Indigenous Curriculum Resource
Centre Classification

A locally modified Brian Deer Classification system

Attribution-NonCommercial-ShareAlike
CC BY-NC-SA

https://creativecommons.org/licenses/by-nc/4.0/

Ashley Edwards
2022
Acknowledgements

This work wouldn’t have been possible without the locally modified Deer systems at Xwi7xwa Library of UBC, the Union of BC Indian Chiefs (UBCIC), and the Aanischaukamikw Cree Cultural Institute (ACCI). In particular I want to recognize and say a heartfelt kitchi-maarsi (huge thank you in Michif) to both Gene Joseph and Keltie McCall for their work on the first BC locally modified versions of the Brian Deer Classification system. In the tradition of Coast Salish Nations, I raise my hands up to you. I am also deeply grateful for the encouraging and supportive conversations and suggestions with Xwi7xwa staff as I worked on the Indigenous Curriculum Resource Centre modified version. Marsii to my colleagues Jenna Walsh, Keshav Mukunda, and Gwen Bird for your support and encouragement of this project, Rachel Chong for our conversations and your thought provoking questions, and Dr. Tricia Logan for your assistance with residential school terminology. Of course, this work wouldn’t be possible without my Resource Acquisition, Management, and Metadata (RAMM) colleagues who shared with me their cataloguing experience, and discussed changes as we worked with the collection.

As I engaged in the literature around the Brian Deer Classification system, and conversations with colleagues (both at SFU and in the wider library community) the “hands back - hands forward” teaching shared by Stó:lō educator Q’um Q’um Xiiem (Dr. Jo-ann Archibald) came to mind (2008, p. 50). Elder Vincent Stogan, Tsimilano, from Musqueam shared this teaching with Q’um Q’um Xiiem. The teaching of “hands back - hands forward” describes the recognition that when conducting work you “hold your left palm upward to reach back to back to grasp the teachings of the ancestors. ... Hold your right palm downward to pass these teachings on to the younger generation.” (Tsimilano, quoted in Archibald, 2008, p. 50). In writing a locally modified version of the Brian Deer Classification system, I looked back to my library ancestors and community, who in turn were able to conduct their work due to the resilience of Indigenous Elders and Knowledge Keepers. I offer my work to future library professionals (library technicians / assistants and librarians) and institutions taking up this work, and those who will use this system.

The Indigenous Curriculum Resource Centre

Two years after the Truth and Reconciliation Commission released their Calls to Action (2015), the Simon Fraser University Aboriginal Reconciliation Council (ARC) released their Calls to Action (2017) for the SFU community. Of the 34 calls coming out of the ARC report, the SFU Library is responding to two of these calls (12 and 21) by creating the Indigenous Curriculum Resource Centre (ICRC). The ICRC supports the ARC finding that faculty are interested in decolonizing and Indigenizing their curriculum but are often unsure how to start. The collection and resources available in the ICRC provide not only a starting place, but also information on why this work is important, and background on Canada’s colonial history. Physical items in the collection will be classified using this locally modified Brian Deer Classification system, presenting resources through an Indigenous world view.
It is recognized that this is a pan-Indigenous approach, one that doesn’t represent a specific community or Nation. Simon Fraser University has three campuses (Burnaby, Surrey, and Vancouver), each on shared territory of Nations collectively known as Coast Salish. Additionally, each city is home to urban Indigenous Peoples, coming from communities and Nations across what we now call Canada. By using a pan-Indigenous approach to this work, it is hoped that people from all Indigenous backgrounds can “see” themselves.

**Indigenous Knowledges & Western Classification**

“Classification, however, although necessary in systems of language, contributes to hierarchies of power.” Vaughan (2018, p. 2)

How information is organized influences “the way we view reality” (Chester, 2006) and impacts how information is found. Library classification and categorization systems are primarily based on Western-European view of how information should be organized (Chester, 2006; Cherry and Mukunda, 2015; Doyle, Lawson (Heiltsuk), Dupont (Métis), 2015). This is noticeable in both the Dewey Decimal Classification system and the Library of Congress Classification system which provide little space for topics such as language or religion outside of Western-European cultures. Both of these systems were written in the United States by white men; the LCC in 1897 and the DDC in 1876.

How library patrons “access, view, and use [that] knowledge” (Chester, 2006) is impacted by how it’s organized and classified. When thinking about that impact on Indigenous information it becomes apparent that these systems are not neutral (Chester, 2006), with the majority of Indigenous topics being catalogued in the history sections. In her 2018 article, Crystal Vaughan writes that the language used in cataloguing is important because of its “impact both on how others are viewed and how others view themselves.” When all materials relating to Indigenous Peoples are in the history section, it implies that they are people of the past, and that their communities disappeared after Europeans arrived.

**Brian Deer Classification system**

The late Mohawk librarian, Brian Deer, developed his system in the mid 1970s while working at the National Indian Brotherhood library - known today as the Assembly of First Nations. This system was "based on the areas of activity of the NIB, a national Indigenous political organization representing Aboriginal interests, rights and title." (Doyle, Lawson, Dupont, 2015, p. 112). The system was developed around Indigenous knowledge structures, and honours relationality above all else. This is most noticeable in the way Nations and communities are organized. Rather than putting them in alphabetical order, they are organized based on geographic location. So, neighbouring communities are found near each other which also means similar cultures and languages are near each other. His creativity and innovation have inspired several libraries to modify this system for their own libraries.
In their article about modifying the UBCIC Deer system, Cherry and Mukunda highlight that “Deer’s system prioritized issues of importance to Indigenous peoples, and described their world, their ordering of social relations, and in short, their epistemologies” (2015, p. 553). As Bosum and Dunne write (2017) the “BDC is a nontraditional classification system in that it is not intended to be imposed on a collection. Rather, the collection informs the classification plan, using the general organization of the plan as a rough guideline.” It was never meant to be a universal Indigenous classification system, but rather provides an Indigenous framework for other libraries to create their own (Swanson, 2015).

It's important to understand the significance of this on two levels: first, both the DDC and LCC prioritize Western-European worldviews, and proposed modifications to those systems attempt to merge worldviews without thinking about the structural changes that need to be made (Cherry & Mukunda, 2015). Second, while there is overlap in worldviews, when we say “Indigenous" it encompasses over 630 unique First Nations, 56 Inuit communities, and a vast Métis homeland. Each of these Nations and communities will have their own worldview and way to organize knowledge.

Modifying the Brian Deer Classification system

Before any work could be done to modify the Brian Deer Classification system for use in the Indigenous Curriculum Resource Centre, I first needed to read and learn more about the system. Neither my library technician nor my librarian education included course work or readings on the system. However, I had come across the system when working at a First Nations library, which gave me some grounding in this project. Additionally, I am fortunate to work with someone who assisted with the revising of the Union of BC Indian Chiefs (UBCIC) modified version. They shared with me resources they used to learn about the system, and offered advice based on their experience. Like many projects in 2020 and 2021, the COVID-19 pandemic impacted how this project developed. The SFU Library was closed to staff for much of 2020, and I was working from home starting March 2020, meaning I was modifying a classification system without having the collection on hand. Once it was possible I was able to spend time at the library looking at books, which helped me understand and visualize how they could be re-organized but it also left me with questions. It was through asking these questions, such as are we moving all fiction and children's literature to the ICRC and how do memoirs fit it, that the ICRC Collection Policy was drafted.

In the meantime, I looked over the modified Brian Deer versions I was able to access or were shared with me:

- Xwi7xwa Library, UBC
- Union of BC Indian Chiefs
- Aanischaaukamikw Cree Cultural Institute
- Carrier Sekani Tribal Council, Library and Archives
Main headings

The first thing I did was create a spreadsheet with the Xwi7xwa Library, UBCIC, and ACCI main headings; at this time I didn’t have the Carrier Sekani Tribal Council document. This exercise allowed me to see if there were any changes in the order of topics, or if there were any changes in the heading names, or if there were any additions or removals of topics. For example, Xwi7xwa uses “Economic development” where both UBCIC and ACCI use “Economics and Financial Systems” for the same heading, and the ACCI system includes both archaeology and anthropology which the other systems don’t. Once I had that done, I went through the SFU Faculties and Departments to see where each would fit. From here I made some changes to better reflect SFU, such as changing “Economics and Financial Systems” to “Business and Economics”. The below table shows which ICRC Classification Main Headings align with SFU faculties and departments.
<table>
<thead>
<tr>
<th>ICRC Classification Main Headings</th>
<th>SFU Faculty and Department</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
</tr>
<tr>
<td>B Indigenous Peoples: Communities: BC</td>
<td></td>
</tr>
<tr>
<td>C Indigenous Peoples: Communities: North America</td>
<td></td>
</tr>
<tr>
<td>D Indigenous Peoples : Communities: Rest of the World</td>
<td>History, Sociology, Indigenous Studies</td>
</tr>
<tr>
<td>E Language and Linguistics</td>
<td>Linguistics</td>
</tr>
<tr>
<td>F Worldview (i.e. Spirituality and philosophy)</td>
<td>Philosophy, Indigenous Studies, Sociology</td>
</tr>
<tr>
<td>G Tangible &amp; Material Culture</td>
<td>Contemporary Arts, SIAT</td>
</tr>
<tr>
<td>H Intangible Culture &amp; Literature</td>
<td>Literature, Indigenous Studies, Communication, Dance, Publishing</td>
</tr>
<tr>
<td>I Education</td>
<td>Education</td>
</tr>
<tr>
<td>J Anthropology</td>
<td>Anthropology, Sociology</td>
</tr>
<tr>
<td>L Archaeology</td>
<td>Archaeology</td>
</tr>
<tr>
<td>M Community Planning</td>
<td>Urban Studies, Semester in Dialogue, Recreation, Gerontology, Labour Studies, Sociology</td>
</tr>
<tr>
<td>N Roles &amp; Relationships</td>
<td>GSWS, Indigenous Studies, Gerontology, Sociology</td>
</tr>
<tr>
<td>O Reconciliation</td>
<td>Political Science, Indigenous Studies, Sociology</td>
</tr>
<tr>
<td>Q Health and Wellness</td>
<td>Health Sciences, Biomedical Physiology &amp; Kinesiology, Psychology</td>
</tr>
<tr>
<td>R Nature &amp; Ecological knowledge</td>
<td>REM, Environmental Sciences, School of Sustainable Energy Engineering, Faculty of Science, Biology and Molecular Biology/Biochemistry</td>
</tr>
<tr>
<td>S Business &amp; Economics</td>
<td>Business and Economics, Labour Studies</td>
</tr>
<tr>
<td>T Rights and Title</td>
<td>Criminology, Law, Indigenous Studies</td>
</tr>
<tr>
<td>U Governance, Indigenous Self Government, &amp; Politics</td>
<td>Political Science, Public Policy</td>
</tr>
<tr>
<td>V Justice System</td>
<td>Criminology</td>
</tr>
<tr>
<td>W Law &amp; legislation</td>
<td>Some overlap with &quot;Justice System&quot;</td>
</tr>
<tr>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Y</td>
<td></td>
</tr>
<tr>
<td>Z</td>
<td></td>
</tr>
</tbody>
</table>
After these initial changes were made, I met with Xwi7xwa staff member Eleanore Wellwood to get her feedback. Over the course of our conversations, we talked through a more ‘radical’ reorganization of the system which is implemented in this version. Using a spiral or ripple metaphor we approached it with the understanding that community is at the core of all Indigenous Nations and communities, and therefore should be in an Indigenous classification system. With communities at the centre (or heart) of the classification scheme, we identified what makes up a community such as language, worldview, and culture. The farther from the centre, the more colonial-influenced the topics are the farther from the centre they’re located. We recognize this isn’t a perfect system, yet we are hopeful that it reflects a (pan) Indigenous worldview.

The other major change we made was renaming “Indigenous Peoples - History and Culture” to “Indigenous Peoples - Communities” which stops the historizing of Indigenous Peoples, and provides space for contemporary works on communities. Both UBCIC and Xwi7xwa organize their “B - Indigenous Peoples: Communities – British Columbia” differently; UBCIC begins with Coast Salish communities, and moves east across the province before circling north, and coming down the west coast, where Xwi7xwa begins with Haida, moves down the west coast, then east across the province before circling north, and returning to northern west coast. After a lot of consideration, and consulting of atlases (Carlson and McHalsie, 2001; Royal Canadian Geographical Society, 2018) and community websites, it was decided to start the ICRC Classification B section with the northern communities located on the west coast of Vancouver Island, before moving to Coast Salish communities, then east across the province before circling north, and coming down the northwest coast. It is hoped that with this organization the communities on Vancouver Island are located together within the classification, to represent cultural and kinship ties among the communities.

Many, if not all, classification systems start with a Reference section at the beginning. For the ICRC Classification this was removed after an examination determined that the only subheadings being used were “Atlases” and “Indigenous Research Methodologies”. Atlases
could be moved to “RG - Land use and geography”, but Indigenous Research Methodologies took some more thought. Ultimately it was decided to see where all Indigenous Research Methodologies resources would be best represented as a topic unto itself. Reading Margaret Kovach’s work (2009) I came to understand a research methodology as a system of knowledge, a way to understand the information we encounter. It follows then that a person’s worldview would influence this system of knowledge and research methodology (Kovach, 2009; Wilson, 2008), and so works about Indigenous Research Methodologies are now included in the “Worldview” section.

Another main heading change made was UBCIC’s H section “Colonizing Government Policy Research, Analysis, Impacts and Outcomes” which became “Reconciliation”. This decision was made after examining the items in the ICRC collection, and noticing a particular theme that wasn’t well represented elsewhere. There were a number of books around reconciliation, Indigenous resistance, resilience, and survival, and decolonization. In comparing the collection to UBCIC’s H section it was decided to incorporate some subheadings into other main headings (e.g., HC), and develop a Reconciliation main heading to reflect how thinking and society has / is shifting since the UBCIC revamp done in 2013. This change also renamed the subsection “Indigenous Response, Resilience and Survival” to “Indigenous Survivance” following the explanation of the term posed by White Earth Anishinaabe writer Gerold Vizenor. According to Vizenor the term is the “conjunction between resistance and survival – calling attention to the fact that not only have Indigenous peoples survived the genocidal ambitions of settler colonialism, but have continued to enliven their cultures in fluid, critical and generative ways” (The Decolonial Dictionary, 2021).

Subheadings

During the changes to main headings, some changes to their subheadings were also made. Again, following the purpose of the Brian Deer Classification system (i.e. to be adapted to a collection, allowing for flexibility), these changes were made with the Indigenous Curriculum Resource Centre’s purpose in mind.

Two changes affected each section; adding -A “Educational experience” and -Z for non-Indigenous content. The first, -A (e.g. “LA: Archaeology - Educational” experience) provides space for resources on decolonizing and Indigenizing the subject, and space for student voices, sharing their experiences as Indigenous students in that subject. The second, -Z, follows the pattern set out in the UBCIC modified Deer system as explained by Cherry and Mukunda (2015, p. 556-557). Having all non-Indigenous content come last prioritizes and emphasizes Indigenous authors, scholars, and topics. For a collection such as the ICRC, which is focused on providing Indigenous materials, there will naturally be little non-Indigenous content but it was important to leave space for future growth.

Similarly, some decisions regarding expanding the subheadings in the C and D sections were made keeping in mind the focus of the ICRC collection. Because the ICRC collection is to focus on Nations and communities in British Columbia, specifically the lower mainland
whenever possible, the subheadings in the B section were thoroughly expanded. In saying that, it’s recognized that names can and do change over time and future versions of this system will be updated to reflect that. Section C, which includes Nations and communities outside of British Columbia and those in the United States has not been as thoroughly expanded, despite many Nations and communities along the colonial border having cultural and relational ties. It is anticipated these subheadings will be updated based on the ICRC collection.

Terminology: Changes and explanations

Indigenous is used collectively to refer to First Nations, Métis, and Inuit peoples in Canada (Joseph, 2018; Younging, 2018), and is not intended to “imply homogeneity of culture or of linguistic representations” (SFU Aboriginal Reconciliation Council, 2017, p. v). It is important to recognize and acknowledge “that Indigenous peoples are diverse, multicultural, and multinational” (SFU Aboriginal Reconciliation Council, 2017, p. v). When the term “Indian” is used it’s regarding a specific name or institution (e.g., Indian Hospitals).

While modifying the system for the ICRC, some terminology was changed to reflect current uses of language and views of events. For example, the Red River Rebellions were changed to the Red River Resistances following the preferred terminology in Gregory Younging’s (Opaskwayak Cree Nation) work, Elements of Indigenous Style (2018). Likewise, as mentioned above, the use of “History” was changed to “Community” in an effort to stop the historizing of Indigenous Peoples.

In the Education section, the subheading “Residential Schools” was changed to “Assimilative Indigenous Education”, which is the phrase used in This Benevolent Experiment by Andrew Woolford. It encompasses institutions located on and off reserve, and includes residential schools, boarding schools, day schools, hostels, convent schools, mission schools, etc. (p. 2-4). This change was made to be reflective of all types of institutions that Indigenous Peoples were subjected to.

Language section changes

The Halq’eméylem section was further subdivided to include all three dialects: Hul’q’umi’num’ (aka the Island dialect) and hańq̕ami.ini’n (or Hun’qum’i’num’; aka Downriver), and Halq’eméylem (aka Upriver). Likewise, the Cree language section was further subdivided using the ACCI Brian Deer Classification Plan as a guide.

The subsection “Hybrid languages” was removed, and both Chinook and Michif given their own subsections. Michif was renamed “Michif Speech Forms” and subdivided further to include four dialects after a conversation with my Michif teacher. These dialects represent the geographic and cultural influences of the Métis and their language.
Literature

How we talk about Indigenous stories and storytelling matter a lot. In his book, Elements of Indigenous Style (2018), Gregory Younging tells us that “legends / mythology / myths / tales” are considered offensive terms because “the terms imply that Oral Traditions are insignificant, not based in reality, not relevant” (p. 57). He clarifies that sometimes “legend” is okay since “Oral Traditions describe past events that are legendary” but in general the terms Oral Traditions and Traditional Stories should be used. Similarly “folklore” should not be used because it “can be taken to imply that there is a differentiation and hierarchy between Indigenous Peoples’ cultural practices and those of Western cultures” (p. 55).

Younging defines Oral Traditions as “the stories that have been told for generations, many of which are Sacred Stories” (p. 12). This is different from Traditional Knowledge, which can be found in Oral Traditions, but is generally broader and encompasses topics such as “architecture; forest management with fire; medicines and herbology” (p. 12). Traditional Knowledge should be included in the appropriate subject area.

When it comes to literature, there are a couple of steps to organize the materials. First, we need to recognize when something is a Creation or Sacred Story or a work of fiction. In a blog post on the Indigenous Corporate Training website that explores Ktunaxa creation stories, Creation Stories are said to “inform and support the Ktunaxa ways of knowing, their world views, their history pre- and post-contact, and their connection to the geography of the Ktunaxa territory” (Laing Gahr, 2013). Related to their Creation Story are stories about the Ktunaxa worldview (Laing Gahr, 2013). As Wall Kimmerer (2013) explains these “cosmologies are a source of identity and orientation to the world. They tell us who we are” (p. 7). When cataloguing Creation Stories, they belong in the “Worldview” section (F) and should include a Cutter with Nation or community as appropriate.

Works of fiction can often be identified as having an Indigenous author and / or main character(s). These may include stories told within the author’s community, such as Métis author Cherie Dimaline’s 2019 novel Empire of Wild, which is a retelling of the rougarou story (this would go in “HF - Fiction”). Another type subsection within H (Intangible Culture and Literature) is “HC - Stories and Storytelling.” In this section stories that are traditionally passed down within family and community can be placed, such as The Mosquito Story by Dolly Felix (Stó:ílò). Sometimes these stories explain a Nation or community’s worldview, and depending on the specific item, it might be included in “FC - Creation Stories.”

Oral Traditions

As mentioned above in the information on the Literature section, Oral Traditions encompass stories and information passed down through families and communities (Younging, 2018, p. 12). In this modified Brian Deer Classification system, there are two places where Oral Traditions are located: “HB - Intangible Culture & Literature, Oral Tradition” and “TE - Rights & Title, Oral Tradition as Evidence”. This second area, TE, is where information about using
Oral Traditions in the court system can be found, with specific examples being included with that specific case. This decision was made to reflect the different relationship the Oral Tradition is being used for, i.e. within the community, or within a colonial court system.

Implementation (aka, creating call numbers)

Following the design process laid out in the Union of BC Indian Chiefs (UBCIC) classification plan, the Indigenous Curriculum Resource Centre’s modified Brian Deer Classification system is designed to have short and succinct call numbers. Similar to Library of Congress Classification or the Dewey Decimal Classification, call numbers will be three or four lines long, and consist of a class designator, cutter code(s) (Nation / community, author, and title), date, and volume when necessary.

The BDC system was designed to be flexible, to adapt to the collection. This could mean adding in subdivisions as the collection expands. This locally modified version includes main headings that are newer (i.e. Archaeology and Reconciliation) and it should be anticipated that those sections will have subheadings added as the collection grows.

Cutter codes

A Nation / community cutter will be included when an item is specific to them, and on works of fiction, drama, and poetry, etc. to indicate an Indigenous author’s Nation / community. Otherwise no geographic cutters will be used.

Cutters for community and Nation names will be taken from the B, C, and D sections of this document and have a backslash (\) at the beginning to ensure items are grouped together (e.g., an item about Skwxwú7mesh would have the cutter “\BFQ”). Should an item be about a specific Reserve, add the reserve number after the community cutter (e.g., \BFQ IR#).

The ICRC will use the standard cutter codes for last names, and organizations. For more, please see the Cutter Code section of this document.
### Examples

<table>
<thead>
<tr>
<th>ICRC</th>
<th>JC B355 2013</th>
<th>FBA K68 2009</th>
<th>RCPB \BN S64 1997</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Education: Indigenous</td>
<td>Worldview: Indigenous Knowledge</td>
<td>Nature &amp; Ecological Knowledge:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Methodologies</td>
<td></td>
</tr>
<tr>
<td>LCC</td>
<td>E96.2 B355 2013</td>
<td>E76.7 K68 2009</td>
<td>E 98 B7 S64 1997</td>
</tr>
<tr>
<td></td>
<td>History, America:</td>
<td>History, America: Indians of North</td>
<td>History, America: Indians of North</td>
</tr>
<tr>
<td></td>
<td>Indians of North</td>
<td>America - General Works, Canada,</td>
<td>America - Botany (Economic),</td>
</tr>
<tr>
<td></td>
<td>America - General</td>
<td>General Works, Indian Schools</td>
<td>Ethnobotany</td>
</tr>
<tr>
<td></td>
<td>Works, Canada,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>General Works/Indian</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Schools</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
References


ICRC Classification

A - unused

B - Indigenous Peoples: Communities - British Columbia

B – Indigenous Peoples and Communities, British Columbia
BA – Educational experience
   BAA – Curriculum Materials & Development
   BAB – Curriculum Content Analysis
   BAC – Student experience (i.e. studying the topic)
BC – Kwakwaka’wakw / Kwak’wala / Kwakiutl
BD – Nuu-Chah-Nulth
   BDA – Maa-nulth (Huu-ay-aht, Ka’yu:k’t’lhe’, Che:k’tlh’, Toquaht, Uchucklesaht, Yuulu’?ilʔath)
BE – Ditidaht / Nitinaht
BF – Coast Salish
   BFA – WSÁNEĆ (Saanich)
      BFAA – Pauquachin / BOKEĆEN
      BFAB – Malahat / MÁLEXEŁ
      BFAC – Tsawout / STÁ,UTW
      BFAD – Tsartlip / WJOŁEŁP
      BFAE – Tseycum / WSÍKEM
   BFB – Xwsepsum / Kosapsum (Esquimalt)
   BFC – Lukwungen / Lekungen (Songhees)
   BFD – Te’mexw Treaty Association (Becher Bay / SC’IANEW, Malahat / MÁLEXEŁ, Songhees, Snaw-naw-as, T’Sou-ke)
   BFF – K’ómoks
   BFH – Penelakut
   BFI – Lyackson
   BFJ – Halalt
   BFK – Ts’uubaa-asatx (Lake Cowichan)
   BFL – Snuneymuxw
   BFM – Stz’uminus
BFN – Cowichan (Kw’amutsun, Qwum’yi qun’, Hwulqwselu, S’amuna’, L’uml’umuluts, Hinupsum, T’alpalus)
BFO – Hu’lqumi’num Treaty Group (Cowichan, Halalt, Lyackson, Ts’uubaa-asatx, and Penelakut)
BFP – xʷməθk̕əy̓əm / Musqueam
BFQ – Skwxwú7mesh / Squamish
BFR – səl̓ilwətaɁ / Tsleil-Waututh
BFS – Semiahmoo
BFT – scəwaθən / Tsawwassen
BFU – qíqéyt / Qayqayt
BFV – q̓íčəy / Katzie
BFW – q̓a:ňən / Kwantlen
BFX – Stó:lō
  BFXA – Məthexwi / Matsqui
  BFXB – Semə:th / Surnas
  BFXC – Leq’á:mel
  BFXD – Ts’ilxwéyeqw
    Áthelets / Aitchelitz
    Shxwhá:y Village
    Sq’ewqeyl / Skowkale
    Sxwoyeh:la / Squiala
    Soowahlie
    Ch’iyàqtel / Tzeachten
    Yeqwyeqwí:ws / Yakweakwioose
BFXE – Tiyt / Tait
  Chawathil
  Pópkw’em / Popkum
  Peters
  Seabird Island
  Shxw’owhamel
  Sq’ewá:lwx / Skawahlook
  Union Bar
  Yale
BFXF – Pilalt
  Xwchiyò:m / Cheam
  Kwaw-kwaw-apilt
  Skwah
BFXG – Sts’ailes / Chehalis
BFXH – Sq’ewlets / Scowlitz
BFXI – Kwikwetlem / Coquitlam
BFXJ – Stó:lō Xwexwilmexw Treaty Association (Aitchelitz / Áthelets,
 Leq’á:mel, Skawahlook / Sq’ewá:lxw, Skowkale / Sq’ewqeyl,
 Tzeachten / Ch’iyàqtel, Yakweakwioose / Yeqwyeqwí:ws)

BG – Interior Salish
 BGA – Stl’atl’imx (Lillooet)
  BGAA – In-SHUCK-ch Nation (Semahquam, Skatin, Douglas)
  BGAB – St’at’imc Nation (Lillooet Tribal Council) (Bridge River / Nxwisten or
  Xwisten, Seton Lake, Cayoose Creek / Sekw’elwás, Fountain / Cácl’ep
  or Xa’xlip, Li’ilwat / Mount Currie, Ts’kw’aylaxw / Ts’kw’aylacw / Pavilion)
  BGAC – N’Quatqua / Nequatque / N’quat’qua
 BGB – Secwépmec
 BGC – Nlaka’pamux
 BGD – Syilx (Okanagan)
 BGE – Sinixt, Lakes

BH – Ktunaxa (Kootenay) (Kinbasket)

BJ – Athapaskan / Athabaskan (and Regional)
 BJA – Dakelh / Yinka (Burns Lake / Ts’il Kaz Koh, Cheslatta, Kluskus, Lheidli
  T’enneh, Nadleh Whut’en, Nak’azdli, Nat’oot’en, Nazko / Nazkot’en, Red Bluff
  / Nak’azdlt’en / Lhtakot’en, Saik’uz / Stoney Creek, Stellat’en, Takla Lake,
  Tl’atz’en, Ulkatcho, Yekooche)
 BJB – Wet’suwet’en Nation (Hagwilget, Moricetown, Skin Tyee, Nee Tah Buhn,
  Wet’suwet’en)
 BJC – Tse’khene ( Sekani) (McLeod Lake Tse’Khene, Tsay Keh Dene / Ingenika,
  Kwadacha)
 BJD – Dunne-za/Tsattine (Dane-Za Adishtl’sh / Doig River, Blueberry River, Halfway
  River, Prophet River, Saulteau, West Moberly)
 BJF – Fort Nelson (NOT Athapaksan - Dené / Cree)
 BJK – Kaska Den (Ross River, Liard River, Dease River, Kaska)
 BJL – Acho Dene Koe
 BJS – Tśihqot’in / Chilcotin / Tsilhqot’in / Tšinlhqot’in / Chilkodin / Tsilktotin
  (TI’etinqox, ʔEsdilagh, Yuneší’t’en, Tśideldel, TI’esqox and Xeni Gwet’in)
 BJT – Tahltan

BK – Tlingit

BL – Haida
BM – Tsimshian
BN – Gitxsan
BO – Nisga’a
BP – Haisla
BQ – Heiltsuk
BR – Nuxálk
  BRA – Kitasoo / Xaixais at Klemtu
  BRB – Wulkinuxv
BS – Tla’amin (Sliammon)
BT – Shíshálh (Sechelt)
BZ – Non-Indigenous History - BC
  BZA – First and Early contact with Indigenous Peoples
  BZB – Fur trade (historical - as related to colonization / settlement)
    BZBA – Hudson’s Bay Company
  BZC – Gold Rush (historical - as related to colonization / settlement)
  BZD – Farming and Ranching (historical - as related to colonization / settlement)
  BZE – Church History, Missionary (historical - as related to colonization / settlement)
  BZF – Road and Railway History (historical - as related to colonization / settlement)
  BZG – Wars, Violent Conflicts, Genocide

C - Indigenous Peoples: Community - North America

C – Indigenous Peoples and Communities, North America
CA – Educational experience
  CAA – Curriculum Materials & Development
  CAB – Curriculum Content Analysis
  CAC – Student experience (i.e. studying the topic)
CB – Indigenous Peoples – Canada (General)
CC – Algonkian
  CCA – Niitsítapi (Blackfoot Confederacy)
    CCAA – Siksikáwa / Siksiká (Blackfoot)
    CCAB – Káináa / Kainai (Blood)
    CCAC – Aapátohsipikání / Northern Peigan / Piegan / Piikání
    CCAD – Aamsskáápipikani / Southern Piikání / Piegan (Blackfeet- MT)
  CCB – Nēhilawē (Cree, Atikamekw)
CCBA – Innu - Montagnais & Naskapi
CCBB – James Bay Cree
CCBC – Atikamekw
CCBD – Moose Cree
CCBE – Plains Cree
CCBF – Swampy Cree
CCD – Lenape (Delaware)
CCE – Wolastoqi (Malecite / Maliseet)
CCF – Alnöbak (Abenaki)
CCG – Lnu (Mi’kmaq)
CCH – Anishinaabe (Ojibwa, Ojibwe, Ojibway, Otchipwe, Ojibwemowin, Oji-Cree)
CCI – Bodëwadmi (Potawatomi)
CCJ – Mississaugu
CCK – Teme-Augama Anishnabai (Temagami)
CCL – Odawa (Ottawa)
CCM – Saulteaux
CD – Dené
CDA – Denésoliné (Chipewyan)
CDB – Tlıı̨chǫ (Dogrib)
CDC – Tets̱ot’ı́n (Yellowknives)
CDD – Tr’ondëk Hwëch’ın (Ha n)
CDE – Sahtú (Hare)
CDF – Kaska Dena (Yukon, BC = BFK)
CDG – Acho Dene Koe (NWT, BC = BFL)
CDH – Gwich’in
CDI – Tsuu T’ina
CDJ – Dene-Tha’
CDK – Tagish
CDL – Tutchone
CE – Očhéthi Šakówiŋ (Sioux)
CEA – Dakota
CEB – Nakoda (Stoney)
CEC – Lakota
CH – Haudenosaunee (Iroquoian)
CHA – Onöndowága (Seneca)
CHB – Guyohkohnyo (Cayuga)
CHC – Onöńda’ge’ega (Onondaga)
CHD – Ska-Ruh-Reh (Tuscarora)
CHE – Kanien'kéhaka (Mohawk)
CHF – Onayotekaono (Oneida)
CHG – Wyandot (Huron)
CI – Inuit & Arctic People (in Canada, US, N. America - Sami, Russia = DA)
CIV – Inuvialuit
CK – Beothuk
CM – Métis
CMA – Red River Resistance, 1869-70
CMB – Northwest Resistance, 1885
CU – Indigenous Peoples – United States
CUA – Indigenous Peoples – US – Alaska
CUBA – Coast Salish
   Nooksack
   Lummi
   Samish
   Swinomish
   Stillaguamish
   Tulalip
   Suquamish
   Port Gamble S’Klallam
   Jamestown S’Klallam
   Lower Elwha Klallam
   Quileute
   Skokomish / Twana
   Squaxin Island
   Puyallup
   Snoqualmie
   Muckleshoot
   Nisqually
   Chehalis
   Shoalwater Bay
   Cowlitz
   Duwamish
CUBB – Upper Skagit
CUBC – Sauk-Suiattle
CUBD – Makah
CUBE – Hoh / Chalá·at
CUBF – Quinault
CUBG – Yakama
CUBH – Colville
CUBI – Kalispel
CUBJ – Spokane
CUBK – Wanapum
CUBL – Chinook

CUC – Indigenous People – US – California & Baja Peninsula
  CUCA – Shasta
  CUCB – Modoc
  CUCC – Chumash
  CUCD – Yurok
  CUCE – Temecula (Luiseño)
  CUCF – Miwok
  CUCG – Pomo
  CUCH – Yokuts

  CUNA – Niimíipu (Nez Perce)
  CUNB – Shoshone-Bannock
  CUNC – Paiute
  CUND – Ute
  CUNE – Umatilla - includes Liksiyu (Cayuse) & Walla Walla
  CUNF – Yakima
  CUNG – Coeur d'Alene / Skitswish / Schítsu’umsh

  CUPA – Arapaho
  CUPB – Apsáalooke (Crow)
  CUPC – Cheyenne
  CUPD – Kiowa
  CUPE – Mandan
  CUPF – Osage
  CUPG – Pawnee
  CUPH – Očhéthi Šakówiŋ (Sioux) - Lakota & Dakota [see CE for Canadian]
  CUPI – Wichita
CUS – Indigenous Peoples – US – Southwestern States
- CUSA – Inde (Apache)
- CUSB – Comanche
- CUSC – Navajo
- CUSD – Tohono O’odham
- CUSE – Pueblo (includes Anasazi, Acoma, Cochiti, Hopi, Isleta, Jemez, Laguna, Nambe, OhKay Owingeh, Picuris, Pojoaque, Sandia, San Felipe, San Ildefonso, Santa Ana, Santa Clara, Santa Domingo, Taos, Tesuque, Zia, Zuni)
- CUSF – Yaqui
- CUSG – Quechan (Yumans)

CUT – Indigenous Peoples – US – Southeastern States
- CUTA – Cherokee
- CUTB – Choctaw
- CUTC – Chickasaw
- CUTD – Muscogee (Creek, Natchez)
- CUTE – Natchez
- CUTF – Caddo
- CUTG – Seminole

CUW – Indigenous Peoples – US – Northeastern & Woodland States
- [Haudenosaunee (Iroquoian) = CH]
- [Anishinaabe (Ojibwa) = CCH]
- [Bodéwadmi (Potawatomi) = CCI]
- CUWA – Menominee
- CUWB – Meskwaki (Fox)
- CUWC – Mitchigamea
- CUWD – Ho-Chunk (Winnebago)
- CUWE – Illiniwek (Cahokia, Kaskaskia, Michigamea, Peoria, Tamaroa)
- CUWF – Oθaakiwaki (Sauk)
- CUWG – Mahican (Mohican) Confederacy
- CUWH – Mohegan
- CUWI – Pequot
- CUWJ – Quinnipiac
- CUWK – Shawnee
- CUWL - Wampanoag
- CUWM – Miami (Myaamia)

*Note: For Hawai’i - see DBW*
CV – Indigenous Peoples - Mexico
CZ – Non-Indigenous History – North America
   CZA – First & Early Contact with Indigenous Peoples
   CZB – Fur Trade [historical – as related to colonization / settlement]
   CZC – Gold Rush [historical – as related to colonization / settlement]
   CZD – Church History, Missionaries [as related to colonization / settlement]
   CZE – Road & Railroad History [as related to colonization / settlement]
      CZE A – Canada Pacific Railway
      CZE B – Canadian National Railway
   CZF – Wars, Violent Conflicts, Genocide

D - Indigenous Peoples: Community - Rest of the World
D – Indigenous Peoples and Communities & Culture – Rest of the World
DA – Educational experience
   DAA – Curriculum Materials & Development
   DAB – Curriculum Content Analysis
   DAC – Student experience (i.e. studying the topic)
DB – Indigenous Peoples – Oceania
   DBA – Indigenous People – Australia
   DBM – Māori People – Aotearoa / New Zealand
   DBW – Hawai‘i
DC – Indigenous Peoples – Arctic
DD – Indigenous Peoples – Central America
DE – Indigenous Peoples – South America
DF – Indigenous Peoples – Africa
DG – Indigenous Peoples – Asia
DH – Indigenous Peoples – Europe
DK – International Indigenous Organizations
DV – United Nations
DZ – Non-Indigenous International History & Culture
   DZA – Contact with Indigenous Peoples
   DZB – Church History, Missionaries – International
   DZC – Wars, Violent Conflicts, Genocide
E - Language and Linguistics

E – Language (General)

EA – Educational experience
   EAA – Curriculum Materials & Development
   EAB – Curriculum Content Analysis
   EAC – Student experience (i.e. studying the topic)

EB – Salishan Languages
   EBA – Halq’eméylem
      EBAA - hən̓q̓əməníʔən / Hun’qumi’num’ (Musqueam, Katzie, and Tsawassen)
      EBAB - Halq’eméylem (Stó:lō)
      EBAC - Hul’q’umi’num’ (Snaw-naw-as, Nanaimo, Chemainus, Cowichan, and Malahat)
   EBC – Comox / Sliammon (K’ómoks, Tla’amin, Klahoose, Homalco)
   EBF – Straits (Saanich, Samish, Lummi, Ts’ooke, Semiahmoo, Songish)
   EBH – Shashishalhem (Shishálh)
   EBJ – Skwxwú7mesh
   EBL – St’at’imcets (Lil’wat, Ts’kwilax, Ucwalmicwts)
   EBM – Secwepmectsin (Secwépmec)
   EBN – Nlaka’pamucsutsin (Nlaka’pamux)
   EBO – nsyilxcən (Coville-Okanagan, Sinixt)
   EBU – Nuxálk

EC – Wakashan Languages
   ECA – xá?is@la / Northern Kwakiutl (Haisla)
   ECC – Haiłhzaqv / Heiltsuk
   ECE – Oowekyala
   ECK – Kwak’ala / Kwakiutl
   ECM – Makah
   ECN – Nuu-chah-nulth
   ECT – Ditidaht

ED – Chimakuan Languages
   EDA – Chemakum (Chimakum, Chimacum)
   EDB – Quileute (Quillayute)

EE – Athabascan Languages
   EEA – Dakelh
   EEB – Tłí c̱ı̨ŋ Yatı̨ę
   EEC – Denésoliné
EED – Dunneza
EEG – Gwitch’in
EEH – Han-Kutchin (Han, Dawson, Moosehide)
EEJ – Hare
EEK – Dene Za’ge’ Kaska
EEL – Tsuu T’ina, Sarsi
EEM – Dene-Dhaa
EEB – Tse’khene
EEO – Tagish
EES – Tsilhqot’in (Xeni Gwet’in)
EET – Tahtan
EEU – Tutchone
EEW – Wet’suwet’en
EEY – Yekooche
EF – Tlingit
EG – Haida
EH – Tsimshian Languages
EHA – Sm’algax (Coast Tsimshian)
EHB – ski:xs (Southern Tsimshian)
EHG – Gitxsan
EHN – Nisga’a
EJ – Ktunenian (Ktunaxa)
EK – Chinook
EL – Siouan Languages
ELA – Dakota
ELB – Nakota / Assiniboine
ELC – Apsáalooke / Crow
ELH – Hidasta
ELL – Lakota
ELM – Omaha-Ponca
ELO – Osage
ELS – Nakoda / Alberta Assiniboine / Stoney
ELX – Sioux
ELW – Hocąk (Ho-Chunk, Winnebago)
EM – Algonkian Languages
EMA – Abenaki
EMB – Blackfoot (Siksika, Kainai, Ammskaapipiikani, Apatohshiipiikani)
EMC – Cree
   EMCA – Atikamekw
   EMCB – East Cree
   EMCC – Moose Cree
   EMCD – Plains Cree
   EMCE – Swampy Cree
   EMCF – Woods Cree
   EMCG – Iyuu Iyimuun / Naskapi
   EMCH – Innu-aimun / Montagnais
EMD – Lenape (Delaware)
EME – Maliseet-Passamaquoddy
EMF – Mi’kmaq
EMH – Anishinaabemowin (Ojibwa, Ojibwe, Ojibway, Otchipwe, or Ojibwemowin)
EMM – Menominee
EMP – Potawatomi
EMR – Arapaho
EMS – Ša’wano’ki (Shawnee)
EMT – Tsisinsstsistots (Cheyenne)
EMW – Wômpanâak
EN – Haudenosaunee / Iroquoian Languages
   ENA – Onödowága (Seneca)
   ENC – Gayogo hó:ñq’ (Cayuga)
   END – Onöñda’gega’ (Onondaga)
   ENK – Ska-Ruh-Reh (Tuscarora)
   ENM – Kanienkehaka (Mohawk)
   ENN – Onontakeka (Oneida)
   ENT – Tsalagi Gawonihiisdì (Cherokee)
EP – Eskimo-Aleut
   EPA – Inuktitut
EQ – Michif Speech Forms
   EQA – Northern Michif
   EQB – Southern Michif
   EQC – French Michif
   EQD – Bungi / Bungee
ER – Beothuk
ES – Language Preservation & Revitalization - General
ET – Language Recordings - General or Multiple Languages
EU – Indigenous Sign Language
EUA - Code talkers (WWII)

EZ – Non-Indigenous linguistics
   EZA – Indigenous analysis of terms and terminology

F - Worldview (i.e. Spirituality and philosophy)

F – Worldview, Belief, Spirituality – Philosophy & Ideology [use geo & Nation cutters]
FA – Educational experience
   FAA – Curriculum Materials & Development
   FAB – Curriculum Content Analysis
   FAC – Student experience (i.e. studying the topic)

FB – Indigenous Knowledge Systems
   FBA – Indigenous Research Methodologies
      FBAA – Oral history methodologies
      FBAB – Writing styles, grammar, citation styles
      FBAZ – “Outsider” research and writing systems (i.e., non-Indigenous people)
   FBB – Cultural Appropriation of Indigenous Knowledges

FC – Creation Stories (cutter by Nation or community)

FD – Indigenous philosophy

FE – Dreams, visions, prophecy

FF – Ceremonies, Rites, Traditions
   FFA – Protocols
   FFP – Rites of Passage

FG – Dance Ceremonies
   FGG – Ghost Dance
   FGS – Sun Dance

FH – Medicine Women/Men & Shamanism

FJ – Feasts

FK – Animals

FL – Sweat Lodge

FP – Potlatch

FR – Prohibition of Potlatch & other cultural/spiritual expression

FS – Indigenous Christianity

FZ – Non-Indigenous Religion / Spirituality [general – not history]
G - Tangible & Material Culture

G – Tangible and Material Culture (General and Mixed Topics) [Nation/Band cutter codes]
GA – Educational experience
   GAA – Curriculum Materials & Development
   GAB – Curriculum Content Analysis
   GAC – Student experience (i.e. studying the topic)
GB – Contemporary Art
GC – Beadwork
GD – Carving & Sculpture
   GDM – Masks
   GDP – Poles
GE – Drawing & Painting
GF – Musical instruments
GG – Photography
GJ – Jewellery & Ornamental Art
GK – Basketry
GT – Textiles & Clothing
GU – Architecture & Structures
GV – Vehicles & Transportation – canoes, travois, etc.
GY – Heritage and Memory Institutions
   GYA – Art Galleries
   GYB – Museums
   GYC – Repatriation
GZ – Non-Indigenous Art & Material Culture

H - Intangible Culture & Literature

H – Indigenous Literature (General)
HA – Educational experience
   HAA – Curriculum Materials & Development
   HAB – Curriculum Content Analysis
   HAC – Student experience (i.e. studying the topic)
HB – Oral Tradition and orality [use Nation/Band cutter codes] - written versions of oral
   teachings / knowledge sharing practices
HC – Stories & Storytelling [use Nation/Band cutter codes]
HD – Life stories (biography, autobiography, memoir, journals, etc.)
HDA – Collective
HDB – Individual [cutter by Nation/community, then subject – not author]
HE – Interviews
   HEA – Collective
   HEB – Individual [cutter by Nation/community, then subject – not author]
HF – Fiction
   HFA – Anthologies
HH – Humour
   HHA – Anthologies
HK – Drama, Plays, Theatre, Film
   HKA – Anthologies
HL – Comic Books & Graphic Novels
   HLA – Anthologies
HM – Poetry
   HMA – Anthologies
HN – Children's Books
   HNA – Anthologies
HP – Communications (Use, analysis, representation, and theory of media and social media)
   HPA – Policy and theory
   HPB – By Indigenous people or organizations
   HPC – By non-Indigenous people or organizations
   HPD – Communication and activism
HR – Music & Dance
HS – Literary Criticism and Commentary [for works on an individual cutter by Nation / community, then subject, then author or title]
HT – Writing and literacy
HX – Publishing
HY – Heritage and Memory Institutions
   HYA – Archives and records management
   HYB – Libraries
HZ – Non-Indigenous Intangible Culture Literature
   HZW – Writing – Theory and Approaches
I - unused

J - Education

Note Section is for items about education as a discipline, teaching education curriculum resources, and education as a social right/service, Residential Schools, etc. Curriculum materials related to a specific subject are located within that subject.

J – Indigenous Education (general)

JA – Educational experience

JAA – Curriculum Materials & Development
JAB – Curriculum Content Analysis
JAC – Student experience (i.e. studying the topic)

JB – Traditional Education

JC – Indigenous Education (Canada general)

JCA – Indigenous Education – British Columbia
JCB – Indigenous Education – Alberta
JCC – Indigenous Education – Manitoba
JCD – Indigenous Education – Saskatchewan
JCE – Indigenous Education – Ontario
JCF – Indigenous Education – Quebec
JCG – Indigenous Education – Newfoundland and Labrador
JCH – Indigenous Education – Nova Scotia
JCI – Indigenous Education – New Brunswick
JCJ – Indigenous Education – Prince Edward Island
JCK – Indigenous Education – Northwest Territories
JCL – Indigenous Education – Nunavut
JCM – Indigenous Education – Yukon

JD – Indigenous Education - United States
JE – Indigenous Education - Rest of the World

JEA – Indigenous Education - Oceania

JF – Indigenous education philosophy and theory, general

JFA – Land-based education

JG – Early Childhood Education & Development

JGA – Community-led schools
JGB – Decolonizing & Indigenizing

JH – Primary Education

JHA – Community-led schools
JHB – Decolonizing & Indigenizing
JJ – Secondary Education
  JJA – Community-led schools
  JJB – Decolonizing & Indigenizing
JK – Higher Education – College & University
  JKA – Community-led schools
  JKB – Decolonizing & Indigenizing
JL – Adult & Continuing Education
  JLA – Community-led schools
  JLB – Decolonizing & Indigenizing
JM – Distance Education
  JMA – Community-led schools
  JMB – Decolonizing & Indigenizing
JN – Indigenous literacy education
  JNA – Community-led schools
  JNB – Decolonizing & Indigenizing
JR – Inclusive Education (formerly “Special Education”)
  JRA – Community-led schools
  JRB – Decolonizing & Indigenizing
JS – Teachers and Teacher Training
JT – Assimilative Indigenous Education
  JTA – Institutions (i.e., residential schools, boarding schools, day schools, hostels, industrial schools, etc.)
  JTB – Analysis, Research, Policy Analysis
  JTC – Trauma & Healing
  JTD – Law, Court Cases, Redress
    JTDA – Indian Residential Schools Settlement Agreement (IRSSA)
    JTDB – Common Experience Payment (CEP)
    JTDC – Independent Assessment Process (IAP)
    JTDD – Truth & Reconciliation Commission (TRC)
  JTE – Personal narratives, memoirs, auto/biographies
JTU – Institutions – United States
JTV – Institutions – Rest of the World
JZ – Non-Indigenous Education
K - Sociology and Anthropology

K – Sociology and Anthropology – General/Theory
KA – Educational experience
   KAA – Curriculum Materials & Development
   KAB – Curriculum Content Analysis
   KAC – Student experience (i.e. studying the topic)
KB – Anthropology – Applied
KC – Anthropology – Archaeological
KD – Anthropology – Linguistic
KE – Anthropology – Social and Cultural
   KEA – Social and Cultural – Ethnography and Ethnology
KF – sociology topic TBA

L - Archaeology

L – Archaeology (general; Cutter by province/place/Nation)
LA – Educational experience
   LAA – Curriculum Materials & Development
   LAB – Curriculum Content Analysis
   LAC – Student experience (i.e. studying the topic)
LB – Archaeology - Canada
   LBA – British Columbia
   LBB – Alberta
   LBC – Manitoba
   LBD – Saskatchewan
   LBE – Ontario
   LBF – Quebec
   LBG – Newfoundland and Labrador
   LBH – Nova Scotia
   LBI – New Brunswick
   LBJ – Prince Edward Island
   LBK – Northwest Territories
   LBL – Nunavut
   LBM – Yukon
LC – Archaeology – Bioarchaeological (Human remains, gravesites)
LD – Archaeology – Environmental (Soil & dirt)
LE – Archaeology – Ethnoarchaeological (Material remains)
LF – Archaeology – Paleoethnobotical (Plants)
    LFE – Culturally modified trees
LG – Archaeology – Zooarchaeological (Animals)
LH – Pictographs, Rock paintings
LJ – Archaeology – Physical
    LJA – Physical – Paleoanthropology
    LJB – Physical – Primatology
    LJC – Physical – Forensic Anthropology
LZ – Non-Indigenous Archaeology

M - Community Planning

M – Community (General and Mixed Topics)
MA – Educational experience
    MAA – Curriculum Materials & Development
    MAB – Curriculum Content Analysis
    MAC – Student experience (i.e. studying the topic)
MC – Communications, and IT (includes digital divide, policies, infrastructure)
MD – Community Development
    MDH – Housing (Modern/Contemporary; Traditional Housing=GU)
    MDI – Community Improvement & Infrastructure
    MDJ – Historic Preservation (Buildings & Structures)
    MDP – Comprehensive Community Planning
    MDU – Urban/City Planning & Development
ME – Socio-Economic & Community Research
MG – Powwows or pow wows
MH – Rodeos
MJ – Sports & Recreation (organized sports, games)
MK – Urbanization, Relocation, & Assimilation
    MKA - Friendship Centres
ML – Social work
    MLA – Child and youth services
MV – Poverty, Welfare, Social Service Delivery, Homelessness
    MVA – Social Assistance Services
N - Roles & Relationships

N – Roles and relationships

NA – Educational experience
  NAA – Curriculum Materials & Development
  NAB – Curriculum Content Analysis
  NAC – Student experience (i.e. studying the topic)

NB – Indigenous Identity

NC – Social Structures - Kinship, Clans, Families
  NCA – Cross-Cultural Adoption (incl. Sixties Scoop)
  NCB – Genealogy resources

ND – Children & Youth

NH – Gender Roles and Gender Identity
  NHA – Feminism and Women
  NHB – Masculinity and Men
  NHC – 2 Spirit / Two Spirit
  NHD – Trans and gender diverse
  NHZ – Western concepts of gender

NL – Sexuality and Relationships
  NLA – Dating
  NLB – Sex and sexuality
  NLC – LGBQQIA+

NP – Family Life & Parenting
  NPA – Abuse

NR – Elders

NT – Veterans, Military, War Efforts (not conflicts= BZW, CZW, DZW)

NV – Racism, Discrimination, Stereotypes, Race Relations
  NVA – Assimilation
  NVC – Multiculturalism and Other Cultural Groups in Canada
  NVO – Stereotypes and Distorted Images
  NVP – Cultural Appropriation

NW – Indigenous Influence / Contributions to Non-Indigenous Society

NX – Slavery
  NXA - By non-Indigenous people
  NXB - Within Indigenous Nations / Communities
O - unused

P - Reconciliation

P – Reconciliation
PA – Educational experience
  PAA – Curriculum Materials & Development
  PAB – Curriculum Content Analysis
  PAC – Student experience (i.e. studying the topic)
PB – Indigenous survivance and response
PD – Colonization (general and historical works)
  PDA – Genocide
PE – Post-colonization; decolonial theory
PF – Non-Indigenous identity
PG – Indigenous - Non-Indigenous relations

Q - Health and Wellness

Q – Health & Wellness (General and Mixed Topics)
QA – Educational experience
  QAA – Curriculum Materials & Development
  QAB – Curriculum Content Analysis
  QAC – Student experience (i.e. studying the topic)
QB – Traditional Health, Healing & Medicine
QC – Cultural & Cross-Cultural Issues in Health
QD – Healthcare Services & Care Workers
  QDA – Indigenous Control of Health Care Services
QE – Environmental & Occupational Health Issues
QF – Social Determinants of Health
QG – Addiction (Alcohol, Drugs, Smoking Cessation)
  QGA – FASD
QH – Chronic & Degenerative Disease (General, Aging, etc.)
  QHA – Autoimmune Disease (Diabetes, Lupus, Rheumatoid Arthritis, MS)
  QHB – Heart Disease
  QHC – Obesity
QJ – Disabilities & Special Needs
QK – Cellular & Genetic Disease (Cancer, Cystic Fibrosis, Down Syndrome)
QL – Infectious Disease (General)
QM – Nutrition
  QMA – Recipes & Cookbooks
QN – Women’s Health
  QNA – Fertility
  QNB – Childbirth, midwives, doulas
QP – Men’s Health
QQ – Children’s Health
QR – Elder’s Health
QS – 2SLGBTQQIA+ Health
QT – Psychology & Mental Health
  QTA – Therapy & Healing
  QTB – Youth Protection
  QTC – Suicide
QU – Sexual Health (education, birth control, STIs not including HIV/AIDS)
  QUA – HIV/AIDS
QV – Dentistry
QY – Indian hospitals
  QYA – TB hospitals / sanatoriums
QZ – Non-Indigenous Alternative Healing & Medicine

R - Nature & Ecological knowledge

R – Nature & Ecological Knowledge [use Nation cutters] (includes Indigenous Scepticism of Western Science)
RA – Educational experience
  RAA – Curriculum Materials & Development
  RAB – Curriculum Content Analysis
  RAC – Student experience (i.e. studying the topic)
RB – Astronomy
RC – Biology (Life Sciences)
  RCC – Ecology (General / Ecosystems)
    RCCA – Environmental Science (General)
    RCCB – General Nature Field Guides & ID Books
    RCCC – Natural World - History / Natural Wonders
    RCCD – Biodiversity
  RCE – Evolution
<table>
<thead>
<tr>
<th>Code</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>RCH</td>
<td>Humans in the Environment</td>
</tr>
<tr>
<td>RCHA</td>
<td>Connection with the Nature (Naturalists / Non-Indigenous)</td>
</tr>
<tr>
<td>RCHB</td>
<td>Impact on the Environment</td>
</tr>
<tr>
<td>RCJ</td>
<td>Psycho / Social Biology (including nature symbolism)</td>
</tr>
<tr>
<td>RCK</td>
<td>Population Biology</td>
</tr>
<tr>
<td>RCL</td>
<td>Developmental Biology / Embryology</td>
</tr>
<tr>
<td>RCM</td>
<td>Microbiology</td>
</tr>
<tr>
<td>RCMA</td>
<td>Cell Biology / Cytology</td>
</tr>
<tr>
<td>RCMB</td>
<td>Genetics</td>
</tr>
<tr>
<td>RCMBA</td>
<td>Genetic Engineering / GMO</td>
</tr>
<tr>
<td>RCO</td>
<td>Other Organisms (Not Plants / Animals / Fish)</td>
</tr>
<tr>
<td>RCP</td>
<td>Botany / Plants</td>
</tr>
<tr>
<td>RCPA</td>
<td>Plant Identification &amp; Field Books</td>
</tr>
<tr>
<td>RCPB</td>
<td>Ethnobotany – [use Nation/community cutters]</td>
</tr>
<tr>
<td>RCPBA</td>
<td>Edible &amp; Medicinal Plants (Wild)</td>
</tr>
<tr>
<td>RCPBB</td>
<td>Traditional Use</td>
</tr>
<tr>
<td>RCPC</td>
<td>Plant Cultivation, Commercial Agriculture, Food Supply</td>
</tr>
<tr>
<td>RCPE</td>
<td>Plant Ecology</td>
</tr>
<tr>
<td>RCPF</td>
<td>Forest Ecology</td>
</tr>
<tr>
<td>RCPP</td>
<td>Plant Physiology &amp; Anatomy (General)</td>
</tr>
<tr>
<td>RCPT</td>
<td>Plant Taxonomy</td>
</tr>
<tr>
<td>RCZ</td>
<td>Zoology</td>
</tr>
<tr>
<td>RCZA</td>
<td>Animal Identification &amp; Field Books</td>
</tr>
<tr>
<td>RCZB</td>
<td>Hunting &amp; Harvesting</td>
</tr>
<tr>
<td>RCZC</td>
<td>Animal Rearing, Husbandry, Farming, Ranching, Livestock</td>
</tr>
<tr>
<td>RCZE</td>
<td>Animal Ecology &amp; Habitat</td>
</tr>
<tr>
<td>RCZF</td>
<td>Fisheries Caretaking &amp; Stewardship</td>
</tr>
<tr>
<td>RCZFA</td>
<td>Salmon Stewardship &amp; Enhancement</td>
</tr>
<tr>
<td>RCZFB</td>
<td>Hatcheries &amp; Stocking</td>
</tr>
<tr>
<td>RCZFC</td>
<td>Migratory Assistance – Fish Ladders</td>
</tr>
<tr>
<td>RCZFD</td>
<td>Rules &amp; Regulations, Limits &amp; Quotas</td>
</tr>
<tr>
<td>RCZM</td>
<td>Wildlife Caretaking &amp; Stewardship</td>
</tr>
<tr>
<td>RCZP</td>
<td>Animal Physiology &amp; Anatomy (General)</td>
</tr>
<tr>
<td>RCZR</td>
<td>Animal Reproduction &amp; Mating (in the wild)</td>
</tr>
<tr>
<td>RCZS</td>
<td>Animal Behaviour &amp; Social Structures [not human]</td>
</tr>
<tr>
<td>RCZSA</td>
<td>Animal Movement &amp; Migration</td>
</tr>
<tr>
<td>RCZT</td>
<td>Animal Taxonomy</td>
</tr>
</tbody>
</table>
RD – Chemistry
   RDA – Biochemistry
   RDB – Inorganic Chemistry
   RDC – Organic Chemistry
RE – Earth Sciences
   REA – Atmosphere & Meteorology
   REB – Geology
      REBA – Paleontology/Fossils
      REBB – Mineralogy
      REBC – Geophysics
      REBD – Soil Science
   REC – Hydrology and water
      RECA – Hydrogeology
      RECB – Limnology - Freshwater Environments / Systems
      RECD – Oceanography & Marine Environments / Systems
      RECE – Water Management & Quality
RG – Land Use & Geography (General & Physical Geography)
   RGA – Land Use & Stewardship
      RGAA – Sacred Sites & Places
      RGAB – Boundaries / Multiple Nations
      RGAC – Study & Mapping techniques
      RGAD – Land Use Planning [include Non-Indigenous land use plans]
      RGAE – Place names
   RGB – Geography – BC
   RGC – Geography – Canada (include atlases and maps using geographic cutters)
      RGCA – Arctic & Northern Canada
      RGCB – Canadian Rockies
      RGCC – Prairie Provinces
      RGCD – Central Provinces
      RGCE – Maritime Provinces
   RGD – Geography – North America
   RGF – Geography – Rest of the World (and inclusive items)
   RGH – Human and Cultural Geography
   RGK – Historical Geography
   RGM – GPS, GIS, Mapping
   RGP – Pictorial Works
RH – Historical & General Scientific Works
RL – Laboratory Techniques & Methodology
RM – Mathematics
   RMA – Data analysis
   RMB – Modeling (computer models, population models)
   RMC – Statistics
RN – Physics & Engineering [includes heat & electricity]
   RNA – Engineering
   RNB – Environmental Management, Manipulation, Hazard Mitigation
RR – Land-Based Resources
   RRA – Traditional Land Stewardship
   RRB – Sustainable Land Stewardship
   RRC – Land & Resource Conservation
   RRD – Land Use & Resource Development [Modern / Contemporary]
      RRDA – Environmental Assessment & Impacts (Regulations – class specific
             EA/EIS under specific type of development)
      RRDB – Impact of Development on Indigenous People
      RRDC – Consultation with First Nations & Indigenous Peoples
      RRDD – Resource Development Dispute Resolution
      RRDE – Energy
      RRDF – Forest Use & Products - Timber / Logging
      RRDG – Mining
      RRDH – Pollution & General Environmental Degradation
      RRDJ – Road, Railroad, Airport Construction & Right of Ways
   RRP – Parks & Recreation

S - Business & Economics

S – Indigenous Business and Economies (General)
SA – Educational experience
   SAA – Curriculum Materials & Development
   SAB – Curriculum Content Analysis
   SAC – Student experience (i.e. studying the topic)
SB – Land-Based Economies
   SBA – Aquatic & Fisheries
   SBB – Hunting & Trapping
   SBC – Forests
   SBD – Agriculture & Livestock / Grazing
SBE – Mines & Minerals
SBF – Energy & Hydro Development
SBG – Tourism
SBGA – Ecotourism
SC – Economic Development
SCA - Nation/Band/Tribal Council Administered Programs
SD – Financial Management
SE – Indigenous Businesses & Entrepreneurship
SF – Business Management
SFA – Business & Corporate Leadership
SFB – Workplace & Organizational Conflict
SG – Gaming
SL – Labour & Human Resources
SLA – Worker Organization, Unions, Cooperatives
SN – Transportation
SS – Employment Equity & Unemployment
ST – Taxation
SZ – Non-Indigenous Economies & Development [geo/jurisdictional cutters]
SZA – International Trade, NAFTA, Globalization, Multinationals, etc.

T - Rights and Title

T – Rights & Title – General
TA – Educational experience
TAA – Curriculum Materials & Development
TAB – Curriculum Content Analysis
TAC – Student experience (i.e. studying the topic)
TB – Land Tenure
TBA – Reserve Land History & Tenure - Establishment & Modification – BC
TBAA – Reserve Schedules
TBAB – Joint Indian Reserve Commission
TBAC – McKenna McBride Commission
TBB – Reserve Land History & Tenure-Establishment/Modification – Canada
TC – Claims
TCA – Specific Claims
TCB – Comprehensive Claims
TD – Court Cases & Common Legal Arguments & Tests (cutter for Indigenous individual and/or Nation)

TE – Oral Tradition as Evidence (cutter for Indigenous individual and/or Nation)

TF – Modern Treaties, Agreements, BC Treaty Process (Cutter by Nation/community; e.g., Nisga’a Treaty, TF /BL 2000)

TM – Rights & Title, Treaty Rights – General Canada. Numbered Treaties – Add #s TM1, TM2, TM8, etc.

TN – Rights & Title, Treaty Rights – United States

TO – Rights & Title – International - Rest of the World

TR – Land Rights by sector [see BZ’s, CZ’s for historic fur trade, gold rush]

  TRA – Aquatic & Fisheries
  TRB – Hunting & Trapping
  TRC – Forests
  TRD – Grazing Allotments
  TRE – Mines & Minerals
  TRF – Energy & Hydro Developments
  TRG – Road and Railroad Right of Way
  TRH – Water Rights

U - Governance, Indigenous Self Government, & Politics

U – Indigenous Governance, Self Government, and politics, General

UA – Educational experience

  UAA – Curriculum Materials & Development
  UAB – Curriculum Content Analysis
  UAC – Student experience (i.e. studying the topic)

UB – Indigenous Governance (Traditional)

UC – Indigenous policy research, approaches and methodologies

UD – Indigenous Leaders & Leadership [cutter by subject/org. – not author]

  UDA – Addresses & Speeches of Indigenous Leaders

UE – Indigenous Governance – Canada

  UEA – British Columbia
  UEB – Alberta
  UEC – Saskatchewan
  UED – Manitoba
UEE – Ontario
UEF – Newfoundland & Labrador (include general Maritime materials)
UEG – Prince Edward Island
UEH – Quebec
UEJ – New Brunswick
UEK – Nova Scotia
UEL – Nunavut
UEM – Northwest Territories
UEN – Yukon
UEO – Métis
UEP – Non-Status Governance

UF – Indigenous Governance - United States
UG – Indigenous Governance – Mexico

UH – Indigenous Governance – Rest of the World
  UHA – Indigenous Governance - Arctic – Sami, Scandinavia, Russia
  UHB – Indigenous Governance – Europe
  UHC – Indigenous People – Central America
  UHD – Indigenous People – South America
  UHF – Indigenous People – Africa
  UHG – Indigenous People – Asia
  UHH – Indigenous People – Oceania
    UHHA – Indigenous Peoples–Australia (Aboriginal & Torres Strait)
    UHHB – Māori People – Aotearoa/New Zealand
    UHHC – Indigenous Peoples –Melanesia
    UHHD – Hawai‘i (monarchy & modern sovereignty movement)

UM – Community Membership & Status Issues

UN – Nation to Nation Relations
  UNA – Indigenous / Indigenous Government Relations
  UNB – Indigenous / Provincial Government Relations
  UNC – Indigenous / Federal Government Relations

UO – Government & Organizational Administration

UP – Protests, Activism, Popular Political Movements, Resistance, Conflicts (cutter for event before cuttering for Nation/community, e.g., UPH \I35 W56 2014 for the book The Winter We Danced)
  UPA – 1800 - 1900
  UPB – 1900 - 1950
  UPC – 1960 - 1969
UPD – 1970 - 1979
UPE – 1980 - 1989
UPF – 1990 - 1999
UPG – 2000 - 2009
UPH – 2010 - 2019
UPI – 2020 - 2029
UPJ – 2030 - 2039
UPK – 2040 - 2049
UPL – 2050 - 2059

UR – Negotiation, Mediation & Dispute Resolution
  URA – Alternative Dispute Resolution (Resource / Environmental = RRDD)

UT – Political Theory & Philosophy (General)

UZ – Non-Indigenous Leaders & Governments General
  UZA – BC Government
  UZB – Canadian Government & Other Provincial Governments
  UZC – US Government
  UZD – International Governments – Rest of the World - UN
    UZDA – IWGIA & UN Permanent Forum on Indigenous Issues

V – Justice System

[Criminal laws affecting individuals & families]
V – Justice System & Indigenous People

VA – Educational experience
  VAA – Curriculum Materials & Development
  VAB – Curriculum Content Analysis
  VAC – Student experience (i.e. studying the topic)

VB – Community / Nation Law

VC – Community Justice
  VCA – Alternative Sentencing
  VCB – Restorative Justice
  VCC – Healing Centres and Healing Lodges

VD – Legal Aid & Services

VE – Prisons, Correctional Systems, Courts, Courtworkers, Halfway Houses

VF – Family Law, Child Welfare, Adoption

VG – Violence (e.g., domestic abuse, gangs)

VP – Policing, Police
VR – Abuse of Power, Police Brutality, Deaths in Custody, Wrongful Arrests
VS – Crimes against Indigenous Peoples
  VSA - Women
  VSB - 2SLGBTQQIA+
  VSC - Children
  VSD - Elders
  VSE - Men

W - Law and Legislation
W – Law & Legislation Affecting larger groups (General & Multiple Jurisdictions)
WA – Educational experience
  WAA – Curriculum Materials & Development
  WAB – Curriculum Content Analysis
  WAC – Student experience (i.e. studying the topic)
WC – Colonial & Pre-Confederation Law
  WCA – Royal Proclamation of 1763
  WCB – Doctrine of Discovery
WD – Provincial Law – British Columbia
  WDA – Declaration of the Rights of Indigenous Peoples
WE – Canadian Constitution
  WEA – Charter of Rights & Freedoms
  WEB – British North America Acts
  WEC – Section 35
WF – Canadian Federal Law & Policy (not constitution)
  WFA – Indian Act
  WFB – Royal Commission on Aboriginal Peoples (including Indigenous response)
  WFC – White Paper (including Indigenous response)
WG – Environmental Law
  WGA – Environmental Law – British Columbia
  WGB – Environmental Law – Canada
  WGC – Environmental Law – United States
WH – Cultural Heritage Law & Policy
WJ – Human Rights Law & Policy (incl. UN documents)
  WJA – United Nations Declaration on the Rights of Indigenous People
WK – International Law (other law & UN – not human rights)
WL – United States Law
   WLA – NAGPRA
WM – Border Issues
WN – Patent & Intellectual Property Law
   WNA – Biopiracy, Bioprospecting & Biotechnology Law
WO – Labour & Employment & Labour Law
WP – Privacy and Access to Information Law
WR – Maritime Law
WS – Women & Gender Equality Law
   WSA – Matrimonial Real Property
   WSB – Bill C-31, Bill C-3, Status issues
WT – Legal ethics, equality, and judicial neutrality

X - unused

Y - unused

Z - unused
Cutter Codes

1. Fiction, poetry, drama, etc.
   a. Cutter for author's Nation / community (when an Indigenous author)
   b. Cutter for author last name
   c. Cutter for title

2. Non-fiction
   a. If applicable, cutter for Nation / community the item is about
   b. Cutter for author or title

3. Life stories (i.e., biographies, memoirs, etc.)
   a. Cutter for subject’s Nation / community (when an Indigenous subject)
   b. Cutter for subject's last name

4. UP subheading: Protests, Activism, Popular Political Movements, Resistance, Conflicts
   a. Cutter for event before cuttering for Nation / community, e.g., UPH \I35 W56 2014 for the book The Winter We Danced (this item has no Nation / community associated)

Nation and Community cutters

A Nation/community cutter will be included when an item is specific to them, and on works of fiction, drama, and poetry, etc. to indicate an Indigenous author’s Nation/community. Otherwise no geographic cutters will be used.

Cutters for community and Nation names will be taken from the B, C, and D sections of this document and have a backslash (\) at the beginning to ensure items are grouped together (e.g., An item about Sḵwx̱wú7mesh would have the cutter “\BFQ”). Should an item be about a specific Reserve, add the reserve number after the community cutter (e.g., \BFQ IR#).

Indigenous Nation and community names

- Cutters for community and Nation names will be taken from the B, C, and D sections of this document
- With Nation and community cutters a backslash (\) will come at the beginning to ensure items are grouped together.
- Reserves – Community cutter and add IR#.

Standard Cutter Rules

See the Library of Congress: Using the Cutter Table for the alphanumeric chart.

- Use 2 digit (1 alpha, 2 numeric) cutters for individual people & places;
- Use 3 digit (1 alpha, 3 numeric) cutters for corporate entities. When possible, use only the meaningful words of a name, skipping of, for, the, etc.;
If a corporate body has less than four words, cutter second and/or third letters of last word to complete;

If a cutter comes out the same as an existing one, move on to the next letter(s) of the last word until it’s unique;

Avoid duplicate call numbers by adding an alpha notation to the end of the year in rare occasions where the same author has multiple publications in the same year or by using volume numbers for sets.

**Individuals**
- 3 Characters – 1 Alpha + 2 Numbers;

**Corporate** (Institutions, Organizations, Government, Events)
- 4 Characters – 1 Alpha + 3 Numbers;
- In general, use organizations/publishers rather than individual authors for common First Nations organizations & government bodies.

**Titles**
When an item has both an English and an Indigenous language title, the English title will be used for the cutter. While this approach seems to continue the colonization of materials, it was decided on to avoid not being able to incorporate diacritics and syllabics resulting in misspelling. This practice will change when it’s possible to include those on labels.