

**APPENDIX THREE**  
Professional Service and Outreach  
*International*

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**APPENDIX THREE**  
Professional Service and Outreach  
*International*

**Brief Description:**

International Federation Library Associations and Institutions (IFLA) Special Interest Group (SIG) on Indigenous Matters Outreach Task Force member, 2010-present.

**My Role:**

The IFLA SIG on Indigenous Matters Outreach Task Force is charged with considering the broad range of issues relating to indigenous peoples, indigenous knowledge and libraries and information services. Specifically, as members of the Outreach Task Force, we investigated how to develop concrete ways to reach out to and involve indigenous librarians from around the world. As a task force using online wiki and email correspondence, we developed an Action Plan including five major points for presentation to the IFLA Business Meeting during the 2010 summer conference.

**Significance/Impact:**

The entire IFLA SIG on Indigenous Matter Task Force work and deliverables was presented at the 2010 IFLA Business Meeting for comment and approval, with approval for implementation.



**Update on work of the IFLA SIG on Indigenous Matters**

**Loriene Roy** to: Alana Garwood-Houng, Amelia Flores, Anahera Morehu, Analu Josephides, Bear, Suzy, Cheryl Metoyer, David Kukutai Jones, Elias Tzoc, Jeff

07/21/2010 07:12 PM

2 attachments



IFLASIGWebsiteContent.docx



IFLASIGWebsiteContent.doc

Dear Task Force members,

IFLA is just around the corner and I'm working to prepare for the IFLA SIG business meeting. I appreciate all of the work that you have contributed over the past six months. the SIG!

I am attaching a copy of some content I just prepared for the IFLA website as background. The content is organized into these areas:

- I. About the Indigenous Matters Special Issue Group
  - A. Scope: Original Charge
  - B. IFLA SIG on Indigenous Matters Facebook Group
- II. Initial Task Forces and Members
  - A. Language Task Force
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  - D. Developmental Issues and Key Questions Task Force
  - E. Indigenous Protocols III. Key Protocols
- IV. Outreach Plan
- V. Background Readings. Topic: "Who is Indigenous?"

This is a good time to touch base with the rest of your Task Force members to see if you have any updates to provide. You might also consider at this time how you think your task force members might work together over the next six months. You might decide, for example, to nominate a member of the group to serve as a chair. Groups have communicated with each other via email and then shared information on the Facebook group page.

Just let me know if you have any questions! I appreciate all of your help. I will send an update after IFLA as an email message and also on the Facebook group.

Cheers,

Loriene Roy  
Convener, IFLA SIG on Indigenous Matters

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See my new blog, "From All Directions," at <http://aie.greenwood.com/blog>

Project Director, "If I Can Read, I Can Do Anything", a national reading club for Native children: <http://www.ischool.utexas.edu/~ifican>

Trustee, LeRoy C. Merritt Humanitarian Fund. Find out more at [merrittfund.org](http://merrittfund.org)

## Scope

Current charge: The Special Interest Group will consider the broad range of issues relating to intellectual property, indigenous knowledge and libraries and information services. These include: ownership of intellectual property and issues of control and perspective; description and classification of materials; accessibility and use; handling of issues of access and digital rights; security, control and management of records; digitization and the Internet; intellectual property, government and management; equipment, and; training for professional practice.

## PLA IS AN INDIGENOUS MATTERS FACILITY

The PLA is an Indigenous Matters Facility which has been granted an exemption by the National Archives and Records Administration.

A group for those interested in library services for and with indigenous peoples. We are invited to join, and we would like to have an individual as a permanent member of PLA. The group includes indigenous members and those who support their issues.

The Group is the vehicle for discussion for members of the PLA and an Indigenous Matters Facility established in December 2006. The SIG evolved out of the PLA Task Force on Access to Information for Indigenous Matters, a focus on library services for the traditional owners of the land. Indigenous peoples know who they are. The PLA SIG will host regular face-to-face meetings at the annual SIG Conference each summer.

Discussion threads may cover a variety of topics from news stories to calls for papers and conference attendance. Your participation may reflect your interests, activities and working roles. Our goal is to promote exchange of information and ideas for and with indigenous peoples. At PLA SIG, our information exchange focuses on a broader "reaction or service" today with attention to the future while honoring the past. As with other indigenous gatherings, we gather with respect for each other, generosity in spirit, and a desire to improve the lives of the next generation.

Dr. Loriene Ann is the first Indigenous member of the PLA SIG. She is a member of the White Earth Reservation, a member of the Chickasaw Community, and her father was a member of the Chickasaw band of the Choctaw. Her mother is of the Chickasaw band.

## Initial Task Forces and Members

<http://www.ifla.org/en/about-indigenous-matters>

# About the Indigenous Matters Special Interest Group

## Scope

Original charge: This Special Interest Group will consider the broad range of issues relating to indigenous peoples, indigenous knowledge and libraries and information services. These include awareness of indigenous peoples and issues, content and perspectives, description and classification of materials, accessibility and use, handling of secret or sacred and offensive material, copying and repatriation of records, digitization and the Internet, intellectual property, governance and management, employment, and education and training for professional practice.

### IFLA SIG ON INDIGENOUS MATTERS FACEBOOK GROUP

The IFLA SIG on Indigenous Matters Facebook group can be located on Facebook by searching for “IFLA SIG on Indigenous Matters.” It is:

A group for those interested in library services for and with indigenous peoples. All are invited to join; you need not be an institutional or personal member of IFLA. The group includes indigenous members and those who support these issues.

The Group is one vehicle for discussion for members of the IFLA SIG on Indigenous Matters, formally established in December 2008. The SIG evolved out of IFLA Past President Alex Bryne's Presidential Task Force on Indigenous Matters, a focus on library services for the traditional owners of the land. Indigenous peoples know who they are. The IFLA SIG will host face-to-face meetings at the annual IFLA conference each summer.

Discussion threads may cover a variety of topics from news alerts to calls for papers and conference attendance. Your participation may reflect your interests, activities, and learning styles. Our goal is to promote exchange on information services for and with indigenous populations. As such, our information exchange focuses in a positive direction on services today with an eye on the future while honoring the past. As with other indigenous gatherings, we gather with respect for each other, generosity in spirit, and a desire to improve the lives of the next generation.

Dr. Loriene Roy is the first Convener of this IFLA SIG. She is Anishinabe (Ojibwe), enrolled on the White Earth Reservation, a member of the Minnesota Chippewa Tribe. Her father was makwa or bear clan and a member of Mississippi Band of Ojibwe. Her mother is Pembina Band.

Initial Task Forces and Members:

#### A. Language Task Force

Language is the key to cultural preservation. The IFLA SIG on Indigenous Matters should strive to strengthen indigenous languages. One proposed demonstration of this key area is to draft a general principle statement on such support and bring it forward within IFLA.

Members:

1. Amelia Flores (Mohave; Enrolled: Colorado River Indian Tribes, Arizona, USA)
2. Analu Josephides (Hawaiian, USA)
3. Olivia Robinson (Australia)
4. Kari Shagninoff (Chickaloon Athabascan Nation, Alaska, USA)
5. Elias Tzoc (Kiche Maya, Guatemala)

#### B. Outreach Task Force

The SIG should strive to develop concrete ways to reach out to and involve indigenous librarians from around the world.

Members:

1. John Berry (Choctaw, USA)
2. Jolie Graybill (Wyandotte, USA)
3. Sandy Littletree (Navajo/Shoshone), USA)
4. Anahera Morehu (Maori, Aotearoa/New Zealand)

#### C. IFLA Document Review Task Force

The IFLA SIG should conduct a review of IFLA documents to determine how and if the documents value and respect traditional knowledge systems and make suggestions for any areas of needed improvement.

Members:

1. Suzy Bear (Plains Cree/Saulteaux, Saskatchewan, Canada)
2. Martin Nakata (Torres Strait Islander, Australia)
3. Rhonda Taylor (USA)
4. Shannon Speed (Chickasaw, USA)
5. Cheryl Metoyer (Cherokee, USA)

#### D. Developmental Issues and Key Questions Task Force

The IFLA SIG on Indigenous Matters will focus on developmental issues and address key questions such as (a) what is indigenous; (b) how libraries, collections, publishers, and services can encourage cultural diversity.

Members:

1. Mary Gibson (Western Shoshone, USA)
2. Spencer Lilley (Maori, Aotearoa/New Zealand)
3. Kawika Makaanani (Kanaka 'Oiwai, Hawai'i)
4. Ramona Tecumseh (Enrolled: Nebraska Winnebago/Meskwaki, USA)
5. Mary Villegas (San Carlos Apache, USA)
6. Mary Weasel Fat (Blackfoot; Canada)

#### E. Indigenous Protocols

The IFLA SIG will bring indigenous protocols to the attention of IFLA members and provide a means for understanding their principles and applications.

Members:

1. Laurie Arnold (Lakes Band, Colville Confederated Tribes, USA)
2. Alana Garwood-Houng (Yorta Yorta; Australia)
3. David Kukutai Jones (Maori; Aotearoa/New Zealand)
4. Jennifer O'Neal (The Confederated Tribes of Grand Ronde)
5. Loriene Roy (Anishinabe; Enrolled: White Earth Reservation; Member: Minnesota Chippewa Tribe, USA)

Key Protocols that can form the basis of broader discussion are:

1. Compile a list of known international indigenous groups, with special attention to groups that reach historians and those that provide education services to indigenous groups.

1.1 Divide the world into regions and create a call for participation from Task Force Members and others to assist in researching relevant regions.

1.2 Research sources of lists that may already exist.

1.3 Compile a list of relevant electronic databases/groups.

1.4 Create a plan to sustain the list with the following considerations: where is the list to be held, who will maintain the list, and how to update the list.

- "Aboriginal and Torres Strait Islander Library and Information Resource Network [ATSILIRN] Protocols." Available at: [http://www1.aiatsis.gov.au/atsilirn/protocols.atsilirn.asn.au/index0c51.html?option=com\\_frontpage&Itemid=1/](http://www1.aiatsis.gov.au/atsilirn/protocols.atsilirn.asn.au/index0c51.html?option=com_frontpage&Itemid=1/)
- American Library Association [ALA]. DRAFT "Principles. Librarianship and Traditional Cultural Expressions: Nurturing Understanding and Respect." 2009. Available at: <http://wo.ala.org/tce/2009/04/01/draft-of-library-principles-and-tces/>
- Assembly of Alaska Native Educators. "Guidelines for Respective Cultural Knowledge." Available at: <http://ankn.uaf.edu/publications/Knowledge.pdf>
- "Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous People." Available at: <http://ankn.uaf.edu/IKS/mataatua.html>
- National and State Libraries Australasia. "National Policy Framework for Aboriginal and Torres Strait Islander Library Services and Collections." Available at: <http://www.nsla.org.au/publications/policies/2007/pdf/NSLA.Policy-20070129-National.Policy.Framework.for.Indigenous.Library.Services.pdf>
- Society for American Archivists. "Protocols for Native Archival Materials." Available at: <http://www2.nau.edu/libnap-p/protocols.html>

### Outreach Plan

Purpose: The Indigenous SIG should strive to develop concrete ways to reach out to and involve indigenous librarians from around the world.

#### Action Plan

1. Compile a list of known international indigenous groups, with special attention to groups that reach librarians and those that provide information services to indigenous groups.
  - 1.2. Divide the world into regions and create a call for participation from Task Force Members and others to assist in researching relevant regions.
  - 1.3. Research sources of lists that may already exist.
  - 1.4. Create a list of relevant electronic discussion groups.
  - 1.5. Create a plan to sustain the list with the following considerations: where is the list to be held, who will maintain the list, and how to update the list.



2. Create a list of contact information for people in leadership positions (VIPs) poised to help our cause, including name, email contact, address, title.
  - 2.1. Utilise current taskforce networks to gather a list of names and contacts.
  - 2.2. Utilise contacts within UN Indigenous Rights Group to provide contacts.
  - 2.3. Create a spreadsheet that is stored on this network.
  - 2.4 Taskforce members to check and update every time a contact name comes through.
3. Formulate a plan for making contacts for those identified in steps 1 and 2.
  - 3.1 Compile information from other Task Forces to use in creation of our message: who we are, what is our purpose/goal, call to action, strategies for getting involved.
  - 3.2. Draft an initial message to send to relevant listservs.
  - 3.3. Draft personal messages to send to VIPs.
  - 3.4. Establish a timeline for follow up messages.
4. Formulate a process for using the Internet to promote the Indigenous SIG and goals.
  - 4.1. Create a plan for the Indigenous SIG website.
    - 4.1.1. Determine purpose for the website.
    - 4.1.2. Determine the structural layout and design of the site.
    - 4.1.3. Assign responsibility for the maintenance of the site.
    - 4.1.4. Utilise IFLA administration to help create a homepage for Indigenous SIG.
  - 4.2. Create a plan to utilize Web 2.0 and social media technologies to get target audience involved.
    - 4.2.1 Identify relevant 2.0 technologies (Facebook, blog(s), Twitter, Wikis) that would provide the best return on time investment.
    - 4.2.2. Identify goal of use of Web 2.0 (to inform, encourage participation, exchange ideas, etc.).
5. Identify local/regional delegates who would volunteer to responsible for communicating with indigenous librarians in their region.
  - 5.1. Establish criteria for an ideal/effective delegate (job responsibilities).

5.1.1. Delegates would be our first point of contact.

5.2. Establish a formal means of communicating with delegates (email listserv, snail mail, face-to-face and/or virtual meetings).

### Background Readings

Topic: "Who is Indigenous?"

Rather than providing one definition of who are indigenous people, we are offering a place to start to read about and understand the rich and complex aspects of indigeneity. As a preface to this discussion, we offer the following excerpt from an article by Dr. Loriene Roy (Roy, Loriene, "Indigenous Matters in Library and Information Science: An Evolving Ecology," Focus in International Library and Information Work 40 (2) (July 2009): 8-12.

"Indigenous is one powerful word. In many ways, the definition within the FaceBook group Introduction is sufficient: indigenous people know who they are. While those who are indigenous may not overly spend effort on seeking a universal definition, it is of concern by those who are not indigenous, especially those who have contemporary experiences with political situations involving indigenous peoples in their own geographic borders.

In 1999, Te Ropu Whakahaau, the organizers of the first International Indigenous Librarians Forum, defined indigenous peoples as "those who have become minority peoples in their places of cultural origin." [1] Over time, this has become more of a working definition since it does not acknowledge indigenous peoples who are majority in their lands or who have, over time and through generations, moved away from homeland areas.

This working definition of indigeneity does recognize the unique relationship original people have to the land. Maori use the phrase, tangata whenua, people of the land. This connection is built into protocol or etiquette. In many parts of the world, indigenous people introduce themselves by the landmarks that demarcate their homelands—"this is the mountain, river, rock near where I was born." The land holds them to their genealogy. Some may, for example, know where their umbilical cord is buried and, furthermore, this may be the land where their bodies will return after death. In fact in the Maori language, whenua or land has the same meaning as placenta.

Trask observes that "indigenous peoples are defined in terms of collective aboriginal occupation prior to colonial settlement." [2] She points out an important difference between indigenous history and that of settler history: settlers can claim a voluntary status-- they chose to relocate to lands where their descendants now claim a legal inheritance. Indigenous peoples have an involuntary status: their physical lives on homeland areas are tied to emergence or other creation stories. Their formal nationalities were imposed upon them by outside governments. Trask summarizes these differences:

Unlike settlers in Hawai'i (*haole*, Asians, and others), who *voluntarily* gave up the nationality of their homelands when they became permanent residents of Hawai'i, Hawaiians had their nationality *forcibly changed in their own homeland*.<sup>[3]</sup>

Indigenous people know who they are. “

Sources cited:

1. Makoare, Bernard and Chris Szekely. International Indigenous Librarians' Forum 1999 . [Preliminary Program] (Auckland, New Zealand: National Library of New Zealand, 1999), 8.
2. Trask, Haunani-Kay, From a Native Daughter: Colonialism and Sovereignty in Hawai'i (Honolulu: University of Hawai'i Press, 1999), 2<sup>nd</sup> ed., 33.
3. Trask, From a Native Daughter, 30.

#### ADDITIONAL DEFINITIONS

1. “Indigenous Peoples are distinct populations in that the land on which they live, and the natural resources on which they depend, are inextricably linked to their identities and cultures.”

This includes “self-identification as members of a distinct indigenous cultural group and recognition of this identity by others; collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these habitats and territories customary cultural, economic, social, or political institutions that are separate from those of the dominant society and culture; and an indigenous language, often different from the official language of the country or region.”

Source: “OP 4.10-Indigenous Peoples.” The World Bank. July 2005.

<http://go.worldbank.org/TE769PDWN0>.

2. Jose Martinez Cabo's working definition of “indigenous communities, peoples and nations”:

“Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system.

“This historical continuity may consist of the continuation, for an extended period reaching into the present of one or more of the following factors:

- a) Occupation of ancestral lands, or at least of part of them;
- b) Common ancestry with the original occupants of these lands;

- c) Culture in general, or in specific manifestations (such as religion, living under a tribal system, membership of an indigenous community, dress, means of livelihood, lifestyle, etc.);
- d) Language (whether used as the only language, as mother-tongue, as the habitual means of communication at home or in the family, or as the main, preferred, habitual, general or normal language);
- e) Residence on certain parts of the country, or in certain regions of the world;
- f) Other relevant factors.

On an individual basis, an indigenous person is one who belongs to these indigenous populations through self-identification as indigenous (group consciousness) and is recognized and accepted by these populations as one of its members (acceptance by the group).

This preserves for these communities the sovereign right and power to decide who belongs to them, without external interference”.

Source: United Nations Workshop on Data Collection and Disaggregation for Indigenous people. The Concept of Indigenous People Working Paper. New York: UN, 2004.

[http://www.un.org/esa/socdev/unpfii/documents/workshop\\_data\\_background.doc](http://www.un.org/esa/socdev/unpfii/documents/workshop_data_background.doc)

3. “Indigenous peoples are the inheritors and practitioners of unique cultures and ways of relating to other people and to the environment. Indigenous peoples have retained social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live. Despite their cultural differences, the various groups of indigenous peoples around the world share common problems related to the protection of their rights as distinct peoples.

Indigenous peoples around the world have sought recognition of their identities, their ways of life and their right to traditional lands, territories and natural resources; yet throughout history, their rights have been violated. Indigenous peoples are arguably among the most disadvantaged and vulnerable groups of people in the world today. The international community now recognizes that special measures are required to protect the rights of the world’s indigenous peoples.”

Sources: UNPFII: History. “United Nations Permanent Forum on Indigenous Issues,”

<http://www.un.org/esa/socdev/unpfii/en/history.html>. 2006



## IFLA SIG on Indigenous Matters attachments and roster

**Loriene Roy** to: Alana Garwood-Houng, Amelia Flores, Anahera Morehu, Analu Josephides, Bear, Suzy, Cheryl Metoyer, Elias Tzoc, John Berry, Jolie O Graybill,

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2 attachments



IFLASIGTFRosters6December2009withEmails.doc



IFLA SIG on Indigenous Matters Workschedule to Feb 2010.xls

IFLA SIG on Indigenous Matters  
Task Force Roster  
6 December 2009

### A. Language

Language is the key to cultural preservation. The IFLA SIG on Indigenous Matters should strive to strengthen indigenous languages. One proposed demonstration of this key area is to draft a general principle statement on such support and bring it forward within IFLA.

Members:

1. Amelia Flores (Mohave; Enrolled: Colorado River Indian Tribes, Arizona, USA)  
Email: alfhepah@hotmail.com
2. Analu Josephides (Hawaiian, USA)  
Email: analujosephides@gmail.com
3. Kari Shagninoff (Chickaloon Athabaskan Nation, Alaska, USA)  
Email: shgnffkl@yahoo.com
4. Elias Tzoc (Kiche Maya, Guatemala)  
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### B. Outreach

The SIG should strive to develop concrete ways to reach out to and involve indigenous librarians from around the world.

Members:

1. John Berry (Choctaw, USA)  
Email: jberry@library.berkeley.edu
2. Jolie Graybill (Wyandotte, USA)  
Email: jgraybill13@unlnotes.unl.edu
3. Sandy Littletree (Navajo/Shoshone), USA  
Email: slittletree@gmail.com>; slittletree@hotmail.com
4. Anahera Morehu (Maori, Aotearoa/New Zealand)  
Email: a.morehu@auckland.ac.nz

### C. IFLA Document Review

The IFLA SIG should conduct a review of IFLA documents to determine how and if the documents value and respect traditional knowledge systems and make suggestions for any areas of needed improvement.

Members:

1. Suzy Bear (Plains Cree/Saulteaux, Saskatchewan, Canada)  
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2. Cheryl Metoyer (Cherokee, USA)  
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4. Shannon Speed (Chickasaw, USA)  
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5. Rhonda Taylor (USA)  
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D. Developmental Issues and Key Questions

The IFLA SIG on Indigenous Matters will focus on developmental issues and address key questions such as (a) what is indigenous; (b) how libraries, collections, publishers, and services can encourage cultural diversity.

Members:

1. Mary Gibson (Western Shoshone, USA)  
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2. Spencer Lilly (Maori, Aotearoa/New Zealand)  
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6. Mary Weasel Fat (Blackfoot; Canada)  
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E. Indigenous Protocols

The IFLA SIG will bring indigenous protocols to the attention of IFLA members and provide a means for understanding their principles and applications.

Members:

1. Laurie Arnold (Lakes Band, Colville Confederated Tribes, USA)  
Email: larnold@nd.edu
2. Alana Garwood-Houng (Yorta Yorta; Australia)  
Email: Alana.Garwood-Houng@aiatsis.gov.au
3. Loriene Roy (Anishinabe; Enrolled: White Earth Reservation;  
Member: Minnesota Chippewa Tribe, USA)  
Email: loriene@ischool.utexas.edu

NOTE: Attendees at the IFLA SIG meeting at the World and Information Congress in Milan in August 2009 felt strongly that the Convener should appoint task forces to address these five action areas. They also felt that indigenous peoples should serve as members of these task forces. They recommended that I start making appointments to the task forces by extending an invitation through the IFLA SIG Facebook Group.

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club for Native children: <http://www.ischool.utexas.edu/~ifican>

Trustee, LeRoy C. Merritt Humanitarian Fund. Find out more at [merrittfund.org](http://merrittfund.org)