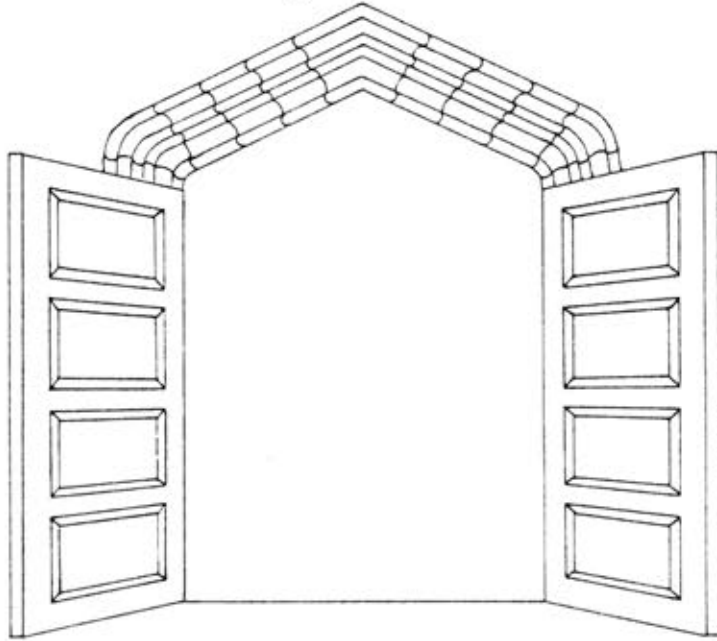


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Task Force Report on Museums and First Peoples

**Turning the Page: Forging New Partnerships
Between Museums and First Peoples**

**Tourner la page: forger de nouveaux partenariats
entre les musées et les Premières Nations**

**A Report jointly sponsored by the
Assembly of First Nations
and the
Canadian Museums Association**

**Un rapport parrainé conjointement par
l'Assemblée des Premières Nations
et
l'Association des musées canadiens**

3rd Edition

Ottawa, 1994

TURNING THE PAGE:

Forging New Partnerships between Museums and First Peoples

This document reports on a process of consultation between First Peoples and Museums and the resulting recommendations for an ongoing working partnership. It has been prepared and endorsed by the Task Force on Museums and First Peoples, a national body made up of over 25 individuals from the Aboriginal and museum communities. Jointly organized by the Assembly of First Nations (AFN) and Canadian Museums Association (CMA), the Task Force has been conducting consultations and deliberations for the past year.

"The Spirit Sings exhibition sparked a fair amount of controversy in Canada. It raised questions that museums had to deal with and a lot of questions that Native people had to address.... What kind of role should Native people play in the presentation of their own past, their own history?... When the exhibition came to Ottawa we had to ask the indigenous community what we were going to do. We could have continued with the boycott. But we needed to get beyond that. What we are embarking on now is the beginning of a different kind of relationship between two potentially strong allies."

Georges Erasmus
former National Chief
Assembly of First Nations (1)

CANADIAN ■ MUSEUMS ■ ASSOCIATION
ASSOCIATION ■ DES MUSÉES ■ CANADIENS

January 1992

Dear Colleague:

The Canadian Museums Association is pleased to have been a co-sponsor of the Task Force on Museums and the First Peoples. It had its roots in controversy, protest and accusation. Out of this has grown a healthy dialogue and a remarkable report. Such success is due to the Task Force undertaking its work based on the guiding principles of respect, friendship and understanding.

The draft version of this report was submitted to the Canadian Museums Association Council at its last meeting in November 1991. As the President of the Association, I am pleased to say that it was passed unanimously by the Council.

The Canadian Museums Association now looks forward to the implementation of this report and its recommendations. We are wholeheartedly prepared to do this in full partnership with Canada's First Peoples.

In some ways, it is surprising how much has been achieved in the short history of this Task Force. This should tell us not to be surprised at how much we together can achieve in the future.

Sincerely yours,



F. Morris Flewwelling
President



National Indian Brotherhood

ASSEMBLY OF FIRST NATIONS

HEAD OFFICE:

TERRITORY OF AKWESASNE, HAMILTON'S ISLAND
SUMMERSTOWN, ONTARIO K0C 2E0
TEL.: (613) 931-1012 FAX: (613) 931-2438

January 1992

Dear Friends and Colleagues:

Out of controversy has come understanding and an opening for constructive dialogue. The Assembly of First Nations is pleased to have been involved in the Task Force on Museums and First Peoples. The many cultures of the peoples in Canada have so much to share with each other. Out of this sharing can only come a renewed pride in their respective cultures.

We would like to thank the members of the Task Force for their undying commitment towards producing a report which we can utilize as a base for further advancements of the issues identified in the final report. Both Mr. Tom Hill and Ms. Trudy Nicks, the co-chairs of the committee are to be commended.

The Task Force has achieved credibility and displayed a unique working relationship which has brought the native and non-native museum communities together. This has paved the way for future affiliations and successes that will only benefit all those who chose to become involved.

A resolution in support of the final report was tabled at the Special Chiefs Assembly in November 1991 and will be forth coming after it receives final ratification from the Confederacy of Nations and AFN Executive Committee.

Sincerely,

ASSEMBLY OF FIRST NATIONS

Ovide Mercredi
National Chief

BRANCH OFFICE:

55 MURRAY ST., 5TH FLOOR, OTTAWA, ONTARIO K1N 5M3 TEL.: (613) 236-0673 FAX: (613) 238-5780

Task Force on Museums and First Peoples
Groupe de travail sur les musées et les Autochtones
280 Metcalfe, Suite 400 Ottawa, Ontario K2P 1R7

December 13, 1991

To the National Chief, Assembly of First Nations
and
The President, Canadian Museums Association

Dear Sirs:

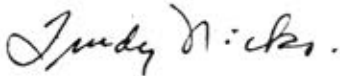
We respectfully submit the report of the Task Force of Museums and First Peoples which was prepared in response to recommendations arising from the "Preserving Our Heritage" conference held in Ottawa in November, 1988.

The report represents two years of discussions between First Peoples and Cultural Agencies across Canada. The major issues are identified and recommendations have been presented to facilitate the development of future partnerships.

Yours respectfully,



Tom Hill



Dr. Trudy Nicks

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I. MISSION STATEMENT

To develop an ethical framework and strategies for Aboriginal Nations to represent their history and culture in concert with cultural institutions.

II.

The Context

II. CONTEXT

The Lubicon Lake First Nation's boycott of the Glenbow Museum's exhibition "The Spirit Sings" during the 1988 Calgary Olympics was the impetus for bringing Aboriginal peoples and museums together in a series of national discussions. The Assembly of First Nations initially became involved in the controversy because of its unconditional support for the Lubicon Lake Band and the overall advancement of Aboriginal rights in Canada. When the exhibition opened in Ottawa, then National Chief Georges Erasmus invited Dr. George MacDonald, Director of the Canadian Museum of Civilization, to co-sponsor a symposium dealing with outstanding issues between museums and First Peoples.

Following an initial working session between museum and Aboriginal representatives, it was agreed that the Canadian Museums Association (CMA) and the Assembly of First Nations (AFN) should co-sponsor a national conference on the issues. "Preserving Our Heritage: A Working Conference Between Museums and First Peoples," jointly organized by the AFN and the CMA, with funding provided by the Departments of Communications, Multiculturalism and Secretary of State was held at Carleton University, Ottawa, in November, 1988. There, delegates sought to define the work needed to forge a true partnership between museums and First Peoples.

A strong consensus arose among the 150 participants on the need to establish a task force to provide a forum for ongoing discussions and to develop appropriate guidelines. The AFN and the CMA were asked to prepare the conference report and to jointly establish a task force.

During 1989, consultations and discussions were held with numerous representatives of Aboriginal and non-Aboriginal museums, cultural centres, organizations and government-run culture and heritage programs to determine the structure and mandate of the task force.

The Task Force on Museums and First Peoples is a joint project sponsored by the AFN and the CMA, which operated at arm's length as an independent body. Its members were to number not more than 25 individuals, including Native elders, with extensive experience working in the area of Aboriginal cultural heritage. Members were chosen on the basis of their expertise and not as representatives from any institutions or

organizations with which they may have been affiliated. Task Force members brought a depth of experience and commitment to the issues that the organization is mandated to address.

The mission of the Task Force has been to develop an ethical framework and strategies by which Aboriginal peoples and cultural institutions can work together to represent Aboriginal history and culture.

The Task Force initially met as a working group in February 1990 at the Woodland Cultural Centre in Brantford and the Royal Ontario Museum in Toronto. At this meeting the concerns raised at the 1988 conference were reviewed and grouped under three major issues for further consultation and the development of policy recommendations. The three major issues identified were:

- 1) increased involvement of Aboriginal peoples in the interpretation of their culture and history by cultural institutions;
- 2) improved access to museum collections by Aboriginal peoples; and,
- 3) the repatriation of artifacts and human remains.

In order to ensure that consultation and research with regard to these issues would be as comprehensive as possible, the Task Force members worked as three regional committees, based on a traditional model proposed by a First Nations Task Force member. Each region was mandated with the responsibility to consult with First Peoples and other organizations, institutions, and communities within a specified area of Canada. The Western committee covered British Columbia and the Yukon, the Central Committee covered the Prairie Provinces and the Northwest Territories, and the Eastern Committee covered Ontario, Quebec and the Atlantic provinces.

Working in these regional groups was deemed to be the most efficient and economically effective way of conducting a nation-wide consultation. The regional committees reported their findings at Task Force meetings in Winnipeg (November 1990) and Regina (April 1991).

The Eastern Working Committee held two meetings during which consensus was developed on a draft set of principles and recommendations many of which have been incorporated into this document. As an important part of the process, each member of the Working Committee

undertook direct consultations with curators in key museums in eastern Canada, First Peoples representatives and archaeologists attending the Aboriginal Archaeological Heritage Symposium (Ottawa, February 1991), university academics (mostly in departments of Anthropology and Art History) and First Peoples communities in the Maritimes.

The Central Working Committee also held several meetings, the first of which occurred in Waterton Lakes National Park in conjunction with a joint conference of the Alberta and Montana archaeological societies in May 1990. The theme of that conference dealt with the Native view of archaeology and the treatment of sacred objects and places. The Working Committee held a day-long session and invited a number of Aboriginal participants to the archaeological conference to attend. At this first meeting the group produced a set of general principles. Individual members of the committee were then assigned the responsibility of contacting Native communities, universities, and cultural organizations in Alberta, Saskatchewan, Manitoba and the Northwest Territories. The results of these consultations were then reviewed in another working session held at the Glenbow Museum in January 1991. This led to a further revision to the general principles statement, which was then presented to the Task Force as a whole and has subsequently guided the development of principles in this document.

The Western Working Committee was also very active in seeking input from the museum and Aboriginal communities. Following an initial meeting of the group, individual members were assigned the duty of consulting with specific target groups. The Secwepemc Cultural Education Society held a local community consultation meeting in February 1991 to coincide with the Shuswap Language Conference. Over fifty people attended the conference and provided valuable input to the questions raised by the Task Force. The entire two-hour meeting was videotaped and the raw footage was forwarded to the Task Force. The substance of this meeting is also reflected in many of the recommendations contained in this report.

The Museum of Anthropology further organized a series of consultations with key museums including the Royal British Columbia Museum, Simon Fraser University Museum, the Vancouver Museum and the British Columbia Provincial Archaeology and Outdoor Recreation

departments. A submission based on these consultations was forwarded to the Task Force for consideration. In addition, a number of northern Aboriginal communities in the Yukon were contacted directly for their input.

Finally, over 4,000 invitations to make submissions on the issues before the Task Force were distributed to Aboriginal and non-Aboriginal cultural, educational, political and governmental organizations. Mailing lists were provided by the Assembly of First Nations, the Canadian Museums Association, and other organizations identified by Task Force members. Forty-seven submissions were received in response to these invitations. A compendium of these submissions is appended to this report.

TASK FORCE MEMBERS

Tom Hill, Co-Chair
Woodland Cultural Centre
Trudy Nicks, Co-Chair
Royal Ontario Museum
Henri Dorion
Musée de la Civilisation
Joanna Bedard
Woodland Cultural Centre
Andrea Laforet
Canadian Museum of Civilization
Gloria Cranmer Webster
U'Mista Cultural Centre
Michael Ames
UBC, Museum of Anthropology
Miriam Clavir
UBC, Museum of Anthropology
Robert Janes
Glenbow Museum and Archives
Carol Geddes
MacBride Museum, Yukon
Katharine Pettipas
Manitoba Museum of Man & Nature
Donna Augustine
Native Women's Association
Bob McGhee
Archaeological Survey of Canada
Gerald McMaster
Canadian Museum of Civilization
Nicholas DeLeary
Laurentian University, Native Studies Program
Dorothy Daniels
Native Peoples Program, Alberta
Bill Byrne
Alberta Culture and Multiculturalism

Cathy Martin
Henson College
Alex Greyeyes
Muskegecc Cultural Centre
Marie Routledge
National Gallery of Canada, Inuit Art
Ruth Phillips
Carleton University, Art History
Linda Jules
Secwepemc Cultural Centre
Chuck Arnold
Prince of Wales Northern Heritage Centre
David Miller
Saskatchewan Indian Federated College
Nancy Hall - Ex Officio
Canadian Museums Association
Liz Thunder - Ex Officio
Assembly of First Nations
Karen Isaacs - Ex Officio
Assembly of First Nations
John McAvity - Ex Officio
Canadian Museums Association
Lance Belanger
Task Force coordinator
Lee Ann Martin
Task Force Coordinator

Associate Task Force Members

Associate members were added to broaden the insight of the Task Force

Deborah Smith
McCord Museum of Canadian History
Moira McCaffrey
McCord Museum of Canadian History
Gerald Conaty
Glenbow Museum and Archives
Margaret Hanna
Saskatchewan Museum of Natural history
Reg Crowshoe
Peigan Nation, Elder
Phil Stepney
Provincial Museum of Alberta
Peter Christmas
Micmac Association of Cultural Studies

Additional people joined Task Force members at various meetings. Their participation greatly advanced the work of the Task Force.

Susan Abassa
Australian Art Museum Association
Amos Key
Woodland Cultural Centre

Reg Henry
Woodland Cultural Centre
Joanne Dicosimo
Manitoba Museum of Man & Nature
Barbara Holliday
Environment Museum
Jennifer Carpenter
Heiltsuk Cultural Education Centre
Peter MacNair
Royal British Columbia Museum
Alfred Young Man
University of Lethbridge, Society of Canadian Artists of Native Ancestry (SCANA)
Mrs. Ahab Spence
Saskatchewan Indian Federated College
Dr. Ahab Spence
Saskatchewan Indian Federated College
Bob Boyer
Saskatchewan Indian Federated College
Blair Stonechild
Canadian Museum of Civilization (Trustee),
Saskatchewan Indian Federated College
Elisabeth Snow
Department of Communication,
Ottawa Archaeology Branch
Dr. David Meyer
University of Saskatchewan, Dept. of Anthropology
W. Dean Clark
Heritage Resources, Province of Saskatchewan

III.

Results of Consultations

III. RESULTS OF CONSULTATIONS

The regional consultations and responses to the call for submissions have provided a national perspective on the needs and aspirations of First Peoples with regard to museums and cultural collections. The range of needs and aspirations identified reflects the cultural diversity of Aboriginal people in Canada. The level of development of thinking and action on the issues identified by the Task Force varied substantially. In some locations consideration of these issues was being undertaken, for all intents and purposes, for the first time. In other localities, cooperative relationships between museum and Aboriginal communities were well established and flourishing. Similarly, it was readily apparent that solutions, both presently operational ones and ones that were required, varied from one region to another, often substantially. However, while it was recognized that a common solution was perhaps not possible it was generally agreed that improvements, often fundamental ones, were needed in the relationship between museums and Aboriginal communities and that the Task Force was an appropriate mechanism to achieve this objective.

The consultations also demonstrated that museums and cultural institutions are well aware of the necessity and the value of working as equal partners with First Peoples. There is a strong consensus that partnerships should be guided by moral, ethical and professional principles and not limited to areas of rights and interests specified by law. The many case studies of collaborative efforts indicate that partnerships have been underway for some time in many cultural institutions across the country. A list of collaborative projects between Canadian museums and First peoples is appended to this report. (see Section VI)

The major findings of the national consultations by the Task Force are outlined below.

A. The importance of cultural objects in museum collections.

The importance of cultural objects is recognized. These objects represent cultural history and values and are therefore sources of learning, pride and self-esteem. The primary concern of First Peoples is with the importance of cultural collections to their own particular communities. Nonetheless, there is also a general recognition that these collections, and the

institutions that care for them, serve a wider function and can contribute to greater public education and awareness of the significant cultural contributions made by First Peoples. Also, scientific investigation and reporting on museum collections are valuable means of obtaining and interpreting information on matters of culture and heritage. In the broad sense, museums are identified as having the potential to engage with living cultures, not just objects.

B. Increased involvement of First Peoples in interpretation.

"Interpretation" as discussed in the reports and submissions includes all facets of museum administration, research, public program and exhibition planning, and the presentations that result from such planning. There is agreement that increased involvement of First Peoples in museum work is essential in order to improve the representation and interpretation of First Peoples' histories and cultures in museums.

The major focus of discussions has been on the interpretation of First Peoples culture and history in public exhibitions. It was agreed that the role of First Peoples in Canadian history should be stressed. This approach should replace the stereotyped exhibitions that depict First Peoples as dying, primitive and inferior cultures, or as cultures isolated from Canada's history, in "pre-history" galleries. The linkage between Aboriginal heritage and the present circumstances of First Peoples should also be represented; in fact, museums should become forums for discussions of relevant contemporary issues.

C. Improved Access to Museum Collections

"Collections" include not only human remains and artifacts, but also information associated with these materials: research results, photographs, works of art, and any other information related to First Peoples culture and history held in cultural institutions.

"Access" encompasses not only physical access to collections for purposes of viewing, research, making reproductions and ceremonial use, but also access to funding sources, policy development and implementation activities, as well as training and employment in museums and other cultural institutions.

There is wide agreement that enhanced access to collections related to First Peoples is appropriate and needed. Inventories of existing collections should be carried out as soon as possible and made available to the appropriate First Peoples communities. It was noted that different First Peoples have different customs and will therefore have different interests with regard to utilizing museum collections. Since narrow policies are unlikely to accommodate this diversity, cultural institutions must be flexible with regard to working out access arrangements with First Peoples. It was also recognized that some forms of access would need to be more regulated than others to take into account the selective needs of the material, ranging from the religious or traditional manner of dealing with the object, to its physically fragile nature.

In addition to First Peoples' access to existing ethnographic collections within museums, there was also discussion of the lack of representation of contemporary Aboriginal art in public art galleries. It was agreed that Canadian art museums should be encouraged to work with artists of First Nations ancestry to enhance their collections and exhibition programming in this area.

Access to museum jobs and training is a widely acknowledged need. Having First Peoples on staff would help to educate other museum personnel with regard to valuable Aboriginal perspectives and philosophies and would imbue a greater sensitivity to community needs and interests in non-Aboriginal museum personnel. At the same time, First Peoples would gain greater access to museums and related institutions.

D. Repatriation

There was a consensus in favour of the return of human remains and illegally obtained objects along with certain non-skeletal burial materials and other sacred objects to appropriate First Peoples. In addition, there was some agreement on the return to originating communities of a selection of other objects considered to be of special significance to cultural patrimony.

It was also agreed that First Peoples communities should be able to demonstrate direct prior cultural connection and ownership with regard to collections in question. There should be Aboriginal involvement in determining who is the

appropriate person or group to receive any repatriated material.

There is wide recognition that concepts of ownership vary, therefore, a case-by-case collaborative approach to resolving repatriation based on moral and ethical criteria is favoured rather than a strictly legalistic approach. The "Native American Grave Protection and Repatriation Act," recently passed in the United States, was studied by Task Force members. While not ruling out the possibility of the creation of legislation in the future it was agreed that it was preferable to encourage museums and Aboriginal peoples to work collaboratively to resolve issues concerning the management, care and custody of cultural objects. Proposed guidelines for such a collaborative process follow in the recommendations section.

E. Training

The need for training for both First Peoples and non-Aboriginal museum personnel is critical. To work in established museums, or to develop museums in their own communities, First Peoples need training in all phases of museology. Conversely, museum personnel need training in the cultures and values of First Peoples in order to better care for and interpret collections, and to work more effectively as partners with First Peoples communities.

An inventory of active training programs in museological practice was compiled as part of the Eastern Committee report to the Task Force. Copies will be made available by late January 1992 through the Canadian Museums Association.

F. Support for Cultural Institutions

The importance of supporting the efforts of First Peoples to manage and conserve their own cultural facilities in their own communities cannot be stressed enough. Community-based cultural centres and programs can reinforce a positive identity, help to heal cultural dislocation and improve educational opportunities for children. These improvements in turn support the realization of socio-economic goals of First Peoples communities.

G. Funding

The Task Force consultations revealed an urgent need for additional funding for projects involving First Peoples in existing Aboriginal or non-Aboriginal museums. Funding is also required to assist First Peoples in establishing their own museums.

H. International collections

It was agreed the First Peoples need governmental assistance in gaining access to and/or repatriating cultural objects held in collections outside of Canada.

IV.

Creating Partnerships:

Principles and Recommendations

IV. CREATING PARTNERSHIPS: Principles and Recommendations

If museums are to achieve their goal of "interpreting the past, explaining the present and thereby illuminating choices for the future"(2), they must express accurately and in context the cultural heritage and spirit of the civilizations that they portray. In this regard, "The Spirit Sings" exhibition was a watershed in Canadian museology. It has served as a forum for identifying historical problems in the representation of Aboriginal peoples in museums and it has led to the present efforts toward establishing open and lasting partnerships between museums and Aboriginal communities.

Over the years museum exhibitions have usually been based on the assumption that Aboriginal peoples were extinct or on the verge of vanishing. A great portion of existing collections were gathered at the turn of the century when museums and private collectors rushed to collect cultural materials from Aboriginal communities, which according to the social, scientific and political philosophy of the time were believed to be well on the way to extinction. Some museum exhibitions reinforced a public perception that Aboriginal cultures existed only in the past and that they were incapable of change. Such perceptions continue to support the mistaken notion that Aboriginal cultures are inferior.

Museums have recognized the failings in such presentations and changes are being made. As well, a number of community-based Aboriginal cultural centres have been established instigating changes of far-reaching impact. Along with some museums the latter have begun to develop new initiatives in cultural representation. However, a great deal remains to be done to set the record straight for a museum-going public accustomed to the old-style presentations.

In order to accurately reflect within museums the fundamental and unique contribution of First Peoples to Canada, as well as the spiritual and social values of their diverse contemporary cultures, it is necessary to develop new relationships with museums based on progressive principles and policy. To quote former AFN National Chief Georges Erasmus again, "We (the Aboriginal peoples) are well aware that many people have dedicated their time, careers and their lives showing what they believe is the accurate picture of indigenous peoples. We thank you for

that, but we want to turn the page..."(3).

In order to turn that page, and in the spirit of forging new partnerships, we offer the following principles and recommendations based on regional consultations, the many submissions received from organizations and concerned individuals combined with extensive and productive discussions at three national task force meetings.

A. Principles to Establish Partnerships between First Peoples and Canadian Museums.

1. Museums and First Peoples will work together to correct inequities that have characterized their relationships in the past. In particular the desire and authority of First Peoples to speak for themselves should be recognized and affirmed by museums.
2. An equal partnership involves mutual appreciation of the conceptual knowledge and approaches characteristic of First Peoples, and the empirical knowledge and approaches of academically-trained workers.
3. First Peoples and museums recognize mutual interests in the cultural materials and knowledge of the past, along with the contemporary existence of First Peoples.
4. First Peoples and museums must accept the philosophy of co-management and co-responsibility as the ethical basis for principles and procedures pertaining to collections related to Aboriginal cultures contained in museums.
5. Appropriate representatives of First Peoples will be involved as equal partners in any museum exhibition, program or project dealing with Aboriginal heritage, history or culture.
6. First Peoples and museums must recognize a commonality of interest in the research, documentation, presentation, promotion and education of various publics, including museum professionals and academics, in the richness, variety and validity of Aboriginal heritage, history and culture.
7. First Peoples must be fully involved in the development of policies and funding programs related to Aboriginal heritage, history and culture.

B. Specific Recommendations to Establish Partnerships between First Peoples and Canadian Museums.

The range of needs and aspirations that have been identified reflect the cultural diversity of the First Peoples of Canada. Clearly, no single set of recommendations and policies will adequately address this diversity; rather, a premium has been placed on flexible approaches in the development of partnerships between First Peoples and museums.

It is also recognized the significant funding, human resources and time will be required to make the changes and implement the recommendations outlined here. Accordingly, we offer specific recommendations relating to the issues of funding and human resources in the implementation section.

1. Interpretation

a. Museums should ensure that First Peoples are involved in the processes of planning, research, implementation, presentation and maintenance of all exhibitions, programs and/or projects that include Aboriginal cultures.

b. Interpretation or representation of information relating to First Peoples should conform to an ethic of responsibility to the community represented, as well as to the scholarly or professional ethics of the academic and museum communities.

c. In partnership with First Peoples, museums should refine the nature of information relating to their collections, activities and practices. Identification of items in their collections and in exhibitions using Aboriginal languages is recommended.

2. Access

a. To ensure the proper interpretation and representation of Aboriginal heritage, histories and cultures, museums should provide for the participation of Aboriginal people as members of governing structures and on boards of directors.

b. All museums and art galleries with ethnographic or Aboriginal art collections should develop programs which encompass legitimate opportunities and encouragement for the employment of Aboriginal peoples at all levels of their operations.

c. Museums should recognize the legitimate right of access by Aboriginal peoples to sacred materials,

cultural objects and relevant documentation. Aboriginal peoples must also recognize the legitimate concerns of museums with respect to the care, maintenance and preservation of their holdings.

d. In concert with First Peoples, museums should develop a workable process to provide full disclosure of existing information relating to Aboriginal collections. Such information will include the scope of the collection, the kinds of objects included, and the geographical location, cultural affiliation, means and period of acquisition.

c. Canadian art museums should work with artists of First Nations ancestry to enhance their collections of contemporary art.

3. Repatriation

This report considers the disposition of Aboriginal cultural patrimony including human remains, burial objects, sacred and ceremonial objects and other cultural objects that have ongoing historical, traditional or cultural import to an Aboriginal community of culture. The Canadian Museums Association and the Assembly of First Nations should endorse and encourage the adoption of the following guidelines relating to the repatriation of Aboriginal cultural patrimony:

a. Human Remains

i) Remains of individuals whom evidence indicates are remembered by name must be offered for disposition at the request of the families, their descendants or clan, upon notification of the appropriate First Nations, community, tribes, clan or family members.

ii) Human remains which evidence indicates may be affiliated with a named First People must be reported to that Nation, community, clan, tribe or family.

iii) Upon agreement and in cooperation with the museum, the appropriate First Nations group may work with scientific interests for a mutually agreed upon period, and may have the remains re-interred according to the appropriate traditional or other religious practices of the First Nation or Aboriginal community.

iv) The treatment and disposition of remains and associated burial objects that are ancient or that cannot be affiliated with a named First People shall be decided through discussion and negotiation with an advisory committee of First Peoples. The

First People may work with scientific interests for a mutually agreed upon time period and may have the remains re-interred in a manner consistent with local traditional practices.

v) Museums that acquire human remains through any means must involve the appropriate First Nation in the treatment and disposition of the remains.

vi) The retention of Aboriginal human remains for prolonged periods against the expressed wishes of First Peoples is not acceptable.

b. Objects of Cultural Patrimony

The treatment, use, presentation and disposition of sacred and ceremonial objects and any other objects of cultural patrimony should be decided on moral and ethical grounds with the full involvement of the appropriate First nations as equal partners. In the event of disputes between individuals, between an individual and the community or between communities, the onus should be on the First Peoples to resolve the dispute according to customary practice.

Recommended options for this process include the following:

i) Restitution or Reversion. This includes the return to an originating culture or individuals of any objects that are judged by current legal standards to have been acquired illegally. This process involves the transfer or return of legal title to an originating culture or individual from the museum, based upon existing legal mechanisms for de-accessioning.

ii) Transfer of Title. Even in cases where materials have been obtained legally, museums should consider supporting the requests by Aboriginal communities and community-based Aboriginal museums for the transfer of title of sacred and ceremonial objects and of other objects that have ongoing historical, traditional or cultural importance to an Aboriginal community or culture. This involves a case-by-case negotiation with the appropriate communities based on moral and ethical factors above and beyond legal considerations.

iii) Loan of Materials. Museums should loan sacred and ceremonial objects for use by Aboriginal communities in traditional ceremonies and community festivities, based on mutual agreement on the use and time period in question

as well as the risk to the physical object. Again, these decisions should be based on moral and ethical considerations both from the perspective of First Peoples and from that of museum conservation ethics (i.e., respect for the physical and historic integrity of the object).

iv) Replication of Materials. Museums and First Peoples communities should consider the replication of materials slated either for repatriation or retention by the museum for the use of the other party. Negotiations should be guided by moral and ethical considerations and the traditional knowledge and authority of the First Peoples involved, as well as the scientific knowledge of academically-trained museum personnel.

v) Shared Authority to Manage Cultural Property. In all cases museums are urged to share management of their collections by involving the appropriate First Peoples in assisting to define access to collections, to determine storage conditions and use of collections, and to recognize traditional authority or individual ownership systems of the originating culture.

c. Repatriation of Foreign Holdings

The CMA and the AFN are urged to promote repatriation of human remains and objects of cultural patrimony held outside the country, subject to the same criteria outlined above under 1 & 2, through lobbying efforts in association with national governments, UNESCO, the International Council of Museums and other professional organizations.

4. Training

a. The CMA and the AFN, with funding provided by the Federal government, should promote the development of professional and technical training initiatives for First Peoples according to community needs and in a culturally appropriate manner.

b. Priority should be given to funding for training programs run by educational institutions and cultural centres controlled by First Peoples.

c. Non-Aboriginal museum professionals should be trained in the Aboriginal cultural knowledge and approaches relevant to museum research, conservation and interpretation.

d. Museums and other cultural institutions should recognize the legitimate credentials of certain individuals and groups within Aboriginal communities who possess knowledge of the

particular culture.

5. Implementation

a. The Task Force urges the appropriate federal departments and funding programs, in consultation with the AFN and the CMA, to immediately allocate special funding over a 5 year period beginning in 1992. This funding will assist museums and Aboriginal communities to implement the principles and recommendations advocated by the Task Force. In addition to the items listed below, the initial funding will be used to study ongoing financial needs beyond the five year period. Provincial and territorial governments should also allocate increased funding for training, the development of Aboriginal run museums and cultural centres, as well as collaborative research, training, exhibitions and other special projects between existing museums and First Peoples communities.

The special funding should be allocated to a number of areas including, but not limited to the following:

- to support the proposed 1992 National Conference to discuss the findings, recommendations and implementation of this report;
- to assist in the establishment of Aboriginal-run cultural centres and museums from facility development to training of personnel;
- to assist existing museums to properly inventory their collections of ethnographic materials and to publicize same to the appropriate First Peoples;
- to assist in repatriation negotiations;
- to assist in the establishment of internship and affirmative action programs at existing museums with cultural patrimony or art collections;
- to support collaborative research, training, exhibitions and other projects between museums and First Peoples communities.
- to assist the CMA and the AFN in developing a set of national guidelines based on the principles and recommendations contained in this report;
- to assist the CMA in establishing a documentation centre, with a full-time staff position to assist museums and Aboriginal communities in implementing the recommendations of the Task Force; and
- to fund a joint committee to monitor and report developments over a five year period.

b. The CMA and the AFN are urged to lobby the

appropriate federal departments to ensure that the above-mentioned funding initiative is implemented.

c. All federal and provincial funding programs for museums and related cultural institutions should establish criteria to ensure that the institutions receiving financial support adhere to the principles and recommendations contained in this report.

d. The CMA should develop a set of national guidelines with respect to interpretation, access, repatriation, training, and implementation based upon the principles and recommendations contained in this report.

e. The CMA and the AFN should recommend that principles and recommendations similar to those outlined in this report be adopted by cultural institutions other than museums, such as universities and other professional associations.

f. Museums with ethnographic or art collections should identify and publicize to the appropriate Aboriginal communities the specific personnel responsible for facilitating implementation of the principles and recommendations contained in this report.

g. The CMA and the AFN should report annually on the implementation of these principles and recommendations. In particular, the CMA is urged to ensure that a session devoted to the long-term partnerships of First Peoples and museums be an integral part of its annual conferences. These sessions will enable people to report on progress and to devise innovative and creative approaches to collaborations.

h. The CMA should establish a resource-documentation centre, with a full-time staff position, to assist museums and Aboriginal communities in implementing the recommendations of the Task Force;

i. A joint committee made up of members of the Aboriginal and museum communities should be established to monitor developments over the next decade. The committee should be directly linked to the council of the CMA and to the executive of the AFN or its designate organization.

j. A public review of progress made over the ten year period should be conducted in the final year to make recommendations on future needs.

Footnotes

1. Georges Erasmus, past National Chief, Assembly of First Nations, Opening Address to "Preserving Our Heritage: A Working Conference for Museums and First Peoples," Ottawa, November, 1988.
2. Communications Canada, 1988. Challenges and Choices: Federal Policy and Program Proposals for Canadian Museums, p.25.
3. Op. cit. Georges Erasmus, opening address.

V.
Submissions

V. SUBMISSIONS

Titus Allooloo
Minister of Culture & Communications
Northwest Territories
Yellowknife, NWT

Discusses the goals of the department of Culture and Communications with regard to the culture and history of aboriginal peoples.

Glenn H. Bacon
Alaska Heritage Research Group, Inc.
Fairbanks, Alaska

Submitted copy of his paper, "Establishing Protocols for Cultural Resources Investigations: A case study," presented to the Annual Meeting of the Canadian Archaeological Association, Whitehorse 1990, and a copy of a protocol paper prepared by the Ahtna-Tanacross Association entitled "Incorporating Alaskan Tribal Values in Historic Preservation Research (1990)."

Catherine Bell
Assistant Professor of Law
University of Alberta
Edmonton, Alberta

Submitted draft manuscript entitled "What's Mine is Mine? A Legal Examination of the Repatriation Debate." Examines questions of ownership of aboriginal heritage resources no longer in the possession of originating communities on the basis of arguments derived from common law principles of property law, heritage conservation legislation, and the doctrine of aboriginal rights.

Leonce Benard
Minister of Community and Cultural Affairs
Government of Prince Edward Island
Charlottetown, Prince Edward Island

Discusses history of PEI museums with regard to aboriginal culture; recognition of native societies as distinct cultures; role and responsibilities of native community in preserving and interpreting their culture; historical continuity of native cultures; identification of institutions with mandate to include native history; expanded access to collections through computer networks; funding; government support for preservation and interpretation of aboriginal culture; co-operation of Federal, Provincial and Aboriginal governments in improving museums and other cultural institutions.

Jack Brink
Archaeological Survey of Alberta
Alberta Culture and Multiculturalism
Edmonton, Alberta

Submitted draft manuscript entitled "Blackfoot and Buffalo Jumps: Native People and the Head-Smashed-In Project" (to be published in the journal **Alberta Studies in the Arts and Sciences**). The paper explores the background to the development of the Head-Smashed-In Buffalo Jump site in southwestern Alberta, in particular the role that native people have played in this development.

British Columbia Museums Associations
Victoria, British Columbia

Brief focuses on problems faced by small regional museums in developing adequate programs for dealing with material related to First Peoples. Topics included: hiring of aboriginal peoples by museums; involvement of aboriginal people in interpreting their culture; conservation of aboriginal artifacts; loans to First People agencies; objective review of exhibits, accuracy of collections documentation; sales of aboriginal-related materials in gift shops; role for aboriginal liaison officer attached to British Columbia Museums Associations.

British Columbia Museum Professional Group
Royal British Columbia Museum
Victoria, British Columbia

Brief by members of staff which discusses collaborations between museums and First Nations with regard to repatriation, access to collections and interpretation of aboriginal culture and history. Discusses changes to traditional power structures, enriched opportunities, application of principles to all peoples whose cultures are represented in museum collections.

Canadian Artists' Representation
Le Front Des Artistes Canadiens
Bureau National Office
Ottawa, Ontario

Addresses legal and moral rights of the artist/creator whether native or non-native; formal license agreements between museums as users and creators; CARFAC recommended fee schedule.

**Champagne and Aishihik Indian Bands
Haines Junction,
Yukon Territories**

Discusses importance of artifacts and information collected by visitors to the Yukon as physical links to traditional values and culture for the southern Tutchone and Tlingit. Discusses access to collections; involvement of band members in interpretation projects related to their culture and history; value of multi-purpose cultural centres to communities.

**Paul L.A.H. Chartrand
Department of Native Studies
The University of Manitoba
Winnipeg, Manitoba**

Concerned with involvement of aboriginal people in the interpretation of their culture and history not only in "cultural institutions" but in all public institutions including universities.

**Council for Yukon Indians
Whitehorse, Yukon**

Heritage issues are included as Chapter 13 of the Comprehensive Land Claim agreement negotiated in March, 1990. The First Nations of the Yukon will also negotiate individual Band Final Agreements.

**Wayne Choquette
Kootenay Cultural Heritage Centre
Cranbrook, BC**

Reports on the Kootenay Ecomuseum as an educational and economic (tourism) project which is being developed in consultation with the local native community. Discusses goals of the project and funding issues.

**Norman Clermont
Department of Anthropology
Université de Montréal et Parc archéologique de la
Pointe-du-Buisson
Melocheville, Quebec**

Brief compares aboriginal and non-aboriginal approaches to aboriginal culture history; common interest of both groups in educational value of collections.

**Gillian Conliffe
Toronto, Ontario**

Submission based on experience with native and non-native museums in the NWT. Discussion of involvement of aboriginal people in advisory, operational and curatorial capacities; training and affirmative action programs; effect of economic development programs (tourism) on preservation of aboriginal

culture; need for museums to accommodate aboriginal philosophies and pragmatics.

**Allene Drake and Lyle Wilson
Museum of Anthropology
University of British Columbia
Vancouver, BC**

Report by native and non-native curators on development of a travelling exhibition "The Grease Trail" concerning the eulachon run in the rivers of the Pacific Northwest and its importance to the native peoples.

**En'owkin Centre
(Okanagan Indian Educational Resources Society)
Penticton, BC**

Discusses native participation in the development of interpretive exhibits and public programs; the role of elders as advisors; diverse interests of aboriginal peoples; reburial of grave materials and monitoring of development sites.

**Laurence Grant
Iona, Ontario**

Submitted published paper entitled "Preserving Our Heritage: Getting Beyond Boycotts and Demonstrations." *Inuit Art Quarterly* Winter 1989 (12-16). Paper describes 1988 conference at Carleton which recommended establishment of Task Force on Museums and First Nations.

**Ronald L. Grimes
Professor of Religion & Culture
Wilfrid Laurier University
Waterloo, Ontario**

Submitted publications entitled "Ritual Criticism of Field Excavations and Museums Displays." Chapter 3 in *Ritual Criticism. Case Study in Its Practice. Essays on Its Theory* by Ronald L. Grimes. 1990 Columbia: University of South Carolina Press) Also submitted draft text of lecture entitled "Sacred Objects, Junkyard Rubble, and the Booty of Civilizations" presented at the Glenbow Museum, Calgary, May 27, 1990

**Claudia E.J. Haagen
Australia National University**

Two documents submitted which are based on study of cultural education programs and centres in Canada. First is a position paper outlining considerations for museums when structuring guidelines for future relations with native cultural organizations. Second is a background document describing the composite cultural/heritage projects that are carried out by Native cultural organizations.

Tony Hall,
Department of Native American Studies
The University of Lethbridge
Lethbridge, Alberta

The brief addresses the need for greater efforts in museums to show the linkage between the aboriginal heritage and the present circumstances of aboriginal people. Describe results of attempt to address Oldman River controversy at Head-Smashed-In Interpretive Centre in September, 1990.

H. Helmuth
Department of Anthropology
Trent University
Peterborough, Ontario

"An increased involvement and participation of Native people in the interpretation and study of their own cultural/archaeological heritage is highly desirable and urgent. Its requires continuing education and increased exposure to their own Native cultural heritage. In addition, museums and other similar institutions should allow improved access to collections and other materials which are either of religious and/or political significance to Natives. This again will satisfy the need for greater involvement in Native cultural history. Regarding the repatriation of archaeological heritage which might lead to its elimination, the final criterion should be the preservation and conservation of our universal cultural heritage. Without this, all our world will be the poorer. If the items in question will be preserved by whatever means, then repatriations should be favoured. All necessary effort should be made to improve the interaction between Archaeologist and Native communities in order to enhance the unfolding of native cultural history."

Institut culturel et éducatif montagnais (ICEM)
Wendake, Quebec

Submission addresses issues of ownership and control of interpretation of Montagnais culture and history; ownership of archaeological resources and control and monitoring of archaeological research; law to govern repatriation of Montagnais artifacts, human remains and research results; funding for repatriation and to develop a network of Montagnais community museums; museological training for aboriginal peoples.

**International Institute for Conservation of
Historic and Artistic Works—Canadian Group**
Ottawa, Ontario

The Code of Ethics of this organization has recently been modified to require conservators to attempt to understand and take into consideration the intention of the originator in creating and using a cultural object. The code also recognizes spiritual and other non-physical values as part of the integrity/intrinsic nature of an object which must be considered by

conservators. Discusses funding needs for training aboriginal peoples in conservation and in traditional methods involved in making and preserving material culture.

Betty Issenman
Montreal, Quebec

Brief discusses Inuit empowerment in museum functions. Elders, as guardians of the culture, have a crucial role to play in control of heritage (presentation, interpretation) as represented in museum collections.

Colleen Kong
Ottawa, Ontario

Brief addresses right of First Nations to develop, interpret, own and represent their own cultures. Discusses issues of control vs. increased involvement; access to collections and policy development; repatriation.

Joe Malcolm
Southeast Assembly of First Nations
Brokenhead Ojibway Nation
Scanterbury, Manitoba

Brief argues for "a policy that will preserve and promote Aboriginal values, traditions and practices." Makes recommendations regarding aboriginal owned and operated museums and learning centres to be financed by government and private funding; repatriation of artifacts to aboriginal museums and learning centres; veto for aboriginal peoples concerning display of artifacts and disposition of burial goods and materials.

McCord Museum of Canadian History
Montreal, Quebec

Reports on collaboration of museum and native peoples in developing new exhibits at the McCord and in developing policies related to the care of native collections. Discuss training programs; use of collections by First Nations to create exhibits of their culture and history; inventories of collections; loan policies; consultation on the care and disposition of sacred and sensitive materials.

Harold Franklin McGee, Jr.
Department of Anthropology
Saint Mary's University
Halifax, NS

Discusses role of First Nations peoples in establishing contexts in which artifacts have meaning; development of programs to bring native people into museums and train them as researchers and availability of resources to accomplish same; repatriation and "joint custody" of museum and archival materials.

McMichael Canadian Art Collection
Kleinburg, Ontario

Gallery is primarily concerned with contemporary native art. Brief presents recommendations concerning the involvement of First Nations artists and communities in interpretive exhibits and programs; identification of stereotyping; staff training in cultural sensitivity; training for native people; ethical and legal considerations regarding repatriation; file of repatriation cases.

David R. Miller
Saskatchewan Indian Federated College
Regina, Saskatchewan

Submitted comments on discussion paper "Professional Training for the Cultural Sector: Major Issues" prepared by the Task Force on Professional Training for the Cultural Sector in Canada, 1990.

John Moses
Ottawa, Ontario

Discussion of traditional First Nations practices for the long term preservation and controlled utilization of ritual or sacred objects; affects of government policies on involvement of First Nations citizens in museums; affirmative-action hiring; funding for museums in First Nations communities and inner city exhibition centres; training for First Nations citizens; waiving of museum admission fees for First Nations; policy and legislation concerning repatriation of objects.

Musée de la Civilisation
Quebec City, Quebec

Submitted copy of policy prepared by administration of the Musée de la Civilisation du Québec with regard to First Peoples of Quebec and their heritage. Also provided outline of activities undertaken by the museum which are related to First Peoples in areas of institutional relations, exhibitions, cultural activities, publications and collections.

Native Council of Prince Edward Island
Charlottetown, Prince Edward Island

Brief makes recommendations concerning aboriginal advisory committees; aboriginal members of heritage agency boards; training of aboriginal persons in collections management, preservation and display; free admission to museums for people from hinterland regions; travelling exhibitions; return of artifacts to appropriate aboriginal organizations.

Anna Nibby-Woods
Arts and Crafts Department
The Confederacy of Mainland Micmacs
Truro, Nova Scotia

Discusses access to collections in museums; sharing of collections with Native communities; appropriate contacts for consultations; important messages for museums to convey about aboriginal cultures; conservation of fragile objects.

Ninastako Cultural Centre
Cardston, Alberta

Brief speaks in favour of report arguing for government policy to promote co-operative partnerships between museums and First Nations and the need to support First Nations museums and cultural centres. Argues that existing collections should be maintained as they represent donations from local communities. Addresses problems in disclosure of past acquisitions practices.

Red Deer and District Museum and Archives
Red Deer, Alberta

Reports on co-operative exhibit project with the Maskwachees Cultural College at Hobbema, Alberta and the Friendship Centre at Brocket, Alberta.

Royal Ontario Museum
Toronto, Ontario

Brief represents ongoing discussions of various issues at level of curatorial departments. Discusses relationships between First Nations individuals and communities and museum personnel; role of First Nations staff members in museums; interpretation of First Nations culture and history in museums; repatriation; access; training and employment.

Ian D. Rutherford
Parks Canada
Ottawa, Ontario

Brief outlines the main concerns and principles that will guide the Canadian Parks Service (CPS) in management of places and objects which are of direct interest to First Peoples. Discusses representation of native sites in CPS network; representation of native history in existing CPS sites; inventories of cultural materials in CPS custody; collaborative approaches to repatriation of objects and human remains.

Scottish Museums Council
Edinburgh, Scotland

Submitted details of the Scottish Museum Council's Foreign Ethnographic Collections Research Programme with comments on its relevance to the work of the AFN/CMA Task Force, and also a model draft collecting and disposal policy which has been accepted by the Museums and galleries Commission as a basis for policies suitable for the UK National Museum Registration Scheme.

**Secwepemc Cultural Education Society
Kamloops, B.C.**

Representing 17 Shuwap bands, brief advocates focus on the preservation, perpetuation and enhancement of native culture. Discusses special status of human remains, spiritual items and grave goods; educational and economic benefits of repatriation of native communities; funding to train aboriginal people in museology and to build facilities in native communities; need to consider present needs and aspirations of native people in interpretation of native cultures in museums.

**La Societe des musees quebécois
Montreal, Quebec**

Prepared by committee on aboriginal heritage which has aboriginal and non-aboriginal members. Issues discussed include pro-active approach to reaching agreements between museums and First Nations; repatriation of collections to First Nations; First Nations as primary keepers of aboriginal heritage; training for aboriginal peoples; provision of conservation facilities for aboriginal communities.

**La Societe pour l'Education et la Museologie en Milieu
Autochtone (SEMMA); Le Musée Amerindien de Pointe
Bleue; Le Musée des Abenakis d'Odanak; L'Institut
Cultural Avataq.
Mashteviatish, Quebec**

Brief makes recommendations concerning return of all aboriginal artifacts to originating First Nations; five year repatriation plan; conservation facilities for First Nations communities; right of First Nations to be directly involved in all phases of interpretation of their history and culture in museums and other forums; all archaeological research results to be given to First Nations.

**Helen Stone
Ottawa, Ontario**

Submission discusses issues in terms of most appropriate level for their resolution (community, museum, national, international). Issues considered include provision of adequate forums for elders; development of cultural centres; consultation with native advisors; loans, repatriation; use of reproductions; funding for training and facilities; national legislation and policy; UN initiatives.

**Thunder Bay Historical Museum Society
Thunder Bay, Ontario**

Brief by Board of Directors concerning involvement of aboriginal peoples in interpretation of their culture and history and open access to collections by native Canadians and other groups. Cites need for guidance from aboriginal community in development of ethical collecting policies and in defining what are, or are not, sacred objects.

**Art Webster
Minister of Tourism
Government of the Yukon
Whitehorse, Yukon**

The Government of the Yukon has addressed heritage related issues in a sub-agreement of the Yukon Indian Land Claim Umbrella Final Agreement signed April 1, 1990. Band Final Agreements are being developed with the fourteen Yukon First Nations which will implement the broad principles of the Heritage Sub-agreement in a more specific manner.

**Susan Wilson
Toronto, Ontario**

"The first principle of the Canadian Code of Ethics for Conservators states that conservators must constantly strive to maintain a balance between the need of society to use a cultural property and the need to preserve it. The implication is that use and preservation are conflicting ideal states for cultural objects, as the one can not be achieved except at the expense of the other. Some First Peoples, however, may not find use and preservation mutually exclusive states. The implications of conservators' work on and recommendations governing the use of cultural property created by these Peoples, should be considered in light of these different philosophical or cultural approaches."

**Sandra Woolfrey
Wilfrid Laurier University Press
Waterloo, Ontario**

Brief addresses responsibility of public institutions of knowledge production to ensure that the manner in which knowledge is communicated does not result in biased images and, in consequence, in the perpetuation of disadvantaged status for First Peoples or other groups.

VI.

Collaborations

VI. COLLABORATIONS

No attempt was made to compile a comprehensive list of collaborative projects between Museums and First Peoples. The following list represents examples which came to the attention of the Task Force in the course of its work.

1. **U'Mista Cultural Centre** - consulted with the American Museum of Natural History, New York, for their exhibition, "Chiefly Feasts" - October 1990 - 91.

2. **Manitoba Museum of Man & Nature** - A joint project with the Manitoba Association of Native Languages resulted in a planetarium presentation titled "Snaring the Sun", May, 1991. The production received the Prix Manitoba Award from the province of Manitoba for its outstanding contribution in the area of education and communication.

3. **The McCord Museum of Canadian History** consultation process with representatives of the First Nations for inaugural exhibits. - Ongoing.

4. **Curve Lake First Nations** and the **Peterborough Centennial Museum** project to rebury skeletal remains and artifacts from Centennial Museum, May 1991.

5. **Canadian Museum of Civilization**, Ottawa, ongoing consultation with First Nations communities in planning gallery and exhibitions.

6. **The development of the Head-Smashed-In Buffalo Jump Project** (Alberta Culture and Multiculturalism), interpretative centre in concert with the Peigan Nation. "Head-Smashed-In" led and continues to lead, North America in the techniques of Native history interpretation" inaugurated in July 87 and ongoing.

7. **The Glenbow Museum** - A Board approved policy is in place which recognizes the importance of religious and ceremonial objects to the First Nations and indicates that display of such material requires the support of appropriate Native groups. The policy also allows the possibility of lending religious objects to the First Nations for ceremonial use. A sacred Medicine Pipe Bundle is on loan to members of the Blood Nation who have, in turn, encouraged Glenbow staff to attend and participate in ceremonies so that they may understand Blood culture more fully. A rattle is on loan to the Little Black Bear Chief and Council in Saskatchewan to assist in cultural renewal. A Native Advisory Committee has been established. The museum is undertaking a joint venture with the Peigan Nation and a number of educational and cultural agencies to provide museum training.

8. **Prince of Wales Northern Heritage Centre - Training** - The Mackenzie Delta Heritage Project was designed to rescue eroding archaeological sites and to gather information on heritage resources in the outer Mackenzie Delta. The Project has provided hands-on experience and training in archaeological field and laboratory techniques as well as techniques for gathering oral histories to Dene, Inuvialuit and Inuit trainees since its inception in 1983. Native elders have participated as informants and advisors in many stages of the project.

Traditional knowledge - The Camsell/Marion River project was designed to gather information on traditional Dogrib land use activities in the area between Great Slave and Great Bear Lakes. This began as a small project funded by the Northern Heritage Centre in 1991 involving a staff archaeologist, a translator and a Native elder. For 1992 major funding will be provided by the Fort Rae Friendship Centre (pending receipt of a grant). It will involve many more people from the Dogrib community, and the staff archaeologist will act in the capacity of an archaeological consultant for this community-run project.

Repatriation - In the 1990 the Prince of Wales Northern Heritage Centre was requested by people in the eastern Arctic to negotiate with the Danish Government for the return of skeletons which had been removed from archaeological sites during the 1920's. The Danish National Museums released the skeletons in 1991, and they were interred by the community of Repulse Bay in a calm burial at a nearby archaeological site in September.

Exhibits - The Inuit Circumpolar Conference will be held in Inuvik in June and July, 1992. The host agency, the Inuvialuit Regional Corporation, has asked the Prince of Wales Northern Heritage Centre to mount an exhibit in Inuvialuit culture and history in Inuvik for the duration of the conference. The exhibit is being prepared in collaboration with an Inuvialuk who has worked with the Northern Heritage Centre on numerous other heritage projects. The exhibit will then travel to other N.W.T. communities and to Greenland.

9. **Provincial Museum of Alberta** - Peigan Nation collaborative project to reconstitute a Peigan Nation's bundle to be used in Sundance ceremonies (1979- 1987). The new bundle was used most recently in the 1991 Peigan Sundance.

Provincial Museum of Alberta - Fort Chipewyan community collaboration to develop the exhibition, "Northwind Dreaming Fort Chipewyan 1788 - 1988." See also published report by Patricia A. McCormack "Working With the Community: A Dialectical Approach to Exhibit Development" in *Alberta Museums Review* 1989 14 (2):4-8.

10. **Le Musée de la Civilization** (Quebec City) is developing contractual relationships with Quebec First Nations as outlined in their document "Principles to establish cooperation between First Nations and Museums".

11. **Kitimat Centennial Museum** returned Salish skeletal material to Kamloops Band for reburial (1985); holds artifacts recovered on Haisla Reserve land in trust for the band until the band constructs to its own museum; Haisla craftspersons hired to make traditional artifacts for exhibition on theme of eulachon harvest for Centennial Museum.

12. **Museum of Anthropology, University of British Columbia** - The museum has produced many exhibitions under the authorization of a First Nations organization, in collaboration with First Nations, or co-curated by First Nations. It has also collaborated in training projects for First Nations and recruited First Nations performing artists to develop interpretive pro-

grams for school groups. Examples of such projects are described in "Cultural empowerment and museums: opening up anthropology through collaboration", by Michael M. Ames, published in **Objects of Knowledge**, Susan M. Pearce, editor, London & Atlantic Highlands: The Athlone Press 1990: 159-172.

13. **Woodland Cultural Centre** - aided the Six Nations Confederacy Chiefs in the repatriation of eleven wampum belts from the Museum of the American Indian, New York, N.Y. in 1988.

14. **The Royal Ontario Museum** - Extension Service department is refurbishing the Woodland Cultural Centre exhibition "Fluffs and Feathers" for circulation in Canada and the United States.

VII. RECOMMENDED READING

The Task Force on Museums and First Peoples recommends the following publications for further information:

1. **Muse.** Special issue on Museums and First Nations. Canadian Museums Association, Fall 1988.
2. **American Indian Sacred Objects Skeletal Remains Repatriation and Reburial, A Resource Guide.** The American Indian program, National Museum of American History, Smithsonian Institution, 1990.
3. **The Politics of Inclusion and Exclusion: Contemporary Native Art and Public Art Museums In Canada.** A Report Submitted to the Canada Council, Lee Ann Martin, March 1991.
4. "The Handbook of Professional Training and Programs." Compiled by Deborah Smith. Available through the Canadian Museums Association, Ottawa.