



# SYMPOSIUM WELCOME & CLOSING REMARKS

## VIEWING GUIDE

Presented by  
the Intellectual  
Property Issues in  
Cultural Heritage  
Project



## VICTOR GUERIN

Artist and Cultural Representative,  
Musqueam Indian Band, Canada

Video URLs:

<http://bit.ly/1nYfsYS>

<http://bit.ly/1IJWogd>

## SUMMARY

Victor welcomes symposium guests to the Musqueam ancestral territory and offers a prayer and song. As a closing, Victor tells a story and shares a song that emphasizes the importance of respect within and between communities, and for the earth itself.

## KEY CONCEPTS

Sacred property/ways, ancestral territory, brethren, respect, transformation.

## DISCUSSION QUESTIONS

1. In Victor's opening remarks, he states that the symposium is being held on "ancestral territory." What does he mean by this, and why is this important?
2. How does Victor describe things that are "sacred"?
3. In Victor's closing remarks, he tells the story of the young woman who transformed into a wolf. What are the lessons that you draw from this story? How do these relate to the themes of the conference?
4. What does Victor mean by the term "brethren"? How does this relate to the conference themes?



## ACTIVITY / ASSIGNMENT

### A. Indigenous Cultural Heritage Appropriation/Commodification Case Study

1. Identify an example of where Indigenous cultural heritage has been appropriated or commodified, and provide a short summary.
2. Outline the perspectives of at least three different groups on this example.
3. Identify any relevant professional heritage association Codes of Ethics concerning this issue. How could these be used to resolve conflicts?
4. What is the current situation of the case study? Was any conflict resolved?
5. Drawing on the points raised in Victor's presentation, what is your opinion on the use of cultural heritage in this example? Would you have done anything differently? Why or why not?

### B. Indigenous Cultural Heritage and Professional Codes of Ethics

1. Identify five heritage/archaeological/anthropological organizations with Codes of Ethics (local, national and international).
2. Provide a summary of how each code addresses the responsibilities of professionals to:  
a) heritage sites and objects, b) intangible heritage, c) Indigenous communities, and d) the public.
3. Do these codes address the issue of cultural commodification? If so, how?
4. How would you improve these codes to accommodate issues of appropriation and commodification? Use the issues and examples discussed by Victor to craft an additional statement addressing these concerns.

## RESOURCES

Bell, Catherine, and Robert K. Paterson, eds. (2008). *Protection of First Nations Cultural Heritage: Law, Policy and Reform*. University of British Columbia Press, Vancouver, BC.

Berkes, Fikret (1999). *Sacred Ecology: Traditional Ecological Knowledge and Resource Management*. Taylor & Francis: Philadelphia, PA.

Battiste, Marie and James (Sakej) Youngblood Henderson (2000). *Protecting Indigenous Knowledge and Heritage: A Global Challenge*. Purich Publishing: Saskatoon, SK.

First Nations Peoples of British Columbia Map.  
<http://www.bced.gov.bc.ca/abed/map.htm>

First Peoples' Cultural Council Website.  
<http://www.fpcc.ca>

Musqueam Indian Band Website.  
<http://www.musqueam.bc.ca>

Project for the Protection and Repatriation of First Nation Cultural Heritage in Canada Website.  
<http://bit.ly/1u2XZPL>

Verschuuren, Bas, Robert Wild, Jeffrey A. McNeely and Gonzalo Oviedo, eds. (2010). *Sacred Natural Sites: Conserving Nature & Culture*. Earthscan: London, UK.

This Viewing Guide was created by Marina La Salle & the IPinCH Commodifications of Cultural Heritage Working Group, May 2014.