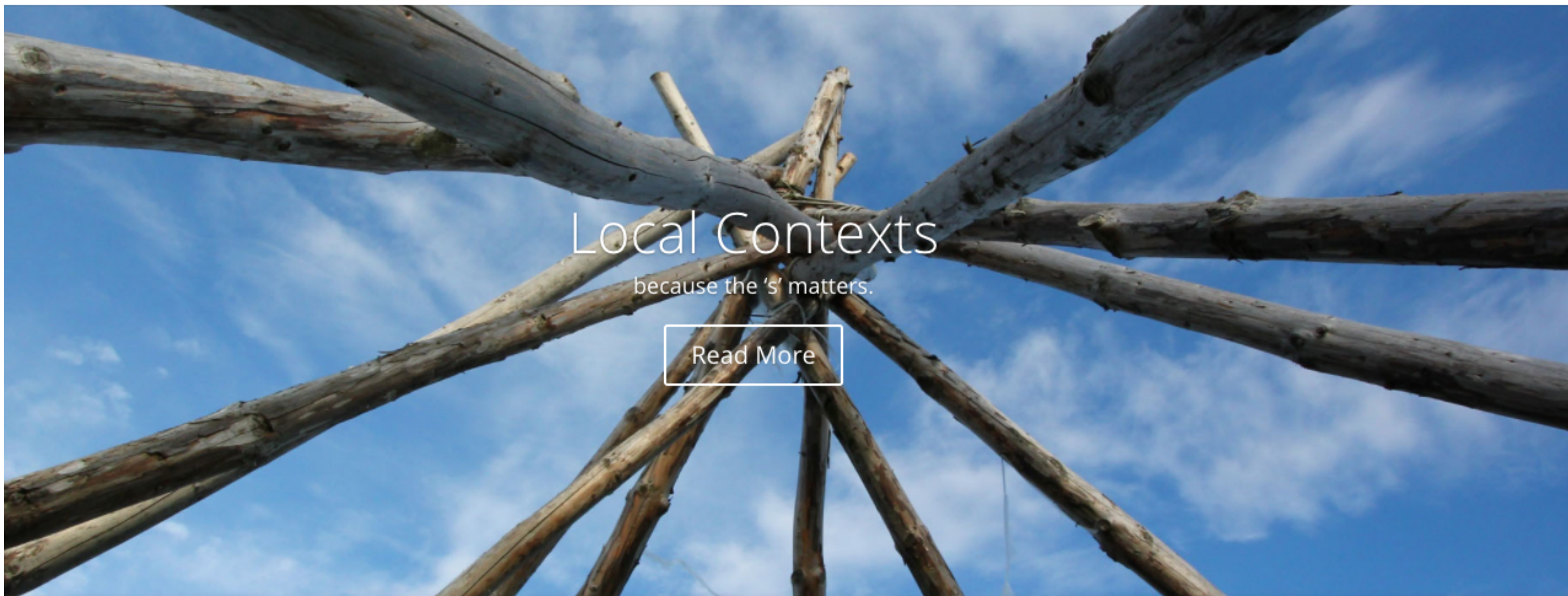# Local Contexts and the TK (Traditional Knowledge) Labels

Local Contexts

because the 's' matters.

Read More

Local Contexts is an initiative to support Native, First Nations, Aboriginal, and Indigenous communities in the management of their intellectual property and cultural heritage specifically within the digital environment. *Local Contexts* provides legal, extra-legal, and educational strategies for navigating copyright law and the public domain status of this valuable cultural heritage. By providing strategic resources and practical solutions, *Local Contexts* and our partners are working towards a new paradigm of rights and responsibilities that recognizes the inherent sovereignty that Indigenous communities have over their cultural heritage.

The Problems

- Every Indigenous community has enormous collections of tangible and intangible cultural material collected over the long periods of colonialism held in archives, museums, libraries and online databases.

- Significant information about these collections, including individual and community names, is missing.

- Indigenous peoples and communities are largely not the legal rights holders.

- Vast amounts of copyright material as well as public domain material is being digitized and circulated. Copyright (specific uses and permissions) and Public Domain (any uses and no permissions) materials create specific problems for Indigenous communities.

- Issues of ownership, as well as the incomplete and significant mistakes in the metadata, continue into the digital lives of this material.
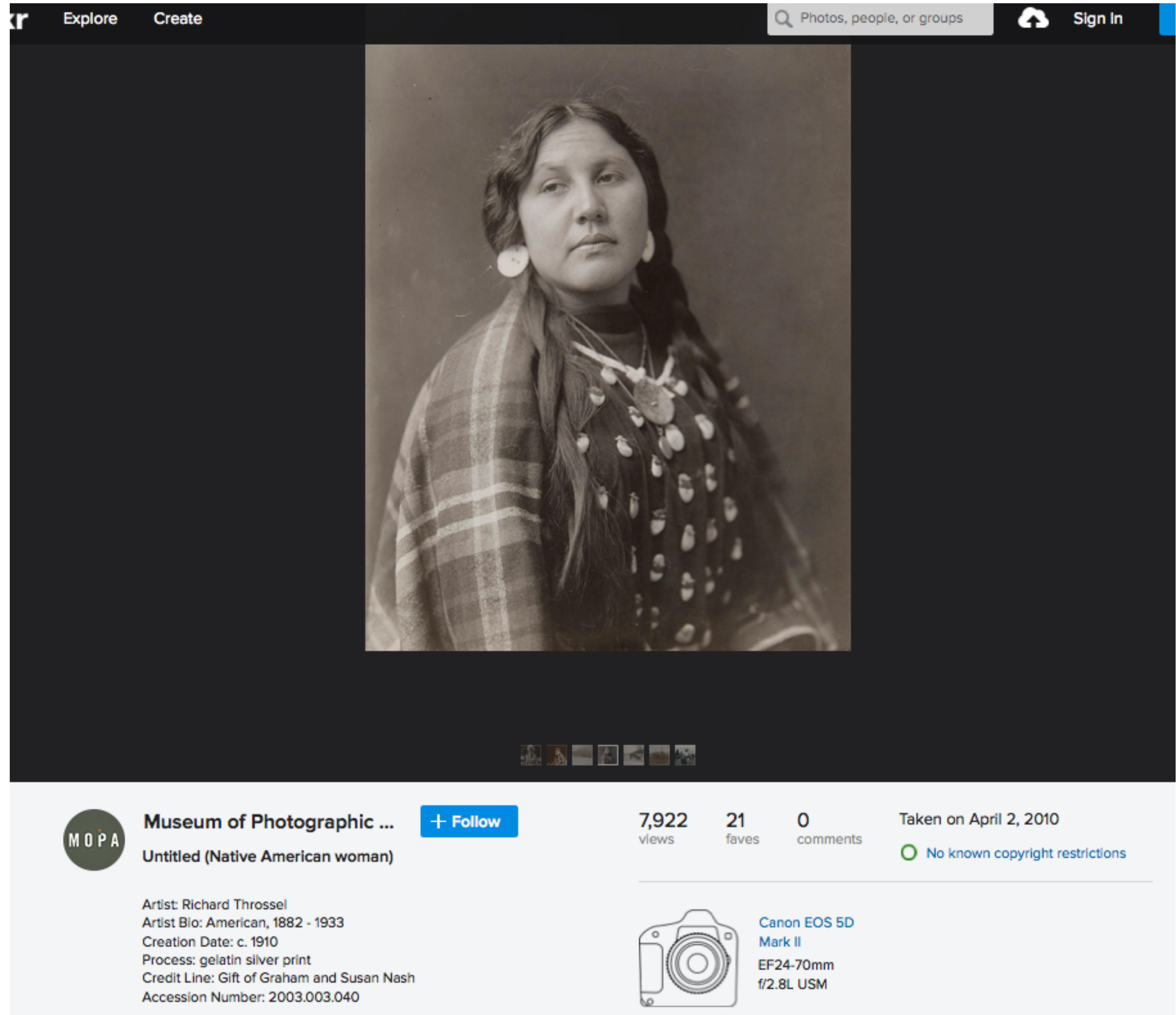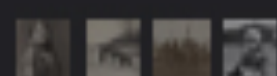
Who owns these collections?

1. Role of copyright as a tool of colonial dispossession of knowledge

2. Social and legal entitlements of authorship feed into institutional organization

3. Colonial logics of exclusion and erasure perpetuated in transition to the digital

Photos, people, or groups

Museum of Photographic ...

Untitled (Native American woman)

Artist: Richard Throssel
Artist Bio: American, 1882 - 1933
Creation Date: c. 1910
Process: gelatin silver print
Credit Line: Gift of Graham and Susan Nash
Accession Number: 2003.003.040

Museum of Photographic ...

+ Follow

7,925 views   21 faves   0 comm

Untitled (Native American woman)

Artist: Richard Throssel
Artist Bio: American, 1882 - 1933
Creation Date: c. 1910
Process: gelatin silver print
Credit Line: Gift of Graham and Susan Nash
Accession Number: 2003.003.040

Canon EOS
Mark II

EF24-70mm
f/2.8L USM

alternative licensing and labeling

Local Contexts

because the 's' matters.

Read More

Local Contexts is an initiative to support Native, First Nations, Aboriginal, and Indigenous communities in the management of their intellectual property and cultural heritage specifically within the digital environment. *Local Contexts* provides legal, extra-legal, and educational strategies for navigating copyright law and the public domain status of this valuable cultural heritage. By providing strategic resources and practical solutions, *Local Contexts* and our partners are working towards a new paradigm of rights and responsibilities that recognizes the inherent sovereignty that Indigenous communities have over their cultural heritage.

Educational Resources

This section is designed to provide a range of educational resources and support around questions about the legal ownership of Native American, First Nations, Inuit, Metis, Aboriginal and Indigenous cultural heritage. We are also in the process of developing new learning and training modules that will address the legal, non-legal and ethical frameworks of practice affecting digital cultural heritage. Our aim in *Local Contexts* is to demystify copyright and to provide clear and direct information about how it affects cultural heritage material. We also use this section to highlight new tools and strategies that communities could utilize as well as frameworks for better collaboration between communities and cultural institutions. These include the TK Labels, protocols, ethical guidelines and memorandums of understanding.

Click on a link below to get started!

- IP Intellectual Property
- TK TK Labels
- Collaboration
- Training Modules
- Templates
- Reciprocal Curation
- Publications

Step-by-Step Tutorial

Not sure where to start? Start here! If you're completely new to the TK Labels and the Local Contexts project, follow our step-by-step guide to discover the educational resources that are right for you and your collection. We'll walk you through everything you need to know, and provide you the best

Templates and Useful Documents

Here we are gathering useful examples and templates that can help communities and institutions in their governance infrastructure as well as their engagements with each other. These include: templates for MoUs, copyright agreements, agreements for the transfer of rights, licenses agreements, deeds of gift, protocol frameworks, community IP survey questions, ethical guidelines, warranties, risk management strategies, alternative dispute clauses, tribal resolutions and draft community IP policy.

All	Agreements	Cultural Protocols	Deed of Gift	Ethical Guidelines	MOU/MOA	Ownership

Ethical Guidelines

AIATSIS – Guidelines for Ethical Research in Australian Indigenous Studies

MOU/MOA

Karuk Tribe – Memorandum of Mutual Understanding

Agreements

Karuk Tribe – Project Collaborator Confidentiality Agreement

Ownership

Cultural Protocols

Karuk Tribe – Protocol with Agreement for Intellectual Property Rights

MOU/MOA

MOU Template

Agreements

Karuk Tribe – Individual Partnership Agreement

Deed of Gift

Karuk Tribe – Deed of Gift

TK Multiple Communities
(TK MC)

TK Non-Verified (TK NV)

TK Family (TK F)

TK Seasonal (TK S)

TK Outreach (TK O)

TK Verified (TK V)

TK Attribution (TK A)

TK Community Use Only
(TK CO)

TK Secret / Sacred (TK SS)

TK Women General (TK
WG)

TK Women Restricted (TK
WR)

TK Men General (TK MG)

TK Men Restricted (TK MR)

TK Non-Commercial (TK
NC)

TK Commercial (TK C)

TK Community Voice (TK
CV)
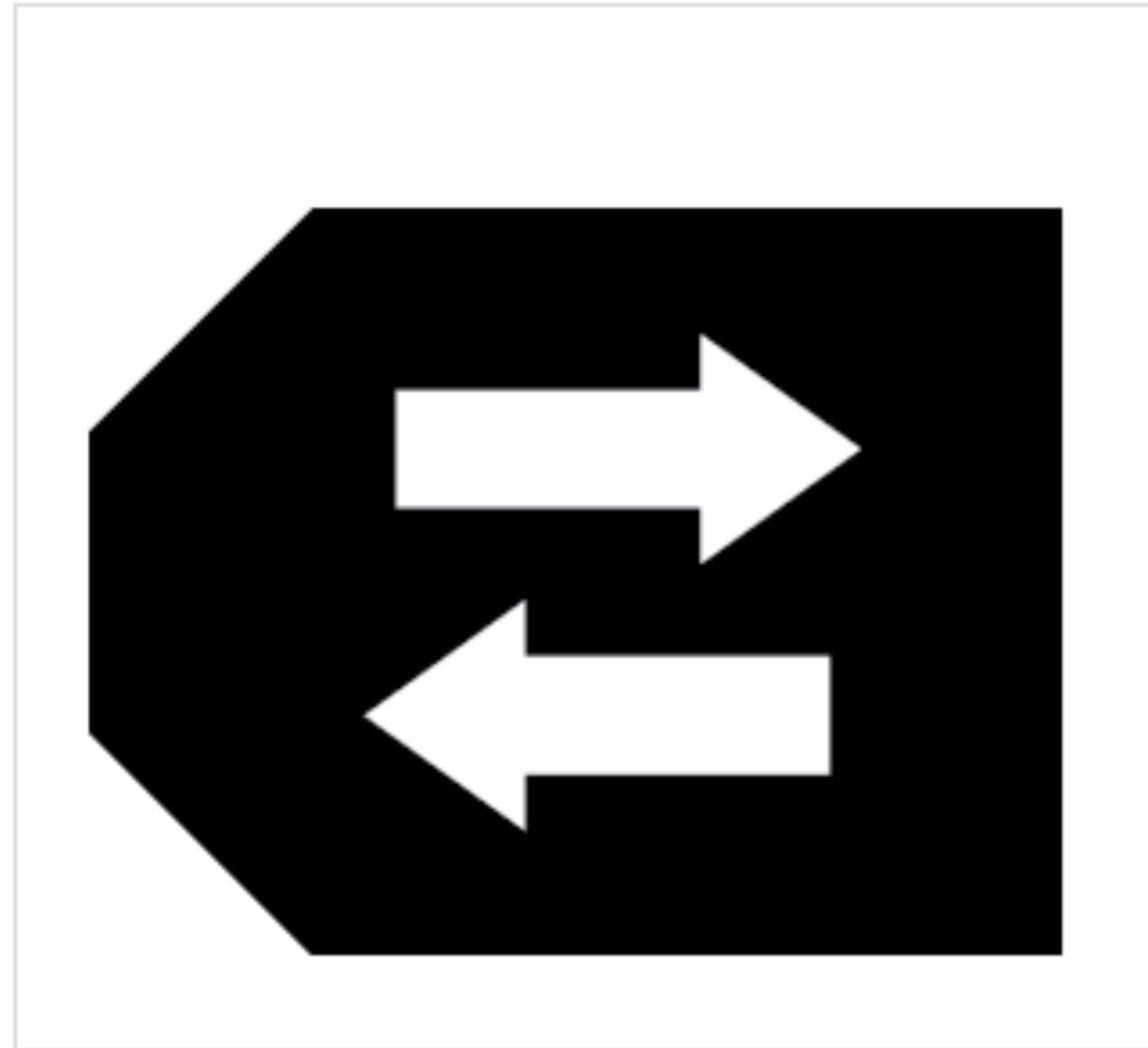
TK Attribution (TK A)

Why Use This TK Label? This label should be used when you would like anyone who uses this material to know who the correct sources, custodians, owners are. This is especially useful if this material has been wrongly attributed or important names of the people involved in making this material or safeguarding this material, are missing. This label allows you to correct historical mistakes in terms of naming and acknowledging the legitimate authorities for this material. This label asks for future users to also apply the correct names and attribution.

Each label is meant to be customized by a community. Click below for a label template text.

TK Label Template Text	⊕

Español / Spanish	⊕

Français / French	⊕

Listen	⊕

Example	⊕

TK Family (TK F)

Why Use This TK Label? This label should be used when you would like external users to know that this material is subject to certain conditions for circulation. Specifically this material is usually only shared between family members. Because these conditions have not historically been recognized, this label helps make these conditions clearer for future users. Specifically it asks them to respect culturally specific rules of use and to make different and fair decisions about using this type of material.

Each label is meant to be customized by a community. Click below for a label template text.

TK Label Template Text

This label is being used to indicate that this material is traditionally and usually not publicly available. The label is correcting a misunderstanding about the circulation options for this material and letting any users know that this material has specific conditions for sharing between family members. Who these family members are, an how sharing occurs will be defined in each locale. This material is not, and never was, free, public and available for everyone at anytime. This label asks you to think about how you are going to use this material and to respect different cultural values and expectations about circulation and use.

Español / Spanish

Listen

Example

TK Secret / Sacred (TK SS)

Why Use This TK Label? This label should be used when you want to let external users know that the material that is openly circulating contains secret/sacred information and that it has specific conditions of access and use. These conditions potentially include restrictions upon access. Using this label helps to alert external users that this material is special and requires respectful and careful treatment. It asks users to make different decisions about using it and, importantly, to discuss any potential use with you.

Each label is meant to be customized by a community. Click below for a label template text.

TK Label Template Text ⊕

Español / Spanish ⊕
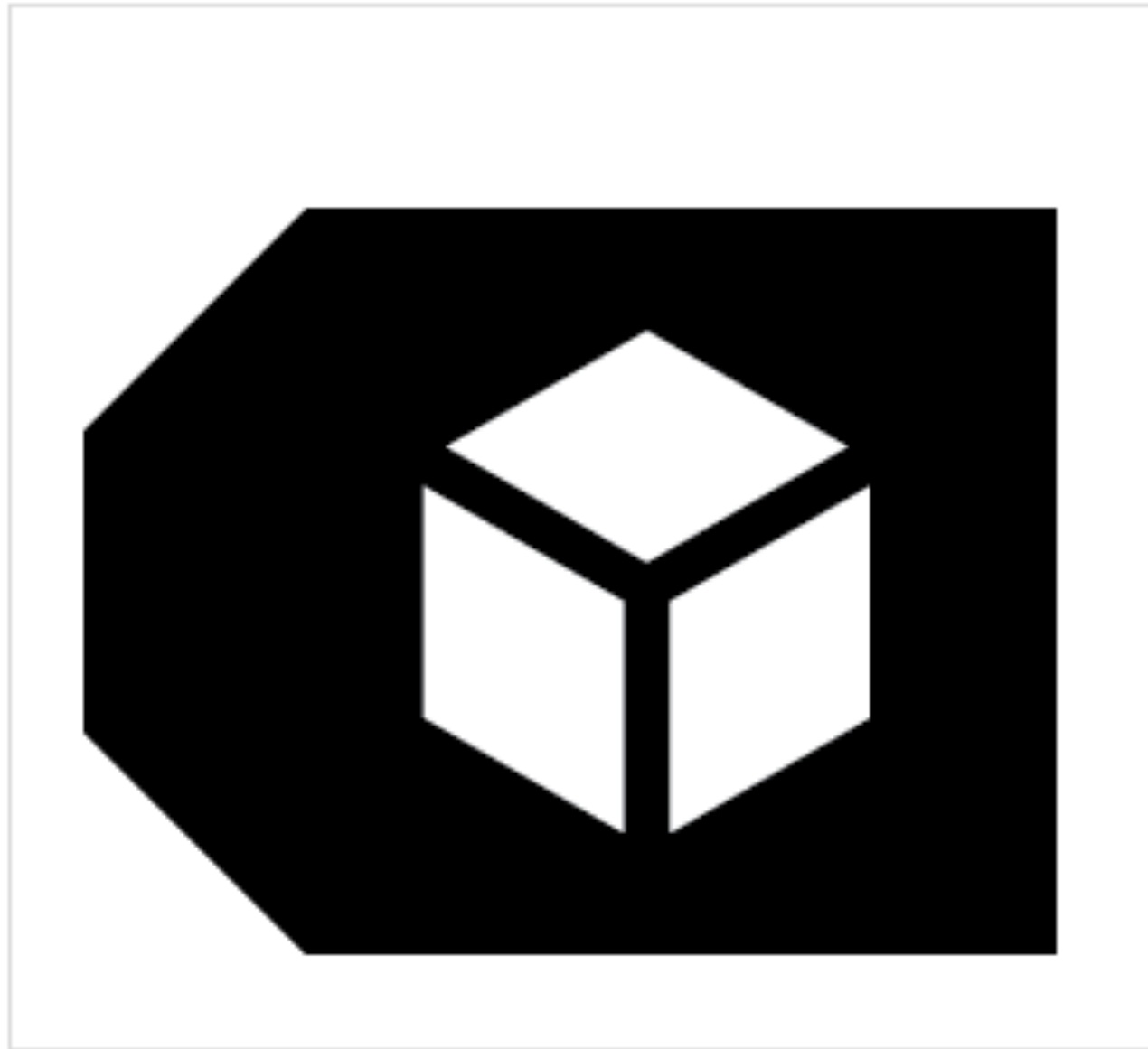
Français / French ⊕

Listen ⊕

Example ⊕
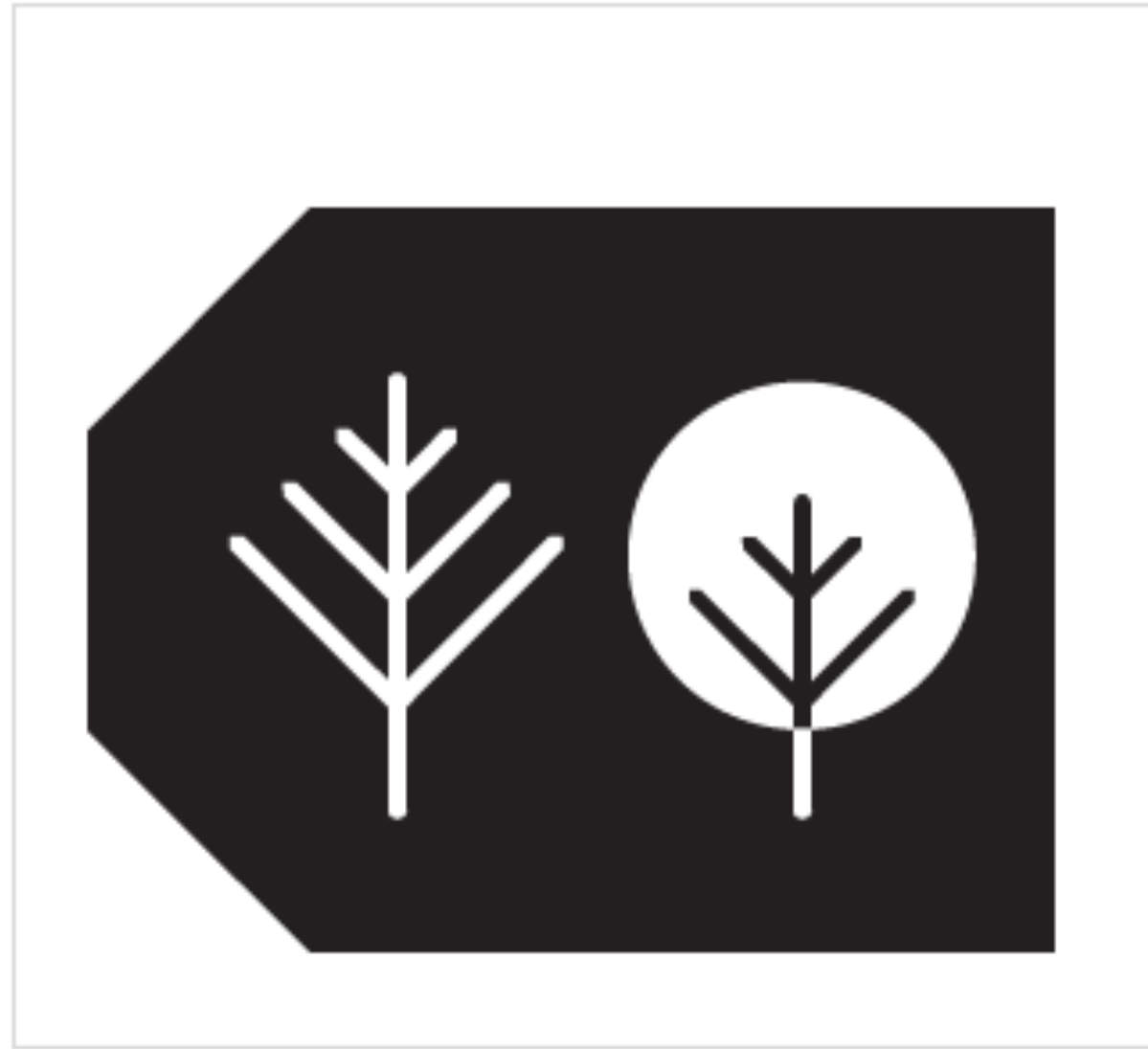
TK Seasonal (TK S)

Why Use This TK Label? This label should be used when you want to let external users know that the material that is openly circulating has seasonal conditions of access and use. This could mean that some material should only be used and heard at particular times of the year. It could also mean that the environment and land where this material derives also influences and impacts its meaning and significance. This label can be used to help external users know that there are land-based teachings in this material which affect proper use and respectful understanding.

Each label is meant to be customized by a community. Click below for a label template text.

TK Label Template Text	⊕

Español / Spanish	⊕

Français / French	⊕

Listen ⊕

Communities Customizing TK Labels

Workshops, Localization, Negotiation

Sq'ewlets Band of the Stó:lō First Nation, BC, Canada

We are the Sqewlets People. We are Sqwōwich, People of the Sturgeon. This website shares our journey from ancient times to the present. Join us as we tell stories of our origins, sxwōxwiyám in our language, of our true histories, sqelqwel, and of our lives as First Nations people living at the confluence of the Harrison and Fraser Rivers of British Columbia today. Kwéleches, hello and welcome!

S SX̱WŌX̱WIYÁM S

Traditional Knowledge Label:
Attribution

SKWIX QAS TE TÉMÉXW (literally name and place)

This website represents the true knowledge and history of Sq'éwlets people. The attribution label literally means 'name' and 'place' in our language, skwix qas te Téméxw. We ask everyone that visits this website to attribute our knowledge and histories to us, the Sq'éwlets people, a tribe of Stó:lō. Our history has not always been respected or told correctly. Here we tell our own story in our own words. We are both holders and caretakers of our own lands, resources, and histories. It is the responsibility of our families and communities as Stó:lō people to take care of these things in a respectful way. Please feel free to contact us with further questions about attribution.

More about Traditional Knowledge labels

We are the
shares our jo   origins and
personal   here the
Harrison and Fraser Rivers of British Columbia meet.

TRADITIONAL KNOWLEDGE LABELS

What are TK (Traditional Knowledge) Labels?

TK Labels are meant to help people outside our community understand the importance and significance of our cultural heritage. The labels provide information that is hard to find or missing from the current public record, such as community and family names, what conditions of use are considered appropriate, how to contact relevant family or community members, and how to arrange the right kind of permissions. They are used to help educate visitors to this website about the rights and responsibilities related to Sq'éwlets knowledge and cultural heritage.

How do they work?

TK Labels work like any other kind of label you might come across. For example a label on your clothing tells you where it was made. A label on your bread tells you its contents. The difference with TK Labels is that our community chose the labels used on this site in order to help site visitors to understand and respect our knowledge and cultural heritage.

What is Sq'éwlets traditional knowledge?

While we were producing this website, our community members discussed our own perceptions of Sq'éwlets traditional knowledge. As Sq'éwlets and Stó:lō people, our traditional knowledge is "our world, our teachings." It is what comes down from our ancestors, passed from generation to generation. It is learning about your relations and taking care of the natural world. We learn how to look after the plants, animals, birds, the harvests, and the land. We learn how to respect ourselves and each other, how to give names, how to respect our world in ceremony. Everyone has a role—women, men, children, Elders. You learn from your

Four labels apply to the entire website: **attribution, non-commercial, outreach and verified**.

ATTRIBUTION

SKWÍX QAS TE TÉMÉXW ▶

This website represents the true knowledge and history of Sq'éwlets people. The attribution label literally means 'name' and 'place' in our language, skwix qas te téméxw. We ask everyone that visits this website to attribute our knowledge and histories to us, the Sq'éwlets First Nation, a tribe of Stó:lō. Our history has not always been respected or told correctly. Here we tell our own story in our own words. We are both holders and caretakers of our own lands, resources, and histories. It is the responsibility of our families and communities as Stó:lō people to take care of these things in a respectful way. Please feel free to contact us with further questions about attribution.

NON-COMMERCIAL

EWETA XWÓXWEYEM ▶

This website was produced for educational purposes. The non-commercial label refers to the fact that this knowledge is not to be used for commercial purposes. In our language, eweta xwóxweyem literally means 'no selling'. We ask everyone to respect this label.

OUTREACH

S'ÍWES ▶

This website is intended to share who we are as Sq'éwlets people, and particularly to educate. The outreach label means 'educating' and 'teaching' in our language, s'íwes. We ask that outsiders respect our culture by not using the content out of context. If you use content on this

Other labels may be used for specific purposes on the website. For example:

SECRET/SACRED

XA:XA

In our Stó:lō culture, certain types of knowledge are restricted in some way. This knowledge is considered sacred, secret, potent and/or private, and only certain people or families can and should have access to them. We call this xa:xa in our language. This label indicates that there is additional knowledge about a certain subject that cannot be shared on the website.

Example:

- Community Archaeology
- Ancestor Mound 1
- Afterlife Belongings
- Ancestor Tree
- Caring For Ancestors
- Ancestor Cairn
- Ancestor Mounds
- The Development of Community Archaeology at Qithyil
- Taking Care of Ancestors: Fieldwork Protocols
- Repatriation
- The Long House

Passamaquoddy Tribe of Pleasant Point, Maine and the Library of Congress

MARC record changes

Library of Congress |
American Folklife Center

906			‡a 0 ‡b ibc ‡c orignew ‡d u ‡e ncip ‡f 20 ‡g y-folklife
955			‡a mkru 2016-02-24
033	0	0	‡a 18900317
010			‡a 2015655550 [scan barcode LCCN]
040			‡a DLC ‡c DLC ‡e dacs
043			‡a n-us-me
090			‡a Cylinder 4233
090			‡a AFS 14737. A5
090			‡a RKF 1724 [supply MAVIS shelflist number]
090			‡a AFC 1972/003 SR02
245	0	0	‡a Story of the fisher and the sable, ‡n part 4 ‡h [sound recording] / ‡c spoken by Peter Selmore.
246	1		‡a Alternate title in Passamaquoddy [supplied by Passamaquoddy, if desired]
246	1		‡a Alternate title in English [supplied by Passamaquoddy, if desired]
260			‡c 1890.
300			‡a 1 sound cylinder (2:33 min.) ; ‡c 4 in. [supply duration from digital sound file]
518			‡a Recorded in Calais, Maine on March 17, 1890 by Jesse Walter Fewkes.
505	2		‡a Contents note, in English and/or Passamaquoddy [optional, supplied by Passamaquoddy community if desired, this would be a full or partial translation of the contents, or a summary or log, in either or both languages]
500			‡a [Optional notes from David A. Francis collection]
533			‡a Digital preservation copy from original cylinder on Archeophone #27. ‡c Library of Congress, ‡d 2015 October 23. ‡e 85.57 Mbytes BWF.
500			‡a Engineer notes: Cylinder appears to have been shortened.
506	1		‡a Access to recordings may be restricted. To request materials, please contact the Folklife Reading Room at ‡u http://hdl.loc.gov/loc.afc/folklife.contact
540			‡a Rights are held by the Peabody Museum of Archaeology and Ethnology, Harvard University.

📶 Subscribe   ♻ Share/Save

AUDIO RECORDING

Passamaquoddy War song ; Trading song

Mihqelsuwakonutomon (Song of Remembrance in the Passamaquoddy War Song Series) ; Esunomawotultine (Trading dance/song) / Jesse Walter Fewkes collection of Passamaquoddy cylinder recordings SR29

About this Item

Title
Passamaquoddy War song ; Trading song

Other Title
Mihqelsuwakonutomon (Song of Remembrance in the Passamaquoddy War Song Series) ; Esunomawotultine (Trading dance/song)

Jesse Walter Fewkes collection of Passamaquoddy cylinder recordings SR29

Summary
The first song, Mihqelsuwakonutomon, means 'He/She tells memories of it'. This is a lament or mourning song. It is a fragment of one song in a series of songs and dances. Esunomawotultine, the trading dance, is the second song on Fewkes' wax cylinder 17 (Cylinder 4260; AFC 1972/003: SR29) recorded by Jesse Walter Fewkes in Calais, Maine, March 16, 1890.

Contributor Names
Fewkes, Jesse Walter, 1850-1930, recordist, speaker.

Selmore, Peter, performer.

Created / Published

Traditional Knowledge Labels

⬅➡ Attribution - Elihtasik (How it is done).

🖐 Outreach - Ekehkimkewey (Educational).

💲 Non-Commercial - Ma yut monuwasiw (This is not sold).

Learn more about the traditional knowledge labels

Part of...

American Folklife Center (32,872)

Implementing the TK Labels

Welcome Mukurtu 2.0

A Safe Keeping Place
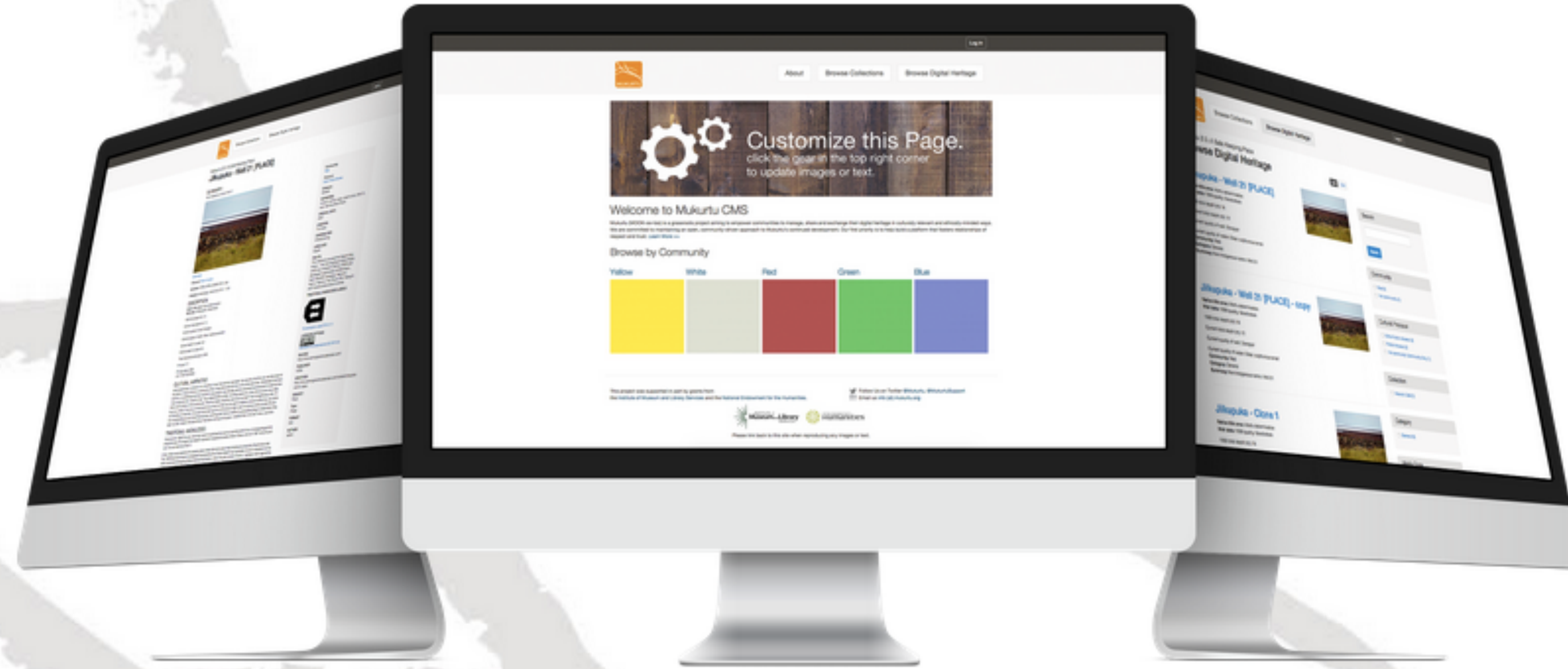
The free, mobile, and open source platform built with indigenous communities to manage and share digital cultural heritage.

Mukurtu (MOOK-oo-too) is a grassroots project aiming to empower communities to manage, share, and exchange their digital heritage in culturally relevant and ethically-minded ways. We are committed to maintaining an open, community-driven approach to Mukurtu's continued development. Our first priority is to help build a platform that fosters relationships of respect and trust.

Create Digital Heritage

Mukurtu Essentials *	Mukurtu Core	**Rights and Permissions**	Additional Metadata	Relations

Publisher

[⟳]

Rights

[   ]

Traditional Knowledge Labels

[   ]

- None -

TK Attribution Label (TK A) 1.0

TK Seasonal Label (TK S) 1.0

TK Family Label (TK F) 1.0

TK Outreach Label (TK O) 1.0

TK Commercial Label (TK C) 1.0

TK Non-Commercial Label (TK NC) 1.0

TK Men Restricted Label (TK MR) 1.0

TK Men General Label (TK MG) 1.0

TK Women Restricted Label (TK WR) 1.0

Authoring information
By Maria Montenegro

Publishing options
Published

Local Contexts TK Labels Hub

Tribal CMS (e.g., Mukurtu)

Customizes

TK Label Author
(e.g., Tribal member)

Local TK Label

Push

Local Contexts TK Label Hub

Customizes

Authoritative TK
Label

Download

Service
Request

External/Institutional

External/Institutional
User

External/Institutional
CMS
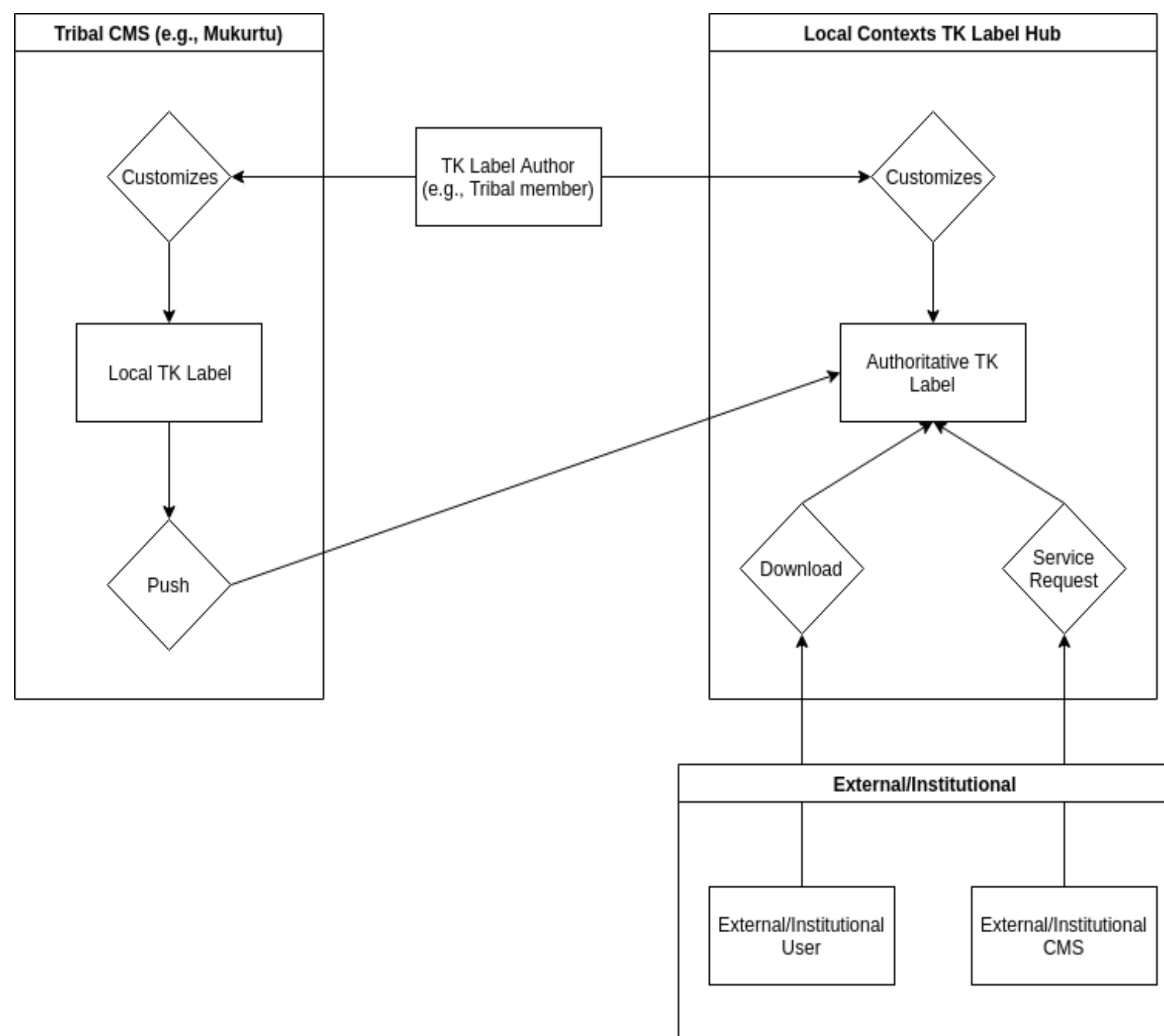
Penobscot Nation, Maine
Passamaquoddy Tribe of Indians, Maine
Karuk Tribe, California
Plateau Peoples from Spokane, Colville, Umatilla, Coeur d'Alene, Warm Springs and Yakama Nations, Washington
Pokagon Band of Potawatomi, Michigan
Kaw Nation, Oklahoma
Wampanoag Tribe of Gay Head, Massachusetts
Tejon Tribe, California
Sto:Lo First Nation, Canada
Musqueam Nation, Canada
Ziibiwing Center for Anishinabe Culture and Lifeways, Michigan

Inupiat Heritage and Language Center, Alaska
Nez Perce Tribe, Washington
Huna Heritage Foundation, Alaska

Communities testing the TK Labels

Library of Congress
Field Museum
Abbe Museum
Yale Indian Papers, Yale University
Columbia University Center for Ethnomusicology
Washington State University
National Museum of the American Indian
Brooklyn Museum
University of Maine (Orono)
New York University
American Philosophical Society
San Diego Museum of Man

Institutions we are working with/ thinking about using the TK Labels:

Digital Infrastructure Futures

CSIRO/ALA, Terri Janke and Local Contexts

Project Outcomes

Expanding Indigenous Cultural and Intellectual Property (ICIP) principles and protocols into new forms of functional use within digital infrastructures.

Developing a new suite of TK Labels for environmental and ecological knowledge in collaboration with Aboriginal and Torres Strait Islander communities.

Integrating ICIP principles into the rights fields of documentation systems and metadata standards such as Dublin Core and Darwin Core.

Creating a new mechanism (the TK Notice) that can assist communities, researchers, citizen publics and industry interests in the early identification of TEK.

Delivering legal support workshops on free, prior and informed consent (FPIC) that include support for future community-based economic opportunities to collaborate and commercially exploit TEK in culturally responsible and respetful ways.

Contributing to an expanding and urgent international dialogue about rights and responsibilities in the use of TEK made available through databases and digital repositories in commercial and non-commercial contexts.