

## Book Club Kit Discussion Guide

### *A Digital Bundle: Protecting and Promoting Indigenous Knowledge Online* by Jennifer Wemigwams

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## Biography

Jennifer Wemigwans is an Assistant Professor in the Department of Leadership, Higher and Adult Education at the Ontario Institute for Studies in Education. Pronouns She/ Her. She teaches Indigenous Knowledge Education courses in the Adult Education & Community Development Program. Dr. Wemigwans is from Wikwemikong Unceded Territory on Manitoulin Island, Ontario. She is a new media producer, writer and scholar specializing in the convergence between education, Indigenous Knowledge and new media technologies. Her book, *A Digital Bundle: Protecting and Promoting Indigenous Knowledge Online* (2018) explores the prospects of Indigenous Knowledge education and digital projects in networked world.

Source: **University of Toronto**

<https://discover.research.utoronto.ca/5306-jennifer-wemigwans>





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## Review by Emily Jean Leischner

### *Jennifer Wemigwans. A Digital Bundle: Protecting and Promoting Indigenous Knowledge Online.*

December 10<sup>th</sup>, 2019

A well-needed and critical advancement in the fields of digital technologies and Indigenous resurgence, Jennifer Wemigwans' *A Digital Bundle: Protecting and Promoting Indigenous Knowledge Online* examines the practicalities and potentialities of safeguarding cultural heritage on the Internet for future generations. The book is grounded by a case study focused on the process of creating the website [FourDirectionsTeachings.com](http://FourDirectionsTeachings.com), and examines the site's impact through carefully selected interviews with primarily Indigenous scholars, educators, activists, and workers serving in public or organization capacities. Based on an impressive breadth and depth of research, Wemigwans compellingly argues that it is possible for Indigenous Knowledge, a phrase she capitalizes throughout, to be cared for respectfully online, following Indigenous cultural protocols. Furthermore, she shows how providing a platform for stewarding this knowledge plays a crucial role in offline political action and resurgence movements.

A "digital bundle" is the term Wemigwans uses to describe the sacred meaning and "lifelong commitment" that Indigenous Knowledge kept online requires (35). Wemigwans is cognizant of the dangers that come with making Indigenous Knowledge accessible on the Internet—including appropriation and commodification by non-Indigenous audiences. Using this term communicates the risks involved in this work, and also highlights the need for following clear and intentional protocols when embarking on projects such as [FourDirectionsTeachings.com](http://FourDirectionsTeachings.com). For example, as Wemigwans argues: "The cultural transference of the site, then, becomes a very important responsibility that must be considered and attended to in the future because, as a bundle of knowledge, it must be transferred lovingly and with great care, according to cultural protocols" (45). *A Digital Bundle* fills the pressing need for scholarship which lays out the theory and methods behind using the Internet as a space to steward and validate Indigenous Knowledge. While she is clear that no online tool can replace the face-to-face transmission of cultural teachings, *A Digital Bundle* convincingly shows how the protocols, wisdom, practices, teachings, and stories that [FourDirectionsTeachings.com](http://FourDirectionsTeachings.com) holds can contribute to imagining a future where Indigenous peoples are able to protect and share knowledge collaboratively across the globe.

Part of the accomplishment and significance of *A Digital Bundle* is in the use of Indigenous analytical perspectives in assessing the process of creating and evaluating the impact of [FourDirectionsTeachings.com](http://FourDirectionsTeachings.com). Drawing on the works of Taiaiake Alfred (2009), Wendy Makoons Geniusz (2009), Leanne Betasamosake Simpson (2011) and Linda Tuhiwai Smith (1999), Wemigwans "connects and juxtaposes [their] interrelated principles and perspectives," not to identify a singular, coherent perspective, but to start a conversation around the ethics of keeping Indigenous Knowledge on the Internet from a specifically Indigenous framework (46). In adopting this perspective, the book seeks



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to apply an Indigenous research design that can be a guideline for Indigenous settler and non-Indigenous scholars alike.

In Chapters 1 and 2, Wemigwans lays out the scope of her project design to create *FourDirectionsTeachings*. She defines Indigenous Knowledge and "digital bundles," and outlines the goals and methods behind the book which proposes broadly to examine "how information communication technology (ICT) affects relationships among diverse Indigenous peoples and the flow of power between Indigenous Peoples and the state" (1). She also explains the content and background behind [FourDirectionsTeachings.com](http://FourDirectionsTeachings.com), which hosts the teachings and worldviews of elders from five different First Nations: Blackfoot, Cree, Ojibwe, Mohawk and Mi'kmaq. To analyze how this online space can be "designed and validated through cultural protocols" (43), Chapter 2 identifies Linda Tuhiwai Smith's twenty-five projects as powerful methodologies that can provide an important framework for thinking about the connection between Indigenous Knowledge and resurgence. Wemigwans reorganizes these twenty-five methods under Leanne Betasamosake Simpson's Four Tenets of Nishnaabeg principles (Biskaabiiyang, Naakgonige, Aanjigone, and Debwewin): "culturally embedded concepts and teachings that bring meaning to our practices and illuminate our lifeways" (Simpson 61). Chapters 4-7 each focus on a single tenet, and carefully walk through how Smith's methods are applied to analyze the conversations Wemigwans has with each of her interview participants. Throughout the text, braiding connections between Indigenous scholars creates a web of interlocking methods and expertise. This in many ways mirrors the network of Indigenous Knowledge Wemigwans is tracking and assessing through [FourDirectionsTeachings.com](http://FourDirectionsTeachings.com).

The third chapter describes the recruitment and interview process, taking care to introduce each research participant, identify why they were chosen, and explain how each person uses the Internet, and [FourDirectionsTeachings.com](http://FourDirectionsTeachings.com) specifically, to facilitate their work. The interviewees each fall under the category of "educators, cultural arts workers, and systems workers (those who work in organizations/institutions such as child welfare systems or penitentiaries)" (74). Throughout the next four chapters of the book, Wemigwans puts each participants' experiences and opinions about Indigenous Knowledge online in conversation, providing detailed and extensive documentation of how this knowledge is being activated in a wide variety of spaces. For example, in focusing on Biskaabiiyang ("To Look Back"), she shows how this tenet is being activated by educators using Indigenous Knowledge online as "a political act of survival because it connects the values and beliefs of those in the past to those of the present" (109). Bringing forward knowledge found in the worldviews and stories stewarded on [FourDirectionsTeachings.com](http://FourDirectionsTeachings.com) is one way in which Indigenous activists are engaging with these teachings.

Finally, in Chapter 8, *A Digital Bundle* calls for recognition of the transformative potential Indigenous Knowledge online has for contributing to the political and decolonizing goals of Indigenous communities across Turtle Island, and beyond. Wemigwans' argument is well worth quoting in full: "In continuing to create digital bundles and to come together to decide on the future of an Indigenous presence on the Internet, Indigenous communities will control information and thus shape the minds of their people in ways that support healing and regeneration" (227). By connecting the varied ways people are engaging with Indigenous Knowledge online, Wemigwans persuasively shows how this diversity of uses is



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nevertheless united under the goal of working towards Indigenous resurgence. Her writing powerfully unites these activists together across territories, without losing the creative, context-specific, and inspiring ways they draw on Indigenous Knowledge in their own work. Foregrounded in Indigenous theory, methods, and analysis, *A Digital Bundle* is an invaluable case-study in how to ethically write and conduct a research project in Indigenous studies. An essential addition to digital technologies and Internet scholarship, this book is a must-read for any student or researcher writing on Indigenous topics.

Source: **Transmotion (Journals at Kent)**

**Review by Emily Jean Leischner: A Digital Bundle: Protecting and Promoting Indigenous Knowledge Online**

Leischner, E.J. (2019). A digital bundle: Protecting and promoting Indigenous knowledge online (Jennifer Wemigwans). *Transmotion*, 5(2), 155-157. <https://doi.org/10.22024/UniKent/03/tm.863>





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## Review by Tomas Borsa

### *A Digital Bundle: Protecting and Promoting Indigenous Knowledge Online.*

February 2020

In the roughly three decades since the internet first wriggled into popular consciousness, its abundant “state of permanent novelty” (Papacharissi, Streeter, & Gillespie, 2013) has allowed for the propagation of countless self-congratulatory yarns, each more eager than the next to attain the status of maxim. Few corners of the earth, for example, have managed to entirely fend off the slow creep of that all-pervasive ethos that “information wants to be free,” whose truth claims and biases can appear so entirely baked into the fabric of daily life that confronting their virality seems hardly worth the effort. Thankfully, Jennifer Wemigwans (Anishnaabekwe from Wikwemikong First Nation and Assistant Professor in the Department of Leadership, Higher and Adult Education at the University of Toronto OISE), does not share this sense of fatalism, and in *A Digital Bundle: Protecting and Promoting Indigenous Knowledge Online* sets out to “[challenge] the predominantly Western Internet field to consider Indigenous theoretical understandings” (p. 57). And so begins this fascinating account of the creative process behind [FourDirectionsTeachings.com](http://FourDirectionsTeachings.com), a highly influential online resource for the preservation, sharing, and teaching of Indigenous knowledge.

Authoritative, advocative, and tremendously original, *A Digital Bundle* is Wemigwans’ first manuscript and is broken up into eight chapters of roughly equal length. In the opening chapters, Wemigwans provides us with an overview of the unique elements to [FourDirectionsTeachings.com](http://FourDirectionsTeachings.com)—most notably, the availability of interactive teachings by respected Elders and traditional teachers from five Indigenous communities—as well as a timeline of the production process. On the latter point, it must be said that Wemigwans’ early attempts to create the website were met with considerable resistance from established funding agencies, owing to their reticence to “take a chance on infringing on the cultural rights of communal Indigenous Knowledge” (p. 18); after five years of pitching, [FourDirectionsTeachings.com](http://FourDirectionsTeachings.com) was finally approved for funding and launched in 2006.

Throughout, Wemigwans uses the website as something of a case study in the ways in which a diverse array of Indigenous communities, leaders, and educators might “take control of the Internet as an Indigenous transformative communications network that speaks to and respects Indigenous Knowledge within Indigenous protocols and paradigms” (p. 207). Core to the overall argument is Wemigwans’ position that “it is possible to apply cultural protocols to the Internet” (p. 63), and that, in the right hands, online Indigenous Knowledge projects such as [FourDirectionsTeachings.com](http://FourDirectionsTeachings.com) can serve as a powerful “source of empowerment for Indigenous peoples/causes” (p. 11). Through an analytic framework closely informed by Smith (1999), Simpson (2011), and Alfred and Corntassel (2005), Wemigwans thus introduces the notion of a *digital bundle*, which she derives in part from the prior concept of a *bundle*—that is, “a collection of things regarded as sacred and held by a person with care and ceremony” (p. 34). As the book progresses, Wemigwans uses in-depth interviews with “Indigenous activists, artists, educators, and front-line workers” (p. 1) involved in the website’s co-creation to



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illustrate how [FourDirectionsTeachings.com](http://FourDirectionsTeachings.com) has come to stand as both a “culturally sensitive pedagogical aid” (p. 22) and an altogether “new cultural form, a new cultural artefact” (p. 36)—in other words, a digital bundle.

Though the book itself is fairly light on visuals, Wemigwans does a good job of sketching out the contours to [FourDirectionsTeachings.com](http://FourDirectionsTeachings.com) by providing detailed background information on various elements to its development (e.g., the rationale behind the user interface design—of which, it turns out, there is plenty). But even as these details might occasionally segue into discussions of platform-specific affordances, the bulk of *A Digital Bundle* centres on far broader questions related to the politics and possibilities of the internet, particularly in regard to the (re)production, transmission, storage, and reception of online Indigenous knowledge. In this respect, there are certain parallels to the likes of Bang, Marin, Faber, and Suzukovich III (2013), Christen (2005), Duarte (2017), Loft (2014), Lyons, Schaepe, Hennessy, Blake, Pennier, Welch, McIntosh, Phillips, Charlie, Hall, Hall, Kadir, Point, Pennier, Phillips, Muntean, Williams, Jr, Williams, Sr, Chapman, and Pennier (2016), and McMahon (2014).

Still, even as there may be certain commonalities to be had with other recent works concerning the digital self-development of Indigenous peoples, *A Digital Bundle* is also something of an anomaly, primarily due to the lengths that Wemigwans has gone to in underscoring the productive potential of placing *traditional* protocols in direct conversation with *technical* protocols. In so doing, Wemigwans is able to establish the complementarity and coequality of systems of knowing which are more often than not presented as somehow opposed, misaligned, or just plain incompatible. In this sense, you might say that the book sits in closest conversation with L’Hirondelle (2014) (who, it bears noting, was actually one of Wemigwans’ primary research participants), given their respective commitments to the multimodal engagement of Indigenous symbolic literacies. If L’Hirondelle (2014) once called for greater attentiveness to Indigenous peoples’ “pre-contact ingenuity as inventors and technologists — experts in new media and avatars of innovation” (p. 147), Wemigwans has responded by outlining a vision in which “old forms of sharing knowledge” are syncretically readapted “to ensure that the next generation benefits from the wisdom of our ancestors” (p. 217).

Though *A Digital Bundle* is largely animated by a current of optimism toward the internet, Wemigwans has not shied away from engaging with the flip side. She notes, for example, how the informationalization of sacred teachings can quickly give way to their commodification (particularly in the yearning hands of New Age cultural tourists); how the online sphere carries the risk of manipulation or co-option of voice, such that “prevailing discourses on Indigenous knowledge will be in danger of being defined by [non-Indigenous] audiences” (p. 20); and muses on the difficulty of ensuring that [FourDirectionsTeachings.com](http://FourDirectionsTeachings.com) remains both accessible and adequately safeguarded long into the future. Nevertheless, if there is one aspect to *A Digital Bundle* that I would single out as worthy of critique, it is that these very dilemmas can at times feel underdeveloped. By way of example: though Wemigwans opens with a brief mention that “net neutrality is not a given” (p. 2), the remainder of the book treats the internet as a mostly-emancipatory space of alterity, and contains little discussion of the ways in which the structural characteristics to the network—particularly those which would have emerged only after the original launch of [FourDirectionsTeachings.com](http://FourDirectionsTeachings.com)—may ultimately act as a constraint.



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But in all honesty, these are minor oversights, and none of them has any particular impact on the overall message. Against a backdrop of intellectual inheritances more inclined toward the temporal deferral of Indigenous peoples through atavistic caricature, Wemigwans has provided a rich counter-narrative which deftly illustrates the ways in which Indigenous cultural resurgence can be meaningfully advanced through “one carefully framed online tool” (p. 148) at a time. For academics at the confluence of Education, Digital Humanities, Media Anthropology, and Indigenous Studies, *A Digital Bundle* will hold wide appeal, just as it will for design theorists, NGOs with a focus on Indigenous well-being, and policymakers (for whom this ought to be required reading).

Source: **Canadian Journal of Communication**

**Review by Tomas Borsa: A Digital Bundle: Protecting and Promoting Indigenous Knowledge Online**

Borsa, T. (2020). A digital bundle: Protecting and promoting Indigenous knowledge online. *Canadian Journal of Communication*, 45(1), 180-191. <https://doi.org/10.22230/cjc.2020v45n1a3683>





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## Review by Shezadi Khushal

### *Book Review of Jennifer Wemigwans (2018). A Digital Bundle: Protecting and Promoting Indigenous Knowledge Online.*

2022

*A Digital Bundle: Protecting and Promoting Indigenous Knowledge Online* opens very timely discussions about: (1) the relationship between Indigenous Peoples and the internet; (2) the flow of communication, protection, and access to Indigenous Knowledges online; and (3) the safeguarding of freedom of expression of Indigenous Knowledges online. Through a series of interviews, *A Digital Bundle* connects online Indigenous Knowledges to Indigenous resurgence and sovereignty. This revitalization of knowledge systems and practices is key to transformation and sustainability of Indigenous communities. It also “speaks back to dominant colonial systems of knowledge in Canada by representing an active presence” rooted in the teachings of Elders and Knowledge Keepers (p. 2). A central foundation of the book is [FourDirectionsTeachings.com](https://FourDirectionsTeachings.com), an online project created and produced by author Jennifer Wemigwans through Indigenous protocols to investigate the role of knowledge production of five distinct Indigenous Nations (per Wemigwans: Blackfoot, Cree, Ojibwe, Mohawk, and M’ikmaq). Knowledge production in this context is defined “not in the sense of creating new knowledge, but rather, to the reproduction of aspects of long-existing Knowledge in new formats, and in relation to new contexts” (p. 3).

Chapter 1 identifies Indigenous Knowledges in two distinct forms: as sacred teachings (traditional knowledge passed through ceremonial protocols by only Elders and Traditional Teachers), and personal knowledge (acquired through individual educational pursuits, empirical processes, or derived through spiritual knowledge not bounded by cultural protocols). Wemigwans also examines how the internet leads, directly and indirectly, to Indigenous resurgence and revitalization. Here, the author explains descriptors attached to the terms “Elders” and “Traditional Teachers,” noting that an Elder or Traditional Knowledge Keeper can acquire knowledge through empirical observation, as well as the gifts they are born with or have received through revealed knowledge, and that only Elders and Traditional Teachers who have been gifted the Indigenous Knowledge and teachings can share those teachings publicly and transfer them. Indigenous Knowledge is held in trust as there is an expectation to abide by the cultural protocols entrusted to that knowledge.

In Chapter 2, Wemigwans uses four theoretical principles, referred to as Indigenous Tenets, to describe how Indigenous Knowledges online produce and contribute to resurgence. Drawing from Linda Tuhiwai Smith’s (1999) 25 Indigenous Projects, Wemigwans embeds the four Tenets within Smith’s framework. The 25 projects are rooted in theorizing Indigenous issues at the level of ideas, policy analysis, critical debate, as well as social science research, and constitute a very complex research programme. The chapter also highlights long-standing delegitimization of Indigenous Knowledges by excluding Indigenous cultural norms. Building on George Sefa Dei’s work, Wemigwans affirms that “decolonization is about producing our own knowledge projects and not continually challenging and subverting epistemological imperialism” (p. 58). Wemigwans continues, “having Indigenous Knowledge projects online validated by



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the community creates rich learning environments that are intercultural, deeply respectful of local knowledge, and ultimately transformative” (p. 57). Such projects ground “knowledges and practices into their appropriate soils, cultural contexts, histories and heritages” (Dei, 2012, p. 104). Chapter 2 also delves into the important subject of cultural appropriation by non-Indigenous people as being “the root cause of centuries of degradation of Indigenous Knowledge” (p. 44). This is a very important aspect of Indigenous research, as cultural and linguistic integrity come into play.

Chapter 3 identifies Indigenous approaches to research and the importance of applying Indigenous methodologies and theories. The chapter begins with outlining how the research participants were selected and organized into three groups, consisting of educators, arts workers, and system workers, and goes into great detail on the process of the interviews. Rooted in reciprocity, this chapter also speaks to how Indigenous research serves Indigenous communities. The author connects the need to having Indigenous resources online that reaches the mainstream, to that of promoting Indigenous well-being, understanding and respect. The chapter ends with a thought-provoking question for reflection: “how are Indigenous voices, in turn, electronically reaching new audiences and creating horizons for speakers as well as listeners?” (p. 104).

Chapters 4-7 provide an in-depth examination of the four Tenets of Indigenous Knowledges to articulate how Indigenous Peoples use the internet currently and how these Tenets support a system that can ignite Indigenous Knowledges. The four Tenets include the following: *Biskaabiiyang* (look back), which refers to “looking back in order to re-create the cultural and political flourishing of the past to reclaim the fluidity of Indigenous traditions” (p. 47). *Naakgonige* (to plan) emphasizes that careful deliberation and decision must be at the forefront when facing change. *Naakgonige* encourages one to deliberate and consider the impacts of decisions on all aspects of life and relationships, and requires communities to carefully deliberate, using their emotional, physical and spiritual senses. The third Tenet, *Aanjigone* (non-interference), “ensures that the interrogation of decisions are focused on the decision, rather than the individual” (p. 49). This tenet is critical in that it requires one to set fears aside and think beyond oneself, and toward thinking of future generations. Finally, vital to mobilization, faith, and trust is *Debwewin* (truth), which is integral to how Indigenous Peoples write, read, envision, discover, and share. As Wemigwans suggests, learning, deliberation, and contemplation can only be integrated with one another by moving through each of these principles.

These chapters also explore critical concepts in Indigeneity, such as celebrating survival, what Indigenization requires, what democratizing looks like, and the importance of storytelling. Here, the author thinks strategically about cultural privacy as a way to protect not only against cultural appropriation, but also against cultural exploitation. Well respected Elders and Traditional Teachers have credibility in their own communities, and “cultural appropriation is a huge concern for many people” (p. 171). Therefore, protecting languages, customs, beliefs, ideas, and natural resources is key. Wemigwans states “knowledge has to be respected” (p. 175) and offers the perspective of how research participants engage with Indigenous Knowledge online is in fact a “way of recovering or returning to cultural knowledge, in the form of teachings historically forbidden from being shared” (p. 162).



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Chapter 8 centers on the argument that the promises of Indigenous education in curriculum expressed in the reports of the Royal Commission on Aboriginal Peoples (1996), People for Education (2015), and Truth and Reconciliation Commission (2015), are not being realized. “Although 96% of secondary schools have Aboriginal students enrolled, only 11% offer Native language programs. Only 29% of elementary schools offer training on Indigenous issues to teachers” (p. 210). The question then becomes, “how do we protect and transmit our ceremonies and knowledge in ways that maintain Indigenous integrity?” (p. 221). The author suggests this can only be attained through a cultural shift. Finally, the author maintains that history, treaties, colonial practices, assimilation, and the ongoing quest for dignity can each be conveyed to the broader public through using the internet.

*A Digital Bundle* is comprehensive and extremely well written. Importantly, “Digital Bundle” is used interchangeably with “Indigenous Knowledge online.” Because of the various contexts in which they are used, the definition can vary. One characterization, however, includes the notion of digital bundles as being sacred and holding a great deal of power. As Wemigwans describes, “digital bundles are on the precipice of new cultural and political openings. These openings can perpetuate Indigenous resurgence and counteract the impact of colonization” (p. 209).

The book has many strengths. “Indigenous Knowledge is a complex epistemological paradigm” (p. 3), and the author does an excellent job of illustrating the complexities associated with producing, promoting, and protecting Indigenous Knowledges. I particularly like that the author situates herself within the research. This is important because “the understanding of one’s own attitudes, values, and biases is useful not only in gaining deeper insight into the research, but also in ensuring that the focus remains on the research and its participants” (Patnaik, 2013, p. 100). The author provides clear and concrete recommendations for what she envisions for Indigenous communities in terms of ownership. Drawing from L’Hirondelle, Wemigwans asserts that “what I would like to see is our people actually create our own networks so that we can be part of that economy and have greater control” (p. 67). These points are also strengthened by the author’s inclusion of five distinct and diverse Indigenous Nations in the research, underscoring that Indigenous communities are not a monolith. Indeed, “every First Nations culture is unique and has their differences in terms of teachings, practices, protocols, and even worldviews. There are approximately 630 First Nations communities, with every single one being unique” (p. 148).

While the author does argue it is possible to apply cultural protocols to the internet, further details, either in the book or the website resource, would have been helpful for readers attempting to honour those protocols appropriately, particularly with regard to ethical relationality and the aforementioned issues of appropriation/commercialization.

The author employs social theory, cultural analysis, political critique as well as Indigenous methodologies in her research. Qualitative methodology is used in the form of interviews and discussions. Significant consultations were also conducted with Elders, Knowledge Keepers, Traditional Teachers, Chiefs, artists, and activists, which speaks to depth and scope of Indigenous ontology embedded into the findings. Indigenous resurgence, survival, cultural revitalization, and transformation are among the themes prevalent from the findings from the interviews.



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*A Digital Bundle* is an imperative read. It makes a direct connection between the protection of digital technology and Indigenous self-determination, resurgence, and revitalization. Wemigwans drives home the message that a new online social movement is taking root because of access to internet and that this internet activism is propelled and shaped by Indigenous perspectives and values. It urges Indigenous Peoples to “move beyond a focus of decolonization (which puts the colonizer at the center of discussions), to one in which Indigenous theorizing is both recognized and achieved” (McGregor, 2005, p. 75). It also stresses that Elders, Knowledge Keepers, and cultural producers should take control and be recognized as the “architects and engineers of Indigenous technological processes” (p. 57). By embracing Indigenous theories and methodologies, this book heightens Indigenous voices and provides tools for empowerment. Thus, this book is beneficial for educators, leaders, and scholars (both Indigenous and non-Indigenous) in the social sciences, humanities, anthropology, and Indigenous studies.

Source: **Canadian Journal for New Scholars in Education**

**Book Review of Jennifer Wemigwans (2018). *A Digital Bundle: Protecting and Promoting Indigenous Knowledge Online*.**

Kushal, S. (2022). Book Review of Jennifer Wemigwans (2018). A digital bundle: Protecting and promoting Indigenous knowledge online. *Canadian Journal for New Scholars in Education*, 13(1), 116-118. <https://journalhosting.ucalgary.ca/index.php/cjnse/article/view/73636>





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## YouTube Video - Keynote Address by Jennifer Wemigwams

*Digital Bundles: Creating a New Space for Indigenous Knowledge*

October 13<sup>th</sup>, 2022

View and listen to this keynote address on the OASPA Open Access Scholarly Publishing Association YouTube channel: <https://youtu.be/c3u4UAG4Zyo?si=SN-NPPkBJ06Y2gcT>

Source: **OASPS Open Access Scholarly Publishing Association**

OASPA Open Access Scholarly Publishing Association. (2022, October 13). Keynote – Digital Bundles: Creating a new space for Indigenous Knowledge (Jennifer Wemigwams) [Video]. YouTube. <https://youtu.be/c3u4UAG4Zyo?si=SN-NPPkBJ06Y2gcT>





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## YouTube Video - Keynote Address by Jennifer Wemigwams

*Digital Bundles: Creating Cultural Space for Indigenous Knowledge through New Technologies*

February 3<sup>rd</sup>, 2023

View and listen to this keynote address on the University of Toronto Digital Humanities Network YouTube channel: <https://youtu.be/3FU7vpywSW4?si=tbywUlke0jw8XcGN>

Source: **University of Toronto Digital Humanities Network**

U of T Digital Humanities Network. (2023, February 3). Digital Bundles: Creating Cultural Space for Indigenous Knowledge through New Technologies [Video]. YouTube.  
<https://youtu.be/3FU7vpywSW4?si=tbywUlke0jw8XcGN>





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## Four Directions Teachings Website

[FourDirectionsTeachings.com](https://FourDirectionsTeachings.com)



[FourDirectionsTeachings.com](https://FourDirectionsTeachings.com) is a visually stunning audio narrated resource for learning about Indigenous knowledge and philosophy from five diverse First Nations in Canada.



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## Discussion Questions

1. Have you encountered Indigenous people or discussions of Indigenous culture and knowledge on social media or from websites? How has the Internet shaped your idea of what it means to be Indigenous?
2. Would you agree or disagree with the author's definition of interactivity as "how users engage with the spatial design" of the website [FourDirectionsTeaching.com](https://FourDirectionsTeaching.com)? (p. 27) What is your impression of the site design and functionality?
3. On page 34, the author defines a bundle in the Indigenous context as "a collection of things regarded as sacred and held by a person with care and ceremony." It can also be used to refer to a collection of teachings and knowledge valued by the community, and she considers the website [FourDirectionsTeaching.com](https://FourDirectionsTeaching.com) to be a digital bundle in this sense. Does that change the way you view the website?
4. How would you navigate the question of cultural appropriation when it comes to Indigenous research and culture? What is your understanding and prior experience of community protocols surrounding Indigenous Knowledges?
5. The author makes connections between and among Leanne Simpson's four tenets (p. 47), Taiaiake Alfred's five mantras (p. 52) and Linda Tuhiwai Smith's twenty-five projects (p. 55) to use as Indigenous framework for her work. Does any individual concept or combination resonate with you? Which would you want to pursue further in your life and work?
6. Throughout the book, there are examples of people's ambivalence and resistance about taking Indigenous Knowledge to the internet or via other technology. How would you respond to that resistance?
7. The author has mentioned the Deepening Knowledge Project in her book and keynote speeches. Do you know of any other online websites that can be used as resources?

## Discussion Themes

*Indigenous knowledge | Decolonization | Indigenous protocols of creation | Technology + information design*