

## Edited Chat Comments and questions:

These questions and comments are a great way to share information with your staff and customers. What do they think? They have been edited for ease of reading and to highlight salient points.

A question I have for the members is, if racism or cultural bias is a national issue, how do we as an association address this issue of handling Māori collections? While our libraries all do it differently, does this send mixed messages to our customers? And if we as librarians are committed to eradicating barriers what are our guiding principles for all libraries to do this?

**Q: Why aren't all Māori books in the Māori section? Sounds like you have a lot of duplicate copies in the general collection.**

Duplication can be a good thing if you have the funds - doubles the discoverability. We can browse and find everything in one place in a Māori Collection - good if we are whakama going into the library and if we don't know Dewey. Also, Dewey doesn't always match mātauranga Māori.

We have duplication and agree that we're never going to get rid of our Te Matahiapo collection just because it isn't being borrowed.

Is discovery about duplication or elevating metadata to enhance discoverability for specific user groups?

The second factor for optimising collections and discovery | usage would be relationships with iwi

Discovery means excellent metadata AND duplication between our Māori and general collections - let's make it easy in every way.

**Q2: There are barriers to Māori coming into libraries already [which raises the question] who are the collections for? Māori? If so, then how are we first allowing Māori to come in. Are our Māori collections close to wharepaku? Are they easily found at the front?**

[General agreement.]

Marketing, promotion, pathfinders also play a role to highlight, raise awareness of collections and content both print and digital.

Relative to specific demographics. What about those affected by the digital divide?

**Q3. [A] Customer recently gave feedback around Myths and Legends. They were concerned that these as they relate to Māori are belittled by being housed next or within others from all cultures. Any comments or experience on how to address this given Dewey says this is a correct classification?**

Myths - it also leads to a very long shelf all with one Dewey number.

Oh Dewey! Pārakau are Māori concepts and how do we fit them into Dewey easily.

Or possibly calling them Mythology? would that give it more importance? Origin stories?

Māori fiction, poetry, and art are interesting, too, as to where to put them. Some authors and artists might prefer to be known as an NZ artist or author, and others might prefer to be known as Māori.

We can ask them what they would prefer, but what if they are deceased?

**Q 4: Frankton Library is building our Mana Whenua collection as we are still a very new library. Curious as to how other libraries have brought their collections together, i.e., Children's Te Reo Books together into their mostly adult Māori Collections, or do they have separate Māori Collections in Children's, Adults and YA, etc. Also wondering if your Māori Collections have different structures within, i.e. Non-Fiction. Te Reo Fiction etc.**

[Clutha] have a Māori collection for adults (Te Matahāapo) and a Māori collection for tamariki (mātahi) however our Māori Fiction is mixed with the main General Fiction. Would you keep it separate or incorporate it in Te Matahāapo?

We have had the same feedback and the issue is that publications of myths have been written by colonial authors, very little written that isn't.

At WCL, collections for adults and children are identified by stickers on the spine. Adult books in te reo are shelved with the adult Māori collections, both fiction and non-fiction.

**Q5. One of the fundamental issues that we have in public libraries is that we treat Māori as a demographic group but forget that Māori is a treaty partner. This is a paradigm shift for a public library - public libraries as a local government service have an obligation to realise Māori as a treaty partner.**

Agree, and there's an opportunity here for us to change the systems so that they're more relevant/appealing to Māori

Absolutely! It is also about negotiating space and time for a different worldview. The dewey discussion before brings up questions for me about how we can use Te Ao Māori and Matauranga to organise our collections

Love the idea of a Māori knowledge organisation system! Tautoko!

And how many of our catalogues are available in te reo Māori?

It is a pity that all of our customers aren't familiar with Nga Upoko Kotukutuku. We have utilised that notes field to increase the discoverability of resources using more natural language

Some libraries have Ngā Āpoko Tukatuku lists on their websites so that patrons can use the headings - this seemed like a great idea to me.

Could we hear from a Māori organisation using an alternative way of organising collections?

This was a really interesting and valuable session. I'd like to see more on this topic

Yes, a workshop would be great!

*ED – we will look at organising this at this year's Forum and welcome any other suggestions.*

So helpful, thank you everyone for your time, input and whakaaro and PLNZ for providing the opportunity. Thank you so much. Thank you! Ngā mihi ki ngā kaikārero