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**Tribal Libraries, Archives, and Museums: Preserving Our Language, Memory, and Lifeways.** Edited by Lorie Roy, Anjali Bhasin, and Sarah K. Arriaga. Lanham: Scarecrow Press, 2011. 268 pages. \$55.00 paper.

In the literatures of library and information studies, as well as American Indian studies, relatively little attention is given to tribal libraries and archives as cultural institutions. *Tribal Libraries, Archives, and Museums: Preserving Our Language, Memory, and Lifeways* is a welcome addition to our knowledge of the worlds of tribal libraries and archives. As the preface states, *Tribal Libraries, Archives, and Museums* “reflects the growing attention paid to tribal libraries and archives and provides an opportunity to share their stories, challenges, achievements, and aspirations with each other and the larger professional community” (viii). Many of its chapters are framed around challenges faced by tribal libraries and suggestions for meeting them, discussing such matters as organizing information resources, approaches to working with Native communities, issues of concern in tribal archives, strategic planning, and gaining support from the local tribal community. Although extensive discussion of tribal museums as case studies must be found elsewhere, it is quite clear that the authors know the worlds of tribal libraries and archives well, giving real substance to their words.

Two short preliminaries deserve mention. The preface is a very succinct and useful introduction to the contents. The introduction by Robert S. Martin, former director of the federal Institute for Museum and Library Services (IMLS), is his keynote address to the “Tribal Libraries, Archives and Museums: Preserving Our Language, Memory, and Lifeways” National Conference in Mesa, Arizona, May 9, 2002. This conference was a major event in the Five State American Indian Project funded by a National Leadership Grant from IMLS. The Five State Project sought to encourage innovation, creativity, and develop best practices in tribal libraries and archives in Arizona, Colorado, Nevada, Utah, and New Mexico. The 2002 conference serves as a touchstone for several of the book’s chapters, and some perhaps originated there. Martin’s “mantra” as he labels it, is that “the boundaries are blurring” between types of libraries, and between libraries and other cultural agencies, particularly archives and museums (xv). Roberts characterizes the distinctions between libraries, archives, and museums as matters of convention based upon the types of materials traditionally collected, whereas, in Roberts’s view in the digital world the nature of these materials is transubstantiated and distinctions between types no longer has meaning. Although the digital environment is not a major theme, the book makes it clear that in tribal libraries and archives distinctions between the two types of cultural institution are indeed blurring.

*Tribal Libraries, Archives, and Museums* is divided into four parts of unequal length. The first part, "The Tribal Community Library: Context and Cases," introduces the reader to tribal community libraries and presents several case studies, while also giving attention to the contexts in which they operate. David Ongley and Bonnie Biggs sketch the history and recent state of tribal library development in Alaska and southernmost California respectively. Ongley thinks that only if Alaska Native villages demonstrate strong support for their libraries will the state legislature, perhaps, be inclined to provide support. However, because the majority of the legislature comes from urban areas rather than the rural regions where village libraries are found, Ongley is not optimistic that adequate state support will be provided. In the southernmost counties of California the tribal library census and needs assessment survey conducted by Biggs found the same lack of stable funding for tribal libraries that exists elsewhere within the borders of the United States. Biggs's study suggested that California law should be changed to create a category of "developing public libraries," in which an employee with a graduate library degree would not be required for a library to qualify as a public library. Such a change might provide tribal libraries with a greater possibility of obtaining grant funding from the state library.

Despite the difficulties they face, Biggs remains optimistic that the future of the region's tribal libraries can be bright. In Oklahoma, even in the face of the then-imminent closure of the library, the optimism shown in Karen Alexander's description of the dedication and creativity of the staff in meeting the needs of its community at the Miami Tribal Library & Archive is at times inspirational, making it one of the most uplifting chapters in *Tribal Libraries, Archives, and Museums*. In a chapter that should be read by all professional library staff providing services to indigenous populations, Kawika Makaanani writes about indigenous librarianship and his experiences at the Kamehameha Schools in Hawaii, providing much food for thought. Examples of support by tribal libraries for language revitalization is shown in Amelia Flores's and Susan D. Penfield's brief description of projects undertaken at the Colorado River Indian Tribes Library/Archive. The library created bilingual coloring books in the Mohave and Chemehuevi languages and used funding from a Gates Foundation grant to develop computer-assisted learning tools for language learning. The following chapter by Gabriella Reznowski and Norma A. Joseph shows that it is not only tribal libraries that can support language revitalization, giving steps that can be taken by university and college libraries to assist tribes in their language revitalization efforts. The final three chapters in part I describe various efforts to support tribal libraries and archives by organizations within the library community itself.

Part II of *Tribal Libraries, Archives, and Museums* is entitled “Service Functions of Tribal Information Centers” and contains six chapters. Anishinaabe architect Sam Olbekson discusses a framework for collaborative Native cultural architectural design that can be applied to tribal facilities such as libraries, provided sufficient attention is given to the particular cultural context. Kristen Hogan writes from her conviction that collection development can be a tool for social justice through acquiring quality, accurate materials about indigenous peoples and works by Native authors. Rhonda Harris Taylor’s chapter begins with a helpful, grounded, practical series of suggestions for organizing information in tribal libraries and archives followed by an excellent, extensive list of useful resources. Victoria Beatty’s chapter, “Empowering Indigenous Students in the Learning Library,” is a rare gem. Beatty’s chapter is one of the very few existing writings describing an indigenous approach to information literacy, and all librarians concerned with information literacy for users of Native libraries can usefully study the essay. Beatty maps a Diné philosophy of education paradigm to the Information Literacy Competency Standards for Higher Education of the Association of College and Research Libraries. In separate chapters Loriene Roy thoughtfully suggests ways that libraries might learn about American Indian communities and suggests paths for services for elders in tribal cultural heritage institutions.

Three chapters comprise part III, entitled “Tribal Archives: Collections and Functions.” Shayne Del Cohen gives definitions from the archival profession and places these in the context of tribal archivists, who should think somewhat outside these definitions when considering the types of materials that should be collected by such facilities. Ziegler indicates that both legal issues and tribal cultural beliefs must be taken into account in developing policies for collecting and for access to the archive’s contents. Loriene Roy and Daniel Alonzo discuss the central point in part III, reminding us that tribal archives are “an essential resource for documenting cultural history” and state their view of the core functions of tribal archives (172). Roy and Alonzo make the point that non-indigenous archiving methods may hinder proper handling of materials and also hinder traditional methods of remembering, in which context can be of great importance. The authors add the crucial point that while adhering to cultural protocols, particularly with respect to access to materials, archives must nevertheless be well described in order to be located by potential users.

Much of part IV, entitled “Working in Tribal Libraries and Archives,” provides suggestions for meeting the challenges found in the tribal libraries and archives, together with much of part II. Following lead editor Roy’s brief description of the importance of strategic planning, in her chapter “Gaining Local Tribal Support for Library Development: Twenty-One Steps for Success,” Cheryl A. Metoyer shares the outcome of a session at the 2002

national conference. Although brief, it might well be helpful to read and ponder Metoyer's words regularly, as a reminder of what is essential in doing one's best to meet the challenges of working in tribal libraries and archives. Writing of the perpetual need to advocate for libraries in her fine chapter, Sandra Littletree reminds us that special skills may be needed in Native communities if the library is associated with negative memories of education and schools. Editor Roy returns with coauthor Janice L. Kowemy, director of the Laguna (K'awaika) Public Library to write of the importance of continually updating staff skills in a changing environment, advocating for and providing an example of a written staff development plan. Roy follows this with her short but very helpful chapter on time-management skills necessary for tribal librarians.

The penultimate chapter in *Tribal Libraries, Archives, and Museums* turns our attention to the tribal museum environment, as author Anne McCudden writes about the rather long process undergone by the Seminole Tribe of Florida's Ah-Tah-Thi-Ki Museum as it began in 2005 to prepare to seek full accreditation from the American Association of Museums. In preparing, the museum underwent organizational reshuffling, asking how the museum should function, rather than how it had functioned, and changed accordingly. Successfully achieving in 2009 the honor of being the first tribally owned museum to receive full accreditation, McCudden states that the tribe and the museum staff all needed three essential qualities to achieve this goal: humility, patience, and determination.

The final chapter of *Tribal Libraries, Archives, and Museums* tells the story of the Tribal Libraries, Archives, and Museums (TLAM) Project, in which students in the University of Wisconsin-Madison's School of Library and Information Studies (UW-Madison) collaborated with the tribal library and community of Red Cliff, a small Ojibwe reservation in northernmost Wisconsin. The Red Cliff tribal library faced imminent closure. Originally a summer service-learning project, with the permission of the library's director, the students conducted a community-interest assessment that ultimately lasted through the fall and into winter. The process culminated in a well-attended meeting and a written report to the tribal council. The TLAM's graduate students were committed to continuing the relationship between UW-Madison and Red Cliff, and were inspired and energized by the Red Cliff tribal members "embracing the image of a library that served as the vibrant center for the community" (223). The students' experience exposed their lack of knowledge of indigenous information issues, revealing a gap in their curriculum: a course on tribal libraries, archives, and museums. The students proposed such a course and UW-Madison approved it, eventually becoming a course that could be offered regularly. Over time students provided services to additional communities that became interested in the project.

*Tribal Libraries, Archives, and Museums: Preserving Our Language, Memory, and Lifeways* succeeds in its goal of providing views of the worlds of tribal libraries and archives, and sharing their stories. The book should be available in the collections of all universities offering graduate work in library and information studies and in many colleges and universities with substantial curriculum in American Indian studies.

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**Weaving Strength, Weaving Power: Violence and Abuse against Indigenous Women.** By Venida S. Chenault. Durham: Carolina Academic Press, 2011. 200 pages. \$26.00 paper.

Statistical evidence in the United States suggests that when compared with women of other racial or ethnic backgrounds, American Indian women face disproportionate rates of physical assault, rape, and stalking. American Indian women experience more sexual assaults than any other group of women in the United States and the majority of their perpetrators are of a different race. While governmental entities such as the Department of Justice have uncovered these jarring statistics and social scientists have published qualitative studies showing how violence impacts the lives of Native American women, the slim body of work on violence against Native women has typically lacked quantitative data and analysis of successful intervention strategies. *Weaving Strength, Weaving Power* effectively addresses these gaps in research about violence against indigenous women in the United States.

Venida Chenault's theoretical framework draws important connections between theories of colonization and feminist thought. She explores the gendered nature of colonial violence in order to illustrate the unique intersectional positionality of indigenous women. Similarly to Andrea Smith in her book, *Conquest*, in *Weaving Strength, Weaving Power* Chenault contends that indigenous women experienced colonization at the convergence of gender and race; they were not only subject to colonization as racialized, exploitable, and disposable indigenous people, but also physically assaulted and raped by colonizers because they were women. Chenault surveys the diversity of precolonial indigenous sexual/gender roles in order to demonstrate how colonization's imposition of patriarchy impacted indigenous women. She contributes to previous academic work exploring indigenous understandings of gender and sexuality carried out by Native scholars such as Wesley Thomas and Paula Gunn Allen. Like Maria Lugones's "The Coloniality of Gender,"