: I would like to acknowledge the Kaw Nation and Osage Nation who for many generations have cared for the land and water of the central Great Plains and on whose traditional homeland I have lived for most of my life. I was raised in Kanopolis, Kansas. It is a town surrounded by the wide-open spaces of the tallgrass prairie and farmland. I descend from European settlers of North Carolina as well as Mexican settlers of Kansas. My pursuit of higher education, took me to the East Coast and the Upper-Midwest, but I felt the pull of the wide-open spaces of home and the need to be close to my family. I have been the Faculty Engagement Librarian for the Sciences and Engineering at the University of Kansas for three years. This project showed me the power of resistance to forward inclusivity of worldviews in research and instruction. As a Mexican-American and white woman from a rural community, it made me reflect on my own identities and how that shapes the way I approach my work. I would like to thank the scholars we interviewed and my fellow research team members for their time, knowledge, and this experience.

Introduction to Themes

Four broad themes emerged from the interviews with the scholars: knowledge, connection, journey, and giving back. Each one will be defined and explored in greater depth in each of the sections. This section aims to introduce each theme and identify some threads that weave through all narratives to connect the themes.

For a scholar, knowledge is an essential component of a person's work. For IS scholars, the sources and types of knowledges are plural. We discuss four types of knowledges that surfaced in discussion with the scholars. While there are distinctions in these types, it is more important to the conversation to understand their interrelation and how they inform each other than it is to draw a sharp line between them. The connection theme deals with the scholars' personal and professional identities and how those identities affect their academic work. Some important aspects of the participants' lives are their tribal affiliation, age, past work and current professional status in addition to the idea of home. The notion of journey refers to the discussion of the meaning of methodologies in the context of Indigenous Studies and the search for some common methodological ground within the field. The participants weave Western and Indigenous methods together, especially in the context of libraries. There is not a single way of conducting library research. Perhaps the strongest and most coherent theme was that of giving back. The participants identified the need to have their academic work contribute to their own or other Indigenous communities as being a distinct characteristic of being Indigenous. We discuss approaches to giving back and how certain situations enhance or impede those efforts.

Our research team also wants to highlight some of the threads that connect our identified themes. One is the various comments on the state of the field of Indigenous Studies. In reading the individual theme sections, there is discussion about who can effectively conduct Indigenous research, how has this changed over time, how Indigenous research is conducted, and how this research is supported (or not) within the academy. Our team has spent much time in the research process identifying commonalities and distinctions. This applies to childhood experiences, tribal affiliations, traditional academic disciplines, and how the scholars have similar or different perspectives and views based on those factors. The notion of community is very strong for the participants and binds together multiple themes as their communities define their professional outlook and approach as well as their feelings of connection and obligation to tribal communities. Our research team learned about Fyre Jean Graveline's idea of "self-in-relation" (as cited in Kovach, 2010, p. 14) and it resonated in conversations with our scholars. Our participants have strong self-awareness. The scholars illustrated this through reflections of their own work and the way they connect to the work and lives of other people. Many participants talked about their research as listening to and creating stories with research partners and students. The understanding of the storyteller was often as important as the story itself.

While these themes aided our analysis and helped us to consider the knowledge shared by our participants, it is essential to think about the themes as part of a whole and not as distinct ideas. There is much interplay between each of these ideas and overlap between the ideas that fit within each.

Knowledge

Throughout interviews with the Indigenous scholars, the reoccurring concept of knowledge brings many considerations to the forefront of our analysis. Interviewed scholars recognize that knowledge encompasses Indigenous epistemologies and their conceptual frameworks which are understood within the individual tribal context of the scholars. Those

epistemologies incorporate a practice of recognizing the distinct knowledges as their own entities. Knowledges, conceptualized as a plural, acknowledges that various types of knowledge exist and therefore have specific considerations. In the context of this research project, we will discuss the characteristics of academic knowledge, experimental knowledge, traditional knowledge, and its close relation, sacred knowledge.

Academic knowledge is created in higher education environments and research institutions. Each researcher has earned their place in academia through their successful use and navigation of Western research methodology; some of those interviewed chose to remain close to institutional Western methodology. Tyler Kimbrell, a Communication Studies scholar, combines Western logic, rhetoric, and critical thinking with his knowledge of history and student experiences with their Indigenous perspective to inform his research and pedagogical approach. Kimbrell recognizes the boundaries of Western research in accessing Indigenous communities by referring to the "Tyranny of Silence" as the "idea that the white male scientist is fascinated with tribal knowledge but doesn't really take it seriously. The tribal members, our members, don't trust the scientist so nothing happens." Eric Anderson, a historian, utilizes academic knowledge in his research in boarding schools and their impact on Indigenous people. Anderson values and reaffirms his place in academia with his ability to apply reasoning and persuasion. Both scholars incorporate Western research methodologies while searching primary sources in local, state, and federal archives. Within their instruction, they blend both Western and Tradition Knowledges by weaving compassion and listening skills in a healing, conversational classroom. One valuable research product created by the students are the bibliographies of their assignments which often provide a foundation of a variety of sources for unique cultural perspectives. Topics are culturally relevant and localized. This captures much of the traditional knowledge within the Haskell community, therefore blending academic knowledge with their experiential knowledge.

Artist Norman Akers brings forth the notion of acquiring traditional knowledge, explaining the difference between academic and traditional knowledges:

> I am fascinated with this notion of oral history and research academia, how we acquire knowledge. When I look at oral history, I think that's an incredible part of Indigenous learning. How I sort of relate and make that connection is through being a part of In-Lon-Schka for years. It's like when you hear expressions form the head committee man or families, you're collecting knowledge. You're listening to the history of the tribe, family relationships, kinship, which is important. You don't get that information out of a book. But, you get it out of sitting there on a Sunday on a hot day for eight hours. And you have to be there to get that information for the most part.

This sacred experience brings traditional knowledges of kinship, tradition, survival, values, humor, and food. Each shared in the proper time and place is understood by only those with this shared experience.

Indigenous scholars gain experiential knowledge along with valuing experiential expertise while interviewing their research subjects. One scholar conveyed the importance of adhering to local cultural protocol to gain trust and share mutual respect to access knowledge from community experts. Local expertise is relational to their life experiences and proportional to their age thus raising credibility. Another scholar recognizes an elder she interviewed by gifting him groceries, a practical gift. Similarly, Akers used his creations of images though paints

and prints to regain cultural context and incorporate his lived experience. As Head of Graduate Studies, he recognizes the value of life experiences, thus provides opportunity for his students to acquire their own for use in their art. He intentionally does not force his knowledge on his students, but allows his students to experience life's learning lessons for themselves. Experiential knowledge is highly valued in traditional knowledge systems.

The World Intellectual Property Organization (WIPO) (n.d.) defines traditional knowledge as a "living body of knowledge passed on from generation to generation within a community. It often forms part of a people's cultural and spiritual identity." The scholars recognize traditional knowledge by incorporating its practices into their methodologies when acquiring knowledge from others.

The final recognized knowledge is sacred knowledge. Norman Akers often paints cartographic representations of landscapes and Place as a reclamation of self-identity. Akers spent decades dancing In-Lon-Schka in a ceremonial setting. Norman Akers does not paint the ceremony. In his words, he "self-censors" his content. In his above description, Norman Akers respects the song, dance patterns and Osage regalia, and explains from a distance the effects of the experience. As a silent knowledge, sacred knowledge is respectfully honored by not being shared as a result of self-censoring. Yet researchers incorporate parts of the ceremonial protocol by gifting and feeding others; they recognize that knowledge is a tangible item by gifting in exchange for knowledge and time.

Each of these knowledges are distinctly interconnected within the worlds of these Indigenous scholars. As researchers, they highly respect experiential knowledge of their subjects while developing their academic knowledge. Each utilizes methodologies based upon traditional knowledge to acquire traditional and experiential knowledges. Respectively we added special care to incorporate additional engagement techniques, reviewing transcripts, and continued relationships in order to respect the cultural values of the scholars.

Connection

The participants talked extensively about how their personal identities and professional identities were intertwined. Their past experiences, their families, their place of birth, their physical appearance; these all played a role in the kind of research they do and how they occupy their professional space. These relationships pointed to the idea of connection. They are connected to their families, their colleagues, the land where they were born and currently live, and to the past and future versions of themselves. In this section, we explore the various modes of connection that these scholars have to their world.

When asked to introduce themselves, participants routinely named their tribal affiliation as part of their initial description of themselves. One scholar talked about the importance of continuing to be physically in their tribal community and contributing to it as a way of maintaining a connection to their tribe. It is not enough to simply be born into a tribe and declare an affiliation, that bond must be cultivated. These tribal affiliations affect their research projects as well. One scholar selected a research project in graduate school based on their affiliation so they could discover more about their family's history. Another's connection to their community allowed for unique understanding and access to that community to study in a way that would have been impossible otherwise. Searching for and maintaining connection to their tribal community affects how the scholars view themselves and their work.

While tribal affiliation and its importance was mentioned as an important aspect of the participants' identity, especially in childhood, they also experienced Western influence. Two

scholars mentioned that they were "mixed-race" or had "mixed blood," meaning that they had European ancestry in addition to Native American ancestry. One scholar discussed his undergraduate years as "coming into more information and more recognition of my Native background, because I certainly wasn't raised traditionally. I always knew it was there, but I wasn't that engaged with it." For some participants, identification with their Native heritage and engagement with Native research issues were closely connected and sometimes developed simultaneously.

After mentioning their tribal affiliation, participants followed closely with the details of their professional identity. This included university affiliation, field of study, specific area of research, or the courses they typically teach. There was an evident distinction in how participants viewed research depending on whether they worked at a primarily teaching university (Haskell) or a primarily research university (KU). Haskell professor, Eric Anderson said, "I don't consider myself primarily a researcher. I'm primarily a teacher, but I do like to research because I think that they are not and should not be separate things. For me, to continue being current in my fields and read about stuff and to do analysis, I think it makes me a sharper instructor." Tenure status and requirements can also influence the research path of scholars. One participant noted her "tenure home" was not in the IS department and that the groups reviewing her work will ultimately approve or disapprove of its quality and determine her career advancement. Once achieving tenure, scholars have more flexibility and freedom in the work they pursue. One scholar noted that prestige played a minor role in where she publishes her research, but that she is afforded the ability to consider other factors because of her status as tenured faculty. Indeed, tenured researchers within the group of participants had a wide variety of considerations in choosing research projects and publishing outlets including impact on specific non-scholarly audiences, maximum number of potential readers, and the opportunity to work within and with certain communities.

Past professional experience also helps to form the identity of the participants. Several expressed that their entrance into academia was "late" or "indirect" as they had other professional interests and lives before they began the academic training that lead to their current faculty position. In describing how she considered the tone of her writing projects, Sarah Deer says, "I was an activist long before I became a scholar. So, I'm thinking from that perspective. What would I want if I was doing this work? My book that came out in 2015 is written in a much more accessible format than maybe your typical Indigenous studies dissertation-turned-to-book kind of thing." The careers of the scholars include more than just academic training and positions and these previous experiences inform their investigations.

The final aspect of an individual's identity that surfaced in our interviews is age. Two participants referred to themselves as being an older person (or as an "old dog", in two case). These same two participants talked about the importance of working with physical materials or visiting certain sites in person and talking with experts connected to that place. They speculated that perhaps this approach was generational or related to age and that younger researchers may not find the same value in physical connections. They also acknowledged that because of their longer tenure as a researcher, they need to learn about new resources, tools and methods that are different from what was emphasized when they were a student. It is also interesting to note that none of the scholars self-identified as young or early in their career even though the participants were of different ages and stages of an academic career.

Norman Akers relayed his concept of home and discussed his connection to home as a motivating factor in professional choices and in his understanding of his own identity. One

researcher described in detail the community in which he grew up, naming its precise location, population, and the primary professions of its residents. Two researchers talked about their motivations to work in Lawrence as being driven by a desire to be closer to their families. The notion of being connected to home is part of an Indigenous identity and maintaining that connection is as important as being born into a certain community. Akers stated "It's always been something I've really sort of looked at, this notion of contributing to home as a means of sort of saying 'Yes, I'm Osage.' That's it. It's not about just putting on clothes and dancing once a year and that being your identity. It's more than that. That's really how I see myself connected to that place."

One specific element of places that surfaced was the idea of boundaries and control over the land. A historian researched the history of the land of North America and their geographic scope was not limited by Western boundaries – or boundaries of any kind – in researching and writing about that history. Another discussed how road signs can signal ownership and division of land that did not exist until Western colonialism. "Just south of Sedan, Kansas, there's all the signage and it says 'Leaving Kansas', 'Welcome to Oklahoma', 'Native America', 'Osage County', or 'Osage Nation Reservation'. I see all that signage and it reminds me that we're still vying to name these places, that boundary. That border that was imposed on our land has all these political implications that has impacted us as people. These names reflect the complex histories associated with that area." This notion of boundaries and control over land was connected to the notion of sovereignty and how the researchers work related to this idea. In fact, one researcher's interest in research was sparked by the efforts for "self-determination and sovereignty" among certain Indigenous communities. Another felt that his work involving maps asserts control over the land. By creating and working with maps from a Native perspective, he was defining meaning for the land and not allowing that meaning to be imposed by outsiders. The scholars' connection to important places in their lives played a big role in determining the direction of their work.

The participants discussed some of the issues and concerns that have surfaced over time when non-Natives have done research in Indigenous communities and intervened in Indigenous issues. One researcher identified that members of a community have greater perception and understanding of the meaning of practices and symbols within that community. Another researcher told of a non-Native archivist charged with Indigenous materials who was not Native-positive in her approach to the population she represented. These experiences have made Native communities skeptical of outsiders and is a dynamic that affects Native researchers as well. "What I found was that there is a lot of skepticism and - I don't want to say hatred, but - a lack of trust in Indigenous communities with scientists. I came across this theoretical work that called it the 'Tyranny of Silence'. The idea is that the white male scientist is fascinated with tribal knowledge but doesn't really take it seriously. The tribal members, our members, don't trust the scientists, and so nothing happens. There is no dialogue. Both parties involved are to blame for that." The scholars were able to identify ways in which Indigenous identity aids the research process in Indigenous research areas. In other contexts, however, researchers identified positive aspects of non-Indigenous researchers working with Indigenous communities, under certain conditions. One found it personally gratifying to be connecting his work to those outside his own community and felt that this satisfied a mission of creating a better understanding about the history and culture of his tribe. Another discussed the significant research needs among Native communities and how those needs cannot be met solely by Indigenous researchers alone.

> "[The next transition in Indigenous research is] Indigenous research lead by Native people. And while I think there is great value in that, I have a feeling the pendulum, and I already have seen it- the pendulum is swinging to a point where it's going to be Native-exclusive. So non-Native people will not have a place in Indigenous studies. And the policing of that will become, and has already started to become nasty. While that pendulum swing is probably predictable, I don't think it's all that helpful in the long term because I don't think Native Peoples will be able to do all of the research Native communities need. So, the more that policing happens and people feel excluded from participation in Indigenous research, the less the research needs of the communities will actually get met. That is my fear, especially in the US, where we have 0.3 percent of science degrees. So, communities need scientific research and if we start excluding those people from participation, non-Natives, then we definitely are not going to get our research needs met."

The opposite phenomenon was held up as an aspirational ideal. One researcher identified the important perspective that an Indigenous person can provide in non-Indigenous organizations that promote Indigenous rights, health and success. In addition, the opportunity for knowledge to be shared could benefit researchers and communities. He has been to conferences where there was a lot of mixing between Indigenous community members and scientists from outside the community and that the resulting conversations and information sharing was very positive for all parties.

Adding to this complexity is the notion that it may not be possible to discuss pan-Indigenous needs or characteristics of communities or individuals within those communities. "It's very difficult when you're looking at Native Americans, at least in North America because we don't have the group cohesion that other communities have. So me as a Creek man, what can I say about Diné culture, because that's not who I am. That's not my lived experience." This same researcher noted that depending on the situation he may need to prove his understanding and connection to Indigenous communities because he doesn't "look very Native." Akers talked about Francis La Flesche, an Omaha scholar, who extensively studied the Osage Nation. Initially, Akers' community rejected La Flesche research on its face because he was not Osage, but then reconsidered after examining the research itself. Another stated that although there are important cultural distinctions between tribes, they share similar environment and historical context and memories, such as a similar experience facing European colonists.

If there is a consensus about who is a reliable partner and who can interact and do research with Native communities, it is that Native communities need to have a role in how they are represented. "I know from dealing with our students and in my pursuits to researching, that we want Indigenous people representing us. We want us to be writing about us, but in a lot of areas that's not happening. Others are writing about us." Multiple researchers in this study discussed the importance of understanding the authors of history and how much their writing reflects the author more than the subject of the research. However, while Indigenous Peoples want to represent themselves, they want to represent themselves as individuals or their own community or their home. In some majority "non-Native" situations, individuals are unfairly expected to represent *all* Indigenous Peoples, in all the complexity of a diverse and fragmented population.

Norman Akers has a strong connection with the place where he was raised and maintains that connection through frequent visits to his tribal community. His academic position in Lawrence, Kansas was attractive to him as the land here and the land of his childhood and tribal home share

many characteristics. He shared one particular discovery that would not have been possible without the use of recent technology combined with his knowledge, familiarity and understanding of this particular place that is so important to him.

> I feel like I'm sharing stories with you on this. But, I can remember one time when I was - and this is a good internet experience actually - one time I was kind of lonesome for home I discovered Google maps. I said what happens when I move it in to like a quarter mile and an eighth of a mile and you zoom up. So, I went to Grey Horse and I found our house. I realized I could zoom in pretty close. I thought wait a second, now I can move this over. So, I started taking the Google maps imagery and kept on like it a little bit.
>
> I found the road and kept on following it down this fence line. The definition was actually enough that I could sort of connect with the dirt trails, the pastures. You could see where the grass had been worn away. I followed that, found the tree line, the crossing, the low water crossing. I found Roan Horse's camp, went from there and found the orange (cattle) pens, then went I crossed the pasture. I found my cousin's house. It was a long activity of playing with the Internet. All of a sudden, I realized I was connecting to home through this technology.
>
> But you know something, I couldn't do it unless I knew that place. Knowing where the low water crossing was, knowing where the orange pens were, knowing where Roan Horse's camp was. I'm really interested in technology and how that changes how we can look at or assist us in looking at a place. One of the things in the Osage Creation story, they talk about the Wazha'zhe these people from the sky coming down to Earth and landing in a red oak tree. When you're looking at that satellite imagery and you're looking at the Earth, like you're coming down.

Journey

It is important to note that we are at the beginning of our journey of learning how Indigenous scholars in the Indigenous Studies programs at our institutions conduct their research, seek and select information sources, and contend with information barriers. In turn this means, we are also at the beginning of understanding how to tailor support for the instruction and research needs of Indigenous scholars and the Indigenous Studies programs. This study helps to lay a foundation for us to embark on this work. Moreover, it acts as a catalyst for building relationships with Indigenous faculty and improving our own practice of librarianship along with that of our institutions in the areas of collection development, instruction, and research consultations.

Working from the context of academic librarianship, we analyzed the conversational semi-structured interviews to gain insight into how research methodologies influenced scholar's information seeking processes, selection of information sources, and tactics for overcoming information barriers. For this study, we denote journey as a way to conceptualize the processes the scholars use to seek and select information and navigate information systems in order to conduct research within the context of their discipline and individual worldviews.

The research methodologies utilized by the scholars in this study influence the way they seek, select, and navigate information systems. While this sentence is simple to write, it is complicated to convey. The scholars span such humanity disciplines as Communication Studies

and the visual arts, Law, as well as social science fields. In addition, the scholars are not a homogenous group of people. They come from a diverse range of Indigenous cultures with unique worldviews. The scholars cross disciplinary boundaries and many times approach their work from their own culturally specific epistemologies. One scholar best described this by stating "There is no central methodology. There is no central approach. You go from human environment to arts, and everything in between." Through the conversations with the scholars, they shared with us how they blend these factors together to position their work in the scholarly conversation of their respective disciplines. We found that disciplinary specific training of the scholars as well as their worldviews inform information seeking processes and the criteria, they use to select information.

One way the scholars seek out information is through conducting research in collaboration with, not on, Indigenous communities or Indigenous individuals. They often apply tribal specific lenses or a common Indigenous lens to research through observing cultural protocols and cultural values in order to gain access to knowledge in a respectful manner. Throughout the conversations with the scholars, we heard how important and nuanced incorporating Indigenous epistemologies and protocols, cultural values, and historical context into their research methodologies is. As mentioned in the Connection section, these factors can sometimes elude non-Indigenous scholars. Kimbrell explains that initial interactions between Europeans and Indigenous Peoples where on the terms of the Indigenous communities. However, that drastically changed to the point where the United States government pushed a Western-institutionalized educational system onto Indigenous Peoples when they had their own form of education. He states that Indigenous Peoples are now participating in an educational system (i.e. Western research institutions), as students, scholars, and research participates, they do not fully trust. Kimbrell ties historical relevance to current research practices when he explains that non-Indigenous scientist or researchers have to be willing to be invited to "the table" on the terms of Indigenous communities in order to facilitate meaningful dialogue and successful research collaborations that benefit Indigenous communities and the scholars. This can be difficult for non-Indigenous scholars who are not familiar with the cultures and protocols of Indigenous communities. Indigenous Research Methodologies serve as a tool for Indigenous scholars to incorporate their way of knowing and cultural practices into Western research institutions and serve as an avenue for non-Indigenous scholar to begin to come to the table on the terms set by Indigenous communities.

For all scholars one way to come to the table on the terms of the Indigenous community or an Indigenous individual is through a gatekeeper for that community or intermediary like family, relations, or friends (Wilson, 2008). This was mentioned by two of the participants. Kimbrell explains that non-Indigenous scholars or Indigenous scholars outside the community may "generally [be] met with resistance when they don't work with those communities closely. Even when they do, sometimes they're still met with resistance." He furthers this by saying "You're looking at a population that's very skeptical of outsiders. There are a lot of gatekeepers there." The following story told by another scholar bears this out in practice when the scholar share one of the challenges to working with Indigenous communities. The scholar states:

> I mean, nobody knows me, so how do you get an introduction, which sometimes is a challenge, sometimes isn't…Here's one story. So, there was [someone] who I worked with quite a bit, she decided that this one elder really needed to give her approval. I was like "that's fine, where do we need to go?" And then ended up that she was leading a

> protest… And so we had to go off on the side where the police weren't … and we had a conversation…Well, she evidently had very warm regard for [my friend]. And it was a short conversation in the end, she was like: "So he's indigenous from over there? Sure, kind of, that's fine, yeah. Of course. This sounds like good research.

The scholar ended the story by expressing that they believed it was more of their connection with their friend who was playing intermediary in the situation than the fact they were Indigenous. The scholar provides an example of how using intermediaries helps to build rapport with participants, places the scholar in a circle of relations, and enforces the accountability of the scholar to the newly established relationships (Wilson, 2008).

One of the prominent themes throughout the conversations revolved around the ethics of accessing the knowledge of Indigenous communities and individuals and what knowledges were appropriate to share in the academic setting. Primary sources were an important part of their research process. For the purposes of this research project, we define primary sources as an artifact, a document, diary, manuscript, autobiography, a recording, or other source of information that was created at the time under study. With the exception of one scholar, all of the scholars we interviewed used primary sources. These primary source materials included historical and contemporary art, maps, archival documents like official government correspondence, laws, and newspapers as well as original data collected via interviews, oral stories, and conversations about experiential and traditional knowledge. Several of the scholars referenced Elders and community members as primary sources of knowledge. While the scholars used primary sources like archival material, it was in the collection of data for primary sources like scholarly articles and visual artwork that we most prominently saw the incorporation of IRM in their research process.

From the interviews with the scholars, we learned how they integrate the idea of respect, reciprocity, and responsibility into their research. Respect was incorporated from the beginning of the project through to the end. For example, Kimbrell, a Communication Studies scholar, often borrows theories from other disciplines to inform his rhetorical analysis of text. In mentioning how he borrows from psychology, he states he reads the work of psychologist he admires, but goes on to say that he seeks out psychologists to discuss theory. He explains "I'm going to go consult them because for one, that's about respect. Two, they probably have a lot more basic knowledge than I have, so it just kind of makes me better and what I have to say more gravitas." Another scholar combines the ideas of respect and reciprocity within his own cultural values by sharing how he blends cultural protocols into his research methodologies. He states "But some of it just makes sense, like bringing a gift at the beginning of an interview process, spending a bit of time developing a relationship, letting people know what your long-term commitment to what they were sharing with you was, and to their community. Those kinds of things." He goes on to say "Don't flaunt your knowledge when you're interacting with someone, just because you've read a bunch of stuff doesn't mean that's 'right', number one, or that flaunting it to someone who you're trying to ask for their knowledge is going to be helpful." In addition, to respect and reciprocity is also building relationships with Indigenous community members. Another of scholars conveyed this by asserting:

> You have to spend a month there, really. You have to go to tribal council meetings. You have to explain yourself. You have to meet people. People have to see you. You have to go to any kind of feed or feast. We have to go to those things. And then you have to help

> clean up because they want to see that you're not just a taker, that you have good intentions. That's how you demonstrate your good intentions. You've got to serve food, you've got to clean up, you've got to sweep those floors, haul that trash out. That is like the integral part of research in Native communities and within Native communities. Well, many months, but you have to be realistic about lives and jobs and things. So maybe a month at a time, but it's going to be a couple of years. So, you're going to spend many months there over a course of maybe five years. And then you develop relationships with people, hopefully, if your research is going to be successful. And you're doing your research in an ethical way. It's reciprocal. You're giving to each other. You're helping each other.

Finally, several of the scholars conveyed the sometimes there is responsibility attached to certain knowledges. Akers expresses this by sharing "Sometimes, there are somethings that you're more comfortable discussing with someone from a Native community than someone from outside the community. It kind of goes back to the notion for what's public and what's private, and how you censor yourself. Some people also have an understanding. I can look and say… 'I don't wanna go there. I have my reasons,' and [they] know why." These examples paint a picture of the way IRM are incorporated in the research process of the scholars.

Not surprisingly when it comes to accessing primary sources from archives or library databases, the scholars cited a wide range of sources from WorldCat to special collections focused on sources related to Indigenous communities, art, and laws. We also learned that the scholars are apt at navigating these resources as well as allowing serendipity to come into the search process by sifting through archival boxes. The process used to search for primary source material was also wide ranging. For example, one scholar shared this story:

> I went into WorldCat, the library database, and just typed in things. A lot of stuff popped up. Then I would go to like [the specific item] … So, I typed in [the name of the item] in WorldCat and it popped up with [the name of the institution that housed it]. So, I went to [the institutions] library's site and searched there and then I could see what holdings they had there and sent an email to the library and asked about possibilities of coming out and looking at them and making an appointment for that too.
>
> I found the [specific item] stuff, that was a success story because it was [materials associate with the item]. But reading the [materials] was just little chatty letters back and forth, because this is the days before email, so people wrote. Finding a [something] that this woman in Northern California… wrote…on the back of a brown paper shopping bag, and then tore that piece out and sent it. And there it is right there in the file. That was a pretty cool find.

This example juxtaposes the way Akers' uses primary sources to build his "visual vocabulary" by going into the library stacks and shelve browsing. He shares that he is someone who "enjoys the library, spending time perusing through books and just simply finding images that I could use in the work. What I would say is that there's no one singular source. It's museums. It's books. And now it's becoming the internet. … As an artist today, I collect images that become part of my visual vocabulary. You go to the library or the internet, you find places where you can collect data that can be utilized for the research."

All the scholars referenced the interdisciplinary nature of their research and instruction. However, it was clear that while their methodologies were interdisciplinary, they approached their work and selecting sources through the lens of their home disciplines and cultural epistemologies. One scholar points out, "Research methods can often be determined or guided or framed by the position of the researcher." The scholar explains part of her positioning is being cognizant of the standards for career advancement within her home department. So, while she uses standard methodologies, theories, and data collection techniques of her discipline, her project is still very interdisciplinary and aligns more closely with research methods of another field. The scholar gets to the essences of her research framework by saying, "It's setting this whole story within its political context, historical context, the social context. That's the broad part. Then, inside of that are individual tribal context, tribal-specific contexts. The task is to bring all of that together and really kind of weave a story out of all of that. That's how I look at it." We see this echoed by Sarah Deer and Norman Akers. They, too, blend their academic training and tribal specific epistemologies. Deer explained that she approaches her work on the "parameters of gender violence in Indian Country through a legal lens" because she is a lawyer, but will use a wide range of information from the social sciences or even the humanities that help inform the legal frameworks that she is trying to develop. In addition, as a Muscogee scholar, she hopes to create of an anthology with other Muscogee scholars from a wide variety of disciplines in an effort to try to articulate what Muscogee Studies might look like if it became a field in and of itself. Akers revealed struggling with his wanting to explore personal expression as an artist and self-censorship when it comes to depicting Osage ceremonies or scared knowledges. Thus, he protects culturally sensitive imagery by creating hybrid images, so that those within his community will grasp the full understanding, but an outsider mostly likely will not. These examples illuminate the holistic and interrelated approach the scholars are using in their work from the standpoint of their home discipline. In tandem, these examples suggest that the scholars are weighing the adherence to research expectations within their home disciplines and the incorporation of tribal contexts into their work.

One of the strongest themes connected to IRM through all of the conversations with the scholars was the ways they reclaimed Indigenous histories by blending their academic training with cultural values. For example, Norman Akers spoke extensively about the ways his work captures facets of his worldview as an Osage person. Akers shared that much of his art focuses on landscapes, both internal and external, as a means to explore issues of land-sovereignty due to past and present acts of colonization. Furthermore, Anderson conveyed the circular idea of the past and healing through medicine.

> I think I have really experienced… the way to really apply more of a circular idea of history, rather than just a strict linear one so that we do see clear connections between past and present and future too. That everything's connected. And so just as an example of what I was talking about with images, or depictions, of Native people, how that's so long been done by outsiders. Now we can use it as an opportunity to move past that, whether it's Native filmmakers, or filmmakers who are more aware, or in the written sense too, how we think about things like that. That Native sense of history of the past is one that really informs both my work in the classroom and what I'm trying to do in terms of these [research] projects.
>
> What is medicine, is it, just something you ingest to put into your body? Medicine is power. Medicine is being connected to the powers of the universe. Health and healing are not just lying in a hospital bed or convalescing some place. They are how you keep

> your communities healthy with food, with water, with spiritual medicine, with revitalization efforts that are going to be healing, restoration of language, things like that.

Giving Back

The intellectual endeavors of the scholars we interviewed shared many commonalities. One such example was the idea of contributing to Indigenous communities and people. Academics do not complete their intellectual activities solely for themselves, but those they typically labor for are others in the same academic field. While this Western approach to intellectual activity applies to the participants, they also uniformly agreed that their work belonged to and needed to be shared with Indigenous communities. We have chosen to call this concept "giving back." In defining "giving back" we believe that through their actions, from publications to teaching to activism, these scholars are essentially working in various ways to achieve social improvement.

The Indigenous scholars interviewed at KU and Haskell do not believe that results of their intellectual activity should remain in the closed halls and ivory towers of academia. While they acknowledge desires to make intellectual additions and to be recognized in their academic disciplines, these desires are strongly linked to administrative reviews and evaluations. Like most scholars, their ability to produce any format of intellectual work, is hampered by barriers such as time, money, and departmental research guidelines and expectations. At the center of their motivation to be scholars is that their labors must result in bettering the lives of fellow Indigenous people. It is not surprising for this to be a thread of commonality among the participants in this study. KU and Haskell scholar's academic pursuits fit both within the traditional modes of western scholarship and focused on Native values. Still, given these western constraints, participants acknowledge their Indigenousness is a key aspect of who they are as intellectuals. As one participant indicted "being Native is about what you can contribute to your community…you have to contribute to your community."

Intellectual output, of all types from teaching to peer-reviewed research, by employees of institutions of higher learning is judged and measured against established criteria. No matter the field or discipline, locally established guidelines of output and quantification of quality are used for yearly reviews and earning tenure and promotions. These guidelines strongly dictate and restrict intellectual endeavors and output. Participants in this study represent a wide variety of scholar's at different places in their career and represent diverse academic disciplines. However, they all mentioned tenure as a turning point. Early in their career the ability to give back was limited because all of their activities had to be endeavors that would be considered positive in a tenure review. It was a time when high ranking journals and, in some fields, those with high impact factors, or exhibits in respected galleries were a must.

After earning tenure the scholars interviewed shifted aspects of their scholarship. No longer constrained by departmental expectations, the most important outcome of their activities became ensuring it would be accessible and useful to Indigenous Peoples and contributed in some manner to social improvement. They could now maximize their giving back. The freedom to study, write, paint, speak, and disseminate their intellectual output as they chose was recognized as a milestone and liberation in their academic career. For these scholars the importance of anyone not just scholars, being able to read and used their expertise is a cornerstone of why they do what they do. While these scholars spoke of open access as a solution, they also mentioned author fees and journal expectations for academic writing as

drawbacks. Traditional academic language, and expectation of peer reviewed journals, was not perceived as accessible for everyone. A participant who considers herself both a scholar and activist believes that a "woman running the battered women shelter on a remote reservation in Montana who has no internet, or maybe has internet but no databases…I want my work to reach her." Consequently she also tried to write not for lawyers, but for the average person who could user her findings to better their situation. This same scholar indicated that for her academic audiences are secondary to those trying to escape problems of domestic abuse. Another interviewee responded that when making publishing decision he "default[s] to accessibility" making sure his work would be available to those he believes would benefit from reading his work. Having earned tenure these scholars gained the right to make strategic choices in how and with whom they shared their work.

Lack of resources, specifically time and money are barriers to all aspects of completing scholarship and participating in activism. Time is critical when working with Indigenous communities as it requires effort and long periods to build relationships. Native knowledge is not shared freely. Before even starting on a project one must travel and visit with those they wish to study. One interviewee noted that to earn confidence you must attend tribal meetings, go to feasts, and help clean up at various events. Another commented that his dissertation advisor warned that creating a relationship that results in sharing personal information requires lots of waiting and tea drinking. Contributing and becoming acquainted with others demonstrates "that you're not just a taker, that you have good intentions." Another scholar indicated this process became easier once their academic affiliation changed to Haskell. While connected with a different institution getting responses from individuals who might help with research was difficult, however once he started working at tribal university, individuals were more willing to help.

The restraints of time are not just confined to making inroads with potential research subjects. Teaching, administrative responsibilities, and mentoring, all affect scholarly output. Those employed at Haskell have heavy teaching loads and while research is encouraged, the classroom requirements are abundant. As such, these scholar's research often is related to teaching and not publications. Improving lectures and answering student's questions all necessitate research. On participant gave a paper on panel with his students at a conference. This provided him with a chance to share his scholarship and to mentor his undergraduates at the same time. Another participant who teaches art indicated that preparing and cleaning a studio take a significant chunks of a day and completing this necessary task affects his ability to complete his own work. Also mentioned as a time constraint were the demands of holding administrative positions.

Financial burdens and limitation also affect how participants contribute to Indigenous communities. While there are summer breaks and sabbaticals, other potential ways to gain time, such as grants, are difficult to obtain. Requirements often dictate a monetary match from the institution or scholar or at the most basic level, releases from teaching. Such things, particularly at teaching institutions are difficult to negotiate. For those in the fine arts, a barrier can be the fee to ship a painting across the country for inclusion in an important exhibit. And because much of scholarship related to Indigenous studies has links to building relationships and gathering stories, there are the costs of travel, gifting, and transcription of interviews.

While open access makes written scholarship accessible participants have participated in other ways of sharing their work. After all intellectual activity is not limited to peer reviewed books and articles. One scholar frequently gives talks, to Indigenous and non-Indigenous

audiences, about his research. He has been interviewed frequently for newspaper/website stories related to Native Americans. This same scholar recently wrote the literature review and historical portions of a grant dealing with a tribe's efforts to gain water rights. The opportunity to participate in this activity came through the grant office at Haskell. Another participant travels to work with tribal leaders and other activists for women's empowerment. The visual artist interviewee spent a summer painting a mural in the area where his tribe lived before removal. This new piece of public art will teach those who reside there now to understand the story of those who called it home prior western settlement. While these activities are not all directly for members of their community, they are efforts by these individuals to share their intellectual endeavors.

Perhaps the ultimate way scholars can give back is to mentor the next generation. Working with young scholars is an activity these scholars mentioned as they talked about their research. More than one commented on the fact that there is a strong need for more Indigenous people to obtain higher education and become researchers. One participant collaborated on a grant which aimed to bring more Indigenous students into the sciences. Others were mentors in more traditional ways. For example, meeting with students when they completed research at ceremonial events and talking about their work. One mentioned that she had been in consistent contact with a graduate student through social media, but had not yet met this individual in person.

Giving back is a key concept in the lives of Indigenous Peoples. It is not surprising that this play such a key role in the lives of these scholars. Like with many academics, the lifecycle of a scholar significantly affects how and what they study and, in the ways, they can contribute to their communities. However, this desire is strong and resonates with all the participants. It is fundamental to who they are as scholars, teachers, and intellectuals.

Library Recommendations to Support Indigenous Researchers

Library recommendations to support Indigenous researchers at Haskell and KU fall within three critical areas: developing Indigenous content, professional support to increase cultural sensitivity, and tailoring information literacy services to create and support Indigenous scholars.

Through the experiences of the scholars, we see the need to revise collection development policies at Tommaney Library and KU Libraries for Indigenous Studies to incorporate Indigenous perspectives and respect Indigenous viewpoints, and when needed, take tribal-specific context into account. For instance, revised IS collection development policies should center on Indigenous-made content to help counter generations of written history based on biased perspectives toward Indigenous Peoples. We envision these policies naming Indigenous publishers, tribally owned publishers, or bookstores specializing in Indigenous items. Further, we recommend librarians responsible for collection development follow the literary output of Indigenous authors and their network circles as a first step. In context of building special collections, the scholars expressed many benefits to the digitization of Indigenous materials. We suggest that Tommaney Library and KU Libraries explore ways to prioritize digitization projects utilizing their own collections. In addition, we see the need to build resource guides that focus on pulling together special collections and other specialized content like Indigenous law resources and Indigenous art exhibition catalogues in order to better meet the information needs of the scholars. We also know that as research needs arise, we must be willing

to find the time, monetary, and technical resources to collect, organize, and provide appropriate access. By identifying and prioritizing changes in IS collection development policies and digitization projects, we can begin to support more tailored services for Indigenous students, staff, and faculty.

While revising collection development policies and prioritizing digitization projects is part of offering services that meet the needs of Indigenous scholars, we recommend going beyond collection development and having librarians and staff at Tommaney Library and KU Libraries seek out professional development opportunities that increase personal and institutional cultural competency related to Indigenous cultures. This is important to creating a supportive environment that values diverse worldviews, perspectives on research methodologies, and increases the knowledge of resources and services of librarians. In addition, KU Libraries and Tommaney Library should focus on hiring Indigenous librarians and building support services for them to be successful at either institution.

Finally, we suggest both institutions create relationships with Indigenous faculty in order to support Indigenous scholars in their undergraduate years. Mentorship and connections are made at freshmen orientation, undergraduate student groups, and by creating spaces that are Indigenized by words, images, and personalized staff and librarians. This is interpreted by promoting scholarship to attract Indigenous students to our institutions. Once Indigenous students are part of the university system, systematic efforts must be made to connect and promote library services by culturally competent library faculty, staff, and student workers. Embedded librarians in Summer Bridge, Haskell Environmental Research Study (HERS), TRiO programs cannot be promoted enough to ensure future researchers. Relationships are the key to success with Indigenous students. Everyday interactions with Indigenous faculty that build relationships with Indigenous students are all steps toward student retention.

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Appendix I

Semi-Structured Interview Guide

Pre-Interview Introduction

- Interviewer thanks participant for their participation, recognizes the participant's expertise and knowledge contribution to the study, and acknowledges how this study contributes to a wider context of knowledge creation (including: the library and university in which the research is being conducted, other academic libraries, the wider academic community, and, society-at-large).
- Interviewer provides contextualizing information about the research project, including project background, the project methodology, and the structure of their engagement with the participant. Interviewer highlights that the participant has a choice about whether or not their responses, or a portion of their responses, remain confidential, and, that they will have the opportunity to review their transcript and how their words are invoked in the report towards this process.
- Audio recorder is turned on and consent form is read and reviewed.
- Interviewer provides contextualizing information about themselves (e.g. their interest in the research topic, how they came to this work, their relationship to the participant)
- Interviewer invites participant to ask any questions about the interviewer, the research project, or anything else that would be helpful for participant, at this, or any point in the discussion

Participant Background

- Thank you for taking the time to speak with me today. Could you please introduce yourself?
- Can you tell me about how your life experiences have informed your work?
    - background information about where they come from
    - how they came to academia and their research
    - how they came to this university
- Describe your current research focus and current research project(s).
- What research methods and/or theoretical approaches do you typically work with to conduct your research? [e.g. decolonial approaches, oral history, ethnography]
- How did you develop your methodological approach? [e.g. through specific classes, key readings, trial and error, in consultation or collaboration with certain groups]

Working with Primary Sources

- Do you rely on primary source information to do your research? If so, what kinds of primary sources do you use? ["Primary" refers here to "primary sources," or, an "artifact, a document, diary, manuscript, autobiography, a recording, or other source of information that was created at the time under study"]. If so,
    - How do you locate this information? [e.g. "research tools", with help from specific individuals]
    - Do you have conversations with Indigenous community members around determining protocols for how this information is stored or shared? [e.g. plans for retention, destruction and sharing; meta-data used to describe collections and their access]
    - Can you share a success story about finding and working with a valuable primary source? Can you share a story about a successful experience collecting data with

Indigenous community partners? What were some factors that helped to make this a success story?
- How do you incorporate this content into your final research output(s)?
- Do you consult with individuals/communities around how this content is analyzed and incorporated into your final output? [If so, can you talk about how this consultation influences your written report, article, chapter, etc.?]
- Have you encountered any challenges in the process of locating or working with primary sources? Have you encountered any challenges in the process of creating data with Indigenous community partners? If so, describe.
- Are there any resources, services or other supports that would help you more effectively locate or work with primary sources? Are there any resources, services or other supports that would help you more effectively collecting data?

Working with Secondary Sources

- What kinds of secondary information do you rely on to do your research? ["secondary" refers here to "created later by someone who did not experience first-hand or participate in the events or conditions you're researching" e.g. scholarly articles or monographs]
- How do you locate this information? [e.g. research tools, with help from specific individuals]
- Do you have a story from your past related to your first experience learning about library online research tools? What was that experience like for you?
- Have you encountered any challenges in the process of locating or working with secondary sources? If so, describe.
- Are there any resources, services or other supports that would help you more effectively locate or work with secondary sources? Are there any resources, services or other supports that would help you more effectively research in your area?

Working with Others

- Do you interact with Indigenous community members as part of your research process? If so,
  - Could you describe the nature of your most recent research project(s)? [e.g. is it ongoing? At what stage in your research process? In what capacity?]
  - How would you describe your approach to doing [research area] with Indigenous community members and what literature or training has informed that approach? [e.g. specific literature, training workshops]
  - What are some success stories you would like to share about doing [research area] with Indigenous community members?
  - What is rewarding for you when you do [research area] with Indigenous peoples?
  - Have you encountered any challenges during the process of doing [research area] with Indigenous peoples?
  - Some Indigenous Studies scholars talk about the importance of developing ongoing, long-term relationships with Indigenous peoples, including those who may potentially

become research participants or partners, sometimes over the course of a lifetime. Have you engaged in this form of long-term relationship building, and if so, how has it informed your work?

- What has been most helpful for you in developing these relationships? [e.g. on-campus group on Indigenous community relations; soft skills training, i.e. learning patience; adopting a humble attitude; speaking with an Elder; etc.].
- Are there any resources or supports that would help you [or other scholars] more effectively develop these relationships?

- Do you regularly work with, consult or collaborate with any others as part of your research process? If so,
    - Describe who you have typically worked with and how. [E.g. students, other scholars or researchers, research support professionals such as librarians, archivists or museum workers, other individuals or communities beyond the academy]
        - Have you encountered any challenges in the process of working with others?
- Are there any resources, services or other supports that would help you more effectively develop these relationships?

Working with Data

- What kinds of data do you produce in the course of your research?
- Does your research involve working with data produced by others? [e.g. government data, datasets produced by other researchers] If so, describe what kinds of data you typically use and how you typically find that data. [e.g. research tools, techniques for discovery, specific individuals who help with locating the information]
- If the participant works with data they produce themselves and/or by others, also ask:
    - What are your plans for managing the data you work with beyond your current use (e.g. protocols for sharing, destruction schedule, plans for depositing in a repository or other external collection)
    - Do you have conversations with Indigenous community members around determining data management protocols? [e.g. plans for retention, destruction and sharing; meta-data used to describe collections and their access]
    - Do you engage in processes with any others around determining data management protocols? [e.g. librarians, data managers, other scholars]
    - How do you incorporate the data you work with into your final research output(s)? [e.g. quotes, tables, models, data visualizations]
    - Do you consult with individuals/communities around how this data is analyzed and incorporated into your research?
    - Have you encountered any challenges in the process of finding or working with data?
    - Are there any resources, services or other supports that would help you more effectively find or work with data?

Publishing Practices

- How do you typically share your research with other scholars?
- What are the main considerations for where you decide to publish your work in scholarly venues? [This could also include conference papers, in addition to journals, book chapters, books, etc.]
    - Do you have conversations with Indigenous community members around developing outputs for publishing in scholarly venues? [e.g. co-authorship models, consulting on where to publish, seeking review and approval of content before seeking publication, starting up a new scholarly journal, etc.] If so, describe.
    - Do you communicate with Indigenous community members / research participants around your activities publishing research in scholarly venues? [E.g. do you provide updates when your work is published, provide copies of your work] If so, describe.
    - Are there any success stories about your research publications that you would like to share?
    - Have you encountered any challenges in the process of publishing your research in scholarly venues?
    - Are there any resources, services or other supports that would help you more effectively publish your research in scholarly venues?

    - Have you ever made your research publications available through open access? [e.g. pre-print repository, institutional repository, open access journal or "gold" open access journal option)? If no, why not? If so,
        - Where have you pursued open access publishing? What have been your motivations for pursuing open access? [e.g. required, for sharing, investment in open access principles].
        - Do you have conversations with Indigenous community members to determine whether or how to make part or all of your research available via open access?
        - Are there any resources, services or other supports that would help you regarding learning about or engaging with the concept of open access?

    - Do you share your research beyond scholarly publications? [e.g. op-eds, books in the mainstream press, blogging]. If so,
        - What are the main considerations for where you decide to share your work more widely?
        - Do you have conversations with Indigenous community members to develop outputs for publishing in these venues? [e.g. co-authorship models, consulting on where to publish, seeking review and approval of content before seeking publication, etc.] If so, describe.
        - How do you communicate with Indigenous community members about your publishing activity in these venues? [E.g. do you provide updates when your work is published, provide copies of your work] If so, describe.

- Have you encountered any challenges in the process of publishing your research in these venues? Are there any resources, services or other supports that would help you more effectively publish your research in these venues?
- How do you share your results back with Indigenous community members?
    - What kind of community initiatives have come out of the sharing of research results?

Scoping the Field and Wrapping up

- How do you keep up with your colleagues and the field more widely? [e.g. conferences, social networking]
- What future challenges and opportunities do you see for conducting research in Indigenous Studies?
- Is there anything else you think is particularly important for us to know about in terms of your experiences as a researcher that has not yet been covered in this interview?
- Do you have any other questions or comments about the interview or the research project before we conclude the interview?

Conclusion

- Thank the participant for sharing their knowledge and time.
- Acknowledge that the audio recorder is being turned off and turn off accordingly.
- Provide participant with the opportunity to ask questions and provide input beyond the formal interview.
- Share and discuss next steps in the research project including plans for the participant to review their transcript and the draft of the research report