

Connecting Cline Library with Tribal Communities: A Case Study

INTRODUCTION

Northern Arizona University (NAU) is a public state university with a commitment to Native American students (Hughes and Tsosie 2013). The university's Cline Library strongly supports the values of academic excellence, student engagement, and student success. NAU is a unique academic institution because it has a Native student community population of 4%; according to the National Center for Educational Statistics, in 2006 Native students at US universities averaged only 1% of the entire student population. As of 2016, the Native American population at NAU was 825 students. Compared to the overall student population Native students comprise about 3% of student growth. In 2005 NAU's strategic plan defined a commitment to Native Americans and to "become one of the nation's leading universities serving Native Americans." This goal is currently under revision by the university's Commission for Native Americans and the Vice President for Native American Affairs (Chad Hamill, PhD). What does this goal mean for the university? This is the only goal in the university's strategic plan where a specific community is mentioned and highlighted as a priority. The institution's commitment to serving Native Americans has a direct impact on the recruitment, retention, and graduation rates for Native American students. The university commitment to developing collaborative services and outreach programs to Native American communities and promoting engagement and appreciation of Native American cultures and tribal nations within the university and broader community is still a top goal (NAU Strategic Plan 2005-2010). Today over a hundred tribes from across the country are represented at NAU. A large portion of students come from the geographic region of Northern Arizona and New Mexico. Beginning in 2008, Cline Library sought out ways in which it could align its activities with the university's strategic commitment

to serving Native Americans. Cline librarians and archivists work to support indigenous students, researchers, scholars, and communities through collecting and preserving Indigenous scholarship. In order to achieve the university's commitment to Native Americans Cline Library needs a robust collection and services available for Native students.

This paper will focus on themes that emerge from a critical analysis of the library's collections and their work with American Indian communities. It will start by describing how the library applies concepts of critical librarianship and teaching and learning to collection development. The conversation continues with the critical role of librarians and archivists at Cline Library in supporting faculty and students. Finally, as an independent yet integrated department, the library's Special Collections and Archives unit responds to the Native American community's tribal concerns with the collaborative management of cultural materials in ways that balance archival theory and practice with access to sensitive information. The conclusion offers strategies to improve on existing efforts at Cline and ties together many of the themes woven throughout the article.

CRITICAL LIBRARIANSHIP AND COLLECTION DEVELOPMENT

Academic library collections, search tools, databases, and classification systems have historically not included Indigenous points of view (Alexander 2013). Critical librarianship praxis enables libraries to take on the work of building strong relationships with the marginalized communities they serve. By embedding a critical paradigm--via critical librarianship practice--into the library's collections and information literacy instruction, Cline Library seeks to center

marginalized voices and practice librarianship in a self-reflexive, critical, “activist in nature” (Garcia 2015). Academic libraries must move away from standardization of western practices that perpetuate under representations of marginalized communities and instead take into account new opportunities to broaden collections and include diverse voices and perspectives.

Librarians at Cline have a unique opportunity to build stronger collections through targeted programming opportunities and contribute to adding appropriate depth and breadth to collections. Cline expands collection development through cataloging films screened during the library’s annual Native American and Indigenous Film series. The film series serves as an educational opportunity to showcase contemporary Native films and perspectives. It is a positive contribution to the NAU campus community, but stronger attendance relies on several factors such as effective marketing, selected dates/times, and ease of parking. In 2016, the fall film series aligned dates with Native American Heritage month activities to bring campus-wide awareness to the film screenings. Each year Cline library collections grow as the library purchases films and the rights to screen them for campus and the Flagstaff community. Adding films from Native filmmakers and producers to Cline Library collections allows for faculty and students to check out and watch these films in the future. The films selected aim to bring awareness to current Native cultures, provide opportunities for students to challenge societal bias, and think critically about stereotypes and misrepresentations.

Currently collections in NAU stacks are only a small representation of contemporary American Indian nations. In 2010 Cline library established a goal to evaluate library content across format types and identify materials that support culturally relevant curriculum. This

ambitious goal focusing on evaluation of collections is an ongoing discussion among subject librarians at Cline library. Government documents are also challenging as they contain pertinent information on Native Americans that comes from one perspective and do not necessarily allow for self-representation of data contained within. Cline library subject librarians have no collection management autonomy over government documents. The library's strategic plan from 2010 committed to examining the library's curatorial and metadata practices (Cline Library Strategic Plan 2010-2011). This important goal has not yet been implemented, but the library needs to work on improving discovery of Native materials within the new library catalog.

At present the library has a strong focus on teaching information literacy. Moreover, in its Special Collections and Archives (SCA) unit, collection development is a strong focus; collection development and maintenance outside of SCA is less of a priority. Some pain points in achieving strategic planning goals from the 2010 plan are not having a clear collections policy, cataloging clean-up, lack of funding for new expanded collections, and reduced staffing. Cline Library has two Native librarians and some Native staff, but in order to get collections and cataloging from Native perspectives and experiences the library needs a more diverse staff and collaborations with local American Indian communities. Published literature emphasizing targeted collecting strategies and networking with the university's Applied Indigenous Studies program helped change the acquisition of library collections from a more passive to active exercise, but still more could be done to enhance the collections.

TEACHING AND LEARNING

University campuses are full of diverse populations and perspectives. Teaching and learning partnerships among university professors and librarians are part of Cline Library's core services. Each subject librarian is responsible for reaching out to faculty within their subject areas to provide library instruction and research help. Part of instruction for students at a university level is to provide culturally responsive teaching (CRT). Library collections play a key role in CRT. "Culturally Responsive Teaching is grounded in the principle that culture influences the way students learn" (Hudiburg et al 2015). One option for professors to engage students is to assign readings from Native American authors and create assignments based on Native American research topics. Library collections that focus on literature written by American Indian authors provide students with a more accurate understanding of Native American cultures.

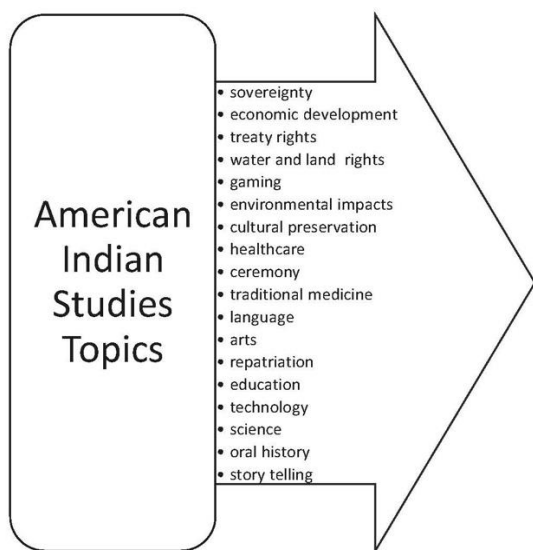


Figure 1. American Indian research topics

This allows for students to learn more about tribes and cultures from a Native perspective. Michelle Hudiburg (2015) discusses moving toward a culturally competent model of education. One competency is understanding that “differences exist among, between, and within cultures.” Native American cultures are diverse and important. Each tribe has a sacred history, language, land, and ceremonial cycle (Holm et al 2003). Within Cline library collections, students can check out dictionaries in several languages, including Pima/O’odham-to-English by Dean Saxton, Hopi (A Hopi-English Dictionary of the Third Mesa Dialect), and several Navajo-to-English dictionaries including one Navajo children’s dictionary. Language helps build understanding that “culture has powerful influence on one’s interpretation and responses to learning” (Hudiburg 2015). Students can critically evaluate the library collections as part of classroom activities and lessons. Professors working with librarians may select materials for students to engage and write responses about the materials examined, but this only gives students a tiny glimpse into the culture of Native Americans. The collection requires further development to help students not only see old Indians, but also contemporary ones. “If students are unable to access and assess as a whole the range of dynamic relationships between the materials of distinctive Indigenous peoples, they may be missing key concepts, unable to identify gaps in collections, literature, and bodies of thought” (Duarte and Belarde-Lewis 2015). A new funding opportunity to expand collections with contemporary Native fiction titles will help add new perspectives and knowledge to the library’s collection.

What information found in libraries, museums, and archives are part of the classroom curriculum? American history is often not taught to students in the context of being bloody, disgusting, and disturbing (Bishop 2014). The evidence of history is all around Cline Library.

Photos, documents, media, artifacts, living traditions, stories, and oral histories are all found within the library's collections. Teaching the truth in American history must include the bloody, violent, and disturbing experiences from American Indian tribes. The use of primary and secondary source materials found in the the library's Special Collections and Archives department (discussed in greater detail later) is valuable in teaching students and researchers the importance of archives in learning, but not unlike the broader library its resources are limited predominantly to materials created by Non-Indigenous voices and require critical evaluation as a result.

Instruction opportunities at Cline Library reach beyond NAU's post-secondary students and now involve working with Native American high school students and their teachers in both Flagstaff and on the Navajo reservation. The library actively participates in the U.S. Department of Education's Upward Bound program; this program provides training opportunities to low-income high school students, many of whom are from families living on and off the reservation. More locally, the NAU School of Communication's Andy Harvey Native American High School Journalism Workshop is a week-long workshop designed to encourage Native American high school students to consider careers in broadcast media. During these summer workshops Cline Library librarians provided instruction on techniques for acquiring oral histories as part of this program. Librarians and archivists can remind students to "look at this... really look at this and listen... we have beautiful and wonderful gifts to share with you" (Beatty 2011). Librarians work to build connections with campus and the greater community to promote resources and collections at Cline. Professors and Librarians at NAU have the unique opportunity to not only use the library collections for teaching and learning, but also have connections to the Museum of

Northern Arizona, the natural environment, and personal experiences from elders in the Flagstaff and Northern Arizona community. One example of how Cline library collections were used to teach youth was by releasing the use of photos from Special Collections and Archives for a book called Arizona: Nations and Art. An Arizona teen wrote this book in 2009 and since then each fourth grader in the state has received a free copy of the book (Benning 2015).

Northern Arizona University is home to a number of environmental and health research centers and institutes. Scientists and researchers need to understand that research with Native communities requires an understanding of tribal sovereignty and indigenous cultures (NCAI 2014). “The question for us now as researchers, practitioners in the field of knowledge organization is not how do we fit more vanishing ‘Indians of North America’ into the boxes we made for them, but rather how do we create new spaces for Indigenous ontologies to emerge?” (Duarte and Belarde-Lewis 2015). Collecting works from indigenous scholars and activists on the cutting edge of research provides space for new Indigenous ontologies to emerge. NAU Cline Library needs to find more funding and support to continue to expand collections and support open access publishing of Native scientists and health professionals.

THE ROLE OF LIBRARIANS AND ARCHIVISTS

As Native and Indigenous authors, scholars, researchers, and theorists has grown exponentially (Duarte and Belarde-Lewis 2015), scholarly and creative works are abounding in academic libraries. However, access and maintenance of these collections are challenging. Often newer titles are checked out, never returned, or only available for use in the library. Academic libraries are designed to serve the university community, but public state universities also have a

responsibility to serve the greater community. Cline Library collections are cataloged using the Library of Congress Subject Headings (LCSH) and are maintained in open stacks. The collection--aside from those materials housed in Special Collections and Archives--remains open for browsing and circulation. The library catalog and LCSH are not accurate reflections of American Indians of North America materials and holdings at Cline library because catalog records are limited in scope and catalogers may not be knowledgeable of tribal-specific content.

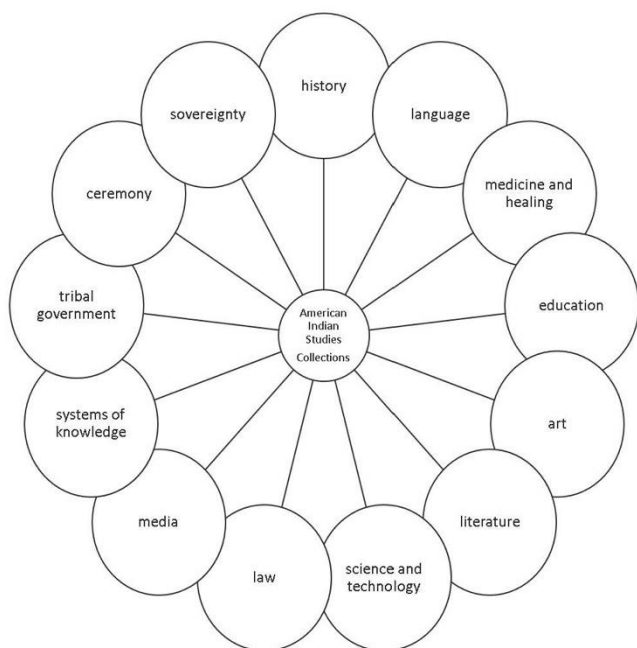


Figure 2. American Indian Collections branch diagram of what are American Indian collections.

Librarians and archivists have a responsibility to recognize the differences among Native American tribes and to acknowledge that stereotypes and misrepresentations of Native cultures exist within literature and can help keep collections maintained with quality books and historical collections for teaching (Rinio 2016). Finding and accessing materials that reflect the sacred history, language, land, and ceremonies are all part of Cline library's collections, but should all

this information be accessible to non-tribal members? Archivists working in Special Collections and Archives (SCA) have an increased responsibility to *both* acquire a balanced set of primary resources related to topics in their holdings as well as safeguard access to materials from individuals who may unintentionally stumble across information they are not prepared to receive (i.e. ceremonies and other clan or gender-specific knowledge). While existing laws protect access to information related to health (the Health Insurance Portability and Accountability Act of 1996) and education (the Family Educational Rights and Privacy Act of 1974), materials subject to concerns about cultural sensitivity are much less defined and certainly not legislated in the same way. This becomes especially contentious in academic settings--such as a public university--where concepts of academic freedom and open access are of significant importance to faculty and their students engaged in research. In many cases, problematic primary source materials either languish on shelves until a solution is found. Collaborations with source communities have led to many fruitful conversations about access and use (including restrictions on access/use and redaction), while others have resulted in deaccessioning these materials to communities--the more appropriate custodians of their culture--directly. Such is the case with archaeological documentation (documents, photos), the genesis of which was work undertaken on tribal land directly. As the land owners of such documentation, SCA has recently returned much of this information to the respective tribal historic preservation offices for their management and dissemination.

SUPPORTING STUDENTS

How can libraries engage students with library collections? Research assistance, mentoring, and participating in campus events are all ways in which librarians can build relationships with

students and support student research. Research has shown that “the library might become important and powerful if it became part of the real life community” (Metoyer-Duran 1993). Cline library provides space in the library and online scholarly communications platforms as exhibit space to promote student work. Librarians participating in student and campus community events provide the opportunity to bring collections to life. Libraries must see collections as a new science “not simply the science of collecting and recollecting, of simply applying theories of interpretation for academic journals and audiences -- but a science of dialogue and of reflecting the best of a community back to itself, of research and programming that adapts to help meet needs expressed by communities of people” (Barreiro 2011). Students often share their experiences with others and a real-life connection to the library collections can inspire students to solve problems, invent new things, create beautiful works, and be successful in their college and adult life.

In the fall of 2016, librarians organized a Wikipedia edit-a-thon for Native American heritage month in the library for students and the greater Flagstaff community. The goal of the Wikipedia edit-a-thon was to provide space for creation of new knowledge from Native students and the community. The library is not only about the collections in the stacks and archives, but also new knowledge creation that students and faculty publish and share with the world. The edit-a-thon was a brand-new effort on part of the library to connect students with knowledge creation. The event provided training on how to edit Wikipedia, a list of entries to work on, and time for participants to edit. Only a few students attended, but the library hopes to host another event in the near future. In the fall semester, the “Native Bridge to Success Program” guides new Native American, Alaskan Native, and Native Hawaiian freshmen through the college transition

process and provides an overview of the university community. NAU also has a Native American Student Services (NASS) Scholars Program for first year students. The library hosts orientation sessions for both programs. Cline Library is a support for all students; the library hired several Native American staff to reflect the Native student population and help students feel comfortable, continue their higher education, and succeed.

SPECIAL COLLECTIONS AND ARCHIVES

Cline Library's Special Collections and Archives (SCA) department is the most comprehensive example of programs and initiatives connecting resources with Native American communities. Formally founded as a unit within the library in August 1964, the university's library had, before then, collected personal manuscripts and photograph collections from local private citizens and business leaders; the need to treat these growing resources specially from the library's circulating monographic holdings soon became evident. Today, SCA has over 600 unique primary-source collections comprised of well over 15,000,000 individual unique items (documents, photographs, films, electronic records, oral histories etc.) housed within its 8050 square foot storage area. In addition to significant holdings that directly document the institutional history of Northern Arizona University, SCA also houses an inclusive array of collections created by individuals, families, businesses, and other agencies that strive to describe the diverse human and natural history of the Colorado Plateau—a unique physiographic region in the four corners area of the US Southwest. Research in SCA is not limited strictly to materials physically housed in the department; over 120,000 individual physical items (photographs, manuscripts, and maps) were digitized and made publicly available online 24/7 through a comprehensive searchable digital archives.

SCA strives to offer patrons one of the most comprehensive repositories of primary and secondary resources available related to the Colorado Plateau. Complementary to these original holdings are regionally significant published books, maps, and audio-visual materials acquired to form the most comprehensive suite of library materials about topics pertinent to the Southwest and featuring some of the region's better-known published authors. Secondary resources identified in the library catalog and located in Special Collections and Archives are made available for students, faculty, and other researchers upon request as a non-circulating collection. These materials are available for review strictly in the department's secure reading room Monday-Friday from 9 a.m.-6 p.m (5 p.m. Fridays). A scanner is available for no-cost reproductions of both primary and secondary resources as long as one complies with federal copyright laws.

NATIVE AMERICAN ARCHIVAL HOLDINGS

Collection development efforts—particularly those focused on collecting documentation of diverse experiences—were nearly nonexistent in SCA's early years; collecting was a passive and/or reactive exchange between the institution and (predominantly) donors of significant clout. As a byproduct, early collections and their associated donor communication promulgated specialized holdings focused on documenting the conservative movement (Special Collections Report 1964). Representations of Native Americans in early collections were almost always from the perspective of non-Native photographers and authors (Hagan 1978). As such, derogatory language used to describe Native Americans and subjective representations of these communities in SCA resources (figure 3) perpetuated commonly held stereotypes and reinforced a near-mystical ideal of 'otherness' that was pervasive at the time.



Figure 3. Mohave Buck & Squaw [title provided by photographer], 1905. Courtesy of Cline Library, Special Collections and Archives. Jo Mora Collection, NAU.PH.86.1.324

In the 1970s, the archival profession explored postmodern approaches to managing its resources. In a session at the 1970 meeting of the Society of American Archivists, Historian Howard Zinn described archivists' then-passive collecting role as "fake" and saw a need for the profession to embrace an activist mindset that would directly confront the relationship between archives and the distribution of wealth and power (Zinn 1977). Subsequently, a new set of graduates with archival training found opportunities to eschew the profession's traditionally neutral role in collecting and intervened more directly in diversifying its collections in a spirit of

inclusivity. Marginalized or undocumented voices that were previously unknown should and are now given representation. Archivists engage more directly with source communities in order to create a more democratic and objective record of history; this ensures that perceived biases in more publicized accounts are critiqued and held up to scrutiny. Contemporaneously, the burgeoning activist work of the American Indian Movement and the federal government's passage of the American Indian Religious Freedom Act in 1978 both emphasized the need to protect traditional Native American cultural knowledge and religion. This period of time helped inspire record creators to facilitate more authentic representations of these communities in the fields of photography and literature. Archives now see evidence of these collaborations in newer acquisitions (figure 4).



Figure 4. Navajo Man Being Filmed at Peabody Coal Mine, 1975. Courtesy of Cline Library, Special Collections and Archives. John Running Collection, NAU.PH.2013.4.1.5.20.42.

While improvement towards realizing a more authentic Native American representation in the archival record was expressly desired at this time, underlying apprehensions about how to

do this responsibly provided a new challenge for archivists. In the 1970s archivists and historians used oral history to capture the lives of everyday people, yet documenting the lives of Native American people using this medium risked perpetuating distrust with many who saw this as a broader act of ethnographic data collection and another example of exploitation at the hands of the anthropology community (Deloria Jr. 1969). Representations of Native American people in Special Collections and Archives holdings are primarily photograph or film-based narratives from people outside the community being documented; very few resources are created either *by* or in collaboration *with* the communities themselves. Increasingly, SCA patrons look for these sorts of records to balance and diversify their research; they will often come up empty-handed or will be redirected to tribal historic preservation offices to work with source communities directly to fill their knowledge gaps. More recent efforts providing highlights of successful collaborations between non-tribal archives and tribal communities (Joffrion and Fernandez 2015) and subsequent best practices give the research community hope that an increasingly authentic, native-led narrative is forthcoming - and one that equitably balances the goal of access with the need to respect tribal privacy concerns. This should simultaneously help facilitate an important goal of critical librarianship: the criticism of existing structures vis-a-vis how information is created, preserved, and accessed.

In recent years, patron research activity and access to Native American materials in SCA suggests that the appetite for romanticized and/or colonial perspectives on these cultures is waning; instead there is an increased interest in how SCA holdings can be used to support issues of social justice and self-determination for Native Americans. One such highlighted collection is the Navajo Environmental Issues Collection - a grouping of correspondence, articles, and

ephemera files related to water, landfills, and mining (asbestos, uranium) that is frequently accessed by NAU students enrolled in Applied Indigenous Studies; this program focuses on the sustainability of indigenous communities. Similarly, the photographic collection of photographer John Running contains his work with the Navajo, many of whom resisted the 1974 Navajo-Hopi Land Settlement Act and its forced relocation from traditional lands that were now no longer accessible to them. Running documented many resisters as they struggled to reclaim these lands and gave voice to those who felt powerless to do anything but simply react to decisions in which they had no say.

DEPARTMENTAL ROLES AND RESPONSIBILITIES

Roles and responsibilities in Special Collections and Archives evolved significantly over the past several decades with a (since 2014) functions-based approach to daily tasks and larger projects. Through a thoughtful review of existing staff duties and implementation, a couple of new positions were proposed to help facilitate better management of both the department's collections and outreach/programming efforts. SCA successfully advocated for a new Collections Manager position that was filled in 2016. At present, outreach remains a more passive than active exercise managed in part by the Head of SCA and spread among other staff sporadically. The department anticipates hiring a specialized and focused archivist devoted exclusively to building on SCA's outreach program for engagement with prospective donors, patrons, NAU faculty, and affected community patrons (among others) in the future.

Special Collections and Archives strives to be as transparent as possible with donors about how it manages collections in its custody. When working with donors offering materials

related to Native Americans, SCA is open about its collaborations with identified representatives from particular communities and how those conversations may result in restrictions placed on items identified as sacred or ceremonial in nature. Wherever possible, archivists support open access to their holdings, yet the Society of American Archivists acknowledges the existence of privacy concerns within collections: “Archivists promote the respectful use of culturally sensitive materials in their care by encouraging researchers to consult with communities of origin, recognizing that privacy has both legal and cultural dimensions” (Society of American Archivists 2012). As such, SCA presently applies cultural restrictions at the *use* level only and continues to facilitate open onsite access to the same sensitive materials; permission must be sought from a source community prior to using (i.e.: publishing) materials deemed sensitive.¹ Although seldom the case, donors concerned about such restrictions may choose to donate materials to another institution with more relaxed policies about cultural sensitivity. Formal written policies and procedures articulating these arrangements are currently in development, with the goal of providing public access to them for donors and patrons upon the launch of a forthcoming new SCA website.

WORKING WITH NATIVE AMERICANS

A number of key policy documents underscore Special Collections and Archives’ commitment to working collaboratively with Native American stakeholders. Considering NAU’s close proximity to numerous Native American communities, as well as increasing concerns with managing a

¹ As a public institution managing private collections, there is no clear guidance on whether public access to these collections is required by Arizona state statute or whether Special Collections and Archives could also be applying reasonable access (in addition to use) restrictions on sensitive materials. Mark Greene has explored this quandary and proposes that this level of restriction should be allowable unless clearly stipulated to the contrary in state statute (Greene, 2007).

large volume of sacred/ceremonial information in its holdings, in the mid-2000s SCA staff began exploring funding opportunities to help them understand how to better manage the preservation of (and access to) indigenous materials in their repository. The widely recognized and adopted *Protocols for Native American Archival Materials* (PNAAM)--drafted in 2006 at Cline Library with a team of international archival experts, both Native and non-Native--generated significant conversation within the US archival community about what it means to balance traditional archival theory with tribal sovereignty. Nested within ten categories (i.e. Accessibility and Use; Culturally Sensitive Materials; Copying and Repatriation of Records to Native American Communities), the PNAAM outlines a mutual set of 'guidelines for action' that both non-Native repositories and Native American communities will follow in order to find mutual agreement on challenging issues related to the management of Native American archival materials. Subsequent publications talk comprehensively about the process of drafting the PNAAM document (Underhill 2006); feedback and critique from practicing archivists about the *Protocols* (Society of American Archivists 2008; Bolcer 2009); and highlight further advocacy efforts for the document (O'Neal 2014).

Adoption of the PNAAM by SCA followed shortly after the document's publication and was not a surprise considering Cline Library's role in developing the protocols in the first place; the library was one of the first institutions in the US to formally endorse the PNAAM and integrate it closely into its regular workflows. Particularly impacted with implementing these guidelines were SCA's then-curators—presently those archivists and paraprofessionals tasked with arrangement & description—who now have a systematic and professional approach to working with Native American collections. While the Society of American Archivists declined

to formally endorse the PNAAM, prominent national and international organizations and institutions² endorsed the guidelines and many others implemented them within their regular processing workflows.

In 2000 prior to participating in the the drafting of the PNAAM, Special Collections and Archives assisted in the development of a formal memorandum of agreement (MOA) between the Hopi Tribe and the Arizona Board of Regents--ABOR oversees the three state universities--on behalf of Northern Arizona University. After several meetings between SCA and staff with the Hopi Cultural Preservation Office (HCPO), both parties signed the agreement on September 11, 2000; a new MOA was recently signed in December 2016. Among items of note in the MOA are the mutual agreements SCA and the Hopi Tribe will fulfill: SCA will (for example) forward requests for digitization/publication of ceremonial materials in its holdings to the HCPO for approval; SCA will allocate 90 linear feet of storage space to the HCPO to store publicly-accessible material from its collections. In return, the HCPO will (for example) consult on matters pertaining to cultural sensitivity and assist with appropriate naming conventions and provide names to enhance descriptive metadata. Recently, SCA honored the agreements made in the MOA by deaccessioning ceremonial images discovered in an anthropologist's collection and transferring them to the HCPO. In order to be as transparent as possible with its donors, SCA will make this MOA publicly available to anybody wishing to access it through its website. Based on the successes achieved through this formal partnership with the Hopi Tribe, SCA hopes

² The American Association for State and Local History; Union of British Columbia Indian Chiefs; the Society of American Archivists' Native American Archives Roundtable; Northern Arizona University; National Museum of the American Indian.

to formally develop similar agreements with other Native American communities represented in its holdings.³

Archives contain evidence that tell the stories of Native peoples past and present. Yet, “Who is in control of collection and distribution?” (Bigelow 1994). SCA’s paper, photograph, and moving image collections--both onsite and online--are incredible resources that tell incredible stories. “Our job as information professionals is to recognize the various forms of knowledge organization work can take and find ways to support these projects out of respect for the decolonizing and self-determination efforts of Indigenous communities” (Duarte and Belarde-Lewis 2015). Deaccessioning culturally-sensitive materials to source communities--demonstrating SCA’s commitment to respecting the wishes of these communities--is one solution. Another is to deepen context for materials with parallel traditional knowledge descriptions making them available alongside digitized materials in SCA’s digital archives. By providing a space for enhanced community description, patrons have the unique opportunity to explore materials with two trustworthy forms of provenance attached to the record. Related, an early effort to include culturally responsive subject headings created by the National Indian Law Library in SCA’s content management system further demonstrates the department’s commitment to improving respectful access to its holdings. A future project for an ambitious student would be applying this new lexicon to images focused on Native American people, places, and topics.

³ While not as formal as an MOA, In 2011 the Navajo Nation Museum entered into an agreement with SCA to allow the latter to host a small selection of digitized images from the museum’s collection alongside other Navajo images held by SCA.

USER EXPERIENCE DESIGN

Most recently, Special Collections and Archives began a major website redesign⁴ and as part of this process engaged the services of experts at NAU familiar with user experience design – in particular the creation of fictional personas that speak for the community of patrons SCA serves most frequently in its online environment. In addition to developing personae from across campus (for example a freshman student; a new NAU faculty member; an experienced graduate researcher), SCA also created several that reflect a broad range of patrons who come to the department from off-campus. These include a prospective material donor; an individual seeking to purchase images for commercial publication; and two inexperienced researchers from more remote areas of the region. One of these latter personas is Zula Begay, a grandmother/elder who has lived most of her life on the Navajo reservation and has limited access to—and knowledge of—technology. She wishes to get a copy of a picture she remembers a local photographer taking of her in the 1950s; SCA holds this photographer’s collection. SCA created a fictional persona’s journey map to show the complex process through which Zula needs to complete to finally obtain a copy of the print. While many of her more notable pain points may attribute to her unfamiliarity with the SCA website, what is perhaps most revealing are the numerous barriers non-University affiliated patrons have when physically coming to campus. Zula has numerous obstacles to overcome from the university’s complicated parking services permitting system, to the unfamiliar and intimidating design of Cline Library itself, in order for her to accomplish her intended goal in person. Although Cline Library has considered a few ideas to improve physical access for library users like Zula, none are in place. Her persona helps inform the SCA website redesign in considering (for example) just how prominent the department’s contact number is in

⁴ The current website is available at: <http://library.nau.edu/speccoll/> [accessed November 2, 2016]

order for Zula to simplify her ability to contact the department by phone directly. Increased diversity training for SCA staff also helps prepare the department's professional and paraprofessional staff for these more hands-on requests.

CONCLUSION

In the future, Cline Library strives to continue facilitating the university community's understanding of the cultural needs and distinctions of Native Nations, continued collaborations with tribes to create relevant collections, and improve user experience and access to collections. NAU courses and curriculum need support from the collections. Teaching courses on American Indian Studies and engaging students with primary and secondary source collections provide opportunities to dispel stereotypes and misrepresentations of American Indians. Cline Library collections should be a gateway for faculty, students, and researchers to connect to tribal communities. Librarians and archivists' goal of expanding, preserving, and providing improved access to Native American collections within the library and its Special Collections and Archives department demonstrates the university's commitment to Native Americans. SCA's access policies for its non-circulating publications--while ensuring long-term preservation of materials in its holdings--hinders access to valuable sources and limits availability of critical Native American monographs for students, faculty, and the public; the library should acquire additional copies of these materials for the circulating collection. Continuing to build strong and highly collaborative relationships with Indigenous communities, nations, and tribal colleges will increase Indigenous perspectives at Cline Library. Lastly, attracting and retaining a diverse staff that will reflect an ever-diversifying student body will help move Cline Library forward in its efforts to connect with Native American students at Northern Arizona University.

In this paper we considered ways in which Cline Library works with Indigenous communities via collaborative efforts in managing cultural materials, providing access to them, and the application of critical librarianship in teaching, research, and collection development. Potential projects and strategies for keeping this work at the fore include expanding collections, providing opportunities for creating new knowledge, and a Center for Indigenous Sovereignty. A Center for Indigenous Sovereignty would provide access to government documents, legal information, health information, an environmental science collection, contemporary fiction and children's literature by Native authors. The Center would be a partnership with Cline Library, the university's Native American Cultural Center, and tribal nations. This vision for a Center for Indigenous Sovereignty may only be an idea of what the library collections may look like in the future and provide a place for research and scholarship for Indigenous and non- Indigenous scholars.

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