

journalists.

The Conference program is organized in six major themes: (1) Linkages between Polar Regions and Global System (Chair, **Harald Loeng**); (2) Past, Present, and Future Changes in Polar Regions (Chair, **Valérie Masson-Delmotte**); (3) Polar Ecosystems and Biodiversity (Chair, **David Hik**); (4) Human Dimensions of Change: Health, Society, and Resources (Chair, **Sverker Sörlin**); (5) New Frontiers, Data Practices and Directions in Polar Research (Chair, **Chuck Kennicutt**); and (6) Polar Science Education, Outreach, Communication (Chair, **Louise Huffman**). Each theme includes 5-8 special 'sections,' each with the chair (convener) and a few co-conveners. Theme 4 (Human Dimensions of Change) includes six sections: 'Human Health and Well-Being in the Polar Regions' (T4-1); 'Natural Resource Exploitation and Utilization' (T4-2); 'History of Polar Exploration, Cooperation and Logistics' (T4-3); 'Communities and Change' (T4-4); 'Polar Lessons: Arctic and Antarctic Governance and Economics' (T4-5); and 'Human Impacts in the Arctic and Antarctic: Environmental and Management Implications' (T4-6). Theme 4 is supervised by a small steering committee made of **Sverker Sörlin** (Chair, Sweden), **Daniela Haase Liggett** (New Zealand), **Louwrens Hacquebord** (the Netherlands), **Grete Hovelsrud** (Norway), **Igor Krupnik** (US), **Joan Nyman Larsen** (Iceland), **Svein Mathiesen** (Norway), **Nazune Menka** (US).

So far, polar social science community has been very enthusiastic about the Oslo IPY science conference. Of 2,600 abstracts for conference papers submitted by January 25, 2010, over 350 came from social and human scientists. The largest group of over 100 abstracts was proposed for the section 'Communities and Change.' It is obvious that such large thematic groupings will be naturally split into a number of smaller thematic sessions dedicated to particular fields or individual IPY 2007-2008 projects, like SIKU (see above). The scope of the social science research to be presented in Oslo is breathtaking. For the first time in the history of polar social research it will include topics from both the Arctic and Antarctic regions and themes as diverse as the protection of the polar landscapes (environment, heritage, and people) in the face of increasing human activity; exploitation of natural resources; local chemical and biological contamination, disturbance of flora and fauna; tourism; socio-cultural effects and political implications of commercial pursuits in the polar regions. The Oslo conference program will most certainly feature dozens of such focused sessions, as well as plenary talks, roundtables, public events, and offside meetings.

With about 350 submitted abstracts for the social and human theme (Human Dimensions theme, T-4) and several more papers proposed for other sections, the Oslo conference may well become one of the largest recent gatherings of polar social and human health scientists and certainly the largest meeting ever, at which they will be interacting with so many other scientists from different fields. One of the major outcomes of IPY is the emergence of Antarctic and bipolar social research—particularly, in governance, tourism, heritage preservation, sustainable economies, history of human exploration, and science history, and its institutionalization—as a robust theme. This is something we lamented at the time when social scientists first argued for the place of human- and community-focused research in the early IPY planning days of

2003–2004. Nowadays, the position of Antarctic social research is fully secured and the field is expanding rapidly.

It was no accident that at the recent Antarctic Treaty Summit Meeting titled 'Science-Policy Interactions in International Governance' that was convened 30 November-3 December 2009 at the Smithsonian National Museum of Natural History, our home institution (see the meeting agenda at <http://www.atsummit50.aq/>), social and political scientists were very well represented. As a follow up to that 'summit' meeting dedicated to the 50th anniversary of the Antarctic Treaty, a special symposium, History of International Spaces, has been organized. It featured over a dozen papers on the history of polar research, earlier IPY/IGY ventures, and social and political implications of humanity's advance to the Poles. The symposium was organized by the History Action Group, a new science body organized by the Scientific Committee on Antarctic Research (SCAR) in 2004 as its contribution to the planning for IPY 2007–2008 (<http://www.scar.org/about/history/>). In 2009, SCAR institutionalized a special Social Science Action Group, with its focus on 'human connections to Antarctica,' under the leadership of two New Zealand social scientists Gary Steel and **Daniela Liggett** (see <http://www.scar.org/researchgroups/via/>).

Lastly, the Canadian IPY Programme has recently announced that Canada will be hosting the next IPY Science to Policy Global Conference on April 22-27, 2012 in Montreal, to address the policy implications resulting from the largest-ever collaborative polar science program implemented during IPY 2007–2008. The preparation for the conference will be undertaken under the Canadian Ministry of Indian and Northern Affairs. Montreal's Palais des Congrès has been selected as a conference place for anticipated 3000 participants. The ASC Newsletter will keep its readers posted on further exciting developments in the IPY 2007–2008 saga that is now almost certain to cover a full decade; since the initiative was first discussed in 2001–2002.

INUVIALUIT ENCOUNTER: CONFRONTING THE PAST FOR THE FUTURE: AN IPinCH CASE STUDY

By Stephen Loring, Natasha Lyons (Simon Fraser University) and Maia Lepage

Roderick MacFarlane was a Hudson's Bay trader who traveled over much of the Western Arctic in the mid-19th century, making contact with Aboriginal groups and establishing trade relations. In 1857, he met with several Inuvialuit local groups on the Beghula or Inconnue River (now known as the Anderson River), east of the Mackenzie River, and in 1861, established a short-lived trading post in their country (Fort Anderson, the first in Inuvialuit territory). It was at Fort Anderson that MacFarlane met one of **Spencer Baird's** intrepid naturalists, **Robert Kennicott**, from whom he learned the rudiments of natural history collecting. MacFarlane took over Kennicott's pursuit and became one of the most prolific naturalists in the Arctic, acquiring thousands of specimens including birds, plants, mammals, geological samples as well as ethnographic artifacts which he sent to the Smithsonian as well as to museums in England and Scotland. His collections are among the earliest systematic scientific specimens from Arctic North America (see

Debra Lindsey's *Science in the Subarctic: Trapper, Traders and the Smithsonian*: SI Press, 1993).

In 1866, Fort Anderson was closed due to outbreaks of measles and scarlet fever that had decimated northern populations and had devastated the fur trade industry in the area. In the five years MacFarlane was stationed at Fort Anderson, he collected and sent over 5,000 specimens, including several hundred Inuvialuit artifacts (clothing, pipes and tools) to the Smithsonian Institution, where they remain to this day. The MacFarlane collection is unquestionably one of the crown jewels of the Smithsonian's northern ethnology collections, but it has not been extensively written about or exhibited, and few of its items have ever been circulated amongst or studied by the Inuvialuit.

During the course of her dissertation research (*Quliaq tohongniaq tuunga: Making Histories- Towards a Critical Inuvialuit Archaeology in the Canadian Western Arctic*. 2007, University of Calgary) **Natasha Lyons** had an opportunity to engage Inuvialuit elders and educators in the interpretation of archaeological assemblages from sites in their homeland. Natasha's work demonstrated the tremendous potential of broadening a discussion of Inuvialuit history and heritage with the inclusion of Inuvialuit voices, interpretations and opinions. Her research paradigm effectively brought Inuvialuit perspectives into the mainstream of the production of knowledge about their past. **Stephen Loring**, who was the outsider reader on Natasha's dissertation committee, was excited about the possibilities of continuing Natasha's initiative to create a community-based research project with the Inuvialuit to study and analyze the MacFarlane collection. With the enthusiastic backing and support of the Inuvialuit Cultural Resource Centre we set out to seek funding for a project that would bring an Inuvialuit delegation to the Smithsonian to initiate a cooperative examination of the Inuvialuit materials in the MacFarlane Collection.

The Intellectual Property Issues in Cultural Heritage project (IPinCH) under the direction of **George Nicholas** (Simon Fraser University) is an international, interdisciplinary collaboration among more than 50 scholars and 25 partnering organizations (including the Arctic Studies Center) that seeks to investigate intellectual property (IP) issues in cultural heritage. Arguably the most significant development in North American archaeology and anthropology during the past 15-20 years has been the increased participation of indigenous communities and descendant populations as a result of the awareness of the practice and philosophy of repatriation. The IPinCH initiative (developed with **Julie Hollowell** (Indiana University) and **Kelly Bannister** (University of Victoria) and funded by a SSHRC Major Collaborative Research Initiative program, seeks to build on this "climate of repatriation" by addressing—as broadly as possible—the nature, theory and practice of intellectual property rights. Lyons and Loring with the support of **Cathy Cockney**, Manager of the

Inuvialuit Cultural Resource Centre (ICRC), approached IPinCH for support for a MacFarlane Collection analysis project conducted for, by and with Inuvialuit community participation. The proposed research addressed questions of relating to the redressing of lost knowledge, and to the collection and repatriation of that knowledge in a contemporary setting. Connected to this question are issues of access and dissemination. The Inuvialuit wish to document knowledge of this collection, and to share and disseminate this knowledge to their people through various means, especially visual, web-based media. It is hoped that the proposed project will directly contribute to the development of methods for community-based participatory research for intellectual property studies.

A Case of Access: Inuvialuit Engagement with the Smithsonian's

MacFarlane Collection was submitted to IPinCH by **Natasha Lyons**, **Cathy Cockney** and **Mervin Joe** (Resource Conservation Officer and Cultural Liaison for school programming, Western Arctic Field Unit, Parks Canada) with **Stephen Loring** and **Chuck Arnold** (Prince of Wales Northern Heritage Centre) on-board as institutional partners. After a lengthy review process the IPinCH program selected



Inuvialuit visitors, anthropologists and journalists gather at MSC to study the MacFarlane collections. Photo: Stephen Loring

the Inuvialuit/Smithsonian project for funding to support a visit by an Inuvialuit delegation to Washington. Additional funds for the project were received from a NMNH Small Grant award and from the ICRC, Simon Fraser University's Archaeology Department, the GNWT's Language Enhancement Fund; Canadian North, and the Aurora Research Institute.

On November 13th, 2009, 8 representatives from the Inuvialuit Settlement Region (ISR) boarded a Canadian North Boeing 737 and began their journey to Washington, DC to explore the MacFarlane collection. Accompanying **Cathy Cockney** and **Mervin Joe** were a distinguished group of Inuvialuit elders and educators including **Freda Raddi**, **Helen Gruben**, and **James Pokiak** from Tuktoyaktuk, and **Albert Elias** from Ulukhatok, and two students from Inuvik, **Karis Gruben** and **Shayne Cockney**. Along the way the Inuvialuit party gathered up **Natasha Lyons**, **Kate Hennessy** (a PhD candidate from the University of British Columbia), and **Chuck Arnold** as well as a team of journalists and videographers from Inuvik to help document the trip (**Brett Purdy**, **Maia Lepage** and **David Stewart**).

For a week the group convened at the Smithsonian's Museum Support Center (MSC) where the MacFarlane collection is housed. There the group gathered around a pair of folding tables as the Inuvialuit collection was brought out of their climate-controlled cabinets. As each item found its way to the table, you could see the group working to figure out what it was and how it was made. Some items were obvious, like spears and bows, while other items remained a mystery; but each artifact was the beginning of a conversation about a time past.

Albert Elias from Ulukhatok and **James Pokiak** from Tuktoyaktuk were amazed with the tools in the collection. They

spent much of their time inspecting the craftsmanship and materials used in those artifacts. Other artifacts like soapstone lamps traded from the Coppermine region, labrets (ornamental lip-plugs) with huge turquoise-colored beads that originally came from China (and would have been traded by Russians and Siberian Chukchi), and prized reindeer skins for fancy parkas also acquired from the Siberians, revealed the extent of far-flung trade and interaction that characterized the Inuvialuit world 200 years ago.

Karis Gruben and Shayne Cockney, youth representatives, were amazed with the history that was before their eyes. Even though they were both too young to have knowledge of a lot of the older artifacts, they could each recall stories that were passed down from their parents and grandparents about what things were for and how they were used. Then, the girls would listen intently as the other members of the group like **Helen Gruben** or **Mervin Joe** told their stories of what they remembered.

Freda Raddi, an avid seamstress from Tuktoyaktuk, spent most of her time examining the clothing that MacFarlane collected. “I’m really interested in the gloves because we never see this kind” said Raddi. “Myself, growing up, I never had gloves. I’d never even see my parents wear gloves like this, and to see them here is interesting. I would like to make myself a pair.” Raddi, along with Cathy Cockney from the Inuvialuit Cultural and Resource Centre, spent many tedious hours making sewing patterns from artifacts in the collection. “I just can’t get over the detail they make in everything,” said Raddi. “This is just the first time I’ve seen gloves like this.”

“To me, it is really amazing to see and hold objects, like tools and weapons for hunting that was used over a hundred and fifty years ago. It’s really amazing,” said Albert Elias. “I try to take in as much as I can; to absorb what I’ve learned and shared with the group. They’ve been very helpful; helped me to share opinions and ideas, [especially about] some of the things that we were not sure what they were. From listening to their perspectives, I learned from the others like Helen Gruben, James Pokiak, and Mervin Joe, and I hope that they learnt something from me. It was just an amazing exchange of ideas.”

“Everything was so incredible. I never thought that I would see this collection,” said **Cathy Cockney**, “Every object that we’ve seen was a surprise.”

“I think the week went really well,” said Lyons, “It is not what I expected but I think it went better than expected! It was really a highlight to see people engaging with the material, making plans for the future, sharing the information with the folks back in the Inuvialuit region. I hope this is just the beginning of the project, that it will continue to expand. I’ve heard the elders talking all week about others who might know more about the Anderson River area or about certain artifacts. They keep identifying other sources of knowledge, so it feels like a great start.”

Kate Hennessy joined the research team as a media expert who is a core-team member of a museum portal website called the Reciprocal Research Network (RRN). The RRN is currently in co-development by the Museum of Anthropology at the University of British Columbia and four Northwest coast partnering First Nations. The network is designed to provide on-line access to globally-dispersed museum collections for community, academic, and museum researchers. The Inuvialuit group hopes that being

able to view and comment on the MacFarlane Collection through the RRN will allow them to continue adding their knowledge to the artifacts, to develop their relationship with the Smithsonian, and to consult other knowledge-bearers in their home communities about the collection as they develop educational projects.

There were also talks about creating an educational unit based on the artifacts that can be incorporated into the school curriculum. “We would like to show the communities right away,” said Cathy Cockney, “We would like to get the information out there while it is still fresh in our minds... a lot of the objects that we saw, we haven’t seen before. I think it is a living document: a living project,” added Elias. “When we go back home and we do our presentations and we show these objects to schools and communities, their input it going to be very important too.”

On November 21st, after an exciting but exhausting week, the group made their leave-taking of the MacFarlane Collection and boarded a plane to return to Canada. And while the artifacts remain in the collection storage facility at MSC the spirit of the

collection has taken flight and returned to the Inuvialuit Settlement Region. The community of scholarship –Inuvialuit elders, educators and young people, media consultants and museum anthropologists—that has come together around the MacFarlane Collection of Inuvialuit material heritage has made an exciting start at what promises to be an exceptional collaboration.

Afterword: The Inuvialuit engagement with the MacFarlane Collection raises questions of access and information sharing, which are central to intellectual property discourse related to cultural heritage and to museum practice. Intellectual property issues hinge on the subject of property and its cultural definition, construction, and implementation. Property is centrally implicated in this case study, as the cultural items, while purchased more than a century ago, have long been removed from the control of the Inuvialuit who were their makers and creators. The Inuvialuit wish to repatriate knowledge of this unique collection to their people, and most notably, to document their own knowledge of the collection and facilitate its transmission to Inuvialuit youth, who will be the primary recipients, users, and managers of this and other cultural heritage knowledge in coming decades. The Inuvialuit access to and meaningful engagement with, and interpretation of the collection relates to the changing histories, meanings, and significance of objects from an Inuvialuit perspective through time.



An Inuvialuit Reindeer Skin Parka, SI-E1073A provides silent testimony of the extent of long-distance trade and interaction between the Inuvialuit of the MacKenzie River Delta and Inupiat and Chukchi traders of Alaska and Siberia.