Native Peoples and Knowledge Organization: Perspective from the Indigenous Subject Representation to Promote Latin American Approaches

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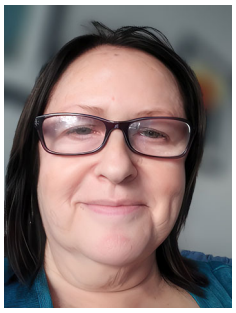

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Abstract: The situation of many indigenous cultures in Australia, North, Central, and South America can be described as one of marginalization or minorization. Subject representation of Indigenous knowledge constitutes one of the contemporary crossroads since, through it, the predominant mentalities of classificationists, classifiers, and indexers are revealed, and this can consolidate hegemonic visions or propose appropriate alternatives to the cultural particularities of Indigenous peoples. From a critical perspective, this work aims to contribute to the systematization of the growing literature on indigenous warrant in KO. The methodology offers quantitative and qualitative data as results of the application of six categories of analysis. The most significant scientific production on the Indigenous issue in KO has come from Canada, the United States, and Australia since 1971. In Latin America, publications only began in 2023, particularly in Brazil. We identified two possible paths to improve the subject representation of the area: adaptation of pre-existing schemes or the creation of new knowledge organization systems specialized in Indigenous culture. Cultural hospitality and indigenous warrant are two relevant tools to guide solutions to improve the subject representation of native cultures. Among other conclusions, from the KO, progress was made in the hierarchy of indigenous knowledge, and there was a need for these cultures to impose their ways of categorizing, naming, and relating things. The urgency of promoting academic production on the subject in Latin America is highlighted, considering the historical and contemporary dimension of its great indigenous civilizations throughout its territory.

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1.0 Introduction

1.1 Native peoples

The situation of many Indigenous cultures in Australia, North, Central, and South America can be described as one of marginalization, subjugation, or minorization (Moulaison-Sandy and Bosaller 2017; Carrón 2019). Although the states attempt various forms of integration or recognition of Indigenous cultures, the truth is that the hegemonic cultures still impose colonialist, racist, and discriminatory traits that affect the social recognition of Indigenous peoples and their cultures. Even today, native cultures continue to be subjugated, ghettoized, or marginalized, with their right to retain their territories often denied or restricted. Long-standing statistical studies provide evidence of the continuity of these marginalization processes in education, rights, and the world of work.

Its members live a parallel existence to that of the descendants of the colonizers, with limited opportunities for real integration. In a book published in 2000, the prolific author of historical and social chronicles, Bryson, described a Saturday street stroll through the city of Alice Springs, located in the arid interior of Australia:

> In the street, there was an overwhelming majority of white people, with a few Aboriginal people also present, walking along the edges of the scene, without disturbing anyone, quietly in the background. The white people did not pay attention to the Aboriginal people, nor did the Aboriginal people pay attention to the white people. It seemed like the two races existed in separate yet parallel worlds. I felt like the only person who considered both groups at the same time (Bryson 2000, 281, translated by the authors).

However, the greatest strength of these Aboriginal communities has been their remarkable resilience. Despite being confined within the heart of dominant cultures and overwhelmed by their hostility or indifference, they have maintained their identity, language, values, beliefs, and interpretations of the world.

Population data concerning indigenous peoples in Latin America, which are essential for any social research, have always been controversial and inconsistent due to various reasons. Since national censuses have been established as a periodic tool for recording population information, one might assume this issue would be coming to a solution. However, registration policies vary from one country to another.

For example, in the United States, any citizen has an immediate answer to the question "What is your race?" because, throughout life, all citizens will have to answer it many times, not only during censuses but also when completing an official form. In contrast, "most Latin Americans alive today have lived their entire lives (...) without having to check a race box on an official form" (Loveman 2014, xi).

The diversity of census registration policies and official records in Latin America, as well as the lack of synchronization in conducting censuses and other population studies, are only two reasons that explain the difficulties in establishing indicators that allow for data comparison and ensuring their reliability.

The continuous and complex processes of integration, acculturation, or mixture of races (Peyser and Chackiel 1994, 93), as well as the difficulties in tracking the composition of migrant populations (a common phenomenon in Latin America), are other factors that distort data. In particular, the migration of indigenous populations assumes various forms (from rural to urban areas, from one country to another, from one region to another), driven by poverty, seasonal work, forced mobilizations, or the impossibility of maintaining their territories (Taylor et al. 2016; Velazco-Ortiz 2023).

A study based on the imprecise and not always compatible data from various national censuses in Latin American countries established 17.4 million indigenous people (Peyser and Chackiel 1994, 100). Other authors double or even triple, suggesting figures as high as 40 to 50 million people depending on the source of information (Del Popolo and Oyarce 2006).

In Brazil, a demographic decline process has been observed. According to Steward (1949), in 1500, there were 1,500,000 indigenous people, a figure that decreased to 500,000 by 1940. More recently, preliminary data collected from the 2022 demographic census found that Brazil has 1,227,642 people identifying as indigenous within Brazilian territory, representing 0.6% of the Brazilian population (IBGE 2022).

The indigenous origins of significant population segments are clear in countries like Mexico, Guatemala, and Bolivia. However, census data assign percentages ranging from 66.2% of the indigenous population in Bolivia to 7.9% in Mexico in 2000 and 2001 (Del Popolo and Oyarce 2006, 41).

According to the Banco Mundial (2015), "while indigenous peoples represent eight percent of the population in the region, they also constitute approximately 14 percent of the poor and 17 percent of the extremely poor in Latin America" (13, translated by the authors). The report adds, "Even today, they face significant challenges in accessing basic services and adopting new technologies, both critical aspects in increasingly globalized societies" (12, translated by the authors).

Beyond various statistical estimates, indigenous peoples have endured centuries of marginalization and segregation, exposed to persecution, wars, and the transmission of dis-

eases – three plagues brought by the colonizers. As a result, they often constitute vulnerable populations economically, culturally, and socially.

In universities, the traditional treatment of indigenous issues – typically rooted in classical Western thought, which can be understood as the perspective of the hegemonic academic culture – has been challenged by a group of intellectuals advocating for new analytical perspectives.

Among the most respected authors are the Brazilian anthropologist and educator Darcy Ribeiro and the Ghanaian-Canadian Georges Dei (2000), who have promoted theoretical frameworks emphasizing the need to decolonize traditional academic thought. They argue that Indigenous knowledge is fundamentally rooted in experience, local perspectives, holistic views, and the spirit of resistance (Dei 2000; Dei and Asgharzadeh 2001).

For its part, the United Nations Educational, Scientific and Cultural Organization (UNESCO) values issues related to indigenous knowledge based on the concept of cultural diversity, which is directly associated with the exercise of human rights and the call to respect the common cultural heritage of humanity.

In Article 4 of its Universal Declaration on Cultural Diversity, UNESCO clearly states, "The defense of cultural diversity is an ethical imperative, inseparable from respect for human dignity. It implies a commitment to human rights and fundamental freedoms, particularly the rights of persons belonging to minorities and those of indigenous peoples. No one may invoke cultural diversity to infringe upon human rights guaranteed by international law, nor to limit their scope" (UNESCO 2001).

1.2 Indigenous Knowledge and Information Science

Within Information Science (IS), the issue of indigenous knowledge is increasingly addressed in texts concerning managing their documentation in libraries and archives and organizing objects preserved in their museums. Libraries, archives, and museums are not isolated entities; instead, they are subordinate to institutions that provide them with economic, material, and human support in exchange for carrying out organized actions to fulfill those institutions' vision, mission, and goals.

In many countries, governments and foundations establish and support institutions to promote the visibility of indigenous cultures by founding and sustaining organizations dedicated to preserving and disseminating the history of native peoples.

Among these, libraries, archives, and museums often serve as primary spaces for gathering, preserving, and disseminating indigenous cultures' material and intellectual evidence. These institutions do not aim to improve the living conditions of indigenous peoples (an objective that other state agencies often attempt with limited and uneven impact) but strive to establish mechanisms for cultural reconstitution and integration. However, they frequently merely represent state forms of social discipline and validation of the idea that indigenous cultures belong to the past.

Littletree et al. (2020) draw on Foucault to highlight his observation that:

> notes the disciplinary function of the state when it comes to the definition of knowledge and the practice of philosophy, and, in turn, how the state utilizes the distinction between kinds of knowledge and forms of inquiry in combination with institutional apparatus such as schools, hospitals, the military, and prisons to discipline – to penalize, order, and conform – its denizens into obedient subjects (Littletree et al. 2020, 412).

In the case of libraries, archives, and museums, disciplining occurs through the knowledge organization of materials and documents under the authority of experts who often do not belong to the indigenous cultures represented. Instead, they express the voice of academic authority, which can inadvertently carry colonialist undertones.

1.3 The Indigenous Issue and Knowledge Organization

The subject representation of indigenous knowledge is a contemporary crossroads since the predominant mentalities of classificationists, classifiers, and indexers are revealed through it. This can consolidate hegemonic visions or propose appropriate alternatives to the cultural particularities of indigenous peoples.

Colonial thought also governs how native cultures are represented in knowledge organization systems (KOS) through ambiguous or inconvenient descriptors or classificatory structures that do not reflect the perspectives and particularities of indigenous knowledge. Critical stances regarding this issue within Knowledge Organization (KO) date back to the 1970s (Yeh 1971; Berman 1978).

In particular, the absence of works by Latin American authors or about Latin American indigenous cultures has been nearly the rule over the past fifty years, even though this region boasts ancient civilizations (such as the Maya, Inca, or Aztec) that have also endured conquest, extermination, and marginalization. These historical processes have been extensively documented in numerous texts on history, sociology, anthropology, and political economy (Galeano 1971).

The concept of warrant allows us to focus on analyzing the terms (and the relationships between terms) that will be selected to constitute the terminological spectrum of op-

tions provided by every KOS for classifying, indexing, and labeling content. As Bullard (2017, 76) points out "warrant is a common thread across a wide variety of systems ranging from traditional library classification to in-application menus and categories for web-based collections [because] all designers of textual organizing schemes must look to some source of terminology".

The concept of cultural warrant was the first within KO to provide theoretical underpinning and support for the need to organize documentation of social groups with particular characteristics integrated into a dominant culture with which they maintain varying degrees of connection – ranging from indifference or peaceful coexistence to resistance and ongoing struggle.

It was Beghtol (2002) who refined and expanded Lee's (1976) original and basic idea, pointing out that cultural warrant "posits that every classification system is based on the assumptions and preoccupations of a certain culture, whether the culture is that of a country, or of some smaller or larger social units (e.g., ethnic group, academic discipline, arts domain, political party, religion and/or language)" (Beghtol 2002, 45).

One form of cultural warrant is, by its nature, the Indigenous warrant. The concept of Indigenous warrant has been developed progressively by Canadian scholar Ann M. Doyle (alone or in collaboration) across various papers committed to creating subject representation spaces that are appropriate for Indigenous knowledge (Doyle 2006, 2013; Webster and Doyle 2008; Doyle et al. 2015; Burns et al. 2017).

Moulaison-Sandy and Bossaller summarize the Doylean concept of the indigenous warrant by stating that "terms and potentially classification structures are derived from the worldview of the indigenous peoples themselves, not from the dominant cultures who write about them or who search for information about them" (Moulaison-Sandy and Bossaller 2017, 133).

Similarly, "Indigenous literary warrant serves as evidence for the classificatory structure and as a source of terminology and is based on indigenous-authored or indigenous-informed literature guided by the primary principle of Indigenous authority" (Doyle et al. 2015, 115). In an attempt to operationalize this warrant, they add that "Indigenous cultural warrant is used, for example, in identifying Indigenous self-representation of names of nations, tribal councils and other forms of governance, as well as contemporary terminology for issues and movements" (115).

2.0 Objectives

Within the broader topic of Indigenous knowledge representation, this study aims to contribute to the theoretical and methodological systematization of the growing body of literature on Indigenous subject representation, particularly Indigenous warrant in KO, from a critical perspective, to promote a Latin American approach. For this reason, beyond the international scope of this study, specific references will be made to the state of the literature in Latin America.

Likewise, the fulfillment of two specific objectives is proposed. Firstly, identify the theoretical and methodological trends presented in the literature for the subject representation based on the Indigenous warrant. Secondly, contribute to teaching the subject representation of indigenous issues in undergraduate and graduate courses in Information Science, particularly in Latin American countries with living indigenous cultures.

3.0 Methodology

The mixed methodology combines qualitative approaches with others that provide quantitative data regarding scientific production on native cultures and subject representation.

To conduct the work, the research question is: What is the state of the art of the debate on Indigenous knowledge representation in KO, especially in relation to the theoretical and methodological consolidation of the so-called indigenous warrant?

The questions associated with the research question and with the objectives mentioned above are: What is the quantitative dimension of the scientific output on the subject representation of native peoples in KO worldwide? How is this production distributed chronologically and geographically? Who are the most productive authors in Indigenous subject representation? What significant theoretical and methodological elements can be highlighted? What are the KOS created to organize the documents and objects of indigenous cultures?

The methodological phases completed the following:

i) Background review in the KO literature: For this purpose, a search was conducted on Google Scholar, updated on June 18, 2024, using the following descriptors: 'Indigenous warrant' (to obtain results in English) and *'garantía indígena*'. This latter expression is written the same way in Spanish and Portuguese, allowing for results in both languages.

   The search was expanded by identifying additional sources mentioned in the bibliographic references of the papers retrieved through Google Scholar. Following the cumulative snowball sampling technique, this second step was implemented to add documents that did not explicitly contain the term 'Indigenous warrant' but were related to the studied topic. The gathered items were refined by excluding those that were not relevant

to the research. It was determined that only those papers which significantly offered content related to the subject representation of Indigenous knowledge would be included in the corpus.

ii) Formation of the corpus: The results obtained from the Google Scholar search were as follows: 'Indigenous warrant' yielded 31 results, and 'garantía indígena' yielded 10 results, totalizing 41 initial papers. This list was refined by excluding irrelevant content for the research objective and removing duplicate results. Thus, the initial corpus was reduced to 24 papers. Next, an analysis of the references found in the 24 papers was conducted. Through this process, an additional 39 references were obtained, resulting in a final corpus of 63 papers, all of which are cited in Table 1. Full texts were accessible in 85% of the cases, while abstracts and other information, such as reviews or compilations, were available in the remaining 15%. The references for each paper included in the corpus are interspersed within the references of this article.
Thus, the corpus was integrated with papers that include content related to KOS and/or classification, indexing, terminology, or the language specific to Indigenous peoples in catalogs or databases, emphasizing those focused on indigenous warrant.
With this delimitation, valuable documents unrelated to the scope of this work were excluded, such as those related to library services, the role of archives and archivists, historical aspects, and technological aspects related to the management of documentation of Indigenous peoples.

iii) Categories of analysis: Once the corpus had been constituted, the following categories of analysis were established to conduct both a formal analysis and a critical reading of the corpus:

- geographical reference of the works;
- chronological reference of the works;
- production by authors;
- theoretical postulates raised in knowledge organization;
- an inventory of KOS was designed to organize Indigenous knowledge.
- techniques and methodologies for the application of Indigenous warrant.

iv) Finally, the results were organized as presented in the next chapter.

4.0 Results

4.1 Geographical reference of the works on Indigenous peoples

The 63 papers comprising the corpus were categorized by country, considering the country of institutional affiliation of the author or the first author in the case of co-authored papers.

Table 1 displays the results indicating the country, citations, and number of citations.

4.2 Chronological reference of the works

In Table 2, the 63 papers are shown as being distributed for decades from 1970 onwards, since the earliest identified contribution is dated 1971.

4.3 Production by authors

In Table 3, authors are presented in descending order based on their academic production. Both individual authorships and co-authorships are counted equally. Specific data is provided only for authors with two or more published papers.

In addition to the nine authors with two or more authorships, we must add more than 80 authors with only one publication to date, which brings the number of authors who have produced material on the subject closer to one hundred from 1971 to this date.

4.4 Theoretical postulates raised in knowledge organization

Due to the critical approach made on the information collected on the theoretical aspects involved in the organization of Indigenous knowledge, both the results and their discussion are developed in section 5.4.

4.5 Inventory of KOS designed to organize Indigenous knowledge.

The growing awareness of the need to indigenize KO has been expressed in the publication of numerous Indigenous knowledge organization systems (IKOS) in recent years. These systems have been created to organize documentary and material collections of indigenous cultures in various parts of the world. In general terms, they share the same theoretical postulates, although each IKOS has been built based on its own design decisions. They are only applied in their countries of origin because they are intended to address the subject representation of Indigenous knowledge specific to their ethnic groups.

Country	Citations	Number of citations
United States	Beall 2006; Berman 1978, 1995; Buente et al. 2020; Burns et al. 2017; Camacho 2023;Campbell et al 2022; Carrón 2019; Duarte and Belarde-Lewis 2015; Frosio 1971; Gosart 2021; Green 2015; Hajibayova and Buente 2017; Kam 2007; Levinson 2023; Littletree and Metoyer 2015; Littletree 2019; Littletree et al. 2020; Moulaison-Sandy and Bossaller 2017; Nyitray and Reijerkerk 2021; Pettitt and Elzi 2023; Tomren 2004; Webster and Doyle; 2008; Yeh 1971; Young and Doolittle 1994	25
Canada	Boisvert 2023; Bone and Lougheed 2018; Bosum and Dunne 2017; Cherry and Mukunda 2015; Chester 2006; Doyle 2006, 2013; Doyle et al. 2015; Dudley 2017; Farnel 2021; Farnel et al. 2016; Gilman 2006; Godbold 2009; Knight 2019; Lee 2011; Lee et al. 2021; MacDonell et al. 2003; Olson 1999; Swanson 2015	19
New Zealand	Bardenheier et al. 2015; Bryant 2015; East 2008; Lilley 2015; Simpson 2005; Szekely 1997	6
Australia	Moorcroft 1993, 1994, 1997; Nakata and Langton 2005; Thorpe and Galassi 2014	5
Brazil	Albuquerque and Moraes 2023; Gracioso et al. 2023; Moraes 2023; Silva 2023	4
Portugal	Simões 2023	1
Thailand	Chongchorhor and Kabmala 2022	1
Uruguay	Barité and Moutinho 2023	1
Zimbabwe	Maware 2012	1
Total		63

Table 1. Corpus by countries of institutional affiliation of the authors

Decade	Works	%	Progression %
1970-1979	3	4,8	4,8
1980-1989	0	0	4,8
1990-2000	7	11,1	15,9
2001-2010	12	19	34,9
2011-2020	25	39,7	74,6
2021-2023	16	25,4	100
Total	63	100	100

Table 2. Chronological distribution of works by decades

Authors	Number of works	Years	Country
Doyle, Ann Mary	5	2006, 2008, 2013, 2015, 2017	Canada
Littletree, Sandra	3	2015, 2019, 2020	United States
Moorcroft, Heather	3	1993, 1994, 1997	Australia
Belarde-Lewis, Miranda	2	2015, 2020	United States
Berman, Sanford	2	1978, 1995	United States
Buente, Wayne	2	2017, 2020	United States
Duarte, Marisa	2	2015, 2020	United States
Dupont, Sarah	2	2015, 2021	Canada
Farnel, Sharon	2	2016, 2021	Canada

Table 3. Works distribution by authors

Table 4 lists the most recognized IKOS in the literature. Some ongoing projects could be added to this list, such as the ontology that is being designed to organize the knowledge of the Thai ethnic group in Thailand (Chongchorhor and Kabmala 2022).

4.6 Techniques and methodologies for the application of Indigenous warrant.

Those who promote the creation of new KOS intended to represent indigenous knowledge do not, in general, propose

System	Type	Country	Site or literature
Pathways: Gateway to the AIATSIS Thesauri (2010)	Thesaurus	Australia	https://www1.aiatsis.gov.au/
Brian Deer Classification System (BDCS)	Classification system	Canada	Carron 2019
Xwi7xwa Classification Scheme	Classification system	Canada	https://xwi7xwa.library.ubc.ca/collections/indigenous-knowledge-organization/
Mashantucket Pequot Thesaurus	Thesaurus	United States	Littletree and Metoyer 2015
Māori Subject Headings	Subject headings	New Zealand	Bardenheier et al 2015.; Lilley 2015

Table 4. List of IKOS

methodological innovations in the design of the schemes. Rather than new techniques or methodologies, the emphasis is placed on prioritizing the language of native peoples, and on the distribution of vocabulary in classes that respect the worldviews of these communities.

However, those who focus on the adaptation of pre-existing schemes, proposed, in essence, modalities of application of the principle of cultural hospitality. As Choi et al. (2022) point out, cultural hospitality constitutes "an approach to improve information systems by providing ethical resource descriptions and access" (554). In this way, "cultural hospitality refers to the ability of a system to connect existing knowledge with perspectives, expectations, and assumptions from different cultures and users" (554).

Another element to consider in the framework of cultural hospitality is that the choice of descriptors in Aboriginal themes must respect the concepts as they are constructed and named in their culture of origin (Farnel 2010; Moulaison-Sandy and Bossaller 2017).

5.0 Discussion

5.1 Geographical reference of the works on Indigenous peoples

As can be seen, the authors come from universities or institutions in only nine countries: Australia, Brazil, Canada, New Zealand, Portugal, Thailand, the United States, Uruguay, and Zimbabwe.

Furthermore, there is a clear predominance of production from the United States and Canada, as these two countries account for 44 papers, nearly 72% of the total.

Only five works come from Latin American authors (4 from Brazil and 1 from Uruguay, in the latter case with Brazilian co-authorship).

The five works were published in 2023, expressing the absolute novelty of treating indigenous issues in KO ¬literature in the Latin American region. This is particularly suggestive if we consider that most Latin American countries have ancient indigenous populations with similar realities to those found with the native peoples of North America, Australia, and New Zealand.

The study by Gracioso et al. (2023) deals with the challenges of KO for the subject representation of knowledge about Indigenous peoples in information systems. The authors point out that the growing participation of Indigenous people in Brazilian universities, one of the main achievements derived from the struggle of Indigenous peoples for their rights, has impacted the production of research, requiring the establishment of indexing policies of institutional repositories, which allow keywords to be offered and used in the original languages of the people who produce the research,

The work of Moraes (2023) seeks to build a terminological instrument that responds to both the principle of literary warrant and the decolonial perspective and takes as reference a glossary by Cavalcanti Proença, based on the work Macunaíma by Mário de Andrade. Moraes identifies 2,112 terms and synonyms (generally indigenous voices), each followed by a definition, which gives a dimension to the richness of the Brazilian vocabulary from its roots. The study concludes that even facing representation problems similar to those of interdisciplinary spaces, Macunaíma's Decolonial Glossary can contribute to documenting the National Inventory of Linguistic Diversity, instituted in 2010, to safeguard Brazilian indigenous languages. The resulting vocabulary can be used for different subject representation operations if necessary.

In the case of Silva (2023), it is a master thesis defended at the University of San Carlos, Brazil, in which the author describes the initiatives to create and maintain lists of subject headings and thesauri in light of the justice and social equity, based on the literature on the sociocultural dimension of KO. The study identifies discussions about the subject representation of different social groups in lists of subject headings and thesauri, including Indigenous communities, to which she dedicates two segments of her thesis. To obtain inclusive subject representations for minority social groups, Silva proposes implementing local modifications of the KOS, based on the language of the local culture.

For their part, Albuquerque and Moraes (2023) relate knowledge to different cultures, which are made up of historical subjects and discursive communities, in the scope of more general social processes. The authors critically look at how the specificities of Indigenous cultures are treated in SI in Brazil while identifying the epistemological, theoretical, and methodological traditions of KO in articles from Brazilian journals, which can contribute to improving the Indigenous subject representation and user knowledge.

Finally, Barité and Moutinho (2023) carry out a critical review of the existing literature on forms of Indigenous warrant in KO, based on four categories of analysis: identification of criteria for the organization of knowledge specific to Indigenous cultures; characterization of the Indigenous warrant as a kind of cultural warrant; identification of the institutionalization processes of documentation and objects specific to Indigenous cultures; and, identification and description of methodologies for the application of the Indigenous warrant. It is concluded that there is a sound theoretical and methodological basis to consolidate the concept and application of the Indigenous warrant. Likewise, given the almost non-existent Latin American literature on the subject, the urgency of promoting academic production on the subject representation of indigenous cultures in Latin America is mentioned.

5.2 Chronological reference of the works

The production of subject representation and native people has increased significantly in the last twenty-three years, and the progression does not appear to be stopping.

If the data in Tables 1 and 2 are related, it can be verified that most works published between 2001 and 2020 belong to Canadian and American authors. However, from 2021 to date, the production of these two countries has slowed down, while the first Latin American publications (Brazil and Uruguay) emerged.

5.3 Production by authors

The nine most active authors belong to only three countries: three from Canada, five from the United States, and one from Australia.

The most frequent co-authorship occurs in the two papers by Duarte and Belarde-Lewis. Ann Mary Doyle from Canada stands out prominently for the depth and originality of her approaches and her ability to collaborate on papers.

Another noteworthy point is that, apart from Doyle and Berman, the most productive authors have published their works within a span of five years.

5.4 Theoretical postulates raised in KO

As Agrawal (2002, 87) points out, "It would be fair to claim that the contemporary attention to indigenous knowledge is in no small measure as a result of its successfully posited connection with development and environmental conservation". This reference is significant because it tacitly expresses the need to understand the life of native peoples and their ways of interpreting reality within an ecosystem where nature and humanity coexist under different rules than those of the so-called Western civilization. Those responsible for the KOS who have the challenge of integrating Indigenous knowledge into their schemes have to make an effort to identify, first of all, the cultural keys of the native peoples, their ways of governing themselves, their values, their rituals, and their principles.

The most significant problems that have arisen in the treatment of Indigenous knowledge by those responsible for the main universal classification systems (Universal Decimal Classification-UDC, Dewey Decimal Classification-DDC, Library of Congress System-LCC and Library of Congress Subject Headings-LCSH) can be summarized in one sentence: "the literature documents that the mainstream systems tend to marginalize, omit or misrepresent Indigenous topics. These types of inaccuracies can occur through historicization, lack of specificity, lack of relevance, lack of recognition of sovereign nations, and the omission of the historical realities of colonization" (Burns et al. 2017, 2040). By opting for classical organizations of knowledge based on Western thought, universal KOS have difficulty incorporating what is different or diverse. As Szostak (2014, 160) points out, the "existing classifications privilege certain ways of looking at the world while obscuring others".

Among different reasons that explain the dissatisfaction of professionals and users of libraries, archives, and museums who used these systems over time, it is noted that universal systems have remained hostage to their ambition for universality and international reach since the result is that their schemes end up validating the hegemonic conceptions that accompany the development of global projects and make cultures invisible or marginalized.

The organization of Indigenous knowledge involves incorporating new theoretical postulates, which also lead to reviewing the methods and techniques used for the description, classification, and indexing of resources of Indigenous peoples, as well as accepting the idea of creating specific schemes or systems.

What new premises do the authors identify to promote alternative conceptions to the hegemonic ones?

First, Indigenous cultures should be placed on an equal footing, prioritizing their culture and traditions and seeking to understand and overcome the reasons why Indigenous knowledge tends to be shown as inferior (Doyle et al. 2015).

At least two of the mechanisms of marginalization of indigenous cultures are mentioned: firstly, the idea, quite deeply rooted in contemporary urban societies, that indigenous cultures are part of the past. Authors such as Doyle, Littletree, and Farnel propose to follow another path, assuming that the original cultures were not only before the current hegemonic culture but that their cultural heritage is still alive and current because those Indigenous communities still exist.

Secondly, recognize that native peoples have other forms of knowledge transmission, particularly oral tradition (Moulaison-Sandy and Bossaller 2017; Carrón 2019) and the regular development of generally sacred or mystical rituals (Camacho 2023). Indeed, oral recording is always possible: it can be recorded, filmed, or taken to printed sources, interviews, or forms of artistic and cultural expression. Even so, this does not always constitute a priority or an internal need for the members of a native culture.

Thirdly, the requirement is to understand the points of view of the people whose ideas are represented (Green 2015; Littletree and Metoyer 2015; Moulaison-Sandy and Bossaller 2017). As Rosztak (2014, 161) points out "It is generally difficult to identify the dominant perspective of a particular social group. [It is much easier to identify the dominant perspective of an academic discipline.]" One way to overcome this obstacle is to ensure the participation of members of the Indigenous community in decision-making as members or consultants of teams of classificationists.

In this sense, Farnel (2021) points out that a criterion for establishing culturally sensitive metadata must necessarily incorporate the knowledge structures used by culture members (Farnel 2021, 8). Thus, it implies complying with the steps that lead to using the minority culture's ways of thinking, organizing, and designating, avoiding any linguistic-ideological bias that may come from the hegemonic or dominant culture. To do so, it took three concepts as its foundation: i) the anticolonial theory that "emphasizes the multiplicity of local Indigenous knowledge, and asserts their ability to resist colonial power structures and to go beyond dismantling colonial structures by building new and better structures based on that knowledge (Farnel 2021, 3); ii) the theory of fluid ontologies promoted by Srinivasan (2002, 2007), to establish flexible knowledge structures that consider the interests of communities with their own culture; and, iii) the sociolinguistic theory of language codes (Farnel 2021).

As Wise and Kostelecky (2018) concluded, collaboration with members of one Indigenous community (in their case, the Zuni people) dramatically improved item description, collection discoverability, and collection interactivity.

With the consultation of Indigenous opinion, for example, the Indigenous names of places, rituals, music, plants, tools, and any other object typical of that culture could be incorporated into the schemes instead of names translated into English or to another reference language, or to generic names that do not faithfully reflect the specificity and diversity of Indigenous knowledge,

Regarding theoretical-methodological trends in the corpus that provides the basis for this work, two possible paths have been identified to date to improve the subject representation of the documentation and objects that constitute the heritage of Indigenous culture: i) the adaptation of already existing classification schemes, with the focus on the visibility and organization of Indigenous knowledge; and, ii) the creation of KOS intended to represent indigenous knowledge exclusively, with the focus on indigenizing KO, which is also known as Indigenous Knowledge Organization or IKO (Doyle 2006; Doyle et al. 2015). Carrón (2019) makes a good summary of the current state of this dilemma and offers a broad description of the traditional procedures for inscribing indigenous topics in systems such as DDC and LCSH, while exploring the creation of alternative classification standards metadata schemes and new digital platforms and tools to facilitate discovering information for and about Indigenous people.

Adapting classification schemes offers partial solutions to resolve the absence, insufficiency, or inconsistency of matters with literary warrant (that is, with sufficient supporting documentation), which are important to many users. Those who have chosen this traditional path have offered specific techniques for inserting indigenous topics mainly in LCSH (Beall 2006; Lee 2011; Bone and Lougheed 2018; Campbell et al. 2022; Pettitt and Elzi 2023), but also to LCC (Yeh 1971) or UDC (Simões 2023). These adaptations can be seen as contributions to be incorporated by the teams responsible for the KOS in future editions or as unauthorized and local solutions to resolve the relationship between the documentary collections and materials of an ethnic group and its users.

Indigenizing KO, on the contrary, entails assuming a radical change since it requires building a new epistemology. It implies the proposal of new forms of subject representation based on new theoretical bases. Already in 2006, Doyle (110) advocated the need to 'indigenize' IS by developing theoretical and conceptual frameworks that would allow professional tools to be adapted to the needs and purposes of indigenous cultures. Doyle proposed indigenizing the discipline because IS did not treat these cultures from their perspectives. As he points out a decade later in a co-authored work, the forms of organization of Indigenous materials and documents, as well as the terminology used for subject representation, came from the visions and values of "newcomers to First Nations territories including early anthropologists, missionaries, government agents, and travelers, and not Indigenous perspectives or values" (Doyle et al. 2015, 111).

In this second document, Doyle et al. (2015) raise the need to 'indigenize' KO, analyzing "possible intersections between Indigenous frameworks and the information professions" (115). They highlight the bi-directionality of these processes: "We seek these intersections in order to explore ways in which KO might serve Indigenous interests, and ways in which to indigenize the discipline of KO itself; "this is both a critical and constructive undertaking" (115).

Indigenizing KO means not only considering the material and immaterial evidence of Indigenous culture as expressions of the heyday of peoples who were later absorbed by the advances of 'civilization', but also as a proof of the vitality of cultures that come from the depths of the history of our countries, and have demonstrated extraordinary resilience, and an extreme attachment to the defence of their identity and traditions. In the words of Littletree et al. (2020), this implies practicing an epistemological intervention where Indigenous artifacts, relics, and documents are not seen as individual objects but as integrating elements of a tradition and a cultural construction. In this sense, the authors propose relationality as the organizing principle of this cultural construction for the identification, discernment, creation, and continuation of Indigenous knowledge systems (413). The authors argue that

> to understand IKO – that is, the methodologies and means by which Native and Indigenous peoples create protocols to cohere, name, articulate, collate, and make accessible objects that indicate Indigenous knowledge – requires that practitioners of KO appreciate the colonial history of KO. Furthermore, it requires that KO practitioners recognize that the work of IKO is fundamentally a practice of liberation (Littletree et al. 2020, 413).

In any case, both currents (that of local adaptation and the creation of new KOS) agree on the insufficiency of traditional classification schemes to offer adequate and ethically irreproachable subject representations of indigenous concepts.

A milestone in the theoretical discussion on the subject representation of indigenous knowledge is the publication of an issue of the journal Cataloging & Classification Quarterly (number 5/6 of volume 53, corresponding to the year 2015), coordinated by Ann M. Doyle and Cheryl Metoyer, dedicated to the organization of Indigenous knowledge.

5.5 Inventory of KOS designed to organize Indigenous knowledge

Pathways is an initiative of the Australian Institute of Aboriginal and Torres Strait Islander Studies. It integrates three thesauri (for place names, languages and peoples, and disciplines) and is an extension of the original publication The Aboriginal and Torres Strait Islander Thesaurus, developed by Heather Moorcroft and Alana Garwood and published by the National Library of Australia in 1997 (Lee 2011)

The Brian Deer Classification System (BDCS) is a system created in the 1970s to accurately reflect Indigenous ways of knowing from a First Nations perspective through the representation of their histories, words, and worldviews (Carrón 2019; Duarte and Belarde-Lewis 2020).

Xwi7xwa Classification Scheme is based on the BDCS and was adapted for use in several Canadian libraries. In 2004, the Xwi7xwa Library of British Columbia "applied to the Library of Congress MARC Standards Office to legitimize the scheme on an international level, [and] in 2005, the request was granted, and the new scheme (officially termed as the First Nations House of Learning (FNHL) Subject Headings was officially authorized as a thesaurus "which could then be fully indexed in the authorized subject headings MARC field (650)" (Doyle et al. 2015, 113).

The Mashantucket Pequot Thesaurus is a product of the American Indian Terminology Project, which Sandra Littletree and Cheryl Metoyer have led from the University of Washington. According to those responsible, this unpublished thesaurus "is designed to be user-centered and to reflect the information seeking behavior of Native and non-Native scholars and researchers who conduct research on American Indians and as a controlled vocabulary; the primary goal of the Thesaurus is to inform Library of Congress Subject Headings" (Littletree and Metoyer 2015, 641).

For its part, Māori Subject Headings (MSH) is a structured list of descriptors related to the Māori culture of New Zealand. The list was created in 2006, under the responsibility of the National Library of New Zealand, to provide terms familiar to Māori people and arranged in a hierarchy that reflects the Māori worldview.

5.6 Techniques and methodologies for the application of the Indigenous warrant

As mentioned above, it can be accepted that Indigenous warrant is a variety of cultural warrant. This statement derives from recognizing that using a consistent battery of theories and methodologies typical of cultural warrant in the more restricted indigenous knowledge organization field is possible.

Within the strictly theoretical approaches, a work by Olson (1999) stands out, in which the cultural construction of the classifications made according to Western thought is explored (taking Aristotle, Durkheim, and Foucault as references), and the possibility of conceiving alternative classification forms. To demonstrate that the latter is possible, Olson analyzes how Indigenous cultures use the criteria of exclusivity, teleology, and hierarchy and forces us to think

about classification schemes constructed from other perspectives.

In this regard, it is worth mentioning at least two antecedents of techniques and methods that can be associated with cultural warrant. Barité and Rauch (2020) have proposed methods common to some social sciences and humanities, such as content analysis, terminological analysis, discourse analysis, and, already within KO, the techniques and methods of domain analysis.

For their part, Olson and Ward (1998) suggested creating paradoxical spaces to insert gender terminology in the DDC tables. This solution is extensible to any other situation in which it is necessary to introduce culturally oriented terms in the schemes of a KOS. Implementing paradoxical spaces involves creating a new term that does not exist in a KOS, which is the opposite of one accepted by conventional or traditional decisions.

The methods and techniques of Indigenous warrant have the same application difficulties as all qualitative modalities. The results cannot be measured with indisputable fidelity, and they may involve biases or deviations inherent to the mentalities of the analysts or the interpretation criteria.

For example, it has been said that the language of indigenous cultures should be privileged, but how is it possible to determine this? Even the consultants from the indigenous communities involved may have differences regarding the choice of candidate descriptors.

In any case, generic guidelines can be provided, considering the problematic areas that the Indigenous warrant application processes must resolve: the transition from universal KOS with inadequate subject representation to KOS with original Indigenous schemes; the replacement of representations imposed by hegemonic cultures with forms of subject representation typical of Indigenous cultures; the elimination of terms that connote forms of marginalization and the introduction of terminology that empowers and prioritizes Indigenous conceptions; the generation of strategies that show the vitality and validity of the cultures of native peoples; the identification of omissions, lack of specificity and inaccuracies, to replace them with inclusive, specific and precise. terms.

As Figure 1 shows, these guidelines can be used as generic parameters for applying the Indigenous warrant and its evaluation.

6.0 Concluding remarks

Native peoples constitute significant minorities in much of South America, Central America and the Caribbean, North

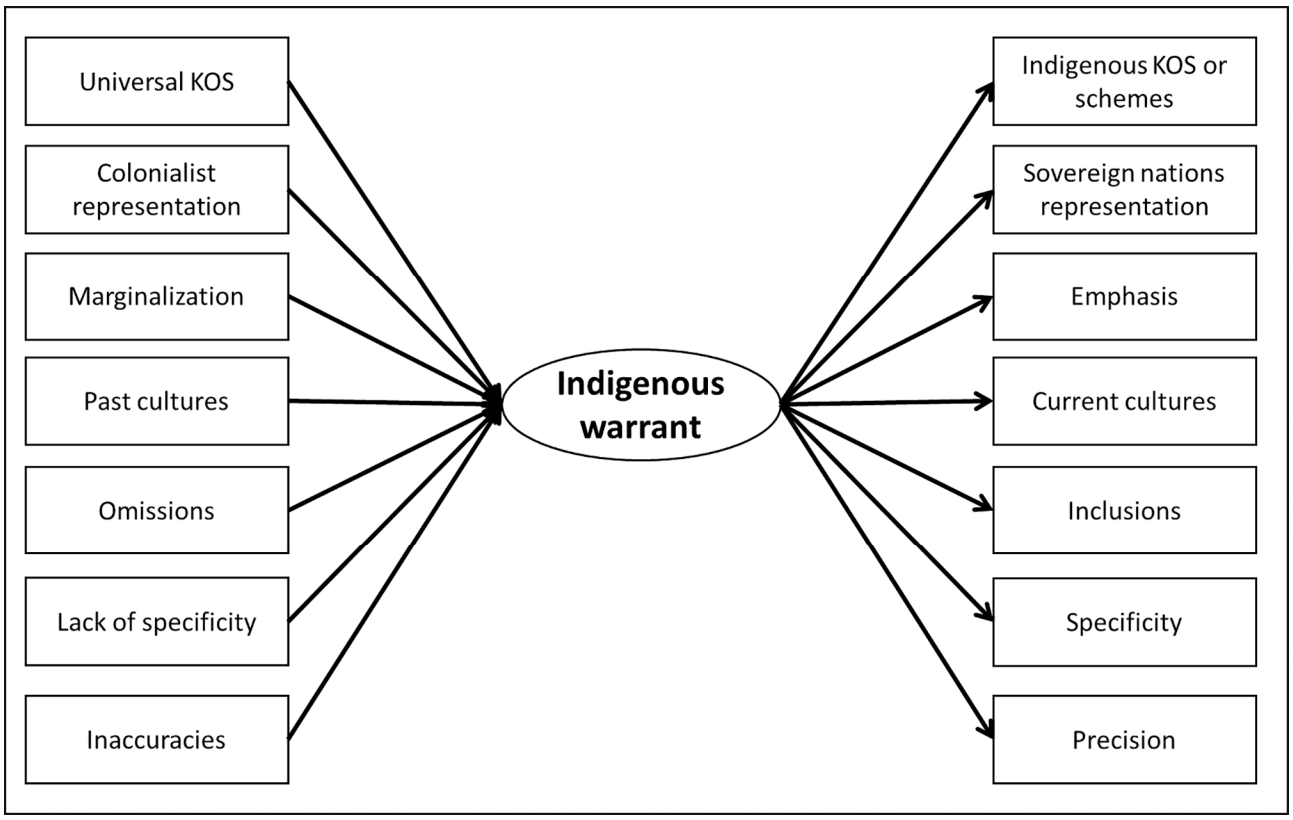

Figure 1. Guidelines for applying the Indigenous warrant.

America, Africa, and Oceania. Each indigenous culture constitutes a sociocultural ecosystem, surrounded to a certain extent by a hostile environment or, at least, indifferent to its fate and destiny. People with common rituals, beliefs, and values interact in this relatively closed ecosystem. Among other peculiarities, Indigenous knowledge is characterized by a long tradition of oral transmission. This is why it is more common to find documentation on indigenous cultures generated by the conquerors and, more recently, by social researchers trained within current Western thought, than by the same native communities. Only in the last 30 years have professionals dedicated to collecting, preserving, and organizing this documentation and the material evidence of native cultures in archives, libraries, and museums. Thus, they have realized that a new theoretical framework was needed to guide their practices.

From the KO, progress was made in the hierarchy of Indigenous knowledge, and there was a need for these cultures to impose their ways of categorizing, naming, and relating when specifying universal classification schemes or creating KOS intended for Indigenous collections. In a significant number, the latter can already be offered to integrate or complement traditional KOS or be used independently.

The cultural hospitality principle, born alongside the terminological selection criterion called cultural warrant, constitutes a good tool for developing reliable methodologies for subject representation. As the Indigenous warrant is a variety of cultural warrant, it is possible to use their consistent battery of theories and methodologies to guide the application of the Indigenous warrant.

The research demonstrates that the Latin American approaches to the Indigenous issue from KO are highly new since the pioneering contributions date back to 2023, which marks the dimension of oblivion and indifference of the Latin American KO in a continent with ancient indigenous cultures.

However, countries such as the United States, Canada, and Australia have developed a body of literature ensuring that future Latin American researchers have a significant epistemological and conceptual basis to frame the KO of their indigenous cultures.

Given the universality and similarity of the processes of marginalization and institutional and cultural recomposition of indigenous heritage between these countries and those of Latin American countries, they can serve as a model for finding solutions to indigenous KO in Latin America.

The urgency of promoting academic production on the subject in Latin America is highlighted, considering the historical and contemporary dimension of its great indigenous civilizations throughout its territory.

Through the Indigenous warrant used by participatory forms of management and curation of libraries, archives, and museums, it is possible to strengthen respect for universal values expressed in local cultures and increasingly associated with citizenship construction, social inclusion, and respect for alternative cultures.

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