

## Activity using the RRN of the MOA

### ACTIVITY 1

What are the **facets** available under quick **search feature** at the RRN website?

Conduct a search on the **manufacturing method of block printing** and also see some **original records**.

If I wanted to find a list of **sewing tools** using the RRN, **how would I go about it?** What are the tools coming up on such a search? Also find the **original record** of a few chosen items.

### ACTIVITY 2

Could you find some of the **items** classified under **Eskimos** culture? Could you elaborate with details on **one item** that tickles your fancy among those?

**Item k4.54 a-b** is what type of item? Could you identify the **most probable function/use** of the item with more clarity using the **discussion board**?

### ACTIVITY 3

What does **item number 3739** represent?

What does its **unique name** represent?

From the similar items **choose item of the same type** and study it as well.

See how the **chain progresses** in the similar items category. Also is there any **discussion regarding these types of items**.

### ACTIVITY 4

Can you **trace the cultural community** that has used the material '**Amethyst stone**' as found in this collection?

How **many items** does that **community** have in the collection? Conduct a search on the types of items available under the **item classes** of this search. See their **original record**. Also go through discussions on these item classes.



Individual of the Sautaux First Nation, standing in a winter landscape, wearing a winter cape, and holding a bow and arrows

Year : 1822

Source:

<https://goo.gl/P52LXG>

**Colonialism** is the disconnection of Native people from the land, their history, their identity and their rights so that others can benefit. It is a basic form of injustice in the world, and has been condemned as a practice by the United Nations.

<https://goo.gl/wC1tDZ>

**Canada** was discovered in the year 1534, by Jacques Cartier (or Quartier), a mariner belonging to the small French seaport St. Malo. He was a man in whom were combined the qualities of prudence, industry, skill, perseverance, courage, and a deep sense of religion.

<https://goo.gl/mqYr7R>

On **July 1, 1867**, Canada became a self-governing dominion of Great Britain and a federation of four provinces: Nova Scotia; New Brunswick; Ontario; and Quebec. The anniversary of this date was called Dominion Day until 1982.

<https://goo.gl/JJfJE3>



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# Information and Empowerment

LIBR 508 - Information Practices in Contemporary Society



Roger Conant trading with Indians for furs - 1898  
[page 094 of Upper Canada Sketches ...](#)



Miawpuke First Nation 17th Annual Pow Wow  
Photo taken on July 6, 2012  
<https://goo.gl/3wyefz>



Indian Wigwams of Birch Bark  
from page 117 of Upper Canada Sketches ...



To ponder ...

In what ways is **Indigenous knowledge** more holistic than European thinking?



Indigenous peoples gaining access to **self-determination and sovereignty** – what is implied?

What might be considered **'knowledge'** in the eyes of the indigenous people?

How can they be **given power to specify the ways** such knowledge is taught and learned?

What about the **residential school system** implemented for indigenous children?

Do we have something to learn from indigenous knowledge system with regard to **morals and ethics**?

What is **'context'** for the indigenous people?

When does an item become so **personal / private** where it can no longer be considered as a record?

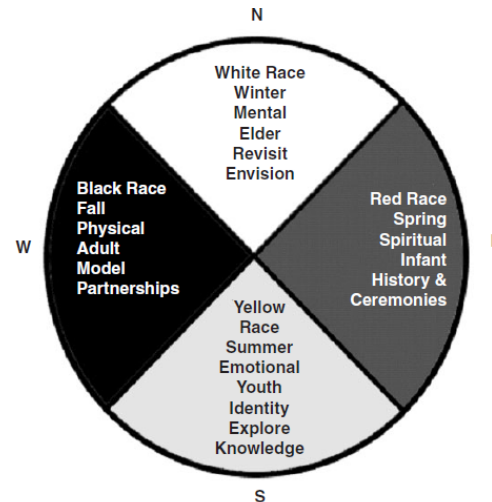
Can **preservation of digital records** be considered an attempt at repatriation.

**Including Indigenous Knowledge in Web-Based Learning**

Gary C. Dumbrell & Jacquié Rice Green

Successfully incorporating **Indigenous knowledge into Web-based or any other learning** hinges on understanding the relationship between **power** and **knowledge** and on recognizing that **colonization has caused**, and continues to cause, a **divide between Aboriginal and non-Aboriginal learners**, which is a matter of Indigenous peoples gaining access to **Self-determination and Sovereignty**.

Such incorporation must respect Indigenous **people's right to define that which is regarded as knowledge** and must also facilitate their **gaining the power to specify the ways such knowledge is taught and learned**.



The Medicine Wheel Showing Interrelated Connections to Context

Indigenous Knowledge	Eurocentric Knowledge
Belief in unseen powers of the ecosystem	Belief in the power of science to control the ecosystem
Belief that all things in the ecosystem are dependent on each other	Belief that isolating variables leads to understanding and controlling them
Belief that reality is structured according to most of the linguistic concepts by which Indigenous describes it	Belief that an empirical reality exists in its own right and that language describes that reality
Belief that personal relationships reinforce the bond between persons, communities and ecosystems	Belief that personal relationships must be kept separate from the work of science and that the environment is a resource to be exploited
Belief that sacred traditions and persons who know these are responsible for teaching "morals" and "ethics" to practitioners who are then given the responsibility for the specialized knowledge and its dissemination	Belief that scientific methods and the scholars that know them are responsible for teaching "truth" to practitioners who then have the responsibility to use this truth in accordance with ethical codes the practitioners develop for themselves
Belief that an extended kinship passes on teachings and social practices from generation to generation	Belief that disseminating scientific knowledge through conferences and journals passes on "truth" from generation to generation

Based in part on Battiste & Youngblood (2000)

Comparing Indigenous Knowledge and Eurocentric Knowledge

**Digitization as Repatriation?** The National

Museum of the American Indian's Fourth Museum Project

Michelle Crouch

National Museum of the American Indian (NMAI) began—industrialist **George G. Heye**. Personal collection of over **800,000** Native American artifacts.

**William T. Hagan**—*"To be an Indian is having non-Indians control the documents from which other non-Indians write their history"*

**Challenge 1:** most archival records concerning Native Americans were created by white colonizers with no interest or cultural knowledge required to accurately represent these cultures.

**Challenge 2:** the conception of the record varies greatly between Eurocentric western culture and indigenous cultures.

**Challenge 3:** Tendency of mainstream America to regard Native American culture as monolithic.

Ethical questions with regard to photography;

1. Who has more rights, the **photographer** or the **subject**?
2. Is a **photograph** tantamount to **evidence**?
3. How much **contextual information** should accompany the image?

The online availability of NMAI's Photo Archives adds another layer to these ethical questions.



A first nations canoeist is depicted in this copper sculpture just outside the Yukon Beringia Interpretive Center building.

Photo taken on June 21, 2014 by Chris Hunkeler  
<https://goo.gl/rkACKz>