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Jennifer Wemigwans, *A Digital Bundle: Protecting and Promoting Indigenous Knowledge Online*. Regina: University of Regina Press, 2018. 224 pages. ISBN 978-0-88977-551-0. \$29.95 paperback.

A Digital Bundle: Protecting and Promoting Indigenous Knowledge Online, authored by Jennifer Wemigwans, Anishinaabe assistant professor at the University of Toronto's Ontario Institute for Studies in Education and member of Wikwemikong First Nation, is a necessary intervention into the conversations and classifications of the digital age happening

all too often without Indigenous perspective or contribution. *Bundle* is many things if not ambitious: it is a guide for digital technologists, it is a cultural reference point for Indigenous digital content creators, it is a rallying cry for the internet provocateurs and social justice revolutionaries cruising the high tide of the digital social revolution, and it is a foundational pivot point in the formulation of alternative new media production. Yet, lastly, and perhaps most importantly, *Bundle* is a set of sacred tools grounded in Anishinaabe cosmologies designed to carry Indigenous Knowledge gently into the 21st century and thus a seminal work on Indigenous knowledge in the digital sphere.

In the opening salvo of *Bundle*, Wemigwans promulgates that the internet is the great, democratic equalizer that will carry Indigenous knowledge farther, wider, and deeper into the consciousness of the masses than ever before. Thus, as the title instructs, if Indigenous knowledge is protected and promoted appropriately, the internet will act as the flagship liner of Indigenous resurgence and maybe even decolonial revolution. Some 80 odd years ago, Walter Benjamin, trying to articulate a massive paradigmatic shift in Western art, said something eerily similar about the potential of art in the age of mechanical reproduction to “formulate revolutionary demands in the politics of art [reproduced]” (3). It would seem, Wemigwans has merely replaced reproduced art with digital Indigenous knowledge and her whole mission is unfurled. *Bundle* is as Benjamin’s great idea was: an ethic on how art ought to be packaged for appropriate consumption in the dawn of a new era, the art being Indigenous knowledge and the new era being our current information age. Yet what Wemigwans has produced is less of a manifesto and more appropriately a care package, a gift, a medicinal frame of reference for how to treat that ancient knowledge with care as it moves into cyberspace. For that, she outreaches Benjamin in her depth of compassion and attention to detail in how not to lose the power of that knowledge as it’s digitally reproduced.

Richly thought out and comprehensively researched, *Bundle*, like good frybread, is a treat to chew on. Her second chapter, “Decolonizing the Digital,” is worth the cover price alone. In it, Wemigwans grapples with the difficult intellectual cross stitch of Indigenous philosophies and digital theories that Indigenous knowledge transfer must negotiate as it shifts into the cyber world. Watching her finger-weave though the larger complexities of multi-national Indigenous methodological harmonies vis a vis digital decolonial praxis, and then stepping into a quick aside to ruminate on the ownership of broadband internet provision as a potential third site of decolonial revolution, is just one example of the many one-two intellectual jigs she dances that are a joy to revel in. *Bundle* is a glimpse of an expert in her discipline at the dawn of a paradigm shift while she flirts with the thousand questions of intellectual pioneering that being in the vanguard inevitably bring.

The flagship cruiser of this fleet of digital Indigenous resurgence is Wemigwan's research pet project, fourdirectionsteaching.com (4DT.com). 4DT.com is a for-us-by-us Indigenous knowledge Wikipedia page on steroids, where the form equals the content in important and reifying ways. Comprised of the foundational knowledge of Anishinaabe, Blackfoot, Cree, Mi'kmaq, and Mohawk nations and run through a unique cultural interface, 4DT.com is more than just a link depository click-thru, it's an immersive, iterative, and interactive act of Indigenous knowledge transmission. So it goes any act of Indigenous knowledge transfer is ceremony and ceremony is sacred. Thus, 4DT.com, in its own way entices the intellectual and spiritual ruminations that drive the analytical tone of the book.

The tasty jam on this work of intellectual frybread is the power panel roundtable of educators, artists and systems workers Wemigwans taps to dish about the role 4DT.com plays in the Indigenous education stratosphere. The panel is a who's who of Indigenous knowledge heavyweights like Dr. John Burrows, Dr. Rainy Gaywish, Monique Mojica, Larry Chartrand and Cheryl L'Hirondelle among others – a group of folks that I would gladly grab an ear bud for if this were a guest spot on an Indian and Cowboy podcast or even CBC for that matter. Tracing back through a constellation of Anishinaabe foundational tenets by Leanne Betasamosake Simpson, each guest weighs in on Indigenous knowledge mobilization, its limits and its unstoppable potential as it pollinates cyberspace. Peppered with epigraphs from the godmother of Indigenous Methodology, Linda Tuhwahi Smith, and sprinkled with mantra-interjections from the indomitable Taiake Alfred, Wemigwans shares, deciphers, applies, and elevates the contributions of her guests in radically decolonial ways and lays bare the good intentions of the work of 4DT.com as a vehicle of Indigenous knowledge transmission.

Driving headlong toward a concluding thesis that Indigenous knowledge online is the seed from which the indestructible root of Indigenous sovereignty springs forth, Wemigwans pays due respect to the contestations, protestations, and anxieties of those concerned with what this new age means for the sanctity of the wisdom and teachings. Thus, *Bundle* does two jobs simultaneously: it first grapples with and intellectualizes the current milieu of Indigenous knowledge online, and then charts out an ethic for holistic, thoughtful, and respectful engagement. The second one more than the first lays out an instruction manual for how a bundle of digital knowledge must be transferred lovingly and with great care. Like a good *oskâpêwis* (Elder helper) then, Wemigwans has given us a gift with *Bundle* and it would be wise to take it up with care and attention.

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