IPinCH

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SPRING 2016 FEATURES

DESIRED FUTURES

Front cover: Musqueam elder Victor Guerin opens the *Working Better Together: Indigenous Research Ethics Conference* in February 2015. Read more about the event on page 9 (photo: Kristen Dobbin).

IPinCH (noun), IPinCH, 2008-2016, a unique, university based international collaboration that was developed to explore and facilitate fair and equitable exchanges of knowledge relating to heritage, with the theoretical, ethical, and practical implications of commodification, appropriation, and other flows of knowledge about the past, and how these may affect communities, researchers, and other stakeholders.

IPinCH (verb), 1) to challenge conventional models of heritage protection and management; 2) to foreground the interests of descendant communities in the research process; 3) to develop...

Redefining IPinCH

By George Nicholas

Over the course of the last decade, as IPinCH came into being—first as an idea and then an initiative—I've come to view it more as a process than as just a project. Certainly it has been first and foremost an academic initiative, at least on paper, but the reality is that we have really been from the start something different, whether we realized it or not.

To be clear, we have sought to learn about cultural appropriations, community needs, and heritage policies, as well as to identify and analyze the cultural, spiritual, and economic harms that may result. But directing the results of research on these topics simply to other academics is not enough. Indeed, as a Secwepemc community participant at an IPinCH-sponsored workshop stated, "We had enough words and meetings; we need action."

Thus, as a collective and constantly changing enterprise, what has come to characterize the IPinCH community is not only a commitment to knowing more fully and clearly the nature of heritage and its many dimensions, but also to actively work towards social justice and more equitable and respectful relationships.

This commitment is shared by the IPinCH community—now with so many team members, students, associates, and community partners that we could literally populate a small town.

Little did we know what we were getting ourselves into. The challenges that we've faced have been formidable on many levels, including working within existing (albeit changing) university systems. In the end, we have had very productive and very positive engagements with administrators, and research and ethics office personnel at SFU and other institutions, as well as with granting agency staff, to exchange ideas and experiences in aid of working better together.

But beyond the Ivory Tower the challenges that exist for Indigenous and other peoples for protecting their heritage are not only far more difficult to address, but have much greater consequences. These issues are not academic exercises, but involve real people living their lives. Here I hope we have made some positive contributions by working with and for our community partners, as well as developing or disseminating resources and sharing what we've learned with policy makers and heritage practioners, with the public, and with students.

Heritage is a living thing, the legacy of past generations brought forward to guide those today. As I reflect back on our project, I cannot help but return to Elder Sydney Martin's perceptive statement at our 2011 Midterm Conference, "IPinCH is a living thing. It has spirit." Indeed it does.

I am certain that the work we've started will be continued by many of our students, associates, and community partners. They are the next generation, the ones who will truly move IPinCH from noun to verb.

George Nicholas is the IPinCH Project Director.

Learning To Do Research "In a Good Way:" The IPinCH Fellowship Program

IPinCH Fellows (top row L-R): Claire Poirier, Ruth-Rebeccalynne Aloua, Nicole Aylwin, Jenny Lewis, and Julie Mitchell; (2nd row L-R): Irine Prastio, Mique'l Icesis Dangeli, Solen Roth, Adam Solomonian, and Alexis Bunten; (3rd row L-R): Sarah Carr-Locke, Robin R.R. Gray, Davina Two Bears, and Melissa Baird; (bottom row L-R): Michael Klassen, Erin Hogg, and Émilie Ruffin.

By Alexa Walker

Over the past seven years, IPinCH Fellows have been an invaluable part of our team, contributing an abundance of ideas, creativity, and passion to the project. Training the next generation of scholars, practitioners, and community leaders to do research "in a good way" is key to the sustainability of IPinCH's values, says George Nicholas, IPinCH Project Director. He hopes that Fellows will serve as a "living legacy" to the project as they "take the lessons they have learned with IPinCH and put them into practice in their own research, wherever they are working in the world."

From the outset, a key part of IPinCH's mandate was to provide financial support, networking opportunities, and professional development for students and emerging scholars involved in archaeology and heritage. Approximately a quarter of IPinCH's $2.5 million grant from Canada's Social Sciences and Humanities Research Council was reserved for student fellowships and research support. The IPinCH project provided Fellowships to three masters-level students, 11 Ph.D. students, and three post-doctoral researchers. Many graduate and undergraduate students were also supported through research assistantships.

Fellowship recipients based in the Department of Archaeology at Simon Fraser University were Ruth-Rebeccalynne Aloua, Erin Hogg, Sarah Carr-Locke, Michael Klassen, and Jenny Lewis. Other local Vancouver Fellows were Irine Prastio (School of Interactive Arts and Technology, SFU), Mique'l Icesis Dangeli (Department of Art History, University of British Columbia (UBC), Solen Roth (Department of Anthropology, UBC), and Adam Solomonian (Department of Anthropology, UBC).

For Sarah Carr-Locke, a Fellow from 2011–2013, the value of the IPinCH project lies in the new and innovative research methods put into practice internationally by team members. As Sarah explains, IPinCH "seeks to do something different, which is to utilize community based methods…but also to really see Indigenous communities and other cultural groups as equal partners [in research]."

Sarah was an active team member, taking on many different roles within IPinCH. From 2010-2015 she served as Research Assistant for the Digital Heritage Working Group and a member of the Cultural Tourism Working Group. Additionally, Sarah was the Student Representative on the IPinCH Steering

Committee from 2011-2012. During her tenure as representative, she advocated for IPinCH to develop a social media presence and to change the administration and application procedure for the Fellowship program.

In June 2015, Sarah successfully defended her Ph.D. dissertation, titled "Indigenous Heritage and Public Museums: Exploring Collaboration and Exhibition in Canada and the United States." This study investigated the methods taken by four large public museums to engage with Indigenous peoples in exhibit creation in an ethical and collaborative manner. As she explains, there are a growing number of conversations on what ethical practices in museology are, and she hopes to contribute by examining how these guidelines are working in theory and in practice.

Now the Acting Director of the Prince of Wales Northern Heritage Centre in Yellowknife, Sarah is translating her research into on-the ground pratice. She credits the IPinCH project for expanding her understanding of heritage issues and notes that she often draws "inspiration from the case studies and projects of my IPinCH colleagues as models for ethical work." Looking back at her experience with IPinCH, Sarah expects that "over the course of my career I will find that the connections and learning that I experienced through the project will continue to reverberate."

There were three Fellows based elsewhere in Canada: Claire Poirier (Department of Archaeology, Memorial University of Newfoundland), Émilie Ruffin (Cultural Geography, Laval University), and Nicole Aylwin (Communication and Culture, York University).

Awarded a Fellowship from 2013–2014, Claire Poirier brought to IPinCH her desire to contribute to the international dialogue around reconciling different legal, political, and customary approaches to the protection of cultural heritage. In addition to the Fellowship program, Claire was the Research Assistant for the Cultural Tourism Working Group and attended a number of IPinCH events, including the "Cultural Commodification, Indigenous Peoples, and Self-Determination" symposium in 2013.

Claire's Ph.D. research at Memorial University of Newfoundland examined the conflicts that emerge as Plains Cree ceremonial laws and practices interact with those of Alberta's heritage management framework. By focusing on sites and materials associated with buffalo, Claire's research investigated what happens when different sets of laws and practices—which are based on different ontological premises—interact through heritage management processes in the Treaty Six region of Alberta.

As a result of the financial support provided by IPinCH, Claire was able to participate in important professional development opportunities, including a 2013 seminar at the University of California Davis titled "Indigenous Cosmopolitics: Dialogues about the Reconstitution of Worlds." Her Fellowship also allowed her to undertake a second round of fieldwork in Maskwacis, Alberta. During this time, Claire attended several ceremonies on the reserve, including two Sundances, travelled to historical and archaeological sites in central Alberta, and had discussions with archaeologists and provincial heritage administrators.

Claire was recently appointed as the Community Engagement Advisor at the Royal Museum of Alberta. In her new role, Claire works to develop culturally sensitive exhibit content, protocols for handling and display, and repatriation regulations. She describes her successful application for the position as the result of "the research trajectory I have been on for the past ten years, including my role as an IPinCH Fellow."

Our international Fellows were Robin R. R. Gray (Department of Anthropology, University of Massachusetts Amherst), Julie Mitchell (Department of Archaeology, Flinders University), Davina Two Bears (Archaeology and Social Context Program, Indiana University-Bloomington), Melissa Baird (Post-Doctoral Fellow, Stanford University), and Alexis Bunten (Post-Doctoral Fellow, University of California Santa Cruz).

Robin Gray is Ts'msyen from Lax Kw'alaams and Mikisew Cree from Fort Chipewyan, Alberta. Robin was an IPinCH Fellow from January 2013-December 2014 and served as the Student Representative on the Steering Committee from January 2013 to the summer of 2015. During her time with IPinCH, Robin co-organized a student session for the 2014 Society for Applied Anthropology annual meeting and spearheaded the development of a student and emerging scholar workshop at the 2014 IPinCH Fall Gathering. She was also interviewed for the "IPinCH Conversations" series and has contributed several pieces to the IPinCH blog, all of which have garnered significant interest in her research.

For Robin, the funding provided by the Fellowship program was only one component of the support she received from the IPinCH Project. As she describes: "The ability to make connections with Indigenous peoples who have lived experiences with repatriation, with gatekeepers who have institutional experiences dealing with Indigenous claims for access and control, and with senior and emerging scholars who are interested in the topic of Indigenous cultural heritage has been critical to enhancing my understanding of repatriation related approaches, issues, and concerns."

In May 2015, Robin successfully defended her Ph.D. dissertation at the University of Massachusetts Amherst, passing with distinction. Her dissertation, "Ts'msyen Revolution: The Poetics and Politics of Reclaiming," provides critical Ts'msyen standpoints on the topics of Indigenous in/visibility, Indigenous conceptions of property and ownership, Indigenous research methodologies, settler colonialism and decolonization. In addition to earning her doctorate, she also completed a Graduate Certificate in Native American and Indigenous Studies.

Robin was awarded a 2015–2016 University of California President's Postdoctoral Fellowship at the University of California Santa Cruz. She continues to pursue the repatriation of Ts'msyen songs with, by, and for her people, and she is writing her first book manuscript focusing on access and control of Indigenous cultural heritage through the lens of song and dance.

IPinCH Fellows are thinking and working globally, as well as asking questions that push the fields of cultural heritage, archaeology, anthropology, research ethics, and law in new directions. There is great promise that IPinCH Fellows will continue to change the landscape of research and develop innovative ways to do their work. We are looking forward to seeing what this group of inspiring young scholars and community leaders accomplish in the years to come.

Alexa Walker worked for IPinCH from 2013 to 2016, as a Research Assistant with the Bioarchaeology, Genetics and IP Working Group and later as an IPinCH Research Associate.

DESIRED FUTURES

IPinCH may be winding down, but research, policy, and practice where intellectual property issues bump into cultural heritage have never been more vital or more consequential. This special section of the final IPinCH Newsletter gives voice to an energetic cross-section of the IPinCH team as they respond to two fundamental questions: What should happen at the interface of intellectual property and cultural heritage? And what will you do to bring this desired future closer?

Introduction by John R. Welch
Illustrations by Eric Simons

Towards a Legal Recognition of Traditional Knowledge as Intellectual Property

BY AMAN GEBRU

My vision is to develop an effective legal framework that would protect and regulate the use of traditional knowledge in modern industries.

I want to see future work that uses emerging technological, social, and legal innovations. Researchers should examine the potential of overcoming existing challenges in preserving and using cultural heritage while protecting it from abusive uses. Technological advancements such as those in the digital data management fields would be well-placed to achieve these core objectives. Embracing and creating social change and bringing about legal and policy reforms is also key. If norms about the use of cultural heritage in different industries are developed they could help to govern in the absence of legal protection. Furthermore, there are great opportunities to make use of existing and alternative legal and policy innovations, including Creative Commons and other counter-hegemonic movements, to further the goals of preserving and protecting traditional knowledge and cultural heritage. The "Local Contexts" initiative is one good example of such an approach.

In pursuit of this future, I am committed to examining innovative legal and policy alternatives that would change the balance of the rights of communities and outsiders. My current research proposes a new legal means and mechanisms through which the use of traditional medicinal knowledge in modern drug development could be governed.

The proposed system is based on the public good nature of such knowledge and the need for legal intervention in order to encourage the continued preservation and sharing of the knowledge. I propose the creation of an exclusive "bioprospecting right" that knowledge-holder communities could use to either conduct bioprospecting projects themselves or license such right to users under certain conditions. Such a system could be useful to both those jurisdictions that host significant knowledge-holder communities and those in which users of such knowledge reside. This scheme has considerable potential in optimizing many industries, including the biopharmaceutical and agricultural fields.

A key feature in this proposal is the establishment of databases that incorporate technological advancements in the preservation and dissemination of traditional knowledge.

I will publish my dissertation as a book or series of articles to refine and mobilize original proposals for just and equitable sharing of knowledge and the benefits realized through the use of that knowledge. Post-dissertation I will focus my attention on two research projects. I will work to produce a model traditional knowledge database, that will document a sample of traditional knowledge with displays of the rights and obligations attached to such knowledge. These measures are needed while the overarching legal system is being discussed domestically and internationally. For a separate project I will examine emerging trends in the international protection of traditional knowledge such as its inclusion in trade agreements and their implications of the various stakeholders involved. There are advanced discussions on the protection of traditional knowledge at the World Intellectual Property Office, and the U.N. Declaration on the Rights of Indigenous Peoples has explicitly called for the intellectual property protection of traditional knowledge. My research project will analyze these international attempts in light of emerging trends in international approaches to traditional knowledge protection.

Aman Gebru is a doctoral candidate at the University of Toronto, Faculty of Law, and an IPinCH Associate.

Beyond IPinCH: Intellectual Property, Cultural Heritage, and the Penobscot Indian Nation

BY BONNIE NEWSOM, JAMES FRANCIS, AND JANE ANDERSON

The IPinCH initiative, "Developing Policies and Protocols for the Culturally Sensitive Intellectual Properties of the Penobscot Nation of Maine," was designed and implemented between 2008 and 2012 to develop tribal protocols, tools, and organizational structures addressing intellectual property (IP) issues related to archaeology and heritage-based places. Through the collaborative work of the Penobscot Intellectual Property Working Group and our partners at the University of Massachusetts Amherst, the project resulted in four important community/research products:

1. A management plan for Penobscot Intellectual Property Rights relative to heritage-based places;
2. A sample Memorandum of Agreement for archaeology conducted on tribal lands;
3. A certification procedure for archaeologists who work on tribal lands; and
4. A design for a researcher training process to sensitize researchers to Penobscot culture and IP issues.

The Penobscot Nation Tribal Council approved the protocols and procedures created through the IPinCH initiative and the project was completed in 2012. Since that time, the tribe has built upon this foundational work with a strong focus on IP related to language reclamation, revitalization, and protection. With support from the Administration for Native Americans, our tribe developed an IP policy that sets forth basic principles such as the assertion of inherent tribal sovereignty over all tribal knowledge, heritage and cultural resources including the Penobscot language. This policy asserts that the Penobscot Nation shall be recognized and consulted as the primary cultural custodians of Penobscot language, tribal knowledge and heritage irrespective of whether it is in the 'public domain' or arbitrarily owned by third parties.

As part of the Penobscot Nation's language-related work, the Tribe is negotiating two Memoranda of Understanding to address protection and management of Penobscot language materials with institutions holding them. These agreements aim to establish the Penobscots' rights as cultural custodians of Penobscot cultural heritage and language and outline appropriate guidelines and principles for the management, care, and circulation of Penobscot language materials.

Another effort relating to language sovereignty is an agreement currently being negotiated with the University of Maine Press on the copyright and publication of the Penobscot Language Dictionary. This agreement is intended to address not only copyright ownership and publication parameters, but also other decisions about the design, price, layout, and other aspects of the publication process.

The Penobscot Nation is also a partner on the recently funded National Endowment of the Humanities grant to "Local Contexts" (www.localcontexts.org) with Jane Anderson at New York University. In this work, the Penobscot Nation will be developing a set of Penobscot-specific Traditional Knowledge Labels that can be added to digital cultural heritage, including language materials circulating in institutional contexts like the Abbe Museum, the American Philosophical Society, and University of Maine. These Penobscot-specific labels will draw from and extend the cultural protocols developed through the IPinCH project.

The Penobscots still have much work to do in implementing the heritage protection protocols developed through the IPinCH initiative, particularly in areas of archaeology and heritage-based places. However, given the fragile nature of the Penobscot language, the IP work around language protection has been established as a priority. The Penobscot Cultural and Historic Preservation Department is working to identify potential funding sources to support further implementation of the model created through the IPinCH initiative. It is expected that IPinCH-related work at Penobscot Nation will continue well into the future.

Bonnie Newsom is a member of the Penobscot Nation and President of Nutalket Consulting. James Francis is Director of the Penobscot Nation Department of Cultural & Historic Preservation. Jane Anderson is Assistant Professor in the Department of Anthropology and Museum Studies at New York University.

The Present is the Future

BY NATASHA LYONS

When asked to look into the IPinCH crystal ball, I realized I have much of my desired futures right now. We were the first case study group to receive funding—for what would become the "Inuvialuit Living History Project." We wrapped up our Inuvialuit case study and later received IPinCH funding for the "Sq'éwlets TK Labels workshop." Both of these projects—which have fostered living, breathing and continuing work—have been spectaculasrly rewarding, not just for me, but I think I can say for all those who have participated. I count many IPinCH folks as partners, friends, and collaborators in this work, and if this is a sign of a future and present success then I have found it.

Let me recount. Mervin Joe, Chuck Arnold, Kate Hennessy, Stephen Loring, Cathy Cockney, and myself formed the core of the Inuvialuit project team. John Welch, who was my post-doc supervisor at Simon Fraser University, suggested we apply for the IPinCH funds that launched the project. Dave Schaepe, Kate Hennessy, Chiefs Kat Pennier, Andy Phillips, and Colin Pennier, along with John Welch, Mike Blake, and myself formed the basis of the Sq'éwlets project team. We were connected to Jane Anderson and Kim Christen of www.localcontexts.org fame through IPinCH and Kate, and their TK labels have emerged as a primary feature of the in-production Sq'éwlets website. All of these relationships, and the community-oriented products that come from them, are what I think we all strive for in our work: community expansions, benefits, collaborations, and solidarities.

Through IPinCH, I have met many intelligent, fascinating, and socially, politically, and ethically committed people, and these connections have propelled new intersections, discussions, and plans. I am thrilled with the sets of relationships I have and am happy for this to be my future. Check out some of this future right now on the Making Culture Lab website.

Natasha Lyons is Senior Anthropologist and Director of Ursus Heritage Consulting Ltd. and an IPinCH Associate.

Using Cultural Heritage to Manage Change in an Increasingly Unmanageable World

BY SVEN OUZMAN

I want people to recognise, enjoy and respect cultural heritage. There is no better show in town—our combined heritages are able to move us with the full range of human experience from deep despair to transcendent joy. Funny, bitter, interesting, banal, tangential, shocking—all these experiences, emotions, resources, places, people, stories, objects can be thought of as a place—a metaphorical hearth around which people can gather and communicate.

This helps make us all aware of the scope of the human project to date and lends to cultural heritage a weight and gravitas that can be used to balance an increasingly imbalanced world. To me, cultural heritage provides ballast for people and groups in a world in which it is easy to become untethered, unattached and disengaged.

The future work of IPinCH should be, I suggest, to provide expert advice and case studies on the use of cultural heritage. We should advocate and make known and knowable the complex and interesting issues that envelop 'heritage'—which can be as damaging as it can be unifying. We should keep working to use our inheritance from the people who came before us to better understand the world today—and to manage our transitions into the future. For example, at some point within an evolutionary paradigm *Homo sapiens sapiens* will cease to exist—and we are in the unique position of being able to manage both our demise and replacement.

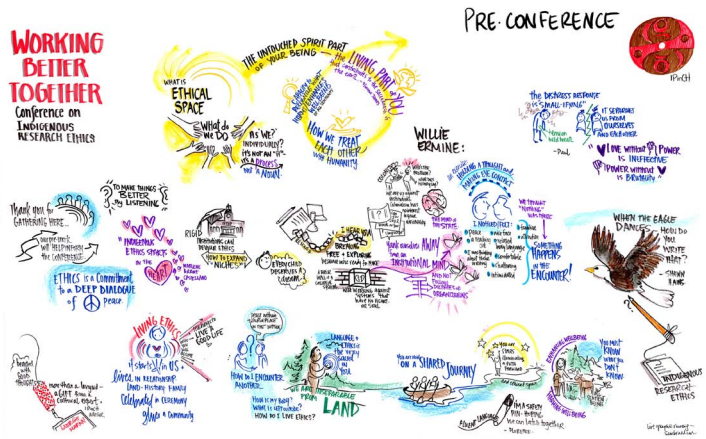
In pursuit of this more-than-human future, I am committed to being an advocate in civil society by gently, interestingly, and sometimes unexpectedly reminding people that they are a small but nonetheless important layer in the sediment of human existence that sits on top of a much, much wider and older world than we are capable of imagining.

Sven Ouzman is an Associate Professor at the University of Western Australia's School of Social Sciences and Centre for Rock Art Research and Management and a member of the IPinCH research team.

Beyond the "Working Better Together" Conference on Indigenous Research Ethics

BY KELLY BANNISTER

I had the privilege to co-organize and chair the "Working Better Together Conference on Indigenous Research Ethics" in February 2015 (Vancouver, BC). This IPinCH-sponsored event brought together top Canadian scholars, educators, practioners, policy makers and administrators of research ethics from many backgrounds to ask what it means—and what it really takes—to work collaboratively in Indigenous research.



Graphic drawing by Sam Bradd.

The event was intended to be something a little different than a typical academic or policy conference. It was specifically designed to explore the concept of "ethical space," introduced into Canadian research ethics by Cree philosopher and educator Willie Ermine.

The intention was not to just talk about the concept, but to understand better what this space is, what it means to be in this space. And in very practical terms, what possibilities emerge from this space to really "do something" in the spirit of not just "I" but "we"—as individuals collaborating in our research but also in as individuals choose to understand, interpret, and implement policy—how we conduct ourselves beyond what is written on the paper.

I see this "lifting ethics policy off the page" as an important contribution of IPinCH through not only the "Working Better Together Conference" but also through much of our "eight-plus" years together as a collective as we all have authentically sought to find ways to work better together.

The conference and our IPinCH work leaves me inspired—and compelled—to continue to explore research ethics not only as necessary codified policy guidance but as a relational endeavour of intercultural communication, conflict resolution and peacemaking that invites us into an embodied practice, which goes even deeper into the meaning of ethical research.

continuing to evolve research ethics policy and practice in our country.

I was asked about the outcomes and policy impacts of the event and it struck me that so much is immeasurable. Beyond videos of key presentations, a comprehensive written proceedings, and academic articles emerging, the conference itself was transformative in shaping our thinking about issues and possibilities. By being there and being able to "touch" this ethical space concept through our shared exchanges, change was inspired in each of us. Research ethics is so much about how we

Kelly Bannister is Director of the POLIS Project on Ecological Governance at the University of Victoria. She is a member of the IPinCH Steering Committee.

A Vision from IPinCH

BY JOE WATKINS

My vision is equality of respect for non-Western concepts of intellectual property in such a way that validates community perspectives and beliefs.

In the future, work at the interface of intellectual property and cultural heritage should focus on better integration of community perspectives on "cultural heritage," taking into consideration not only the political and legal aspects, but also the social aspects of cultural heritage within dominant and non-dominant cultural groups and communities. It is important that dominant groups are informed and educated about the harm caused by continued appropriation of cultural heritage, without acknowledgement of the role objects, ideas, and intangible aspects play within contemporary and future communities.

In pursuit of this future, I am committed to fulfilling my role as cultural liaison between dominant and non-dominant communities by helping each group further expand the discussion about differences in perspectives, politico-legal-social concepts, and the basic styles of communication that exist internally and influence external relations. I am also committed to communicating these differences and similarities in both academic and public venues in such a manner that expands the discussion and creates opportunities for public acknowledgement of the underlying issues (however those issues may be defined).

Joe Watkins is with ACE Consultants and is a member of the IPinCH Steering Committee.

A Vision For Place-Based Collaborations

BY WENDY TEETER

I want to see archaeologists do a better job of working with indigenous communities to protect cultural heritage and create great education programs. This is the priority in my work now as well as what I hope will be an important aspect of work at the interface of intellectual property and cultural heritage. I would like to see academic and community researchers work together in support of local projects to bridge knowledge and technology gaps.

To this end I remain committed to helping communities whenever I can be of service. California is a large state, with over 150 tribes, each with many different needs, experiences, and resources. Sharing information about cultural resource issues within California Indian Country has been a key part of my work to date and will be for a long time. I am committed to promoting and facilitating local training opportunities for community stewards and researchers and to creating partnerships that showcase the depth and breadth of local knowledge and concern for cultural heritage. I too often learn that trainings are too expensive or do not reflect native experiences and needs.

Desiree Martinez (Gabrielino/Tongva), Karimah Kennedy Richardson, and I created the Native Cultural Practitioners Training that allows tribal cultural resource-minded individuals to receive well-rounded archaeology and cultural training using the best methods and technologies at an affordable price.

I also find that university students are eager to help and work with tribes. We have had some success at UCLA with rallying folks to help survey, assess, or complete jobs that otherwise would languish. For example, we worked with the Fort Independence Paiute Tribe to protect a cultural site being uncovered with an innovative idea of using natural materials to trap sand and re-cover the site. Local tribal volunteers and UCLA and Cal Poly Pomona students spent the day working together with great success. The UCLA Tribal Learning Community and Educational Exchange Program was created as a collaborative opportunity to place students with tribes to accomplish projects and create learning spaces to show how easy academic and tribal values and knowledge can work in tangent. These kinds of projects really help students understand tribal governments and communities—providing situational learning contexts far more effective than classrooms. I come to work every day to make opportunities like this continue.

Wendy Teeter is Curator of Archaeology at the Fowler Museum at UCLA and an IPinCH Associate.

Indigenous Archaeology in Northern New England

BY R. DUNCAN MATHEWSON III

Archaeologists have a responsibility to address the historical insensitivities of their profession toward Native peoples. Researchers involved with Indigenous archaeology are working to make archaeology more positive through collaborative projects. Writing a book that synthesizes Algonquian cultural history in northern New England has presented an opportunity for me to contribute to Indigenous archaeology through study of Abenaki people and Wabanaki culture of the Penobscot, Maliseet, Passamaquoddy, and Míkmaq Nations from PaleoIndian times to AD 1800. I have invited Native scholars, artists, and storytellers to become involved in writing the book by authoring side-bars with “Native Voices” on topics they know and care about relating to their legacies. Another way this book has helped to build bridges between Native communities and archaeologists has been the collection of Paleoethnobotanical information from Native peoples about the use of indigenous plants leading to the cultivation of crops, particularly the “three sisters”—corn, beans and squash. Native farmers have provided unique and invaluable insights about agricultural histories and practices not available elsewhere.

I think archaeobotany has a great potential to continue emerging as a focus of collaborative research between contemporary descendants of Wabanaki people and archaeologists in northern New England. Far too little is known about the indigenous uses of domesticated wild plants, including fruits, nuts and tubers and how they were prepared for food by Wabanaki people long ago. Traditional Wabanaki knowledge about how various plants were used can provide practical horticultural guidance and forge other compelling links among Native American lifeways and plant cultivation prior to Contact with non-natives.

R. Duncan Mathewson III is an archaeologist, ethnohistorian, and educator.

Protesting the Unethical Appropriation of Navajo (Diné) Weavers' Designs

BY KATHY M'CLOSKEY

For decades entrepreneurs have appropriated Navajo weavers' patterns by taking designs from exhibition catalogues and coffee-table books authored by scholars, collectors, dealers and traders. Currently, knock-offs of Navajo designs are woven in over twenty countries, and are legally imported into the United States. As long as they are not labelled "Indian-made," they do not violate the Indian Arts and Crafts Board Act, a law that protects consumers, not producers. For nearly a century, regional warehouses and retail stores were stuffed with authentic Navajo rugs. Today they are crammed with knock-offs. This appropriation of cultural heritage affects an estimated 20,000 weavers, devastating their market. Currently, few weavers are able to make a sustainable living based upon their skill, when in an earlier era, their labour was the backbone of the Navajo economy.

The most recent egregious example of on-going appropriation of Navajo cultural heritage can be seen in the escalation of sales by Novica. Affiliated with the National Geographic Society, Novica is the largest "fair trade" organization marketing on the internet. The for-profit company supports 75,000 artisans from eight different regions in the world.

Rather than noting that copies of Navajo designs woven by Zapotec weavers are "Navajo-inspired," Novica has recently renamed several of these designs as "Maya" creations, completely eradicating any association with Navajos. Novica's support for such appropriation exemplifies the tension between ethics and the marketplace. The company's actions violate a key plank in the fair trade platform: to provide equal employment to the most disadvantaged. Novica's support for such appropriation exerts an even greater threat to Navajo weavers because it neutralizes copying through the prism of ethical marketing. Such appropriation violates Articles 11, 20, and 31 of the UN Declaration on the Rights of Indigenous Peoples, stressing their rights to maintain, control, protect and develop their heritage, traditional knowledge and expressions, including designs.

I have been in communication with Roberto Milk, CEO of Novica. His first reaction to my criticism of Novica was to note that the big problem was not caused by Zapotec weavers. Instead, Milk blamed Chinese manufactures for churning out "Indigenous" textiles for sales in big-box stores.

During the time of our correspondence, I phoned the Fair Trade Federation in the United States and was told that Novica is not certified by them, nor by the International Fair Trade organization. Anyone can use that descriptor!

After several email exchanges (and threatening to launch a "Stop Novica Exploitation" website), the Zapotec knock-offs were removed from Novica's website. We will continue to monitor Novica.com, and notify them if any Navajo-derived designs are featured.

This is a gratifying result, but Novica is just the beginning. I recently discovered that Pendleton is selling Zapotec-woven Navajo designs for thousands of dollars on their website.

Navajo weaver and cultural specialist Bonnie Benally Yazzie has noted that the sacredness of weaving has diminished due to the escalation in the sales of knock-offs. Navajo weaving held great potential to provide a culturally-appropriate and sustainable economic mainstay. These prospects are being squandered by marginalization, greed, appropriation, and technologies that amplify dispossession.

I am committed to completing my book, *Why the Navajo Blanket Became a Rug: Excavating the Lost Heritage of Globalization*, and otherwise exposing the origins and sustained economic injustice endured by Navajo weavers for more than a century. Research, activism, and other forms of knowledge mobilization all have critical roles to play in ensuring survivance of Indigenous Peoples.

Kathy M'Closkey is Adjunct Associate Professor in the Department of Sociology, Anthropology and Criminology at the University of Windsor.

Learning NAGPRA: Resources for Teaching and Training

BY TERESA NICHOLS

In 2014 and 2015, researchers from Indiana University received National Science Foundation funding to study how repatriation is taught and learned, and to work toward interventions to improve the resources available. The four-year "Learning NAGPRA" project prioritizes a more thorough understanding of the challenges and bottlenecks in preparing professionals for work related to NAGPRA and repatriation. It also seeks better ways to assist learners throughout their education on issues relating to professional ethics, working with human subjects, building cultural awareness and relationships with Native American communities, and NAGPRA consultation and compliance. Ultimately, our aim is to prepare improved educational materials for audiences in different disciplines and career stages.

To develop this educational content, the project is organizing three annual Learning NAGPRA Collegium meetings. Utilizing a workshop format, the "Learning NAGPRA Collegium" brings together graduate students, educators, museum professionals, tribal cultural specialists, and members of professional organizations to discuss and then construct educational methods and materials. To assist these discussions, during the first year of the project in 2015 we conducted background research aimed at understanding the perspectives and priorities of students and educators in learning and teaching about ethics and NAGPRA in anthropology and museum studies-related programs. The data was presented at the 2015 AAA meeting and will be shared at the 2016 Society for American Archaeology meeting. Interested readers can learn more at our website: www.learningnagpra.indiana.edu. We also distribute a biannual newsletter to share project progress and upcoming events. Sign up by emailing lrnagpra@indiana.edu.

Teresa Nichols is a Postdoctoral Fellow and Project Manager for "Learning NAGPRA" at Indiana University, and an IPinCH Associate. April Sievert, K. Anne Pyburn, Jayne-Leigh Thomas, and Brian J. Gilley are principal investigators on the "Learning NAGPRA" project.

An Accessible Future

BY CHELSEA MELOCHE

As someone new to the IPinCH project, I hope that the diverse network that has been created here will continue on in some capacity. My own experience in researching the return of ancestral remains has shown that locating valuable information on these issues can be daunting. I think resource-sharing about repatriation and related issues could be accomplished through an open message board or online information blog, which could also offer the IPinCH network further space to grow. A database or other central archive of pertinent information would significantly help those groups that are not sure how to begin requesting the return of their ancestors, or are confronted with resistance from museums or other institutions. Web resources grouped by this and other topics, such as "cultural appropriation issues" or "intellectual property rights," compiled into one place similar to IPinCH's various resource pages would be a great way to carry this conversation forward. Existing examples of these types of spaces include: the Ontario Library Association's OpenShelf website, where information is shared in a multi-author blog format that also links the reader to the organization's social media activities and active comment section. Another is the *Internations* resource page for living Repatriation that offers direct links to helpful articles, websites, and short "how-to" explanations, as well as a dedicated messaging system to answer questions or offer direction. Each provides features useful for a publically-accessible, online resource database. I hope to participate in the construction of such a forum, if it is desired, while completing my doctoral research at Simon Fraser University on the impacts of repatriation in Canada. Assembling valuable resources for such a database and monitoring an active message board to facilitate requests for research direction, will no doubt benefit my own research, but it will also keep the network and information archive available for present and future interested parties.

Chelsea Meloche is a Ph.D. student in the Department of Archaeology at Simon Fraser University.

Toward Full-Spectrum Cultural Heritage Management (or, My Big, Fat Cultural Future!)

BY JOHN R. WELCH

Cultural heritage (and the intellectual property issues embedded therein) is far from simple. People, places, traditions, objects, pasts, and aspirations interact in wondrous and often complex ways that have real importance for how we—all of us—see the world, one another and prospects for health, peace, and prosperity.

My desired future will embrace the complexity and consequentiality of cultural heritage. I want people—cultural heritage practitioners, professionals, advocates, and all who care about or share cultural heritage—to see the full spectrum of cultural heritage (the places-objects-traditions cited above is one set of terms). I want us to respect the reality that cultural heritage can and does have multiple values (ICOMOS Australia's aesthetic-economic-historical-scientific-societal-spiritual classification is one point of departure). I want all the cultural heritage management and treatment options on the table so we can get as close as possible to agreement of what should be conserved and carried forward and what should be forsaken or even destroyed. Most of all, I want young people to experience the power and joy of realizing that the world they are in the process of inheriting has been bequeathed to them by their benefactors—the forebears that cared enough to create and maintain the systems of knowledge, institutions, and technologies needed to survive and thrive in challenging circumstances.

This is full-spectrum cultural heritage management (or at least a goodly part of it), and I am committed to it. I will continue to teach classes in archaeology and resource management that encourage personal recognition of the importance of cultural heritage in shaping values, preferences, and decisions on individual and group levels. I will continue research—all or most of it designed and undertaken in collaboration with the governments of native nations—that facilitates the conservation of treasured pasts in support of desired futures. I will continue serving organizations, tribes, and causes that seek to maintain cherished and vital links among people, places, objects, and traditions. Most specifically, I will continue leading the effort to create, at SFU, a professional graduate program dedicated to the proposition that archaeologists can and should play pivotal and potent roles in researching, interpreting, managing, and most of all conserving the most important aspects of cultural heritage. I call upon all archaeologists and others concerned with cultural heritage to embrace the full spectra of heritage, heritage values, and management goals, and to do their work in respectful recognition of the profound importance of cultural heritage today and in the future!

John Welch is a professor at SFU, jointly appointed in the Department of Archaeology and the School of Resource and Environmental Management. He directs SFU's Professional Graduate Program in HRM Archaeology and is a member of the IPinCH Steering Commitee.

My Vision for the Future of the IP+CH Nexus

BY DAVID M. SCHAEPE

The future that I am working toward is the legal recognition and protection in British Columbia and across Canada for "intangible" Indigenous cultural heritage sites. These include places and practice areas, landmarks and landscape features, cemeteries and burial sites important in Indigenous pasts and presents (for example, see The Tyee; IPinCH Declaration; CBC News).

This work should seek to reconcile Indigenous and Western/colonial-based legal paradigms of intellectual properties affecting concepts and mechanisms of ownership, governance and stewardship. Because they are utterly indivisible, I think the scope of recognition must include both tangible and intangible aspects of cultural heritage.

In pursuit of this future, I am collaborating in three main arenas to initiate change, foster greater understanding, build relationships, and establish mechanisms that facilitate broad-based, inclusive and holistic cultural site protection:

1. Via the federal / provincial treaty negotiations (BC Treaty Process / Stó:lō Xwexwilmexw Treaty Association);
2. Via provincial engagement, consultation and accommodation processes (Stó:lō Strategic Engagement Agreement / S'ólh Téméxw Stewardship Alliance); and
3. Via on-the-ground 'occupation of the field' of heritage resource management underway by the Stó:lō Nation / Stó:lō Research and Resource Management Centre, primarily through the development and administration of the Stó:lō Heritage Policy and S'ólh Téméxw Use Plan.

The IPinCH Project was instrumental in building my understanding of the issues and developing a network of colleagues central to my collaborations and prospects for future success.

For more information, please check out www.srrmcentre.com for links to related policies, projects and principles of the Stó:lō Research & Resource Management Centre.

David M. Schaepe is Director & Senior Archaeologist,at the Stó:lō Research & Resource Management, Centre, Stó:lō Nation.

Hope and Vision for Law Reform and Legal Education

BY CATHERINE BELL

As a legal scholar I work primarily in the area of First Nation, Métis, and Inuit constitutional rights. The future I aspire toward is one in which Canadian laws, institutions, procedures, research methods, and understandings of law and legal scholarship are more respectful of indigenous peoples' rights as well as their legal and knowledge systems. I also seek to make Canadian legal education more accessible and responsive to low income and other marginalized individuals. The relationship I have had with the IPinCH project has supported these goals and my commitment to collaborative legal research on, for example, the intersection of ethics, Indigenous law, and property law in cultural heritage and constitutional obligations of Canadian governments regarding First Nation burial sites. Lessons I have learned from working with the Mookakin Cultural and Heritage Foundation and with Yukon First Nation research partners, from participation in IPinCH events and initiatives, and as a member of the Steering Committee have been significant and have brought about deeper understandings of ethical and legal contexts for research and educational partnerships between Indigenous governments and academic institutions.

In 2015 the Truth and Reconciliation Commission of Canada (TRC) released its report on the impacts of Canadian law and policy, including residential schools, on First Nation, Inuit, and Métis people. It included several calls to action, many aimed at academic and legal institutions. The TRC specifically calls on the Federation of Law Societies of Canada and Canadian law schools to teach lawyers and law students about the impact of assimilationist and discriminatory law and policy on Aboriginal people, Aboriginal constitutional and human rights and Indigenous legal traditions. The TRC further calls for cultural competency training to more effectively represent Aboriginal peoples in the civil and justice system. My work in the immediate future will be in pursuit of these and other TRC-related initiatives at a local and national level, as well as research for an interdisciplinary project on Métis constitutional rights. I will be bringing lessons I have learned from the IPinCH project to this work. My hope and vision for the intellectual property and cultural heritage nexus is for it to continue to help all of us build on our learning and relationships with each other to achieve goals such as these in a wiser way.

Catherine Bell is Professor of Law in the Faculty of Law at the University of Alberta and a member of the IPinCH Steering Committee.

Desired Futures for IPinCH

BY ERIC SIMONS

My vision: a future where academics and researchers speak fruitfully and frequently with the public, challenging and ultimately shaping cultural perceptions of intellectual property.

There is a continuing need, post-IPinCH, for a network of individuals from a diversity of disciplines to work in solidarity towards equitable cultural exchange. IPinCH members bring a variety of backgrounds to this project, making the group uniquely suited to creating a nuanced understanding of contemporary intellectual property issues—where standards such as cultural sharing protocols and legal regulations exist in tension with the human tendency to borrow, mimic, and adapt. IPinCH will continue to be needed as both advocate and guide for an increasingly complicated IP landscape.

In pursuit of this future, I am committed to helping with efforts to make the valuable work done by IPinCH members in past years available, through various media, to a wider audience; pursuing my own research, investigating the epistemological and social implications of the ways archaeologists use Indigenous Traditional Knowledge in their practice; keeping the network alive, continuing to seek out opportunities for collaboration with current members as well as welcoming new colleagues with the same warmth and excitement as I myself was welcomed.

Eric Simons is an MA student in the Department of Archaeology at Simon Fraser University.

My Vision for the Future of the IP+CH Nexus

BY DRU MCGILL

The vision that guides my research, outreach, and teaching is one of a more inclusive, collaborative, respectful, and reflective archaeology. It is a world where archaeologists acknowledge that their work is not research *about* humans—it is research *involving* humans (past and present), and as such it comes with the ethical responsibilities inherent in that statement.

I am pursuing this vision primarily through my service work chairing the Society for American Archaeology's (SAA) Committee on Ethics. This Committee has been charged with revising the 20-year old Principles of Archaeological Ethics ("Principles"), the most well-known and cited code of ethics in archaeology today. We aim to re-orient the Principles from an object-centered approach focused on archaeological stewardship, to a people-centered approach that acknowledges that all archaeology involves human subjects and stakeholders, and that Indigenous people have special relationships with cultural heritage that must be recognized and respected.

> "It is a world where archaeologists acknowledge that their work is not research *about* humans—it is research *involving* humans."

In short, my goal is to distill the many lessons I learned in IPinCH as a member of the Research Ethics Working Group into positive values and models for collaborative practice to inform future directions of archaeological ethics. Examples include: making ethics less about codified rules and more about conversation and debate; centering archaeology on an ethic of respect and caretaking; adding guidance on how best to appropriately hold and encounter knowledge, and to share authority; and moving archaeological ethics beyond non-maleficence ("do no harm") to beneficence ("do good"). Our committee aims to draft new language and training resources for the Principles by April 2016.

Dru McGill is a lecturer in anthropology at North Carolina State University and the chair of the Committee on Ethics of the Society for American Archaeology.

At the Crossroads of Genetics and Identity

By Alexa Walker

How is the field of human genetics changing how we understand, and, in some cases, reconstruct Indigenous identity? This is an issue of growing importance for Indigenous peoples, as DNA is increasingly seen as a way to substantiate claims to land and other identity-based rights, to provide genetic criteria for tribal enrollment, and to adjudicate the repatriation of ancestral remains to descendant communities.

Seeking to develop novel guidelines and policies to address these issues, in 2015 IPinCH hosted a public symposium and two-day workshop entitled "DNA and Indigeneity: The Changing Role of Genetics in Indigenous Rights, Tribal Belonging, and Repatriation."

From October 22-24, an international group of 20 students, scholars, practitioners, and community advocates from Canada, the United States, Australia, and Latin America gathered in the heart of Coast Salish territory in downtown Vancouver.

Following a traditional welcome by Musqueam Nation member Victor Guerin, and an introduction by IPinCH Director George Nicholas (SFU), the symposium was structured into three sequential sessions.

The first session focused on the promise and perils of using genetics to provide insight into identity and featured presentations from Armand Minthorn, (Confederated Tribes of the Umatilla), Deborah Bolnick (University of Texas at Austin), and Alan Goodman (Hampshire College). Minthorn spoke to the controversy surrounding Kennewick Man and how recent DNA tests support long-standing claims made by the Umatilla and others of relatedness to the Ancient One. Bolnick and Goodman both noted that shifts in genetic profiles between ancient and modern populations are to be expected given the significant amount of time that has elapsed, coupled with the effects of colonization.

The second session explored issues of justice, ethics, and social identity relating to the repatriation of human remains. This session included talks by Daryl Pullman (Memorial University), Dorothy Lippert (Smithsonian Institution), and Cressida Fforde (Australian National University), all of whom spoke to how DNA may potentially provide greater accuracy in the identification of biologically related groups on a general level. However, they cautioned that DNA should be viewed as a single element in a much larger picture, which could also be informed by archival material, oral history, and archaeology.

The final session examined current challenges and future directions for genetic research involving modern Indigenous communities. Presentations by Kim TallBear (University of Alberta), Rosalina James (University of Washington), and Ripan Malhi (University of Illinois, Urbana-Champaign) addressed the problematic history of genetic research with Indigenous peoples before turning to the present to identify opportunities to work together "in a good way."

Several take-away messages emerged from the workshop discussions. The first is the need to support Indigenous peoples around the world in their efforts to secure "genetic autonomy," which workshop participants described as the ability of individuals or groups to control when, where, how, and by whom their genetic information is used. To that end, it is critical that additional resources and support are provided for Indigenous peoples seeking training in genetics.

Another key point identified by participants is the need to clarify misconceptions about DNA and genetic testing: what DNA tests can and cannot tell you about ancestry. A growing number of Native American Tribes are turning to genetic parentage tests to inform enrolment decisions, but there is a lot of uncertainty among many tribal members about the exact purpose of these tests and how they differ from genetic ancestry tests.

Finally, there was strong consensus on the need to contextualize the results of genetic research—that is, to situate genetic data within a broader cultural, historical, and political context—particularly when working with Indigenous communities. In many cases, genetic information should be considered as a "last resort" when archival material, archaeology, and oral histories cannot answer questions around the geographic provenience of human remains. Under these circumstances, DNA may provide general information on genetic relatedness to Indigenous groups when geographic provenience is unknown.

We are currently in the process of developing a series of outputs and products stemming from the event. Videos of the symposium presentations are available online, with the conference proceedings to follow in mid-2016. Academic journal articles, a compilation of ancient DNA case studies, and a travelling museum exhibit, are also under consideration as long-term outputs by the workshop group. sSuch resources are intended to help researchers, communities, and other stakeholders to address challenges emerging at the crossroads of genetics and identity.

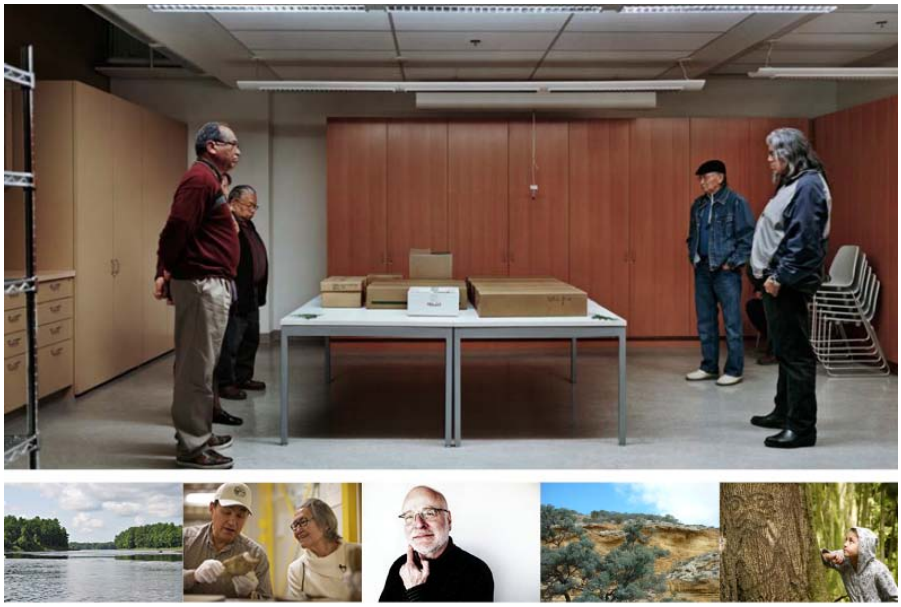
Alexa Walker is the Research Assistant for the IPinCH Bioarchaeology, Genetics and IP Working Group.

Photo by Kelly Brown.

On IPinCH's Community & Academic Partnerships

By Brian Egan

From its conception, a core element of the IPinCH project has been the support of community research on Indigenous cultural heritage and intellectual property (IP) concerns. IPinCH has provided financial support to a dozen case studies and community-based initiatives (also known as CBIs), which have explored a wide range of practical concerns in a number of different geographical and political economic contexts. Based primarily in Canada and the United States—but including work in Australia, New Zealand, Kyrgyzstan, and South Africa—these initiatives have examined topics as diverse as the role of cultural tourism in Indigenous community economic development, protocols for the repatriation of ancestral remains to First Nations communities, strategies for the protection of Indigenous cultural heritage sites, the links between cultural heritage and First Nations territorial authority, and how a fuller understanding of treaty relations can bolster the case for Aboriginal peoples to be custodians of their own cultural heritage.



Top: Ancestors in boxes from "The Journey Home" initiative (D. Campion). *Bottom L-R*: Penobscot River, Maine, home of the Penobscot people (B. Newsom); Inuvialuit elders Albert Elias and Helen Gruben discuss a glove (D. Stewart); IPinCH team member Michael Asch; the cliffs at Ngaut Ngaut (A. Roberts); Moriori descendant, Nicole Whaitiri with a *rakau momori* (living tree carving) on Rekohu (R. Giblin, courtesy Hokotehi Moriori Trust).

A key goal behind the support of this work was to allow for academic researchers and community members to come together to address challenges faced by Indigenous communities. All of these research initiatives were grounded in real-life situations and sought to develop practical solutions faced by these communities. And almost all of them adopted a community-based approach to research whereby community concerns and participation were placed at the centre of the research enterprise. Most of the studies involved close collaboration between an institutional partner—typically a university-based researcher or research unit—and an Indigenous community. While modest in financial terms, the support for these initiatives generated new knowledge and created a precedent for the deeper development of partnerships between communities and their academic partners. In many cases, the IPinCH funding for these initiatives was a small part of a larger and ongoing collaboration between an Indigenous community and a research institution.

A common theme explored in a number of these studies was the protection of, access to, and control over Indigenous cultural heritage and intellectual property. In some cases, this involved the repatriation of cultural heritage in one fashion or another, while in others it involved developing strategies to protect cultural heritage sites. In the "A Case of Access" initiative, for example, the focus was on reconnecting Inuvialuit community members from Canada's Western Arctic region with artifacts taken from their community in the 1860s. The artifacts, including hunting implements and items of clothing, eventually found their way to the Smithsonian Institute's National Museum of Natural History in Washington, DC. With support from IPinCH, a delegation of community members and researchers traveled to the Smithsonian to study and document the artifacts. Later, a variety of methods were used to share information about the artifacts with the wider Inuvialuit community, including a video documenting the visit to the Smithsonian and a website focused on Inuvialuit living history. This was characterized as a kind of "virtual repatriation" by which knowledge was returned to the community even though the artifacts were not. The Inuvialuit community reconnected with their cultural heritage and stronger ties were forged between the community and the Smithsonian Institute.

A different kind of repatriation was the focus of "The Journey Home" initiative, a partnership between the Stó:lo Nation in southwestern British Columbia and the University of British Columbia Laboratory of Archaeology (LOA). In this case, the repatriation involved the physical return of ancestral human remains from LOA to the Stó:lo Nation. As part of this return, scholars from LOA worked closely with Stó:lo Nation members who hold special responsibility in this area to ensure the repatriation process was carried out in the most appropriate manner and that research carried out as part of this process, including the use of DNA analysis, was guided by community interests. Furthermore, the project paid close attention to the implications of the research and its findings and explored questions about the interpretation of research results and the ownership of research data. The initiative was part of a larger (and ongoing) relationship between LOA and the Stó:lo Nation related to the repatriation of ancestral remains and developing collaborative research methods for this process.

Three of the research initiatives had as their focus the protection of specific cultural heritage sites or intangible properties. The "Ngaut Ngaut Interpretive Project," for example, was created to address incomplete and inaccurate

online information about the Ngaut Ngaut rock art and rock shelter site (known in the archaeological literature as "Devon Downs") that is of great importance to the River Murray and Mallee Aboriginal people of South Australia. A collaboration between the Mannum Aboriginal Community Association Inc. (MACAI) and Flinders University, this initiative created new interpretive signage for the site and new educational materials designed to inform the public about the value of the site from an Aboriginal perspective and to encourage greater understanding and protection of the area's cultural heritage.

In a similar vein, the Saginaw Chippewa Tribe of Michigan has long worked to protect a rock art site of great importance to their community members. The *ezhibiigaadek asin* site is a sacred place for these communities, with the rock art (also known as the Sanilac petroglyphs) holding teachings from their ancestors. With funding support from IPinCH, the tribe has been working to increase understanding of the importance of the site and to create a plan for its protection and management.

IPinCH also provided support for the "Grassroots Resource Preservation and Management in Kyrgyzstan" initiative, in which Anne Pyburn of Indiana University is working with Kyrgyz scholars, heritage experts, and community members to increase awareness of intellectual property and cultural heritage issues and to establish the grounds to protect the country's tangible and intangible heritage. This is truly ground-breaking work in this post-Soviet state where the level of awareness of cultural heritage and intellectual property is low and where the state of protection for heritage is poorly developed.

Four of the research initiatives are oriented towards building local capacity within Indigenous organizations to manage IP and cultural heritage matters. For example, funding to the Penobscot Nation of Maine has supported that community in developing a number of tools for managing IP issues, including protocols for working with external archaeological researchers, a tribal certification process for archaeologists working with the Nation, and internal guidelines and planning processes for dealing with IP issues. In the case of the "Moriori Cultural Database" initiative, capacity building primarily focused on establishing a Moriori database for recording traditional knowledge. The database, however, was only one part of larger effort to improve management and protection of Moriori tangible and intangible cultural heritage, including developing community protocols and capacity to work with elders in the recording of traditional knowledge and exploring options for land management to protect cultural heritage.

"While this work has not always gone smoothly, with many challenges encountered along the road, there has always been a commitment to work together to find solutions and to complete the research."

Through settlement of land and self-government claims, Yukon First Nations have established ownership and responsibility for heritage resources located on their lands. IPinCH provided support for a community-based study designed to better understand the heritage values of three Yukon First Nations, the Champagne and Aishihik First Nation, the Carcross-Tagish First Nation, and the Ta'an Kwach'an Council, and thus help establish a strong foundation for heritage management. In the American Southwest, the Hopi Tribe has been managing its cultural heritage resources for decades, with the Hopi Cultural Preservation Office (HCPO) playing a lead role in handling how Hopi culture is represented and transmitted. Through a partnership between the Hopi Tribe and the University of Chicago, IPinCH supported research looking at how the HCPO has mobilized conceptions of *navoti* (a Hopi term for "traditional knowledge") and "intellectual property" in its work to protect and manage Hopi cultural heritage. This research will contribute to the creation of an official Hopi Cultural Preservation Manual and Protocol to guide sustainable cultural heritage management.

The final three research initiatives cover a broad terrain. The "Cultural Tourism in Nunavik" study examined the contribution—both current and potential—of cultural tourism in this northern Quebec region. This research explored the role that local Indigenous residents, the Nunavimmuit, really play in the cultural tourism enterprise, a question of critical importance given the Quebec government's implementation of Plan Nord, which encourages an accelerated pace of land and resource development in the Nunavik region. The "Secwepemc Territorial Authority" initiative explored the development of political-legal relations with Secwepemc peoples, an Indigenous group based in South-central British Columbia, with respect to tangible and intangible culture, and in a manner that fully respects that Nation's assertions of territorial authority. Finally, the "Treaty Relations" study looked at political relations established between Indigenous peoples and settlers in Canada through the negotiation of historical treaties during the latter half of the 19th and early decades of the 20th centuries. Led by anthropologist and treaty scholar Michael Asch, the study concluded that historical treaties provide support for the rights of First Nations to own and manage their own cultural heritage.

The results produced by these community-based research initiatives and case studies constitute an important part of the IPinCH project legacy. Some of these results are highlighted above, while a fuller description of findings and impacts can be found on the IPinCH website.

In addition to the research findings, these studies have made another important contribution. They embody and reflect an increasingly important approach in carrying out research, one in which community interests are central and where communities are full partners in the research process. Given the history of often-strained relations between researchers and Indigenous peoples, this approach is particularly critical for projects like IPinCH. For all parties involved in the community-based initiatives and case studies there have been important lessons learned in doing this research. While this work has not always gone smoothly, with many challenges encountered along the road, there has always been a commitment to work together to find solutions and to complete the research. Relationships have been built and strengthened in the process, paving the way for further and deeper collaboration. While these results seldom show up in the metrics used to assess academic performance or project success, they are perhaps the most enduring legacies of the IPinCH project.

Brian Egan is the IPinCH Project Manager.

The team at the 2014 IPinCH Fall Gathering, making the international IPinCH sign (photo: Kristen McLaughlin).

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