

## APPENDIX A

Particular emphasis is given in this study to repatriation of objects and articles of spiritual and ceremonial significance. Two methodologies were employed to gather data: review of repatriation files of the Mookakin Foundation and interviews with elders, ceremonialists and others with repatriation experience.

Interview questions were drawn from a standard list of questions designed in consultation with First Nation research partners designed to explore First Nation concepts of property, laws concerning ownership and control, and heritage protection priorities. The questions selected for each study were simplified and translated to reflect cultural understandings and priorities of each case study partner. Interviews were also guided by participant interpretations of questions asked, local protocol and topics those interviewed considered important to understanding their cultural heritage.

Questions asked were drawn from the following list. Interviewers (Dorothy and Dennis First Rider) reworded and simplified the questions to suit cultural and elder understandings of the issues raised and translated them into Blackfoot. For example, the language of rights (rather than understandings of responsibility) was not always appropriate depending on the type of property being discussed. Several participants after reviewing the questions spoke directly to matters of most concern to them such as the importance of repatriating medicine bundles, laws with respect to proper transfer, and experiences in repatriation negotiations. Different questions were emphasized depending upon a participant's particular experience and expertise.

1. What does the term cultural property mean to you? How would you define it?
2. We have defined cultural property as being property integral to the distinct identity of a particular Aboriginal community. It includes objects of significant historical, ceremonial or religious importance, intellectual property (e.g. medicinal knowledge, songs, music, dances), sacred and historically significant places, and human remains and tissues. Does this definition make sense in your community?
3. What types of cultural property are a priority to protect and control? Why?
4. Are there historical and ceremonial sites that you feel are important to protect?
5. What are some of the challenges we face in protecting and controlling cultural property and sites that you have identified?
6. Are there laws and protocols regarding ownership, care, use and transfer of this property (and/or site) that you can share with us? What are they?
7. Does anything prevent you from being able to practice some or all of these laws the way you would like to practice them?
8. What is the relationship of this property/site to the spiritual, emotional and cultural well being of our community?

9. What is the culturally appropriate process for determining who has rights to cultural property within the community. (How do we know who has rights to this property?)
10. What role do you think Canadian museums should have in protecting and controlling Aboriginal cultural objects in their custody?
11. Have you been involved in getting property returned from a museum, public institution (e.g. university) or private collector in Canada? Can you tell us about your experience?

Probes:

What are some of the problems you faced?

Were some of the institutions easier to deal with than others?

Why is it important to have this property returned rather than loaned?

What safeguards do you suggest to ensure property is not returned to the wrong community?

What are the culturally appropriate processes for determining rights to cultural property within your community?

Do you have other successful or unsuccessful stories about protection or repatriation you can share with us?

12. Have you, or members of your community, been involved in getting property returned to your community from a museum or private collector outside of Canada? Can you tell us about your experience (see probes in 11).
13. Has the community taken any steps, that you are aware of, to try to protect and control the property we have discussed?
14. Were you involved in the process leading up to the enactment of the *First Nations Sacred Ceremonial Objects Repatriation Act*? If yes, why was this legislation necessary? Do you think broader repatriation legislation is required to cover other objects and museums? Why or why not?
15. What rights of the Blood/Kainai people to cultural property (including sites and intellectual property) do you think need to be recognized and protected by Canadian law?