CASE #4

Our Sustained Commitment to Native Communities: Adoption of the *Protocols* as Ongoing Collection Management Process

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OVERVIEW:

This case study explores the four stages of Arizona State University (ASU) Library's adoption of the *Protocols for Native American Archival Materials*, including gaining more knowledge of the *Protocols*, formally adopting them as an institution, implementing the *Protocols*, and creating institutional support to continue our work. The ASU Library was inspired to formally endorse the *Protocols* following the 2019 Arizona Archives Summit, which centered around the Society of American Archivists' (SAA) adoption of the *Protocols* (Library Channel, 2019). Reflecting on the Summit's content, several archivists approached ASU Library administration and expressed their desire to follow SAA's lead and move to formally endorse the *Protocols*. A task force drafted an announcement of the Library's formal endorsement. After this endorsement, the task force expanded its scope to implement the *Protocols* and provide guidance for personnel in reviewing and amending our collections. The expanded task force crafted policies and procedures for responding to inquiries related to the *Protocols* and enhancing our practices regarding deeds of gift, licensing, sharing, and accessing collections containing Native American archival materials. With expanded institutional support, ASU Library's goal is to create the relationships necessary to partner with Native Nations and further develop

meaningful dialogue related to archival collections. By structuring the adoption and implementation of the *Protocols* in multiple stages with participation from staff at all levels, the ASU Library hopes to create a sustainable environment for the long-term success of this endorsement.

INTRODUCTION AND INSTITUTIONAL CONTEXT

This case study serves to strengthen Arizona State University's (ASU) commitment to Native communities through the adoption of the *Protocols for Native American Archival Material.*[1] The university's commitment to working with Native communities in Arizona is achieved through the collaborative efforts of administrative, academic, and research units. The special advisor to the president on American Indian Affairs and its Office of American Indian Initiatives provide high-level coordination of this work. The American Indian Student Support Services, the Labriola National American Indian Data Center, and the Center for Indian Education focus on enabling the educational achievement of Native students, and the American Indian Studies program and the School of Social Transformation serve as the home to academic programs. The American Indian Policy Institute, the Center for Indian Education, and the Office of American Indian Projects work in tandem with Native communities to further collaborative research initiatives. Given the traumatic effects of research performed without Native community consent, ASU has implemented mandatory protocols and training governing research affecting Native communities.[2] These policies are administered and enforced through its Institutional Review Board and its Office of American Indian Initiatives. ASU is committed to new research practices that serve to repair relationships with Native communities and promote trust. The adoption of the *Protocols* is a further step that the ASU Library is taking to examine the resources it has collected over many decades and to work with Native communities to ensure that their cultures and histories are honored and respected.

The *Protocols* sets cultural expectations for materials found in libraries, archives, and museum (LAM) collections and guide archivists, librarians, and museum professionals in their evaluation of these materials for potential repatriation to the Native community from which they originated. The authors of this case study, a group of Native and non-Native archivists, librarians, staff, and students, lay out the reasoning behind adopting the *Protocols* at Arizona State University, the formation of a task force to

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[1] First Archivist Circle, "Protocols for Native American Archival Materials," Northern Arizona University, 2007, http://www2.nau.edu/libnap-p/protocols.html.

[2] Nanibaa' A. Garrison, "Genomic Justice for Native Americans: Impact of the Havasupai Case on Genetic Research," *Science, Technology & Human Values* 38, no. 2 (2013): 201–223.

analyze archival processes and practices, and the outcomes of the task force's work. This piece serves as one university's implementation of the *Protocols* and our efforts to embed the *Protocols* within our ongoing collection acquisition and management processes.

The physical and cultural objects created by Native communities contain and constitute Traditional Cultural Expression (TCE). TCEs are the tangible and intangible intellectual works of Indigenous peoples as Native communities. TCEs can be verbal, such as oral histories; musical, such as songs; and of the body, such as ceremony. A basket is an example of a TCE in tangible form: the grasses used as weaving materials are often unique to a Native community's land, the knowledge of which resources to use and when to gather them is held in oral histories and cultural knowledge, and the form it takes as it is being made is based on embodied knowledge of design, form, and community tradition. The basket holds not just what it was made to hold, but also the knowledge required to make it and the meaning of its existence as specific to a community. Traditional Cultural Expressions are the intellectual, cultural, and physical manifestations of Native communities and those communities retain rights to their TCEs, which were and are commonly collected as representations of Native communities. They are held in university, museum, library, and historical society collections across the United States.[3]

Western, non-Native institutions—that is, LAMs in the United States—are legacies of oppressive settler-colonialism. Their origins are reflected in how these institutions have collected and managed instantiations of TCE over hundreds of years. In Arizona specifically and the United States in general, Western institutions acquired Native artifacts and other objects created by Native communities from dealers, plunderers, private sellers, or in some cases, other unethical sources, including purchasing or sourcing TCEs without the informed prior consent of the knowledge keepers within Native communities. The legacy of these appropriative collection practices remains visible in LAMs' archival collections, policies, and metadata today. Western, non-Native institutions have benefited from the removal of TCEs from Native communities. The *Protocols* provides the framework necessary to begin the process of reparation.

The authors use the term "Native communities" as an identifier for Indigenous communities residing on land currently occupied by the United States, whether they are recognized by the federal government as Native Nations or are tribal communities. It is a conscious choice here to maintain consistent language with the *Protocols for Native American Archival Materials*. While generalized language around Native Nations and tribal communities can be difficult at times, the authors of this case study believe that the term "Native communities" is appropriate to use here in order to match the language used within the *Protocols*.

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[3] See Maggie Farrell and Vivian Pisano, "TCE Task Force Report Questions and Answers" (American Library Association, 2011). http://www.ala.org/aboutala/sites/ala.org.aboutala/files/content/governance/council/council_documents/2011mw_council_docus/cd30_30_1_tcetaskfor.pdf; and World Intellectual Property Organization (WIPO), *WIPO Intellectual Property Handbook* (World Intellectual Property Organization, 2004).

THE *PROTOCOLS*

Native history is a history of constant negotiation. Native communities have fought, advocated, and negotiated for land, resources, human rights, economic stability, and their sovereignty with White settlers and missionaries, various manifestations of colonial governments, and the United States government. Within Native sovereignty lies the rights to manage for themselves the traditional knowledge that establishes The People as a Nation, regardless of their federal legal status. In an effort to establish and continually negotiate sovereignty, in 1978, Vine Deloria Jr. called for Native community members to become educated in Western science, knowledge, and methods as a means of enacting intellectual sovereignty for Native communities.[4] Deloria advocated for library schools and the establishment and funding of Native libraries.[5] As Native rights advocates continued to develop their own cultural heritage centers, museums, and libraries, they continued to pressure colonial settler cultural institutions. In 1990, the Native American Graves Protection and Repatriation Act (NAGPRA) established the framework for repatriation and the recognition of Native communities' rights to their ancestors' human remains and funerary.[6] NAGPRA began in earnest the modern era of negotiation between Western institutions and Native communities. However, NAGPRA fell short of establishing the intellectual and cultural rights of Native communities beyond funerary traditions. There was still much negotiation to accomplish to realize Native sovereignty and rights to TCEs beyond the limited scope of NAGPRA.

In 2006, Northern Arizona University (NAU) convened 19 Native and non-Native intellectuals, archivists, librarians, museum curators, historians, and anthropologists to draft a series of protocols to decolonize the management of Native archival materials containing TCE. The document imagined best practices with two distinct audiences in mind: Western, non-Native institutions that systematically acquire and withhold Native materials; and Native liaisons as synecdoches for Native communities. The *Protocols for Native American Archival Materials* established the language necessary for Western institutions and Native communities to begin discussions determining the appropriate disposition for TCE held by Western institutions. The *Protocols* establishes that Native communities have rights to the materials they created or that were created about them and shifted the onus of labor to the beneficiaries of colonial collecting practices. This structure established that the relationship between Western institutions and Native communities is one of reparations and repatriation, not of custodianship. NAU published the *Protocols* in 2006.

Library and archival institutions and professional organizations have been slow to adopt the *Protocols*. The Society of American Archivists (SAA) adopted the *Protocols* in 2018, twelve years after its publication, while various individual institutions had done so previously. The 2019 Arizona Archives Alliance (AzAA) annual Summit centered around the SAA's formal endorsement of the *Protocols*. The

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4   Jennifer R. O'Neal, "'The Right to Know': Decolonizing Native American Archives," *Journal of Western Archives* 6, no. 1 (2015); Vine Deloria, *The Right to Know: A Paper*. (Washington, DC: Office of Library and Information Services, U.S. Dept. of the Interior, 1978).

5   Deloria, *The Right to Know: A Paper*.

6   *Native American Graves Protection and Repatriation Act,* Public Law 101-601. U.S. Statutes at Large 104 (1990): 3048–3058.

presentations, break-out sessions, and discussions illuminated the need for the *Protocols* to be adopted by all LAMs, particularly those serving Native community members or holding TCE. This key discussion compelled the Arizona State University Library into action. Archivists from the ASU Library, headed by Joyce Martin, then curator of the Labriola National American Indian Data Center (Labriola Center), approached library administration with the desire to follow SAA's lead and move to formally endorse the *Protocols*.

The Labriola Center got its start in the ASU Library in the late 1980s. Dr. Joyce Foster, a friend of Frank and Mary Labriola, worked at the ASU Foundation. Frank and Mary sold their company PIMALCO, an aluminum company located on Gila River Indian community land, and were looking for a way to give back to the Native American community after their positive partnership. Through their connection with Foster and ASU, the Labriolas saw a need for a library-based research center. The Labriola Center went through some changes in its early years. Originally, the Labriola Center was intended to be a clearinghouse for Native American education and curriculum materials and did not have a public reading room. By the early 1990s, the Labriola Center became an interdisciplinary center, which collects and makes accessible information by, for, and about Indigenous people across North America. April 1, 1993, marked the official dedication of the Labriola Center reading room and classroom in Hayden Library. The Labriola Center achieves its ambitious mission through collections, online research databases, specialized reference services, instruction, and outreach. The Labriola Center continues to expand its collection to include resources on such topics as language learning and revitalization, tribal histories, law, and Indigenous methodologies in educational research. The Labriola Center also houses primary source material, including papers created by Indigenous leaders, artists, and scholars—unique resources that attract researchers throughout the world and support many classes taught at ASU. Today, the Labriola Center frequently partners with various programs at ASU on grant projects, lectures, conferences, and scholarly awards. The Labriola Center is one of several distinctive collections at the ASU Library containing Native American archival materials governed by the *Protocols*.

Lorrie McAllister, associate university librarian for Collections Services and Analysis who oversees all distinctive collections including the Labriola Center and the Greater Arizona Collection, advocated for the Library's adoption of the *Protocols*, oversaw the approval process, and convened a task force of three members to draft a press release to announce the ASU Library's formal endorsement. After the press release, the task force expanded its scope to implement the *Protocols* and provide staff with the necessary information and support to enact them. The task force crafted guidelines and procedures for responding to inquiries related to the *Protocols* and amended policies and documentation regarding deeds of gift, licensing, sharing, and accessing collections containing Native American archival materials. The details of these new activities are discussed later in this case study.

In developing new guidelines, procedures, and documentation, ASU has begun the process of adopting the *Protocols*. The amendment of internal collection development policies represents a first step of many to come. ASU Library recognizes that educating staff and amending forms and documentation is only the beginning. It is the goal of the ASU Library to embody the work of decolonizing the library and archives through the practice of relationship building and collaboration with Native communities, Native

faculty and students, and other Native campus constituents. This case study was written as an example of the practical steps to implement the *Protocols for Native American Archival Materials*, as well as a discussion of the work necessary to continually decolonize non-Native institutional spaces.

CHANGING THE CULTURE

Over the past several years, inclusion and equity have become increasingly prominent touchstones for planning, carrying out, and evaluating the Library's collections work. Using critical librarianship and critical archives approaches to the work prompts staff to continually revisit the Library's processes and practices through an equity and inclusion lens. Collaborating with ASU's communities to accomplish shared goals and engage around shared interests has become a valuable way of working for the Archives and Labriola Center teams. When the suggestion to adopt the *Protocols* was raised, the Library did not delay in securing the needed approvals and planning for implementation.

ASU Library's adoption of the *Protocols* prompted staff to revisit and reappraise collections in their care. The *Protocols*, along with similar initiatives like the Aboriginal and Torres Strait Islander Protocols for Libraries, Archives and Information Service (ATSILIRN), adopted in 2012, and Marisa Elena Duarte and Miranda Belarde-Lewis's 2015 article "Imagining: Creating Spaces for Indigenous Ontologies" affirm that Native communities reject the Westernized obsession of "culture collecting" within libraries, archives, and museums and seek to establish library information science (LIS) frameworks that respect and honor Native information needs and cultural lifeways. Although the adoption and implementation of the *Protocols* is foundational to implementing these changes, LAMs must also incorporate non-Western views of information and knowledge storage, information mediation, and cultural preservation, which must be embraced by Western, non-Native professionals. Previous institutional practices viewed Indigenous materials through the lens of custodianship rather than Indigenous stewardship.

The ASU Library's adoption of the *Protocols* asserts that the Library rejects paternalistic views of collection management, which have been used by archives in past centuries to disregard Native-informed collection practices and Native stewardship of culturally sensitive materials. The Library understands that this requires the profession to enact LIS frameworks that shift the locus of power away from LAMs in favor of centering the Native communities whose materials are stored in collections. In this process, Library staff recognize that each nation with whom they collaborate will have their own experts, who are best suited to evaluate ASU's collections to identify materials that contain TCEs. In order to develop effective collaborative relationships, Western LAMs must acknowledge that past historical wrongs committed by libraries, archives, and Western educational institutions are likely to hinder a tribal nation's willingness to collaborate. The effects of previous institutional policies and procedures, rooted in systemic racism that devalued traditional knowledge and Native communities, are barriers to developing new LIS frameworks that are fully engaged with the rights and interests of all Indigenous peoples. As exemplified by ASU Library's Greater Arizona Collection, a number of collections contain culturally sensitive images, and in the past, were neither restricted for access nor considered for tribal review. Before the implementation of the *Protocols*, processed collections were open for access without consideration of represented tribal communities, unless otherwise noted as restrictions in the

deed of gift. During that time, these photographs could be accessed, viewed, and duplicated. Unrestricted access to these collections, regardless of Native nations content, reflected previous colonial and Western-centric collection management practices. With the adoption of the *Protocols*, these materials are now assessed prior to access and may be further reviewed by Native communities for possible restrictions and repatriation.

Decisions regarding the acquisition of new donations have also undergone review with consideration made for culturally sensitive materials. In one example, the curator of the Greater Arizona Collection contacted the tribal representative regarding a prospective donation of photographs depicting Hopi ceremonial dances. The tribal representative preferred to contact the donor directly and proceeded with the next steps in determining the disposition of these photographs. This is one instance of how the *Protocols* facilitated an informed and meaningful review of these materials and the subsequent steps taken in decolonizing incoming collections.

Before Western LAMs can seek out TCE stewards to serve as liaisons of Native communities, the burden is on Western institutions to create an environment that is built on *respect, recognition,* and *reciprocity,* and which considers power differentials between Native communities and LAMs. In addition, commitment to the *Protocols* must also be applied in all areas of the organization, not just in the archives. Native communities are more than a feature of the past (archives), and, as with all cultures, are continuously creating "new ways of knowing" (Indigenous modernities). Acknowledging historical contexts and the presence of power differentials creates a work environment/service model that respects the reasons why Native communities are reclaiming their right to control their TCEs. When the motives behind self-determination are understood, true and genuine collaboration can occur between Native communities and Western LAMs.

A holistic approach to the implementation of the *Protocols* demonstrates the Library's commitment to them and to traditional knowledge systems and will result in collective benefit for all parties. The university's and the Library's land acknowledgement statements provide the entry point for Native communities to hold ASU accountable in the implementation of the *Protocols*.[7] The ASU Library's land acknowledgement statements and the adoption of the *Protocols* send a message to Native communities that ASU recognizes the rights of Native People to enact self-determination over their TCEs. The *Protocols* provides a framework for building collaborative partnerships with stewards of Native cultures in ways that are fair and are not transactional or exploitative. The *Protocols* offers strategies to foster environments that invite traditional decision-making in multiple aspects of LAM services and the LIS profession.

The Library will refer to the recommendations of traditional and modern knowledge keepers as staff collaborate to establish accessibility measures and/or repatriation protocols. Adoption of the *Protocols* also recognizes that Native communities retain prior proprietary rights and interests over their

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[7] See ASU Library, "Indigenous Land Acknowledgement," accessed December 21, 2020, https://lib.asu.edu/indigenous-land-acknowledgement.

traditional knowledge and that these are inalienable rights that Native communities have established in relation to their territories and the natural and cultural resources in them.

Lastly, the Library recognizes that LAMs must encourage the expansion of Indigenous librarianship in their organizations. As described in the 2011 ALA/SAA Presidential Traditional Cultural Expressions Task Force Report, institutions holding TCE materials can alleviate this issue by promoting the recruitment and retention of librarians and library staff from Native communities as well as developing LIS leadership training for them. [8] By supporting Indigenous LIS professionals, Western LAMs can help build collaborations between Native and Western, non-Native institutions, which will facilitate the development of best practices for sharing expertise, cultural resources, and knowledge for all communities.

ASU LIBRARY'S PATH TO ADOPTING THE *PROTOCOLS*: INITIAL TASK FORCE

ASU Library responded to SAA's 2018 endorsement of the *Protocols* by adopting the *Protocols* and establishing a working group. This group was convened to inform staff about the *Protocols* and implement key measures to ensure compliance with the guidelines. Lorrie McAllister, associate university librarian for Collections Services and Analysis, convened a task force consisting of Joyce Martin, then curator of ASU's Labriola Center; Allinston Saulsberry, then community outreach archivist; and Alana Varner, archivist for the ASU Library's Community-Driven Archives Initiative. The task force was charged with creating a press release announcing the Library's formal adoption of the *Protocols* and providing information and resources to staff. The Library officially announced its endorsement of the *Protocols* on May 2, 2019. The task force provided information to the Collections Services and Analysis Directorate at a staff meeting and established a shared folder to provide access to resources regarding the *Protocols* through the university's SharePoint intranet site These resources included information about ASU's endorsement of the *Protocols*, links to the *Protocols*, and case studies from other institutions that have adopted the *Protocols*.

CHARGE FOR EXPANDED TASK FORCE

After the announcement of ASU's endorsement of the Protocols, the task force was expanded to a working group charged with delivering the following:

- Writing a case study about the adoption and implementation of the Protocols to be shared with the Society of American Archivists;
- Providing archives staff with clarity on university contacts and updated processes within ASU in working with Native communities;
- Documentation of implementation and resources to be shared and posted to SharePoint;
- Information and procedures for contacting donors;
- Updating policies for the appraisal or reappraisal of Native American archival materials;

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[8] Farrell and Pisano, "TCE Task Force Report Questions and Answers."

- Updating deeds of gift and licensing, sharing, and use restrictions of Native American archival materials;
- Creating accessioning policies for Native American archival materials;
- Working with library staff to assess affected accessions in backlog; and
- Making recommendations to administration to ensure the Library remains in compliance with the Protocols.

With a clear set of objectives, the workforce was expanded to include Renee D. James, curator of the Greater Arizona Collection; Alex Soto, operations supervisor at Labriola Center; and Brave Heart Sanchez, graduate assistant at the Labriola Center.

BACKLOG SURVEY

While the task force felt that it urgently needed to ensure that acquisition workflows adhered to the recently adopted *Protocols*, members also realized that materials in the ASU Library's existing processed and unprocessed collections were likely not being stored and made accessible in accordance with this standard. The task force group determined that the best way to move forward was to separate the issues of new collections from existing collections and continue on a path to amend documentation and develop policies and procedures for new collections in order to avoid being slowed down or even stopped by the enormous issue of surveying all existing collections.

Associate archivist Elizabeth Dunham of the Specialized Resources Description and Processing Unit had previously implemented a survey of backlogged manuscript and archival materials in order to establish processing priorities. The task force chair contacted Dunham and asked if the students conducting the survey could note collections including Native American materials of any kind and which Native community or communities had created or was documented in them. Having students flag Indigenous materials would enable either committee members or Labriola Center staff to evaluate them in more detail later. These flags would also be helpful to archival processing staff working through ASU Library's existing backlog.

The backlog survey uses the ArchivesSpace tool, which does not currently provide any structures dedicated to the *Protocols*. Dunham leveraged the "Access Restrictions" and "Subjects" fields and repurposed one field in the "User Defined" section to hold this information. When surveyors find a collection that includes Native American materials, they enter the name(s) of the Native community or communities the material is from or about in the "Subjects" section and use a dropdown menu in the "User Defined" section to record the type of representation present. The "User Defined" options are: "Own Voice (collection is created by the donor about him- or herself and the donor is Indigenous)," "Culturally Sensitive," "Government Documents," "Donated by Researcher," and "Undetermined." If culturally sensitive materials are identified, the surveyor adds a note in the "Access Restrictions" section indicating that culturally sensitive materials are present and the collection cannot be made available to researchers in accordance with the *Protocols*. This note includes references to the boxes housing the

culturally sensitive materials, enabling us to restrict parts of collections instead of restricting entire collections.

The backlog survey manual was updated to include instructions for this portion of the survey (see the Appendix), including an extensive list of types of archival materials that may be culturally sensitive. This list is divided by material type and then by content with examples taken from the culturally sensitive materials section of the *Protocols* document. These data may then be used by our personnel to prioritize materials for processing and reappraisal.

ADMINISTRATIVE GUIDELINES AND POLICIES: AMENDING FORMS AND DOCUMENTATION

Accession Form

When a curator or archivist acquires a new collection, they are required to complete an accession worksheet (built using Google Forms) online. This worksheet is part of the Library's automated accessioning system and gathers all of the information necessary to assign an accession number and import the accession record to ArchivesSpace. Elizabeth Dunham added a new section to this form to align it with the Library's adoption of the *Protocols*. A mandatory question, "Do materials document Native Americans?" takes the curator to a new screen when answered affirmatively. This screen includes areas for the curator to note the type of representation and supply the names of up to five Native communities documented in the materials, enabling the curator to begin the process of reaching out to the community as required by the *Protocols*. Drawing directly from the *Protocols*' Culturally Sensitive Materials section and the instructions created for student employees conducting the backlog survey, the ASU Library accession form defines culturally sensitive materials as:

> still and moving images showing human remains, religious or sacred objects, ceremonies of any kind, burials, funerals, archaeological objects (especially if from burials), hospitals, churches, cemeteries, kivas, and other sacred places; recordings and/or transcripts of songs, chants, music, religious practice, healing and medicine, personal or family information, oral histories, community histories, "myths," and folklore; and cartographic materials documenting sacred sites or areas, religious sites or areas, village sites, territories, and use areas.

When the curator or archivist is unsure of their interpretation of this definition when evaluating the collection, other members of the task force or Library will be consulted.

Deed of Gift

The adoption and implementation of the *Protocols* warranted a review and assessment of culturally sensitive materials that may be included in donations. It is recommended that deeds of gift, which formalize the legal transfer of archival collections to the institution, include language addressing these culturally associated materials. Reviewing a deed of gift can be considered a component of a cultural audit, which surveys archival collections for culturally sensitive items or content related to Native

communities.[9] Applying cultural audit guidelines at the point of donation facilitates a meaningful conversation between the donor and the institution and introduces the donor to concepts of culturally sensitive Native American materials, TCEs, and the sovereignty of Native communities. This in turn allows the institution to deselect or remove those items from the donation and/or recommend contact and consultation with the associated Native community. Questions to ask include whether or not the donor has contacted the community or has an agreement with the group. The institution may have an ongoing agreement with the community regarding the responsible care of and access to Native American collections. This activity can also be a part of donor/institution conversations and may impact the materials included or excluded from the donation. The institutional benefit includes an educational component by illustrating a change in internal policies and practices regarding donated collections that may contain these kinds of materials. It also can foster and further develop institutional relationships with Native communities. These actions facilitate and support the responsible stewardship and care of these associated cultural collections.[10]

Arizona State University's Deed of Gift is comprised of the following sections: donation of the gift, which includes donor identification and a description of the gift; access restrictions (if any); reproduction guidelines for research and non-research purposes; assignment of intellectual rights including copyright; distribution and disposition of materials, particularly as a function of archival processing, arrangement, and description; changes in provisions; and donor contact information.

A statement addressing the *Protocols* has been added to the Deed of Gift:

> These materials and any future additions I may make to them shall be accessible to all persons in accordance with departmental policies and procedures subject to the terms and conditions, if any, stated below. Any access restrictions are subject to applicable law. Arizona State University Library has endorsed the *Protocols for Native American Archival Materials*. Archival materials focused on Indigenous peoples are subject to periodic cultural review by the respective community. Any materials related to these communities may be deselected at the time of donation, or may result in restrictions and/or disposition, deaccession, or repatriation as per the guidelines as outlined in the *Protocols*.

Collection Development Policies

ASU Library collection development policies will be reviewed and edited to reflect the language of the *Protocols*. The ASU Library developed these policies under the general scope of the Collections Philosophy. The Collections Philosophy informs not only the selection of library and archival materials at ASU Library, but the events, technology, and outreach the Library conducts to meet and surpass the needs of ASU Library audiences. Aligned with the New American University model, the Collections Philosophy has as its mission:

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9   Stephen R. Curley, "Native American Archives Section Annual Report" (Society of American Archivists, Native American Archives Section, September 2019), https://www2.archivists.org/sites/all/files/SAA_NAAS_AnnualReport_2018-2019_20190902.pdf.

10 O'Neal, "'The Right to Know.'"

to ensure that a diverse representation of content documenting the breadth of lived experiences across places and spaces is available within our collections for future study and understanding. Engagement with communities . . . is key to the success of ASU and the Library. Through outreach and engagement activities, we aim to build relationships, opportunities for dialogue, and information resources that will become the infrastructure for historians, scholars, and decision-makers far into the future (ASU Collections Philosophy).

The ASU Collections Philosophy guides the production of collection policy documents throughout the ASU Library. The collection development policies are composed of the following sections: Purpose/Program, Collections Scope, Collection Guidelines, Preservation Commitment, Other Selection Criteria and Considerations, Challenges with the Collecting Area, Review Cycle, Data of Policy, and Author Name.

Neither the Collections Philosophy nor the constituent documents directly address the primary rights of affiliated Native communities to Native primary source documents within ASU collections. The task force has identified that the Collections Philosophy, as the paternal document informing the constituent documents, and each of the constituent documents listed above need to be systematically updated to reflect the language of the *Protocols* and primacy of Native communities.

The individual librarians and archivists at the Library have worked throughout their careers to foster an environment reflective of the *Protocols*. This is exemplified by the vigor with which Library administrators adopted the *Protocols* and the thoroughness of that implementation. While ASU Library fosters an environment sensitive to the information needs of Native communities, the realization of the *Protocols* can only occur when the language of the Collections Philosophy and all constituent Collections Policies reflect the primacy of Native communities over their TCEs. Sensitive archival practices are meaningful when both embodied and institutionalized.

CONCLUSION

With adoption of the *Protocols*, ASU Library asserts that it rejects paternalistic views of collection management, which have been used to disregard collection practices and stewardship of culturally sensitive materials that respect the rights of Indigenous communities. The establishment of protocols for Native American materials within Western, non-Native institutions establishes the foundation for equitable practices and protections for all Indigenous peoples at LAM institutions. ASU Library aims to lead the movement of archives and libraries toward more responsible stewardship of Indigenous materials.

ASU Library has spent more than a year implementing the *Protocols*. This has manifested in the critical reviews of the documentation of the archives and library process, establishing channels for communication with Northern Arizona University and University of Arizona special collections, cultural competency training for staff who process materials by or about Native communities, the backlog survey to determine what work needs to be done, and mandatory implementation of protocols for the materials themselves. Through this critical evaluation, ASU Library has developed a land

acknowledgement statement.[11] Written to move beyond the University Charter, the land acknowledgement statement represents the beginning of institutionalizing a culture that embodies ASU Library's commitment to Native communities, information, and knowledge. Throughout the year since the Arizona Archives Summit, ASU has worked tirelessly to establish these changes.

Through the writing of this case study, the authors have also determined that the steps ASU has taken are simply not enough. ASU is in the *process* of implementation, that process being not only that which has been laid out in this case study, but also the recognition that the support of Native librarians and liaisons, and the development of meaningful relationships with Native communities, is a sustained effort that has no determined conclusion. The *process* of cultural inclusivity is the commitment, as an institution, not only to the constant state of critically evaluating the procedures that constitute archival policy, but also to extend that criticism to the profession of library and information science.

The determination of the degree to which ASU Library has embodied the spirit of the protocols in its archives and libraries is not measured by the holdings or how those holdings are catalogued, processed, or acquired, but determined by the trust that Native communities have for the library as a community partner now and in the future. That trust and community is what the *Protocols* aims to achieve and ASU is committed to that process through the true integration of the *Protocols* as policy within the archives, library collection policy, and the support of the Labriola Center's mission and staff. This was begun with the adoption of the *Protocols* institutionally and the Library's land acknowledgement statement. These steps represent the process and policy of centering Native communities within the Library.

Non-native libraries, archives and museums, as cultural heritage institutions, should hold this as the goal: the ongoing process of being and becoming community partners *with* Native communities. As institutions that have benefitted for decades and centuries from systemic privilege, the *Protocols for Native American Archival Materials* is the call for privileged institutions to step away from those systems that have taken so much from Native communities, Latino/a/x, African American, LGBTQ(2), and immigrant communities in Arizona, the United States, North America, and globally, and to place their trust in those same communities to serve not only as community partners but as excellent professionals. It is not enough to have policies and procedures that are responsive to these communities. LAM institutions must offer support through their policies, initiatives, and programs as well as through the employment of Native and diverse professionals.

The *Protocols*, in concert with the Native American Graves Protection and Repatriation Act, and the trend of both American Indian studies and library and information science, call for the sustained implementation and support of cultural appropriateness in libraries and academia. ASU Library has committed to being a culturally sensitive and responsible community partner and institution to Native communities, now and ongoing.

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[11] See ASU Library. "Indigenous Land Acknowledgement." Accessed December 21, 2020. https://lib.asu.edu/indigenous-land-acknowledgement.

Protocols for Native American Archival Materials

If the collection includes any materials documenting Native Americans, several additional fields must be completed:
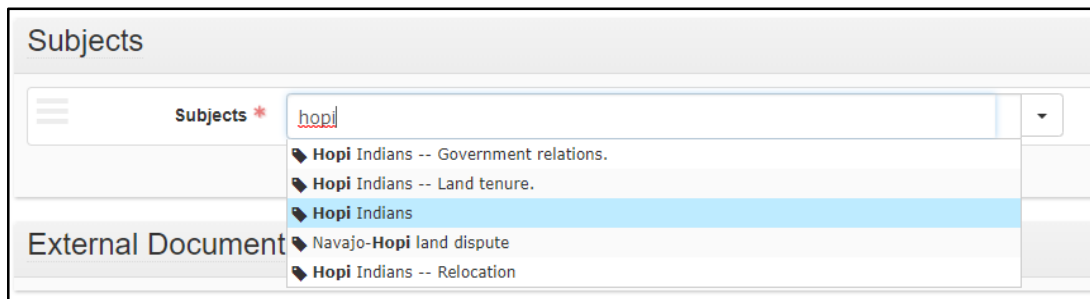
Subjects

Use the "Subjects" field to record the name(s) of the tribe(s) represented in the materials. In cases where five or fewer tribes are represented, enter the names of all of the tribes.

In cases where more than five tribes are represented:

- If the majority of the material documents five or fewer tribes, add the name(s) of the tribe(s) as subjects.

- If five or fewer tribes do not predominate, add "Indians of North America" as a subject.

1. Adding Tribal Names as Subject Headings

    a. Navigate to the "Subjects" section and click on the "Add Subject" button

    b. In the field that appears, type in the first few letters of the subject you wish to add and click on the correct entry in the resulting list to link it.
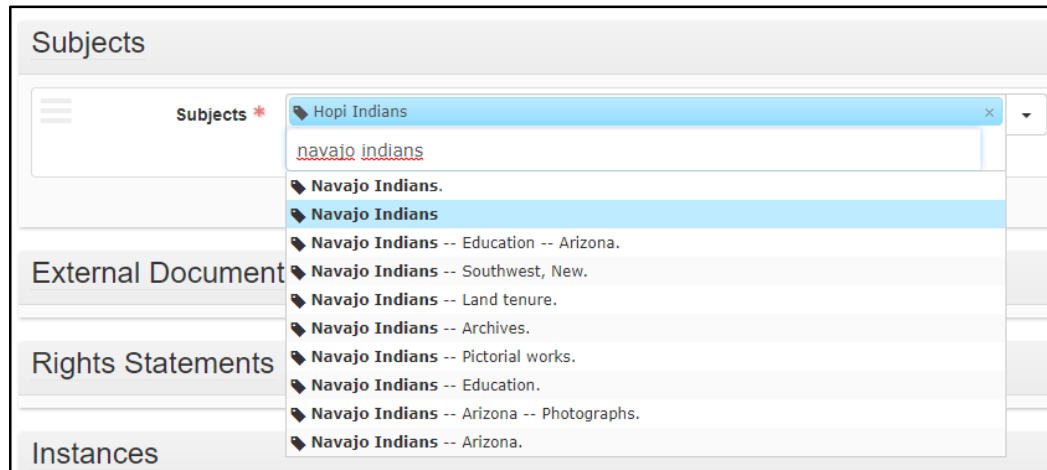
    c.   To add the names of additional tribes, repeat these steps using the field below the last subject heading added.

Types of Representation

Use "Controlled Value 1" in the "User Defined" section to record what type of representation the collection demonstrates. Available options are:

- Own voice (collection is created by the donor about him or herself and the donor is Indigenous)
- Culturally sensitive
- Government documents
- Donated by a researcher
- Undetermined

Examples of culturally sensitive materials include:

Still and Moving Images (Photographs and Films)/Graphic Art

- Human remains
- Religious or sacred objects
- Ceremonies of any kind
- Burials, funerals
- Archaeological objects (especially if from burials)
- Hospitals, churches, cemeteries, kivas, and other sacred places

Recordings/Transcripts

- Songs and chants
- Music
- Religious practice
- Healing and medicine
- Personal or family information
- Oral histories
- Community histories
- "Myths" and folklore

Cartographic Materials

- Sacred sites or areas
- Religious sites or areas
- Village sites, territories, and use areas

Records/Documents/Ephemera/Grey Literature/Theses and Dissertations/Published Texts

- Personal or family information
- Archaeological data
- Religious materials
- Ethnobotanical materials
- Genealogical data

Access Restriction

In cases where culturally sensitive materials are identified, check the "Access Restrictions" box and add an access restriction note reading "Culturally sensitive Native American materials located in [box number(s) or barcode(s)] are restricted and cannot be made available to patrons in accordance with the "Protocols for Native American Archival Materials."

Access Restrictions?	☑
Access Restrictions Note	Culturally sensitive Native American materials located in S306190619 are restricted and cannot be made available to patrons in accordance with the "Protocols for Native American Archival Materials.

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