
IMPLEMENTING DELGAMUUK'W

Biography of Ken Favrholt

Curator/Manager, Secwepemc Museum and Heritage Park.

Ken Favrholt is the Curator of the Secwepemc Museum and Heritage Park on the Kamloops Indian Reserve. He has been employed in the museum, archives and heritage field for twenty-five years and has worked over the last several years for various First Nations organizations as a historical consultant and researcher for Traditional Use Studies. His master's thesis was on the fur trade routes through British Columbia which has led him to his current research on aboriginal trails. Ken is also researching the early settlement period of the 1860's and establishment of reserves in the interior of British Columbia.

Hello. [Weytuk], as the Shuswap say. Thanks to the Union of B.C. Indian Chiefs for inviting me, and my recognition to the Coast Salish peoples in whose territory we are discussing this important topic of aboriginal title research.

I come to speak from the background of being both a researcher and a professional archivist. I know what it's like to be a researcher, being on that side of the fence, and also being the manager of an archives, the gatekeeper of the information that researchers want. As a museum curator and archivist, I also come from the background of public institutions, non-native institutions, but also now a native organization, the Secwepemc Cultural Education Society, that employs me as their curator. I have worked for the Secwepemc Cultural Education Society for approximately two years now and I'm just beginning to learn some of the differences between native and non-native archives and museums, as Gene [Joseph] has alluded to. There are many, however, common principles that Gene also mentioned that should be recognized, and yet there are some unique things to First Nations museums and archives. Archivists must toe a fine line between access to the information by the public and the care of that information, and especially so nowadays in what I would like to call the "new reality:" the concerns about intellectual property rights, copyright, and privacy laws. These concerns are particularly relevant to First Nations. Much material in the course of research by First Nations, including traditional use studies and land claims research, impinges on these issues.

First of all, what are archives? For those of you who may not be that familiar what an archives is, archives are materials that are considered primary sources; for example, unique, original, and unpublished records of lasting historical value to a community. That community can as small as a band or First Nation or as large as the country. These materials can include diaries, journals, photographs, maps, film, and sound recordings, just to give you a general idea. Secondary materials, like newspapers and books, however, are usually found in association with archives.

Can I have the first overhead, please? Now, I have prepared a list here, thanks to the Union of B.C. Indian Chiefs and Leigh's [Ogston] work and just looking at the book -- and by the way you should all obtain a copy of this resource, it's a terrific job -- there are materials relevant to First Nations research in B.C. Now I am not going to describe all these, they're in the book, but I just want to highlight a couple of them. Archeological site inventories -- A.I.A.s and A.O.A.s -- can be considered archival materials. You won't necessarily find them unless you go to the Archaeology Branch in Victoria, but they certainly have an important place in First Nations archives relevant to your particular area. And also I should mention films and videos. These are not often thought of as containing material relevant to, say, traditional use studies but indeed they do, as I have discovered. Maps, one of my big interests, contain a lot of data. That has to be analyzed, however, with some background knowledge about how to read a map, how to use maps. Of course oral histories -- I should have wrote that large -- recordings, and transcripts. Oral histories, of course, have a much more important place and dominant role in First Nations research than in non-native archival research. Traditional use studies, as well -- down at the bottom there -- in effect form an archival document. Now, as has being discussed here, the question of confidentiality, copyright is something to keep in mind. I am not suggesting that all these materials are found in any one place either. You need to travel, you need to write away to different archives and museums to collect all the information you need.

Next overhead. Now museums also are sources for information, are repositories of archival material. You find archival material in museums, although you expect mainly artifacts, you know, displays. But, in fact, the U.B.C. Museum of Anthropology, for example, the Royal B.C. Museum in Victoria, even the Vancouver Museum here, all have quite large and

important collections of archival material, and this list here – I'm not going to read it -- gives you an idea of some the archival things that are also found in museums, along with museum collections.

So archives are these materials, but the word archives also refers to the repository where these materials are kept. These repositories can be government offices, they can be universities, they can be churches, businesses, and, of course, private individuals. For example, private collectors or private researchers very often have their own vast collection of archives. A friend of mine who helped me get interested in maps and trails, which I have been pursuing for twenty-odd years now, had a vast collection of maps, his own personal collection, which he simply gathered by visiting every archives he could find that had maps. So his collection is a resource in itself. Unfortunately, he's passed away. But I mentioned yesterday, to those of you who were here, there is a Map Society of British Columbia, and in fact the bulk of his work is now in the hands of the Map Society of British Columbia and so it will continue to be a resource in the public arena.

Typically, archives provide a range of services that, of course, researchers like to use, including photocopying, photographic reproduction, the reproduction of film, video and sound recordings. But there are also typically restrictions on seeing and copying some materials and items. There is limits to the amount of copying you might be able to do in one day, for example. It's interesting that some archives have this policy -- you can only copy so many sheets of a document per day -- but you could come back the next day and continue your work. I guess that is one way of keeping you in town. There are also costs associated with copying and obtaining copies. It can be an expensive proposition depending on the materials you need, but I think that it's essential and obvious that you want copies.

I am going to skip a couple of sections here on privacy because my colleagues will talk more about that, about copyright. I want to emphasize, though, some of things that Gene mentioned relating to access and storage. Access is simply permitting people to use the materials and to be able to locate the materials, to find what they want, keeping in mind that confidential materials are going to be interleaved, you might say, or integrated with materials that aren't restricted. These will usually be identified when you go to an archives. That's the role of the archives and the archivist: to know what materials should be restricted and, of course, there is a way around that, as will be described.

Storage is something that is of paramount importance, as Gene mentioned. You know most T.U.S. [Traditional Use Study] studies, most land claims research results in a lot of material, a lot of different kinds of documents. They need to be stored; they need to be cared for. Of course the First Nations in a sense is creating its own archives, and so there are certain things to keep in mind when you're amassing these materials: how are you going to store them, how are you going care for them? When we talk about oral history materials, they require a high degree of care and security. Traditional use studies, as has been discussed quite a bit, demand that the First Nation take ownership of the materials that should rightly be kept in the community, and that knowledge, of course, needs to be carefully controlled. Not to say that a T.U.S. study can't be published and then it becomes public, but there is that whole business of information-sharing agreements that I won't talk about -- I think it's being talked about enough. But the point is there's a decision that has to be made: is the information going to be restricted or is it going to be made public and, if it is going to be made public, do you have the permission of those people involved in the production of that information? Do you have a release form that the informant, the interviewee, can sign when producing that oral transcript?

As Gene also mentioned, duplicate sets are really essential. All records ideally -- and I know this is tough -- but ideally all records should be duplicated and stored in a separate location to avoid the terrible calamities that can occur, as Gene mentioned. Records must also must be, if they are to be made available to the public, indexed or there must be some kind of finding-aid by which people can see and use those records.

Now I am just going to give you a quick rundown of what a band or First Nation -- or anybody for that matter -- should keep in mind when creating an archives. Gene mentioned the development of an archives policy -- and there are many policies that you can refer to; you don't have to reinvent the wheel. But it's a policy that should suit your community needs. Of course, it should be approved by your band or tribal council or whatever organization is going to administer the archives. It has to be something that you can live with. Appropriate material needs to be acquired within that policy. In other words, what are going to collect, why, and so on? You need to be able to establish legal control over the material that you obtain, and that means being able to prove that you have ownership, or ownership has been given to you of that information. You

also have to, as they call it, ensure that you have “intellectual control” over the materials that you have. That means you need to know what you have, you need to know how to arrange that material in order to provide access to that material. That’s what is called “intellectual control.” And you have to have physical control, referring to the storage concerns that materials need. You have to be able to make archival materials available to the public. Of course, records, information of any kind is useless unless it can be used by people, by groups. So you need to provide some reference services, and I am just going to give you a sort of a check list here on how you can provide that access best.

Access should be on an equal basis. A public archives should be open to anybody. Now that doesn't mean that some materials aren't restricted or classified, but in general the archives is open to everybody. There might be individuals, however, as you know, who would be interested in genealogical research which would give them permission to inspect documents that refer to their family, but nobody else unless they have some authority that person could see it. You need to prepare finding-aids, indexes, catalogues. You need to collect some reference material. Most good archives do have a section of secondary materials, like books, history books, local histories that will help you put the archives in the larger context. You need to be able to refer researchers to other archives, and that means that the archivist needs to know a fair bit about not only the collections contained in the archives, but also what other archives hold that can help the researcher. You need to keep a log of research requests, letters, correspondence, phone calls. You never know when you might need to go back and refer to somebody who called a year ago about some matter. Maybe there's connections that you can provide. You need to be able to explain what your archives is all about, what materials you have, like a guide. It could be something you can hand to the researcher. You need to ensure that researchers are registered when they use your archives, that they fill out a form so you know some basic information about them besides their name and phone number and address; what they're looking for. This is also a security measure if something goes missing. You need to identify those materials that are restricted or classified in some way. You should replace valuable materials with copies. Don't even let a researcher handle fragile materials. Why not provide a copy instead? I mean, there's very few cases where you really need to look at the original if the copy is good. Consider whether or not to allow researchers access to unprocessed materials. Archives all have a huge backlog of work to do of material that has come in the door that hasn't been processed, that hasn't been catalogued. Generally speaking, it's not a good rule to allow access to those materials until they have been processed. Do not allow researchers to retrieve the materials on their own. The archivist should do that. Also, the researcher should not file materials back; that should be done also by the archivist to ensure they go back to the right place, in the right box, in the right file. Outline to the researcher fees or conditions. Make a handout of reference policies for the researcher. Make a staff manual on the procedures that the archives is to follow, in case the archivist is away. It is no good if the archivist is carrying everything in his head. It should be clear to anybody who has to pitch in or substitute for the archivist what to do in case of that.

Ideally, an archives needs, of course, a budget -- you need some money to be able to establish an archives. Now you may say all these ideas, all these rules are good but we're only a small archives; we don't have much. Well, a small archives will grow into a larger archives, and it's important, I think, to start on the right footing to ensure that there are policies in place. And for that, eventually you're going to need some money to spend a little bit on proper storage materials and containers and eventually, perhaps, a separate room or building for the archives.

Archives should operate with trained staff. Now that doesn't mean they have to be university-trained. There are, however, good opportunities for training for native and non-native peoples and I would encourage anyone who is looking after an archives or these materials to get a little bit of training. Sometimes the training can come to you; you don't have to go to U.B.C. [University of British Columbia].

Archives ideally have to have control over the archives, including the acquisition of materials, the use of materials, and the disposition of materials; that is materials that aren't desired, how to get rid of them. The archivist who is trained should be able to make those decisions, of course. Ultimately the archivist is answerable to a central administration -- the band or another organization -- but there should be some degree of autonomy so that no one can just willy-nilly upset or overturn the work of the archives and the archivist.

I have a final overhead. Finally, I just want to emphasize again what Gene has mentioned a little bit about: the need to preserve the archives for posterity. That means, again, spending a little money but also keeping in mind some simple

principles. An archives that doesn't last, that disappears, or that can be destroyed, is something that will negate all the work that you have done. So you must look for a fireproof or fire resistant environment -- not necessarily fireproof, but fire resistant -- an area that is free from possible flooding -- you know, you don't want to put your collections in a room with water pipes that are dripping -- an area that is free of insects, rodents, mold or fungus, an area with consistent temperature and humidity -- this is difficult to attain, but you could monitor the temperature and humidity and at least have some idea of the conditions of the area where your archives is being kept, you know avoid extreme temperatures of hot and cold. Try and find perhaps a central room in your building where the temperature is a little more constant. An area with little uncontrolled natural or florescent light -- essentially you want a room without windows to preserve your documents or at least, if you can't find a room without windows, contain the materials in boxes and filing cabinets where light cannot reach them. An area that is secure with locks and alarms. You must be able to secure the place where the archival materials are kept. That's essential. Somebody, of course, needs to be in charge of ensuring that security. An accessible sheltered receiving area -- now we're talking about archives that are a little larger, where you might obtain a lot of materials with a truck coming into your place, and you need to be able to look at those materials before they come into the archives for any bugs or infestation. You need a separate storage area from the place where the public is going to access your archives and, of course, that storage area should ideally be large enough to expand because the archives, again, is going to grow. You need a separate research area. It is not a good idea to have -- although, sometimes and including in our institution in Kamloops to allow researchers to work amongst the collections, certainly not in an unsupervised fashion; it is too tempting for people to start rummaging around. You need to be able to control the area and make sure that it is clean and that people are working with clean hands -- cotton gloves if they're looking at original materials -- and using pencils to take notes, not ink. Finally, you need an area for administrative work, for your record keeping, for your office needs. As I say, these are the ideal conditions for an archives. But every one of you, I'm sure, can do some of these things to ensure that the materials you collect, those unique one of a kind valuable materials for your T.U.S. project or land claims research, are preserved, cared for, and provided access to for posterity -- and that means for generations to come. So, thanks very much.