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Research Practices and Needs of Indigenous Studies Scholars at Dartmouth College: A Report for Ithaka S+R

Ridie Wilson Ghezzi, J. Wendel Cox, Julia W. Logan, and Amy L. Witzel; Dartmouth College Library

*We researched and wrote this report on the traditional lands of the Abenaki. We pay our respects to Abenaki elders both past and present, and to present and future generations of Abenaki people. We welcome all participation in conversations and endeavors which may arise from this report.*¹

In 2017-18, Dartmouth College Library was invited to participate in an international study coordinated by Ithaka S+R on research practices of faculty working in Indigenous Studies in colleges and universities throughout the United States and Canada. The study seeks to understand the resources and services these faculty need to be successful in their research, the circumstances which affect research, and the challenges inherent in the work of Indigenous scholarship. Finally, the study intends to offer recommendations for library support to this group of scholars based on knowledge developed through the project. The study, based on the analysis of semi-structured interviews conducted at Dartmouth College and other participating institutions, will be a part of Ithaka S+R's larger effort, Research Support Services Project on Indigenous Studies. The project is one in a series of Ithaka S+R disciplinary studies. It also reflects Ithaka's effort to explore non-Western perspectives shaping today's Indigenous scholarship and opportunities for active and sensitive library support.

Dartmouth is one of twelve colleges and universities involved in this project, including Haskell Indian Nations University and the University of Kansas; Northwestern University; Simon Fraser University; the University of Alberta; University of Arizona; the University of British Columbia; the University of Hawai'i; the University of Manitoba; the University of Saskatchewan; and the University of Toronto. As intended for the reports from the other eleven participants Dartmouth College's report will be submitted to Ithaka S+R. From these twelve local contributions, Ithaka S+R will prepare a comprehensive report for release in early 2019. Both comprehensive and local reports will be openly available via the Ithaka S+R website.

¹ The practice of offering territorial acknowledgments by institutions such as universities is uneven: commonplace in some Canadian contexts, but as yet uncommon in the United States. The authors of this report offer our informal land acknowledgment in recognition of the land on which our work for Dartmouth College and our research for Ithaka S+R took place. Offering an acknowledgment can be problematic if done as rote obligation or without insight into its significance. Particularly relevant to our deliberate act and its formulation are incisive observations by the Canadian Indigenous public intellectual âpihtawikosisân, who is currently a graduate student and online Cree language coordinator in the Faculty of Native Studies at the University of Alberta (see <http://apihtawikosisan.com/2016/09/beyond-territorial-acknowledgments/>). Our land acknowledgment is informed by her argument that acknowledgments do good work when they disrupt the status quo of Indigenous erasure from collective memory. And it reflects our commitment to Dartmouth College Library's continued work on Indigenous issues, collaboration with Indigenous and non-Indigenous faculty, students, and staff, and pursuit of just and equitable access to information.

Four Dartmouth College Library staff were responsible for this report. Each brought to the work distinct personal and professional perspectives. Here, in their words, the contributors briefly introduce themselves:

- **Ridie Wilson Ghezzi (Project Lead):** Head, Research and Instruction Services. I became involved with Indigenous culture as a teenager while working and living on Wasauksing First Nation (formerly Parry Island Reserve) in southern Ontario as well as in the hamlet of Aklavik, located in the Inuvik region of the Northwest Territories. I went on to study Anthropology and Native Studies at Trent University in Peterborough, Ontario. Introduced there to the fields of sociolinguistics and Indigenous narrative, I continued my studies with a Ph.D. in Folklore and Folklife from the University of Pennsylvania. My research is focused on sociolinguistics and Anishinaabe language and literature. In addition to my doctoral work at Penn, I bring 23 years of experience as a research librarian to the project.
- **J. Wendel Cox:** Librarian, Research and Instruction Services. I was born and raised in Winnipeg, Manitoba, the Canadian city with the largest proportion and number of Indigenous people. At the University of Winnipeg and, later, the University of Minnesota, I found myself in the company of Indigenous people who were fellow students, instructors, and mentors. I earned a Ph.D. in History from the University of Minnesota. My dissertation concerned early American expansion and the Indigenous peoples of the northern Plains. I later earned an MLIS from the University of Wisconsin-Milwaukee, and I have worked as a librarian for the last fifteen years. My current research concerns the politics of libraries and archives and the history of human-animal relations.
- **Julia W. Logan:** Assistant Archivist for Acquisitions, Rauner Special Collections. I bring to the project an archival perspective and a strong sense of institutional knowledge relating to Dartmouth's complicated history with Native Americans. I earned a B.A in History with a concentration in United States History from Bates College and an MLIS from Simmons University.
- **Amy L. Witzel:** Librarian, Research and Instruction Services. I was raised on the East Coast, listening to my grandfather talk about growing up on the banks of the Missouri River as a member of the Lower Brule Sioux Tribe (South Dakota). I later lived with cousins at Lower Brule while completing my undergraduate thesis on US federal education policy and Bureau of Indian Affairs (BIA) schools. An academic librarian since completing my MLS in 1993, I serve as the liaison for Indigenous Studies students and faculty at Dartmouth College.

Dartmouth College, Indigenous Education, and Scholarship

Dartmouth's uneven commitment to Indigenous peoples and their education began with its founding in 1769. Dartmouth College is a four-year, private liberal arts university located in

Hanover, New Hampshire, the United States. The student populations include over 4000 undergraduates in 40+ arts and sciences programs in the college and 2100 graduate students in programs across the Arts and Sciences, Medicine, Engineering, and Business.

In Britain, Mohegan preacher Samson Occom raised funds for the founding of a school for the education of Indigenous students. The grant for the College, made in 1769 by King George III, highlighted Indigenous education as the purpose of the institution: "...for the education and instruction of Youth of the Indian Tribes in the Land in reading, writing & all parts of Learning which shall appear necessary and expedient..." However, Occom's partner in Dartmouth's founding, Eleazar Wheelock, soon shifted the institution's mission to general education. A rift opened between the two men which persisted for the remainder of their lives. No more than 71 Indians attended Dartmouth College from 1770 to 1865, and in the century between 1865 and 1965, only 28 Indians enrolled. Today, over 1100 Native students have graduated from Dartmouth.

Dartmouth's thirteenth President, John G. Kemeny, renewed the College's commitment to Native American education in 1970. President Kemeny promised during his inauguration to enroll a "significantly greater number of Indians" than at any time since the College's founding. Every subsequent Dartmouth College president has reaffirmed this commitment. The Native American Studies program began in 1972 with two course offerings. It now offers over 20 courses each academic year and supports both a major and a minor.

Dartmouth College Library's contribution to the Ithaka S+R

The four librarians responsible for this project undertook 60-minute interviews with six scholars involved in Indigenous studies from various personal, professional, and disciplinary or interdisciplinary perspectives. Three scholars are senior faculty in their fields; one is a tenured, mid-career faculty; one is a postdoctoral fellow; one is a pre-doctoral fellow. Three participants identify themselves with an Indigenous people, specifically the Navajo, the Anishinaabe, and the Houma. The three non-Indigenous scholars focus on Indigenous experiences in their scholarship and research. As Indigenous Studies is by nature interdisciplinary, the six participants affiliated with three different departments and all are cross-listed with other areas of study in the Arts and Sciences. None requested anonymity. We refer to them hereafter by their initials (e.g., Colin G. Calloway [CC]). In alphabetical order, they are:

- Colin G. Calloway (CC), Professor of History and Native American Studies; John Kimball Jr. 1943 Professorship.
- N. Bruce Duthu (BD), Houma; Samson Occom Professor of Native American Studies; The Frank J. Guarini Associate Dean of the Faculty for International Studies & Interdisciplinary Programs.
- Greta Marchesi (GM), Postdoctoral Fellow, Department of Geography.
- Nicholas James Reo (NR), Sault Ste. Marie Tribe of Anishinabek, Chippewa; Associate Professor of Environmental Studies and Native American Studies.
- Davina Two Bears (DTB), Navajo; 2017-2018 Charles Eastman Pre-Doctoral Fellow, Native American Studies Program.

- Lindsay J. Whaley (LW), Professor of Classics and Linguistics.

What follows derives from our interviews with these six scholars, but the interpretations and characterizations remain those of the Dartmouth College Library research team solely.

Methodology

The balance of this report summarizes our findings. Four themes articulate its significant headings:

- influences
- research and scholarship
- teaching and students
- challenges to Indigenous scholarship

We determined these themes through extensive analysis of recorded interviews with our six participants. That process, as well as the methodological challenges Indigenous Studies offers to widespread existing practice and assumptions, deserves comment before we describe those findings.

At each interview, two of the four librarians were present: the first as the primary interviewer and the second to focus on the digital audio recorder and recording sound levels. The second also posed additional questions when and where appropriate. The interview questions loosely followed a format provided by the Ithaka S+R program for informal interview settings. The power of all six interviews, however, came from the stories each of the six participants relayed in sharing their scholarship, stories that placed more emphasis on the process of exploration than the eventual product.

From the digital audio recordings, a professional service created six transcripts. After individual study and coding of each transcript, we convened and collaborated to organize our thoughts into themes. We then assigned ourselves themes for this report. These individual contributions were assembled and revised by one team member, and the resultant draft was reviewed and revised by the entire team. We shared the revised draft with our six participants and asked them, if they chose, to respond to it. We incorporated changes into the final draft before submitting it to Ithaka S+R.

Indigenous Studies scholars utilize distinct methodologies that may challenge pervasive notions of knowledge and research. If there is one notion which embodies the approach to scholarship across all participants and all four themes it is that Indigenous Studies scholarship seeks respectful, durable, and mutually beneficial research relationships with Indigenous people and communities, rather than treating them as objects of inquiry. It is also profoundly committed to ensuring Indigenous voices and perspectives are presented, or even define the narrative of experiences and recounting of outlooks. The juxtaposition of Western and Indigenous scholarship is at play in all of our participants' stories and profoundly affects their scholarship in a multitude of ways.

Consequently, these methodologies demand innovative services and tools in addition to those currently provided by libraries, archives, museums, and special collections. Understanding how Indigenous Studies scholars conduct their research will help identify tools, policies and practices, and services for working with Indigenous knowledge that do not re-inscribe colonial practices and foster distinctly Indigenous approaches to information. This perspective is central to the development of this Ithaca S+R project. The results of each of the twelve schools findings will aid our ability to look at research and the research process from various Indigenous worldviews, subsequently inviting institutions to engage with and support this work through a different lens.

Influences: Scholarship

Their own experiences directly influence each participant's scholarship. We might say much the same of any scholar's work, of course, but there are aspects of Indigenous scholarship that make this a much more significant statement. In each instance, the six scholars are profoundly aware of the conjunction between their own experiences and their research; for the Indigenous scholars, this perspective connects self and commitment to a community. For non-Indigenous scholars, it informs their respect for their subjects and the implications of their research.

In undertaking scholarship in Indigenous communities, and in sharing that output with others, the primary thread that connects is the tension and interplay of Western scientific practices and Indigenous scientific practices, and the need to bring the best of both of these scientific worldviews together. Prevailing scientific practice emphasizes quantitative data, common research problems, competitive grants, rigid timelines, and competition within and between labs. Prevailing Western practice may also include archival research, but this aspect is nuanced and will be discussed in more detail later.

The Indigenous view towards scholarship is a relational one, involving collaborative work across worldviews, including recognition of the significance of all nations, human and non-human alike. This collaborative nature of Indigenous scholarship requires the ongoing inclusion of members of all nations involved, primarily through interviews, observation, and the sharing of the research process before, during, and after the study.

All six scholars, either through their own experience or their development as scholars, reject colonialist interpretation as incompatible with respect for the beliefs and perspectives of those Indigenous nations studied. The selection of subjects, interpretation of data, and findings often have not been shared or communicated with Indigenous communities.

Successful research foregrounds Indigenous perspectives. Growing up on the Navajo reservation, DTB learned her history initially through stories from her grandparents. As a young archaeologist, she had to find ways to bring together her Western-based education with the expectations of her community. It was necessary to involve the community with research and discern, by listening and sharing, how the community might benefit from the research. Once DTB finished her research, continuing to share her research with the tribe and beyond was paramount, recognizing ways to give back to the community.

LW began his scholarly research as a theoretical linguist, but his current work engages with native communities on language revitalization. Listening to and working with Inupiaq speakers has opened his research to new insights into endangered languages and what native communities are doing to revitalize their languages in younger generations. NR's scholarship focuses on environmental studies and the relationship between water and native communities. Being trained in a Western scholarship environment, he began to bump up against the Western scientific community's adherence to time, to structure, and to specific expectations and outcomes. Instead, to research the Indigenous point of view, he recognized the necessity to see the issue from that worldview and respect that worldview in the study.

...before we go into this wetland, we're going to have an elder come. We're going to have a fire. We're going to sit by the fire, we're going to visit, they're going to do a prayer, and they're going to talk to these plants. These plant nations. And explain why we're doing what we're doing, and ask permission, and make sure that it's okay. And then we're going to proceed. And that might take a day, heck it might take three hours. (NR, [on researching an invasive plant species in the Sault Ste. Marie rivers.])

And so, there's animals that are interacting with these plants every day. And we're trying to figure out...how to respond to these plants. But our [*animal*] relatives are already responding. And so I want to pay attention to that. (NR)

For others, much of their work involves archives, and especially "unanticipated archives" (as historian Jean M. O'Brien has described it) where the Indigenous voice appears in unexpected places. When a senior faculty member, CC, was researching his dissertation at the British Museum he discovered Native perspectives within government records. He refers to this discovery experience as "unintended" or "unanticipated." CC continues to explain that "of course, what you often get is not an accurate record produced by the person who produces the record but learning to read into the records, you know, the talk—how Native people respond, behave, all those kinds of things,...it's there, but you need to sort of work at it."

Research

Our scholars represent a broad range of disciplines, and their methods, sources, and tools reflect this range. In all cases, however, they apply a critical lens, striving to bring Indigenous voices to the fore. The relationships with, and respect for, their communities influence and define all stages of the research process as inspiration, guide, informant, authority, benefactor, and beneficiary. That engagement allows the community's perspectives and values to determine the project's approach and objectives, something previously overlooked and only now beginning to be corrected.

Time is the decisive element to establish and sustain community engagement and trust, or even to familiarize oneself with what constitutes trust. Our Indigenous scholars often included their home communities, and narratives describing their research paths spoke of family, community,

and responsibility. Their work, however, is more than auto-ethnography. In this case, the “self” represents the community as a whole, and the research project arises from community concerns and issues. Research activities incorporate the activities of daily life: visiting elders, attending tribal council meetings, and “just being around” (NR). NR continues this thought:

...we talk a lot, in the human subjects’ world, on campus, about risks. And I think that’s important when Indigenous communities are -- or nations are reviewing these proposals. Risks are important. But so are values. So, like what -- and I don’t mean values in the, like, ethics standpoint. Literally, like, why would we care? Why -- what will -- how will this benefit our people? [...] I mean, basically what you’re talking about -- either way, whether you’re putting together a proposal for a -- you know, Dartmouth’s Human Subjects Review Board or for an Inupiaq council, they’re both saying, “We want to make sure that you’re conducting your research in an ethical way.” But the ethics in those two worlds are different.

Moreover, these considerations are not alien to non-Indigenous scholars, who recognize how voices and values are inseparable from their scholarship. As CC observes:

... as a European person always interested in American history, the thing that struck me as distinctive about American history was the presence of native people. ... there are so many parts of American history that don’t make sense. Things don’t happen as they did in lots of cases without the presence, power, land of Indian people, and yet, so often, that history is written as if that were not the case.

In sum, a profound respect for Indigenous experiences strives to serve and accurately represent a community's voices, countering the silencing of a colonial past. As we will see, the demands of bringing forth voices and engaging in a community-based approach may conflict with the long-standing academic expectations and the unwitting obstacles to conducting useful, productive research.

Research: Sources & Discovery

Standard sources in each academic discipline must be supplemented to document and address the lack of Indigenous voices. Interpretation and critique of legal materials, for example, require consulting literature and philosophy or interviewing community members themselves. Government document archives – large and small – may lack Indigenous voices in pictographs, poetry, or ledger art. Studying wetland ecology in a community that includes plant and animal nations as part of its extended family requires consulting those plants and animals throughout the research process:

It’s going to need other help. And that other help is going to come from—where else are Native people speaking? Well, they’re speaking in literature. They’re speaking in all these other things and so that’s why it has to all come together.

So that's one dimension, is the interdisciplinarian fishing in very different ponds for knowledge. (BD)

Identifying these sources is not straightforward, and not necessarily well-served by traditional library discovery tools. Because Indigenous voices long were absent from standard academic sources, they represent only a tiny portion of materials discoverable there. The consolidation of publishers and content providers has adversely impacted Indigenous studies and other areas employing critical research methodologies. At issue is access to content and its organization and dissemination.

Given the range of sources and disciplines one must consult, some of our scholars, as do most, rely heavily on multidisciplinary "big bucket" search tools, such as Google Scholar or library-scale discovery services such as Summon. Others have found the collective value in Twitter to keep current with others' research and to remain connected to communities.

I jumped on Twitter and tried to do it in a very narrow way...But I know a lot more about what's going on in communities. When things bubble up, crises or cool innovations or opportunities, funding programs, new papers, ideas, keywords, like, it just --it's pretty...So, I felt like it's really helped me (NR).

In some cases, once-standard tools that better represented Indigenous communities have been discontinued, or have seen significant structural or funding changes that adversely impact their coverage, production, and use. As an example, *Indian Law Reporter* is not available online and has a lengthy publication delay. It has never covered more than a handful of tribal courts, but the growth of online full-text resources has raised expectation for coverage of such tools. Unfortunately, alternative online tools are similarly incomplete, understandable perhaps given the vast coordination, time, and effort it would take to compile a comprehensive resource. In the case of Indian law, however,

Because right now, if you rely on the tribe updating its website, you know, that decision that you just read could have been overruled, you know, two years ago, and there's no way to know that [...] So, you're not getting the current, you know? It's sort of like, "Well, you can rely on it from an anthropological or sociological perspective or even literary, but if you're a lawyer, you know, it's like you'd be malpract-- it'd be -- it -- committing malpractice if you presented that as the last word, the authoritative word on that. (BD)

Some tribes collect and share this information regularly; for others it is done sporadically or in a variety of online and offline sources, making access to reliable, up to date, information difficult. There is currently no known database or any other single source that provides this information, though the Dartmouth College Library and the College's Native Studies program have discussed it as a future goal in collaboration.

Research: A Community of Scholars

Indigenous Studies as an interdisciplinary field has evolved tremendously over the past few decades but remains nascent, only recently developing Indigenous Studies-specific organizations such as the Native American and Indigenous Studies Association (NAISA). Communication and collaboration among scholars have long occurred. However, academic acceptance required the discipline make a formal space for itself, due to the rigidity and self-perpetuation of siloed disciplines' practices. The result, however, has been transformative:

I went to some of the very early meetings of this -- when Robert Warrior and Jace Weaver had the idea of setting up the Native American and Indigenous Studies Association, their first meeting at -- was it Oklahoma? And they thought it would be a success if, like, 75 people turned up, and 300 turned up. I think I was at the next meeting, which was in Georgia, where they were talking about, "Okay, so it looks like this is going to happen. We had better have some kind of constitution." And I felt like I was sitting in some of those sort of Eastern European parliament where people were redrawing the boundaries, "We're going to call ourselves a new country, and this is how it's going to go," because there was just several hundred people there. And it's kind of been that way ever since, and it's kind of been amazing. (CC)

The discipline has evolved to reflect the community, become more sensitive to community perspectives and needs, and more accepting (and shaped) by the inclusion of Indigenous scholars in the discipline.

Teaching and Students

All of the scholars interviewed have had close interactions with students and found inspiration for their research and contribution to Indigenous Studies in their teaching and work with students. A common theme, most notably with Indigenous scholars, was the elision of research and teaching, where the two are not only complementary but could not be otherwise, given the imperative of offering distinctly Indigenous perspectives to the understanding of both tribal and collective experiences:

I think we're preparing our students better to be of better assistance to tribal nations. And by that, I mean, we're helping them to think more creatively and in a more syncretic way about the way knowledge about Native experiences has been, is produced, and thought of. It's not so much in silos anymore. (BD)

The scholars vary dramatically, however, in the depth of their experience with students and teaching, reflecting different places along the arc of their respective academic careers. For some, this experience has been hitherto outside of a traditional classroom, while nevertheless connected to experiential learning of internships (e.g., DTB). For others, such as CC, BD, and LW, decades of experience teaching across disciplines and different institutions has shaped

their perspectives, and likely also the comfort and ease with which they see the intimate nature of teaching, and the close connection between teaching and research.

Notably, the scholars all identified interaction with Indigenous students as critical and gratifying, and several describe it as indispensable to their teaching, research, and personal and professional perspectives. One support to this relationship for Indigenous students might be memoirs and oral history, as well as library support for Indigenous speakers, guest faculty, and short-term fellowships for Indigenous doctoral candidates to afford undergraduates with still more models for career and scholarly paths. Here, the information need is a personal connection to experience and insight embodied in others with similar insights and experiences. Similarly, while Indigenous faculty are likely to have their professional networks, perhaps involving social media, as a resource, there is likely an opportunity to bring new social media platforms with a utility for facilitating scholarly community to their attention. Indeed, it may be invaluable for faculty to afford students an insight into their use of social media as a source of support. Likewise, we might want to also suggest local connections with Indigenous students at other colleges and universities, especially around research, where a physical gathering and establishment of professional relationships might be encouraged.

Indigenous scholars interviewed describe their relationships with Indigenous students as one where the interest in their intellectual development appears to mirror their own experiences with the development of their careers. The degree of empathy present in these descriptions is notable because it appears to embody a concerted effort to relate their own stories to the stories students are writing in their own lives. Storytelling is evident throughout the reflections offered by several faculty, especially their paths to current professional interests. Notably, BD admonishes students not to do what he did across the course of his career. Yet his story inspires and serves as a student resource. Part of this further connection with the Library might be a joint oral history program with both Indigenous faculty and Indigenous alumni to provide both a record of experiences and a usable past, especially a not-very-distant past, with the capacity to inspire.

Obstacles and Challenges

Several challenges in undertaking Indigenous scholarship arose in our conversations. As has been noted above, the primary challenge is integral to Indigenous scholarship: the recognition and inclusion of Indigenous histories, worldviews, and voices in the scholarship.

One challenge repeatedly noted in our conversations was the need for time and money to research in a manner respectful of community needs. Of course, time and money are an issue for most scholars, but several factors influence that need in the work of Indigenous scholarship. Time is a significant challenge to undertake fieldwork with Indigenous communities. It is difficult to predict the time needed to approach the community, to listen to the community, to get their approval, to check in at every point in the research, and to find ways to give back to the community, yet that time is essential. An Indigenous scholarship is not cut-and-dried to fit the idea of “rigorous scientific research” in the Western sense but demands flexibility towards

the community's needs. Time is essential for responsible research. More time is needed to share research outcomes with Indigenous and scholarly communities.

One of the primary methods for obtaining grant money to undertake any project, especially in the sciences, is the large grant agencies such as the National Science Foundation. These agencies are not amenable to interdisciplinary scholarship. Their inability, to date, to understand and make room for the needs of Indigenous scholarship impedes scholars' access to their support. Indigenous fieldwork does not fit neatly into the schema expected by these agencies. Money is found, instead, through smaller grants, and it takes time to develop relationships with these smaller granting agencies. Here, librarians can help discover and disseminate names and descriptions of grants more accessible to interdisciplinary research.

Indigenous Studies research is particularly vulnerable to funding issues. In many disciplines, grant writing is an assumed piece of the scholar's research process, and significant awards carry prestige in much the same way as publishing in "top tier" journals. However, the culture of grant proposals, particularly for large funding organizations in the sciences, is to outline projects and their timelines in great detail, thereby obligating the researcher to carry out the project as approved by the grantor. Control over research is then in the hands of the funding agency, not the community, perpetuating the cycle of disempowering Indigenous communities and scholars. For Indigenous Studies projects, funding requests are pragmatic and meant solely to cover expenses. Smaller agencies are often more supportive, providing far more project latitude than their larger counterparts. Unfortunately, that means that unanticipated expenses require eleventh-hour requests -- often from multiple funding sources -- or adjusting research methods or sources:

I've had some conversations with other Indigenous scholars and other scholars who work with Indigenous communities lately, and they're kind of in that same boat, where it's just, "You know what? We need to just figure other ways to fund our fieldwork." Because it's just -- it's relationships. And so, people are getting creative. And thinking of other ways to structure that. So that they're not having to spend so much time writing grants. And then the other thing is that, you end up -- the grants end up shaping your work. And that's not how it should work. I mean, to a certain extent, but, you know, like, we shouldn't be chasing money. And having the intellectual agenda be shaped by these funding agencies. (NR)

Whether a senior scholar, tenure in hand, writing with freedom on their passions, or a beginning researcher, just starting their evolution from student to scholar, an area of constant concern and constraint recognized was the issue of publishing, tenure, and interdisciplinary scholarship. Interdisciplinary research, while recognized as significant for many years, has yet to inculcate tenure committees in a way that impacts their decisions. As one participant said, even if someone works in an interdisciplinary area, a member of the tenure committee tends to fall back into his or her siloed areas of knowledge, still unsure where these interdisciplinary areas of study belong and how to evaluate them for promotion.

For those just beginning their career and working in areas of study that interconnect subject matter in new and exciting ways, this future goal of attaining tenure becomes even more challenging. Tenure committees are looking for publication in high impact journals significant to an individual subject area. These journals are not publishing articles, however, that focus on research in new interconnected fields of study. Newer journals often welcome scholarship in a variety of interconnected, collaborative scholarly study across traditional academic boundaries. These newer, less canonical titles, however, are considered low-impact journals, and publishing in them will not be recognized as significant as part of the tenure checklist. Journals with strong reputations but traditional attitudes toward scholarship not only discourage cross-disciplinary research but impede the development of new scholarship and ways of thinking.

In Indigenous scholarship, by its nature interdisciplinary, these impediments are strongly felt by our participants as Western and Indigenous knowledge attempts to bridge the gaps in worldview. As one of our participants stated, a postdoctoral fellow beginning her portfolio,

It's really unfortunate. It's really -- I think it just shows the way that that system a little bit shuts down kinds of innovation in fields and really disciplines the kind of thinking and conversations that are -- that are possible within intellectual communities. And it's -- you can't -- I mean, I think you can take those risks once you have tenure, but it's a long road to get to that place. And if you've gotten to that place, (laughs) you might not be taking risks anymore anyway, you know? (GM)

Scholars face questions of the scope of access to collected data and the significance of information sovereignty. Digital data enables data sharing among scholars and community members, yet the ease of sharing may conflict with cultural practices that would circumscribe access. Librarians struggle with ways to share some information while securing other information. Interest in these questions has yet to identify effective solutions.

Recommendations

Throughout this report, we have noted many points of stress unique to Indigenous scholarship. There are several areas where we anticipate the library contributing to this scholarly community as we develop a deeper understanding of their needs. Below are listed several areas in which we recommend the library take a leadership role in its support of Indigenous scholars and Indigenous scholarship:

- Develop active participation in the Association of Tribal Archives, Libraries, and Museums through its annual conference to remain current on issues and to network with others supporting Indigenous scholarship in their libraries.
- Partner with Dartmouth's Native American Studies program to support visiting Indigenous scholars with their research needs while on campus;
- Assume a leading role in the development of Ivy Plus collaborative collection development in Indigenous Studies;
- Partner with Indigenous students and faculty to develop programming and events to support networking within the larger Indigenous community on current topics of interest;

- Develop discovery tools and information access points more accessible from an Indigenous perspective;
- Augment catalog authority records to include tribal name recognition;
- Incorporate the expertise and perspective of College archivists to support Indigenous scholarship as it relates to description, arrangement, cataloging, preservation, accessibility, and teaching with historical records.

Conclusion

In entering this project, we anticipated several of the elements of Indigenous scholarship subsequently discussed. Through our conversations with these six scholars, we have come to know more intimately what influences their scholarship and research in their respective fields, their teaching practice, the role of students, and the obstacles and challenges faced throughout the research lifecycle. At Ithaka's Indigenous Studies Project Workshop at Haskell Indian Nations University, Sierra Two Bulls, an Indigenous student at the university, located in Lawrence, Kansas, used the notion of "walking in two worlds" during her presentation "Introduction to the Indigenous Cultural Context." She described her experiences as an Indigenous woman having to straddle the line between the Native and non-Native worlds in her pursuit of academic scholarship, as well as among other areas of her life. This challenge of navigating a cultural divide was present throughout our conversations with both Indigenous and non-Indigenous scholars. They communicated this awareness in their conversations on ideas of spaces, confines, and spheres. We, too, now share in this awareness and the challenges of balancing the obligations and responsibilities of Indigenous and non-Indigenous worlds of knowledge and research.