Spring 2010


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greatly influenced by U.S. law reform, the American experience is referred to throughout. Of particular interest to museum professionals are Catherine Bell’s examination of domestic repatriation and Canadian law reform and James Nafzinger’s critical review of the implementation of the Native American Graves Protection and Repatriation Act (NAGPRA) in the United States.

In the introduction, the editors summarize their collaborative interdisciplinary methodology, an instructive research model for anyone undertaking projects in partnership with First Nations communities. Six First Nations research partners from British Columbia and Alberta are formally acknowledged. The subject matter is organized into four parts consisting of three essays apiece on the issues of repatriation and the international movement of First Nations cultural heritage, the protection of heritage sites and ancestral remains, intangible heritage, and Human Rights and First Nations law. In addition to extensive literature reviews, the authors examine case studies, developments in domestic common law and international law, and evolving ethical principles and policies in anthropology, archaeology, and museum and heritage institutions. Legal comparisons among other jurisdictions with colonial histories are made. For the reader’s future reference, there is a selection of lists of legislation, case law, and international material located in the appendix. The study concludes with insights provided by applied anthropologist Michael Asch who calls for radical law reform in Canada.

Intended as a call for action, this book is a “must-read” for anyone involved in the field of Indigenous culture heritage. While the focus is on First Nations, the issues are equally relevant to Métis and Inuit peoples. As a Curator of Ethnology employed in a Canadian museum and a member of the 1991 federal Task Force on Museums and First Peoples, I plan to use this volume as an ongoing reference; this timely study serves to reinforce present collaborative extralegal practices and to inform future directions. Like many of my colleagues, I have been involved in the ongoing debate regarding the relative strengths and weaknesses of statutory intervention and other intercultural mechanisms (as recommended in the Task Force Report on Museums and First People, 1992). It will be interesting to see if Catherine Bell’s recommendation for the creation of a “repatriation institute” becomes a reality. Whatever the solutions, our present proactive initiatives require the full support of federal will that has, to this point, been absent as a follow-up to the recommendations of the Task Force Report. Katherine Pettipas, Curator of Native Ethnology, The Manitoba Museum, Winnipeg.