

Indigenous Curriculum Resource Centre Classification

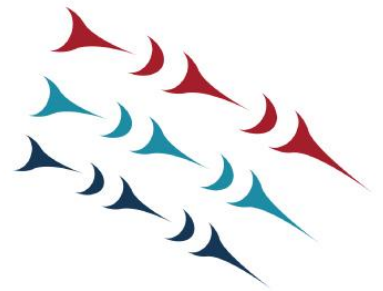
A locally modified Brian Deer Classification system
Version 3



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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 Aanischaaukamikw 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 Xi'em (Dr. Jo-ann Archibald) came to mind (2008, p. 50). Elder Vincent Stogan, Tsimilano, from Musqueam shared this teaching with Q'um Q'um Xi'em. 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 approach 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 broad approach to this work, it is hoped that people from all Indigenous backgrounds can “see” themselves and their knowledges represented.

ICRC Collection

The Indigenous Curriculum Resource Centre collection includes materials for SFU faculty, instructors, researchers, and education developers to decolonize and Indigenize their pedagogy and classroom practices. The collection items are about the pedagogy of a subject, its colonial impacts or how colonization impacted it, decolonization, and Indigenization. Other materials about the subject are located in the general SFU Library collection. Materials on Indigenizing and decolonizing efforts in other colonial countries (such as Aotearoa/New Zealand) may be included.

The collection will not include fiction, graphic novels, children’s books, or memoirs (including auto-biographies, personal narratives, or biographies). These can be found in the general SFU Library collection. However, exceptions may be made. For example, the biography of Verna Kirkness is in the collection due to her impact on Indigenous education. Another example is the call number “HN – Children’s books” wouldn’t have any children’s books there, but teaching guides and materials on decolonizing and/or Indigenizing using children’s books in the classroom. Children’s books can be found in the Curriculum Collection.

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, and therefore were written with the social values and understanding of those times. While there have been changes over the decades since then little has changed in the way either system organizes Indigenous communities and knowledges.

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:

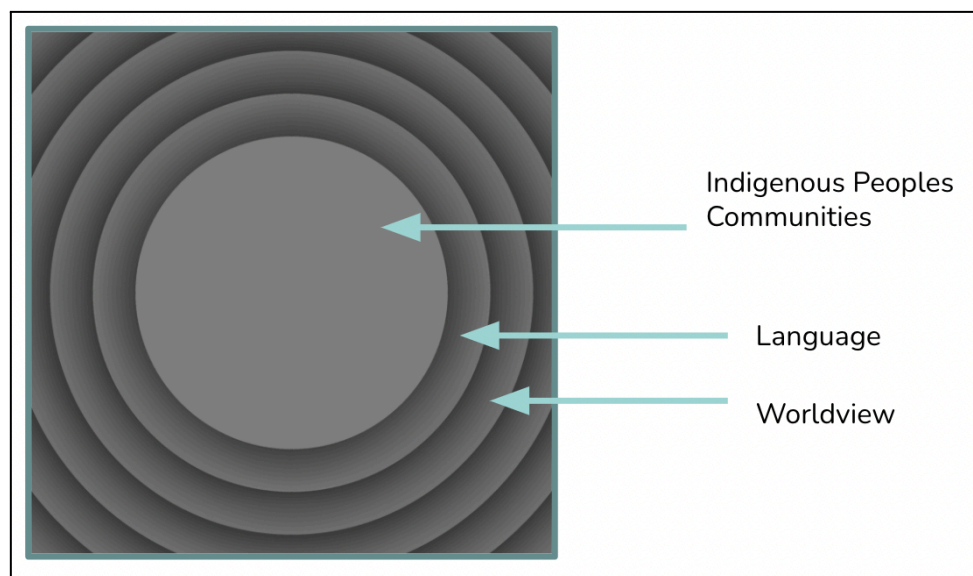
- [Xwi7xwa Library, UBC](#)
- [Union of BC Indian Chiefs](#)
- [Aanischaaukamikw Cree Cultural Institute](#)
- [Carrier Sekani Tribal Council, Library and Archives](#)

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.

	ICRC Classification Main Headings	SFU Faculty and Department
A		
B	Indigenous Peoples: Communities: BC	History, Sociology, Indigenous Studies
C	Indigenous Peoples: Communities: North America	
D	Indigenous Peoples : Communities: Rest of the World	
E	Language and Linguistics	
F	Worldview (i.e. Spirituality and philosophy)	Philosophy, Indigenous Studies, Sociology
G	Tangible & Material Culture	Contemporary Arts, SIAT
H	Intangible Culture & Literature	Literature, Indigenous Studies, Communication, Dance, Publishing
I		
J	Education	Education
K	Anthropology	Anthropology, Sociology
L	Archaeology	Archaeology
M	Community Planning	Urban Studies, Semester in Dialogue, Recreation, Gerontology, Labour Studies, Sociology
N	Roles & Relationships	GSWS, Indigenous Studies, Gerontology, Sociology
O		
P	Reconciliation	Political Science, Indigenous Studies, Sociology
Q	Health and Wellness	Health Sciences, Biomedical Physiology & Kinesiology, Psychology
R	Nature & Ecological knowledge	REM, Environmental Sciences, School of Sustainable Energy Engineering, Faculty of Science, Biology and Molecular Biology/Biochemistry
S	Business & Economics	Business and Economics, Labour Studies
T	Rights and Title	Criminology, Law, Indigenous Studies
U	Governance, Indigenous Self Government, & Politics	Political Science, Public Policy
V	Justice System	Criminology
W	Law & legislation	Some overlap with "Justice System"
X		
Y		
Z		

After these initial changes were made, I met with X̱wi7x̱wa 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 commonalities between Indigenous worldviews.



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 X̱wi7x̱wa 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 X̱wi7x̱wa 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 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 SFU Library is located in BC the subheadings in the B section were thoroughly expanded to recognize and honour the Nations of this land. In saying that, names can and do change over time and future versions of this system will be updated to reflect any changes. 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 historicizing 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 həŋqəmiñəŋ (or Hun’qumi’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

Fiction, graphic novels, children’s books, and memoirs are out of scope for the [ICRC collection](#), and what can be found in the subsections of the “H – Intangible Culture” are materials to support bringing those works into classrooms (e.g., teacher guides).

The information in this section is provided to add context to how Indigenous stories and storytelling should be thought about. 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).

When it comes to literature, there are a couple of aspects to take into consideration when organizing 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, they 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 rougarou story which would be shelved with Fiction (however, the ICRC Collection doesn’t include fiction). A subsection within H (Intangible Culture and Literature) is “HBA - 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:lō). 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 and Traditional Knowledge

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.

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.

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, 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

			
ICRC	JC B355 2013	FBA K68 2009	RCPB \BN S64 1997
	Education: Indigenous Education (Canada general)	Worldview: Indigenous Knowledge Systems: Indigenous Research Methodologies	Nature & Ecological Knowledge: Botany: Ethnobotany, cutter - Gitksan
LCC	E96.2 B355 2013	E76.7 K68 2009	E 98 B7 S64 1997
	History, America: Indians of North America - General Works, Canada, General Works/Indian Schools	History, America: Indians of North America - Study & Teaching, Research	History, America: Indians of North America - Botany (Economic), Ethnobotany

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ICRC Classification

A - unused

B - Indigenous Peoples: Communities - British Columbia

Note: for items about Nations and communities; past, present, and future.

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

B – Indigenous Peoples and Communities, British Columbia

BA – Educational experience

BAB – Curriculum Content Analysis

BAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students studying the topic)

BC – Kwakwaka'wakw / Kwak'waka / Kwakiutl

BD – Nuuchahnulth

BDA – Maa-nulth (Huu-ay-aht, Ka:'yu:'k't'h' / Che:k'tles7et'h', Toquaht, Uchucklesaht, Yuułu'it̓'ath̓)

BE – Ditidaht / Nitinaht

BF – Coast Salish

BFA – W̱SÁNEĆ (Saanich)

BFAA – Pauquachin / BOŖEĆEN

BFAB – Malahat / MÁLEXEŁ

BFAC – Tsawout / S̱Á,UTW

BFAD – Tsartlip / W̱JOŁEŁP

BFAE – Tseycum / W̱SÍKEM

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'yiqu'n', Hwulqwselu, S'amuna', L'uml'umuluts, Hinupsum, Tl'alpalus)
 BFO – Hul'qumi'num Treaty Group (Cowichan, Halalt, Lyackson, Ts'uubaa-asatx, and Penelakut)
 BFP – x^wməθk^{wə}yəm / Musqueam
 BFQ – Skwxwú7mesh / Squamish
 BFR – səliwətaʔ / Tsleil-Waututh
 BFS – Semiahmoo
 BFT – scəwəθən / Tsawwassen
 BFU – qiqéyt / Qayqayt
 BFV – qícəy' / Katzie
 BFW – q^wa:ńłəń / Kwantlen
 BFX – Stó:lō
 BFXA – Məthexwi / Matsqui
 BFXB – Semà:th / Sumas
 BFXC – Leq'á:mel
 BFXD – Ts'elxweyeq
 Áthelets / Aitchelitz
 Shxwhá:y Village
 Sq'ewqeyl / Skowkale
 Sxwoyehà:là / Squiala
 Soowahlie
 Ch'iyàqtel / Tzeachten
 Yeqwyeqwí:ws / Yakweakwioose
 BFXE – Tiyt / Tait
 Chawathil
 Pópkw'em / Popkum
 Peters
 Seabird Island
 Shxw'owhamel
 Sq'ewá:lxw / Skawahlook
 Union Bar
 Yale
 BFXF – Pilalt

Xwchíyò: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 / Nxwísten or
Xwísten, Seton Lake, Cayoose Creek / Sekw'elwás, Fountain / Cácl'ep
or Xa'xlip, Lil'wat / Mount Currie, Ts'kw'aylaxw / Ts'kw'aylacw / Pavilion)

BGAC – N'Quatqua / Nequatque / N'quat'qua

BGB – Secwépmez

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'azdli't'en / Lhtakot'en, Saik'uz / Stoney Creek, Stellat'en, Takla Lake,
Ti'azt'en, Ulkatcho, Yekooche)

BJB – Wet'suwet'en Nation (Hagwilget, Moricetown, Skin Tyee, Nee Tahi Buhn,
Wet'suwet'en)

BJC – Tse'khene (Sekani) (McLeod Lake Tse'Khene, Tsay Keh Dene / Ingenika,
Kwadacha)

BJD – Dunne-za/Tsattine (Dane-Za Adishti'sh / Doig River, Blueberry River, Halfway
River, Prophet River, Saulteau, West Moberly)

BJF – Fort Nelson (NOT Athapaksan - Dené / Cree)

BJK – Kaska Dena (Ross River, Liard River, Dease River, Kaska)

BJL – Acho Dene Koe

BJS – Tšihqot'in / Chilcotin / Tsilhqut'in / Tšinlhqot'in / Chilkhodin / Tsilkótin / Tsilkotin
(Ti'etinqox, ʔEsdilagh, Yunešit'in, Tšideldel, Ti'esqox and Xení Gwet'in)

- BJT – Tahltan
- BK – Tlingit
- BL – Haida
- BM – Tsimshian
- BN – Gitksan
- 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

Note: for items about Nations and communities; past, present, and future.

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

C – Indigenous Peoples and Communities, North America

CA – Educational experience

- CAB – Curriculum Content Analysis

- CAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students studying the topic)

CB – Indigenous Peoples – Canada (General)

CC – Algonquian

CCA – Lenape (Delaware)
 CCB – Wolastoqiyik (Malecite / Maliseet)
 CCC – Alnôbak (Abenaki)
 CCD – Lnu (Mi'kmaq, Mi'kmaw, Mi'gmaw, Mi'gmaq)
 CD – Anishinaabe (Anishinaabeg or Neshnabé)
 CDA – Ojibwa, Ojibwe, Ojibway, Otchipwe
 CDB – Saulteaux
 CDC – Odawa (Ottawa)
 CDD – Bodéwadmi (Potawatomi)
 CDE – Mississaugas
 CDF – Teme-Augama Anishnabai (Temagami)
 CE – Anishinew (formerly Oji-Cree)
 CF – Nêhiyawak (Cree, Nêhilawê, Atikamekw)
 CFA – Innu - Montagnais & Naskapi
 CFB – James Bay Cree
 CFC – Atikamekw
 CFD – Moose Cree
 CFE – Plains Cree
 CFF – Mushkego and Omushkego (Swampy Cree)
 CG– Niitsítapi (Blackfoot Confederacy)
 CGA – Siksikáwa / Siksiká (Blackfoot)
 CGB – Káínaa / Kainai (Blood)
 CGC – Aapátóhsipikáni / Northern Peigan / Piegan / Piikáni
 CGD – Aamsskáápipikani / Southern Piikáni / Piegan (Blackfeet- MT)
 CH – Dené
 CHA – Denésoliné (Chipewyan)
 CHB – Tłıchǫ (Dogrib)
 CHC – Tsets'ine / T'atsaot'ine (Yellowknives)
 CHD – Tr'ondëk Hwëch'in (Haida)
 CHE – Sahtú / Sahtúot'ine (Hare)
 CHF – Kaska Dena (Yukon, BC = BJK)
 CHG – Acho Dene Koe (NWT, BC = BJL)
 CHH – Gwich'in (Dinjii Zhuh)
 CHI – Tsuu T'ina / Tsuut'ina (Sarcee)
 CHJ – Dene-Tha'
 CHK – Tagish
 CHL – Tutchone

CJ – Očhéthi Šakówinj (Sioux)

- CJA – Dakota
- CJB – Nakoda (Stoney)
- CJC – Lakota

CK – Haudenosaunee (Iroquoian)

- CKA – Onöndowága (Seneca)
- CKB – Guyohkohnyo (Cayuga)
- CKC – Onöñda'gega' (Onondaga)
- CKD – Ska-Ruh-Reh (Tuscarora)
- CKE – Kanien'kéhaka (Mohawk)
- CKF – Onayotekaono (Oneida)
- CKG – Wyandot (Huron)

CL – Inuit & Arctic People (in Canada, US, N. America - Sami, Russia = DA)

- CLA – Inuvialuit

CM – Beothuk

CN – Métis

- CNA – Red River Resistance, 1869-70
- CNB – Northwest Resistance, 1885

CU – Indigenous Peoples – United States

- CUA – Indigenous Peoples – US – Alaska
- CUB – Indigenous Peoples – US – Pacific Northwest
- CUBA – Coast Salish
 - Includes: 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 / Chálá·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
 CUN – Indigenous Peoples – US – Great Basin & Plateau
 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 / Schitsu'umsh
 CUP – Indigenous Peoples – US – Great Plains & Rocky Mountain States [Blackfeet
 = CGD]
 CUPA – Arapaho
 CUPB – Apsáalooke (Crow)
 CUPC – Cheyenne
 CUPD – Kiowa
 CUPE – Mandan
 CUPF – Osage
 CUPG – Pawnee
 CUPH – Očhéthi Šakówin (Sioux) - Lakota & Dakota [see CJ for Canadian]
 CUPI – Wichita
 CUS – Indigenous Peoples – US – Southwestern States
 CUSA – Inde (Apache)
 CUSB – Comanche
 CUSC – Diné (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) = CK]

[Anishinaabe (Ojibwa) = CD]

[Bodéwadmí (Potawatomi) = CDD]

CUWA – Menominee

CUWB – Meskwaki (Fox)

CUWC – Michigamea

CUWD – Ho-Chunk (Winnebago)

CUWE – Illiniwek (Cahokia, Kaskaskia, Michigamea, Peoria, Tamaroa)

CUWF – Ojāakiiwaki (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]

CZEA – Canada Pacific Railway
CZEB – Canadian National Railway
CZF – Wars, Violent Conflicts, Genocide

D - Indigenous Peoples: Community - Rest of the World

Note: for items about Nations and communities; past, present, and future.

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

D – Indigenous Peoples and Communities & Culture – Rest of the World

DA – Educational experience

DAB – Curriculum Content Analysis

DAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students 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

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

E – Language (General)

EA – Educational experience

EAB – Curriculum Content Analysis

EAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students studying the topic)

EB – Salishan Languages

EBA – Halq'eméylem

EBA – Halq'eméylem (Downriver dialect)

EBAB – Halq'eméylem (Upriver dialect)

EBAC – Hul'q'umi'num' (Island dialect)

EBC – Comox / Sliammon (K'ómoks, Tla'amin, Klahoose, Homalco)

EBF – Straits (Saanich, Samish, Lummi, Ts'ooke, Semiahmoo, Songish)

EBH – Shashishalhem (Shíshálh)

EBJ – Skwxwú7mesh

EBL – St'at'imcets (Lil'wat, Ts'kwailax, Ucwalmicwts)

EBM – Secwepmectsin (Secwépmeç)

EBN – Nlaka'pamuctsin (Nlaka'pamux)

EBO – nsyilxcən (Coville-Okanagan, Sinixt)

EBU – Nuxálk

EC – Wakashan Languages

ECA – xá?is@la / Northern Kwakiutl (Haisla)

ECC – Hailhzaqv / Heiltsuk

ECE – Oowekyala

ECK – Kwakw'ala / Kwakiutl

ECM – Makah

ECN – Nuuchah-nulth

ECT – Ditidaht

ED – Chimakuan Languages

EDA – Chemakum (Chimakum, Chimacum)

EDB – Quileute (Quillayute)

EE – Athabaskan Languages

EEA – Dakelh

EEB – Tłı chų Yatıı

EEC – Denésoliné

EED – Dunneza

EEG – Gwitch'in

EEH – Han-Kutchin (Han, Dawson, Moosehide)

- EEJ – Hare
- EEK – Dene Za̱ge' Kaska
- EEL – Tsuu T'ina, Sarsi
- EEM – Dene-Dhaa
- EEB – Tse'khene
- EEO – Tagish
- EES – Tsilhqot'in (Xeni Gwet'in)
- EET – Tahltan
- EEU – Tutchone
- EEW – Wet'suwet'en
- EEY – Yekooche
- EF – Tlingit
- EG – Haida
- EH – Tsimshian Languages
 - EHA – Sm'algax (Coast Tsimshian)
 - EBH – ski:xs (Southern Tsimshian)
 - EHG – Gitksan
 - EHN – Nisga'a
- EJ – Ktunenian (Ktunaxa)
- EK – Chinook
- EL – Siouan Languages
 - ELA – Dakota
 - ELB – Nakota / Assiniboine
 - ELC – Apsáalooke I / 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, Apatohsihpiikani)
 - EMC – Cree
 - EMCA – Atikamekw
 - EMCB – East Cree

- EMCC – Moose Cree
- EMCD – Plains Cree
- EMCE – Swampy Cree
- EMCF – Woods Cree
- EMCG – Iyuw 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 – Tsisinstsistots (Cheyenne)
- EMW – Wômpanâak
- EN – Haudenosaunee / Iroquoian Languages
 - ENA – Onödowága (Seneca)
 - ENC – Gayogo hó:nq' (Cayuga)
 - END – Onöñda'gega' (Onondaga)
 - ENK – Ska-Ruh-Reh (Tuscarora)
 - ENM – Kanienkehaka (Mohawk)
 - ENN – Onontakeka (Oneida)
 - ENT – Tsalagi Gawonihisdi (Cherokee)
- EP – Eskimo-Aleut
 - EPA –Inukitut
- 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)

Cutter materials using Nation and community from B, C, or D

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

F – Worldview, Belief, Spirituality – Philosophy & Ideology

FA – Educational experience

FAB – Curriculum Content Analysis

FAC – Student experience (*Note:* Student voices; sharing their experiences as Indigenous students 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 (*Note:* books about extractive research practices)

FC – Creation Stories (cutter by Nation or community)

FD – Indigenous philosophy

FE – Dreams, visions, prophecy

FF – Ceremonies and cultural teachings

FFA – Protocols

FFB – Sweat Lodge

FFC – Potlatch

FFD – Ghost Dance

FFE – Sun Dance

FFZ – Prohibition of ceremonies and cultural teachings

FH – Medicine Women/Men & Shamanism

FJ – Feasts

FK – Animals

FS – Indigenous Christianity

FZ – Non-Indigenous Religion / Spirituality [general – not history]

G - Tangible & Material Culture

Cutter materials using Nation and community from B, C, or D

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

G – Tangible and Material Culture (General and Mixed Topics)

GA – Educational experience

GAB – Curriculum Content Analysis

GAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students studying the topic)

GB – Contemporary Art (books about the practice and discipline of CA)

GC – Beadwork

GCA – Works by artists (includes exhibit catalogues)

GD – Carving & Sculpture

GDA – Works by artists (includes exhibit catalogues)

GDM – Masks

GDP – Poles

GE – Drawing, painting, and prints

GEA – Works by artists (includes exhibit catalogues)

GF – Musical instruments

GFA – Works by artists (includes exhibit catalogues)

GG – Photography

GGA – Works by artists (includes exhibit catalogues)

GJ – Jewellery & Ornamental Art

GJA – Works by artists (includes exhibit catalogues)

GK – Basketry

GKA – Works by artists (includes exhibit catalogues)

GT – Textiles & Clothing

GTA – Works by artists (includes exhibit catalogues)

GU – Architecture & Structures

GUA – Works by artists (includes exhibit catalogues)

GV – Vehicles & Transportation – canoes, travois, etc.

GVA – Works by artists (includes exhibit catalogues)

GY – Heritage and Memory Institutions

GYA – Art Galleries

GYB – Museums

GYC – Rematriation/Repatriation

GY – Appropriation of Indigenous art and material culture

GZ – Non-Indigenous art & material culture

H - Intangible Culture & Literature

Cutter materials using Nation and community from B, C, or D

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

H – Indigenous Literature (General)

HA – Educational experience

HAB – Curriculum Content Analysis

HAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students studying the topic)

HB – Oral Tradition and orality¹ (Note: Here you will find materials about Oral Tradition as a practice or pedagogy, not the teachings themselves)

HBA – Stories & Storytelling (Note: stories that are traditionally passed down within family and community; often (if not always) contain teachings; personal experiences are not located here)

HD – Life stories (biography, autobiography, memoir, journals, etc.)

HDA – Collective

HDB – Individual

HE – Interviews

HEA – Collective

HEB – Individual

HF – Fiction

HFA – Anthologies

HG – Essays and selected works

HGA – Collective

HGB – Individual

HH – Humour

HHA – Anthologies

HK – Drama, Plays, Theatre, Film

HKA – Anthologies

HL – Comic Books & Graphic Novels

HLA – Anthologies

HM – Poetry

HMA – Anthologies

¹ For more information on Oral Traditions and orality and storytelling please see Gregory Younging's *Elements of Indigenous Style* (2018) and Dr. Jo-ann Archibald's *Indigenous Storywork* (2008).

HN – Children's Books (*note*: not traditional stories or teachings, see HB and HC; primarily what is located here will be teaching guides)

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

HT – Writing and literacy

HW – Publishing

HX – Heritage and Memory Institutions

HXA – Archives and records management

HXB – Libraries

HY – Appropriation of Indigenous intangible culture and literature

HZ – Non-Indigenous Intangible culture and 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

JAB – Curriculum Content Analysis

JAC – Student experience (*Note*: Student voices; sharing their experiences as Indigenous students studying the topic)

JB – Traditional Education (i.e., teaching that follows traditional values and practices)

JC – Indigenous Education, Canada general (i.e., books that cover K-12 *and* post-secondary or education in general, if a book is specifically about a level of education it would go in JG, JH, JJ, JK, or JL)

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 pedagogy and epistemology, general
 - JFA – Land-based education
- JG – Early Childhood Education & Development
 - JGA – Community-led schools
- JH – Primary Education
 - JHA – Community-led schools
- JJ – Secondary Education
 - JJA – Community-led schools
- JK – Higher Education – College & University
 - JKA – Community-led schools
- JL – Adult & Continuing Education
 - JLA – Community-led schools
- JM – Distance Education
 - JMA – Community-led schools
- JN – Indigenous literacy education
 - JNA – Community-led schools
- JR – Inclusive Education (formerly “Special Education”)
 - JRA – Community-led schools
- 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
- JU – Indigenous education, assessment (i.e., items about assessment from an Indigenous perspective)
- JZ – Non-Indigenous Education

K - Anthropology and Sociology

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

K – Anthropology – General/Theory

KA – Educational experience

KAB – Curriculum Content Analysis

KAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students studying the topic)

KB – Anthropology – Applied

KC – Anthropology – Archaeological

KD – Anthropology – Linguistic

KE – Anthropology – Social and Cultural

KEA – Social and Cultural – Ethnography and Ethnology

KL – Sociology – General/Theory

KLB – Curriculum Content Analysis

KLC – Student experience (Note: Student voices; sharing their experiences as Indigenous students studying the topic)

L - Archaeology

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

L – Archaeology (general; Cutter by province/place/Nation)

LA – Educational experience

LAB – Curriculum Content Analysis

LAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students 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

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

M – Community (General and Mixed Topics)

MA – Educational experience

MAB – Curriculum Content Analysis

MAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students 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

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

N – Roles and relationships

NA – Educational experience

NAB – Curriculum Content Analysis

NAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students 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 – LGBTQQIA+

NP – Family Life & Parenting

NPA – Abuse

NR – Elders

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

NU – Cultural appropriation

NUA – Appropriation of Indigenous identity

NV – Racism, Discrimination, Stereotypes, Race Relations

NVA – Assimilation

NVC – Multiculturalism and Other Cultural Groups in Canada

NVO – Stereotypes and Distorted Images

NW – Indigenous contributions to society

NX – Slavery

NXA - By non-Indigenous people

NXB - Within Indigenous Nations / Communities

O - unused

P - Reconciliation

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

P – Reconciliation

PA – Educational experience

PAB – Curriculum Content Analysis

- PAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students 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

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

- Q – Health & Wellness (General and Mixed Topics)
 - QA – Educational experience
 - QAB – Curriculum Content Analysis
 - QAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students 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

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

R – Nature & Ecological Knowledge [use Nation cutters] (includes Indigenous Scepticism of Western Science)

RA – Educational experience

- RAB – Curriculum Content Analysis

- RAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students 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

- RCH – Humans in the Environment

- RCHA – Connection with the Nature (Naturalists / Non-Indigenous)
 - RCHB – Impact on the Environment
- RCJ – Psycho / Social Biology (including nature symbolism)
- RCK – Population Biology
- RCL – Developmental Biology / Embryology
- RCM – Microbiology
 - RCMA – Cell Biology / Cytology
 - RCMB – Genetics
 - RCMBA – Genetic Engineering / GMO
- RCP – Botany / Plants
 - RCPA – Plant Identification & Field Books
 - RCPB – Ethnobotany – [use Nation/community cutters]
 - RCPC – Plant Cultivation, Commercial Agriculture, Food Supply
 - RCPD – Mycology (Fungi)
 - RCPE – Plant Ecology
 - RCPF – Forest Ecology
 - RCPP – Plant Physiology & Anatomy (General)
 - RCPT – Plant Taxonomy
- RCZ – Zoology
 - RCZA – Animal Identification & Field Books
 - RCZB – Hunting & Harvesting
 - RCZC – Animal Rearing, Husbandry, Farming, Ranching, Livestock
 - RCZE – Animal Ecology & Habitat
 - RCZF – Fisheries Caretaking & Stewardship
 - RCZG – Entomology
 - RCZM – Wildlife Caretaking & Stewardship
 - RCZP – Animal Physiology & Anatomy (General)
 - RCZR – Animal Reproduction & Mating (in the wild)
 - RCZS – Animal Behaviour & Social Structures [not human]
 - RCZT – Animal Taxonomy
- 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 (including ethnomathematics)
 - RMA – Data analysis
 - RMB – Modeling (computer models, population models)
 - RMC – Statistics
- RN – Computer Science
- RP – Physics & Engineering [includes heat & electricity]

- RPA – Engineering
- RPB – 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

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

S – Indigenous Business and Economies (General)

SA – Educational experience

SAB – Curriculum Content Analysis

SAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students 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

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

T – Rights & Title – General

TA – Educational experience

- TAB – Curriculum Content Analysis

- TAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students 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

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

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

UA – Educational experience

 UAB – Curriculum Content Analysis

 UAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students 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 cutter for Nation/community, e.g., UPH \135 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]

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

V – Justice System & Indigenous People

VA – Educational experience

VAB – Curriculum Content Analysis

VAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students 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 – Gangs
- VP – Policing, Police
- VR – Abuse of Power, Police Brutality, Deaths in Custody, Wrongful Arrests
- VS – Crimes against Indigenous Peoples
 - VSA - Women (including MMIWG)
 - VSB - 2SLGBTQQIA+
 - VSC - Children
 - VSD - Elders
 - VSE - Men

W - Law and Legislation

Note: Section is for items that support the education of these subjects through a decolonizing and Indigenizing perspective. Materials about the subject are located in the general SFU Library collection.

- W – Law & Legislation Affecting larger groups (General & Multiple Jurisdictions)
- WA – Educational experience
 - WAB – Curriculum Content Analysis
 - WAC – Student experience (Note: Student voices; sharing their experiences as Indigenous students 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

WGD – Environmental Law – International (Agreements, Declarations, Protocols,
Law of Sea)

WH – Cultural Heritage Law & Policy

WHA – Indigenous knowledges and representations, theft

WJ – Human Rights Law & Policy (incl. UN documents)

WJA – United Nations Declaration on the Rights of Indigenous People (UNDRIP)

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

WZ – Indigenous identity fraud

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 cutting 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 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#).

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.