

IPinCH

NEWSLETTER VOL. 5 (FALL 2013)



"JUSTICE SYSTEMS SHOULD REFLECT THE CULTURAL VALUES, TRADITIONS AND IDEOLOGIES OF A COMMUNITY."

Nicole Aylwin discusses the connection between heritage values and access to justice.

+ PLUS

New IPinCH People, Presentations & Publications

PROFILES

Museum Curator and Archaeologist Susan Rowley

The Inuit Heritage Trust

NEWS

New special initiative developed by the Sealaska Heritage Institute

Update on our Community-Based Initiatives

Progress Towards Cultural Heritage Protection in Kyrgyzstan

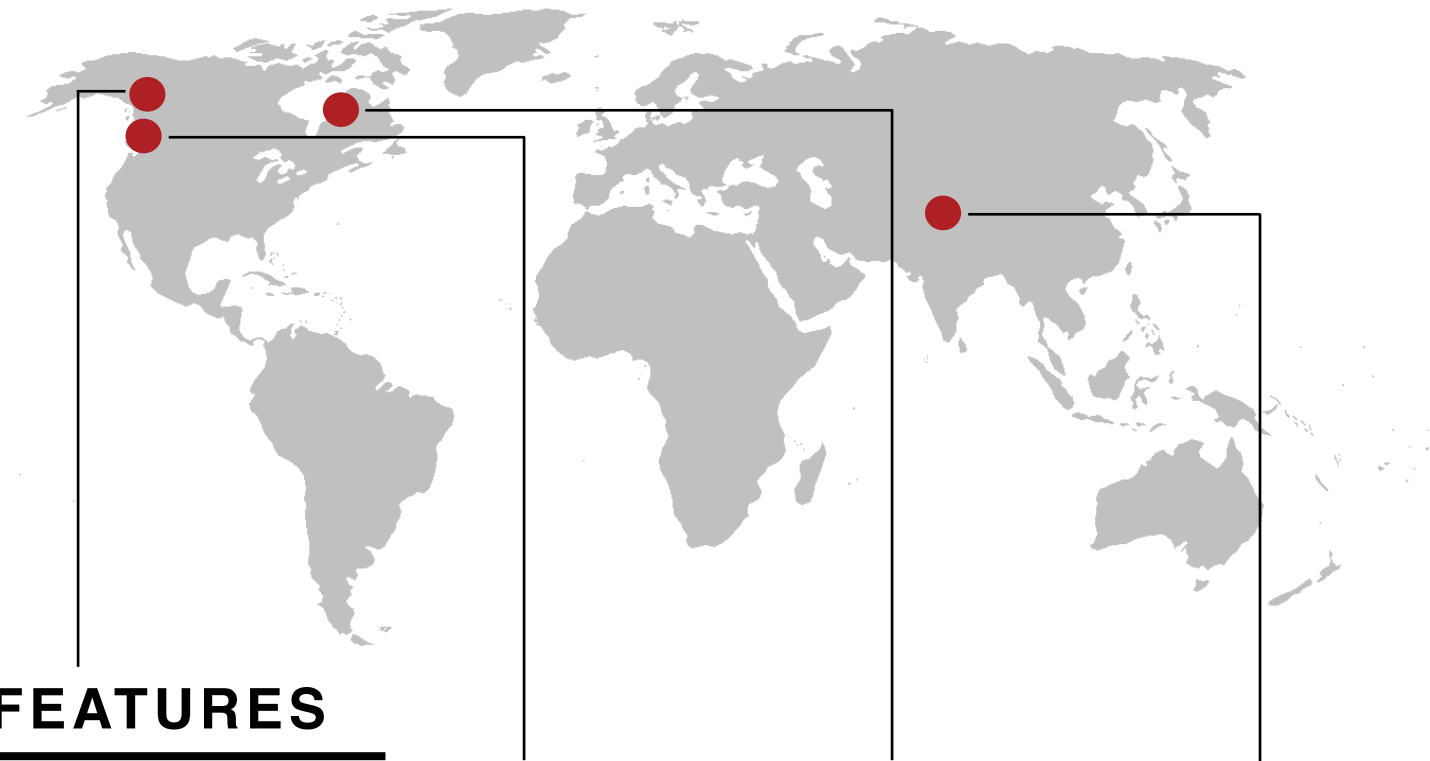
IPinCH RECEIVES SSHRC IMPACT AWARD!

CULTURAL TOURISM IN NUNAVIK

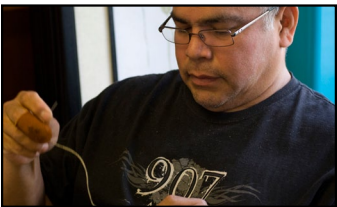
Émilie Ruffin explores tourism development in this northern region, as well as the process and challenges of the collaborative project led by the Avataq Cultural Institute.

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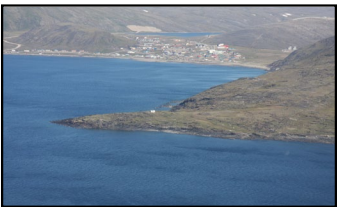




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Cover: Two young Inuit, Aipili Sakiagak (front) and his brother Putulik (back), getting ready to leave for Aivirtuuq, the location that Kangirsujuammiut want to develop for tourism. The brothers were part of the Cultural Tourism in Nunavik community-based initiative crew in 2010 (photo courtesy of D. Gendron).



IPinCH Steering Committee member Catherine Bell leads a discussion at an IPinCH-sponsored workshop in the Yukon, Canada (photo: A. Buntin).

Thinking Through Access to Justice in Aboriginal Communities

Nicole Aylwin

It's been just over a year since I joined IPinCH Steering Committee member Catherine Bell in the Yukon to assist with the IPinCH *Yukon First Nations Heritage Values and Heritage Resource Management* community-based initiative. During my visit, I met our Yukon First Nations partners and I listened to them tell their stories and share their experiences regarding their attempt to recover their cultural heritage values. Not long after, I began a new job with the Canadian Forum on Civil Justice, a non-profit that has a mandate to study and help improve access to justice in Canada. As I began this new position, I couldn't help but consider the relationship between cultural heritage values and access to justice.

Being able to access the justice system is a fundamental part of democratic societies. But what does cultural heritage have to do with access to justice? A lot, it turns out. Justice systems should reflect the cultural values, traditions and ideologies of a community – this is what makes a justice system legitimate; it is what allows people to see themselves reflected in the system, and what allows them to feel that the system is accessible.

During colonization, however, First Nations communities had a justice system imposed on them – one that did not reflect their values, traditions and beliefs. During this period, First Nations cultural values and legal systems were delegitimized and systematically targeted for

elimination. Ultimately, First Nations communities were denied the right to define justice, and the laws and policies that produced it, for themselves. Over time, as languages were lost and stories went untold, the cultural traditions that contained the blueprints for First Nations justice systems slowly eroded.

As self-governing communities, our Yukon First Nations partners have begun the daunting task of rejuvenating their cultural values and traditions. They have also begun thinking about how to turn these often non-tangible values (like *balance* and *respect*) into laws and policies that reflect First Nations traditions and protocols. However, they have faced challenges and setbacks as they have attempted reconcile their policies and laws with an often very inflexible Canadian justice system. After meeting our Yukon First Nations partners, and being privileged enough to participate in some of their work, I have been inspired to think more deeply about this relationship between cultural heritage and access to justice. Since that first visit to the Yukon, I have participated in two important events that have helped me do so.

The first was a one-day workshop I organized in collaboration with Catherine Bell. The workshop was co-sponsored by the York Centre for Public Policy and Law, IPinCH and the Canadian Forum on Civil Justice. This workshop explored how community led policy-making could facilitate access to justice in self-governing First

Nations communities. It drew together Yukon First Nations representatives, policy makers and legal experts to discuss some of the successes and challenges that self-governing Yukon First Nations have faced as they attempt to develop and implement law and policy that derive from local practices and values. One of the central challenges explored was how to reconcile value-based Yukon First Nations policy with the westernized legal and policy frameworks of the Territorial and Federal governments.

The other event was a recent conference held in Toronto, titled *Encounters in Canada: Contrasting Indigenous and Immigrant Perspectives*, where I gave a paper arguing that to deliver "access to justice" to First Nations communities in Canada, these communities must be provided with the resources and means to create policy and legislation that is based on self-determined cultural values. These laws and policies must be developed by the communities themselves in accordance with First Nations legal traditions.

Together these two events have allowed me to begin a dialogue with others interested in exploring the complex relationship between access to justice and cultural heritage.

Nicole Aylwin is Executive Officer/Project Coordinator at the Canadian Forum on Civil Justice and an IPinCH Associate.

TEAM MEMBER PROFILE SUSAN ROWLEY, MUSEUM CURATOR

Hannah Turner

As a curator and professor at the Museum of Anthropology at the University of British Columbia, Susan Rowley's goals lie with the interests of the community members she works with, and she seeks to understand their needs and facilitate their research interests. As an archaeologist, she is also interested in the politics of collaboration, and she asks questions about how we can better engage publics with archaeological materials. She is experienced in the organization of community visits to the museum, and has been involved in projects that aim to link source communities with museum objects both in person and online.

One such collaborative project, the Reciprocal Research Network (RRN), is an online database that seeks to connect geographically dispersed Northwest Coast objects in museums to make them more accessible for communities. Sue acted as a Steering Group member on the project, representing the Museum of Anthropology

(MOA) and working closely with the other co-developing members from Stó:lō Nation and Tribal Council, the Musqueam Indian Band, and the U'mista Cultural Society. The goal of the RRN is to allow community researchers



Susan at the Stó:lō People of the River Conference, held at the Stó:lō Resource and Research Management Centre in June 2013 (photo K.Dobbin).

access to their material heritage that is held in dispersed museum collections worldwide. The RRN offers a search interface that allows individuals to search collections across institutional databases. The RRN presents an interesting case study for understanding museum-community relationships, particularly in a digital age. At a recent conference on the issue of "Digital Return" (see: digitalreturn.wsu.edu/), Sue called for a renewed focus on understanding museum-community collaboration. Many projects, she argues, focus on the "good times" of collaborative projects, or some occasional challenges, but she argues these often presuppose that the challenge comes from within Indigenous communities with whom the museum is working. This is a gross misunderstanding, she says, and in fact, throughout the course of her experience it has been the museum itself that occasionally demonstrates resistance to change in inhibiting ways.

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IPinCH RECEIVES SSHRC **IMPACT** AWARD!

The IPinCH project is the first recipient of a Social Sciences and Humanities Research Council (SSHRC) Partnership Award, one of five categories of the organizations' new Impact Awards. George Nicholas, IPinCH Project Director, accepted the award on behalf of the team on October 15th at the World Social Science Forum in Montreal.

The Partnership Award is given to a SSHRC-funded partnership recognized for "its outstanding achievement in advancing research, research training or knowledge mobilization, or developing a new partnership approach to research...It is awarded to a partnership that, through mutual co-operation and shared intellectual leadership and resources, has demonstrated impact and influence within and/or beyond the social sciences and humanities research community." This is the first year of this award program.

Formally launched in 2008, the seven-year IPinCH project has explored how, where, and

why intellectual property concerns arise, and has worked from the position that descendent communities, whoever they are, should be the primary beneficiaries of their heritage. The national recognition of IPinCH's innovative approach to partnerships signals that Canada's largest research and funding organizations are paying attention.

IPinCH will use the \$50,000 award to hold a national forum on research ethics, a key element of our CBI/Case Study work. This forum will draw attention to research ethics at the community, institutional and national policy levels, with a particular focus on the Canadian context. The event is tentatively scheduled for early 2015. The award will also contribute to a "Public Speaker Series on Intangible Cultural Heritage," and to the development and dissemination of the project's findings, resources, and recommendations.

We are thankful for the contributions of many of our IPinCH team members to our

award submission, the support of Melanie Monk (Manager, Communications and Research Awards, Office of the Vice-President, Research, SFU), and the encouragement of the SFU research community.

But our greatest appreciation is to our many community and organizational partners — the Inuvialuit, the Center for Ainu and Indigenous Studies, the Avataq Cultural Institute, the Penobscot Nation, the Saginaw-Chippewa Indian Tribe, the Kyrgyz peoples, The Hokotehi Moriori Trust, the Secwepemc Nation, the Hopi Cultural Preservation Office, the Stó:lō Research and Resource Management Centre, the Mannum Aboriginal Community, Inc., the Champagne and Aishihik First Nations, the Carcross-Tagish First Nation, the Ta'an Kwach'ān Council, the Inuit Heritage Trust, the Sealaska Heritage Institute, and others — who have been behind IPinCH from the start.

NEW IPinCH SPECIAL INITIATIVE Reducing Barriers for Alaska Native Sustainable Arts: A Legal Analysis of the *Marine Mammal Protection Act*

The Sealaska Heritage Institute (SHI), formed in 1980, is a Juneau-based, non-profit organization dedicated to perpetuating and enhancing the Tlingit, Haida and Tsimshian cultures of southeast Alaska through cultural and educational programs. The SHI's Sustainable Arts Program offers training in the use of natural resources harvested by members of these nations for traditional and commercial art. The sewing of sea otter skins is one of the traditional practices that is now being revived through workshops at the SHI.

The 1972 U.S. *Marine Mammal Protection Act (MMPA)*, implemented to counter the depletion of marine mammal life, has created challenges for SHI's Sustainable Arts Program in relation to the production of handicrafts out of sea otters. While an exemption was made for "any Indian, Aleut or Eskimo who resides in Alaska" as long as marine mammals were taken for subsistence or for the purposes of

creating and selling "authentic" native articles of handicrafts and clothing, the exemption has not provided adequate protection of resource use by Alaska Native people.

In particular, regulatory language developed in response to this act has created significant barriers for Alaska Native people, restricting the number of eligible hunters, artists and craftspeople, and impeding the creativity of those working in the arts.

A small grant provided by IPinCH enables legislative analysis to be conducted by Chuck Smythe, SHI's cultural anthropologist. This project addresses ethical issues around policy and regulatory regimes related to the contemporary production of handicrafts and clothing from sea otters.

Through the first phase of the project, which focuses on Smythe's work, the SHI seeks to understand the legislative, regulatory and legal (court cases) history of, and enforcement



practices related to, certain elements of the MMPA that affect Alaska Native peoples. The legislative intent of the Alaska Native exemption and how it has been interpreted through agency regulations and procedures will be examined. In particular, attention will be paid to the terms "Large-Scale Mass-Production" and "Significantly Altered from their Natural Form," which

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PARTNER PROFILE THE INUIT HERITAGE TRUST

Brian Egan

Established in 1994, the Inuit Heritage Trust (IHT) has a mandate to preserve, enrich, and protect Inuit cultural heritage and identity as embodied in Nunavut's archaeological sites, ethnographic resources and traditional place names. The Trust's origin and mandate comes from the 1993 *Nunavut Land Claims Agreement (NLCA)*. In geographic terms, the NLCA is the most extensive Aboriginal land claim settlement in Canadian history, and it led to the creation of Nunavut, the largest of Canada's northern territories. Through the NLCA, the Inuit exchanged their Aboriginal title to this vast territory for a defined set of rights and benefits set out in the agreement.

The NLCA identified a number of heritage issues of concern to the Inuit and called

for the creation of a body—the Inuit Heritage Trust—to ensure that heritage resources were protected and managed in an appropriate manner. In particular, the agreement identified IHT's responsibility for the protection and promotion of archaeology sites, ethnographic resources, traditional place names, and archival materials.

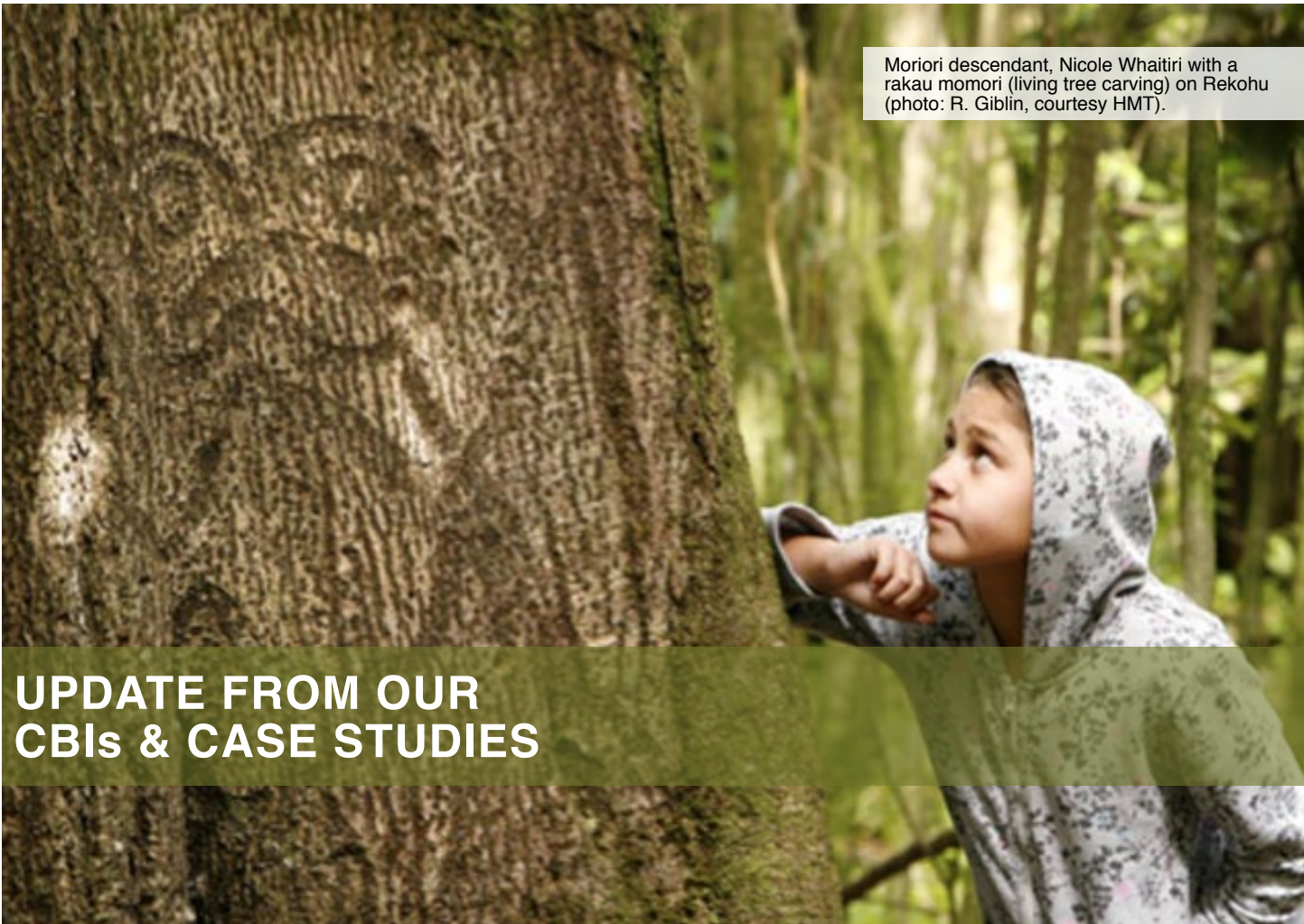
The Trust's activities are based on the principle of respect for the traditional knowledge and wisdom of Inuit Elders. IHT is governed by a Board of Trustees, selected to represent broad and regional Inuit interests, and including individuals with a diverse range of expertise and knowledge.

The Trust pursues its mandate through a variety of projects, including archaeological training (field schools, mentorship) targeted

to Inuit individuals, the documentation and promotion of traditional place names (mapping and seeking formal recognition of Inuit place names), and education initiatives (e.g., teaching resources) designed to increase understanding of Inuit cultural heritage. More broadly, the Trust has an important role in a number of Nunavut-wide heritage projects, including coordination of the Nunavut Heritage Network and development of a Nunavut Heritage Sector Strategy, both of which focus on strengthening heritage management in the territory.

The Trust's mandate to preserve, enrich, and protect Inuit cultural heritage makes it a natural fit as an IPinCH partnering organization and there has been increased communication and cooperation between IHT and IPinCH over

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UPDATE FROM OUR CBIs & CASE STUDIES

Brian Egan

Case studies and community-based initiatives (CBIs) are at the heart of the IPinCH project. Not only do they reflect the diverse research themes that are central to IPinCH's mission, but they are also the sites where productive and mutual relations between scholars, researchers, and community partners are developed. Many of the CBIs and case studies are now wrapping up. All of the initiatives highlighted below will be completed by the end of 2013 or early in 2014, so keep an eye out for final reports, podcasts, and other products emerging from these projects.

A Case of Access: Inuvialuit Engagement with the Smithsonian's MacFarlane Collection

In this, the first approved and first completed IPinCH-funded case study, Inuvialuit elders and

youth traveled to the Smithsonian Institution in Washington, D.C., to study and record their knowledge of a collection of Inuvialuit artifacts. An example of innovative repatriation and restoration of knowledge from museum collections, this project has garnered much attention from other Indigenous communities. With the submission of its final report to IPinCH in early 2013, this study is now complete. More detail about this project, including a two-part video and a list of publications by Natasha Lyons and other team members, can be found on the IPinCH website.

Cultural Tourism in Nunavik

This case study, led by Daniel Gendron of the Avataq Cultural Institute, examined the impact of cultural tourism on local peoples and communities in Nunavik, the vast Inuit homeland in

northern Quebec. At the heart of the study is the question: What part do the Nunavimmut – the Inuit peoples of Nunavik – really play in the development of cultural tourism in Nunavik? With its field research completed in late 2012 and a draft final report submitted to IPinCH in early 2013, this project is now in its final stages. More information on this project can be found on page 7.

Developing Policies and Protocols for the Culturally Sensitive Intellectual Properties of the Penobscot Nation of Maine

Indigenous peoples must often work with archaeologists and other outside researchers to protect and manage their culturally sensitive intellectual property and cultural heritage. In this project led by Bonnie Newsom, IPinCH is supporting the Penobscot Nation in its devel-

opment of tribal protocols for engaging with archaeologists and researchers around issues of intellectual property and cultural heritage. With community review of the study outcomes now underway, this initiative is slated to wrap up in late 2013.

Moriiori Cultural Database

The central objective of this case study, developed and led by Maui Solomon and Susan Thorpe of the Hokotehi Moriiori Trust, was to establish a Moriiori cultural knowledge database for the recording of traditional knowledge. Associated objectives included working with elders in an Indigenous methodological and ethical framework, ensuring the protection of Moriiori intellectual property through appropriate recording and access protocols, training community members in appropriate recording techniques, developing and sharing Indigenous archaeological methods, and exploring options for land and resource management to protect cultural heritage. This study contributes to a much larger process of Moriiori cultural and political revival. With the submission of their draft report in mid-2013, this project is now very close to completion.

The Ngaut Ngaut Interpretive Project: Providing Culturally Sustainable Online Interpretive Content to the Public

The Ngaut Ngaut rock shelter site in South Australia has deep meaning for local Indigenous people, a significance that is often poorly understood by the broader public. This initiative, led by Amy Roberts, is developing new interpretive materials – including a booklet, online resources, and interpretive signage – to assist the Mannum Aboriginal Association Inc. in its efforts to promote the significance of the site and to encourage greater protection of the cultural heritage of the area. These materials are developed in a collaborative, structured, and culturally sensitive manner, reflecting the tangible and intangible values of the site. With the recent publication of the Ngaut Ngaut Interpretive Booklet, this initiative is now nearing completion, with full wrap up expected in early 2014.

Treaty Relations as a Method of Resolving Intellectual Property Issues

In this thematic case study, Michael Asch of the University of Victoria examined the treaty relationship as a potential framework for the resolution of intellectual property and cultural heritage issues. Although absent from the written text of historic treaties,

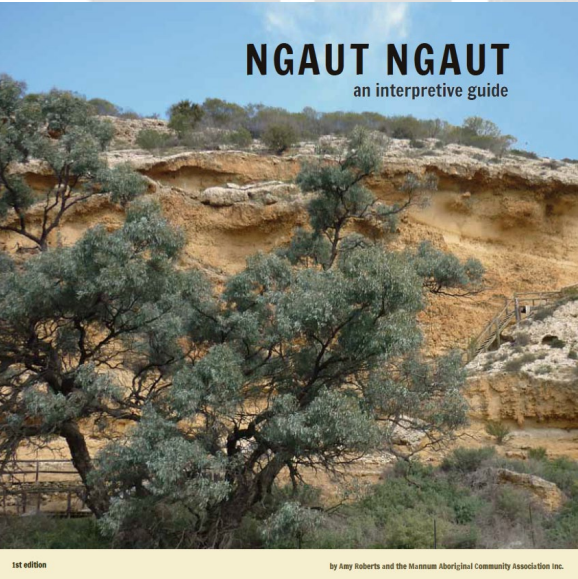
Asch argues that a framework for resolving current and future intellectual property and cultural heritage issues may be found in the negotiations and verbal agreements that led to the written treaties. The intention of this study was to look beyond the formal written text of the treaty document and to tease out broader meanings of the treaty, with a particular focus on documenting Aboriginal understandings of the agreements. This case study is now complete, with the final report undergoing revision and expected to be released in late 2013 or early 2014.

Yukon First Nations Heritage Values and Heritage Resource Management

Modern land claim and self-government agreements recognize that Yukon First Nations own and have responsibility for managing heritage resources on their settlement lands. Through interviews, small group discussions, and a workshop with key individuals and cultural resource workers in the Yukon, organized by Sheila Greer, Paula Jones, and Heather Banks, this study has explored the understandings of the heritage values of three Yukon Indigenous groups, the Champagne and Aishihik First Nations, the Carcross-Tagish First Nation, and the Ta'an Kwach'an Council. The bulk of the research for his initiative has now been completed and the final report is expected in late 2013 or early 2014.

For a full listing of IPinCH-funded case studies and CBIs, visit the project website: www.sfu.ca/ipinch/project-components/community-based-initiatives

Brian Egan is the IPinCH Project Manager.



“Reducing Barriers for Alaska Native Sustainable Arts”

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appear in regulatory guidance issued by the US Fish and Wildlife Service, but not in the law itself. New regulatory language will be recommended that protects the interests of coastal Native hunters and craftspeople.

A proposed second phase will extend the legal and legislative analysis of the MMPA by examining the restrictions placed on what is considered to be “traditional” and “contemporary” practices, “coastal dwelling,” and the definition of Alaska Native. Historical and ethnographic research into the cultural uses of sea otter products in the past is another component of the project.

It is hoped that by resolving the barriers caused by the MMPA, SHI's Sustainable Arts Program will be better positioned to work with Alaska Native communities to build sustainable lifestyles and communities. It is anticipated that this research will serve as a model for other Indigenous communities facing similar issues related to the management of resources by federal agencies.

The Sealaska Heritage Institute has been an IPinCH Partner Organization since IPinCH was first conceived in 2004.

“Inuit Heritage Trust”

Continued from page 4....

the last few years. In early 2013, George Nicholas, Catherine Bell, and I traveled to Yellowknife to meet with IHT Trustees and staff to begin discussions about how IPinCH may work more closely with the Trust on some of its important cultural heritage work. This was followed by the participation of Trust staff members Ralph Kownak (Heritage Manager) and Torsten Diesel (Projects Manager) in an IPinCH-sponsored workshop held in Vancouver in early May.

These meetings have been vital to building a good working relationship between IHT and IPinCH, increasing understanding of mutual concerns and of the different kinds of expertise and experience that each party brings to the partnership. While the precise nature of the collaboration between IHT and IPinCH remains to be defined, both organizations have a strong interest in continuing to explore joint work. Tentative plans are for a small workshop in Nunavut in early 2014 to discuss further collaborations, and a planning committee has been formed that includes IPinCH team members who work in the North. Stay tuned for more news on this exciting initiative!



Émilie Ruffin

Since 2011 I have worked with the Avataq Cultural Institute and have been a member of the IPinCH-supported case study “Cultural Tourism in Nunavik,” collaborating closely with project leader Daniel Gendron. In this brief report, I describe the methods, achievements, and challenges associated with our case study.

OVERVIEW AND CONTEXT

In 1981, the Elders Conference, an association of elders from 14 Nunavik communities, identified the mandate of the newly created Avataq Cultural Institute as being to protect and promote Inuit culture and language. Over the last 30 years, Avataq has been guided by this mandate, while also advocating for the development of cultural tourism in the region.

There seems to be a world of difference, however, between Avataq’s conception of responsible development and that driven by outside economic interests. Our study aims to identify the various parties that have a stake in tourism development in the region, along with their underlying motivations. What part do the Nunavimmiut—the Inuit people of this area—play in tourism development of the region? Are they silent participants or the driving force behind this endeavour?

One of the aims of our research is to promote cultural tourism that protects Inuit culture instead of selling it off. But there are political and other challenges, especially since tourism

development must consider “Plan Nord,” the Québec government’s development scheme for the province’s northern region, which has a very different approach to economic opportunities and tourism. As the Québec Government currently presents this plan, local communities feel a pervasive sense of outsider invasion underlying this northern development. This is the context in which cultural tourism is currently

“What part do the Nunavimmiut—the Inuit people of this region—play in tourism development? Are they silent participants or the driving force behind this endeavour?”

taking place in Nunavik and in which this case study was conducted.

The Nunavimmiut understand the need both to strengthen their identity and to develop a strong economic basis for this region. While these two objectives can go well together, there is a danger that the short-term effects of increased economic benefits will have a negative impact on cultural identity. Like other forms of development, cultural tourism may have such negative effects. The sudden increase in tourism development in the North—perceived as a short cut to economic success—made it clear that

a study focusing on the fundamental reason behind this increased interest was needed.

In the past, all proposals for tourism development (excluding hunting and fishing ventures that are still important in some areas) emanated from non-Inuit parties that desired to bring visitors to discover the “real” north. For their part, the Government of Québec and the Kativik Regional Government (KRG) are in the process of developing several national parks in the Nunavik region. The first, Pingualuit, was officially launched a little more than three years ago; two more are in an advanced stage of development, and at least three others are in the preliminary study stages.

There are enormous expectations from this tourism development, but many questions remain about how such development will impact the culture of the Inuit. There is concern that this form of tourism may not align with the values of the Inuit of the region. Identifying Inuit perspectives on cultural tourism is one of the key objectives of our case study.

METHODS

Interviews were our primary means of data collection. To better understand perspectives on cultural tourism, we interviewed Inuit and non-Inuit individuals drawn from regional government, local organisations, and the Nunavik Tourism Association. Individuals not directly involved in tourism development and those hoping to work

with tourism were also interviewed. The latter were identified once we arrived in the communities, through the radio or chance encounters in the village.

A strong sense of local identity has influenced the way tourism is perceived, and we wanted to ensure that this was represented in the study. The interviewing process was thus carried out in two phases. Phase I interviews took place in three northern communities (see map) and included individual and group participation. Phase II interviews were conducted in person in Montreal or by phone with workers in Québec City and Kuujuaq where representatives of different organisations and government agencies were located.

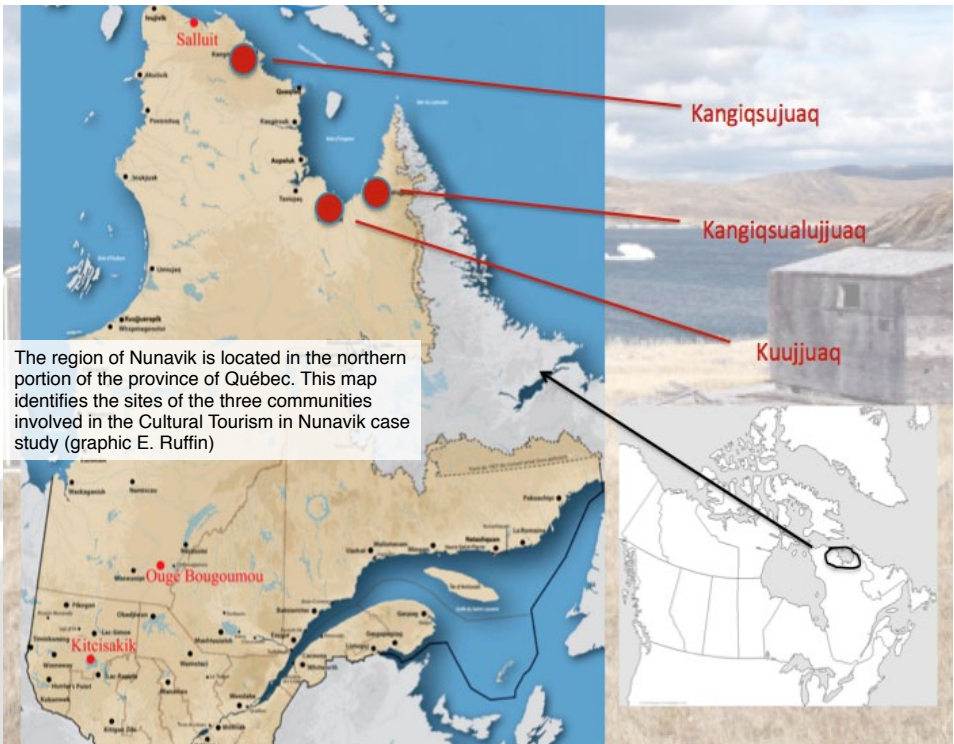
A questionnaire was developed to gather information on the development of cultural tourism in Nunavik, and on the degree of involvement of local people. Such information would aid the Nunavimmiut in discussing and assessing the benefits of cultural tourism to their community.

RESEARCH PROCESS

Phase I of the study involved two weeks of fieldwork, carried out in July 2011. The villages of Kuujuaq, Kangiqsualujuaq, and Kangiqsujuaq were visited. We conducted 16 formal interviews with community members, tourism actors, and local or government representatives, along with two discussions on FM radio stations in Kangiqsualujuaq and Kangiqsujuaq, and 11 informal interviews and discussions. Interviews were recorded and all discussions and observations were later transcribed.

Phase II of the study involved in-person and phone interviews with individuals from Montréal, Québec City, and Kuujuaq. These interviewees were selected in regard to their position in the cultural tourism sector in Nunavik and in the province of Québec. A total of 14 interviews were conducted during this phase.

Interview data were analysed using a standardized approach. Key words and themes were underlined in the transcriptions and excerpts



pertinent to our research objectives and questions were extracted. A first reading of the interviews was completed, with excerpts compiled by themes emerging from the text.

CHALLENGES IN COLLABORATION

One important lesson we learned is that summer is not an ideal time to conduct fieldwork of this nature in Nunavik. Many individuals are busy with hunting and fishing activities, and it is difficult to find translators. Initially, the trip to Nunavik was planned for spring, but delays in obtaining Avataq’s Ethic Board’s approval forced us to proceed with the interviews during the summer months.

We also now see how we can improve our collaborative research efforts by making it more proactive. It is impractical to exchange ideas and discuss documents using e-mails or phone calls with Nunavimmiut. While we would have liked to return to the communities with the preliminary report in order to obtain their comments, and to work on the final report, this was not feasible given our budget. It would have been ideal to organize more workshops at the beginning of our study to build the objectives and methodology, and to organize logistics; at the midway point to verify the first results and adapt the methodology; and at the end to present the results and to obtain comments and suggestions that would have improved the recommendations and the conclusion of the research. Some of this can still be done, but we will have to be more creative.

CONCLUSIONS

The final stage of the project will take place later this year. This will involve returning to the three partner communities to present our report and to obtain feedback on our results. The logistics of this remains to be determined.

We have planned a series of publications, including a brochure and posters. A formal cultural tourism proposal package, adapted to local interests, will also be developed with the aid of our community research partners. A written policy on cultural tourism still remains to be done, which will likely take the form of recommendations to be submitted to the relevant authorities in tourism development.

Our research is timely because it coincides with the start of the Plan Nord development scheme, which will be implemented over a 20-year-plus period. Our research will help the Inuit define some principal issues relating to this plan that may negatively affect their traditions and culture. It will also help them to determine how best to counteract these effects specifically in the context of cultural tourism.

There is no guarantee that the Québec Government will acknowledge the need for long-term preservation of Inuit culture in tourism development. Thus, it is important to involve the Inuit directly in defining tourism development to ensure the perpetuation of their cultural identity and traditions.

Émilie Ruffin is a Ph.D. Student at the Université Laval and an IPinCH Fellow.

NEW IPinCH PEOPLE



Emily Benson, Associate

Emily is a Master's student in the Department of Archaeology at Simon Fraser University. She is interested in the relations between the discipline of archaeology and Indigenous peoples in Canada, community-based participatory research methods and decolonizing methodologies in archaeology. Her MA research focuses on relations and practices in Cultural Resource Management (CRM) archaeology in British Columbia.



Mariane Gaudreau, Associate

Mariane is a Ph.D. student at Simon Fraser University. Her dissertation research directly relates to Indigenous and postcolonial archaeology. She is interested in exploring ways in which the views of Indigenous peoples and archaeologists might be reconciled when Indigenous knowledge and archaeological data conflict over issues relating to identity, history, and heritage.



Ndukuyakhe Ndlovu, Associate

Ndukuyakhe is a PhD graduate from Newcastle University in the United Kingdom and is currently employed as a Senior Lecturer in the Department of Anthropology and Archaeology at the University of Pretoria. He has over ten years experience in heritage management in South Africa, having worked for both national and provincial heritage authorities in various capacities.



Phillip Segadika, Associate

Phillip works at the Botswana National Museum as Head of the Archaeology and Monuments division. His work entails the supervision of cultural resource management and salvage work as well as working with communities in the production of brochures, management plans and the development of heritage sites for tourism. The position also includes developing contracts with communities for private-public and community partnerships at heritage sites.



Cathy Burton, Associate

Cathy has been Director of Education at the Eiteljorg Museum since 1997. She received her MA in Cultural Anthropology from California State University, Chico, and her BA in Art/Art History from CSU Northridge. She has worked in Collections Management, Curatorial and/or Museum Education while at the Southwest Museum, Los Angeles, the Autry National Center, Los Angeles, and the Children's Museum of Indianapolis, Indiana.



Daniel Hawkins, Research Assistant

Daniel is an MSc candidate at SFU's School of Interactive Art and Technology. His research examines online and offline collaborative processes, with a particular focus on exploring locative media, crowdsourcing, crowdfunding, and net collaboration to connect individuals to their community, while building information-rich urban and public spaces. Daniel provides technical support on IPinCH's audio and visual media projects



Jennifer O'Neal, Associate

Jennifer, a member of The Confederated Tribes of Grand Ronde in Oregon (USA), is the Corrigan Solari University Historian and Archivist at the University of Oregon Libraries Special Collections and University Archives, where she manages the University Archives collections, oversees the department's instruction program, and serves as an advisor on tribal community projects.



Laura Skorodenski, Associate

Laura is a 2013 Juris Doctor graduate from the University of Alberta. Laura's primary interests are in the areas of intellectual property rights in Aboriginal cultural heritage and Aboriginal rights in water arising from treaty. In 2012, Laura was a recipient of the Roger S. Smith Student Research Award, and co-authored the paper "Law, Ethics, and Respect for Indigenous Intangible Heritage in Museum Contexts."



Holly Cusack-McVeigh, Associate

Holly is a cultural anthropologist and Assistant Professor of Anthropology and Museum Studies at Indiana University-Purdue University Indianapolis. She also holds an appointment as a Public Scholar of Collections and Community Curation at IUPUI. She is a former museum curator and professor of anthropology at the University of Alaska Anchorage-Kenai Peninsula College.



Karolina Kuprecht, Associate

Karolina is a legal researcher and attorney-at-law in Switzerland and works in the fields of civil law, trade and IP law, cultural property, cultural heritage and art law. She is also interested in the rights of Indigenous peoples and their cultural heritage claims. She studied law at the University of Zurich and the University of Leiden (lic.iur. 1997) and at the University of California Los Angeles (LL.M 2002).



Mayumi Okada, Associate

Mayumi is a Postdoctoral Fellow at the Center for Ainu and Indigenous Studies, Hokkaido University. She is also the Indigenous Heritage Tourism project manager at the Center, and was previously an Intern in Public Education and Outreach at National Museum of Tokyo. Mayumi is interested in ethnography, archaeological heritage management, public archaeology, and especially Indigenous cultural heritage management.



Wendy Giddens Teeter, Associate

Wendy is Curator of Archaeology for the Fowler Museum at UCLA. Her research interests include: Native Studies, Federal & State Cultural Resource Law & Policy, California Archaeology, Mesoamerican Archaeology, and Museum Studies. Wendy teaches about curation and cultural heritage preservation at UCLA and California State University.



Maddy Fowler, Associate

Maddy's Ph.D. research at Flinders University directly relates to Indigenous maritime cultural landscapes and decolonising archaeology. She is interested in exploring ways in which Indigenous participation in maritime activities can be seen in archaeology and the recording of intangible heritage through the presence of tangible heritage. She will conduct community-based research with the Narungga community in Point Pearce Mission, South Australia.



Jennifer Kramer, Associate

Jennifer is Associate Professor of Anthropology and Curator, Pacific Northwest, at the Museum of Anthropology (MOA) at the University of British Columbia. She holds a Ph.D. in Cultural Anthropology from Columbia University. Her research focuses on Northwest Coast First Nations visual culture and its entanglements with aesthetic valuation, commodification, appropriation, tourism, legal regimes, and museums.



Irine Prastio, Fellow

Irine is an MA student at the School of Interactive Arts and Technology, Simon Fraser University. Irine's research explores the sewing and pattern making of traditional clothing in Inuvialuit communities in the Northwest Territories. She is designing and evaluating an interactive platform to represent Inuvialuit sewing and pattern making and its complexity as intangible heritage and cultural property.



Hannah Turner, Associate

Hannah is a PhD Candidate in the Faculty of Information at the University of Toronto, where she is researching how Canadian museums catalogue and digitize Indigenous cultural heritage. Her research explores strategies of collaborative documentation, postcolonial collections practices, and the representation of multiple knowledges in museums. Previously Hannah worked on the Reciprocal Research Network at University of British Columbia.



Ellen Frankenstein, Associate

Ellen is a documentary filmmaker interested in how we tell stories, share representations and define and respect intellectual property. Questions and tensions related to intellectual property, copyright and fair use reverberate both in the use and content of a film when media documents cultural heritage. Ellen has over twenty years of experience working cross-culturally and collaboratively, making films and participating in community-based projects.



Julie Mitchell, Fellow

Julie is a PhD candidate in the Department of Archaeology at Flinders University. The focus of her doctoral work is on the role of materiality in the construction and maintenance of memory and as a means of accessing and transferring intangible cultural heritage. Through the lens of the South Sea Islander indentured labour diaspora in colonial Australia, Julie's research examines intersections of material culture and social memory.



Justin Richland, Associate

Justin is Associate Professor of Anthropology at the University of Chicago. He holds a J.D. from the University of California at Berkeley School of Law and a Ph.D. in Anthropology from the University of California, Los Angeles. Justin's areas of research interest include linguistic anthropology and semiotics, anthropology of law, contemporary Native American law and politics, Native American cultural resource protection and maintenance, and North American colonialism.



Jordan Wilson, Associate

Jordan is a second-year Masters student in the University of British Columbia's Anthropology program and is of European and Indigenous ancestry. He is proud to be a Musqueam Indian Band member. His research interests include community collaboration and Indigenous-museum relationships, issues of representation, material culture studies, Indigenous art history, community/oral history, and Indigenous/community-based archaeology.

For the full bios of our new team members, visit the IPinCH website: www.sfu.ca/ipinch

RECENT PUBLICATIONS AND PRESENTATIONS

Arnold, Charles. 2013. “‘A Case of Access’— Gauging the Effectiveness of Digital Repatriation.” Native American and Indigenous Studies Association Conference, Saskatoon, SK, June 13-15.

Atalay, Sonya. 2013. Panelist “Research Collaborations with Native Communities: New Directions in Social Science Ethics.” NSF Program Director Lecture, University of Massachusetts Amherst, March 12.

Aylwin, Nicole. 2013. “Accessing Justice: Telling Stories and Learning Lessons from Community-Driven Policy Making in First-Nations Communities.” Encounters in Canada: Contrasting Indigenous and Immigrant Perspectives, Chestnut Conference Centre, Toronto, May 15-17.

-----, 2013. “Straddling the Past and the Future: Traditional Art, Contemporary Artists and Pan-African Cultural Policy.” Cultural Commodification, Indigenous Peoples & Self-Determination, Public Symposium, University of British Columbia, Vancouver, B.C., May 2-4.

Bell, Gloria. 2013. “Oscillating Identities”. In *Metis in Canada: History, Identity, Law & Politics*, edited by C. Adams, G. Dahl, and I. Peach. University of Alberta Press: Edmonton.

Bunten, Alexis. 2013. “IPinCH Project Ethnography: Critical Reflections on Researchers Conducting Projects on Indigenous Heritage and Intellectual Property Issues.” Native American and Indigenous Studies Association Conference, Saskatoon, SK, June 13-15.

-----, 2013. “Indigenous Tourism Across the Pacific.” Sto:lo People of the River Conference: Sharing Experience and Building Knowledge, IPinCH Cultural Tourism Panel, Chilliwack, B.C. June 1.

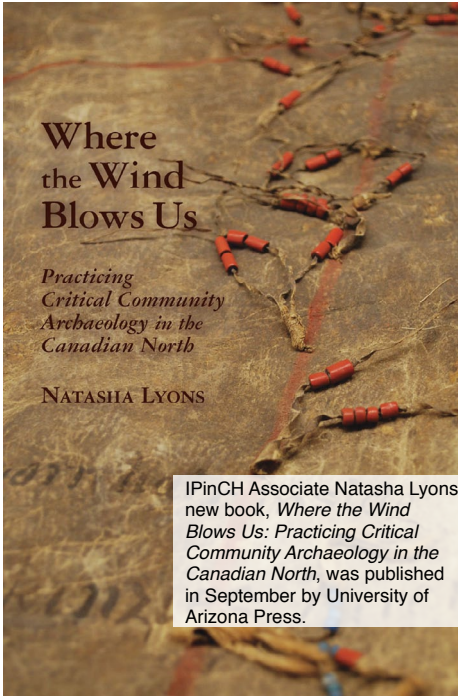
-----, 2013. “The Limits of Cultural Commoditization.” Cultural Commodification, Indigenous Peoples & Self-Determination, Public Symposium and Workshop, University of British Columbia, Vancouver, B.C., May 2-4.

-----, 2013. Panel participant “‘But I Just Like to Dig!’: Practical Ethics for the Professional Archaeologist.” Annual Meeting of the Society for American Archaeology, Honolulu, Hawaii, April 3-7.

Brown, Deidre. 2013. “Trading Identity: The Commodification of New Zealand Maori Imagery.” Cultural Commodification, Indigenous Peoples & Self-Determination, Public Symposium, University of British Columbia, Vancouver, B.C., May 2-4.

Christen, Kim. 2013. “Local Contexts: Because the ‘S’ Matters. Traditional Knowledge and Indigenous Cultural Heritage.” Cultural Commodification, Indigenous Peoples & Self-Determination, Public Symposium, University of British Columbia, Vancouver, B.C., May 2-4.

Coombe, Rosemary. 2013. “Marks Communicating Indigenous Means of Production.” Cultural Commodification, Indigenous Peoples & Self-Determination, Public Symposium, University of British Columbia, Vancouver, B.C., May 2-4.



IPinCH Associate Natasha Lyons' new book, *Where the Wind Blows Us: Practicing Critical Community Archaeology in the Canadian North*, was published in September by University of Arizona Press.

Dobbin, Kristen. 2013. “‘Exposing Yourself a Second Time.’ Visual Repatriation in Scandinavian Sápmi.” *Visual Communication Quarterly, Special Issue: Domestic Digital Images in a Globally Networked Era* 20(3):128-143.

Ford, Violet. 2013. “Commodification of Inuit Symbols and Potential Protection Mechanisms.” Cultural Commodification, Indigenous Peoples & Self-Determination, Public Symposium, University of British Columbia, Vancouver, B.C., May 2-4.

Giraud, Rachel. 2013. “Cultural Tourism and Indigenous Agency in Southern Africa.” Sto:lo People of the River Conference: Sharing Experience and Building Knowledge, IPinCH Cultural Tourism Panel, Chilliwack, B.C., June 1.

Greer, Sheila. 2013. “Yukon First Nations Heri-

tage Values and Heritage Resource Management.” Native American and Indigenous Studies Association Conference, Saskatoon, SK, June 13-15.

Hennessy, Kate. 2012. “From Intangible Cultural Expression to Digital Cultural Heritage. Safeguarding Intangible Heritage.” *Heritage Matters Series*. Edited by Peter Davis. Pp. 33-46. London: Boydell & Brewer.

-----, 2012. “Cultural Heritage on the Web: Applied Digital Visual Anthropology and Local Cultural Property Rights Discourse”. *International Journal of Cultural Property (Special Issue: Intangible Property at the Periphery: Expanding Enclosure in the 21st Century)* 19:345-369.

----- and **Natasha Lyons, Joe Mervin Charles Arnold, and Stephen Loring.** *In press.* “Access, Ownership, and Collaboration: The Inuvialuit Living History Project”. *Museum Anthropology Review. Special Issue: “Digital Return.”*

Isaac, Gwyneira. 2013. “(De)Scriptive Methodologies: Hearing the Stories that Shape our Histories.” IPinCH Speaker Series, Simon Fraser University, Burnaby, BC, Canada, April 10.

Lilley, Ian. 2013. Panel c-organizer, “Beyond the Equator (Principles): Community Benefit Sharing in Relation to Major Land Alteration Projects and Associated Intellectual Property Issues in Cultural Heritage.” Annual Meeting of the Society for American Archaeology, Honolulu, Hawaii, April 3-7.

Lyons, Natasha. 2013. *Where the Wind Blows Us: Practicing Critical Community Archaeology in the Canadian North*. University of Arizona Press, Tucson.

Martin, Shannon. 2013. “Drawing a Line in the Sand: Protection of the Sanilac Petroglyphs.” Cultural Commodification, Indigenous Peoples & Self-Determination, Public Symposium and Workshop, University of British Columbia, Vancouver, B.C., May 2-4.

Mortensen, Lena. 2013. “Building Connections, Protocols, and Toolkits from Comparative Community-Based Research.” Native American and Indigenous Studies Association Conference, Saskatoon, SK, June 13-15.

-----, 2013. “Mediating Expectations and Encounters: Community-Based Tourism Protocols.” Sto:lo People of the River Conference: Sharing Experience and Building Knowledge, IPinCH Cultural Tourism Panel, Chilliwack, B.C., June 1.

-----, 2012. “Arqueología en Copán: El pasado y los públicos del presente en Honduras.” In *Arqueología y comunidades en Honduras*. Edited

by Eva Martínez Ordóñez. Pp 16-25. Tegucigalpa: Instituto Hondureño de Antropología e Historia.

-----, 2012. “When Archaeology is (not) Heritage.” Association of Critical Heritage Studies Inaugural Conference, Gothenburg, Sweden, June 5-8.

-----, 2012. Invited Commentary on Patricia A. McNany and Shoshaunna Parks “Casualties of Heritage Distancing.” *Current Anthropology* 53(1):80-107.

Nagy, Murielle. 2013. “La réappropriation du patrimoine autochtone: des enjeux de propriété intellectuelle et d'éthique.” 81st Congrès de l'Acfas, Quebec City, May 7.

Nicholas, George. 2013. “‘Commodification’ vs. ‘Cultural Borrowing’?: The Challenges of Fair and Equitable Use of Heritage.” Cultural Commodification, Indigenous Peoples & Self-Determination, Public Symposium, University of British Columbia, Vancouver, B.C., May 2-4.

-----, 2013. “The IPinCH Project – In Theory and Practice.” Native American and Indigenous Studies Association Conference, Saskatoon, SK, June 13-15.

-----, 2013. Panel participant “‘But I Just Like to Dig!’: Practical Ethics for the Professional Archaeologist.” Annual Meeting of the Society for American Archaeology, Honolulu, Hawaii, April 3-7.

Poirier, Claire. 2013. “Law of the Buffalo: Relations and Obligations in Heritage Management.” Canadian Anthropology Association Annual Meeting, University of Victoria, Victoria, May 8-11.

Pyburn, Anne. 2013. Panel organizer and participant, “‘But I Just Like to Dig!’: Practical Ethics for the Professional Archaeologist.” Annual Meeting of the Society for American Archaeology, Honolulu, Hawaii, April 3-7.

Rowley, Sue. 2013. “Ookpik- The Ogling Owl at 50.” Cultural Commodification, Indigenous Peoples & Self-Determination, Public Symposium, University of British Columbia, Vancouver, B.C., May 2-4.

Schaepe, Dave and Francine Douglas. 2013. “Cultural Experience and Relationship Building in the Central Fraser Valley.” Sto:lo People of the River Conference: Sharing Experience and Building Knowledge, IPinCH Cultural Tourism Panel, Chilliwack, B.C., June 1.

Smith, Joshua. 2012. “Beyond Collaboration: Action Anthropology as Decolonization”. In

Action Anthropology and Sol Tax in 2012: The Final Word? Journal of Northwest Anthropology, Memoir 8: 9-100.

Solomon, Maui. 2013. “Managing Cultural Commodification from an Indigenous Perspective for the Benefit of Indigenous Communities.” Cultural Commodification, Indigenous Peoples & Self-Determination, Public Symposium, University of British Columbia, Vancouver, B.C., May 2-4.

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----- and **Susan Thorpe.** 2013. “The Moriori Cultural Database- An IPinCH Case Study.” IPinCH Speaker Series, Simon Fraser University, Burnaby, BC, Canada, May 1.

Stephenson, Dave. 2013. “Writing, Speaking, and Performance: The Dialectic in the Law Between the Preservation and Protection of Cultural Heritage and its Presentation for 21st Century Tourists.” Sto:lo People of the River Conference: Sharing Experience and Building Knowledge, IPinCH Cultural Tourism Panel, Chilliwack, B.C., June 1.

Thorpe, Susan. 2013. “Cultural Landscape Recording on Rekohu (Chatham Islands)”. IPinCH Speaker Series, Simon Fraser University, Burnaby, BC, Canada, May 1.

Watkins, Joe. 2013. “The Politics of Archaeology: Heritage, Ownership, and Repatriation.” *Negotiating Cultural Heritage, Ownership, and Intellectual Property*. Edited by Laetitia La Follette. Pp. 15-37. Amherst, MA: University of Massachusetts Press.

Welch, John. 2013. Panel organizer, “Beyond the Equator (Principles): Community Benefit Sharing in Relation to Major Land Alteration Projects and Associated Intellectual Property Issues in Cultural Heritage.” Annual Meeting of the Society for American Archaeology, Honolulu, Hawaii, April 3-7.

Wobst, H. Martin. 2013. “Archaeologists, Indigenous Intellectual Property, and Oral History.” *Negotiating Cultural Heritage, Ownership, and Intellectual Property*. Edited by Laetitia La Follette. Pp. 122-146. Amherst, MA: University of Massachusetts Press.

Zimmerman, Larry. 2013. Panel participant “‘But I Just Like to Dig!’: Practical Ethics for the Professional Archaeologist.” Annual Meeting of the Society for American Archaeology, Honolulu, Hawaii, April 3-7.

“Susan Rowley”
Continued from page 3....

Currently, Sue is focusing on practices of repatriation, and this is something she teaches her students. Sue instructs courses in Archaeology and Museum Anthropology, making use of case study methodologies to teach students about the complexities of repatriation. She challenges her students, particularly in her Museum Anthropology courses, to question the conventional understanding of repatriation processes within museums. She encourages them to adopt a more nuanced appreciation of the complex relationships between community needs and museum practicalities in repatriation requests.

Challenging contemporary discourse about museum-community collaboration and the practicalities of such work are important dimensions of Sue’s work and of great relevance to IPinCH themes and objectives. Sue is involved in IPinCH in several ways. She works with Dave Schaepe on the IPinCH-funded community-based initiative “The Journey Home”, which explores intangible knowledge production in the analysis of Sto:lo ancestral remains. She is also co-chair, with Eric Kansa, of the IPinCH Digital Information Systems and Cultural Heritage Working Group, which seeks to foster discussion about digitization issues and cultural heritage. More particularly, this working group explores how we might address issues that cultural heritage institutions face concerning open access and accessible formatting, the need for access protocols, and support for digital preservation concerns. At the heart of these issues lie questions about database standardization, classification schemes and authority or control over archaeological materials.

Though she has quite a lot on her plate, Sue also hopes to continue her work on Inuit archaeology. She is particularly interested in looking at Inuit agency and entanglement on South Baffin Island in the 19th century. She has also recently begun investigating histories of commodification, using the Ookpik dolls as a case study to understand early attempts to trademark Inuit designs.

The variety and amount of projects Sue has been involved in make it difficult to summarize her roles — yet they all echo her dedication to understanding complex relationships between communities, their heritage, and public knowledge.

Hannah Turner is a Ph.D. Student at the University of Toronto and an IPinCH Associate.



NOTES FROM THE FIELD: PROGRESS TOWARDS CULTURAL HERITAGE PROTECTION IN KYRGYZSTAN

K. Anne Pyburn

The IPinCH-funded “Grassroots Resource Preservation and Management in Kyrgyzstan: Ethnicity, Nationalism and Heritage on a Human Scale” project is intended to begin a public conversation among both urban and rural people about intellectual property and cultural heritage in Kyrgyzstan, a post-Soviet nation where ties to the past have been attenuated and even severed. In Kyrgyzstan, local communities often have little or no awareness of the heritage resources in their midst, and damage to sites is simply incidental to farming, mining, or building. Project leader K. Anne Pyburn reports on her recent fieldwork in the country and on her conversations with Kyrgyz team members, colleagues, and friends.

The trip to Kyrgyzstan in May and June of 2013 was a tremendous success. The results of the efforts we have made there have really paid off and my friends and colleagues are doing some splendid things. There is much good news about the state of the Kyrgyz cultural property programs that have sprung up in recent years.

Project team member Kubat Tabaldiev, of the National University of Kyrgyzstan, has published the first popular book on Kyrgyz archaeology, with a substantial section on

preservation that highlights the programs developed by several project members. Tabaldiev's book is perfect for Asipa Adumbaeva's teacher-training workshop, one of the project's key initiatives, and she has already collected 50 copies for this purpose. Asipa, who is Outreach Coordinator for the Kyrgyz Heritage Association, is making educational materials for schools including maps, puzzles

“Krasnaya Rechka proves the point that preservation of a monument can never succeed with only outside support, no matter how generous.”

and contests, and I'll be providing her with educational materials on archaeology as part of this initiative. Another positive development is that the Kyrgyz Sacred Heritage Association has been granted government approval and now has a Facebook page.

On my visit this summer I was given a tour of the community museums developed in school classrooms by two project members. Both museums contain beautiful posters made by Tabaldiev summarizing archaeology and

history in the region, as well as small artifact collections that have been brought in by students. The museum in the town of Kara-Suu, housed in Shapak Yrsmendeyer school, has been named for the first teacher at the school, whose photograph hangs on the wall. He was the grandfather of Bolot, the project member who lives in the area and who has created the museum with help from his brother. The second museum, in Kara-Kungoy, located in Ables uulu Alaydar school, was created by project member and school principal Zamir. It has a larger collection of artifacts that have been documented as to provenience and other details of their origins. I was shown the space that Yimadin, another project member, will use for his museum. It is much larger and nicer than I had anticipated, and in the same building as a community auditorium and library. The interior of the museum space has already been painted and plans for the necessary shelves are underway.

In addition to the museums at Kara Kungoy and Kara-Suu, project members strongly supported the need for a community museum in the village of Kum-Dobo, site of the ancient settlement Kochnar-Bashi, to be developed by Kaiyrbek, who is the current president of the Kyrgyz Sacred Heritage Association. Tabaldiev



says that Kaiyrbek “stopped the robbery of Kum-Dobo city, protects culture, and we need to support him.”

I've suggested that the radio show that we had planned be realized first as a series of podcasts, beginning with interviews with project members about their efforts. I asked team member Tolkunay to take this on as she has been responsible for some excellent videos and, much to my surprise, she told me she also had previous experience in radio. She thought the podcasts were a great idea.

Aida Abdykanova, a Professor of Archaeology at the American University of Central Asia, briefly considered moving the venue of her tourism workshop (another key initiative of the Kyrgyz project) to Kum-Dobo, but after consideration she said she preferred to continue with the original venue of Tosor. The Anthropology Department at her university is not in good shape, and has very few students.



I discussed with Aida the possibility of developing a field program involving American and Kyrgyz students that would take place in about two years, and she was enthusiastic. We've created a preliminary field school proposal, a first step in this initiative.

Another team member, Chynarbek Joldoshov, who was Vice-President of the Archaeological Department at the Osh

State Museum, has recently moved to Bishkek and has a new job. He is Head Specialist of the Department on Preservation and Development of Historical and Cultural Heritage in the Ministry of Culture, Information and Tourism of Kyrgyz Republic. This is a new office!

Joldoshov discussed site registration, which he is working on for new sites (the last register was made in 1999). Each site now gets a “passport” registration, even if it is on private property. The Minister of Culture makes a list of sites divided into groups: Local, State, International. The list is approved by the Cabinet of Ministry and then sent to the State Register for them to keep track. If it is historical, then it is the property of the government, but this is a problem when it is on private property. These private properties can be sold and the buyer is often not told that it contains a registered archaeological site that belongs to the state. So sometimes the property is sold many times without this knowledge, and this causes an issue when the state wants to step in.

A research protocol for visiting archaeologists is becoming more essential. I wrote a preliminary protocol a few years ago, and the draft will be provided to Abdykanova and Joldoshov; Tabaldiev has already seen it and consulted on its development.

Team member Almaz Jumbekov, a computer specialist in Koch Kor, has been contracted to create the project website. All project materials created with IPinCH support, as well as many that simply relate to the preservation of Kyrgyz cultural property, will be archived on the website. We hope that the

project website will eventually be opened to the public.

During my recent visit, Tabaldiev, Abdykanova, and Tolkunay took me to visit Krasnaya Rechka (a.k.a. Navikat), the Buddhist site UNESCO has worked to preserve. It is in sad shape. Millions of dollars were invested in expert consultation and consolidation measures. For a tiny fraction of that amount our grassroots movement has already begun to enlist public interest in preservation, and sites that were being damaged are now being protected. Tabaldiev and Abdykanova vented their frustration about the waste of resources and the preservation strategy that has clearly backfired.

The Krasnaya Rechka site proves the point that preservation of a monument can never succeed with only outside support, no matter how generous. What must happen for preservation to succeed is a transformation that allows people to see local heritage with global eyes. Whether this vision results in preservation or destruction is not predetermined simply by exposing people to an outsider's view, but to me the important thing is that responsible



archaeologists make sure people have the information they need to make informed decisions about their cultural property.

A new Kyrgyz heritage preservation video begins with a traditional Kyrgyz saying that only a slave does not remember his ancestors. This is a powerful sentiment that evokes the Kyrgyz passion for freedom, which is symbolized in the iconography of the Kyrgyz flag. But for me, it also means that the new impetus toward the preservation of heritage and pride in continuity with the past has Indigenous roots. No one is creating community museums in response to pressure from me or as a result of fallout from globalization.

For more information about this and other IPinCH-supported projects, visit our website: www.sfu.ca/ipinch/project-components/community-based-initiatives

PinCHES OF NEWS

IPinCH Launches *Fact Sheet* Series

IPinCH is producing a series of *Fact Sheets* on different aspects of intellectual property (IP) to meet the needs of community members, researchers, and policy makers. The first in the series, "Using Video in Research & Documentation: Ethical & IP Issues to Consider," is now available on our website.

Don't Miss the IPinCH Videos on Our Website and YouTube

We are working hard to edit and share all of the great video footage that we've filmed during IPinCH events. We've now posted some older videos from the IPinCH Midterm Conference, along with a set of more recent material from the Cultural Commodification public symposium. Check out the videos on our website (under 'presentations') or on our YouTube channel: www.youtube.com/ipheritage.

IPinCH Supporting Documentary Film Project

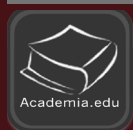
Ellen Frankenstein, IPinCH Associate and director of the non-profit organization, Artchange, Inc., is currently working on a film in collaboration with Haida culture bearer and Elder, Delores Churchill. The film follows Delores, a master weaver, on a journey to understand and replicate the spruce root hat found with *Kwāday Dān Ts'ínchi*, also known as the Long Ago Person Found. Her search to understand the roots of the woven hat crosses cultures and borders, and involves artists, scholars and scientists. The project raises questions about understanding and interpreting ownership, knowledge and connection. Ellen was recently awarded \$5,000 by IPinCH to support the completion of the film and for the development of an accompanying viewing guide for educational purposes.

IPinCH Now Translated into Japanese

Because we have an increasing Japanese presence in the IPinCH project, RA **Annique-Elise Goode** has coordinated the translation of some informational texts about IPinCH into Japanese, including the project description, an introduction to the Knowledge Base, and summaries of each of the CBIs/Case Studies. Thanks to IPinCH Associate **Mayumi Okada**, we also now have an IPinCH Japanese Wikipedia page.

WHERE TO FIND US:

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