
Siletz Today: Keeping Culture—Artifacts, Repatriation, and Indigenous Sovereignty

Activity 2. Repatriation of cultural resources (News article comparison teacher copy)

Step 1

Read one of the two provided news articles on repatriation. As you read the article, complete the following:

- Circle any words you don't know.
- Underline important ideas or details.
- Place a question mark next to any ideas or details you want to know more about.

Step 2

With a partner, discuss the questions below and record your responses in the space provided. You may want to read the article twice.

Step 3

When prompted by your teacher, partner with another pair of students who read the article you did not. Take turns sharing your responses with each other.

Siletz Today: Keeping Culture—Artifacts, Repatriation, and Indigenous Sovereignty *(Continued)*

	<p>Article 1. ‘We were horrified’: Fights to repatriate Indigenous ancestral remains continue worldwide</p> <p>Key terms</p> <ul style="list-style-type: none"> • <i>UBC</i> - University of British Columbia • <i>First Nations</i> - A term used to describe Indigenous peoples in Canada 	<p>Article 2. Native American Graves Repatriation Act turns 30</p> <p>Key terms</p> <ul style="list-style-type: none"> • <i>NAGPRA</i> - Native America Graves Protection and Repatriation Act (law enacted by the U.S. Congress in 1990) • <i>Cultural items</i> - Sacred objects, funerary objects, ceremonial objects
<p>What objects/items are discussed in this article about repatriation?</p>	<ul style="list-style-type: none"> • <i>Cultural treasures</i> • <i>Ceremonial objects</i> • <i>Ancestral remains</i> 	<ul style="list-style-type: none"> • <i>Native American remains, cultural items, funerary items</i> • <i>Human remains (skulls of children)</i>
<p>What is the significance of repatriation according to this article? Use evidence from the text.</p>	<p><i>“Our ancestors belong with their communities of origin, and they deserve to be cared for by their descendants, and they deserve to be respected and offered dignity in their homelands,” Herewini said.</i></p> <p><i>Collison says controlling the narrative of how institutions portray ancestral remains is a big challenge facing Indigenous people. “We understand we’re living in 2020 and we have to try and educate the public about who we are. We can tell our own story, that’s my point.”</i></p>	<p><i>The passage of NAGPRA has helped Tribes create an infrastructure in order to carry out the work of repatriating remains and cultural items held by institutions.</i></p>

Siletz Today: Keeping Culture—Artifacts, Repatriation, and Indigenous Sovereignty *(Continued)*

	<p>Article 1. ‘We were horrified’: Fights to repatriate Indigenous ancestral remains continue worldwide</p> <p>Key terms</p> <ul style="list-style-type: none"> • <i>UBC</i> - University of British Columbia • <i>First Nations</i> - A term used to describe Indigenous peoples in Canada 	<p>Article 2. Native American Graves Repatriation Act turns 30</p> <p>Key terms</p> <ul style="list-style-type: none"> • <i>NAGPRA</i> - Native America Graves Protection and Repatriation Act (law enacted by the U.S. Congress in 1990) • <i>Cultural items</i> - Sacred objects, funerary objects, ceremonial objects
<p>Which perspectives are included in this article?</p> <p>What are the different perspectives on ownership described in this article? Use evidence from the text.</p>	<p>Vince Collison, member of the Haida Gwaii repatriation committee:</p> <p><i>“We were horrified to find the amount of ancestral [human] remains—our ancestors—stored away in museums all over the place. . . . They still have a very extensive collection of our people. They still have a collection of our world. And it’s not right that they have our ancestors.”</i></p> <p>Te Herekiele Herewini, leader of the Karanga Aotearoa repatriation program at the Museum of New Zealand:</p> <p><i>“Institutions and museums around the world don’t recognize Indigenous people’s rights to get their cultural items and [ancestral] human remains back. They still perceive that they are the owners of these ancestral remains.”</i></p>	<p>Suzan Harjo, Cheyenne/Hodulgee Muscogee:</p> <p><i>“Our ancestors were commodified and thought of as someone’s property that could be owned like a butterfly collection.”</i></p> <p>Shannon Keller O’Loughlin, citizen of the Choctaw Nation of Oklahoma and executive director and attorney with the Association of American Indian Affairs:</p> <p><i>According to O’Loughlin, Tribes have often relied on institutions to work with them in good faith, believing institution leaders understood that items in their collections were looted from the graves of their ancestors. “Unfortunately, many institutions used the law as an excuse to do more research on remains; they acted as though they were losing something that was theirs.”</i></p>

Siletz Today: Keeping Culture—Artifacts, Repatriation, and Indigenous Sovereignty *(Continued)*

	<p>Article 1. ‘We were horrified’: Fights to repatriate Indigenous ancestral remains continue worldwide</p> <p>Key terms</p> <ul style="list-style-type: none"> • <i>UBC</i> - University of British Columbia • <i>First Nations</i> - A term used to describe Indigenous peoples in Canada 	<p>Article 2. Native American Graves Repatriation Act turns 30</p> <p>Key terms</p> <ul style="list-style-type: none"> • <i>NAGPRA</i> - Native America Graves Protection and Repatriation Act (law enacted by the U.S. Congress in 1990) • <i>Cultural items</i> - Sacred objects, funerary objects, ceremonial objects
<p>Which perspectives are included in this article?</p> <p>What are the different perspectives on ownership described in this article? Use evidence from the text.</p>	<p>Susan Rowley, curator from the Museum of Anthropology at UBC:</p> <p><i>“It is UBC’s position that the collections within the Museum of Anthropology are owned by UBC. This does not include the ancestral remains at the Lab of Archeology or the archeological collections at the Lab of Archeology.”</i></p>	<p>Paul Bender, professor of law at the Sandra Day O’Connor College of Law at Arizona State University:</p> <p><i>“Requiring Tribes not only be heavily involved in deciding what happened to Native remains but that they also had the last word is one of the defining principles of the law.”</i></p>

Siletz Today: Keeping Culture—Artifacts, Repatriation, and Indigenous Sovereignty *(Continued)*

	<p>Article 1. ‘We were horrified’: Fights to repatriate Indigenous ancestral remains continue worldwide</p> <p>Key terms</p> <ul style="list-style-type: none"> • <i>UBC</i> - University of British Columbia • <i>First Nations</i> - A term used to describe Indigenous peoples in Canada 	<p>Article 2. Native American Graves Repatriation Act turns 30</p> <p>Key terms</p> <ul style="list-style-type: none"> • <i>NAGPRA</i> - Native America Graves Protection and Repatriation Act (law enacted by the U.S. Congress in 1990) • <i>Cultural items</i> - Sacred objects, funerary objects, ceremonial objects
<p>What barriers or challenges to repatriation are presented in this article?</p>	<p><i>The repatriation process is “slowed by cost, complex museum regulations, and what some call ‘institutional arrogance.’”</i></p>	<p><i>According to O’Loughlin, 93 percent of ancestors who have still not been repatriated by institutions because they’ve been declared unaffiliated do in fact have enough associated information to be repatriated.</i></p> <p><i>The federal law only applies to federal and Tribal lands and institutions that receive federal funds; it does not apply to state or private lands or institutions.</i></p>
<p>What is something new you learned about repatriation from reading this article?</p>		