



2019 SICC ē-micimināyakik Gathering
Museums, Cultural Centres, Archives, Interpretive Centres & Libraries
Discussion 1
Sean Young & Robin Gray

Title: Indigenous Collections: Valuing Our Cultural Heritage and Intellectual Property

Presenters: Sean Young & Robin Gray

Biography: Gid yahk'ii (Sean Young) is a member of the Haida Nation from the Gaag'yals Kii'Gawaay, Raven clan of K'uuna Llnagaay (Skedans). Currently, he is the Manager & Curator of Collections and Archaeology at Saahlinda Naay Saving Things House (Haida Gwaii Museum) at Kay Llnagaay. Also, he is an educated and trained Archaeologist. He completed five years of college at Malaspina University-College (now Vancouver Island University) as an Anthropology Major/History Minor. He has worked as a professional consulting archaeologist in the field on Haida Gwaii since 1997. Also, he is an instructor and guest lecturer for the Haida Gwaii Higher Education Societies Natural Resource Management semester. Since 2004, he has worked for the Haida Gwaii Watchmen Program as a cultural ambassador and caretaker living in ancient Haida village and cultural sites for up to three months every summer which are located within Gwaii Haanas National Park Reserve Haida Heritage Site.

Biography: Dr. Robin R. R. Gray is Ts'msyen and Mikisew Cree, and an Assistant Professor of Sociology at the University of Toronto. Her research centers primarily on the politics of Indigeneity in settler colonial contexts such as Canada, USA, New Zealand and Australia. Dr. Gray's current research projects focus on the repatriation of Ts'msyen songs from archives, and foundational issues related to the preservation, management, ownership, access and control of Indigenous cultural heritage. She is working on a book manuscript titled, *Rematriation: Indigenous Law, Property and Nationhood*. In it she is analyzing various forms of Indigenous repatriation to interrogate the colonial power dynamics engendered by the transformation of Indigenous cultural heritage into the property of people, states and institutions unrelated to the source community. Theoretically, it necessarily confronts the contested sites of archives, museums, law, ethnographic collecting practices, cultural appropriation, collective memory, intellectual property issues, and Indigenous rights, while it also disrupts totalizing discourses of Indigeneity, nationhood, property and heritage—including the concept of repatriation itself.

Abstract: Sean Young will talk about the important and significant roll Saahlinda Naay (Saving Things House/Haida Gwaii Museum) plays within the Haida culture and community as well as the non-Haida communities on Haida Gwaii. Our intricate and important roll and relationships with our Haida clans, matriarchs, chiefs, Elders and families. He will also discuss their small but significant number of Haida cultural objects, totaling 900 pieces (as well as over 1,000 pioneer/setter objects and over 15,000 archaeological specimens.)

Robin Gray will talk about the scope of repatriation beyond human remains and cultural objects to focus on the return of intangible cultural heritage. Specifically, she will talk about the lessons learned from the process to repatriate a single collection of Ts'msyen songs from multiple archives. She would like to offer considerations about the colonizing properties of intellectual property, the inherent limitations of archival metadata, and why Indigenous laws should be treated as precedent for ownership, access and control of Indigenous cultural heritage.

Learning Objectives: Participants will:

- Share their stories of how Indigenous people are applying our knowledge systems in regards to collections and the balance required with western thought and people.