Recording oral histories at Madats'at'{o}je: June, 2005. © P. Biella and Doig River First Nation.
Some important concepts from our discussions so far:

- relationships between tangible, intangible, and natural heritage
- Community participation and collaboration
- Process is as important as product
- Keeping ICH from “freezing” through identification and inventory…now documentation
- Appropriate Museology….now appropriate documentation
- Indigenous Curation
How do we keep the fire of ICH burning brightly?
Overview

Part 1: ICH Research and Documentation

• Identify Key Issues
• Ask Key Questions
• Community Participation in the 2003 ICHC
• Case Examples from my research…
  • *Inuvialuit MacFarlane Collection, Smithsonian Institution*
  • *DoBES: Documentation of Endangered Languages, Max Planck Institute, Netherlands.*
  • *Dane Wajich—Dane-zaa Stories and Songs: Dreamers and the Land: Doig River First Nation*
Sign at Museum of Anthropology. Photo by Kate Hennessy, 2009.
Regalia & songs are the cultural property of the dancers.

Photos & video are NOT permitted.
Regalia & songs are the cultural property of the dancers. Photos & video are NOT permitted.

What is appropriate?
Regalia & songs are the cultural property of the dancers. Photos & video are NOT permitted.

What is appropriate? Why or why not?
Informed Consent
Informed Consent

What is appropriate?

Consent form?

Verbal agreement?

Ask your research community for the answer.
Digital?
Archive

From Wikipedia, the free encyclopedia.

For other uses, see Archive (disambiguation). For the Wikipedia coordination point on archived pages, see Wikipedia:Historical archive.

This article's introduction may be too long. Please help by moving some material from it into the body of the article. Read the layout guide and Wikipedia's lead section guidelines for more information. Discuss this issue on the talk page.

An archive is a collection of historical records, and the location in which the collection is kept. Archives contain records (primary source documents) which have accumulated over the course of an individual or organization's lifetime.

The archives of an individual may include letters, papers, photographs, computer files, scrapbooks, financial records or diaries created or collected by the individual—regardless of media or format. The archives of an organization (such as a corporation or government) tend to contain other types of records, such as administrative files, business records, memos, official correspondence and meeting minutes.

In general, archives consist of records which have been selected for permanent or long-term preservation, due to their enduring research value. Archival records are normally unpublished and almost always unique, unlike books or magazines, in which many identical copies exist. This means that archives (the places) are quite distinct from libraries with regard to their functions and organization, although archival collections can often be found within library buildings.

Archives are sometimes described as information generated as the "by-product" of normal human activities, while libraries hold specifically authored information "products".

A person who works in archives is called an archivist. The study and practice of organizing, preserving, and providing access to information and materials in archives is called archival science.

Archivists tend to prefer the term 'archives' (with an S) as the correct terminology to serve as both the singular and plural, since 'archive,' as a noun or a verb, has meanings related to computer science.

Contents

1 Users and institutions
  1.1 Academic
  1.2 Business (for profit)
  1.3 Government
  1.4 Church
  1.5 Non-profit
  1.6 Other
El Condor Pasa appropriated a Bolivian folk song…
Protection of Documentation vs. Preservation of Documentation

*El Condor Pasa* appropriated a Bolivian folk song...
What is most appropriate in your context?
What is most appropriate in your context?

“Old” media?
“New” media?
SBEK THOM:
KHMER
SHADOW THEATER

Khmer version edited by Thavro Phim and Sos Kem
English translation by Sos Kem
Abridged, adapted, and edited by Martin Hatch

Southeast Asia Program, Cornell University
United Nations Educational, Scientific and Cultural Organization
Key Questions

- Which forms of intangible cultural heritage should be researched and documented?
- How should communities be involved in the process?
- What kinds of information about intangible cultural heritage should be gathered?
- How can documentation reflect local diversity of voices and perspectives?
- How can appropriate forms of media be determined for documentation of ICH?
- What kinds of permissions should be obtained at the time of documentation?
- How might these permissions change over time?
Overview

Part 1: ICH Research and Documentation

• Identify Key Issues
• Ask Key Questions
• Community Participation in the 2003 ICHC
• Case Examples from my research…
  • *Inuvialuit MacFarlane Collection, Smithsonian Institution*
  • *DoBES: Documentation of Endangered Languages, Max Planck Institute, Netherlands.*
  • *Dane Wajich—Dane-zaa Stories and Songs: Dreamers and the Land: Doig River First Nation*
Community Collaboration and the 2003 ICH Convention

According to Article 11(b), each State Party shall:

*identify and define the various elements of the intangible cultural heritage present in its territory, with the participation of communities, groups, and relevant non-governmental organizations* (UNESCO 2003b).
Community Collaboration and the 2003 ICH Convention

Article 15, titled Participation of communities, groups and individuals states:

Within the framework of its safeguarding activities of the intangible cultural heritage, each State Party shall endeavor to ensure the widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit such heritage, and to involve them actively in its management.
Community Collaboration and the 2003 ICH Convention

Richard Kurin (2004):

“Taken at its word, this implies that members of the communities whose heritage is being safeguarded are to be full partners with any and all such efforts. Governments, or university departments or museums, cannot just assume they have permission to define ICH and undertake its documentation, presentation, protection or preservation. Community participation is meant to be significant and meaningful– involving the consent of community leaders, consultation with lead cultural practitioners, shared decision-making on strategies and tactics of safeguarding and so on. Article 15 strongly empowers the community in the operation and realization of the Convention” (p. 15).
Overview

Part 1: ICH Research and Documentation

• Identify Key Issues
• Ask Key Questions
• Community Participation in the 2003 ICHC
• Case Examples from my research…
  • *Inuvialuit MacFarlane Collection, Smithsonian Institution*
  • *DoBES: Documentation of Endangered Languages, Max Planck Institute, Netherlands.*
  • *Dane Wajich—Dane-zaa Stories and Songs: Dreamers and the Land: Doig River First Nation*
Inuvialuit Knowledge Repatriation Project: The Smithsonian MacFarlane Collection

1. Documentation of ICH through access to museum collections…
Inuvialuit Knowledge Repatriation Project: The MacFarlane Collection

Collaboration between Dr. Natasha Lyons, Inuvialuit Cultural Resource Centre, Inuvialuit Communications Society, NMNH (Smithsonian), IPinCH Project.

- Connecting originating Inuvialuit community members to artifacts collected from their region
- To build relationships between community members, researchers, and Smithsonian curators
- To reconnect intangible cultural knowledge with material culture
- To document intangible knowledge
- To bring the knowledge back home to the Inuvialuit community
Conservation “best practices”
Touching the objects…
“Objects stand for significant traditions, ideas, customs, social relations, and it is the stories they tell, the performance they are a part of, and relationships among people and between people and places that are more important than the objects themselves.”
(Kreps 2009:197)
Knowledge about objects…
Talking about the objects…
Documenting knowledge of the objects…
Elders and youth...
Documentation: Taking knowledge home…
Transmission
of intangible cultural heritage
through access to museum collections
Hi All:

Freda has used one of the patterns already; fulfilling on the objectives of the project (using the material and bringing it home). She used this one with a bit of modification: use cloth and sealskin, the sealskin top is a bit higher and the bottom is not gathered like the original.

They are beautiful. She made two pairs; for her nieces.

Cathy
Overview

Part 1: ICH Research and Documentation

• Identify Key Issues
• Ask Key Questions
• Community Participation in the 2003 ICHC
• Case Examples from my research…
  • Inuvialuit MacFarlane Collection, Smithsonian Institution
  • DoBES: Documentation of Endangered Languages, Max Planck Institute, Netherlands.
  • Dane Wajich—Dane-zaa Stories and Songs: Dreamers and the Land: Doig River First Nation
2. Documentation of ICH through documentation of endangered languages
DoBES: Documentation of Endangered Languages, Max Planck Institute, Netherlands

- documentation of endangered languages as carriers of intangible heritage: oral traditions, personal narratives, “traditional” activities and cultural practices

- Researching language communities and determining who language speakers, “knowledge bearers” are

- Collecting diverse languages for comparative study

- Recording with a variety of media—photographs, audio recordings, video recordings, language transcriptions and translations

- Obtaining consent from speakers at time of documentation

- Collecting contextual information about documentation—“metadata”

- Archiving documentation at the Max Planck Institute; multiple copies; intensive attention to ensuring the persistence of the archive
DoBeS Map

DOBES locations

Click on the name of a project to go to the project page

Geographic overview using Google Earth

If you install Google Earth you can access a 3D map containing all these research sites. (Short guide)
Endangered languages as world heritage...
Documentation of ICH archived for comparative study, salvaged in advance of extinction.
The Beaver language is an endangered First Nation language spoken in British Columbia and Alberta. It belongs to a Northern branch of the Athabaskan language family. It is still spoken in six different reserves by some 150 speakers; the youngest of those are in their thirties.

It is closely related to its neighboring Athabaskan languages, e.g. Sekani, Dene (Slavey), Chipewyan and Kaska and, additionally, there is heavy language contact with Dene (Slavey) in the North and Sekani in the South-West.

The Athabaskan languages belong together with Tlingit and Eyak to a larger language family:
Beaver

The data recorded by the team are intended to be as varied as possible. Starting off with elicited word lists and verbal paradigms, the focus is now shifting to the recording of longer narratives - traditional as well as personal - on audio and video. Furthermore, the documentation of traditional activities such as moose hunting, berry picking, beading or hand games is a central part of the project.
Beaver

New: For an example of our clickable stories, click here.

audio file:
beginning of a personal narrative told by Albina Fournier

MyStoryBegin.mp3
transcript: MyStory.pdf

video file:
beginning of a story about a bad day told by Mary Francis

fisherhome.mov
transcript: fisher.pdf

video file:
beginning of a story about three girls who wanted to marry the stars told by Dominique Habitant

starshome.mov
transcript: stars.pdf
Overview

Part 1: ICH Research and Documentation

• Identify Key Issues
• Ask Key Questions
• Community Participation in the 2003 ICHC
• Case Examples from my research…
  • *Inuvialuit MacFarlane Collection, Smithsonian Institution*
  • *DoBES: Documentation of Endangered Languages, Max Planck Institute, Netherlands.*
  • *Dane Wajich—Dane-zaa Stories and Songs: Dreamers and the Land: Doig River First Nation*