



Internal use
857059

Application for a Grant

Identification														
This page will be made available to selection committee members and external assessors.														
Funding opportunity Partnership Development Grants														
Program name 1 - Connection 2 - Insight		Type of partnership Existing												
Joint or special initiative														
Application title Growing GRASAC: Mobilizing Great Lakes Indigenous Heritage for the 21st Century														
Applicant family name Bohaker		Applicant given name Heidi		Initials R										
Org. code 1350911	Full name of applicant's organization and department University of Toronto History													
Org. code 1350911	Full name of administrative organization and department University of Toronto History													
Is this a research-creation project? Yes <input type="radio"/> No <input checked="" type="radio"/>														
Does your proposal involve Aboriginal Research as defined by SSHRC? Yes <input checked="" type="radio"/> No <input type="radio"/>														
Does your proposal involve human beings as research subjects? If "Yes", consult the <i>Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans</i> and submit your proposal to your organization's Research Ethics Board. Yes <input checked="" type="radio"/> No <input type="radio"/>														
Does any phase of the proposed research or research-related activity:														
A. Constitute a physical activity carried out on federal lands in Canada, as defined in sub-section 2(1), in relation to a physical work and that is not a designated project;				Yes <input type="radio"/> No <input checked="" type="radio"/>										
B. Constitute a physical activity carried out outside of Canada in relation to a physical work and that is not a designated project;				Yes <input type="radio"/> No <input checked="" type="radio"/>										
C. (i) Permit a designated project (listed in the CEEA 2012 Regulations Designating Physical Activities (RDPA)) to be carried out in whole or in part;				Yes <input type="radio"/> No <input checked="" type="radio"/>										
C. (ii) Depend on a designated project (listed in the RDPA) that is, or will be, carried out by a third party?				Yes <input type="radio"/> No <input checked="" type="radio"/>										
<table border="0"> <tr> <td></td> <td>Year 1</td> <td>Year 2</td> <td>Year 3</td> <td>Total</td> </tr> <tr> <td>Total funds requested from SSHRC</td> <td><u>99,407</u></td> <td><u>93,047</u></td> <td><u>0</u></td> <td><u>192,454</u></td> </tr> </table>						Year 1	Year 2	Year 3	Total	Total funds requested from SSHRC	<u>99,407</u>	<u>93,047</u>	<u>0</u>	<u>192,454</u>
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Total funds requested from SSHRC	<u>99,407</u>	<u>93,047</u>	<u>0</u>	<u>192,454</u>										



Activity Details

The information provided in this section refers to your research proposal.

Keywords

List keywords that best describe your proposed research or research activity. Separate keywords with a semicolon.

Great Lakes; Aboriginal history; Anishinaabeg; Haudenosaunee; Huron-Wendat; tangible heritage; digital humanities; language revitalization; ethnohistory; digitization; local/global collaborations; community-engaged collaborations; intellectual property

Partnership Approaches

One or more possible formal partnership approaches.

Cross-sector co-creation of knowledge & understanding; Disciplinary and interdisciplinary research partnerships; Networks for research and/or related activities

If "Other", specify

Disciplines - Indicate and rank up to 5 disciplines that best correspond to your proposal.

Rank	Code	Discipline	If "Other", specify
1	70000	Interdisciplinary Studies	
2	51004	Cultural History	
3	50804	Art History	
4	60204	Comparative and Cross-cultural Studies	
5			

Areas of Research

Indicate and rank up to 3 areas of research related to your proposal.

Rank	Code	Area
1	240	Indigenous peoples
2	100	Arts and culture
3	140	Education

Temporal Periods

If applicable, indicate up to 2 historical periods covered by your proposal.

From	To
<p>Year</p> <p>BC AD</p> <p>_____ ○ ○</p> <p>_____ ○ ○</p>	<p>Year</p> <p>BC AD</p> <p>_____ ○ ○</p> <p>_____ ○ ○</p>



Family name, Given name
Bohaker, Heidi

Activity Details (cont'd)

Geographical Regions

If applicable, indicate and rank up to 3 geographical regions covered by or related to your proposal. Duplicate entries are not permitted.

Rank	Code	Region
1	1000	North America
2	1120	Central Canada
3	9001	International

Countries

If applicable, indicate and rank up to 5 countries covered by or related to your proposal. Duplicate entries are not permitted.

Rank	Code	Country	Prov./ State
1	1100	CANADA	ON
2	1200	UNITED STATES	NY
3	1100	CANADA	QC
4	1200	UNITED STATES	MI
5	1200	UNITED STATES	MN



Family name, Given name

Bohaker, Heidi

Summary of Proposal

The summary of your proposal should indicate the challenges or issues to be addressed; the overall goal and objectives of the proposed partnership; and the breadth of the partnership, and the meaningful engagement of the partners involved.

Museums and archives are logical places for Canadians to go to learn about the past. But the legacies of colonialism and historic global trade networks have meant that for many Indigenous peoples, aspects of their material cultural heritage and historic records have been removed from their communities and many are in overseas collections. To address this problem for the Great Lakes region in North America, a group of researchers founded GRASAC, the Great Lakes Research Alliance for the Study of Aboriginal Arts and Cultures. This international collaboration of researchers, based in universities, museums and Anishinaabe, Haudenosaunee and Huron-Wendat communities are working together to digitally reunite Great Lakes artifacts, art, historic photographs and archival documents currently scattered in different museums and archives around the world. GRASAC was founded in 2005, and now has 145 contributing members who share information and insights in our GRASAC Knowledge Sharing (GKS) database (<https://grasac.org/gks4>). In this collaborative digital work space, our members produce new understandings of Great Lakes heritage that incorporate multiple cultural and disciplinary perspectives on the arts, Indigenous languages, identity, territoriality and governance. Through our public web site (<https://grasac.org>), we are now experimenting with different ways to curate and present our findings in support of community heritage, K-12 education, and indigenous language learning program needs.

By supporting the exchange of members' different cultural and academic knowledges, the GRASAC research network is building bridges across existing disciplinary, culture area and national silos in scholarship on Great Lakes Indigenous histories. By making these connections, we engage in politically, socially and culturally profound research. Our work is attentive to the important implications of long-standing relationships developed between these distinct civilizations prior to the arrival of Europeans in the region and the changes in those civilizations over more than four subsequent centuries to the present day. GRASAC has had multiple successes to date.

The GRASAC Steering Committee has recognized the importance of transforming GRASAC from what is in effect a voluntary organization supported by a few principal researchers to a permanent one, with homes on both sides of the Canada-US border and with a governance structure that draws from and is responsive to Anishinaabe, Huron-Wendat and Haudenosaunee practices and worldviews. GRASAC's continuity depends upon broadening the basis of our institutional and community support. This will also greatly enhance the potential of the GKS, by expanding the number of ongoing research projects and facilitating greater flow of information between Great Lakes peoples and traditional academic discourses. Our work has also raised ethical concerns about the best way to respect the intellectual property of all contributors to the GKS database, including the Indigenous knowledge contained in the material culture and language in our database, and how best to balance those concerns with the need to make not only our research findings but our research data as publicly available as possible. The Partnership Development Grant will allow us to meet these crucial objectives with our existing partners --the Woodland Cultural Centre and Carleton University-- and establish four new formal partnerships with three units at the University of Toronto (History, Museum Studies and the Centre for Aboriginal Initiatives) and with the American Indian Program at Cornell University, and to grow the network to include multiple Indigenous Cultural Centres and other institutional partners, ensuring the continuity of GRASAC.



Family name, Given name

Bohaker, Heidi

Participants

List names of your team members (co-applicants and collaborators) who will take part in the intellectual direction of the research. Do not include assistants, students or consultants.

Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name Steckley		Given name John	Initials L.
Org. code 1	Full organization name Retired		
Department/Division name retired			
Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name Hoefnagels		Given name Anna	Initials T
Org. code 1350211	Full organization name Carleton University		
Department/Division name Music			
Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name Horn-Miller		Given name Kahente	Initials Y
Org. code 1350211	Full organization name Carleton University		
Department/Division name School of Canadian Studies			
Role Co-applicant <input checked="" type="radio"/> Collaborator <input type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name Phillips		Given name Ruth	Initials B.
Org. code 1350211	Full organization name Carleton University		
Department/Division name Cross Appointment: Art History and ICSLAC			
Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name Truong		Given name Lisa	Initials
Org. code 1350211	Full organization name Carleton University		
Department/Division name Cultural Mediations Program			

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Family name, Given name

Bohaker, Heidi

Participants (cont'd)

Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name Jordan		Given name Kurt	Initials A
Org. code 9931102	Full organization name Cornell University		
Department/Division name Anthropology			
Role Co-applicant <input checked="" type="radio"/> Collaborator <input type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name Rickard		Given name Jolene	Initials
Org. code 9931102	Full organization name Cornell University		
Department/Division name History of Art			
Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name Galban		Given name Michael	Initials J
Org. code 1	Full organization name Ganondagan State Historic Site		
Department/Division name History/Exhibits			
Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input type="radio"/> Non-academic <input checked="" type="radio"/>	
Family name Corbiere		Given name Alan	Initials T
Org. code 1	Full organization name M'Chigeeng First Nation		
Department/Division name Education			
Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name Dyck		Given name Carrie	Initials
Org. code 1100111	Full organization name Memorial University of Newfoundland		
Department/Division name Linguistics			

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Family name, Given name

Bohaker, Heidi

Participants (cont'd)

Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name Srigley		Given name Katrina	Initials
Org. code 1350513	Full organization name Nipissing University		
Department/Division name Faculty of Arts and Science			
Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input type="radio"/> Non-academic <input checked="" type="radio"/>	
Family name Greci Green		Given name Adriana	Initials
Org. code 9953010	Full organization name Smithsonian Institution		
Department/Division name National Museum of Natural History			
Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input type="radio"/> Non-academic <input checked="" type="radio"/>	
Family name Penney		Given name David	Initials W
Org. code 9953010	Full organization name Smithsonian Institution		
Department/Division name National Museum of the American Indian			
Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name Johnston		Given name Darlene	Initials M
Org. code 1590111	Full organization name The University of British Columbia		
Department/Division name Faculty of Law			
Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name de Stecher		Given name Annette	Initials W
Org. code 9974101	Full organization name University of Colorado at Boulder		
Department/Division name Art and Art History			

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Family name, Given name

Bohaker, Heidi

Participants (cont'd)

Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name Corbiere		Given name Mary Ann	Initials
Org. code 1350530	Full organization name University of Sudbury		
Department/Division name Indigenous Studies			
Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name Bertram		Given name Laurie	Initials K
Org. code 1350911	Full organization name University of Toronto		
Department/Division name History			
Role Co-applicant <input checked="" type="radio"/> Collaborator <input type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name Krpmotich		Given name Cara	Initials A
Org. code 1350911	Full organization name University of Toronto		
Department/Division name Faculty of Information			
Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name Borrows		Given name John	Initials
Org. code 1590711	Full organization name University of Victoria		
Department/Division name Faculty of Law			
Role Co-applicant <input type="radio"/> Collaborator <input checked="" type="radio"/>		Academic <input checked="" type="radio"/> Non-academic <input type="radio"/>	
Family name Valentine		Given name Randolph	Initials JR
Org. code 9939101	Full organization name University of Wisconsin - Madison		
Department/Division name Linguistics			

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Family name, Given name

Bohaker, Heidi

Participants (cont'd)

Role Co-applicant <input checked="" type="radio"/> Collaborator <input type="radio"/>		Academic <input type="radio"/> Non-academic <input checked="" type="radio"/>	
Family name Monture		Given name Janis	Initials A.
Org. code 1	Full organization name Woodland Cultural Centre		
Department/Division name Oversee all departments at the WCC			
Role Co-applicant <input checked="" type="radio"/> Collaborator <input type="radio"/>		Academic <input type="radio"/> Non-academic <input checked="" type="radio"/>	
Family name Whitlow		Given name Paula	Initials D
Org. code 1	Full organization name Woodland Cultural Centre		
Department/Division name Museum			
Role Co-applicant <input type="radio"/> Collaborator <input type="radio"/>		Academic <input type="radio"/> Non-academic <input type="radio"/>	
Family name		Given name	Initials
Org. code	Full organization name		
Department/Division name			
Role Co-applicant <input type="radio"/> Collaborator <input type="radio"/>		Academic <input type="radio"/> Non-academic <input type="radio"/>	
Family name		Given name	Initials
Org. code	Full organization name		
Department/Division name			
Role Co-applicant <input type="radio"/> Collaborator <input type="radio"/>		Academic <input type="radio"/> Non-academic <input type="radio"/>	
Family name		Given name	Initials
Org. code	Full organization name		
Department/Division name			

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Bohaker, Heidi

Partner Organizations		- A partner organization may be, for example, a Canadian or foreign: postsecondary institution, government department (federal, provincial, territorial, municipal), for-profit or not-for-profit organization, or foundation.				
Org. code	Full organization name American Indian Program, Cornell University	Organization type University				
Address 450 Caldwell Hall Cornell University		Contact family name Rickard				
		Given name Jolene		Initials K		
City/Municipality Ithaca	Prov./State NY	Postal/Zip code 14853	Country code	Area code	Number	Extension
Country UNITED STATES			Telephone number	607	255-6587	
			Secondary number			
			Fax number	607	255-6246	
E-mail jkr33@cornell.edu						
Web address www.aip.cornell.edu						
Org. code	Full organization name Carleton University	Organization type University				
Address 1125 Colonel By Drive 1305 Dunton Tower		Contact family name Gilson				
		Given name Darlene		Initials		
City/Municipality Ottawa	Prov./State ON	Postal/Zip code K1S5B6	Country code	Area code	Number	Extension
Country CANADA			Telephone number	613	5202600	1790
			Secondary number	613	4046907	
			Fax number			
E-mail Darlene.Gilson@carleton.ca						
Web address www.carleton.ca						
Org. code	Full organization name Centre for Aboriginal Initiatives, University of Toronto	Organization type University				
Address Centre for Aboriginal Initiatives 563 Spadina Avenue, Room 222 University of Toronto		Contact family name Rice				
		Given name Keren		Initials		
City/Municipality Toronto	Prov./State ON	Postal/Zip code M5S2J7	Country code	Area code	Number	Extension
Country CANADA			Telephone number	1	416	9781763
			Secondary number			
			Fax number			
E-mail rice@chass.utoronto.ca						
Web address						



Family name, Given name

Bohaker, Heidi

Partner Organizations (cont'd)						
Org. code	Full organization name Department of History, University of Toronto				Organization type University	
Address Department of History 100 St. George Street, Room 2074			Contact family name Terpstra			
			Given name Nicholas		Initials C	
City/Municipality Toronto	Prov./State ON	Postal/Zip code M5S3G3	Country code 416	Area code 978	Number 3365	Extension
Country CANADA			Telephone number	416	978-3364	
			Secondary number	416	978-4810	
			Fax number	416	978-4810	
E-mail history.chair@utoronto.ca						
Web address						
Org. code	Full organization name Museum Studies Program				Organization type University	
Address 140 St George St Faculty of Information University of Toronto			Contact family name Brower			
			Given name Matthew		Initials F	
City/Municipality Toronto	Prov./State ON	Postal/Zip code M5S3G6	Country code 416	Area code 978	Number 3035	Extension
Country CANADA			Telephone number	416	978 3035	
			Secondary number			
			Fax number			
E-mail matthew.brower@utoronto.ca						
Web address						
Org. code	Full organization name Woodland Cultural Centre				Organization type Aboriginal Organization	
Address 184 Mohawk Street P.O. Box 1506			Contact family name Monture			
			Given name Janis		Initials A	
City/Municipality Brantford	Prov./State ON	Postal/Zip code N3T5V6	Country code 001	Area code 519	Number 7326548	Extension 227
Country CANADA			Telephone number	001	519 7326548	
			Secondary number			
			Fax number	001	519 7592445	
E-mail jamonture@woodland-centre.on.ca						
Web address www.woodland-centre.on.ca						

Goals and Objectives: “Growing GRASAC: Mobilizing Great Lakes Indigenous Heritage for the 21st Century” will take the highly innovative database developed during the past decade by the Great Lakes Research Alliance for the Study of Aboriginal Arts and Cultures (GRASAC) into a dramatic new phase of growth and use by Indigenous, academic and museum researchers. After ten years of development, its creators are now ready to develop the potential of the GRASAC Knowledge Sharing database (the GKS). This rich resource supports research on Great Lakes historical indigenous heritage, by creating new knowledge and enriching educational programs for students, specialists and the general public. We began with the recognition that the history of the Great Lakes region is embedded in multiple sources: in oral history, material culture, archive documents, photographs, language and art. Western curatorial and archival practices have divided up Aboriginal heritage among different repositories, rendering many items unintelligible and distorting the histories that are based upon them. The scattering of texts and material objects among unrelated institutions in distant cities has made it near impossible for contemporary community members to learn about these aspects of their own heritage. GRASAC and the GKS were developed to put these records into conversation with each other and with contemporary community members. Our project plans to achieve four goals developed collaboratively by GRASAC’s steering committee: 1) to develop the potential of the GKS as a research platform for the creation of new knowledge about Great Lakes heritage through the identification of specific research problems and the creation of pilot projects; 2) to extend the GRASAC partnership base to a much wider community of First Nations/Tribal Council operated Culture Centres, universities, and researchers in Canada and the United States, 3) to refine GRASAC’s governance structure and protocols for the protection of Indigenous intellectual property in keeping with its projected expansion of partners and users, 4) to develop strategies for the long-term sustainability of the project’s digital resource and human community.

The pilot projects developed by existing, new, and prospective partners will serve as templates for future, larger-scale development and will also forge new working relationships amongst researchers in the U.S. and Canada who have not previously worked together. Our objectives align fully with the Connections and PDG parameters. Our collaboration is multidisciplinary in its academic aspect, bringing together humanities and social scientists from art history, linguistics, history, Native studies, literary studies, anthropology, and museum and information studies. In this application the two founding partners Carleton University and the Woodland Cultural Centre (Six Nations of the Grand River) are joined by new partners from both Canada and the United States: three partner units at the University of Toronto (History, Museum Studies and the Centre for Aboriginal Initiatives), and Cornell University. These partners plan to meet with people from other Indigenous/Native American Cultural centres and universities who have confirmed their interest in exploring formal partnerships in the future (see Potential Partner Organizations section).

Relevance and Significance: GRASAC’s History and Future: Because this application builds on the foundation of GRASAC’s past achievements, it will be helpful to summarize them here. GRASAC and the GKS were conceived in 2004 by art historian Ruth Phillips (Carleton), historian Heidi Bohaker (Toronto), Anishinaabe legal historian Darlene Johnston (UBC), anthropologist Cory Willmott (State University of Illinois, Edwardsville), then Ojibwe Cultural Foundation director Alan Corbiere and Woodland Cultural Centre director Janis Monture. In consultation with international museum curators and researchers who came together at organizational meetings held at Carleton University in 2005, 2008, and 2015, we planned and implemented our database for sharing knowledge. We take interdisciplinary teams into institutional settings to document collections. In the last ten years our teams have travelled through North America and Europe and have produced over 5200 detailed descriptive records of material cultural, archival documents, documentary art and historic photographs, accompanied by

detailed photographs and video clips of teams working *in situ* on selected artifacts. We refer to this set collectively as *heritage items*. The data in the GKS bridges disciplinary divides with our innovative record structure, designed by co-founder Darlene Johnston, which requires researchers to address not only specialized features but also the shared qualities of different types of heritage items. We describe the materiality of archival documents and the textuality of material culture using a common “heritage item” form. Attributions and sources of information are also clearly defined for each field. By pooling different disciplinary and cultural knowledges, we have been able to solve problems which cannot be answered any one scholar, institution or discipline.

The records comprise complete physical descriptions of each item, including how the item was made, what it was made from, and analysis of symbolic or iconic imagery or transcriptions and translations of texts. With museum collections we also include copies of catalogue entries, and any information we can determine about which source community the item is from, when it was likely made (which can sometimes be determined by the materials) and the path the item took to end up in its current repository. Our work has been shaped in part by deliberate strategy and part by opportunity. For example, our planned trip to the British Museum in 2007 was because the British Museum is a major repository of Great Lakes material culture, with many pieces dating from the eighteenth-century. But we also spent a half day on that trip documenting the very small collection at the Cumming House museum in London which had some items purportedly brought to England by Mississauga-Anishinaabe missionary Peter Jones (Mississaugas of the New Credit First Nation). We now have at least some items entered from most of the major known collections, including the Canadian Museum of Civilization (now History), the National Museum of the American Indian (Smithsonian, Washington), the Royal Ontario Museum and the oldest known collection in the Musée du Quai Branly (Paris, France), and records for all treaties pertaining to Great Lakes lands that are now in Canada. Significant collections remain undocumented, including many in US institutions such as the Rochester Museum and Science Center and the Seneca-Iroquois Museum. Partnership Development Grant funds would support review of our approach to date, and the opportunity to frame new research projects that would more systematically grow the database. In 2014 we added over 26,000 records of language terms (what we call *language items*) in Anishinaabemowin and Cayuga. Language items include head words or stems, detailed definitions, and examples of use in complete sentences or phrases. We have the capacity to link our language items to our heritage items, and also to add sound or video files to each language item record, so that users can hear language in action. But much work remains to be done.

Our records are collaboratively entered and maintained. Each record in our database has one or more defined editors – these are the people responsible for ensuring the accuracy of a record’s content. We track changes. Any member can leave a comment on any record, and indeed it is through comments that new information can be contributed. The records in our database have been contributed by many different people. The GKS has defined levels of membership access: contributing members, research assistants and guests. At present there are 145 contributing members from Europe, North America and New Zealand. Each contributing member can create accounts for research assistants (who then can edit any record that the contributing member has created), and also for guests. Our contributing members have created 95 research assistant accounts for their students and 285 “guest” accounts with access to browse the database. Guests cannot add or edit records. We have produced manuals to help researchers construct consistent records; we flag records as “raw data,” “review in progress” or “reviewed” to help users validate the reliability of the information.

Our achievements to date have been funded by Phillips's Canada Research Chair, the Canada Foundation for Innovation and SSHRC (Aboriginal Research Grant; Image, Text, Sound and Technology grant; and International Opportunities grant), as well as the 2010 Province of Ontario Premier's Discovery Award in the Humanities. The future directions outlined here were developed by

the partners to this application through the GRASAC Steering Committee. They identify the steps needed to ensure that the tremendous potential of GRASAC, and the spirit and intent of its founders, are fully realized by putting in place appropriate institutional supports to ensure the long-term continuity of both the research network and the database. As stated in the letters of engagement, all formal partner organizations will be engaged in decision-making and will be involved in the planning of a future SSHRC Partnership Grant, participating through designated representatives in quarterly conference calls to monitor project milestones. Each formal partner, co-applicant and collaborator will take responsibility for cultivating relationships with prospective partners in preparation for a Partnership Grant application in February of 2018 and for other research grant opportunities, including Insight grants.

Originality, significance and expected contribution to knowledge: The GKS differs from related databases in its emphasis on the critical re-assessment of existing collections documentation, much of which was created many decades ago according to out-dated typological approaches. Our work has born considerable fruit. Some examples: using the tagging function of the GKS and building upon her own research records, Phillips has been able to interrelate separately catalogued items of clothing, weapons, and accessories collected by British and/or American soldiers serving in North America from the Seven Year's War through the War of 1812 in order to virtually "reconstruct" complete outfits and identify different collecting paradigms (Phillips, 2011: 277-296). During the British Museum trip in 2007, Alan Corbiere identified the makers of two birch bark baskets collected in the 1860s as coming from the Wikwemikong First Nation on Manitoulin Island, thus enabling the museum and descendants of the makers to pin down the originating community and makers of an entire collection of gifts brought to England and, similar undocumented items in Harvard's Peabody Museum. The robust tagging system allows users to compare artefacts and documentary materials across multiple lines of enquiry, including artefact type, provenance, source, geospatial tagging, current collection. The database to date has been used for dozens of conference papers, published papers and books, and several MA doctoral theses (see Phillips 2011, Willmott 2016, Bohaker et al 2015, Rosini 2008, Nahwegahbow 2013, Loyer 2013; de Stecher, 2013).

Following community consultations in 2009, GRASAC researchers secured funding to create a Projects Module for collaborative teamwork and a Language Module for the incorporation of Indigenous languages into a new iteration of the database, which was launched in 2015. In addition to growing the collection, our main research objective is to relate the 26,000 language items with the more than 5200 records of material culture, historical photographs and documents. For example, with support from the Smithsonian's Recovering Voices project, GRASAC language researchers Alan Corbiere and Mary Ann Corbiere, along with fluent Anishinaabemowin speakers Mina and Ted Toulouse recorded Anishinaabemowin discourse related to maple sugar harvesting technology as represented by the museum's early twentieth-century collection (Bohaker et al: 2015). With the addition of the language module we now want to investigate the new kinds of links that can be made, for example between dictionary entries for items such as *mokuks* (birch bark containers) in Rand Valentine and Mary Ann Corbiere's *Nishnaabemowin* dictionary (2015) and the *mokuks* in the database. Such work requires collaborations between fluent speakers, linguists and material culture specialists (Corbiere, 2012). This challenging project will also produce the most important innovation of the GRASAC project, unlocking the potential of Indigenous languages to illuminate Indigenous knowledge and perspectives on history and culture.

Our project will also enhance the GKS as a community resource by making our findings more accessible to non-academic audiences. Specifically, as we describe in our knowledge mobilization plan, we intend to create a community pilot project between the University of Toronto's Museum Studies program and Woodland Culture Centre (WCC) to survey community members and devise strategies in collaboration with the WCC to increase young and middle age community members' engagement with the community

centre, its collection, Haudenosaunee heritage and the GKS. The model that is tested here is intended to be useful to other cultural centres as we grow GRASAC. In addition, we will create additional curated content for our public website with the involvement of museum studies students at the University of Toronto's Faculty of Information, and make available through the public site materials to support language revitalization programs, including Huron-Wendat linguist John Steckley's collection of source documents and translations and Mohawk material culture in the GKS which can support Mohawk language programs at the Kahnawake Survival School.

Theoretical and methodological approaches: We have pioneered the development of our own research methodology for museum-based and archival-based research, one that weaves together Great Lakes Indigenous and Western knowledge in order to produce more holistic understandings. GRASAC has now been recognized as being at the cutting edge of Great Lakes studies; its accomplishments have received significant attention: the GKS is one of three digital projects in museum anthropology which will be featured in the section on "Emerging Themes in Native North American Research" in Vol. 1 of the Smithsonian's *Handbook of North American Indians*. GRASAC is now poised to support paradigm-shifting research in multiple academic disciplines. Its members intervene in the standard uni-disciplinary methods which still predominate in both Algonquian (Anishinaabe, Ojibwe, Ottawa) and Iroquoian studies across the fields of art history, ethnohistory, anthropology, and linguistics. Our methods are grounded in theoretical approaches that call for the decolonization of knowledge (Tuhiwai Smith 1999), and for Participatory Action Research (PAR) between Aboriginal and non-Aboriginal peoples that is truly collaborative, generating meaningful collective knowledge that addresses key issues that affect participants and their communities (Reason and Bradbury 2008; Castleden *et al* 2008). With the inclusion of the language module, and by focusing on domain-specific vocabularies and speech practices that emerge in contexts of traditional arts production, our project moves beyond the visually dominated "digital" and "visual" repatriation initiatives undertaken collaboratively with museums (Bell *et al* 2013; Bohaker *et al* 2015; Geismar 2012; Peers and Brown 2003; Rowley 2013; Willmott and Migwans 2010), towards a *repatriation of practice* that links together tangible and intangible cultural heritage in living arts and language practices. Bridging historic with contemporary arts (Willmott 2013), as well as revitalization initiatives in arts and language, the materials delivered will promote "Native intellectual sovereignty" (McMullen 2009:82-3) and investigate how contemporary language learning and research into historic art practices can support each other in ways that strengthen understanding in each domain (Valentine 2015; Willmott *et al* 2016). Our principles and protocols, as described in our draft governance and ethical protocol documents (attached in evidence of partnership), are in alignment with Canada's *Task Force on Museums and First Peoples* and SSHRC's *Aboriginal Research Statement of Principles*.

Data management and cultural sensitivity: The GKS research database is accessed by password, both because museums would not otherwise permit us to make available multiple high resolution images and other data and because Indigenous participants regard this as an important protection of their privacy. Culturally sensitive objects (identified by Indigenous community collaborators in consultation with elders) are omitted or restricted to specific users. All researchers are welcomed as members and expected to contribute by creating or commenting on records; guest members are also welcomed and given read-only access. Nominations of new contributing members are circulated on a listserv of existing members; we implemented this policy not to be exclusive but to ensure contributors were those who would respect our ethical protocols and be able to contribute in spirit of reciprocity. GRASAC has also integrated research data management practices into its processes from the beginning. At Carleton University, GRASAC benefits from a purpose-built space developed with co-applicant Phillip's 2004 Canada Foundation for Innovation Award. Digital data is stored on our dedicated project servers in an industry-standard rack in a secure, climate-controlled room, segmented from Carleton's network and protected by its own firewall. The GKS itself resides in a Virtual Machine (VM) environment on one of

our servers (<https://grasac.org/gks4>), while our public website operates in a separate VM to reduce the possibility that breach of one could affect the other. We have our own tape library with a regular backup schedule and a contract system administrator to maintain the operating system. Other research data and digital records are stored on a separate server in our server room, or in our climate controlled archive room. Remote access to our systems is strictly controlled. Access to the GKS through the Internet is with a Secure Sockets Layer connection, certified by Entrust. Management of research data is also a research outcome of this grant as we plan to contribute to global scholarship and debates about the ownership of intellectual property, proprietary rights with respect to digital content and museum practices with respect to Indigenous peoples. Through the PDG we will seek engage in further community consultations and develop feedback mechanisms into both our governance model and software development model.

Timeline: We have selected a two-year duration to achieve our goals and ensure adequate time to develop relationships with prospective partners prior to the submission of a Partnership Grant Notice of Intent in February 2018 and other research grants. Completion of named milestones and submission of a Partnership Grant application will be the framework for assessing our success.

Time Frame	Activity (supported by quarterly conference calls)
YEAR 1: April-June 2016	GRASAC Workshop at Cornell. Call for prospective partners for September 2016 workshop.
July-August 2016	Application for work-study positions for Fall/Winter 2015-2016. Preparation of governance documents and reading package for workshop.
September-December 2016	Museum Studies and Aboriginal Studies collaboration with Woodland CC on community use, engagement with GKS begins. Sept.: Two day Planning Conference at Woodland CC Oct.-Dec. On-site training with prospective partners begins
January-March 2017	Formal partners continue to travel as required to prospective partner communities for GKS training and pilot project development. Museum Studies/Aboriginal Studies /WCC report on proposed strategies to enhance community engagement; develop pilot research projects with interested potential partners.
YEAR 2: April-June 2017	Formal partners continue to travel as required to prospective partner communities to support designated pilot projects.
July-August 2017	Workshop planning, registration, identification of keynote speaker Submitting of work-study job ads for Fall/Winter 2017-2018
September-December 2017	September: Second planning conference, to be held at a prospective partner location (i.e. for example, at Ganondagan in Victor, New York or Ziibiwing in Michigan). Steering Committee meeting. Identification of research plans for Partnership/Insight Grant applications. Woodlands/Toronto GRASAC exhibition project begins October-November: Preparation of research project plans for the Partnership Grant application. December: Quarterly Steering Committee Conference Call
January-March, 2018	February 15, 2016 apply for Partnership Grant NOI and Insight Development as appropriate.
YEAR 3: April-June, 2018	Notification of results. With successful results and funding, begin preparation and submission of Partnership grant. Finalize Partnership Development Grant report.

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Family name, Given name

Bohaker, Heidi

Funds Requested from SSHRC

For each budget year, estimate as accurately as possible the research costs that you are asking SSHRC to fund through a grant. For each Personnel costs category, enter the number of individuals to be hired and specify the total amount required. For each of the other categories, enter the total amount required.

	Year 1		Year 2		Year 3	
Personnel costs	No.	Amount	No.	Amount	No.	Amount
Student salaries and benefits/Stipends						
Undergraduate	0	0	0	0	0	0
Masters	2	2,160	2	2,160	0	0
Doctorate	4	18,168	4	18,212	0	0
Non-student salaries and benefits/Stipends						
Postdoctoral						
Other	1	10,912	1	1,600	0	0
Travel and subsistence costs						
		Year 1		Year 2		Year 3
Applicant/Team member(s)						
Canadian travel		24,836		27,319		0
Foreign travel		17,230		15,894		0
Students						
Canadian travel		4,479		3,013		0
Foreign travel		4,047		4,531		0
Other expenses						
Professional/Technical services		2,140		10,140		0
Supplies		1,500		1,500		0
Non-disposable equipment						
Computer hardware		3,897		0		0
Other						
Other expenses (specify)						
Hospitality		4,968		2,730		0
Conference room Rental		0		1,860		0
Elders honoraria		5,070		4,088		0
Total		99,407		93,047		0

GROWING GRASAC: BUDGET JUSTIFICATION

Notes: We use 2015 National Joint Council rates for per diems (Canada: \$75.50/day) & mileage (\$0.54/km within Ontario); Acronyms: RA = Research Assistant, U = University, FN = First Nation; UG = undergraduate; PC = project coordinator. American exchange rate calculated using Bank of Canada rates of 1.33 as of 24 Nov 2015.

PERSONNEL COSTS		
	Year 1	Year 2
Student Salaries & Benefits		
2 MA students, History. Salary of \$18/hr covered to \$12/hr by work-study program. \$6 difference*180 hrs* 2 students/year. MA students to provide Krmpotich/Bohaker research support to exhibition/pilot projects. Established research skills required.	\$2,160	\$2,160
1 PhD student. A project of this complexity cannot operate effectively without a project coordinator (PC). The student PC, hired for the duration of the grant, first receives training from our current PC. The work involves workshop planning, budgeting, travel arrangements, reimbursements, tracking student hours, monitoring milestones. Support for 2 terms/year contributed. Request 2 terms support totaling \$8750 to maintain PC work in the summers, the crucial planning period for our September workshops.	\$4,353	\$4,397
3 PhD Student RAships to provide research and GKS training support for Phillips (2 per year at \$22 hr/10 hrs/wk/24 wks) & Rickard (\$2500 USD/year (\$3255 CAN) for the development of pilot projects led by co-applicants. Work requires specialized knowledge in Great Lakes Indigenous histories and material culture & significant familiarity with the GKS database.	\$13,815	\$13,815
Non-Student Salaries and Benefits / Stipends		
Transition salary for current PC (through Phillips): 10 hrs/week @ 35/hr + 4% from April 2016-September 2016; 5 hrs/week from October 2016-December 2016. 40 hours contract @\$40/hr in 2017. This is a critical expense: the current PC has five years experience with GRASAC and detailed files that she must transfer to the incoming PC.	\$10,912	\$1,600
TRAVEL AND SUBSISTENCE COSTS		
Applicant/Team Member Travel		
	Year 1	Year 2
CANADIAN TRAVEL: Travel principles: where travel less than 4 hrs by car, participants to drive, carpooling encouraged; otherwise a combination of economy airfare and ground transportation. Room sharing encouraged. (1) <u>Co-applicants to Cornell for workshop in April of 2016</u> : Meals at workshops will be covered under hospitality & accomodation sought that includes breakfast. (2) <u>Sept. 2016, 16 team members + 2 reps from 5 Canadian prospective partners attend conference at WCC</u> . Team members include Borrows (Victoria-\$786), Johnston (Vancouver \$754), Dyck (St. John's \$667) 5 from Ottawa (5*\$310), 4 driving to Sudbury, flying to Tor. (\$440 mileage + \$317 flight *3), team members in Southern Ontario to travel in rental cars or reimbursed for their own vehicle (e.g. 5 from Toronto will come in one mini-van: \$430 for 3 days including gas, insurance and taxes). 26 in hotel, double accomodation for some (18*\$450). Air shuttle (18*80 return). Brantford hotel group rates -Best Western (\$120/night). (3) <u>For 2017, the same group to travel to a prospective US partner organization (to be confirmed) for second planning conference</u> ; for planning purposes we estimated travel to the Ganondagan State Historic Site in New York.	\$24,836	\$27,319

FOREIGN TRAVEL. The grant will support the travel of local invited participants to the Cornell workshop. American team members (de Stecher (Denver flight, \$883), Penney/Greci Green (Washington \$488*2); and 2 representatives from 5 prospective US partners including Mille Lacs (\$569*2), to WCC in 2016 and in 2017 to US partner. 15 at Hotel Ithaca for Cornell (\$150 USD/night); Victor (Ganondagan) Holiday Inn (\$125 USD/night). Calculations less \$2,500 contribution by Cornell towards travel.	\$ 17,230	\$15,894
<i>Student Travel: For logistical support at workshops & professionalization.</i>		
CANADIAN TRAVEL: 3 U of T students, 4 day trips to the WCC for collaborative project development. 1 rental car & gas (\$140), and lunch/dinner (4 students \$16.80+44.40), total (\$874). 2 Carleton PhD students travel to 2016 WCC workshop. 4 U of T students (PC & Museum Studies MA RA and the History MAs) to WCC for 2016 workshop (\$1330). Doctoral Coordinator -2 trips to Ottawa (train \$291, hotel \$110, food \$75*2). 1 student will attend site visits to prospective partner, based on % share of costs for team members and travel in team car (\$1683).	\$4,479	\$3,013
FOREIGN TRAVEL: Doctoral coordinator, two Carleton doctoral students attend Cornell workshop in car with team (1 night/2 rms hotel \$300 USD). These three, plus the Museum Studies MA, to attend the second large workshop held in the US in car (2 nights/2 rooms \$600 USD). Cornell grad student to attend both workshops in car with team (\$240 CAN hotel; \$240 USD). Carleton doctoral students, 1 foreign site visit each (\$2325 total est).	\$4,047	\$4,531
OTHER EXPENSES	YEAR 1	YEAR 2
PROFESSIONAL/TECHNICAL SERVICES Website development costs. Budget envelope for funding new drupal templates to mobilize research on our public website, allocated across multiple proof-of-concept projects as developed by team members. \$200 for quarterly Steering Cmtee conference calls (Telus, 16 ppl, 90 min, \$35 each)	\$2,140	\$10,140
SUPPLIES: Printer paper, preparation of workshop reading material, handouts. Mailing. Toner for color printer already in U of T GRASAC office.	\$1,500	\$1,500
COMPUTER HARDWARE: Cost of three desktop computers (@\$1299 each): 2 for office at Centre for Aboriginal Initiatives, University of Toronto; 1 for GKS access at Woodland Cultural Centre, based upon cost for research desktop purchased by PI for History Dept supplied GRASAC office space.	\$3,897	\$0
OTHER EXPENSES	Year 1	Year 2
HONORARIA: Compensation for elders/traditional knowledge keepers attending the 3 workshops. \$300/person/day (\$390 CAN). Estimate 20 participants (8 US, 12 CAN) over 3 events will be this category. In year 1, six to Cornell for 1 day (\$390*6); seven to WCC for two days (7 *\$390*2); in year 2, seven to fall 2017 gathering for 2 days.	\$5,070	\$2,730
CONFERENCE ROOM RENTAL: Year 1 WCC in-kind contribution. We hope to achieve the same for Year 2, but if not, we have budgeted for equivalent cost.		\$1,860
HOSPITALITY: Food provided at all three events to create time for networking and informal collaboration work. Costs based on 2014 Conference at WCC. (For 46 people, \$11/lunch; \$23/dinner; \$5/coffee break, plus catering set-up, linen and dish rental costs of \$1200 for 2 day event). 20 participants for Cornell workshop.	\$4,968	\$4,088
TOTAL	\$99,407	\$93,047
TOTAL REQUESTED FROM SSHRC		\$192,453



Family name, Given name
Bohaker, Heidi

Expected Outcomes

Elaborate on the potential benefits and/or outcomes of your proposed research and/or related activities.

Scholarly Benefits

Indicate and rank up to 3 scholarly benefits relevant to your proposal.

Rank	Benefit	If "Other", specify
1	Enhanced research collaboration	
2	Enhanced research methods	
3	Student training/skill development	

Social Benefits

Indicate and rank up to 3 social benefits relevant to your proposal.

Rank	Benefit	If "Other", specify
1	New or enhanced partnerships	
2	Cultural outcomes	
3	Enhanced professional practice	

Audiences

Indicate and rank up to 5 potential target audiences relevant to your proposal.

Rank	Audience	If "Other", specify
1	Aboriginal Peoples	
2	Academic sector/peers, including scholarly associations	
3	Students	
4	Para-public institutions (museums, libraries, etc.)	
5	Artist-researchers	



Family name, Given name

Bohaker, Heidi

Expected Outcomes Summary

Describe the potential benefits/outcomes (e.g., evolution, effects, potential learning, implications) that could emerge from the proposed research and/or other partnership activities.

The Growing GRASAC project mobilizes a decade's worth of SSHRC and CFI-funded research now housed in a multimedia database (the GKS), to Anishinaabe, Haudeonsaunee and Huron-Wendat communities and the broader public, enhancing research collaborations through the establishment of formal partnerships between Carleton University, the University of Toronto, Woodland Cultural Centre and Cornell University. Multiple outcomes will be dependent upon the collaborative enhancement and refinement of our research methodologies: 1) the completion of pilot (proof-of-concept) projects using the GKS, 2) a completed SSHRC Partnership Grant Letter of Intent in February 2018 and other Insight and Connection grant applications; 3) a formal governance plan for GRASAC to transition the project from a voluntary organization into an independent entity with multiple institutional homes; 4) a revised ethical protocol including a protocol on the ownership of and custodial responsibility for the intellectual property in the database 5) an article-length contribution, co-authored by members of our team, on the implications of our research and discussions to international debates about tensions between open access to research data versus protocols concerning sacred and sensitive material that restrict who can access research data (Morphy, 2015 90-91). Twenty-five student positions will provide opportunities in project management, community-based research, digital curation, the ethics and practices of relationship building with First Nations communities, and database management.

Access to historic materials is often limited in Great Lakes communities, especially when much historic material heritage is stored in museums and other repositories far from source communities (Peers and Brown, 1991). Our new and enhanced partnerships will put Indigenous nations back in conversation with items of their tangible and intangible cultural heritage, a crucial cultural outcome. The professional practice of university-based researchers will also be enhanced as University researchers and First Nations, particularly community-based curators and language teachers collaborate, and as community-based researchers receive training to access the rich resources already in the GKS database. Such relationship building is crucial if GRASAC is to achieve its long term objectives of meaningful connecting Great Lakes indigenous people with parts of their heritage stored in museums and archives around the world.

Aboriginal peoples are our primary audience. Our aim is to mobilize knowledge in the GKS to Cultural Centres and through them, to students and language learners via the public web site, and to develop processes for the bidirectional flow of knowledge. The academic sector, through such exchange of knowledge, will achieve new insights into historic art practices and the history of Great Lakes Indigenous civilizations. Nearly all research to date into these Indigenous histories to date has been derived from sources written in English or French. As first-language speakers have worked with us to contribute content on the techniques of beadwork and birch bark artistic practices, they have also shared a wide range of knowledge concerning economic, ecological, social, cultural, and historical contexts. This then enhances the ability to interpret historical meaning from items in museum collections, revealing these items to be historical sources in their own rights, a corrective to archival sources, and a contemporary source for artist-researchers. The commonality of symbols and iconography on these items throughout the region suggest a much richer historic of cultural interchange than previously though. Para-public institutions will also achieve new insights (Penney, 2013).

Growing GRASAC: Mobilizing Great Lakes Indigenous Heritage for the 21st Century

Formal Partnerships:

When the idea for GRASAC was first discussed in 2004, it was supported by Phillips' funding from the Canada Research Chair program and the Canada Foundation for Innovation. Its two original goals were 1) to use digital media to reunite Great Lakes Indigenous people with ancestral heritage scattered in hundreds of repositories around the world, and 2) to create collaborations among researchers in Aboriginal communities, universities and museums for the production of new knowledge about Great Lakes heritage. (Phillips 2011:290). Bohaker took the lead in designing GRASAC's multimedia research platform, the GRASAC Knowledge Sharing database (GKS), and has overseen four further redesigns. Together with a large group of collaborating researchers, they have populated the database with more than 32,000 records of material culture, historical documents, photographs, depictions and Indigenous language items. The GKS is now accessed via the worldwide web by more than 400 members, has attracted international attention as an innovative, multidisciplinary resource which supports the sharing of members' different cultural and academic knowledges and links researchers belonging to different research communities, regions, and countries.

The PD grant will enable GRASAC to enhance the multidirectional flow of knowledge by building on the solid basis of relationships established over the past decade. In submitting this application, we have already begun to increase capacity by creating new formal partnerships at the University of Toronto with the Centre for Aboriginal Initiatives (which houses the University's aboriginal studies program) and the Department of History -- both in the Faculty of Arts and Science-- and the Museum Studies Program in the Faculty of Information, as well as two individual participants from PI's home Department of History. On the U.S. side of the Great Lakes, this grant brings Cornell University's American Indian Studies program into the GRASAC partnership.

The grant we request is both timely and needed at this moment in GRASAC's history. After a decade of development, our project has reached a pivotal moment in both its conceptual and practical aspects. On one level, the research potential of the GKS is now ready to be more fully realized through an expansion of our formal partnerships. On the other, we need to prepare for a smooth transition during the three years leading up to Phillips's planned retirement on July 1, 2019. To prepare for this transition, the GRASAC Steering Committee appointed Phillips and Bohaker as co-directors in May 2015. During the next three years, as planning proceeds for GRASAC's new research phase and the expansion of its partnership base, the project's data base will also move to the University of Toronto, thus ensuring the security and continuing viability of the rich resource the collaborators have developed.

With the commitments of our six formal partners, two established and four new, GRASAC is well positioned to reach out to other prospective partners during the life of the partnership development grant. We have had positive responses from institutions we have already contacted and who have stated their willingness to meet with us to explore future research collaborations, and other potential partners identified where co-applicants or collaborators already have ties.

Developing a formal partnership approach is appropriate and necessary to ensure GRASAC's long-term continuity and to enable it to fully meet all **six of the core objectives** that we defined during the meeting of our Steering Committee May 28, 2015 at Carleton University. They build on the original two goals and envision GRASAC's future direction. In 2025, GRASAC will:

1. Have meaningful, productive and effective collaborations and co-productions of knowledge with Aboriginal partner nations, institutions and individuals throughout the region.

2. Make Great Lakes Aboriginal languages integral to both GRASAC and the GKS.
3. Be a collaborative international organization with stable funding, a mature well-defined governance structure, and a secure future.
4. Contribute to global scholarship on ongoing debates about the ownership of intellectual property and proprietary rights with respect to digital content.
5. Have a mature GKS, that is stable and easy to use with seamless input and retrieval of data.
6. Have effective strategies for mobilizing knowledge to multiple user groups, especially to those within Great Lakes Aboriginal communities

GRASAC's achievements during the past decade have moved toward the fulfilment of these objectives, but they have been the work of the relatively small core group of people who form the current steering committee, along with the periodic involvement of other members in specific projects. Institutional support to date has been provided primarily by Carleton University and through grants administered at Carleton University, where Ruth Phillips, project co-founder and current co-director is the Canada Research Chair in Modern Culture. It is now time for GRASAC to become an organization with multiple bases of institutional support. While PI and co-Director Bohaker has been elected by the Steering Committee to transition into the Director role, the project is ready to be moved forward by a range of individuals who take on leadership roles for funding and carrying out specific research initiatives. Developing formal partnerships across multiple universities and cultural centres broadens the base of institutional support for GRASAC and will ensure that even as key personnel come and go, their work can be carried forward by others and at other sites. (In GRASAC's developmental phase, for example, Bohaker's parental leave contributed to a delay in the development of the project and languages modules because no one else could liaise as effectively with the software developer.) Expanding our group of partners and collaborators, adding additional leadership roles, and refining our governance structure which has, until now, consisted of a relatively informal Steering Committee model will increase our efficiency and effectiveness.

The formal partnership approach will also strengthen ties between universities and Great Lakes cultural centres, build capacity in those institutions to support GRASAC by involving a larger group of people at each site who can maintain connections when any one person is unavailable, and create the accountability and reporting structure that are needed for organizational cohesion. Each partner in this proposed grant has at least two if not more people identified now to serve us in the short term. As we use this Development Grant to prepare for a full SSHRC Partnership Grant application in 2018, we will bring other individuals from each formal and prospective partner into GRASAC to enhance capacity.

We have learned the importance of putting these new arrangements in place from our experiences of working with the Woodland Cultural Centre (WCC) and the Ojibwe Cultural Foundation (OCF), GRASAC's two original founding Aboriginal partner organizations since 2005. The WCC remains a formal partner in this grant application, and the OCF's former executive director, Alan Corbiere, is a key collaborator and a member of the Steering Committee, although we are not able to partner formally with the OCF at present because Corbiere has moved to become the language coordinator at Lakeview Elementary School and budget cuts have forced the partial closure of the OCF. We plan, however, to continue to work with the OCF and to seek ways to strengthen its programming. When GRASAC had its first meeting in 2005, we used a SSHRC ITS+T grant to fund a conference on the idea of the database and the research network. In 2007, we had another conference at Carleton where we launched the pilot database, and developed a draft ethical protocol document (attached as evidence of partnership) and a draft governance document, while constituting an ad hoc steering committee. This committee served our needs over the next decade as the organization developed and we began our many research trips to generate data for the database. Meetings were minuted and followed written agendas, but decision-

making tended to be left in the hands of those whose research grants were funding the project. In January of 2015 Bohaker recommended that the Steering Committee meet quarterly by call, with a formal agenda and minutes taken, circulated and approved. The committee began to refine terms of reference, to identify work that needed to be done and ensure that key projects are meeting milestones.

Governance:

The GRASAC Steering Committee members are currently: Ruth Phillips, co-director (Art History, Carleton), Heidi Bohaker, co-director (History, University of Toronto), Alan Corbiere (M'chigeeng First Nation, historian and language coordinator, Lakeview Elementary School), Darlene Johnston (Chippewas of the Nawash, Law, University of British Columbia), Cory Wilmot (Anthropology, Southern Illinois University), David Penney (Director of Research and Collections, National Museum of the American Indian), Rand Valentine (Linguistics, University of Wisconsin, Madison), Mary Ann Corbiere (Wikwemikong First Nation, Language, University of Sudbury), Carrie Dyck (Linguistics & Associate Dean of Arts, Memorial University), Paula Whitlow (Mohawk, Six Nations, Curator and Historian, Woodland Cultural Centre), Crystal Migwans (M'Chigeeng First Nation, PhD Candidate Columbia University).

Decision-making is by consensus. If we cannot reach agreement on an issue we hold it over for discussion on our next meeting. We have defined a process for identifying a research project as a "GRASAC project" Members wishing to submit grants to agencies as GRASAC projects submit a draft grant to the Steering Committee ahead of time to ensure that the grant is aligned with the overall objectives of the project. We have also now struck a governance sub-committee, for the moment consisting of Darlene Johnston and Rand Valentine, who are considering possible organizational options for GRASAC's future, regardless of the success of this particular application.

The GRASAC Steering Committee will continue to provide governance according to these protocols for this grant while we work out a new formal governance structure—an important component of the work we will undertake in developing partnerships. Three of the six formal partner organizations in this grant already have members on the Steering Committee. Bohaker, from History at the University of Toronto, and Phillips from Carleton, are co-Directors. Whitlow from the Woodland Culture Centre also sits on the Steering Committee. If we are successful in this grant, the new incoming Director of the Centre for Aboriginal Initiatives (not yet named) and Professor Cara Krmpotich from the Museum Studies Department in the Faculty of Information, both from the University of Toronto will also be invited to join the Steering Committee, along with Jolene Rickard, Director of the American Indian Program at Cornell University. Grant management will be overseen by the Steering Committee, and through their representatives on the Steering Committee partner organizations will be fully involved in the intellectual leadership of the partnership. We will expand our sub-committee structure as well to accommodate work on specific objectives of the grant, and invite collaborators who are currently not serving on the Steering Committee to participate in areas of their specialized research interests. For example, we anticipate that Professors John Borrows (collaborator) and Professor Jolene Rickard will join an expanded Governance sub-committee that will also consider intellectual property ownership as part of its mandate, while another sub-committee charged with developing projects around the Languages module will involve our linguist collaborators Carrie Dyck, Mary Ann Corbiere and Rand Valentine.

As the grant moves forward, the PI, co-applicants and collaborators will, individually or in pairs, take the initiative for developing new partnership relationships and research projects between our current and prospective partners. In implementing the PD grant to achieve this goal, we will make use of our experience in building GRASAC to this point – aware that developing partnerships requires the

involvement not just of individual researchers but also formal institutional commitments in order to ensure continuity and sustainability over time.

One key challenge we have identified in building the partnership is the need to ensure our new formal and new prospective partners receive sufficient training in the database and the collaborative research methodology so that they can use it independently. Grant funds will support site visits to prospective partners to provide onsite training and to allow partners to maximize their use of the GKS.

Another key challenge is the need to maintain overall vision and coherence as we coordinate our projects, and to ensure that all voices are heard in the development of our governance plan. To address this objective we have planned for two large meetings which bring together all the collaborators and partners, and quarterly conference calls. Through these meetings we will innovate a new governance model based upon Great Lakes Indigenous political and legal frameworks (Borrows, Alfred, Rickard) and create an effective growth plan that realizes our long-term aim of connecting and supporting knowledge interchange among Great Lakes First Nations and Cultural / Heritage Centres on both sides of the United States - Canada border. The pilot projects we develop will enable us to identify the best ways to utilize the GRASAC database in preparation for future large-scale research projects. These activities will prepare GRASAC for a full Partnership Grant application in the 2018 academic year.

Potential Partner Organizations and Contributors:

To grow GRASAC, we have reached out to prospective partners to confirm their interest in being part of an expanded GRASAC. Our focus is to expand primarily to Cultural Centres run by and/or affiliated with Great Lakes First Nations, but also to expand our institutional partner model to universities and/or repository institutions (archives, museums) where researchers have a particular project in mind that necessitates collaboration with other GRASAC members and use of the GRASAC Knowledge Sharing database. Our intention is for Invited Partner Organizations, Co-Applicants and Collaborators on this grant to work with identified Prospective Partners, in a multi-node, multi-sited model, developing pilot projects of mutual interest.

We have already identified potential project and new partner organizations, and those who would be responsible for coordinating the relationship. We have begun by reaching out to Cultural Centres, and in several cases where there are already relationships with key individuals, we have invited those individuals to become collaborators on this grant. The potential partners are non-profit organizations which range in size, staffing levels, audience and funding models. Ganondagan, for example, receives state funding and provides programming for both tourists and area schools; Wikwemikong Heritage Organization's primary audience is the general band membership of Wikwemikong Unceded Indian Reserve.

Confirmed Potential Partners:

<p>Ojibwe Cultural Foundation 15 Highway 551, P.O. Box 278 M'Chigeeng, Ontario Canada P0P 1G0 http://www.ojibweculture.ca/.</p>	<p>Established in 1974, the OCF is operated by five Anishinaabe First Nations. GRASAC has worked with the OCF since our inception, and Alan Corbiere (collaborator) was the former Executive Director. Sophie Corbiere (no relation), now the Finance Director, is a collaborator on this grant (administrative difficulties prevented her from verifying her collaborator form, but she is committed to participating in the project as the OCF's representative). We look forward to renewing and strengthening ties with the OCF.</p>
<p>Ganondagan State Historic Site 7000 County Road 41 <i>(Boughton Hill Road)</i> Victor, NY 14564, USA http://www.ganondagan.org/</p>	<p>The Seneca Art and Culture Centre at Ganondaga State Historic Site, with museum and conference facilities, has just opened (October 2015). Our key contact (and collaborator) is long-time GRASAC member and contributor, Michael Galban, Curator, who has confirmed his interest.</p>
<p>Ziibiwing Center of Anishinaabe Culture & Lifeways Saginaw Chippewa Indian Tribe of Michigan 6650 E. Broadway, Mt. Pleasant, Michigan 48858 http://www.sagchip.org/ziibiwing/</p>	<p>Shannon Martin, Director (and collaborator) has written to confirm intent to participate with the full support of the Tribal Council. Letter included in Evidence of Partnership section.</p>
<p>Kanien'kehá:ka Onkwawén:na Raotitióhkwa Language and Cultural Center P.O. Box 969 Kahnawàke Mohawk Territory http://www.korkahnawake.org/</p>	<p>Reaghan Tarbell, Executive Director, has accepted or invitation and has confirmed via email that representatives from KOR will attend our planning workshop in September 2016.</p>
<p>Mille Lacs Indian Museum and Trading Post Minnesota Historical Society</p>	<p>Travis Zimmerman, site manager at the Indian Museum at Mille Lacs, has accepted our invitation</p>

<p>43411 Oodena Druve, Onamia MN 56359 USA</p> <p>http://sites.mnhs.org/historic-sites/mille-lacs-indian-museum</p>	<p>to attend our planning meetings. He is also involved with the <i>Convening Great Lakes Culture Keepers</i> initiative in Minnesota, Wisconsin and Michigan whose objectives align with GRASAC's, to "collectively support and enhance the current work of our individual tribes and communities."</p>
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Prospective Partners:

We have identified other potential partners, and we have key people on board who are willing to reach out to create these partnerships. If the grant is successful, we will invite expressions of interest from these and from other Great Lakes cultural centres, departments and universities in the region.

<p>Musee Huron-Wendat at Wendake 5, place de la Rencontre 'Ekionkiestha' Wendake, QC G0A 4V0 http://www.museehuronwendat.ca/fr/accueil/</p>	<p>John Steckley and Anne de Steccher, both collaborators, have long-standing relationships with Wendake, and French language proficiency.</p>
<p>Curve Lake First Nation Cultural Centre 1024 Mississauga Street, Curve Lake, Ontario K0L1R0 http://www.curvelakeculturalcentre.ca/</p>	<p>Ruth Phillips has been working on a significant English collection that comes from Curve Lake First Nation. Anne Taylor, curator at the Curve Lake Cultural Centre, is a GRASAC member.</p>
<p>Native Canadian Centre of Toronto 16 Spadina Rd. Toronto, Ontario, M5R 2S7 http://ncct.on.ca/</p>	<p>The Centre for Aboriginal Initiatives has a long-standing relationship with the NCCT. Cara Krmpotich, co-applicant, has worked as a PI on a SSHRC-funded research project with the NCCT. As the Community Centre closest to the University, this is a logical connection.</p>
<p>Mississaugas of the New Credit Lands, Research and Membership Department. 468 New Credit Road R.R. #6 Hagersville, Ontario N0A 1H0 http://www.newcreditfirstnation.com/landsresearchmembership.html</p>	<p>Heidi Bohaker, PI, has worked with this department before MNC before and as MNC is the First Nation on whose land the University of Toronto sits she would very much like to bring them into partnership through GRASAC.</p>
<p>Nipissing First Nation Culture and Heritage Department 36 Semo Road, Garden Village, Ontario P2B 3K2 http://www.nfnculture.ca/</p>	<p>Katrina Srigley, collaborator, has a long time relationship with Nipissing First Nation, and has a forthcoming publication co-authored with Glenna Beaucauge, Manager of the Culture and Heritage Department.</p>
<p>Seneca-Iroquois National Museum, 814 Broad Street Salamanca, NY14779 https://www.senecamuseum.org/default.aspx</p>	<p>Co-applicant Jolene Rickard and collaborator Kurt Russell are well-positioned to work with the Seneca-Iroquois National Museum as a prospective partner, which has over 1 million items in its collection, including a rich archaeological collection.</p>
<p>Wikwemikong Heritage Organization 4-1 Beach Road, Wikwemikong, Ontario, P0P 2J http://wikwemikongheritage.org/</p>	<p>Brian Geltier, Cultural Programmer, has expressed interest. Current GRASAC RA Naomi Recollet is a previous employee of Wikwemikong Heritage Organization and will be our liaison.</p>

Participants' Involvement

The PI and all of the co-applicants are GRASAC members. The PI, **Heidi Bohaker**, Associate Professor of History at the University of Toronto, is one of the founders and is currently the co-director of the GRASAC Steering Committee. Co-applicant **Ruth Phillips** is another co-founder and is the other-co-director of the Steering Committee. **Janis Monture** is the current Executive Director of the Woodland Cultural Centre (WCC) and **Paula Whitlow** currently sits on the Steering Committee as the WCC representative. Both have long-standing associations with GRASAC. All four have participated in multiple collaborative on-site research trips to collect data for the GKS, and all four have contributed to the intellectual development of our collaborative research methodology. **Jolene Rickard**, Director of the American Indian Program at Cornell University, has been a member of GRASAC since 2005, and participated in the development of our original governance plan and ethical protocols. The co-applicant newest to GRASAC is **Cara Krmpotich**, Associate Professor in the Museum Studies program at the University of Toronto. Krmpotich joined GRASAC in 2012. She led a collaborative research project between the Native Canadian Centre of Toronto (NCCT) and the Museum Studies program, which saw the collections of the NCCT catalogued and entered into the GKS, and a Meaning and Memory project in which NCCT community members used the material culture in the NCCT's collection to elicit community memory. Her team's research findings were presented at the 2014 GRASAC research conference at the WCC. The co-applicants together have significant administrative, research and technical experience, and also have the community connections to ensure the overall success of our Partnership Development plan. Two Steering Committee members are listed as collaborators only because of their institutional affiliations, but they will also contribute to the intellectual leadership of this project. They are **Alan Corbiere**, Language Revitalization Coordinator, M'Chigeeng First Nation and **David Penney**, Curator, Smithsonian Institution.

When conceiving this grant, we convened a steering committee meeting this past May in Ottawa. There we reflected on past successes and failures, and recognized the need to develop new partnerships to use a more diffuse approach, by spreading responsibility for the development of partner relationships and new projects more broadly amongst ourselves, and by broadening the basis of our institutional supports. We invited collaborators to participate who would be able to contribute significantly to these objectives.

To strengthen the capacity of GRASAC to meet the grant objectives, we invited collaborators within our formal partner organizations: **Laurie Bertram**, Assistant Professor in the Department of History, University of Toronto, brings expertise in material cultural and northern Great Lakes Cree peoples to the project. She will help to oversee the work of undergraduate RAs and will participate in the exhibition projects. **Anna Hoefnagels**, Associate Professor & Supervisor of Graduate Studies, School for Studies in Art and Culture and Music Co-Director, Centre for Indigenous Research, Culture, Language and Education will collaborate with Phillips on transition planning for GRASAC at Carleton and will contribute to research on music in the GKS.

For our primary outcome of developing new partnerships with potential partner organizations for a Partnership Grant application, we included **Katrina Strigley**, Associate Professor at Nipissing University, who is new to GRASAC, but has a long existing collaboration with Nipissing First Nation.

Governance and Intellectual Property:

One key objective for this grant is the development of a formal governance plan that draws from and is responsive to Anishinaabe and Haudenosaunee practices and worldviews. We are fortunate to have expertise in board-level governance from non-profit cultural centres. **Alan Corbiere (M'Chigeeng First Nation)** was the former Executive Director of the Ojibwe Cultural Foundation; **Janis Monture (Six Nations)** is the current Executive Director of the Woodland Cultural Centre; **Paula Whitlow (Six**

Nations) is currently the Woodland Cultural Centre Museum Director and was also formerly the curator at Chiefswood National Historic Site. Whitlow, Monture and Corbiere contributed examples of the consensus model of board governance from their own experiences, and from Chiefwood's governance document. Active consensus, a principle drawing from Great Lakes political tradition, means that either a motion is passed with unanimous consent of the Steering Committee or it is held over to the next meeting. This principle was adopted by the GRASAC Steering Committee at its May 2015 meeting (see Evidence of Partnership section for details). Key academic leadership on governance comes from **John Borrows (Chippewas of Nawash First Nation)**, Professor of Law at the University of Victoria, **Darlene Johnston (Chippewas of Nawash First Nation)**, Associate Professor of Law at the University of British Columbia and the Nexen Chair in Indigenous Leadership at the Banff Centre, as well as from **Jolene Rickard (Tuscarora)**, Associate Professor in the Department of History of Art and Visual Studies, and Director, American Indian Program, at Cornell University. Borrows is expert in Indigenous governance practices, legal traditions and sources of law (Borrows 2002, 2001 1a,b). Johnston, whose broad research area is property law, has written on identifying and protecting the sacred, treaties, collective rights held by Aboriginal peoples and is currently researching historic concepts of governance as expressed in Anishinaabemowin in early (17th century) Jesuit dictionaries (Johnston 2009, 2006, ab, 2005). Rickard is a curator, visual historian and practicing photographic artist who has engaged deeply with questions of intellectual property, cultural knowledge and Indigenous aesthetics. Both Rickard's forthcoming book, *Visualizing Sovereignty*, and a number of previous essays explore forms of indigenous sovereignty in depth (Rickard 1995, 2011).

Knowledge Mobilization (especially to non-academic and community audiences):

Invited partners at the Woodlands Cultural Centre and at the University of Toronto (from the Museum Studies Program in the Faculty of Information and the Centre for Aboriginal Initiatives in the Faculty of Arts) will work to collaborate with prospective partners at other cultural centres to address a crucial challenge of researching new ways to bring a younger (under 50) demographic into the institution, and ways in which GRASAC's GKS and public website (<https://grasac.org>) could be used to support new digital programs that engage a younger audiences in Great Lakes history and heritage. Woodlands commissioned a user survey in 2009; the first project would be to update that survey, using students at the Centre for Aboriginal Initiatives and the Museum Studies Program under the supervision of co-applicants **Cara Krmpotich**, **Paula Whitlow** and **Janis Monture** with the assistance of collaborator **Lisa Truong** to collate the results and experiment with new options. Traditional and contemporary crafts programs at the WCC remain very popular and typically sell-out; the WCC is particularly interested in developing new programs on contemporary craft production that drawn on the heritage materials available for study in the GKS, increasing community access to their own heritage.

Expanding GRASAC and the growing research potential of the GKS:

Collaborators **Adrienne Greci-Green**, **Anne de Stecher** and **David Penney** will develop research projects related to mobilizing museum-based collections represented in the GKS (on quillwork, Huron-Wendat moose hair embroidery and Anishinaabe arts generally) for community purposes.

Language Module Experimentation:

One key outcome is for the GKS to achieve better integration between languages and material culture records. Language revitalization experts are also interested in developing pilot projects to connect tangible heritage with language training. Collaborators **Alan Corbiere**, **Mary Ann Corbiere** (no relation), **John Steckley** and **Carrie Dyck** will lead this section. Steckley (now retired) is contributing his many translations of Huron-Wendat language materials and the copies of the original source documents, from seventeenth century Jesuit archives to GRASAC, to make them available for public use and study on the public website.

Training and Mentoring

With this partnership development grant, GRASAC aims to more systematically and formally enhance student training and provide support for emerging scholars and students. The involvement of students at all levels (undergraduate, masters and doctoral) creates real opportunities for graduate students to gain experience as mentors, and for all students to enhance their own professional experience. The specific projects on which students will be working will allow them to apply their academic training to real world problems, and to produce measureable outcomes that can be included in their professional portfolios. Students will also have specific opportunities to contribute meaningfully to the intellectual direction of the project. All students will receive enhanced training in the GKS database such that they will be able to assist users in community training sessions and answer basic support questions (how do I add a record, edit a record, etc.).

Up to five doctoral students will gain meaningful project management experience directly related to their fields of research and professional practice. The **University of Toronto's** Department of History has contributed a full RAship that will allow us to hire a doctoral student (who is working with Bohaker in the field of Great Lakes Aboriginal History) in April of 2016, as a Project Coordinator trainee, working under the supervision of Bohaker and GRASAC's current Project Coordinator, Dr. Kate Higginson of Carleton University. During the first six months, the new Coordinator will collaborate closely with Dr. Higginson to engage in knowledge transfer and jointly coordinate the planning for the workshops to be held at Cornell at the end of April 2016 and at the Woodland Cultural Centre (WCC) in September 2016. Training will involve travel by the trainee to Ottawa, Cornell and the WCC. Following that period, the student will become the official Project Coordinator, and Dr. Higginson will phase out of the role. The student will receive training using Project Management software (MS Project) to develop milestones and monitor the progress of the project's other students and the activities of the grant, including the overall budget, in collaboration with the PI. The project coordinator will also direct the work of up to four doctoral students per year who will each contribute roughly 20 hours each to the activities of conference organization and project support. This role will provide significant management and professional training. Two additional doctoral positions per year, involving up to four students, will be funded at **Carleton University**. These students will collaborate with co-applicants Phillips and Rickard, and collaborators Jordan, Srigley, A. Corbiere, S. Corbiere, R. Valentine and M. Corbiere, to help prospective partners define and implement pilot projects using the GKS. Travel funding has been provided to allow these students to attend site visits with prospective partners, lead the GKS training workshops and participate in the three major planning workshops. At **Cornell University**, we will include students in the GRASAC workshop, and offer a GRASAC RAship worth \$2500 US /year for students in the American Indian Program graduate minor to assist with the development of a pilot project. We will work with Cornell to identify further funding opportunities for students.

In addition, at the **University of Toronto**, additional students will play a key role in the overall success of the project. An MA student in Museum Studies will mentor undergraduate students from Aboriginal studies and History. Four students will have the opportunity to travel to and collaborate with the Woodland Cultural Centre and co-applicant Cara Krmpotich in conducting a survey of current museum visitors, comparing that data with a previous survey, and in collaboration with team members, making recommendations about possible ways to mobilize the GKS and the public site to enhance programming at the WCC. The remaining undergraduate students will work with Bohaker, Bertram, Krmpotich and the students in the Museum Studies Exhibitions course to develop exhibition material (online and a physical travelling display) to promote GRASAC and the collections of the GKS to a broader audience. All GRASAC trainees are encouraged to contribute to the intellectual development of the project. Furthermore, we support our students in presenting and publishing research findings that they produce while on GRASAC projects either on their own or in collaboration.

Knowledge Mobilization Plan

Knowledge mobilization is at the heart of GRASAC's plan for growth during its next decade and will occur in three principal ways: through in-person meetings and collaborations, through the GKS research database (<https://grasac.org/gks4>), and to the general public through our public website (<http://grasac.org>). Over the last ten years, GRASAC members have built a resource rich in historical materials with great potential value for educational, language and other heritage programs. We now turn our attention to finding effective ways to mobilize its use to our primary audience within Great Lakes Indigenous communities. At the same time, the increased integration of Indigenous knowledge which results will benefit users in all the sectors we serve. This application outlines two complementary KM strategies to be implemented through specific pilot projects designed to: a) increase knowledge exchange within the GKS database itself which mobilizes its potential for interdisciplinary relationality among its record sets for material culture, history, and indigenous language, and b) to produce and digitally curate pilot projects which mobilize the GKS as a resource for language and cultural revitalization programs on the public GRASAC website. By disseminating new research on Great Lakes historical heritage, the public site will also increase awareness about GRASAC and the rich cultures and histories of Great Lakes peoples among the general public.

Our KM plans grow out of experience gleaned during the past decade and through community testing projects which have identified the limits of our current approaches and specific barriers to the use of the GKS. From the beginning, we have envisioned the GKS as a resource accessible to all target audiences. However, a week-long audience test carried out at the Ojibwe Cultural Foundation in July 2009 with groups of high school students, teachers, language instructors and artists, revealed that the search tools built into the GKS assumed too high a level of specialized knowledge. Lack of familiarity with historical heritage meant that people did not know what terms to enter. Students for example, looked for familiar contemporary objects which came into use in the late twentieth-century, such as “dream catchers” and contemporary powwow dance regalia, and automatically searched by contemporary reserve names rather than the historical names and locations of communities. Users found the amount of data in some records overwhelming. While of fundamental importance to the creation of more accurate information (and to the identification of the communities of origin for which people search) the data could make the records unusable for these primary target audiences (Willmott and Truong, 2010). A second set of community field trials, undertaken in 2011 by Alan Corbiere and Crystal Migwans, yielded similar feedback. In response, Migwans created a digital template for a new public site and our first four online “exhibits.” The expansion of this pilot project outlined in this grant is a key component of our multi-pronged approach to KM. More generally, we learned that in order for the GKS to be successfully used, participants must be well-trained in the software. To make this happen we have built extensive GKS training into all of our activities.

Our application is thus based on our desire to build knowledge exchange capacity through “activities that lead to the most effective access, implementation, utilization, and evaluation” of our existing research platform (Levin 2008). We have identified not only what needs changing but also what has worked well. The collaborative matrix of Aboriginal community organizations, universities and museums has proved effective and remains central to capacity building. The direct engagement of Aboriginal researchers in the planning and implementation positions us to get “the right information to the right people at the right time” (Levin 2008) and ensure that we produce the most culturally appropriate forms of KM possible at the intersection of Indigenous Traditional Knowledge (ITK) and new technologies. Producing new knowledge within the GKS, and disseminating that knowledge to members remains a primary objective. We continue to welcome as GRASAC members and GKS users anyone engaged in studying historical heritage, whether associated with a First Nation cultural centre, an urban community organization, an academic institution, museum or archives. We define a “researcher”

broadly, to include, for example, an artist researching materials and techniques by members of her community in the past, a community member researching ancestral lineage, an academic interested in treaty gift exchanges, or a museum curator preparing an exhibition or educational program who seeks more accurate information about the place of origin and meaning of a particular object.

The knowledge mobilization work undertaken here will be accessible through the GKS to all GRASAC members: all 145 contributors, RAs and guests, beyond the participants of this grant. Our KM plans thus implements bi-directional Knowledge Transfer between academic scholars and First Nations community members and will "enable innovative new products and services to be developed" (Levin 2008) by broadening the user group of the GKS database itself, and by improving the internal mobilization of its content in more fully interdisciplinary and holistic ways. In order to fulfill these goals, the current project focuses on strategies which are consistent with both Indigenous research methodology (Tuhiwai Smith 1999; Farrell Racette 2008) and SSHRC KM principles (Levin 2008). Face-to-face meetings, training and consultation workshops are central to the project plan; reciprocal knowledge exchange is one of GRASAC's key goals and a core principle in our ethical protocol (GRASAC 2007).

Software Training: In 2014, we migrated the GRASAC database to the Drupal Content Management platform – a powerful, industry-standard open source system. Our Drupal instance has more than 5,000 records of material culture and more than 26,000 terms and language resources for Anishinaabemowin and Cayuga. GRASAC, through the GKS and the public site, aims to meet the objectives of the SSHRC's Open Access and Data Management principles, wherever possible, respecting the cultural sensitivity of specific objects and information, and institutional requirements for copyright protection. The site also serves as a platform for communication, through bulk email/messaging to members and a projects module. Participants and potential participants developing pilot projects will each be able to have individual or small-group collaborative workspaces, where they can view folders of saved searches relative to specific research projects, add and view documents and communicate with each other. Users will need to be introduced to this software module, but will also need to be able to access support on a regular basis throughout the project. As we write this application, a current GRASAC RA is collaborating with the PI to produce a new user manual which will be ready for the new work projected in this application. Student RAs will receive extensive training in the tools, and will then respond to and/or coach participants and potential participants in person at workshops, site visits, or over a telephone or video link. Using a "train the trainer" model, two or more people at each prospective partner group will also receive extensive training, beginning with our first gathering at Cornell University in spring 2016. Our Cornell partners will also invite elders and interested community members from the local area to attend our meeting, and all will receive access to the GKS. Using the GKS to develop pilot projects for a 2018 Partnership Grant and other research grant applications will be a primary KM activity. We also have other specific knowledge mobilization objectives for this grant. They include, based upon specific grant objectives:

1. A strategy for using the GKS to help promote youth and adult engagement with Woodland Cultural Centre activities.
2. A digital exhibit on some of the resources of the GKS, to be produced by University of Toronto students, showcasing collections through blog postings and/or curated custom templates on the public website.
3. A physical exhibit showcasing GRASAC at the University of Toronto as a way of building links between the three University of Toronto units (as a collaborative project).
4. A policy or academic paper on intellectual property and access protocol issues with GRASAC and the GKS.



Funds from Other Sources

List all contributors (e.g., individuals, not-for-profit, philanthropic foundations, private sector organizations) that are providing cash and/or in-kind contributions for the proposal.

Full organization name Contribution type	Confirmed	Year 1	Year 2	Year 3	
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	<input type="checkbox"/>				
Total funds from other sources		0	0	0	

Personal information will be stored in the Personal Information Bank for the appropriate program.

Application WEB



Family name, Given name
Bohaker, Heidi

Partner's Contributions		
A partner is an organization that participates actively in a formal partnership and contributes in a meaningful way to the success of the endeavour.		
	Cash	In-kind
	Amount	Amount
Personnel costs		
Student salaries and benefits/Stipends		
Undergraduate	5,456	0
Masters	6,000	0
Doctorate	22,299	0
Non-student salaries and benefits/Stipends		
Postdoctoral	0	0
Other	0	7,500
Travel and subsistence costs		
Applicant/Team member(s)		
Canadian travel	0	0
Foreign travel	2,500	0
Students		
Canadian travel	0	0
Foreign travel	0	0
Other expenses		
Professional/Technical services	0	0
Supplies	1,500	0
Non-disposable equipment		
Computer hardware	0	0
Other	0	0
Other expenses (specify)		
	2,000	36,309
Total of all partners' contributions	39,755	43,809
A. Total of all partners' contributions (cash + in-kind)		83,564
B. Total funds from other sources		
C. Total funds requested from SSHRC		192,454
Total cost of project (A + B + C)		276,018

Contributions Plan (1 page)

Confirmed Contributions of the PI's institution

The Department of History is providing in kind space and cash for a total of **\$31,299.**:

1. Research office space for graduate and undergraduate students working on the project and to house GRASAC resources, project documentation and a/v equipment. The office is equipped with a workstation, dual monitors and a colour printer (in-kind, value \$2771.93 /year)
2. A doctoral student fellowship for two years as a trainee project coordinator (cash, value \$17499 over two years)
3. Support for 4 undergraduate work/study RAs per year (Work/study pays 80%/ department will pay balance of 20% of student salary, to value \$3456 over two years)
4. Eight \$600 project RAships (four per year) for conference and workshop organization purposes to cash value of \$4800

Confirmed Contributions of Partner Organizations

Woodland Cultural Centre (\$1860): in-kind contribution of conference space for Fall 2016 workshop.

Centre for Aboriginal Initiatives at the University of Toronto (\$8216) \$1000 per year to support undergraduate RAs (20% work study contribution) plus office space for undergraduate work study students in the Centre valued at 3108.81 per year.

Museum Studies Program at the University of Toronto (\$6000): Graduate RAship valued at \$3000 per year and up to \$1500 towards exhibition costs from Exhibition course budget.

Cornell University American Indian Program: \$2500 cash to contribute to travel expenses, \$7500 in-kind staff-time contribution.

Carleton University: \$24 689 Two cash contributions: (i) \$1000 for ongoing maintenance of the GRASAC infrastructure (from fund 186151) and (ii) \$500 per year for two years, for a total of \$1000, towards the security costs for the research suite space (from FASS). Continued use of research space, occupied by a seminar room, computer lab, three research offices, server room and archives room, valued at \$22,689.

Additional Funding Opportunities to Be Pursued

In each year of the grant we will create opportunities for four undergraduate and two masters students to become project research assistants under the Ontario Work Study program. The program pays 80% of the student wages, and must be applied for. To support the develop of content for the public website and to produce language learning materials (also to be made available on the public site (<http://grasac.org>), GRASAC Steering Committee members will submit a SSHRC Connections Grant in 2016. We will also apply for \$5000 exhibit grant from the University of Toronto's Jackman Humanities Institute Annual Program for the Arts, and for two unpaid internship Practicum student from the Museum Studies program (INF2173 – 105 hours, per student).

To put GRASAC on a long-term sustainable path we also intend to pursue funding for specific community-based initiatives that support GRASAC's objectives from foundations who have indicated that they will entertain applications from projects such as ours, including the J.W. McConnell Family Foundation, the McLean Foundation and the Ontario Trillium Foundation. Our partnership with Cornell enables us to pursue subsequent funding from US sources, including the National Endowment for the Humanities and US Foundations, including the Andrew W. Mellon Foundation Arts and Cultural Heritage program.

Previous Funding

GRASAC has benefited significantly from previous SSHRC funding. SSHRC funding supported the initial planning meetings that established GRASAC as a voluntary organization, the initial development of the GKS database, and many of the research trips which resulted in the creation of records now in the GKS. The relationship between Carleton University and the Woodland Cultural Organization began in 2005 with the first meeting of GRASAC at Carleton. Jolene Rickard, the current director for the American Indian Program at Cornell University, was also at that initial meeting, however, she was not then in her current role. This partnership development grant application will support new activities for GRASAC, specifically the creation of *formal* partnership relations, and the creation of a new governance structure. As a result of this partnership development grant, GRASAC will much more truly become a collaborative entity between universities and repository institutions and First Nations, Tribal Councils, and Cultural Centres. This grant application also supports the addition of a new formal partnership with Cornell University in the United States.

Past SSHRC Funding for GRASAC:

1. Image Text Sound Technology Networking Grant (2004): *Restoring Relationships: A Collaborative Database of Great Lakes Aboriginal Art & Culture* (\$54,436, PI Ruth Phillips). Funded two critical events in GRASAC's foundation: First GRASAC Policy & Planning Workshop: 29 April to 1 May 2005, Carleton University. More than 30 researchers met to determine GRASAC's scope, ethics, intellectual property and research methods, and initial technological solutions. Resulted in the founding of GRASAC as a research collaborative and the drafting of a detailed set of requirements for the first GRASAC database. Pilot Database Developed: design & development of GRASAC's first software prototypes and pilot database, using data from the CMC and NMAI.

2. International Opportunities Fund (2006): *Aboriginal Heritage at Home & Abroad: An International Collaboration for research on Great Lakes Cultures and Collections* (\$74,983, PI Ruth Phillips). Funded activities included: Second GRASAC Workshop – Testing the Pilot Database: April 2007. 35 multi-sector researchers tested GRASAC's pilot project software; they also identified GRASAC research clusters and projects, and drafted a GRASAC governance document. GRASAC Team Research Trips: Multi-disciplinary teams travelled to document six key collections of Great Lakes materials in Scotland (2006) and England (2007).

3. Aboriginal Research Grant (2007): *Braiding Knowledges: Anishinaabe Heritage in Community Perspective* (\$250,000, PI Ruth Phillips). This grant grew the database extensively. At the start of this grant GRASAC had about 60 members and its database existed as a pilot project with several hundred test records entered. By the end of the ARG grant period, GRASAC had over 200 members and more than 3500 records had been entered into the database. In addition to building the database, each of the five core researchers has also presented research results in published and conference formats.

4. Insight Development Grant (2014-2016): *What's in A Treaty? Origins of Treaty Relationships between First Nations and the British Crown in Land, 1763 to 1815* (\$53,836, PI Bohaker) has funded the inclusion of Great Lakes treaty documents and council minutes to 1815 in the GKS, and a printer and computer for the GRASAC research room at U of T, where Bohaker's RAs currently work.

Evidence of Partnership, Table of Contents

Item	PDF Page Number (top right corner)
1. Memorandum of Understanding, signed by all formal partners 1) Woodland Cultural Centre; and Department of History and Centre for Aboriginal Initiatives, Faculty of Arts and Science; & Department of Museum Studies, Faculty of Information, University of Toronto. 2) Carleton University American Indian Program, 3) Cornell University.	1) Woodland & U of Toronto ..page 2 2) Carleton Universitypage 3 3) Cornell University.....page 4
2. Letter of commitment from Ziibiwing Centre of Anishinaabe Culture and Lifeways5
3. A two-page brochure about GRASAC6
4. Ten Year Objectives, 20158
5. Original Governance Structure agreed to in April 2007 at a meeting of GRASAC members at Carleton University11
6. Draft Ethical Guidelines and Protocols for Researchers, April 200714
7. Program from the 2014 Research Conference at the Woodland Cultural Centre17
8. Program from the 2011 Research Conference at the Ojibwe Cultural Foundation33

GRASAC database access:Public site: <http://grasac.org>.Research site (GKS): <https://grasac.org/gks4>Login (case sensitive): SSHRC assessorPassword (case sensitive): PDgrant2015

Memorandum of Understanding and Partner Engagement

Growing GRASAC: Mobilizing Great Lakes Indigenous Heritage for the 21st Century

November 17, 2015

The purpose of this Memorandum of Understanding is to confirm the mutual interest and desire on the part of each partner organization to formally participate in the proposed project entitled *Growing GRASAC: Mobilizing Great Lakes Indigenous Heritage for the 21st Century*, which is being submitted to the Social Sciences and Humanities Research Council's Partnership Development Grant program November 30, 2015. This document also confirms agreement by the partners with the project's goals, anticipated outcomes, methodology, management structure, and a desire to foster an environment of open communication and information exchange.

Principles of Respect and Open Dialogue: All partners shall be respected for the inputs and outputs they offer to *Growing GRASAC*. Commitment to this principle has been crucial to GRASAC's collaborative research over the past decade and is the premise upon which our work in the *Growing GRASAC* project will proceed. Partners acknowledge that each brings skills that are beneficial to the project and complementary to the skills offered by other partners.

Governance and involvement in decision-making: The partners have read the "Governance" section in the Formal Partnerships document in the *Growing GRASAC* proposal and agree with the proposed plan for governance, and the means by which partners will contribute to the decision-making process affecting the research, outcomes, and related activities. Partners recognize there is a management structure in place where final determinations will be made by Project leadership after consideration has been duly given to all partner views.

Knowledge Outputs and Mobilization: All partners with *Growing GRASAC* share the desire to produce high quality outputs. Further, each partner and participant will share, promote, engage, and disseminate outcomes to the widest possible audiences that include, but are not limited to, other interested Aboriginal cultural centres, First Nations and Tribal Councils, academic organizations, private for-profit and not-for-profit entities or any other interested audiences and publics, following the agreed-upon plan established by the project's management. Ultimately, our collective goal is that the knowledge created is accessible for the benefit of all those who wish to access it, balanced by and reflecting the protocols we develop around the protection of indigenous intellectual property and our ethical protocol around the protection of sacred and sensitive traditional knowledge. Accessibility of the outcomes, therefore, is of vital importance and the means by which the outcomes are to be shared as articulated in the proposal have been accepted and agreed to by all partners. The partners remain open to exploring new mechanisms for knowledge mobilization (e.g. new technologies, social networking mediums, etc.) as they are likely to evolve over the course of *Growing GRASAC*.

Engagement in the conduct of research, dissemination, and related activities: While the partnership proposal reflects the team as a whole, each partner acknowledges their respective roles and responsibilities in conducting various components of the project's work, either solely or in collaboration with other partners and participants. The partners are committed to conducting the work involved in this project for which they have taken responsibility. The partners also agree to notify the Project leadership of challenges or delays as soon as they become aware of them.

Endorsement of the Proposal: The partners agree with the proposal entitled *Growing GRASAC: Mobilizing Great Lakes Indigenous Heritage for the 21st Century* and wish to emphasise, in particular, agreement with the following sections:

- Goal and Project Description
- Description of Formal Partnership and within, the Governance Plan particularly.
- Expected Outcomes of Proposed Activity
- Knowledge Mobilization Plan


We also wish to note that our individual commitments to the project are captured in the Partner Letters of Engagement that are included with the *Growing GRASAC* grant proposal.

PARTNERS:

CARLETON UNIVERSITY:

 Dr Catherine Khordoc
 Interim Dean, Faculty of Arts & Social Sciences
 Date:

WOODLAND CULTURAL CENTRE:

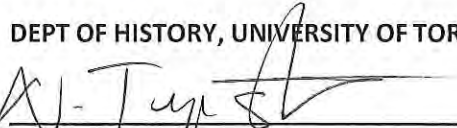


 Janis Monture
 Executive Director, Woodland Cultural Centre
 Date: 20 NOV 2015

AMERICAN INDIAN PROGRAM, CORNELL :

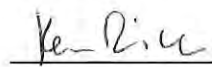
 Dr Jolene Rickard, Director,
 American Indian Program, Cornell University
 Date:

DEPT OF HISTORY, UNIVERSITY OF TORONTO:



 Dr Nicholas Terpstra, Chair, Department of
 History, University of Toronto
 Date:

**CENTRE FOR ABORIGINAL INITIATIVES,
 UNIVERSITY OF TORONTO:**



 Dr Keren Rice, Interim Director,
 Centre for Aboriginal Initiatives,
 University of Toronto
 Date: 23 November 2015

**MUSEUM STUDIES PROGRAM, FACULTY OF
 INFORMATION, UNIVERSITY OF TORONTO:**



 Dr Matthew Brower, Director, Museum
 Studies Program, University of Toronto
 Date: 23 November 2015

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PARTNERS:

CARLETON UNIVERSITY:



Dr Catherine Khordoc
Interim Dean, Faculty of Arts & Social Sciences
22 November 2015

WOODLAND CULTURAL CENTRE:

Janis Monture
Executive Director, Woodland Cultural Centre
21 November 2015

AMERICAN INDIAN PROGRAM, CORNELL:

Dr Jolene Rickard, Director,
American Indian Program, Cornell University
22 November 2015

DEPT OF HISTORY, UNIVERSITY OF TORONTO:

Dr Nicholas Terpstra, Chair, Department of
History, University of Toronto
20 November 2015

**CENTRE FOR ABORIGINAL INITIATIVES,
UNIVERSITY OF TORONTO:**

Dr Keren Rice, Interim Director,
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PARTNERS:

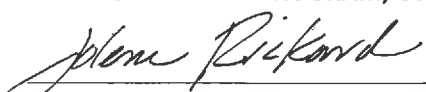
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Dr Matthew Brower, Director, Museum
Studies Program, University of Toronto
20 November 2015



ZIIBIWING CENTER

of Anishinabe Culture & Lifeways

5

THE SAGINAW CHIPPEWA INDIAN TRIBE OF MICHIGAN
6650 E. Broadway • Mt. Pleasant, Michigan 48858

November 27, 2015

Dr. Ruth B. Phillips, F.R.S.C.
Canada Research Chair and Professor of Art History
Carleton University
201 T St. Patrick's Building
1125 Colonel By Drive
Ottawa, ON K1S 5B6 Canada

Boozhoo Dr. Phillips:

I am writing to extend the Ziibiwing Center of Anishinabe Culture & Lifeways' full support of the Social Sciences and Humanities Research Council (SSHRC) Partnership Development Grant application to be submitted on behalf of the Great Lakes Research Alliance for the Study of Aboriginal Arts and Cultures (GRASAC) cohort. Ziibiwing will commit to participate in all planning work sessions during the 3-year grant cycle and assist in achieving the objectives set forth in the application to further the success of the GRASAC project.

We fully believe in the scope of the GRASAC Knowledge Sharing database (GKS) project and its potential to provide access to many more interested users and to develop new research and educational projects involving the 4000 plus records on Great Lakes Indigenous languages, material culture, art, historical photographs, archival documents and other resources it now holds. Ziibiwing is excited to join with other researchers currently based in universities, museums and First Nations communities, who have already been working together to digitally reunite Great Lakes heritage that is currently scattered in many museums and archives.

The Ziibiwing Center of Anishinabe Culture & Lifeways is a non-profit 34,349 sq. ft. state-of-the-art cultural learning center and Tribal museum owned and operated by the Saginaw Chippewa Indian Tribe of Michigan, a Federally-recognized Indian Tribe located on the Isabella Reservation near Mt. Pleasant, Michigan. The Ziibiwing Center embodies the vision of the Tribe to maintain a facility that presents its historical and cultural heritage for and by its people. This work is accomplished through the *Diba Jimooyung* (Telling Our Story) permanent exhibit, changing exhibitions, research center, Ojibwe language immersion room, and numerous cultural & educational programs/events.

I would be honored to serve in any capacity on this project. If you have any questions, please don't hesitate to contact me at (989) 775-4761 or email smartin@sagchip.org.

Me'ewe.

Shannon Martin, Director

Who are we?

The Great Lakes Research Alliance for the Study of Aboriginal Arts and Cultures (GRASAC) is an international collaboration of researchers based in Aboriginal communities, universities, museums and archives working together to digitally reunite Great Lakes heritage wherever it is found.

Visit us at:
www.grasac.org



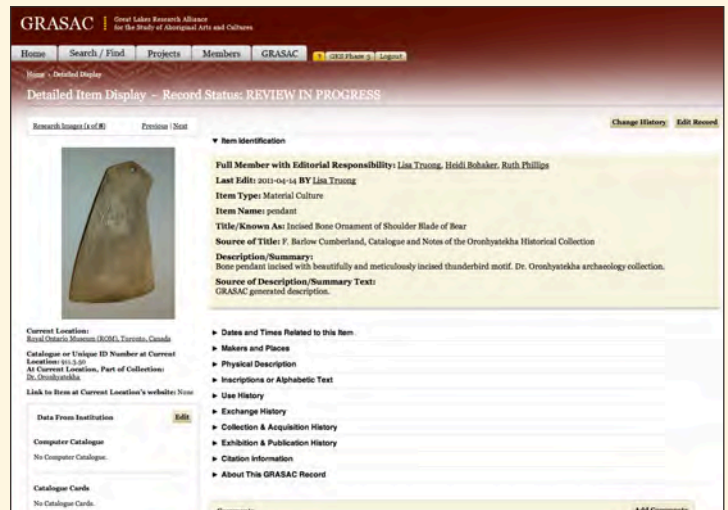
Primary Goals

1. To create new understandings of historic Great Lakes heritage that incorporate multiple knowledges, both cultural and disciplinary, about the arts, Indigenous languages, identity, territoriality and governance.
2. To provide digital access to Great Lakes heritage held in repositories around the world including Indigenous language research, oral narrative, archival documents, visual and material culture and photographs, and to provide a virtual platform for individual and collaborative research.

Research trips to museums allow Indigenous and non-Indigenous scholars to share their knowledges of collections onsite. Database development includes consultation and user testing by end users.

Our Database

The GRASAC Knowledge Sharing System (GKS) is an innovative, multidisciplinary database that supports the sharing of GRASAC members' different cultural and academic knowledges and fosters the development of new knowledge. The database records contain research by Indigenous and non-Indigenous experts and promotes the interrelationship of images, texts, and audio components that were distributed to different international repositories through past conventions of collecting and archiving.



Screenshot of heritage item record.

Research Modules

In 2014, the GKS will be launching two project modules, which will provide space for members to conduct research online. The individual research module will allow users to organize their research and add notes to saved searches. The collaborative module will be a space for research groups to remotely organize and share their research, documents and notes with other GRASAC members. Features include discussion forums, saved search feature and research notes accessible to group members only.

Indigenous Languages Module

The languages module will bring Anishinaabe, Haudenosaunee (Iroquois) and Wendat (Huron) languages into the GKS by allowing researchers to connect items with appropriate Indigenous vocabulary and see historic examples of Indigenous language use in archival documents.

For more information, media and community inquiries, contact:
Kate Higginson, GRASAC Research Coordinator,
613-520-2600 x6761, grasac@carleton.ca

SSHRC CRSH

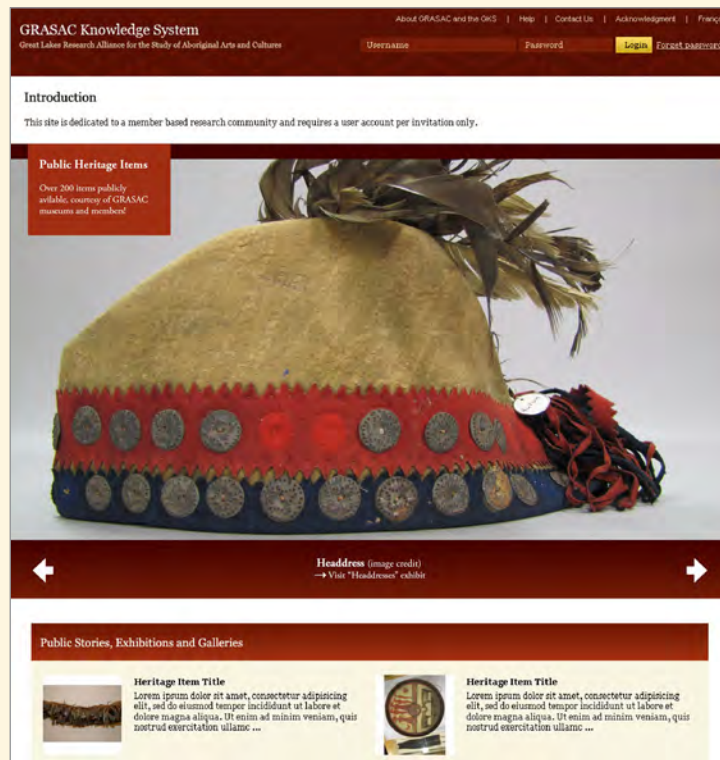
Canada Foundation for Innovation
Fondation canadienne pour l'innovation

Ontario
MINISTRY OF ECONOMIC
DEVELOPMENT AND INNOVATION

idées.clic

Public Interface

GRASAC collaborators have developed a public website (www.grasac.org) that draws on the GKS and adds further interpretive materials in order to make GRASAC research available to students, teachers and the general public.



Mockup for the new public GRASAC interface designed by Crystal Migwans.

GRASAC's Long Term Objectives

28 May 2015, 201D St Patrick's Building, Carleton University, Ottawa

Based on the comments gathered from small group discussions this document was composed by the group at the GRASAC meeting held over three days in Ottawa to plan GRASAC's next phase of development; this is a refinement of the first brainstorming document we produced on GRASAC's 10-year objectives. We will use this document in the preparation of our application for a SSHRC Partnership Development Grant (PDG) in the fall of 2015.

Members Present: Heidi Bohaker, Alan Corbiere, Mary Ann Corbiere, Wahsontiiio Cross, Carrie Dyck, Kate Higginson, Darlene Johnston, Crystal Migwans, Alex Nahwegahbow, David Penney, Ruth Phillips, Rand Valentine, Cory Willmott.

1. GRASAC will have meaningful, productive and effective collaborations and co-productions of knowledge with Aboriginal partner nations, institutions and individuals.
 - a. SSHRC PDG: How can we better imagine and develop processes for co-producing knowledge? For example, collaborating more fully from the beginning with traditional knowledge keepers, language speakers, community-based artists and others?
 - b. PDG: How can we develop new partnerships with Aboriginal nations within Canada and in the United States?
 - i. Who are our potential partners? How should we prioritize?
2. Great Lakes Aboriginal languages will be integral to both GRASAC and the GKS.
 - a. PDG: how do we integrate research into historic language use into our research and knowledge mobilization practices?
 - b. PDG: develop on the basis of initial pilot projects, an integrated model of the Great Lakes expressive culture
 - i. Historic dictionary project
 - ii. Contemporary speakers
 - c. PDG: develop better models for site-based research, ways we need to do our "homework" ahead of time in preparation for these trips
3. GRASAC will be a collaborative international organization with stable funding, a mature well-defined governance structure, and a secure future.

- a. PDG questions:
 - i. What is GRASAC?
 - ii. What type of organization does it need to be in order to fulfill this goal? We need to explore models of governance, funding possibilities.
 - b. How do we make our collaborative work more visible, and sustainable?
 - c. How do we develop new collaborations between members?
 - d. How do we track and recognize new research emerging from our collaborations?
4. GRASAC will contribute to global scholarship on ongoing debates about the ownership of intellectual property and proprietary rights with respect to digital content.
- a. PDG: will investigate best practices with respect to the inherent contradiction between open access protocols and rights and protections imposed by individuals and institutions on the distribution of the content. Specific questions:
 - i. Who owns the GKS?
 - ii. Who owns the content in the GKS?
 - iii. What policies do we need to manage member contributions, including members who withdraw from the project?
 - iv. What kinds of undertakings should be asked of members before they contribute to the GKS
5. GRASAC will have a mature GKS, stable and easy to use, seamless input and retrieval of data.
- a. PDG question: re development of software, would the best approach to achieve this goal be through i) hired IT (either comp sci students or private company as now), or ii) through forming a formal ongoing partnership with a comp sci/faculty of information/engineering professor/research lab?
 - b. PDG question: what model of software development processes will be best suited to the long-term development and sustainability of the software?
 - c. PDG question: what training tools are required to enhance the co-creation of knowledge?
6. GRASAC will have effective knowledge mobilization strategies to multiple user groups, especially those within Aboriginal communities
- a. PDG Grant: Who are our user communities and what are their needs?
 - i. Engage in community consultations

- ii. Develop feedback mechanisms into governance model and our GKS development
- b. PDG Grant: How can we create replicable models for knowledge mobilization?
 - i. What processes can we develop for creating pathways for accessing, sharing and co-creating knowledge? For example a GRASAC letter of introduction to open doors for Aboriginal community members interested in visiting museums, a manual giving an introduction to how museums and archives work. Developing community training methods.
 - ii. What templates/methods will help create and facilitate the development of new teaching and learning resources?

Great Lakes Research Alliance for the Study of Aboriginal Arts and Cultures (GRASAC) Governance Structure

Proposals agreed to by assembled members at a meeting of GRASAC members, at noon on Sunday April 22, 2007, Dunton Tower Faculty Arts Lounge, Carleton University.

1. Membership:

GRASAC will have two categories of membership: individual members and institutional partners.

- a. Individual members come from all three sectors participating in GRASAC: Aboriginal community-based researchers, academic researchers (including independent scholars), and researchers based in institutions such as museums and archives.
 - i. Researchers employed by institutions who work on Great Lakes topics are members in their own right with the ability to comment and otherwise contribute to the GRASAC digital resource.
 - ii. Individual members who contribute data “own” their contributions and will be able to edit their own contributions.
- b. Partner institutions that contribute data to the database or images to the GRASAC server
 - i. Partner institutions control the revision of their own data and can update the records they contribute.
 - ii. An institution may have several members on staff who are individual members of GRASAC but will designate one staff member to be the contact person between that institution and GRASAC.
 - iii. Partner institutions will make agreements with Carleton University regarding technical matters and computer security. The Governing Board of GRASAC (see Section 2) will also approve such agreements with particular oversight of ethical and conceptual matters regarding knowledge management protocols, cultural appropriateness, and scholarly integrity.
- c. Both institutional and individual members will have the ability (once the web site is revised) to create time-limited read-only guest accounts to allow non-members (institutional visitors, Aboriginal community members) to visit the site.
- d. Existing GRASAC individual members have the ability to nominate new members. The nominator will write a brief biography of the proposed member describing research interests and experience and potential contributions to GRASAC. This will be circulated to all GRASAC members. If no objections are raised within a reasonable period, not to exceed a month, the new member will be invited to join.

2. Governing Board: the interests of GRASAC will be supported and promoted by members of our governing board (hereafter “the Board”):

- a. Membership in the Board is voluntary and is based on the ability, willingness and interest of members to serve.

- b. The Board will consist of at least 10 (ten) members, although more members are possible. If membership of the Board falls below ten people, the remaining Board members shall issue a call to join the Board to all members of GRASAC. The Board will also issue a general call to join the Board when current Board members' terms approach expiry. [Procedures for election of Board members have not yet been determined and the issue is deferred until a future GRASAC general meeting to be timed to coincide with the expiry of the current two-year terms of new Board members.]
- c. The composition of the Board should reflect our commitment to ensure true collaboration between Aboriginal and non-Aboriginal researchers, and among Aboriginal communities, universities, museums and archives. To that end, the Board will normally have equal numbers of Aboriginal and non-Aboriginal researchers.
- d. Five members of the Board are required for quorum at a meeting of the Board.
- e. The Board members agree to meet not less than once per year. Participation in this meeting could be through a face to face meeting or through a conference call.
- f. Minutes of this annual meeting and any other such formal meetings as called by the Board from time to time will be circulated to all members. While initial official communications will be in English, the Board will aim for bilingual communications as soon as possible and will solicit GRASAC members with French language skills to translate GRASAC documents and communications. The Board also accepts the importance of communications in indigenous languages and will aim to include full or partial translations into those languages where possible.
- g. Term of Board membership: Board members who were part of the original ad hoc steering committee will serve a further term of three years to ensure continuity. New Board members shall serve a term of two years. No limits to the number of terms a Board member can serve have been set.
- h. The Board will take limited financial responsibility for the activities of GRASAC. This means that the Board must ensure that grants awarded to GRASAC as an organization are administered according to the terms of the grant, and that funds spent are reported appropriately to the granting agency. The Board undertakes to provide a financial statement to the members at least once a year for any funds awarded to GRASAC as an organization in the future. The Board is not financially or otherwise responsible for grants awarded to individual members or institutional partners who may contribute all or part of their research findings to GRASAC, or who may use the GRASAC knowledge sharing tool as part of their individual or institutional research.

2. Elders Advisory Group

- a. Members of GRASAC agreed that GRASAC would also benefit from an elders advisory group. To that end, Board members agreed to encourage community partner organizations to recommend individuals who may be willing to serve in such a capacity.
- b. The Elders Advisory Group will advise GRASAC members on ways of conducting research that are appropriate in view of Aboriginal values and

knowledge systems, and will encourage the use of Aboriginal models of organization and process in GRASAC's research and activities.

- end of GRASAC governance structure document, April 22, 2007.

Great Lakes Research Alliance for the Study of Aboriginal Arts and Cultures (GRASAC)

DRAFT Ethical Guidelines and Protocols for Researchers (03/03/06)

Preamble

The Great Lakes Research Alliance for the Study of Aboriginal Cultures promotes collaborative research amongst institutions and knowledgeable individuals based in Aboriginal communities, universities (including independent scholars), and museums. Our primary goals are: 1) to create new, more holistic understandings of Great Lakes expressive culture, including language, oral narratives, oratory, visual and material culture, music, ritual and performance; and 2) to facilitate access to knowledge of Great Lakes indigenous thought about identity, territoriality, and governance that is embedded in examples of expressive culture.

We adopt two primary strategies to accomplish these research goals. One is collaborative research conducted by GRASAC members in Aboriginal communities, museums, archives and other repositories; and the other is the creation of electronic data bases which allow researchers to share past and current research with each other and to make it accessible to Aboriginal community members through electronic media. Participating researchers provide access to existing databases and also create new ones which can be used by Aboriginal community researchers to elicit knowledge which has been preserved in living memory, indigenous languages, and oral traditions. GRASAC's content management and harvester software will promote understanding of the interconnectedness of materials contained in the separate databases and the systemic nature of traditional indigenous knowledge.

The members of GRASAC recognize that their collaboration must be based on principles of respect for the value of different kinds of knowledge, for the rights of individuals, groups, and institutions to determine the appropriate manner in which knowledge can be shared. The following principles are accepted by all GRASAC participants and establish the ethical and procedural basis for its collaborative work.

1 Ethical Principles

Members of GRASAC:

1.1 Respect the right of Aboriginal people, "to participate as principals or partners in research that generates knowledge affecting their culture, identity and well-being."¹

1.2 Accept Aboriginal peoples' right to access to their cultural materials, whether held in community or outside repositories, in accordance with culturally specific traditions and protocols.

¹Marlene Brant Castellano, "Ethics of Aboriginal Research," *Journal of Aboriginal Health*, 2004, 112

1.3 Respect the authority both of traditional indigenous knowledge and of Western knowledge.

1.4 Recognize that knowledge about Great Lakes Aboriginal peoples and their cultural traditions is found in different kinds of sources that can be oral, material, visual, written, remembered, and performed.

1.5 Respect the right of holders of knowledge to give free and informed consent when asked to contribute that knowledge to research projects. They agree to obtain this consent in conformity with the ethical guidelines established by granting agencies, home institutions, and Aboriginal community organizations responsible for cultural research as appropriate.

1.6 Accept that appropriate compensation for research participation should be determined in planning research projects.

1.6 Recognize the rights of individuals, communities, and institutions to ownership of intellectual property and agree that differential access may be necessary depending on the particular research focus. Members agree that the owners or custodians of Aboriginal cultural property and indigenous knowledge will determine how specific information can be shared or withheld in all or in part, with members or with the general public.

2. Protocols and Procedures

2.1. GRASAC databases will be designed with fine-grained access control so that those who contribute information can control which individuals or groups have access to it. (See 1. 6)

The public access website will provide access only to records or parts of records that the respective contributors have designated as public. For example, a museum partner could indicate that certain core information, a thumbnail image, and a link to the institutional website be provided at the public interface, while detailed curatorial record is available only to members.

2.2. GRASAC databases will be available to participating researchers and institutions. These GRASAC members can provide access to other researchers or users in their institutions or communities for specified periods of time (up to one year as currently envisioned.) A computerized registry of these additional users will be built into the GRASAC software. Thus researchers in academic institutions could provide password access to students, Aboriginal community centres could provide access to community members, and museum members could provide access to visiting researchers on site.

2.3 Information contributed to GRASAC's databases will normally be signed with the name of the contributor.

GRASAC: DRAFT Ethical Guidelines and Protocols for Researchers (03/03/06)_Page 3 of 3

2.4 The databases and the public interface will aim to be as inclusive as possible with respect to documents, text and media content in [Anishnaabemowin and Iroquoian languages](#).

2.4 Membership in GRASAC is based on the interest and ability of the prospective researcher to contribute to the GRASAC databases. New members who wish to join GRASAC will be proposed to all GRASAC members and comments invited. Final decisions to admit new members will be made by the GRASAC steering committee (Until a formal governance discussion can take place among GRASAC members, an ad hoc steering committee composed of Ruth Phillips, Alan Corbiere, Keith Jamieson, Darlene Johnston, John Borrows and Heidi Bohaker is guiding the preliminary phase of development.)

-end of draft ethical guidelines-



SCHEDULE

Thursday, June 12

5:30 Optional Dinner Meetup at Kirby's restaurant (19 Holiday Drive, in the Best Western)

Friday, June 13 (All events occur at the WCC)

8:30 - 9:00

REGISTRATION

9:00 - 9:45

Alfred Keye, Amos Key Jr, Ruth Phillips

OPENING & WELCOME

9:45 - 10:30

Rick Hill

Keynote Address : "The Intent of Traditional Haudenosaunee Art"

10:30 - 10:45

COFFEE & REFRESHMENTS

10:45 - 11:45

Haudenosaunee Arts, Worldviews & Collections (I)

Heidi Bohaker

Heather George

Henrietta Lidchi

"Reflecting on Records: The GRASAC Knowledge Sharing Database and Colonial Archives"

"A Critical Analysis of Collections Management, Nomenclature and Interpretation of Haudenosaunee Cultural and Historic Artifacts"

"GKS Creation in Scotland and thoughts about military collections"

11:45 - 1:00

Haudenosaunee Arts, Worldviews & Collections (II)

John Moses

Evan Habkirk

Amber Sandy

Lisa Truong & Kate Higginson

"Six Nations Family Histories and GRASAC"

"Community Partnerships and War-Time Narratives: Six Nations and the GWCA"

"First Story Toronto: memory and meaning-making with a community collection"

"A note on our interactive GRASAC Conference Booth"

1:00 - 2:00

CATERED LUNCH

2:00 - 3:45

Music, Media & Movement in the GRASAC Database

Cory Willmott

Alex Taitt

Daniel Robert Laxer

Maureen Matthews & Carol James

Richard Laurin

"Museum Collections Image Documentation for Visual Heritage Recovery"

"Uses and Abuses of Audio Recorded Collaborative Research for the GKS"

"Tradition and innovation in sound making materials: drums, bells, flutes"

"Weaving Meaning on the Web"

"GKS Uploads From Museum Databases"

3:45 - 4:00

COFFEE & REFRESHMENTS

4:00 - 5:15

Heidi & Crystal

GKS Software Tutorial: learn about GRASAC's new software & website

5:30 - 7:00

CATERED DINNER & TRIBAL VISION DANCE PERFORMANCE

7:00 - 9:00

Sam Thomas

BEADING WORKSHOP WITH SAM THOMAS (\$10 fee)

Saturday, June 14 (All events occur at the WCC)

9:00 - 10:00	Tom Hill	On 8 Intriguing Pieces from the Woodland Cultural Centre Collection
10:00 - 11:00 <i>Anishinaabe Arts & Histories (I)</i>	Tilley Laskey	"Minnesota's First Tourist? Dialogic encounters and objects from the Giacomo Costantino Beltrami collections housed in Italy"
	Darrel Manitowabi, Mary Pheasant and Andrea Walsh	"Anishinaabe Binoojiinyag Gaa Mmiznibiimawaat: The Anishinaabek First Nations Children's Art Camps (circa 1967)"
	Karen DeLeary	"Anishinaabe textiles & woodlands traditions"
11:00 - 11:15	COFFEE & REFRESHMENTS	
11:15 - 12:15 <i>Anishinaabe Arts & Histories (II)</i>	Isaac Murdoch	"Ojibway Pictographs of the Canadian Shield"
	Crystal Migwans	"Cottagers, Crafters, and the Commons: The quill art of Marina Recollet and Eleanor Kanasawe in the Ostrom collection"
	Karen Pheasant	"Dance for Change: Mnaamodzawin (The Good Life)"
12:15 - 1:15	CATERED LUNCH	
1:15 - 2:45 <i>Recording Language Research: The New GKS Language Module</i>	Alan Corbiere	"Dbaad'dang Wiigwaaskeng: Talking About Working with Birch"
	Carrie Dyck, Amos Key Jr. and Alfred Keye	"Living Indigenous Knowledge in GRASAC"
2:45 - 3:00	COFFEE & REFRESHMENTS	
3:00 - 4:30 <i>Wendat and Mohawk Arts and Histories</i>	Anne de Stecher	"Many Hands, Beautiful Work: Identifying Individual Styles in Huron-Wendat Moosehair Embroidery"
	George Kennedy	"Haudenosaunee (Iroquois) Diplomacy in the 17th century leading up to the Dish with One Spoon Treaty (Southern Ontario)"
	Penelope Kelsey	"Seneca Colonial, Missionary, and Military Records, 1626-1902"
	Stacey Loyer	"Six Nations Items in Collections Abroad"
	Ruth Phillips	"Is this 18th Century Mohawk art?"
4:45 - 5:30 Optional Activities		(1) Workshop with Patricia Kennedy: "Finding Haudenosaunee (& Other) Materials in the Archives" (2) Guided Tour of the Mohawk Institute Residential School with Ivan Bomberry and Janis Monture
5:30 - 6:30	CATERED DINNER (at the WCC)	
6:30 - 8:00	Shelley Niro	Screening of Shelley Niro's film "Robert's Paintings" (2011)

NB: Standard presentations are 15-minutes, with a joint 15-minute discussion period at the end of each panel.

Sunday, June 15

9:45 - 12:30	Optional Six Nations Tour To the Mohawk Chapel, Chiefswood National Historic Site, and Iroqrafts. Meet at the WCC at 9:45, where a shuttle bus will take us to the three sites and return us to the WCC for 12:30. Register with Kate (\$20 fee covers transport & admission).	
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ABSTRACTS & BIOS {alphabetized by first name}



Alan Ojjiig Corbiere, Bne doodem

Alan is an Anishinaabe historian and language researcher from the M'Chigeeng First Nation, Manitoulin Island, Canada. He has written on Anishinaabe history and heritage, served as executive director of the Ojibwe Cultural Foundation, and is now Anishinaabemowin Revitalization Program Coordinator at Lakeview School

in M'Chigeeng. Much of his work is dedicated to utilizing every available resource to assist in the revitalization of the Anishinaabe language.

***Dbaad'dang Wiigwaaskeng:* Talking About Working with Birch**

The Anishinaabeg are renowned for their work with birch bark, whether it is for mnemonic devices like the scrolls, or for aesthetic purposes such as quill boxes, or for utilitarian purposes such as the sap buckets and canoes. This presentation will utilize video footage recorded at the National Museum of Natural History and in the bush while harvesting birch bark. Two fluent Anishinaabe speaking crafts people were recorded at different times, in different locations, and in different stages of the process of creating. The presentation will explore how the lived knowledge, video recorded, can complement museum collections. By making these sessions accessible on the internet, they can assist in language-knowledge revitalization currently undertaken in Anishinaabe communities. Attention will also be paid to pedagogical considerations in creating units focused on second-language instruction.

Alexandra Taitt

I am in my final year of undergraduate studies at Southern Illinois University Edwardsville studying both Cultural Anthropology and Computer Science. My main research interests include digital anthropology, museum studies, and using technology to enhance ethnographic research and data analysis. I am currently collaborating with GRASAC members on a National Science Foundation grant called, "Anishinaabe Language and Art Revitalization Through New Technologies." I have also been working as a GRASAC research assistant for Cory Willmott and Adriana Greci Green specifically looking at artifacts in the Missouri History Museum. After graduation, I plan to attend graduate school to pursue my PhD in anthropology, which will continue to integrate technical expertise.

Uses and Abuses of Audio Recorded Collaborative Research for the GKS.

As a research assistant of the Great Lakes Research Alliance for the Study of Aboriginal Arts and Cultures (GRASAC), my work has focused on exploring uncharted territory of the database

in the form of audio connections to artifacts. First, I indexed audio files from artifacts in the Missouri History Museum (MHM) studied by GRASAC teams in 2010 and 2014. Then, I worked on integrating them into the GRASAC database. As an anthropologist and computer scientist, I have experienced the good, the bad, and the ugly of the database functionality. Despite various challenges, this work with audio files has provided an interesting dynamic, which enhances the value of each of the MHM entries. By incorporating more multimedia entries into the GRASAC database, researchers, artists, and the larger GRASAC community will benefit from more enriching records.



Amber Sandy

Amber is a member of the Chippewas of Nawash First Nation and is currently pursuing her undergraduate degree at the University of Toronto, specializing in Aboriginal studies. As an active community member, she is involved with First Story Toronto, a volunteer committee dedicated to sharing and

preserving the Indigenous history of Toronto. She is a Research Assistant at the University of Toronto working on the 'Memory, Meaning, Making and Collections' project and also works at the Native Canadian Centre of Toronto managing various community based historical projects including the development of the "First Story Toronto" app. "First Story Toronto" (available for download on The Google Play and the iTunes Stores) overlays an Aboriginal history through text, images and multi-media clips back onto the city of Toronto while also linking users to current cultural events happening across the Greater Toronto Area.

First Story Toronto: Memory and meaning-making with a community collection

First Story Toronto cares for collections of heritage items, oral history recordings, archives, and a library that reflect the history and heritage of Native people living in Toronto. Since September of 2013, First Story Toronto has partnered with the University of Toronto to host object handling sessions and talking circles with Anishinaabe and Cree seniors to understand how our collections can be involved in the creation and expression of collective memory, the building of heritage, and the documentation of urban aboriginal histories. A devoted group of seniors are, in turn, using the project to expand their knowledge of their history through artifacts, museum visits, archival research, and making crafts. This presentation will share First Story Toronto's strategies to integrate parallel knowledge and experiences about kinds of artifacts shared through the project into specific artifact records in meaningful ways. It also considers how research

tools like the GKS and public-focused tools like the First Story Toronto mobile app, can help achieve our broader goals related to collective memory and heritage building in an urban setting.

Alfred Keye

Alfred grew up on the Six Nations Reserve. He lived in New York State for eight years. His parents kept the language alive. Alfred has been a Faith-keeper since he was 17 years old. Alfred has four boys, one daughter and a grandchild. He has been an iron-worker, but also became a certified language teacher in 1992. Alfred has taught at the secondary level, and at I.L. Thomas Immersion. He retired in 2005, but is still very busy supporting the Cayuga language and the Longhouse. Currently, Alfred is a Cayuga language consultant with the Woodland Cultural Centre.

Living Indigenous Knowledge in GRASAC (with Carrie Dyck & Amos Key Jr.)

We propose to discuss living Indigenous knowledge, especially language, and how it can enhance GRASAC records. Our example will come from the wampum strings (ganihaq? otgo?a?) used in the Iroquoian Condolence Ceremony (hadi'nigqhdanyqh they (males) are consoling). Similar to what we find elsewhere, the information about Iroquoian wampum strings in the GRASAC inventory (for example, item # 188) is somewhat 'divorced' from any meaningful or spiritual context. Meanwhile, the Condolence wampum strings are still in use today by Iroquoian language speakers. Speakers can add living Indigenous knowledge to the GRASAC database, and make the database much more meaningful and rich for future generations. To illustrate this point, we will ask Alfred Keye, an expert in Iroquoian civilization and language, to discuss the spiritual meaning of the Condolence wampum strings. We will take the opportunity to share the ideology and terminology that describes the high engagement, universal virtues, conventions, and protocols that are still recited and enacted during the mourning and condolence rituals between nations at the time of the passing of a Hoya:nih or Chief of the Six Nations Confederacy. We will also share the high reverence and sacredness that these 'condolence wampum' pieces/objects represent. At the same time, we will collect and present Cayuga (Iroquoian) words for wampum, wampum strings, and wampum belts, to illustrate the potential of the new GRASAC Indigenous Languages Vocabularies Module. We will use the Iroquoian words for wampum discussed in Michelson (1991) as a starting point.



Amos Key Jr.

Amos was born into the Onkwehonweh Civilization of Ontario and hails from the Six Nations of the Grand River community. He is of Mohawk descent born into the Turtle Clan. Spiritually, he serves his Creator as one of the His Faith

Keepers. He was initiated into this sacred circle of Faith Keepers within the sanctity of the Longhouse Faith, a responsibility that keeps him grounded, provides strength and tempers his many thoughts and decisions. Amos' career has been in championing First Nations linguistic and human rights and research in stabilizing their Languages, as the Director of First Nations Languages Program, at the Woodland Cultural Centre; he is currently the Acting Executive Director of the Woodland Cultural Centre. He attributes his longevity in this position to the strengths of Grand Parents, Parents, Siblings, Uncles, Aunts, extended family, colleagues and the numerous Bilingual Elders he had the pleasure to get to know, work along side and cherish for their unconditional generosity.

{See his abstract listed under Alfred Keye}



Andrea N. Walsh

Andrea (Canadian: Irish, British, Scottish, Nlaka'pamux and Sxhow'ow'hamel ancestry) is a visual anthropologist at the University of Victoria. Her research and curatorial work with Indigenous children's art collections focuses on the residential and day school era. She is the principle investigator on a SSHRC institution and community-based project to identify residential school art collections across Canada. The focus of this work includes the repatriation of paintings done by children at the Alberni IRS to Survivors and their families. Major funding for Walsh's research has been gratefully received from the Canadian Heritage Information Network, the Truth and Reconciliation Commission of Canada, and the Social Sciences and Humanities Research Council of Canada (2003-2006; 2012-2014).

Anishinaabe Binoojiinyag Gaa Mmiznibiimawaat: The Anishinaabek First Nations Children's Art Camps (circa 1967) (with Darrel Manitowabi & Mary Pheasant)

In the late 1960s, Robert Aller, artist and art teacher, was commissioned by the Department of Indian and Northern Affairs Canada to host children's art camps in various First Nations in Ontario. While visiting these First Nations, Aller took photographs of locations and participants and collected samples of their art. Ages of participants ranged from 5 to 12. Upon his death his substantive art collection was donated to the University of Victoria. In 2014, we began the process of examining his Lake Huron Anishinaabek First Nations materials. Our methodology in this work includes: tracing the First Nations affiliation of the artists; setting procedures for reconnecting individuals with paintings they created; analyzing paintings' imagery and associated narratives from former students; and contextualizing the children's work in the political economic context of the DIAND's promotion of First Nations art through materials of Aller's own archive of correspondence and news clippings as well as DIAND records. This presentation situates the sociopolitical context of First Nations in the 1960s, and the agency employed by Aller to nurture an Indigenous expression in neutral spaces such as community centres. We suggest the artwork is symbolic of time, place, and culture from the viewpoint of a child.

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Annette de Stecher

Anne received her doctorate from Carleton University in 2013. Her dissertation, an interdisciplinary study, explores the visual arts traditions of the Wendat First Nation of Wendake, Quebec. Her research was based in eastern Woodlands collections in museums in Canada, the United States, and Europe. Her areas of expertise include historical Native North American visual arts, with a focus on eastern Woodlands and Inuit art, material culture research, museum and curatorial studies. Anne held a Research Fellowship at the Canadian Museum of Civilization and teaches at Carleton. As Curator of Inuit Art at Carleton University Art Gallery, Anne curated the 2013 exhibition, *The Past is Present: Memory and Continuity in the Tyler/Brooks Collection of Inuit Art*. Anne's publications include "Souvenir Art, Collectable Craft, Cultural Heritage: The Wendat of Wendake Quebec," in *Craft and Community: the Material Culture of Place and Politics* (February 2014), and "Integrated Practices: Huron-Wendat Traditions of Diplomacy and Museology" in *Journal of Curatorial Studies* (April 2014).

Many Hands, Beautiful Work: Identifying Individual Styles in Huron-Wendat Moosehair Embroidery

The collaborative research of GRASAC members and the object records generated through this work, now in the GKS database, offer an opportunity to study assemblages of Great Lakes cultural material in a way that has rarely been possible before. The extensive grouping of Wendat nineteenth-century moccasins, brought together in virtual form from a range of collections in Canada, the United States, and Europe, is such an example. With this sample of over 58 pairs of moccasins and the high resolution images and detailed descriptions that make up the object records, an in-depth analysis of style, form, and technique and then close comparison is possible. This sample is small in relation to the large numbers of moccasins that Wendat women produced as souvenir wares in this period and it may not represent all styles; however it offers possibilities to expand our knowledge in several areas. First, technical analysis demonstrates the history of innovation in moccasin construction, particularly in relation to the integration of European artistic traditions, and second, stylistic analysis suggests the identification of individual or family styles. A third area of interest is the identification of style influences from other Indigenous communities that suggest a dynamic network of visual arts exchange in the Great Lakes region.



Carrie Dyck

Carrie Dyck is an Associate Professor in the Department of Linguistics at Memorial University of Newfoundland. She has worked with Cayuga speakers since 1992 on projects ranging from digitization of Cayuga sound files to a dictionary and grammar of Cayuga, and research on Cayuga phonology (sound patterns). Carrie

Dyck and Amos Key are currently co-investigators for a SSHRC Community-University Research Alliance (CURA) grant; see cayugalanguage.ca and cayugadictionary.ca.

{See her abstract listed under Alfred Keye}



Carol James

Carol is a textile expert who has been exploring off-loom techniques for the last 30 years. A researcher, she has examined articles in collections across North America and Europe. Based on her findings she has created replicas for the Manitoba Museum, the US National Parks Service, Parks Canada, George Washington's Mount Vernon, and the Norwegian Armed Forces Museum. A very patient teacher, she has taught weaving in Canada, the US, England, France, Belgium, and the Netherlands. She is author of several articles and two books: *Fingerweaving Untangled* and *Sprang Unsprung*.

Weaving Meaning on the Web
(with Maureen Matthews)

The marvel of GRASAC is that so many stunning objects are present on the website that one can simply wallow in the beauty of it all. This is very true of the 66 images of finger-woven sashes in the GRASAC collection but to an expert eye the GRASAC visual records reveal much more than patterns and colours. In collaboration with Carol James, a new member of GRASAC, we have begun a project to use the video uploading possibilities of the GKS system to teach those who wish to know, how to make distinctions and understand the skills and methods behind various kinds of hand-woven sashes.



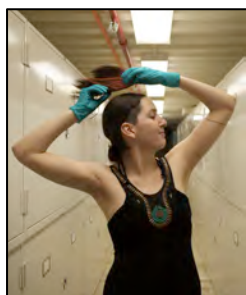
Cory Willmott

Cory is a museum anthropologist and ethnohistorian whose present work focuses on sensory anthropology and identity systems in indigenous and intercultural contexts in the Great Lakes and West China. Recent and upcoming publications include "Beavers and Sheep: Visual

Appearance and Identity in Nineteenth Century Algonquian-Anglo Relations" (*History and Anthropology* 25(1):1-46) and "Anishinaabe Doodem Pictographs: Narrative Inscriptions and Identities" (forthcoming in *Papers Honoring Richard Preston*. John Long and Jennifer S.H. Brown, eds. Kingston and Montreal: McGill-Queens Press). As a core member of GRASAC since its inception in 2004, Cory has been on many of the collaborative research teams and has contributed significantly to the development of the GKS, including consulting on development models, beta testing live versions, writing the instructions manuals, and conducting community consultations for indigenous end users.

Museum Collections Image Documentation for Visual Heritage Recovery

In the 1990s, I spent three years learning and teaching beadwork and leatherwork at several Native community organizations in downtown Toronto. As one who actively engaged in the transmission of the oral and aesthetic traditions shared in these circles, I often experienced the central role that heritage reclamation took in women's healing journeys. As I began to study museum collections, this motivated my efforts to bring historic tactile, aural and visual knowledge to today's Native community artists. After conducting several hands-on workshops in the 1990s, I welcomed GRASAC's GKS database as an opportunity to reach more artists through visual circulation. Yet, photography for visual heritage recovery requires particular methodological strategies. This paper describes these strategies, discusses the many challenges encountered in implementing them, and provides some recommendations that may be gleaned from these experiences.



Crystal Migwans

Crystal is an Anishinaabe-kwe of Wikwemikong Unceded, on Manitoulin Island. She was formerly the Curatorial Assistant at the Ojibwe Cultural Foundation, where her Fine Art practice took a turn to the art historical. She received her MA in Art History from Carleton University in

2013, and is currently pursuing her PhD in Art History at Columbia University, focusing on Anishinaabe art as a way to reconstitute Anishinaabe histories.

Cottagers, Crafters, and the Commons: The quill art of Marina Recollet & Eleanor Kanasawe in the Ostrom collection

This paper traces the art making patterns of Manitoulin Anishinaabe artists Marina Recollet and Eleanor Kanasawe, through the collection of Nobel Prize-winning economist Elinor Ostrom and her husband, in the Mathers Museum of World Cultures, Indiana. The Ostroms began spending their summers on Manitoulin, cottaging and collecting Anishinaabe art, just as the cultural revitalization movement of the 1970s was gaining momentum. Cultural change, environmental awareness, and economic trends were creating a surge in both the native rights movement and cultural tourism. Increased tourism dollars in turn facilitated the economic conditions for traditional Anishinaabe art to be a viable form of subsistence. Marina Recollet and Eleanor Kanasawe are part of a resistance movement that leveraged tourist markets toward Anishinaabeg survivance. This paper will discuss the cottager-artist relationship on Manitoulin in terms of Elinor Ostrom's ideas on the Commons -- a pool of shared resources managed collectively -- in negotiation with colonial and capitalist structures.

Daniel Robert Laxer

Daniel is a PhD candidate in the department of History at the University of Toronto. Having completed his undergraduate degree at the University of Alberta and Masters' at York University, he is currently completing his SSHRC-funded Doctoral Dissertation entitled "Listening to the Fur Trade: Sound, Music, and Dance in northern North America 1760-1840." His 2009 article in the journal of Ontario History about Franco-Ontarien folksongs was nominated for best of the year. He won the 2011 CUMS/SOCAN Foundation award for writing in Canadian Music with his paper "Instruments of Exchange: Music in the Fur Trade and the Arrival of European Instruments into the Canadian West, 1760-1821." He plays the drum and fiddle for students, which helped him win the 2012 T.A. of the Year Award in the Department of History at the University of Toronto.

Tradition and innovation in sound making materials: drums, bells and flutes

Historians have emphasized that Great Lakes First Nations' peoples selectively adopted and adapted European trading goods to suit their particular needs and tastes. Not only did materials pass through numerous applications in their lifecycle, but utilitarian goods were often refashioned for purposes of spiritual and ceremonial significance (Trigger, Jaenen, White). These analyses have for the most part ignored sound making material culture. Comparing the water drums and single and double-headed drums available in the GRASAC collection with those published and described by Beverley Diamond, Sam Cronk, and others, I will explore how this material record evidences both tradition and innovation.



Darrel Manitowabi

Darrel is an assistant professor and Director of the School of Indigenous Relations and coordinator of the Master of Indigenous Relations graduate program at Laurentian University, Sudbury, Ontario, Canada. He also holds a cross-appointment in the Division of Human Sciences at the Northern Ontario School of Medicine, Sudbury

Campus. He is Anishinaabe from the Wikwemikong Unceded Reserve on Manitoulin Island and currently resides on the Whitefish River First Nation. He has a PhD in social/cultural anthropology from the University of Toronto and has published research articles on Aboriginal gaming, Ojibwa/Anishinaabe ethnohistory, urban Aboriginal issues, Aboriginal diabetes, traditional medicine and Aboriginal socioeconomic status and health.

{See his abstract listed under Andrea Walsh}

Evan J. Habkirk

Evan is a Ph.D. candidate in the University of Western Ontario's History Department, with a teaching assistantship in the First Nations Studies Program. His current research interests include Six Nations of the Grand River Territory's role

in the War of 1812, Rebellions of 1837-38, the Fenian Raids, and the First World War, the practice of First Nations traditional culture in the face of colonialism, cross-cultural exchanges between First Nations and colonial powers, and Canada's residential school policy. He received his MA from Trent University in 2010 with his thesis, *Militarism, Sovereignty, and Nationalism: Six Nations and the First World War* and is currently working on his Ph.D. thesis entitled *Co-opting Militarism: Changes in Six Nations Militarism, 1814-1914*, which explores the changes and continuation of Six Nations militarism from the end of the War of 1812 into the First World War.

Community Partnerships and War-Time Narratives: Six Nations and the GWCA

With its establishment in November 2012, the Great War Centenary Association Brantford–Brant County–Six Nations set its primary goal to educate the public about the role the three communities played during the First World War. One of the group's largest projects is the creation of multi-level website outlining the history of the First World War in these three communities. In order to accurately tell the Six Nations' First World War experience, the GWCA created partnerships with Six Nations groups, like the Six Nations Legacy Consortium, the Woodland Cultural Centre, and the Six Nations Public Library, giving the Six Nations community final say in how their history is publically presented. Through this approach, the GWCA hopes to engage the Six Nations community, encouraging community academics, researchers, and university, high school, and elementary school students to contribute their original research and content to an ever-changing and dynamic website. This way, the Six Nations community can aid in creation of a large digital memorial about the First World War and tell their own history the First World War at Six Nations, and its place within the histories of Brantford and Brant County.



George Kennedy

Swatahisiyost K[^]tsiokwa (listen everyone), George Kennedy is of the Oneida Nation, Turtle clan. He is currently a PhD candidate in History at Western University. George is currently examining Indigenous diplomacy as it relates to the "Dish with One Spoon"

treaty, which derives from the earliest times of the "Great Peace" amongst the Haudenosaunee. George is utilizing a multi-disciplinary approach that provides evidence of how Indigenous nations had extensive trade routes throughout North America. The inter-Indigenous relationships, through trade, provides an example of co-existence that outweighs the imposing Papal Bulls that state the Indigenous Peoples of North America were an uncivilized race not worthy of title to land. The colonial governments need to be reminded of their

place as visitors in North America and they need to respect the land that they continue to develop upon.

Tahneto niyotahake Yukwa?nikula. (So it will remain in our minds)

Haudenosaunee (Iroquois) Diplomacy in the 17th century leading up to the Dish with One Spoon Treaty (Southern Ontario)

In order to understand the "Dish with One Spoon" relationship of 1700 it is important to utilize a balanced examination of the history of the land and the peoples that occupied it. In order to acquire a balanced approach one must ask the question: How does secondary literature (anthropology, ethnohistory, and history), Indigenous oral history/manuscripts, and archaeological evidence differ or align with one another leading up to the Dish with One Spoon Treaty? To answer the above question a three-pronged approach was utilized. This approach is loosely based on the Haudenosaunee ideology of having a 'Good Mind.' In order to have a good mind one is to be equally well mentally, spiritually, and physically. For the purposes of this paper the Eurocentric metanarrative will represent the 'mental' section, the Indigenous oral history/manuscripts will represent the 'spiritual' section, and lastly the archaeological discipline will represent the 'physical' section of this research.



Heather George

Heather was raised by her maternal grandmother in Cornwall, Ontario. Since reuniting with her father's family from Akwesasne in 2008, she has spent much of her time balancing her studies in the museum field with an exploration of her own

Haudenosauenee, Kanienkehaka

ancestry. Heather holds an undergraduate degree in History and Indigenous Studies from Trent University, a diploma in Museum Management and Curatorship from Fleming College and a Masters Degree in Public History from the University of Western Ontario. Heather's work has been shaped by her belief that is the moral duty of academics and museum professionals to ensure their work is presented in a format that is accessible to the communities and the people they study. Currently Heather is working as a Coordinator for the Six Nations Legacy Consortium and overseeing a grant-funded project through the Degaha:ge Indigenous Knowledge Centre at Six Nations Polytechnic.

A Critical Analysis of Collections Management, Nomenclature and Interpretation of Haudenosaunee Cultural and Historic Artifacts

Heather's presentation will examine current theories of museum practice, collections management, databases and their use at local, national and international museums and archives with collections containing Haudenosaunee artifacts. The presenter will examine modern collections management theory, and its foundations in Victorian cabinets of curiosity, to

argue that the Eurocentric biases of collections theory does not allow for a full capturing of Haudenosaunee culture and worldview. Data gathered through interviews with current museum and cultural practitioners as well as community members will inform this work. A review of collections management practices, and various data base systems including the GRASAC Knowledge Sharing Database will help to direct discussion about the future of collections management. Database structures and new philosophies for museum practice based on this analysis will be suggested.



Heidi Bohaker

Heidi is an Associate Professor of History at the University of Toronto. She has been involved with GRASAC from the very beginning and is one of the co-founders. Her research interests include the history of the Great Lakes region, with a special focus on Anishinaabe history and

treaties between First Nations and colonial powers. Bohaker is also interested in exploring how information technology can support historical research. She's the liaison between our software developer and our GKS users, and if asked will admit that she is a bit of a geek, and does actually enjoy writing bits of code to make modifications to the database. She lives in Toronto with her husband, four year old son and probably too many old computers.

Reflecting on Records: The GRASAC Knowledge Sharing Database and Colonial Archives

It has now been ten years since the we first started planning for the GRASAC Knowledge Sharing database. As the lead person responsible for its design and architecture, this conference seems a sensible place for me to reflect not only on the strengths and weaknesses of the GKS, on both its possibilities and its limits as it has developed over the past decade. With the GKS we have together created an archive of Great Lakes Indigenous heritage, and gathered together, at least digitally, or virtually, a visual database of the stunning and sublime artistic virtuosity of Great Lakes peoples. In this paper I want to look at the GKS with a critical eye, and discuss both its changing data structures and the records within. Thanks to crucial and thought-provoking conversations with key GRASAC contributors, including Darlene Johnston, Alan Corbiere and Cory Willmott, and the input of many users and testers especially from First Nations communities, the architecture and its user interface of the GKS has improved significantly. But the GKS still has a long way to go in terms of effectively reflecting not only indigenous cultural heritage but also indigenous worldview. In fact, given that computer databases are themselves so much the product of Western worldviews, I will consider the extent to which these limits can even be transcended.

Henrietta Lidchi

Henrietta works at the National Museums Scotland, Edinburgh as Keeper of the Department of World Cultures. Since 1994 she has worked in museums, specifically on Native American art and material culture, visual anthropology and museology, on which she has published in journals and edited collections. She is co-editor of the books *Imaging the Arctic* (1998) and *Visual Currencies* (2009). In 2015, her research on the production and consumption of Southwest jewellery will be published by British Museum Press as *Surviving Desires: making and selling Native American Jewellery*.

GKS Creation in Scotland and Thoughts about Military Collections

The National Museums of Scotland was one of the first European institutions to participate in GRASAC collaborative collection research, as its Great Lakes collections are some of its founding collections relating to its first Directors, and Scots' presence abroad. Though the progress of the documentation has been slow, this is due to re-ignite this year. This is in part linked to a new research and feasibility project currently underway to explore military collecting in the United Kingdom. Organised by the National Museums of Scotland, a small project has been funded to review materials and collections linked to the French and Indian War (1754-1763) and the American War of Independence currently held by regimental and corps museums. These museums' collections are not well known or published and are largely (if extant) curated by regiments themselves. It is hoped that this research will develop a sense of how regimental collections were built and dispersed, and draw from existing literature with the aim that they become better known. Interest in this area was prompted by GRASAC and reflects how the creation of GKS records can assist museum professionals in curating their collections and/or exhibitions, and will ask questions as to how different perspectives can be reconciled through collaborative curatorial work.



Isaac Murdoch

Isaac and his wife Candace operate *Ojibway Connections*: a group of Traditional Resource People that promote the revitalization of Anishinabe culture. Together they like to share Ojibway Heritage for those who are seeking to strengthen or maintain a 'Traditional Way of Life'

and are often called upon to assist with helping our young people with connecting back to the Ojibway Culture. Ojibway Connections is based out of Serpent River First Nation:

<http://ojibwayconnection.com/index.html>

Ojibway Pictographs of the Canadian Shield

My background includes extensive research into the aboriginal oral history of pictographs of the Canadian Shield, and more specifically, the lore of the Ojibway Peoples regarding these ancient treasures. Over the past 5 years, my studies have been

targeted towards the pictographs along the Great Lakes and within the Robinson Huron Treaty area.

John Moses

John is a member of the Delaware band, Six Nations of the Grand River, presently doing PhD work in cultural mediations at Carleton University in Ottawa, where he also works as an advisor on Aboriginal issues with the Aboriginal Affairs Directorate of the Department of Canadian Heritage. His presentation at GRASAC is based on a public reading of a residential school memoir written by his late father Russ Moses, who attended the Mohawk Institute Indian Residential School from 1942 to 1947. It is presented here as an important source for an indigenous autoethnography of the residential school experience in Canadian history, and as an example of the kind of Aboriginal social history that GRASAC might begin tracking, in addition to its material culture studies and research.

Six Nations Family Histories and GRASAC

Through a discussion of the richness and variety of letters, photos, memoirs and other heirlooms remaining in the private hands of many Six Nations families, this presentation considers the potential for GRASAC to act as an electronic archive for these sources of indigenous auto-ethnography, wherein Haudenosaunee experts themselves present and interpret selected aspects of Haudenosaunee life and experience. Six Nations contributions to the Canadian military effort during the First World War and the realities of the residential schools experience at the Mohawk Institute are among those events documented by such resources and potentially available to GRASAC and its subscribing researchers. These are considered especially timely and relevant subject matters right now as Canada embarks upon major national commemorative events in relation to the centennial of the First World War from 2014 through 2018 and the 150th anniversary of Canadian confederation in 2017.



Karen DeLeary

An Anishinabe textile artist from Walpole Island, Karen is the daughter of Ronald and Sylvia DeLeary. Born and raised in Detroit, Karen started drawing when she was in diapers. Ron and Sylvia made sure she had drawing paper all throughout her childhood. Seeing Woodland Bilateral

Symmetry Ribbonwork at age 3-4 at the Detroit Institute of Art had a giant impact on her. Finally in the 1990's, a Potawatomi ribbonwork artist taught Karen how to create these designs.

Anishinabe Textiles & Woodlands Traditions

Karen has created clothing and textile pieces specializing in Woodland Indian bilateral symmetry artwork for the past 17 years. She is known for her fine machine sewing, use of colour and space within these textile pieces and she will have a number of her pieces on display at the GRASAC conference.



Karen J Pheasant-Neganigwane

Karen is from Wikwemikong First Nation. Both her paternal and maternal grandparents are people of the Anishinabe migration path of the Great Lakes. Her Anishinabe background is comprised of the Odawa, Ojibway, Menomonie and Mokawk nations. Today Pheasant is a

proud Nokomis of six grandchildren and mother of three children. Both of Karen's parents are Residential School Survivors which formed the basis of her Master's in Education research. Together with her background as a Cultural Practitioner and keeper of the Jingle Dress stories she is currently working on a PhD program. The focus of her research is an analysis of creating Minomaadzawiin through cultural practices.

Dance for Change: Mnaamodzawin (The Good Life)

Song and dance—the powwow has always been a culturally safe environment for reciprocity of Indigenous knowledge. It is a place where we learn from our Elders, where language thrives in song, and laughter is louder than the drums...it is the place where we learn to 'live the good life—Mnaamodzawin'. The powwow was one of the first Indigenous cultural practices to claim a space of cultural reclamation during the Legacy of Colonization in both Canada and the United States. Today the powwow is more than a socially reconstructed mode of cultural empowerment; it has evolved from being community based cultural activity to a celebratory international event in every province and state of North America. Hence, the powwow provides one of the most effective wide reaching forums to improve overall health and wellbeing for Indigenous people. In *Dance for Change: Mnaamodzawin*, I present the culturally constructed artifact of powwow beyond the aesthetics and stereotypical imagery, and provide a forum for discussion on how powwow culture has been a conduit for Indigenous knowledge, principles and philosophy.



Mary Pheasant

Mary "Maaniinhs" Pheasant (nee Jacko) is Odawa, and a Band Member of Wikwemikong. Mary has graduated with a BA in Humanities (double concentration of "Western Philosophy and Native Studies") from Laurentian University, and is currently in her third year studies for the "Indigenous Social

Work Honours Program" at Laurentian University. She has also completed second year studies in the "Native Language Instructor" program at Lakehead University. She was a SCHOLAR Graduate from Cambrian College in Diabetes Community Care program, and was the first Indigenous person to complete the "Nutrition Manager Program" in Canada. Mary has enjoyed a lifelong involvement in the field of

traditional native arts and culture, creating beadwork, quillwork, dance regalia and other forms of traditional arts. In 2005, Mary picked up the paintbrush, and under the mentorship of her younger brother, James Jacko, began to explore her creativity in acrylic and canvas. She has also written/illustrated two books on "Aboriginal People and Type 2 Diabetes", and her husband's story of Fetal Alcohol Effects, and is currently in process of writing about, and illustrating, the impact of the residential school experience. She has also done art commissions for other organizations such as Health Canada, and the Alzheimer Society of Ontario.

{See her abstract listed under Andrea Walsh}



Maureen Matthews

Maureen is the Curator of Ethnology at The Manitoba Museum. She is a CBC Radio documentary maker and has received four awards for Investigative Journalism from the Canadian Association of Journalists for her work for IDEAS on Cree and Ojibwe ideas about the world. Her documentaries include *Fair Wind's Drum* (1993),

Thunderbirds (1995), *Memegwesiwag* (2007) and *Wihtigo: Cree Ideas about Cannibals* (2010) and she also received a Manitoba Human Rights award for *Isinamowin: The White Man's Indian* (1990), a documentary about the harmful consequences of stereotypes about Aboriginal people. She recently completed a D. Phil. in Social and Cultural Anthropology (2010) at the University of Oxford with a thesis on the attribution of animacy and agency to museum artefacts from a joint Ojibwe and Anthropological theoretical perspective.

{See her abstract listed under Carol James}

Patricia Kennedy

Received BA (Honours) from University of British Columbia in 1967; MA from Columbia University (New York) 1968. Archivist at the Public Archives of Canada/National Archives of Canada/Library and Archives of Canada, 1968-2012. Developed specialist expertise in the records of the (British) colonial era in the territories which came to form Canada. Since retirement, indulges in gardening, carpentry, reading and other hobbies while continuing to share that accumulated expertise with a wide range of individuals pursuing research at LAC and other archives.

Finding Haudenosaunee Materials in the Archives

This interactive workshop that will discuss how to best find and access Haudenosaunee and other historical materials held at Library & Archives Canada. Patricia will explain guidelines on conversions for materials such as Sir Frederic Haldimand's papers, the entry books kept by Sir William Johnson, and the Indian Treaties & Surrenders series (IT vs. ITS numbers); will provide handouts for further reference; and will give advice to those of you seeking such items in the archives.

Penelope Kelsey

Penny is associate professor of English at the University of Colorado at Boulder. She is of Seneca descent with familial roots in western Pennsylvania and New York. She is the author of *Tribal Theory in Native American Literature* (U of Nebraska Press, 2008), and she edited the collection, *Maurice Kenny: Celebrations of a Mohawk Poet* (SUNY Press, 2011), which won the Wordcraft Circle of Native Writers and Storytellers Best Literary Criticism Award in 2012. Her monograph, *Reading the Wampum: Essays on Hodinöhsö:ni' Visual Code and Epistemological Recovery*, will be published by Syracuse University Press this fall. She is currently at work on a scholarly edition of Seneca records from 1626 to 1906, which she will discuss today, and her next book project considers theoretical understandings of time and indigeneity across a range of global contexts.

Seneca Colonial, Missionary, and Military Records, 1626-1902

This paper reports on the collaborative process of assembling an anthology of writings on Seneca people before 1848. I have collected records regarding Seneca people from the Denonville and Sullivan-Clinton campaigns, from the Jesuits, the Quakers, and the Presbyterians (i.e., Laura and Asher Wright, Harriett Caswell Parker), and written and oral texts from Haudenosaunee peoples themselves (i.e., Governor Blacksnake, Caroline Parker, Ely Parker). Amongst the tensions that are highlighted in these early records are differences in worldview, culture, and economy, including the Doctrine of Discovery. Of particular note is the European authors' concerns regarding Haudenosaunee family structure and relations between the sexes. It would seem that Seneca women's relative authority and power in traditional society is a major source of anxiety and contention for European and Euroamerican authors from the early Jesuit outposts to the later Protestant missions. This paper attempts to capture the tone of those critiques, and Iroquois perspectives on those engagements. In particular, I situate the larger collection of these colonial-era writings vis-à-vis a longhouse economy and society that places women's leadership at its center; furthermore, I suggest that campaigns undertaken by Denonville, Sullivan, and Clinton were attacks not just on Haudenosaunee sustenance, but on the women whose centrality underwrote and informed a communal lifeway based on a corn culture. I argue we might extend Mesoamerican and North American traditions of the cornmother with Critical Indigenous Studies methodologies to explore the role of Jigonsaseh who was figuratively targeted for erasure through settler absencing of Haudenosaunee women in the colonial record. I conclude with speculations upon the fruitful engagement of Indigenous critical geography with toponymic language reclamation (i.e., village names) as practices expressive of "speaking sovereignties."



Richard Laurin

I am a Métis from Penetanguishene, Ontario, in my second year of the Master of Museum Studies programme at the University of Toronto. I am currently writing a thesis reconstructing a critical collecting narrative on objects in the 'capitol items' collection at the

McMichael Canadian Art Collection. The research takes collecting theory as its lens and traces the historical collecting practices that have shaped the relationships between the capitol items and the larger art collection at the institution.

GKS Uploads From Museum Databases

Over the summer of 2013, I participated in a 12-week internship at The Manitoba Museum (TMM) in Winnipeg, Manitoba. During the latter part of my internship, I was responsible for uploading 16 object records from TMM's database to the GKS website. In order to effectively transcribe the records into the GKS system, I created a spreadsheet template that became a top down, colour-coded, sequential approach to developing a database, mimicking the GKS data input fields. My presentation will sketch out the challenges and results of my attempt to create a spreadsheet that would help me bridge two very different information systems. Emphasis in this presentation will be placed on what I have learned from this experience and how my spreadsheet may benefit GRASAC members and researchers in the future.

Rick Hill

Keynote Address:

The Intent of Traditional Haudenosaunee Art



Rick Hill (Tuscarora) is an artist, writer and curator who lives at the Six Nations Community of the Grand River Territory in Ontario, Canada. Over the years, Rick has served as the Manager of the Indian Art Centre, Ottawa, Ontario; Director of the Indian Museum at the Institute of American Arts in Santa Fe, NM; and the Assistant Director for Public Programs at the National Museum of the American Indian, Smithsonian Institution; and Manager of the Haudenosaunee Resource Center. Currently he is the Senior Project Coordinator for the Deyohahá:ge: Indigenous Knowledge Centre at Six Nations Polytechnic.



Ruth Phillips

Ruth teaches art history and holds a Canada Research Chair in Aboriginal Art and Culture at Carleton University. She has studied Haudenosaunee and Anishinaabe art traditions for many years and has written about their productions of beadwork,

basketry and other arts in her book *Trading Identities: The Souvenir in Native North American Art from the Northeast, 1700-1900*. She also co-authored *Native North American Art* for the Oxford History of Art series with Janet Catherine Berlo. She served as director of the UBC Museum of Anthropology and also studies how museums represent First Nations cultures and histories.

Is this 18th-Century Mohawk Art?

Great changes in visual arts occurred during the years following the American Revolution in response to the move of Haudenosaunee to Canada, Handsome Lake's recodification of traditional spiritual practices and massive arrival of settlers in Haudenosaunee territories. The poor documentation of European collections made before these changes makes it difficult to identify specific styles and types of Haudenosaunee art before the early nineteenth century. In this paper I take a fresh look at a well-known but undocumented type of painted hide bag and at a group of less well-known painted boxes. I discuss their rich imagery and present the case for their Mohawk origins.

Stacey Loyer

(Euro-Canadian/French Canadian/Upper Cayuga) is a recent graduate of Carleton University's Cultural Mediations doctoral program. Her doctoral research focused on museum collections and the dynamics of ethnographic collecting at the Six Nations of the Grand River.

Six Nations Items in Collections Abroad

My presentation will discuss selected aspects of museum collections containing material from the Six Nations of the Grand River. After offering an overview of ethnologists' activity at Six Nations from the 1850s to the 1940s, I will describe selected objects seen in museum collections, identifying opportunities and challenges encountered during my doctoral research.

Tilly Laskey

Tilly is an Independent Scholar living and working in Maine. She specializes in American Indian art and material culture, specifically Woodlands and Plains Tribal Nations, tourist art, and transatlantic studies. Tilly's professional background is in Museum Studies, Anthropology, and Art History. During 2011/2012, she was a National Endowment for the Humanities Research Fellow, studying North American Indian objects in the Giacomo Costantino Beltrami collections in Italy. From 2004-2012, Tilly was the Curator of Ethnology at the Science

Museum of Minnesota where she curated 25,000 ethnographic objects; approximately 12,000 of which are American Indian pieces.

Minnesota's First Tourist? Dialogic encounters and objects from the Giacomo Beltrami collections housed in Italy

In 1823, the Northwest territory was a place where Dakota, Anishinaabe, Cree, Ho-Chunk, and Menominee people interacted with, and challenged foreigners toting western agendas into their lands. While soldiers, priests, traders, and diplomats collected objects, it's disputable how many visitors wandered into Indian Country for personal reasons. But that is exactly how Giacomo Beltrami came to visit Minnesota. A dilettante devoid of any colonial agenda, Beltrami went on to collect over 110 American Indian objects, write a travelogue, and find what he believed was the source of the Mississippi River. In fact, Beltrami might well have been the first tourist to visit Minnesota. Giacomo Costantino Beltrami (1779-1855) was an Italian exile. Because of his unique position of otherness, Beltrami's travelogue and subsequent collecting give us a rare glimpse into Indian life in in 1823. The Beltrami collections are split between two Italian museums. Their importance is an ability to contextualize American Indian and First Nations cultural continuity and change over time, and to connect the objects to originating communities. My presentation focuses on 10 dialogic Anishinaabe or possibly Cree objects in the Beltrami collections that are represented on the GRASAC database. I will elicit discussion from conference participants about object provenience and future connections to Great Lakes communities.

Thomas V. Hill

Keynote Address:

On 8 Intriguing Pieces from the Woodland Cultural Centre Collection



"Tom has been our bridge-builder par excellence, seamlessly integrating work as a creative artist, curator, art historian, filmmaker, arts administrator, consultant, policy maker, potter and actor. With clarity of vision and persistence he has sought to create new kinds of cultural spaces in which the wounds of colonialism can heal and the creative energies of Aboriginal artists and intellectuals be realized." (Ruth Phillips, biography for Tom Hill's Governor General's Award, 2004).

A Seneca from the Six Nations of the Grand River, Tom is an internationally recognized scholar and curator of Native American history and culture. He is currently curator emeritus for the Woodland Cultural Centre and has advised scores of museums, including the Smithsonian Institute and the Canadian Museum of Civilization. Most recently, he contributed to the German exhibition 'On the Trails of the Iroquois' which is currently travelling Europe and which is set to hit North America in 2015-16.



JANACE HENRY: PIES & THINGS

We are delighted to be featuring Janace's delicious Haudenosaunee cooking for all our lunches, dinners & snacks. The food will be served buffet style; let's remember to serve our elders first.



TRIBAL VISION DANCERS

Watch and learn from this award-winning troupe of Haudenosaunee dancers. Friday, June 13th, 6:00-7:00pm, Orientation Room, WCC.



GRASAC

Great Lakes Research Alliance
for the Study of Aboriginal Arts and Cultures

RESEARCH
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at the **Ojibwe Cultural Foundation**
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Friday, June 10th, 2011

Session	Time	Presenter	Title
8:30 am - 9:00 am		Falcon Migwans, Lewis Debassige, Ruth Phillips: Opening Song, Prayer, & Remarks	
9:00 am - 11:00 am	9:00 – 9:30 am	Sherry Farrell Racette	<i>Coat Conundrums: Sparse Provenance, Aesthetic Collectives and Other Mysteries</i>
Historic Collections	9:30 - 10:00 am	Cath Oberholtzer	<i>Ojibwe? Cree? Métis? Identifying Bead Work</i>
	10:00 – 10:30 am	Jonathan King	<i>Great Lakes fibres: materials, microscopic examination and indigenous cognition of biological categories and souvenir art</i>
	10:30 – 11:00 am	Judy Hall	<i>“Caledon and Drummond: Nineteenth-Century First Nations Collections by British Military in North-eastern North America”</i>
11:00 - 11:15 am		COFFEE BREAK	
11:15 am - 12:45 pm	11:15 – 11:45 am	Sheena Ellison	<i>Determining Meaning in Tourist-Crafts: The History, Style and Iconography of a Nineteenth-Century Huron-Wendat SealSkin Coat</i>
New Research, New Perspectives, New Conundrums I	11:45 – 12:15 pm	Adriana Greci-Green	<i>Researching Anishnaabe Quill Art Collections</i>
	12:15 – 12:45 pm	Trudy Nicks	<i>“HAND-MADE by OJIBWAY INDIANS. SHAWANAGA, CANADA”</i>
12:45 pm – 1:45 pm		CATERED LUNCH	
1:45 - 3:45 pm	1:45 – 2:15 pm	Ruth Phillips	<i>Anishnaabeg Traditions of Gifts and Exchange: The Rice Lake Mississauga Presentations to the Prince of Wales</i>
	2:15 – 2:45 pm	Alexandra Nahwegahbow	<i>Anishnaabe Tikinagans and Traditions of Mothering: Taking a closer look at an early 20th century cradleboard from Temagami</i>
	2:45 – 3:15 pm	Jameson C. Brant	<i>Function Over Fashion in Six Nations Women’s Life a Century Ago</i>
	3:15 – 3:45 pm	Emanuela Rossi	<i>An Italian Journey: A Travel through the Great Lakes Collections in Italy.</i>
3:45 pm - 4:00 pm		COFFEE & SNACK BREAK	
4:00 pm - 5:30 pm	4:00 – 4:30 pm	Sylvia Kasprzycki	<i>Representation(s) of the Iroquois: An Exhibition Project</i>
	4:30 – 5:00 pm	Janis Monture	<i>Recent Programs at the Woodland Cultural Centre</i>
	5:00 – 5:30 pm	David Penney	<i>The Anishnaabe Exhibition Project</i>
6:00 – 7:30 pm		Dinner at Abby’s Restaurant (Bus to leave OCF at 5:45 pm)	
8:00 – 9:30 pm	Choice of Evening Program:	1). Ash Basketry Workshop with Irene Makadabin at the OCF (\$20 materials fee) 2). Quillwork Medallion Workshop with Mina Toulouse at the OCF (\$20 materials fee) 3). Hike the scenic Cup and Saucer Trail with Alan Corbier 4). Take a guided tour of the Sheguiandah Archeological site with Patrick Julig	

Saturday, June 11th, 2011

Session	Time	Presenter	Title
9:30 - 10:30 am <i>GKS Training Session</i>	9:00 - 9:30 am 9:30 - 10:30 am	Heidi Bohaker Ceara Horsley, Lisa Truong, June Allison, Crystal Migwans	<i>The GKS: Design Intentions, Implementation Problems, and Research Possibilities</i> <i>An Interactive Session: The GKS - Design Intentions, Implementation Problems, and Research Possibilities</i>
10:30 - 10:45 am			COFFEE BREAK
10:45 - 12:15 pm <i>GKS in Action Roundtable</i>	10:45 - 11:00 am 11:00 - 11:15 am 11:15 - 11:30 pm 11:30 - 11:45 pm 11:45 - 12:15 pm	Mike Woody June Allison Lisa Truong Ceara Horsley	GRASAC GKS in Action <i>Diplomatics in Motion: Applying Archival Theory to the GKS</i> <i>Walled in Access: Trust and Knowledge Sharing within the Social and Infrastructural Walls of the GRASAC Online Database</i> GRASAC GKS: Through the Eyes of a Research Assistant Roundtable Discussion
12:15 - 1:45 pm			CATERED LUNCH & GRASAC BUSINESS MEETING
1:45 - 3:00 pm <i>GKS Future Directions</i>	1:45 - 2:15 pm 2:15 - 2:45 pm 2:45 - 3:15 pm	Stephanie Pyne Crystal Migwans Alan Corbiere	<i>Incorporating Artists' Perspectives into the Atlas of the Lake Huron Treaty</i> <i>Configuring the GKS for a new generation of First Nations collaborators</i> <i>Anishinaabe language as an analytic tool</i>
3:15 - 3:30 pm			COFFEE BREAK
3:30 - 4:30 pm	3:30 - 4:00 pm 4:00 - 4:30 pm	Darrel Manitowabi & Patrick Julig Patricia Kennedy	<i>Walking the Tigh trope of Preserving and Interpreting the Sheguiandah Archaeological Site</i> <i>Tracking treaty (and other) texts: a framework for relating the generations and assessing which is the original</i>
4:30 - 5:00 pm			CLOSING PRAYER (Lewis Debassige) & TRAVELLING SONG (Falcon Migwans)
5:30 - 7:00 pm			Dinner at Abby's Restaurant
7:00 - 8:00 pm			Travel by Bus to Manitowaning
8:00 - 10:00 pm			Performance of <i>Global Savages</i> by the Debajehmujig Theatre Group 43 Queen Street, Manitowaning, Ontario