



ENRICH

EQUITY for INDIGENOUS RESEARCH & INNOVATION COORDINATING HUB

# Establishing Indigenous Cultural Authority through Traditional Knowledge Labels

---

Jane Anderson, New York University, Lenapehoking

Felicia Garcia (Samala Chumash), Local Contexts

Corrie Roe, Local Contexts

WIPO Seminar, 5 May 2022



We acknowledge that this virtual presentation was given from Tewa and Paugussett and Wappinger homelands. We recognize the longstanding significance of these lands for these communities past, present, and into the future. Further we acknowledge the history of Indigenous exclusion and erasure within cultural and educational institutions, particularly in regard to intellectual property, and we are committed to supporting Indigenous rights as we work to address the ongoing legacies of settler colonialism.

# Grounding Indigenous Rights



**Jane Anderson**

*Co-Director*



**Māui Hudson**

*Co-Director, Whakatōhea Nation*



**James Francis, Sr.**

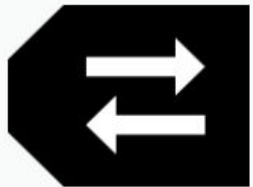
*Co-Director, Penobscot Nation*



**Kim Christen**

*Co-Director*

# TK Labels



TK Attribution  
(TK A)



TK Clan  
(TK CL)



TK Family  
(TK F)



TK Multiple  
Communities  
(TK MC)



TK Outreach  
(TK O)



TK Non-Verified  
(TK NV)



TK Verified  
(TK V)



TK Non-  
Commercial  
(TK NC)



TK Commercial  
(TK C)



TK Culturally  
Sensitive  
(TK CS)



TK Community  
Voice  
(TK CV)

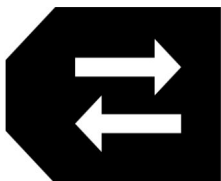


TK Community  
Use Only  
(TK CO)

# WHAT THE TK LABELS COMMUNICATE

<b>Provenance</b>	
<b>Protocols</b>	
<b>Permissions</b>	

# TRADITIONAL KNOWLEDGE LABELS



LISTEN

EXAMPLE

## TK Attribution (TK A)

### Why Use This Label?

This label should be used when you would like anyone who uses this material to know who the correct sources, custodians, owners are. This is especially useful if this material has been wrongly attributed or important names of the people involved in making this material or safeguarding this material, are missing. This label allows you to correct historical mistakes in terms of naming and acknowledging the legitimate authorities for this material. This label asks for future users to also apply the correct names and attribution.

Each label is meant to be customized by a community. See below for a label template text.



LISTEN

EXAMPLE

## TK Culturally Sensitive (TK CS)

### Why Use This Label?

This Label should be used when you would like external users to know that this material has special sensitivities around it and should be treated with great care. These sensitivities could include: that it has only recently been reconnected with the community from which it originates, that the community is currently vetting and spending time with the material, and/or that the material is culturally valued and needs to be kept safe. This Label could also be used to indicate that there are cultural sensitivities around this material arising from legacies of colonialism, for instance, the use of derogatory language or descriptive errors within the content and/or content descriptions.



LISTEN

EXAMPLE

## TK Seasonal (TK S)

### Why Use This Label?

This label should be used when you want to let external users know that the material that is openly circulating has seasonal conditions of access and use. This could mean that some material should only be used and heard at particular times of the year. It could also mean that the environment and land where this material derives also influences and impacts its meaning and significance. This label can be used to help external users know that there are land-based teachings in this material which affect proper use and respectful understanding.

Each label is meant to be customized by a community. See below for a label template text.

### TK Label Template Text

This label is being used to indicate that this material traditionally and usually is heard and/or utilized at a particular time of year and in response to specific seasonal changes and conditions. For instance, many important ceremonies are held at very specific times of the year. This label is being used to indicate sophisticated relationships between land and knowledge creation. It is also being used to highlight the relationships between recorded material and the specific contexts where it derives, especially the interconnected and embodied teachings that it conveys.

ESPAÑOL / SPANISH



FRANÇAIS / FRENCH



MĀORI



LETS | A STÓ:LŌ-COAST SALISH COMMUNITY  
IN THE FRASER RIVER VALLEY  
S SXWŌXWYIÁM S

virtua



## Traditional Knowledge Label: Attribution

**SKWIX QAS TE TÉMÉXW** (literally name and place)

This website represents the true knowledge and history of Sq'ewlets people. The attribution label literally means 'name' and 'place' in our language, skwix qas te Téméxw. We ask everyone that visits this website to attribute our knowledge and histories to us, the Sq'ewlets people, a tribe of Stó:lō. Our history has not always been respected or told correctly. Here we tell our own story in our own words. We are both holders and caretakers of our own lands, resources, and histories. It is the responsibility of our families and communities as Stó:lō people to take care of these things in a respectful way. Please feel free to contact us with further questions about attribution.

[More about Traditional Knowledge labels](#)

website  
origins and  
here the

ison and Fraser Rivers of British Columbia meet.



[Sq'ewlets website](#)

# ÉTIQUETTES DE SAVOIR TRADITIONNEL

Que sont les étiquettes TK (Traditional Knowledge) (savoir traditionnel)?

Les étiquettes TK se veulent un outil pour les personnes extérieures à la communauté à comprendre la signification de notre patrimoine culturel. Cette information qui est difficile à trouver ou qui n'est pas dans les archives publiques, comme les noms des personnes, les patronymes, les usages appropriés, comme les protocoles de famille ou les membres de la communauté, nous permet d'obtenir la permission d'utilisation. Elles permettent aux visiteurs du site sur les droits et responsabilités liés au patrimoine culturel des Sq'ewlets.

Comment ça fonctionne?

Les étiquettes TK fonctionnent comme n'importe quelle étiquette sur le marché. Par exemple, une étiquette sur le pain indique sa provenance. L'étiquette sur le savoir traditionnel de notre communauté a sélectionné les étiquettes TK pour aider les visiteurs à comprendre et à respecter notre patrimoine culturel.

Qu'est-ce que le savoir traditionnel Sq'ewlets?

Lors de la production de ce site web, les membres de notre communauté ont parlé de leurs perceptions du savoir traditionnel des Sq'ewlets. Pour les Sq'ewlets et les Stó:lō, notre savoir traditionnel représente « notre univers, nos enseignements ». C'est ce qui a été



## Étiquettes de savoir traditionnel: Relations avec la collectivité

### S'ÍWES

Ce site web vise à partager qui nous sommes comme Sq'ewlets et, plus particulièrement, à éduquer. Dans notre langue, s'íwes veut dire *éduquer* et *enseigner*. Nous demandons aux gens de l'extérieur de respecter notre culture en n'utilisant pas le contenu hors de son contexte. Si vous utilisez ce site web, veuillez le faire respectueusement. Nous vous invitons également à communiquer avec les bureaux de notre bande afin d'en apprendre plus sur nous et pour créer des occasions de mieux connaître notre culture et notre histoire.

Plus à propos étiquettes de savoir traditionnel

du site : attribution, usage non commercial. Vérifié.

TÉMÉXW



et place dans notre langue, skwix qas... site d'attribuer notre savoir et notre histoire Stó:lō. Notre histoire n'a pas... Ici, nous racontons notre histoire dans... dants de nos terres, de nos ressources... autés stó:lō ont la responsabilité de... hésitez pas à communiquer avec nous... ution.

COMMERCIAL



EWETA XWÓXWEYEM



Ce site web a été produit pour usage éducatif. L'étiquette Usage non commercial réfère au fait que ce savoir ne doit pas être utilisé à des fins commerciales. Dans notre langue, eweta xwóxweyem veut dire littéralement *ne pas vendre*. Nous demandons à tous les utilisateurs de respecter cette étiquette.





IN THE LONGHOUSE (REG PHILLIPS)



LEARNING (LUCILLE HALL)



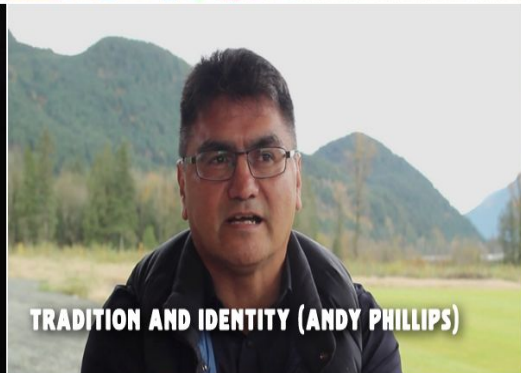
PADDLING (RICHARD WILLIAMS)



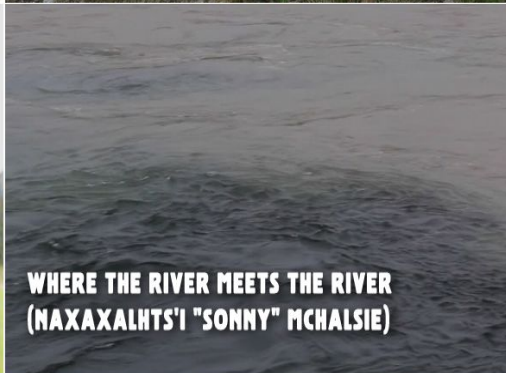
THE S X WŌ X WIYÁM OF THE SQ'ÉWLETS (CLARENCE PENNIER)



THE MOVE (GWEN POINT)



TRADITION AND IDENTITY (ANDY PHILLIPS)



WHERE THE RIVER MEETS THE RIVER (NAXAXALHTS'I "SONNY" MCHALSIE)



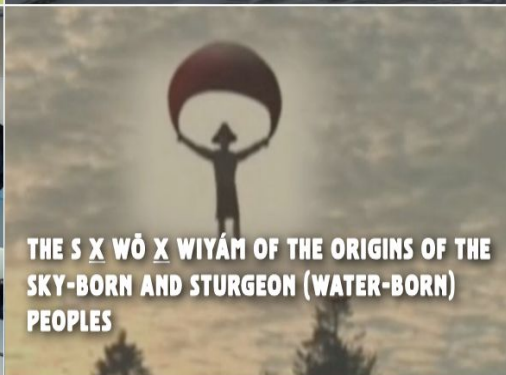
THE STÓ:LŌ NEW YEAR AND THE FALL MIGRATION OF CHINOOK SALMON (NAXAXALHTS'I "SONNY" MCHALSIE)



THE STURGEON MASK DANCE (NAXAXALHTS'I "SONNY" MCHALSIE)



REPATRIATION (DAVE SCHAEPE)



THE S X WŌ X WIYÁM OF THE ORIGINS OF THE SKY-BORN AND STURGEON (WATER-BORN) PEOPLES



THE STORY OF LHILHEQY (MOUNT CHEAM)

USE WITH PUBLICATIONS – RAVENSPACE UBC

# As I Remember It

Teachings (ʔəms taʔaw) from  
the Life of a Sliammon Elder

---

## Elsie Paul

with Davis McKenzie, Paige Raibmon & Harmony Johnson



[“As I Remember It” digital publication](#)

## Protocol for Being a Respectful Guest



**W**elcome, guests, to *As I Remember It*, a digital presentation of my life and the teachings of my grandparents and people. My name is Elsie Paul. My ancestral name is qaʔaxstales. ʔimòt tʰ qʷáyɫgən tʰ kʷúnanape. ʔimòt θ qʷúlʰ kʷúθ níniʝi tʰ púkʷ. I'm very happy to see you all. It's good that you come to see me about my book.

This site is ʔaʔamún territory: it operates according to ʔaʔamún protocol. In other words, the regular rules of the Internet do not apply here. ʔəms taʔaw (our teachings) are very precious, and to protect them we invoke ʔaʔamún guest-host protocol to govern this site and its visitors.

What do we mean by guest-host protocol? As ʔaʔamún, as coastal people, we travel by boat. When we visit another place, we identify ourselves, describe our relationship to the host, make clear our intentions, and ask to come ashore. When we serve as hosts, our role is to protect the community and territory, and to nurture and affirm our collective identity as qayəwɫxʷ (human beings) through respectful conduct.

Once a guest is invited to come ashore, they are fed and well treated, [their obligations are explained to them](#), and for the duration of their visit they abide by ʔaʔamún laws. In this case, we remind you that the stories, photos, videos, and language shared on this site are not simply content or information. Rather, they are our belongings, the intellectual property of either myself or the ʔaʔamún people. As our guest, we welcome you to take a moment to identify your intentions and to confirm your understanding and willingness to abide by ʔaʔamún protocol.

Come ashore - I agree

Take me back to cyberspace - I disagree



Features and Resources (1/6)

# Respecting Traditional Knowledge



## What Are TK Labels?

The Internet is widely considered a place where information circulates freely. This assumption is at the core of the Internet's democratizing potential. The Internet also offers the promise of two-way dialogue on all matters, a platform guaranteeing the citizen's right to comment. But this open-access impulse and the right to debate exist in tension with Indigenous laws and protocols that govern the respectful treatment of knowledge, including how it is shared and circulated.

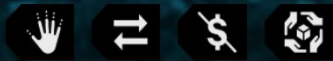
# Territory

*People of the Land*



# Colonialism

*Resilience in the Face of Racism and Conflict*



# Community

*Living Together*



# Wellness

*Caring for Body, Mind, and Spirit*



# USE WITHIN CURRICULUM

## Indigenizing the Curriculum: HSS 113 Indigenous Lifeworlds: Society, Sovereignty and Justice



UNIVERSITY of  
TASMANIA  
*lutruwita*

Using lifeworld theory, this unit explores the lived realities of the Palawa of Lutruwita, Tasmania. Country is integral to Palawa knowledge and wellbeing and core learnings are built around 4 virtual tours and an end of unit on-country tour guided by Palawa Elders. Based on the themes of society, sovereignty and justice, the unit relates these through Indigenous scholarship and voices. Palawa society is examined from deep to contemporary time, highlighting the unbroken social and cultural links as well as the dramatic disruptions from colonization. Palawa sovereignty looks at the historic and contemporary pursuit of rights, inclusive of land, political and data rights. Palawa Justice examine reparative actions such as constitutional recognition, repatriation of remains and processes of formal apologies.





ENRICH

EQUITY for INDIGENOUS RESEARCH & INNOVATION COORDINATING HUB

# LOCAL CONTEXTS NOTICES

---

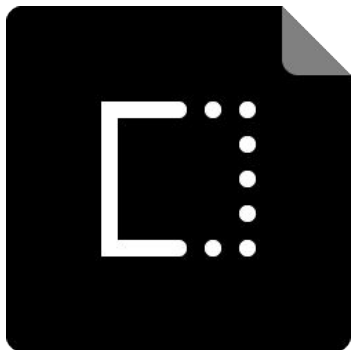
Disclosure of Indigenous Rights and Interests

# Local Contexts Notices

## Engagement Notices

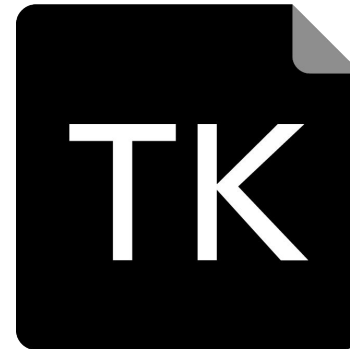


**Open to Collaborate**



**Attribution Incomplete**

## Disclosure Notices



**Traditional Knowledge  
(TK) Notice**



**Biocultural (BC) Notice**



# ENGAGEMENT WITH AND DISCLOSURE OF INDIGENOUS INTERESTS IN HISTORICAL COLLECTIONS

[Simon Fraser University Library](#)

Search our digitized collections

search

Advanced search: All collections

About our digitized collections

Browse the collection

Open to Collaborate



Our institution is committed to the development of new modes of collaboration, engagement, and partnership for the care and stewardship of past and future heritage collections.

[Home](#)

## The George and Joanne MacDonald Northwest Coast Image Archive



The Bill Reid Centre's George and Joanne MacDonald Image Archive contains images of Northwest Coast First Peoples, their villages, and their visual and material belongings. Many of the images collected by the MacDonalds are not unique, and can be found in museums and archives around the world. Throughout his career, Dr. MacDonald sought to bring these important resources together under one roof with the intent of creating access for Northwest Coast First Nations, and in particular artists, whose passion for historic imagery and visual documentation of their cultural belongings he witnessed first-hand. The archive is a reflection of the MacDonalds' research interests, their careers in archaeology and anthropology, their many relationships in the field, and their deep respect and admiration of the diverse nations of the Northwest Coast.

This collection uses the "Open to Collaborate" [Cultural Institution \(CI\) Notice](#) to indicate that The Bill Reid Centre is committed to developing new modes of collaboration, engagement, and partnership over collections that have colonial and/or problematic histories or unclear provenance. This notice is also representative of SFU's institutional commitment to change, and to develop new processes for the care and stewardship of past and future heritage collections.

[Repository Home](#)[Library Home](#)[Search](#)[About](#)[Statistics](#)[Browse](#)[› Browse by Year](#)[› Browse by Author](#)[› Browse by Collections](#)[› Browse by Theses](#)[› Browse by Types](#)[› Browse by Latest Additions](#)[Help](#)[USER MENU](#)[› Login](#)[› Repository Statistics](#)

## OPEN ACCESS REPOSITORY

# Home



For better search results, place phrase searches inside quotes (" ") and capitalise proper nouns (eg. Smith)

[Advanced Search](#)

## What is the University Open Access Repository?

The University of Tasmania Open Access Repository (OAR) is the central online location for collecting, preserving and revealing our scholarly outputs for worldwide discovery and access.

## What is deposited in the University Open Access Repository?

- › University research outputs\* submitted to [WARP](#) and eligible for [Excellence in Research for Australia](#) (ERA)
- › [Higher Degree Research](#) theses
- › [Self-deposited](#) unpublished grey literature scholarly outputs (i.e. conference papers, technical reports)
- › [Self-deposited](#) Coursework Masters and Honours theses
- › Items from our [Library Special and Rare Collections](#)

\* University research outputs prior to 2017 are discoverable in [eCite](#)

Find out more about the University Open Access Repository in the [OAR user guide](#).

## University Open Access Policy

The University of Tasmania has an [Open Access Policy](#) which applies to all research publications. University researchers can find compliance information including, the [Open Access Fact Sheet](#), in the [Open Access](#) subject guide.

Indexed by [Google Scholar](#), [TROVE](#), [CORE](#) and [BASE](#)

## Open to Collaborate



Our institution is committed to the development of new modes of collaboration, engagement, and partnership with Indigenous peoples for the care and stewardship of past and future heritage collections.

## Contact

### Dr. Janette Hamilton-Pearce

Local Contexts Programme Lead

[support@localcontexts.org](mailto:support@localcontexts.org)

### Join our working groups

[Cultural Institution Working Group](#)

[Indigenous Community Working Group](#)

### Follow us on social media

   @LocalContexts

 @LocalContextsOrg



# Thank you

