



Bridging Gaps, Building Relationships: Understanding Indigenous Humanities Data in the context of Open Science

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1) Deepening Relationships: The People and the Text studying Indigenous literatures in Lands Claimed by Canada

Deanna Reder, SFU



George Copway



Edward Ahenakew



George Clutesi



George Manuel



Maria Campbell



Pauline Johnson



Mitiarjuk Nappaaluk



Rita Joe



Mini Freeman

The People and the Text

Indigenous Writing in Lands Claimed by Canada

Indigenous Intellectual Inheritance: Once Neglected, Now Celebrated

www.thepeopleandthetext.ca





Principal Investigator(s)

Deanna Reder
Susan Glover

The People and the Text (TPaT)

The People and the Text: Indigenous Writing in Lands Claimed by Canada is collecting and studying one of the most neglected literary archives in English Canada, an archive neglected because settlers used literature to consolidate a narrative of Canada starting the British-descended resulting in university curricula that featured the British canon. Rather than subject this archive to the typical methods of a field that has ignored or appropriated Indigenous intellectual production, we ask how it might be possible to work out specifically Indigenous literary methods to study it.

Indigenous research methodologies and literary criticism have developed along divergent tracks, mainly because literary scholars typically do not work with or hold themselves accountable to the communities that produce the literature that they study. Our project bridges this gap to produce the most comprehensive literary history of the period and the new ways of training literary scholars by consulting and working collaboratively with specific Indigenous communities.

Including Susan Glover's *Voices of Ancestors (VOA)* database; Christine Bold's content on Seneca Vaudeville; Ge-won-ga Mohawk, Ruk/Martin/Carou/Ruffo/Young's Documents for the Government Agent, Literary Agent (GALA) Project; materials from the Hartmut Lutz collection; Alix Shield's work on Maria Campbell's *Halfbreed* and E. Pauline Johnson's *Legends of the Capilano* alongside Deanna Reder/Margery Fee/Daniel Heath Justice's TPaT 2015-2021 research, etc.



Edward Ahenakew

Edward Ahenakew (11 June 1885 - 12 July 1961)

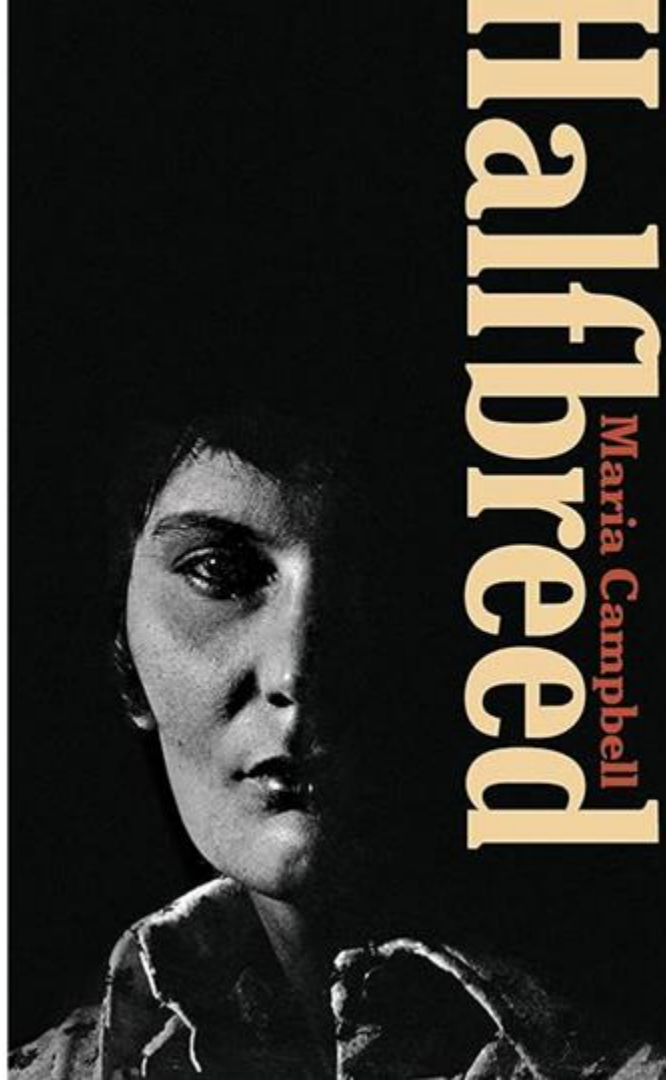
Edward Ahenakew was born in 1885, a year of such tremendous upheaval for his people that it is referred to in Cree as ê-kî-mâyahkâmikahk, “where it went wrong” (McLeod 84). Born into a Christian family and, as part of the second generation of Plains Cree who grew up on the reserve in the aftermath of the North-West Resistance (sometimes called the second Riel Rebellion), Ahenakew would become a well-known speaker, activist, writer, and devoted Christian. Described as a quiet, sincere and deeply respectful man who nonetheless had a powerful voice and commanding presence, Ahenakew also had a keen sense of humour and was apt at “fully exploiting the humorous possibilities of the Cree language” (Stan Cuthand xii, xix; Hodgson vii). Today, Ahenakew is recognized as a spokesperson for his people and has even been compared to a Cree Martin Luther King (Doug Cuthand 22), as a political and spiritual person who, despite living most of his life in near-poverty, worked tirelessly within the church to improve the conditions of the Plains Cree.



Maria Campbell

Maria Campbell (26 April 1940 -)

Maria Campbell is a Métis writer, playwright, filmmaker, scholar, teacher, community organizer, and valued Elder. The author of *Halfbreed* (1973)^[1] a memoir that has been foundational to Indigenous literature in Canada, Campbell is known for the innovative and meaningful ways in which she has been able to blend social justice and art with activism, environmental justice, and politics. She has been described as "a person of hard, steady work fuelled by a love for her people and a commitment to justice" and a leader whose "community responsibilities are intricately woven [into her] work" (Anderson viii). Throughout her life she has collaborated with numerous Indigenous writers and activists, advocated for the recognition of Indigenous people in the arts, authored several books and plays, written and directed scripts for a number of films, and worked tirelessly to improve life for Indigenous women, children, and families on the street, in poverty, or otherwise at risk.





Eukuan nin
matshi-manitu
innushkueu

I Am a
Damn
Savage

Tanite nene
etutamin
nitassi?

What Have
You Done to
My Country?

AN ANTANE KAPESH

Translation and Afterword
by Sarah Henzi

An Antane Kapesesh

An Antane Kapesesh (March 21, 1926 - November 13, 2004)

An Antane Kapesesh [1] is an Innu [2] writer and activist. Born on her traditional territory on March 21, 1926, Kapesesh was raised in and practiced a traditional Innu life. She grew up speaking Innu-aimun, the language of the Innu people, with both her mother and father (a caribou hunter), who taught her to hunt, live, and thrive on her own territory. In 1942, she married taking her husband's last name "Kapesesh". They had eight children and many grandchildren.

Kapesesh and her husband were able to maintain their traditional lifestyle until 1953, when the Malietenam reserve, near the town of Sept-Îles, was established and they were moved into town. In 1956, the family moved again, along with many other Innu families, living in tents close to town in hopes to get work at the Iron Ore Company (IOC). Here, Kapesesh and her husband purchased a small shack once her husband found work. In the same year, they were evicted by Iron Ore and the Kapesesh family home, with the other families who had followed the same path, was moved three miles away to Lake John. For the next twenty years, Kapesesh fought hard to prevent another forced move. As Chief of the Innu band in Schefferville from 1965 to 1967, Kapesesh worked hard to have the government build houses for them in Lake John, where the community was living, instead of back in town.



HONOURING THE STRENGTH OF INDIAN WOMEN

PLAYS
STORIES
POETRY

VERA MANUEL

KULILU PATKI

Edited by Michelle Coups, Deanna Reder,
Joanne Amott, and Emalene A. Manuel

Vera Manuel

Vera Manuel (20 March 1948 - 2 January 2010)

Vera Manuel (Kulilu Patki Butterfly Woman) was an important poet, playwright, and dramatherapist. Drawing on her family's experiences with the residential school system and the intergenerational trauma it gave rise to, as well as her own experiences with the healing power of writing and performing, Manuel composed a number of poems and plays, established dramatherapy groups and workshops, and, throughout her lifetime, became a respected activist and keynote speaker at several national and international conferences.

Vera Manuel was born on 20 March 1948 into a culturally and politically active family. Her mother, Marceline Paul (Ktunaxa), was a drug and alcohol counsellor, cultural leader, and respected elder. Her father, George Manuel (Secwepemc), was an influential activist both in Canada and abroad; he was President of the North American Indian Brotherhood (1959-1960), Chief of what was formerly the Shuswap Indian band (1960-1966), Chief of the National Indian Brotherhood (1970- 1976), President of the World Council on Indigenous Peoples (1975-1981), and President of the Union of British Columbia Indian Chiefs (1979-1981).



Students travel to German village to research Indigenous Canadian literature



Students Treena Chambers and Rachel Taylor in Germany with scholar Harmut Lutz, who has built a significant archive of Canadian Indigenous literature.



INTERVIEWS





Armstrong, Jeannette -
Reading Interview (1989: Part
1)



Armstrong, Jeannette -
Reading Interview (1989: Part
2)



Baker, Marie Annharte (1990)



Baker, Marie Annharte (1996)



Banai, Edward/Eddie (1978:
Part 1)



Banai, Edward/Eddie (1978:
Part 2)



Banai, Edward/Eddie (1980:
Part 1)



Banai, Edward/Eddie (1980:
Part 2)



Brant, Beth (1993)



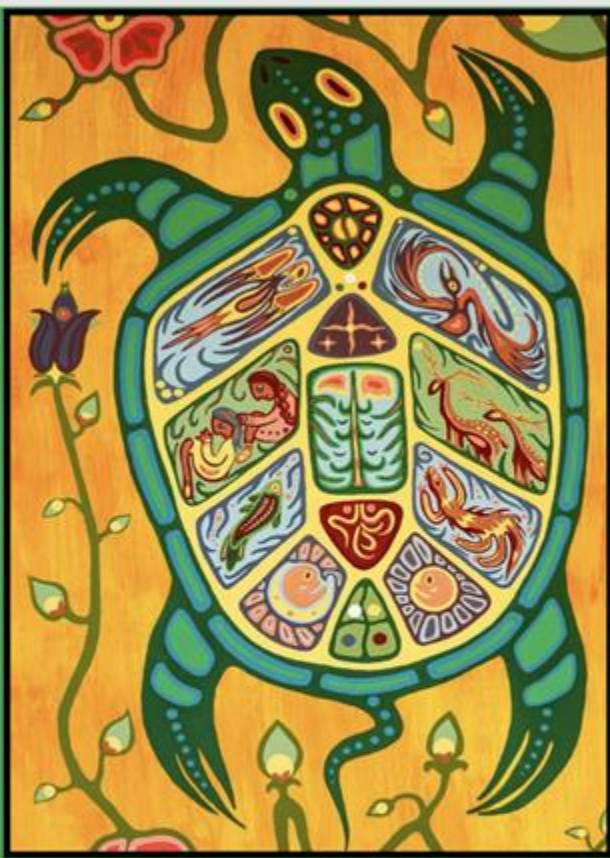
Campbell, Maria



Campbell, Maria



Christjohn, Allen (1987: Part 1)



TRAJECTORIES & ECHOES

Celebrating 40 Years of *Gatherings* : Selected Works

First North American Peoples Literatures

Edited by Jeannette Armstrong, Gerry William, Rasunah Marsden & Karen Olson

Thank you to Gregory Younging for sharing the *Gatherings* volumes with us.

Thank you Christine Bold and Seneca Nation.

Thank you to The GALA team (Julie Rak, Keavy Martin, Armand Ruffo, Warren Cariou, Gregory Younging).

Thank you to Hartmut Lutz for the donation of his recordings.

Thank you to Susan Glover for the addition of her amazing Voices of Ancestors database.

2) Making Connections between Open Science and Indigenous Digital Humanities

Alix Shield, SFU

Key Questions

- What is Open Science?



<https://we-are-ols.org/openseeds/>



UNESCO Framework for Open Science 2022

Key Questions

- How can we connect Open Science to the People and the Text project?
 - CARE, FAIR, OCAP
 - User communities
 - Create Data Management Plan


Next Steps

- Publish Data Management Plan (DMP)
- Local Contexts & TPatT
 - Engagement Notice (“Open to Collaborate”)
 - Disclosure Notices (“Attribution Incomplete”, “Traditional Knowledge”)



<https://localcontexts.org/notices/cc-notices/>


Engagement Notice



The Engagement Notice is used to indicate a researcher or institution is committed to equitable engagement and ethical partnerships with Indigenous communities.

[LEARN MORE](#)

Disclosure Notices



The Disclosure Notices are used to identify Indigenous collections and data and to recognize there could be accompanying cultural rights, protocols, and responsibilities.

[LEARN MORE](#)

3) The Voices of Ancestors Database and the Elusive “Access”

Susan Glover, Laurentian U

Voices of Ancestors, a bibliographic database of C18-C19 Indigenous writers/creators and their works

- VoA history
- temporal range of entries
- geographic range of entries
- information included for writer/creators
- information included for works

Scope of contents

genres represented:

correspondence, both official
and family/personal

political statements and
discussion

periodical and newspaper
articles, letters to newspapers

translations of religious and
secular texts

journals, memoirs, life writing

histories

travel accounts, maps

language studies, vocabularies,
grammars, spelling books

literary works

sermons and speeches

writing about the land

Jeremy Dutcher (Wolastoqiyik), Up Here Festival Sudbury, 2018

“We can speak across time to ancestors and lean on their power and knowledge.”



Knowledge collection, metadata gaps, and elusive “access” (with a shout-out to CRKN-RCDR and LAC-BAC)

- how can descriptive metadata make this information more accessible to those outside the library/archives/academic world?
- how to honour the call from the Steering Ctee on Canada’s Archives’ *Reconciliation Framework* to uphold “First Nations, Inuit, and Métis peoples’ intellectual sovereignty over archival materials created by or about them”?
- how to support TPatT/VoA ‘s efforts to increase discoverability and access for teaching resources, research in Indigenous literature, history of the book studies, bibliography, digital humanities research ?
- how can we help each other?

Thank you / Merci

Questions?

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