Metadata as Digital Storytelling? Maybe ...
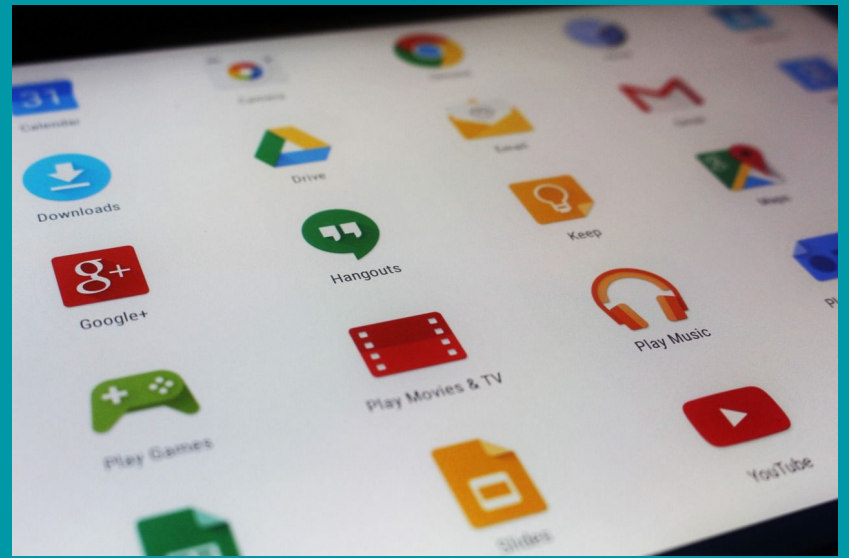
Sharon Farnel
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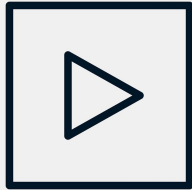
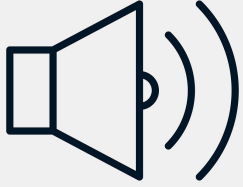dannebrog. (2010). https://flic.kr/p/8A2r9K

Max Pixel. (n. d.). http://maxpixel.freegreatpicture.com/photo-1442900

"Digital storytelling blends the ancient art of storytelling with modern technology to empower individuals and impact communities"

(Flicker and hill, 2014, p. 267)

Metadata is the story of a resource

Community contributed metadata as a form of digital storytelling

- **Community contributed metadata**
  - Enables communities to tell the stories they wish to tell about their resources in the ways they wish to tell them
  - Unsettles traditional power structures around the representation of knowledge
  - Gives voice and agency back to communities

Institutional metadata

Chemawa School Bakery, circa 1909

A photograph (lantern slide) showing the interior of the Bakery at Chemawa with workers. Circa 1909.

Keywords: Chemawa, Boarding schools

https://plateauportal.libraries.wsu.edu/digital-heritage/chemawa-school-bakery-circa-1909

Community metadata

Traditional Knowledge:

Missionaries

Lots of Indian children were also sent to parochial schools where a great many abuses occurred but were never reported, covered up, and justice neglected for the Indian children who with their families, were powerless to ask for protection or receive some form of legal retribution. Many children resented being removed from their beloved families, taken away from their traditional songs and dances and forbidden to speak their native tongue and ran away, only to be returned until they were considered too unruly to stay at the school. Some Indian children found the schools to be like a home away from the reservation because they joined with other Indian orphans who had lost families to introduced diseases, or war. **Vivian M. Adams**

Boarding Schools

Great cultural impact happened to Indian youth during the enforced assimilation by the U.S. federal government. Boarding schools were built throughout the United States and all school-age Indian children were mandated to attend these schools. Indian families were threatened with jail if they did not abide by the federal law that "legally" removed their children (some as young as five years old) to distant boarding schools.

Some of the vocations like blacksmithing, the one my grandfather learned as a youth at one government school, quickly became obsolete during the industrial era. Indian girls were taught jobs mostly suited to maid service, field work or cooking, maintaining a household in the manner of the white woman. The purpose of these schools was to teach Indian children how to become "civilized' by taking them away from their familial ties and cultural influences. It was during this era that the "kill the Indian, save the man," originated. This motto led to punishment for any Indian child speaking his native language or attempting to practice an ancient ceremony with a traditional song and prayer.

There were several government boarding schools located throughout the U.S. Many of them have been closed, phased out, the government calls it. Chemawa still remains in Salem, Oregon. "Indian" schools of higher education like Haskell and SIPI (Southwestern Indian Polytechnical Institute and others offer contemporary resources of higher learning and are popular choices by Indian students. **Vivian M. Adams**

https://plateauportal.libraries.wsu.edu/digital-heritage/chemawa-school-bakery-circa-1909

Alpha Stock Images. (2016). http://alphastockimages.com/

Implications for metadata processes

- Recognizing the right of communities to see themselves appropriately represented in metadata
- Acknowledging that one-size-fits-all standards are not effective
- Engaging communities in ongoing processes of metadata design, application, assessment

Thank you!

sharon.farnel@ualberta.ca

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