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.
I’ve 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 listened to them tell their stories and share their experiences regarding their attempts 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 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 to 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 – one that contained the blueprints for First Nations justice.

The first was a one-day workshop I organized 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.
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. Georgia Nichols, IPinCH Project Director, accepted the award on behalf of the team on October 15th at the World Social Sciences 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 descendant 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 CB/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 Sealaska Heritage Institute, the Center for AI, and Indigenous Studies, the Avataq Cultural Institute, the Mannum Aboriginal Community, the Kyrgyz peoples, and 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’s mandate to preserve, enrich, and protect Inuit cultural heritage and identity as specific to Inuit place names, traditional and commercial place names, ethnographic resources and traditional place names. The Trust’s origin and mandate come from the 1993 Nunavut Land Claims Agreement (NLCA) and the 1993 Nunavut Land Claims Agreement Legislation Act. 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 Trust 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 maintained in an appropriate manner. In particular, the agreement identified IHT’s responsibility for the protection and promotion of archaeological sites, ethnographic resources, traditional place names, and archival material.

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 the past three years.
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 mutually beneficial relationships 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 2014, so keep an eye out for final reports, podcasts, and other products emerging from these projects.

A Case of Access: Inuitualit Engagement with the Smithsonian’s MacFarlane Collection

In this, the first approved and first completed IPinCH-funded case study, Inuitualit elders and youth traveled to the Smithsonian Institution in Washington, D.C., to study and record their knowledge of a collection of Inuitualit 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 project is now complete. More details about this project, including a two-part video and a list of publications by Natasha Lyons and other community members, can be found on the IPinCH website.

Cultural Tourism in Nunavik

This case study, led by Daniel Gendron of the Cultural Tourism in Nunavik (CTIN) initiative, 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 anthropologists 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 development of tribal protocols for engaging with anthropologists 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.

Moriori Cultural Database

The central objective of this case study, developed and led by Maui Solomon and Susan Thorpe of the Hokotehi Moriori Trust, was to establish a Moriori cultural knowledge database for the recording of traditional knowledge. As-sociated objectives included working with elders in an Indigenous methodological and ethical framework, ensuring the protection of Moriori 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 project of Moriori 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 the Indigenous people of this site, a significance that is often poorly understood by the broader public. This initiative, led by Amy Roberts, is developing new interpretative 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, culturally sensitive manner, reflecting the tangible and intangible values of the site. With the recent publication of the Ngaut Ngaut Interpretative 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 leave to 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 lands. Through interviews, small group discussions, and a workshop with key individuals and cultural resource workers in the Yukon, organized by Sheila Green, Pauline 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 Tan Tan Kwa’ach’an Council. The bulk of the research for this 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/cbi-initiatives/community-based-initiatives

Brian Egan is the IPinCH Project Manager.
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Since 2011, I have worked with the Atavatq Cultural Institute and have been a member of the IPInCH-supported case study “Cultural Tourism in Nunavik,” collaborating closely with project leader Daniel Gandtron. 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 need for the creation of a cultural tourism development project. The Government of Québec, the Kativik Regional Government (KRG), and the Nunavimmiut—Inuit people of Nunavik—play in tourism development. This partnership was established to strengthen the identity and development of 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 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. 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.

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 Kuujjuaq 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 Kuujjuaq, Kangiqsualujjuaq, 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 Kangiqsualujjuaq 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 Kuujjuaq. These interviewees were selected in regard to their position 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 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.

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NEW IPinCH PEOPLE

Emily Benson, Associate
Emily is a Master’s student in the Department of Anthropology at Simon Fraser University. She is interested in the relations between the discipline of archaeology and Indigenous peoples in Canada, with a 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.

Cathy Burton, Associate
Cathy has been Director of Education at the Elteking Museum since 1987. She received her MA in Cultural Anthropology from California State University, Chico, and her BA in Art History from CSU Northridge. She has worked in Collections Management, Curatorial and/or Museum Education at the Southwest Museum, Los Angeles, the Autry National Center, Los Angeles, and the Children’s Museum of Indianapolis, Indiana.

Holly Cusack-McVeigh, Associate
Holly is a cultural anthropologist and Associate 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.

Maddy Fowler, Associate
Maddy’s PhD research at Flinders University directly relates to Indigenous maritime cultural landscapes and the use of marine 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.

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 revolve 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.

Marlene Gaudreau, Associate
Marlene is a PhD 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.

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.

Katrin Kuprecht, Associate
Katrin 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 (LLM 2002).

Jennifer Kramer, Associate
Jennifer is Professor of Anthropology and Curator, Pacific Northwest, at the Museum of Onondaga (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 cultural life and its entitlements with a particular focus on community, appropriation, tourism, legal regimes, and museums.

Julie Michalik, Fellow
Julie is a PhD candidate in the Department of Anthropology at Flinders University. The focus of her doctoral work is on the role of malaytivity 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.

Ndakukuyake Ndlouv, Associate
Ndakukuyake 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.

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

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.

Irine Prastio, Fellow
Irine is an MA student at the School of Interactive Art and Technology, Simon Fraser University. Irine’s research is to explain the meaning, design, and making of traditional clothing in Inuit communities in the Northwest Territories. She is designing and evaluating an interactive platform to represent Inuit traditional sewing and pattern making, and the presentation of these skills as ‘intangible heritage’ and cultural property.

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.

Philip Segadika, Associate
Philip works at the Botswana National Museum as Head of Collections 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 public-private and community partnerships at heritage sites.

Laura Skorodenko, 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 and air pollution law. In 2012, Laura was a recipient of the Roger S. Smith Scholarship and co-authored the paper “Law, Ethics, and Respect for Indigenous Intangible Heritage in Museum Contexts.”

Wendy Giddens Toester, Associate
Wendy is Curator of Anthropology 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.

Hannah Turner, Associate
Hannah is a PhD Candidate in the Faculty of Information at the University of Toronto, where she researches community participation in museum cataloguing and digitizing Indigenous cultural heritage. Her research explores strategies of collaborative documentation, postcolonial collections practices, and the representation of multiple narratives in museums. Previously Hannah worked on the Reciprocal Research Network at University of British Columbia.

Jordan Witte, Associate
Jordan is a second-year Masters student in the University of British Columbia’s Anthropology program and an 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, colonial/indigenous, and Indigenous- community-based archaeology.

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

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.


Ross, Theodore. 2013. “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 arise from the public’s desire to learn more about museum collections in an accessible, accurate, and respectful manner.”


Susan Rowley Thevarajasingham 3...

Currently, Sue is focusing on issues related to the complexities of repatriation. She challenges her students, particularly in her University of Victoria 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 InCH themes and objectives. Since 2011 she has been involved in InCH in several ways. She works with Dave Schaepe on the InCH-funded community-based initiative “The Journey Home,” which explores indigenous knowledge production in relation to Stó:lo ancestral remains. She is also co-chair, with Eric Kansa, of the InCH Digital Information Systems and Cultures of 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 arise from the public’s desire to learn more about museum collections in an accessible, accurate, and respectful manner. Though she has quite a lot on her plate, Sue also hopes to continue her work in InCH archaeology. She is particularly interested in looking at the persistence and entanglement on South Baffin Island in the 19th century. She has also recently begun investigating histories of commodification, using the Oolok! dolls as a case study to understand early attempts to trademark Inuktitut.

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.
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 Adumbaevaat’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 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. 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-Blash, to be developed by Kalybek, who is the current president of the Kyrgyz Sacred Heritage Association. Tabaldiev says that Kalybek “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.

Asida Abdykanova, a Professor of Anthropology 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. This is a new office at Aida 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 the important thing is that responsible

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

The Minister of Culture makes a contribution to the State Register for them to keep track. It 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 Kyrgyz cultural property. This is a new office at Aida 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 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 globalisation. For more information about this and other IPinCH-supported projects, visit our website:

www.sfu.ca/ipinch/project-components/
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 Kwâday Dán Ts’ìnchi, 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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