



ENRICH

EQUITY for INDIGENOUS RESEARCH & INNOVATION COORDINATING HUB

EQUITY for INDIGENOUS RESEARCH & INNOVATION COORDINATING HUB

# Local Contexts: Establishing Indigenous Cultural Authority in TCE Collections

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**Jane Anderson, New York University**

**Maui Hudson (Whakatohea), University of Waikato**

# PROBLEMS IN DIGITIZING TCES and INFORMATION INFRASTRUCTURES



Every Indigenous community has enormous collections of tangible and intangible cultural material, knowledge, and data, held in archives, museums, libraries, repositories, and other online databases.



Significant information about these collections, including individual and community names and proper provenance information, is missing.



Indigenous peoples and communities are largely not the legal rights holders.



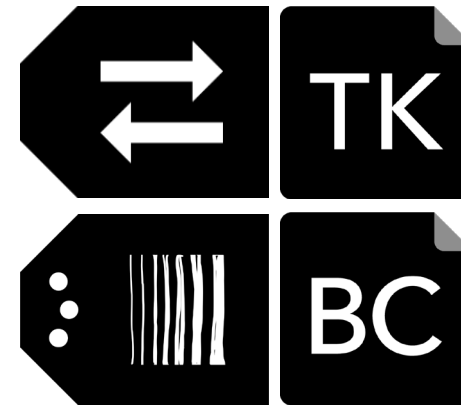
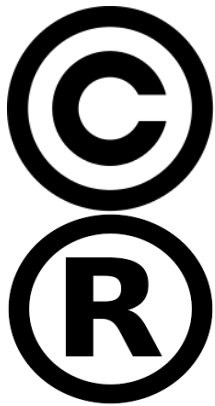
Issues of responsibility ownership, as well as the incomplete and significant mistakes in the metadata, continue into the digital lives of this material.



There are more researchers working and collecting data and samples from Indigenous communities than ever before.

# FROM IP TO LICENCES TO LABELS

From Ownership to Control to Establishing Indigenous Cultural Authority

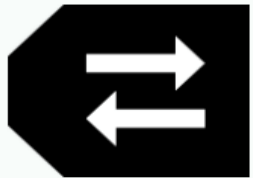


Traditional  
IP

Creative  
Commons

TK / BC  
Labels

# TK Labels



TK Attribution  
(TK A)



TK Clan  
(TK CL)



TK Family  
(TK F)



TK Multiple  
Communities  
(TK MC)



TK Outreach  
(TK O)



TK Non-Verified  
(TK NV)



TK Verified  
(TK V)



TK Non-  
Commercial  
(TK NC)



TK Commercial  
(TK C)



TK Culturally  
Sensitive  
(TK CS)

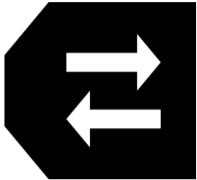


TK Community  
Voice  
(TK CV)



TK Community  
Use Only  
(TK CO)

# TK LABELS



LISTEN

EXAMPLE

## TK Attribution (TK A)

### Why Use This Label?

This label should be used when you would like anyone who uses this material to know who the correct sources, custodians, owners are. This is especially useful if this material has been wrongly attributed or important names of the people involved in making this material or safeguarding this material, are missing. This label allows you to correct historical mistakes in terms of naming and acknowledging the legitimate authorities for this material. This label asks for future users to also apply the correct names and attribution.

Each label is meant to be customized by a community. See below for a label template text.



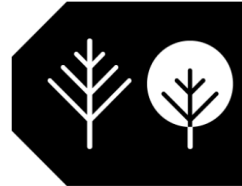
LISTEN

EXAMPLE

## TK Culturally Sensitive (TK CS)

### Why Use This Label?

This Label should be used when you would like external users to know that this material has special sensitivities around it and should be treated with great care. These sensitivities could include: that it has only recently been reconnected with the community from which it originates, that the community is currently vetting and spending time with the material, and/or that the material is culturally valued and needs to be kept safe. This Label could also be used to indicate that there are cultural sensitivities around this material arising from legacies of colonialism, for instance, the use of derogatory language or descriptive errors within the content and/or content descriptions.



LISTEN

EXAMPLE

## TK Seasonal (TK S)

### Why Use This Label?

This label should be used when you want to let external users know that the material that is openly circulating has seasonal conditions of access and use. This could mean that some material should only be used and heard at particular times of the year. It could also mean that the environment and land where this material derives also influences and impacts its meaning and significance. This label can be used to help external users know that there are land-based teachings in this material which affect proper use and respectful understanding.

Each label is meant to be customized by a community. See below for a label template text.

### TK Label Template Text

This label is being used to indicate that this material traditionally and usually is heard and/or utilized at a particular time of year and in response to specific seasonal changes and conditions. For instance, many important ceremonies are held at very specific times of the year. This label is being used to indicate sophisticated relationships between land and knowledge creation. It is also being used to highlight the relationships between recorded material and the specific contexts where it derives, especially the interconnected and embodied teachings that it conveys.

ESPAÑOL / SPANISH



FRANÇAIS / FRENCH



MĀORI



LETS | A STÓ:LŌ-COAST SALISH COMMUNITY  
IN THE FRASER RIVER VALLEY

S SXWŌXWİYÁM S

virtua



## **Traditional Knowledge Label: Attribution**

**SKWIX QAS TE TÉMÉXW** (literally name and place)

This website represents the true knowledge and history of Sq'ewlets people. The attribution label literally means 'name' and 'place' in our language, skwix qas te Téméxw. We ask everyone that visits this website to attribute our knowledge and histories to us, the Sq'ewlets people, a tribe of Stó:lō. Our history has not always been respected or told correctly. Here we tell our own story in our own words. We are both holders and caretakers of our own lands, resources, and histories. It is the responsibility of our families and communities as Stó:lō people to take care of these things in a respectful way. Please feel free to contact us with further questions about attribution.




[More about Traditional Knowledge labels](#)

website  
origins and  
here the

ison and Fraser Rivers of British Columbia meet.



# WHAT THE TK & BC LABELS COMMUNICATE

<b>Provenance</b>	
<b>Protocols</b>	
<b>Permissions</b>	



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# Passamaquoddy Tribe and the Library of Congress

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Correcting Metadata on Existing Records  
and Establishing Community Authority



[Full Record](#)[MARC Tags](#)

Main title

**Passamaquoddy** War song ; Trading song [sound recording] / sung by Peter Selmore.

Published/Created

1890-03.

[Request this Item](#)[↓ Where to Request](#)MUSIC  
RECORDING[PRINT RECORD](#)[SAVE RECORD](#)[EMAIL RECORD](#)[CITE RECORD](#)

LCCN Permalink

<https://lccn.loc.gov/2015655578>

Description

1 sound **cylinder** (2:45 min.) ; 3.75 in.

Rights advisory

Rights are held by the Peabody Museum of Archaeology and Ethnology, Harvard University.

Access advisory

Access to **recordings** may be restricted. To request materials, please contact the Folklife Reading Room at <http://hdl.loc.gov/loc.afc/folklife.contact>

Local shelving no.

**Cylinder** 4260  
AFS 14739: A1  
RKF 0006  
AFC 1972/003: SR29[MARCXML Record](#)[MODS Record](#)[Report Record Errors](#)



AUDIO RECORDING

# Passamaquoddy War song ; Trading song

Mihqelsuwakonutomon (Song of Remembrance in the Passamaquoddy War Song Series) ; Esunomawotultine (Trading dance/song ) / Jesse Walter Fewkes collection of Passamaquoddy cylinder recordings SR29

## About this Item

### Title

Passamaquoddy War song ; Trading song

### Other Title

Mihqelsuwakonutomon (Song of Remembrance in the Passamaquoddy War Song Series) ; Esunomawotultine (Trading dance/song )

Jesse Walter Fewkes collection of Passamaquoddy cylinder recordings SR29

### Summary

The first song, Mihqelsuwakonutomon, means 'He/She tells memories of it'. This is a lament or mourning song. It is a fragment of one song in a series of songs and dances. Esunomawotultine, the trading dance, is the second song on Fewkes' wax cylinder 17 (Cylinder 4260; AFC 1972/003: SR29) recorded by Jesse Walter Fewkes in Calais, Maine, March 16, 1890.

### Contributor Names

Fewkes, Jesse Walter, 1850-1930, recordist, speaker.

Selmore, Peter, performer.

### Created / Published

1890-03-16.

### Traditional Knowledge Labels



Attribution - Elihtasik (How it is done).



Outreach - Ekehkimkewey (Educational).



Non-Commercial - Ma yut monuwasiw (This is not sold).

[Learn more about the traditional knowledge labels](#)

### Part of...

American Folklife Center (32,872)

Library of Congress Online Catalog (919,432)

# TRANSFORMING RIGHTS RECOGNITION

## **Library of Congress Control Number**

2015655578

## **Rights Advisory**

Traditional Knowledge Label: Attribution - Elihtasik (How it is done). When using anything that has this Label, please use the correct attribution. This may include individual Passamaquoddy names, it may include Passamaquoddy as the correct cultural affiliation or it may include Passamaquoddy Tribe as the tribal designation.

<http://localcontexts.org/tk/a/1.0> 

Traditional Knowledge Label: Outreach - Ekehkimkewey (Educational). Certain material has been identified by Passamaquoddy tribal members and can be used and shared for educational purposes. Ekehkimkewey means 'educational'. The Passamaquoddy Tribe is a present day community who retains cultural authority over its heritage. This Label is being used to teach and share cultural knowledge and histories in schools.

<http://localcontexts.org/tk/o/1.0> 

Traditional Knowledge Label: Non-Commercial - Ma yut monuwasiw (This is not sold). This material should not be used in any commercial ways, including ways that derive profit from sale or production for non-Passamaquoddy people. The name of this Label, Ma yut monuwasiw, means 'this is not to be purchased'.

<http://localcontexts.org/tk/nc/1.0> 

Rights are held by the Peabody Museum of Archaeology and Ethnology, Harvard University.

## **Access Advisory**

Access to recordings may be restricted. To request materials, please contact the Folklife Reading Room at

<http://hdl.loc.gov/loc.afc/folklife.contact>

# TRANSFORMING RECORDS (MARC)



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    Rights are held by the Peabody Museum of Archaeology and Ethnology, Harvard University.
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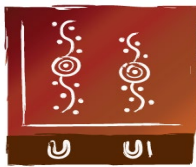
# LABELS IN DUBLIN CORE

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<rights>Access to recordings may be restricted. To request materials, please contact the Folklife Reading Room at</rights>
<rights>Traditional Knowledge Label: Attribution - Elihtasik (How it is done). When using anything that has this Label, please use the correct attribution. This may include individual Passamaquoddy names, it may include Passamaquoddy as the correct cultural affiliation or it may include Passamaquoddy Tribe as the tribal designation.</rights>
<rights>Traditional Knowledge Label: Outreach - Ekehkimkewey (Educational). Certain material has been identified by Passamaquoddy tribal members and can be used and shared for educational purposes. Ekehkimkewey means 'educational'. The Passamaquoddy Tribe is a present day community who retains cultural authority over its heritage. This Label is being used to teach and share cultural knowledge and histories in schools, and to raise greater awareness and respect for Passamaquoddy culture and worldviews.</rights>
<rights>Traditional Knowledge Label: Non-Commercial - Ma yut monuwasiw (This is not sold). This material should not be used in any commercial ways, including ways that derive profit from sale or production for non-Passamaquoddy people. The name of this Label, Ma yut monuwasiw, means 'this is not to be purchased'.</rights>
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# TRANSFORMING DIGITAL INFRASTRUCTURES

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created_published_date: "c1913."
traditional_knowledge_labels: []
unrestricted: true
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▼ options:
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  all: null
  page_has_campaign: false
▼ request_params:
  ▼ fo:
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# Maiam nayri Wingara

## Indigenizing the Curriculum: HSS 113 Indigenous Lifeworlds: Society, Sovereignty and Justice



UNIVERSITY of  
TASMANIA

lutruwita

Using lifeworld theory, this unit explores the lived realities of the Palawa of Lutruwita, Tasmania. Country is integral to Palawa knowledge and wellbeing and core learnings are built around 4 virtual tours and an end of unit on-country tour guided by Palawa Elders. Based on the themes of society, sovereignty and justice, the unit relates these through Indigenous scholarship and voices. Palawa society is examined from deep to contemporary time, highlighting the unbroken social and cultural links as well as the dramatic disruptions from colonization. Palawa sovereignty looks at the historic and contemporary pursuit of rights, inclusive of land, political and data rights. Palawa Justice examine reparative actions such as constitutional recognition, repatriation of remains and processes of formal apologies.



# NEGOTIATING FUTURE CONTROL



**Future Acquisition Agreement for Collections and/or Data between Penobscot Nation and  
[institution name]**



## AGREEMENT

1. [Institution] will notify Penobscot Nation Tribal Historic Preservation Officer when [institution] is approached at an early stage by an individual, family, estate or other formal or informal institution or agency, about donating a collection of materials and/or data that relate directly to or include items directly related to the Penobscot Nation.
2. [institution] will inform and encourage the deposit or transfer of collection and/or data, in the first instance, to the Penobscot Nation.
3. Under circumstances where this approach is not accepted by the party making the donation, the [institution] will notify the Penobscot Nation about the imminent transfer of the collection and/or data, and provide the Penobscot Nation with the first available opportunity to assess the collection, and add the Penobscot Nation TK Labels to the collection.
4. Whenever possible, [institution] will transfer copyright over the collection to the Penobscot Nation.
5. In instances where copyright transfer cannot be made, the Penobscot Nation shall be named as the primary cultural authority over this collection and data in perpetuity.



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# LOCAL CONTEXTS NOTICES

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Disclosure of Indigenous Rights and Interests

# Notices



## BC Notice

The BC Notice is a visible digital identifier applied by researchers or institutional/repository staff. The BC Notice recognizes the rights of Indigenous peoples to define the use of information, collections, data and digital sequence information generated from the biodiversity and genetic resources associated with their traditional lands, waters, and territories.

The text for the BC Notice cannot be changed or customized. An optional Notice use-statement can be applied for publication or for additional information including contact information.

To use the BC Notice, you will need to register with the Local Contexts Hub which will generate your BC Notice, connect project metadata to it, and send a notification about the use to the relevant community. To register for the Local Contexts Hub, click [here](#)



## Attribution Incomplete

### Why Use This Notice?

The Attribution Incomplete Notice is attached to a collection or at an item level where there is incomplete, inaccurate, or missing attribution. This Notice indicates to the public that the record and/or metadata is incomplete. Visibly identifying missing attribution within collections is the first step towards correcting existing attribution to include: contributors, collaborators, other authors and/or communities of origin.



## TK Notice

The TK Notice is a visible digital identifier applied by researchers or institutional/repository staff. The TK Notice recognizes that there could be accompanying cultural rights, protocols and responsibilities that need further attention for future sharing and use of this material.

The text for the TK Notice cannot be changed. An optional Notice use-statement can be applied for publication or for additional information including contact information.

To use the TK Notice, you will need to register with the Local Contexts Hub which will generate your TK Notice, connect project metadata to it, and send a notification about the use to the relevant community. To register for the Local Contexts Hub, click [here](#)



## Open to Collaborate

### Why Use This CI Notice?

The Open to Collaborate Notice indicates that an institution is committed to developing new modes of collaboration, engagement, and partnership over collections that have colonial and/or problematic histories or unclear provenance. This notice indicates an institutional commitment to change and to develop new processes for the care and stewardship of past and future heritage collections.

# DISCLOSURE OF INDIGENOUS INTERESTS IN HISTORICAL COLLECTIONS

## Search our digitized collections

search

Advanced search: All collections

About our digitized collections

Browse the collection

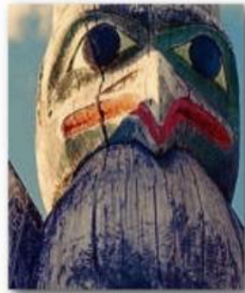
## Open to Collaborate



Our institution is committed to the development of new modes of collaboration, engagement, and partnership for the care and stewardship of past and future heritage collections.

[Home](#)

## The George and Joanne MacDonald Northwest Coast Image Archive



The Bill Reid Centre's George and Joanne MacDonald Image Archive contains images of Northwest Coast First Peoples, their villages, and their visual and material belongings. Many of the images collected by the MacDonalds are not unique, and can be found in museums and archives around the world. Throughout his career, Dr. MacDonald sought to bring these important resources together under one roof with the intent of creating access for Northwest Coast First Nations, and in particular artists, whose passion for historic imagery and visual documentation of their cultural belongings he witnessed first-hand. The archive is a reflection of the MacDonalds' research interests, their careers in archaeology and anthropology, their many relationships in the field, and their deep respect and admiration of the diverse nations of the Northwest Coast.

This collection uses the "Open to Collaborate" [Cultural Institution \(CI\) Notice](#) to indicate that The Bill Reid Centre is committed to developing new modes of collaboration, engagement, and partnership over collections that have colonial and/or problematic histories or unclear provenance. This notice is also representative of SFU's institutional commitment to change, and to develop new processes for the care and stewardship of past and future heritage collections.

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---

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## OPEN ACCESS REPOSITORY

# Home



For better search results, place phrase searches inside quotes (" ") and capitalise proper nouns (eg. Smith)

[Advanced Search](#)

## What is the University Open Access Repository?

The University of Tasmania Open Access Repository (OAR) is the central online location for collecting, preserving and revealing our scholarly outputs for worldwide discovery and access.

## What is deposited in the University Open Access Repository?

- › University research outputs\* submitted to [WARP](#) and eligible for [Excellence in Research for Australia](#) (ERA)
- › [Higher Degree Research](#) theses
- › [Self-deposited](#) unpublished grey literature scholarly outputs (i.e. conference papers, technical reports)
- › [Self-deposited](#) Coursework Masters and Honours theses
- › Items from our [Library Special and Rare Collections](#)

\* University research outputs prior to 2017 are discoverable in [eCite](#)

Find out more about the University Open Access Repository in the [OAR user guide](#).

## University Open Access Policy





The University of Tasmania has an [Open Access Policy](#) which applies to all research publications. University researchers can find compliance information including, the [Open Access Fact Sheet](#), in the [Open Access](#) subject guide.






Indexed by [Google Scholar](#), [TROVE](#), [CORE](#) and [BASE](#)

## Open to Collaborate



Our institution is committed to the development of new modes of collaboration, engagement, and partnership with Indigenous peoples for the care and stewardship of past and future heritage collections.

	Object Name	Box
	Other Name	birchbark box
	Catalog Number	1924
	Artist	Tomah Joseph
	Nation/Culture	Passamaquoddy
	Date	Before 1914
	Description	Small round box with cover. Single piece of bark zigzag sewn with red splint on seam and tightly stitched base. Carved wooden rim tacked to body. From seam clockwise, decorations are: wigwam with chevron decoration; small woman in front, man with feather headdress dragging deer carcass behind him, and name etched above "TOMAH JOSEPH"; two men in canoe chasing swimming moose(?); portaging with left man with paddles and pack, right man carrying canoe; woman and man flanking a cooking crane with suspended pot. Cover has sawtooth decoration on rim, and decorated top with a border of lunettes flanked by narrow bands of diagonal lines. Within inner circle: wildcat (smiling out at viewer) standing rabbit at bush/beaver with branch/owl/?/whale. In center of lid is five pointed star, the outline in splint (one stitch missing) and the points etched white. All splint used for stitching is dyed red (only visible on inside)
	Medium/Material	birchbark, ash, nails, pine
	Dimensions	H-2.992 Dia-6.024 inches
	Collection	Abbe Museum Permanent Collection
	Collector	Mary C. Wheelwright
	Local Context	 <p>Open to Collaborate Our institution is committed to the development of new modes of collaboration, engagement, and partnership for the care and stewardship of past and future heritage collections.</p>

	Other Name	storage, rectangular
	Catalog Number	1919
	Nation/Culture	Possibly Mahican
	Date	19th century
	Description	<p>Rectangular covered ash basket with alternating red and blue standards; alternating with natural with blue pinwheel and sprig design potato stamps (mostly faded except where protected under the cover's rim); cover was similarly stamped, with one red and blue weaver; interior shows evidence of having been (paper?) lined; double carved wooden rim on both body and cover, single-wrapped, sound; heavier splint than most Maine baskets, may be Mahican.</p> <p>1973 black and white catalog photos included to show potato stamped designs that have largely faded since then.</p>
	Medium/Material	ash, dye/pigment
	Dimensions	H-22.8 W-20.9 L-33 cm
	Collection	Abbe Museum Permanent Collection
	Collector	Mary C. Wheelwright
	Local Context	 <p>Open to Collaborate Our institution is committed to the development of new modes of collaboration, engagement, and partnership for the care and stewardship of past and future heritage collections.</p>  <p>Attribution Incomplete Collections and items in our institution have incomplete, inaccurate, and/or missing attribution. We are using this notice to clearly identify this material so that it can be updated, or corrected by communities of origin. Our institution is committed to collaboration and partnerships to address this problem of incorrect or missing attribution.</p>

## WHO TO CONTACT

If you would like to learn more about the Labels and Notices & to initiate dialogue around implementation, please contact:

### **Dr. Janette Hamilton-Pearce**

Local Contexts Program Lead

New York University & Te Kotahi Research  
Institute

University of Waikato

[janette.hamilton-pearce@waikato.ac.nz](mailto:janette.hamilton-pearce@waikato.ac.nz)



# Ngā mihi ki a koutou katoa - Thank you

