





Final Report  
Rankin Inlet, Nunavut  
May 24-27, 2001

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## FINAL REPORT

*Rankin Inlet, Nunavut*

*May 24-27, 2001*



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*ᐱᓄᓂᓐ, ᐱᓄᓂᓐ*

*LA 24-27, 2001*

## INUIT WOMEN'S TRADITIONAL KNOWLEDGE WORKSHOP ON THE AMAUTI AND INTELLECTUAL PROPERTY RIGHTS

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*Diversity* (1992) mandates Contracting Parties, as far as possible, where appropriate, and subject to national legislation to: respect, preserve and maintain knowledge, innovations and practices of Indigenous and local communities embodying traditional sustainable use of biological diversity and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of the benefits arising from the utilization of such knowledge, innovations and practices.

She commented that to write about how a caribou *amautis* was made that it would be a very thick book from the moment of cutting up the caribou. She commented how she thought detailed information would be necessary. Also she raised the need to rush because people are starting to die off and... Inuit will be able to teach young people. She commented that a few people know how to make *amautis* out of bird skins. Her big worry is the sewing skills that young people will have and she wonders if they will learn to be great seamstresses similar to the ones of the past. She expressed her great pride of *amautis* that do not require the belt. She commented that if someone were able to make a book that they would have to include all the different women who make comfortable and beautiful *amautis* and be very

[illegible][illegible]







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ΔαCαλγDγLγN .....	7
ΡαDγNγC ΔβγγβγLγC CΔγDσγγC .....	8
βNγγγCγβCγDγDγC γNγC .....	9
ΛγCγσγL .....	14
βNγγNγβγDσγCγC .....	22
γαDγC γLγNγ .....	28
LγLγNγDγC .....	30
γβγCγαCγDγC .....	34
ΛCαCγβγDσγCγC <γαDγNγDγLγC .....	42
βNγDγCγC γβDγCγCγDσγL .....	48
ΡγCγCγC .....	52
DΔγγC:	
γLγDγCγC βNγγNγβγC .....	56







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Qikiqtani Inuit Association.

Pauktuutit also wishes to thank the Biodiversity Convention Office of Environment Canada for the initial support provided for preparing the project proposal.

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 $C \Delta t^\sigma \rho^C$

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$$b_a C \Gamma \Delta^c \gamma^a \sigma C \gamma^b c_n \gamma^c \gamma^d d^c;$$
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 $\Delta \Gamma^{\alpha} \Gamma^{\beta} \Pi^{\gamma\delta} = \Gamma^{\alpha} \Gamma^{\beta} \Pi^{\gamma\delta}$



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# introduction Historical evidence

indicates that the style and form of the *amauti* and other Arctic

clothing has changed little over the centuries. This is evident

from Inuit oral history and the records of early explorers.

Caribou and seal have been traditional sources of food and the

raw material for clothing, shelter, and even boats. Caribou hair is

hollow and is an ideal insulator for winter clothing. As the inner

liner for clothing, the hair is water resistant and this reduces the

risk of matting and sticking from sweat and condensation. The

water repellent qualities of sealskin make it the preferred material

for clothing during the wetter spring and summer months.

Modern materials such as wool duffle and printed calico are

now commonly used to make the *amauti* but the shapes and

styles remain.

The distinction between an Inuit man's parka and the *amauti* of a woman is common throughout the Arctic. Regional and community variations in clothing designs can readily be distinguished. The style and decorations of the *amauti* can indicate a region and location. Different styles also indicate the age and status of a woman in the community. For example, an

ለጥናታችን ርዕሰ ጉዳይ ሆኖ የሚያገለግል ሲሆን፣

$\Delta L \Delta N_C \Delta^{\alpha} J \Delta^{\beta} C$      $\Delta L$      $\Delta I^{\alpha} I^{\beta}$      $D P D^{\gamma b} C^{\delta b} \Gamma D^{\epsilon}$      $\Delta^{\alpha} \dot{g}_C \Delta n_L \Delta^{\beta} C^{\gamma} I^{\delta} C$

ከጋራ ልማት ዘመናዊ የሥነ ምግባርና የቴክኖሎጂ ስልጠናዎችን በተደጋገበ መልኩ እንዲያስተምሩና እንዲያገለግሉ ተገልጿል።

$\bar{L}^a J^c$   $NP^c_{\mu\nu}$ .  $CL^a$   $a \rightarrow a \Delta^{ab} C D \gamma L^b \Delta^{ab} \Delta \sigma^b b D \gamma L^c \Delta^{ab} C \Delta \sigma^b$

[illegible][illegible][illegible]

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D<sup>s</sup>J<sup>b</sup>C<sup>L</sup>N<sup>d</sup>G<sup>b</sup> D<sup>p</sup>D<sup>a</sup>JN<sup>c</sup>J J<sup>i</sup>m<sup>e</sup>n<sup>t</sup><sub>o</sub>r<sup>e</sup>/D<sup>s</sup>K<sup>a</sup>LC.

Δ<sup>α</sup>ζ<sub>α</sub>σ<sup>β</sup>Δ<sup>γ</sup>Γ<sup>δ</sup> Δ<sup>α</sup>ζ<sub>α</sub>Δ<sup>β</sup>Υ<sup>γ</sup>Λ<sup>δ</sup>ζ<sup>ε</sup>, Γ<sup>α</sup>δ<sup>β</sup>Υ<sup>γ</sup> Ρ<sup>δ</sup>σ<sup>ε</sup>Υ<sup>ζ</sup>Δ<sup>η</sup>ζ<sup>θ</sup>α<sup>ι</sup>Υ<sup>κ</sup>α<sup>λ</sup>Γ<sup>μ</sup>

ᐃᓚᓴ ᑕᐱᓴ ᔭᐱᓂᓄᑦᑕᑦᑭᓄᑦᑕᑦᑭᓄᑦᑕ ᑭᐱᓴᐱᓄᑦᑕ ᓴᓄᓄᓄᑦ ᐃᓚᓴ

[illegible][illegible][illegible]

$\zeta_b \langle \zeta_b \rangle_{\text{eff}} / \langle \zeta_b \rangle^2$      $\Delta D_0$      $\langle D \rangle_{\text{eff}} / \langle D \rangle$ ,  $\zeta_b \langle \zeta_b \rangle_{\text{eff}} / \langle \zeta_b \rangle^2$

$\langle 1 | \rho_{\text{out}}^{(b)} \rangle = \langle 1 | \rho_{\text{in}}^{(b)} \rangle$

CALE<sup>a</sup> CYA<sup>a</sup> D<sup>b</sup> 20<sup>b</sup>.















































the *Coordinadora Nacional de Mujeres Indigenas de Panama* (CONAMUIP). These two women shared their experiences with the delegates and helped place the IPR concerns of Indigenous women into an international perspective. The delegates were directed to the reading material that addressed WIPO's activities and to a draft contract prepared by the *International Centre for Human Rights and Democratic Development*. The contract was developed to guide and aid Indigenous people who are allowing access to their the intellectual property by an outside individual or company.

The final day of the workshop was geared towards developing a strategy or workplan. The effort had been to provide the delegates with a better understanding of potential tools and directions that they may choose to initiate. Discussion began about the value of trademarks and how this could be practically implemented. The delegates had been informed about the *igloo tag* trademark that was managed by the Department of Indian and Northern Affairs Canada. They were asked to consider its usefulness. Delegates also considered collective marks, official marks, and the formation of an association or public authority. An association could serve the collective needs of Inuit seamstresses and could register for trademark protection. Such marks would guarantee the quality and authenticity of the garments. Delegates were very interested in the practicalities associated with a trademark or label. They wanted a clear understanding of how it would impact the making of their *amautis*. It was stressed to the delegates that these were commercial tools and that they could not effectively prevent anyone, Inuit or non-Inuit, from entering the market with products based on traditional knowl-

edge. The workshop was held in a room with a large table and chairs. The delegates were seated around the table, and the facilitator was standing at the front of the room. The delegates were very engaged in the discussion and asked many questions. The facilitator was very patient and answered all questions. The workshop was very successful and the delegates were very satisfied with the results.

There was a lot of discussion about the value of trademarks and how this could be practically implemented. The delegates had been informed about the *igloo tag* trademark that was managed by the Department of Indian and Northern Affairs Canada. They were asked to consider its usefulness. Delegates also considered collective marks, official marks, and the formation of an association or public authority. An association could serve the collective needs of Inuit seamstresses and could register for trademark protection. Such marks would guarantee the quality and authenticity of the garments. Delegates were very interested in the practicalities associated with a trademark or label. They wanted a clear understanding of how it would impact the making of their *amautis*. It was stressed to the delegates that these were commercial tools and that they could not effectively prevent anyone, Inuit or non-Inuit, from entering the market with products based on traditional knowl-





edge. Delegates felt that rather than try to fit Inuit needs within existing IPR laws, that perhaps a new law should be created that would effectively protect against the misappropriation of their cultural heritage. Based on these discussions, a workplan was developed.

[illegible]



# What is an Amauti? As a

baseline for the workshop, the participants were asked on the

first day to respond to a series of questions about the *amauti*.

The intent was to place the garment into its historical and

regional contexts and to identify why it was an important item

worthy of protection. The questions stimulated discussion

about the social importance of the *amauti* and the links to Inuit

traditions. Participants expressed concern about the loss of tradi-

tional manufacturing techniques like hand measurements, the

loss of custom fittings in favour of standardized sizes, and the

decline in the use of traditional materials. In the past, patterns

and styles were passed down between generations. There were

suggestions that rules used to exist about how one learned to

[illegible][illegible]

The women felt the *amauti* was an identifier of northern women

was from. The older designs were based on practical considera-

southern materials and to focus on styles and decorations. It was

noted that traditional materials require more work than modern

**ገዢው ልረብ?** ኃይለማርያም ሰላሳ

በቢሮክሮፖርት፣ በቢሮክሮፖርት ልማት ማረጋገጫ ቢሮክሮፖርት

$\langle \Lambda_{\mu} \rangle_D \langle C^{\dagger} C^{\dagger} \rangle^c$     $P D^{\dagger} b^c C^{\dagger} d \rangle_D \langle \bar{c} \bar{c} \rangle^b$     $\langle L D^{\dagger} \mu \sigma^{\dagger} \rangle^c$     $\langle \Lambda^{\dagger} b^{\dagger} \rangle_D \langle \bar{c}^{\dagger} \bar{c}^{\dagger} \rangle^b$ .

$\langle L \rangle \Pi \sigma^b$      $a \rightarrow a \Delta^{5b} \gamma \gamma L c^5 d^5 c^5 L C$      $\langle D \rangle^{5b} C D^{5b} D^{5b} \sigma^a L m^c$      $\langle L L$

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[illegible][illegible][illegible]

ከፍተኛነታቸው ለሀገራችን ሥልጣን ለሰጠችላቸው ከፍተኛ ሥልጣን ለሰጠችላቸው

၂၀၁၆ ခုနှစ် ဇူလိုင်လ ၁ ရက်နေ့မှ ၂၀၁၆ ခုနှစ် ဇူလိုင်လ ၁ ရက်နေ့

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## Customary Laws An important

objective of the workshop was to develop a better understanding

of the customary laws and rules that govern access to the

patterns and techniques associated with the *amauti*. Such an

understanding would lend itself to developing a more

Inuit-specific or *sui generis* (local or traditional) form of protection.

A number of questions were prepared for the participants.

Break-out groups were arranged and the questions were divided

among them. Each group's responses were then presented to

the plenary and discussed further.

Overall, access to the traditional knowledge of the *amauti* is relatively informal. Inuit are taught to share, not to refuse.

None of the knowledge is written down. It “...goes on forever

because Inuit own them....” Participants indicated that the

sources for certain rules are now unclear. In the past there

were rules about who could make *amautis*. Inuit make *amautis*

the same way as in the past and they are still Inuit designs.

Knowledge is passed down between generations but it is

owned by all. Ownership is held by the ancestors, not by the

individual. Therefore no Inuk/Inuit can be denied the right to

learn it. As one break-out group noted: “Because people

are always dying, their knowledge is passed down to their

children and so the knowledge will always belong to Inuit.”

**ԼԵՆԻՆՆԻԴԸ**
 ԵՆԼՏԵՆՆՈՐԺՈՒՄ ԾԱՆՔԱՅԵՐԴՎԱԾԸԼԸ

ጋዖፕድረፍቦርጎንፕረቦካሪፍ ለፍጅፍጠባዊረፍ ልደጋ ረረፍጠባዊረፍ

$L^{c^b}CD^b_nA^{q^b}b^{c^b})\sigma^b$ 
 $\Delta DP^q_a c^{q^b}n^c r^{q^b}C^q\sigma^q\Gamma$ 
 $\Delta^b)q^cA^qJ^qA^{q^b})\sigma^b$

ယခင်ကလေးတို့က ဘုရားရှင်တို့က ချစ်ခင်စားသုံးခဲ့ရတဲ့ အစားအသောက်တွေကို အစားအသောက်အသစ်တွေနဲ့ အစားထိုးပေးခဲ့ရတာမျိုးဟာ အဆင်မပြေဘူးလို့ ပြောဆိုခဲ့တာမျိုးဟာ အမှန်တရားအရ မဟုတ်ပါဘူး။

$\Delta^{\mathfrak{a}}\mathfrak{m}^c$  ኃኛሌቲ $\sigma^b$  ስለ እፀሊበር $c$  ( $\Delta L^b$  sui generis)

[illegible]

$\langle \Lambda^{\text{sb}} d \gamma^b \gamma_c \Lambda^{\text{sb}} \gamma_L \gamma^b \rangle \supset \sigma \delta^{\text{sb}} \delta^{\text{sb}} \langle D_c c D^{\text{sb}} \rangle^c. \langle \Lambda^b \gamma^{\text{sb}} \Pi \langle D_c c D_n \rangle^c$

$\Delta^L L \rightarrow \Delta^{L^{5b}} \partial \Gamma \subset \Delta^{a_{ij}} \Gamma L \leftarrow \sigma^b \rightarrow \sigma \Delta^{5b} b^{5b} C D \supset \Pi^b \wedge \subset \Delta^b h_{\infty} \sigma \Delta^{5b} C^a \Gamma^a \sigma^b.$

$\langle D \rangle_\sigma \quad \langle \Delta^b \rangle^b / L \sigma D^c \quad P D^b N^b L_c \Delta L L^b P^c \quad L^b P C D_c c D^b \rangle^c$

CLΔ<sup>a,c</sup> ከNL<sup>፭b</sup>ጋ<sup>፭b</sup>ገረፊ<sup>c</sup> ላሊጋ ል፭<sup>c</sup>ረወገል፭<sup>a</sup>ሙሩ፭<sup>b</sup>ብ፭.

[illegible][illegible]

<sup>a</sup>PΛ<sup>b</sup>CηΔ<sup>c</sup>η<sup>d</sup>σ<sup>e</sup>Γ<sup>b</sup>, Δ<sup>a</sup>σ<sup>b</sup>ΠCΔ<sup>c</sup>/L<sup>d</sup>L<sup>c</sup>. α<sup>c</sup>η<sup>c</sup>

<sup>9</sup>ፔፕሊክሰኒፕል<sup>10</sup> በበኛርዎሊብ. “...ርዎኒ ርዎኒ

[illegible][illegible]

ငံတော်တော်လှန်ရေးအတွက် လက်နက်ကိုင်တိုက်ခိုက်မှုများ ပေါ်ပေါက်လာခဲ့သည့်အတွက် အာရှတိုက်တွင် အာဇာနည်နေ့များ ပြုလုပ်ကြသည်။

$$\Delta_{\mathcal{D}} \Delta^C \nabla L \nabla \Pi_C \nabla^{\mathfrak{q}_b} \nabla^{\mathfrak{q}_a} \sigma^{\mathfrak{q}_b} \nabla^C \quad \text{f.c.} \quad C \Delta L^{\mathfrak{a}_C} \nabla \Delta^{\mathfrak{a}_a} \nabla^{\mathfrak{q}_b} L^C \quad \nabla^C \nabla \nabla^C \nabla^{\mathfrak{q}_b} \nabla^{\mathfrak{q}_a}$$

$\Delta^L \subset \Gamma \subset \Delta^R$  ከሚገኙት ሁሉም  $L \subset R$  የሆነውን ይጠቅሙ።

$$\Delta^a \sigma^A \nabla^b \Pi^C \gamma^\mu \zeta C D \rho^b \omega \nabla^c \Pi^C \omega \nabla^d \sigma^C \quad CL \Delta \sigma^C \quad \Delta m^a \sigma^C$$

$a^{\alpha} \Gamma_{\sigma n} \lesssim D \Delta^{\alpha} a^{q_b} >^c$ .  $\rho^c \Gamma_{\sigma n} \lesssim \rho^c$   $a^{\alpha} \Gamma_{\sigma b} q_b \Pi D^{\alpha} L C,$

$$\langle CD\rangle\langle\Gamma^C\rangle^a\Gamma_{\sigma n}\rightarrow^a\Gamma^L C. \quad C\Delta L\leftarrow\Delta_{\sigma^b}\langle CD\rangle^{\sigma^b}\Delta_{\sigma}\Delta^c\sigma^c$$
[illegible]















## Issues

Throughout the workshop many issues

were raised by the delegates. They provide valuable insight into

the mood and concerns of the participants and the depth of the

discussions. The issues have been organized here into general

categories and are presented below. They are offered as a

resource and as a reference with which to better understand

the concerns and expectations of the stakeholders.

### Loss of traditional sewing and manufacturing techniques:

- 👤 No longer using the size of the hand to measure and fit the *amauti*.
- 👤 Need to revive hand-measuring techniques from Elders; old people still use their hands to measure and cut patterns from skins. There are too few Elders around today.
- 👤 Loss of traditional sewing and measuring techniques is leading to *amautis* no longer fitting comfortably.
- 👤 Issue of custom fits versus standard small, medium, large sizes.
- 👤 *Amautis* risk being lost if they are made from patterns instead of the traditional method/technique.
- 👤 Style and decorations are superseding traditional concerns over comfort and form. Traditionally, all *amautis* were custom fit for comfort.

### Traditional materials and styles:

- 👉 Traditional materials such as skins and fur are being lost to modern western materials like calico and duffel.
- 👉 Garments of skin require more work.

[illegible][illegible][illegible][illegible]

ጋዖፍና/ሳይንስ/ጥራፊኒር. ለኖር-ላንግ ርካፊዎች በበፍፍር ማረጋገጥ

$$\Delta_{\mathcal{C}} \mathcal{D}^{\mathfrak{S}_b} \mathcal{B}^{\mathfrak{S}_b} \mathcal{C} \mathcal{D} \mathcal{I} \mathcal{L} \mathcal{J}^{\mathcal{C}} \quad \nabla \mathcal{A}^b \mathcal{J}^{\mathfrak{S}_b} \mathcal{C} \mathcal{D} \mathcal{I} \mathcal{L} \mathcal{J}^{\mathcal{C}} \mathcal{N}^b. \quad \nabla \mathcal{D} \Delta^a \mathcal{D} \mathcal{N} \mathcal{C} \mathcal{D} \mathcal{I} \mathcal{L} \mathcal{J}^{\mathcal{C}}$$
[illegible]

Δ/Ἰζ/Νῖ/Ἀ/Ρῖ/ῤῥ Δῶ ῥῖῥ ὁ/Ἰ/ῥῖ/ῥῖ/ῥῖ.

[illegible][illegible]

- [illegible]



👤 Should begin to record different ways and styles of *amautis* in all the communities.

👤 Concern that *amautis* that are made for *qallunaat* are being changed to suit their desires; *amautis* are being made without pouches or large hoods.

### Concern over the value of hand-made *amautis*:

👤 Inuit women are undervaluing their work and are not getting a good price for their efforts.

### *Amauti* as an art form:

 Some clothes are art.

👉 *Amauti* is not an art form like a sculpture; it is utilitarian, practical, and comfortable.

 Cloth patterns can be protected from alteration and copying.

👉 Should individual *amautis* be protected or all variations of the *amauti*?

*Qallunaat* should not learn to make *amautis* but should buy them from Inuit makers:

 Similar concern with *kamiks*, duffel socks, mitts, and hats.

 Non-Inuit are going up north and learning how to make these forms of clothing.

 Inuit women are protective of their traditional designs.

👤 Inuit want to prevent exploitation of the *amauti* without prior informed consent.

## Too few Elders to pass on the sewing skills to younger Inuit:

Will younger people learn to be great seamstresses like in the past?

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[illegible][illegible][illegible][illegible][illegible]

**Δηλώνω με σφραγίδα μου ότι:**

[illegible][illegible]

 ၎င်းတို့၏ ငွေကြေးနှင့် အခြားအရာများကို လှူဒါန်းခဲ့သည်။



- 👤 Younger people working on this project may feel intimidated by elders.
- 👤 People may not be well versed in traditional knowledge.
- 👤 Elders are not aware of all the laws and the possible obstacles and challenges that will be faced.

Concern that the *amautis* that have been handed down to others are now being taken apart and used as patterns to make other *amautis* for profit:

- Presently a person can buy an *amauti* and take it apart to use as a pattern to make new ones, possibly for sale, and without asking permission from the person who made the original.
- Raises the question of ownership of the pattern and who and how the *amauti* is being reproduced.
- Currently there is no need to ask for permission. Permission should be requested.
- Different from the past where patterns were passed down from parents to children.

**Inuit should not lose their cultural ways in order to protect the *amauti*:**

- Need to cooperatively think of the best way to protect the *amauti* that is appropriate to the Inuit way and not just meet the existing concerns of lawyers.
- Fitting into already defined forms of protection is not good enough.
- Need to document knowledge to give it strength.
- Important to protect the old ways of making the *amauti*.

[illegible]

- [illegible]

[illegible]

- [illegible]

ልብረትናፍልድረ ልዩነት ለሥራው ጋራነትናፍልድረ ልዩነት  
ልዩነትናፍልድረ ልዩነት ለሥራው ጋራነትናፍልድረ ልዩነት  
ልዩነትናፍልድረ ልዩነት ለሥራው ጋራነትናፍልድረ ልዩነት

- [illegible]



### Labelling *amautis*:

- 👤 Inuit do not just want a label but also want something that will be able to protect the *amauti*.
- 👤 All Inuit must have the right to make the *amauti* but it must not be replicated by non-Inuit.
- 👤 The effort is not to reduce the number of Inuit who can make the product.
- 👤 Labels must not be exclusive; they must protect the collective.
- 👤 Any label or broader form of protect must be owned by a collective body.
- 👤 The label should be similar to the igloo tag with information about the creator and where they are from; the mark should be a cultural property or cultural heritage mark.
- 👤 The label should require social standards that identify the product as fairly made and traded.
- 👤 The label should add value to the product.
- 👤 The label should serve as something recognizable and enforceable through legislation.
- 👤 Recognition must be given to the maker of the *amauti*.
- 👤 The labelling system should be implemented until a more comprehensive mechanism or tool can be developed.

### Inuit-specific forms of protection:

- 👤 Protecting the *amauti* within existing IP laws fails to meet the collective concerns and values of Inuit.
- 👤 Mechanisms should address cultural property instead of intellectual property.
- 👤 The laws must respect Inuit values of helping and sharing.
- 👤 Current forms of protection have time limits.

- [illegible]

**ΔαΔ<sup>c</sup> Δε<sup>ςb</sup>δ'ζ'βΓ<sup>a</sup>σ<sup>b</sup> Δφ'ζ'βΓ<sup>a</sup>σ<sup>b</sup> ςλρ'δ'γΛε?Π<sup>ς</sup>βηΔ'β<sup>a</sup>ρ<sup>c</sup>Ζ<sup>c</sup>**  
**ςΛδΠσ<sup>b</sup> ΓΔσ<sup>ςb</sup>ρ'γΛε<sup>ς</sup>σ<sup>ςb</sup>ΠΙ:**

- [illegible]

**ᐱᓚᐅᑦ ᓇᑐᓇᐃᔪᐅᑦ ᑖᔭᑖᔭᑕᐅᓯᓚᑦ ᓇᐳᔭᑦ ᑭᓴᓯᑦ:**

- [illegible]



- 👤 Need a form of protection for traditional knowledge without a limit.
- 👤 Develop a form of protection that lasts the lifetime of the people; create a new mark of protection.
- 👤 Protection must respect collective knowledge.

**Collective rights:**

- 👤 The forms of protection for intellectual property that are sought are for all Inuit.
- 👤 No Inuit or Inuk woman should be excluded from this protection.
- 👤 Future Inuit peoples must be protected by these laws and mechanisms.

**Non-government, cross-jurisdictional authority:**

- 👤 A national body or group should be formed to oversee the work to protect the *amauti*.
- 👤 A women's group should act as the protector of the *amauti*
- 👤 Question of trust.
- 👤 Need to work cooperatively between regions to protect the *amauti*.
- 👤 Do not want to collect patterns to give to the government.
- 👤 Need to get other Inuit regional, governmental, and cultural organizations involved.

### International concerns:

- 👤 Inuit live in Canada, USA, Greenland, and in Russia.
- 👤 Protecting Inuit property rights must account for the pan-Arctic distribution of the Inuit.
- 👤 International organizations should participate in the discussions.

- [illegible]

အမှတ် ၁၄၆၃၈ ဂရုတ်ပြည်နယ်လူမှုဝန်ထမ်းများသို့

- [illegible]















## workplan I The fourth day of the workshop

centred on developing a workplan that reflected the interests

and concerns of the delegates. The previous days had raised

awareness and provided technical information about existing IPR

systems and placed these issues in the context of Inuit values,

domestic laws, international debates and initiatives, and in the

context of how other Indigenous women were coming to terms

with the misappropriation of their cultural heritage. The resulting

workplan was conceived in terms of short or immediate objectives

and longer term objectives. The specifics are detailed below.

The immediate goal is to take the initiative and to continue to nurture a leadership role. Pauktuutit needs to seek a mandate from its Board of Directors in order to proceed with this project and then to take the results of the workshop to the Association's membership during the forthcoming Annual General Meeting. A working group needs to be formed and a formal communication strategy needs to be developed. A critical component will be to develop working relationships with groups at the local, regional, territorial, national, and international level.

The long-term goals seek to initiate an interim form of protection and then to proceed with a research and consultation

Λ<sub>Γ</sub>Δ<sup>α</sup>ΠσΔ<sup>β</sup>Ω<sup>γ</sup>  
 <<sup>δ</sup>εΔΠΓΖΔΓΛΖ<sup>ε</sup> ΓΔΛΠσ Δ<sup>ζ</sup>ΔΓ βΓΔσ<sup>β</sup>ε<sup>δ</sup>Π<sup>β</sup>

$$\Lambda_{Cn} \Delta^{a_j} J_{\sigma} \Delta^{sb} D^c \langle \Delta^a D \Pi_C D^{sb} \langle \Delta^c \Delta_{Cn} D^{sb} \rangle^c \rangle D^{b_j} D \Pi^c \gamma / L \Delta \sigma^b$$
[illegible]

በበረሃው ስር የሚገኝ ልዩ የፍጥነት ምልክት ሲሆን ለሰላምና ለብሔራዊ አብዛኛዎች የሚታወቅ ነው።

[illegible][illegible]

ለኢሰብአዊነት፣ ሙስናምን እና ጥቅምተኛውን፣ የሚመለከቱ

[illegible]

$\mathfrak{g}_m \otimes \mathfrak{g}^{\vee} \rightarrow \mathfrak{g}_m \otimes \mathfrak{g}^{\vee} / \mathfrak{g}_m \otimes \mathfrak{g}^{\vee}$

A<sup>c</sup>bJ<sup>a</sup>bΓ<sup>a</sup>σ A<sup>a</sup>mO<sup>a</sup>nΓ<sup>b</sup>C ΔD<sup>a</sup>σ<sup>a</sup>ΔCDΓL<sup>b</sup>C<sup>a</sup>σ<sup>a</sup>Γ<sup>a</sup>σ<sup>a</sup>. CAL<sup>a</sup>

$$\Lambda_{\zeta_0}(\sigma^{\alpha,\beta}) \rho_c^\zeta = \langle \zeta_0 | \Pi^{\zeta_0}_{\alpha,\beta} \langle \zeta | \Delta_{\zeta\zeta'} |\sigma^{\alpha,\beta}\rangle^\zeta | d\sigma^{\alpha,\beta\zeta} \rangle | c\rangle | d\rho_\zeta; \hat{a}_c^\zeta$$
[illegible]
$$\mathcal{D}^{\text{c}} \mathcal{A} \mathcal{D} \subset \mathcal{D} \sigma^b, \quad \mathcal{C} \mathcal{I}^b \mathcal{D} \cap \mathcal{D} \mathcal{A} \mathcal{D}^{\text{c}} \mathcal{C} \mathcal{D} \mathcal{I}^c \supset \mathcal{C}^b \mathcal{D} \cap \mathcal{A} \mathcal{C} \sigma.$$
[illegible]











A black and white portrait of a young girl with dark hair, wearing a light-colored bonnet and a dark, patterned shawl or blanket draped over her shoulders. She is smiling slightly and looking towards the camera.

◀dσ▶↵J<sup>c</sup>    ɔđ<sup>c</sup>Δ▶eJ◀<sup>cb</sup>ɔ<sup>c</sup>:

1. ካዲኖር-ብላድሮኔንጋል፣ ፔንሲኤኒከሲ፣ሳላሞን፣ ድሮጅኖብ  
ለኒኤልብኤኔብርባላላላ፣ ለባላላኖብ/ላላኖብ፣ ለፔንሲኤኒከሲ  
ፋርማሲውቲካኖብ፣ ለላላኖብ/ላላኖብ፣ ለፔንሲኤኒከሲ፣ ለፔንሲኤኒከሲ



### Long-term Objectives:

1. Form association of manufacturers or other public authority to seek interim protection and registration of cultural property trademark (within Pauktuutit for now):
  - ☞ Women's groups, throat singers, elders.
  - ☞ All Inuit women to be members; and,
  - ☞ No fee to join or belong.
  - ☞ Develop mandate, objectives and issues (working group):

**Issues to be addressed include:**

- 👉 ownership;
- 👉 control, access;
- 👉 benefit sharing;
- 👉 licensing;
- 👉 quality control;
- 👉 sustainability;
- 👉 membership criteria;
- 👉 ethical issues, (i.e. sharing patterns and designs, obligations of individuals to communities, social standards/fair trade practices, etc.); and,
- 👉 Identify cultural/intellectual property to be preserved, promoted and protected.

## 2. Additional Research and Project Development:


- a. Examine Canadian legislation that may be relevant and/or useful and further examine the Panamanian model (Act 20);
- b. Fund a delegation to Panama and develop an information exchange/fact-finding/cultural exchange project;
- c. Expand the consultation process and develop a meeting schedule:

[illegible]

 ՎԳՃԸ ՈՐՐԵՆՍՐԱԾ, ԵՇԷՆՈԾ, ԱԺԿԵԾ.

☞  $CL\Delta^a\sigma^b \quad \Delta\sigma^b\sigma^b \quad \nabla^c\sigma^b \quad \Delta c\triangleright^c\sigma^b\sigma^c\sigma^b; \quad \nabla^cL\sigma$

🙏 Δငါ့ဦးနှောက်ကွေးကွေးနဲ့ ငါ့အသက်ကို ပေးပါအပ်ရအောင်.

 Առևտրի հեղինակության, շահաձեռնարկության վերջին Լուսինյան Բացման (Առևտրի կոդերով ուղարկվող) Կատարումը:

$$\Lambda^{\rho^c} \llcorner \lrcorner \lrcorner \sigma \triangleright \sigma \lrcorner^{\mathfrak{b}} \triangleright^c \quad \mathbb{L} \sigma^{\mathfrak{a}} \mathbb{L} \quad \Delta \lrcorner^{\mathfrak{b}} \lrcorner^{\mathfrak{b}} \triangleright^c:$$

 འུ་རྩ་སྤྱོད་པ་ལྟ་བུ་;

◁▷<sup>c</sup>γσ<sup>qb</sup>σ<sup>qb</sup>, Λ<sup>q</sup>α<sup>qb</sup>▷σ<sup>qb</sup>;

[illegible]

ፊጋ ፩፡ ሪፖርት ላይ ያለው የጥፋት ምክንያት፡

  $\Lambda \triangleright^C \gamma \triangleleft^{\zeta^b} \supset \sigma^b \quad \triangleleft \triangleright \subset^C \gamma \sigma^{\zeta^b};$

 བཀྲ་ཤིས་རྒྱལ་བ་དགའ་མོ།

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$$\langle D^{\epsilon_b} C D^{\epsilon_a} a \epsilon^{\epsilon_b} \rangle_{\sigma^b} \quad \langle L_{\sigma} / D^{\epsilon} \epsilon^a \sigma^c$$
$$\langle D^{\mathfrak{g}_b} C D^{\mathfrak{g}_a} / D^{\mathfrak{g}_b} \rangle_{\sigma^b} \quad \langle L_L \quad \mathfrak{g}_b \rangle_{\sigma^b} \langle \mathfrak{g}_a \sigma^a \rangle_{\sigma^c}$$
$$\langle \mathbf{e}_i \mathbf{e}_j \rangle^c = \Lambda_{ij} \Delta_{ij}^{-1} \quad (\Lambda^{\text{sym}} \Delta^{-1} = 20);$$







## Evaluation

A final component of the

workshop was the distribution to participants of a workshop evaluation questionnaire. The intent was to get some measure of how the participants viewed the organization of the workshop, viewed the value of the workshop reading material, and viewed the workshop presentations. A total of 18 completed questionnaires were returned.

Most found the organization of the flights and the accommodations to be good (76 percent of those who responded to the question). About six percent stated the organizing was average. No one claimed it was poor.

The English language version of the workshop material was the most commonly used (about 55 percent of the participants). About 94 percent of those who responded indicated they liked the look and organization of the workshop booklet. Over 80 percent indicated they found it well written and easy to understand. This positive response is encouraging considering that 44 percent of the participants used the Inuktitut material, or both the English and Inuktitut. During preparations for the workshop there was concern that the technical material would not translate well into Inuktitut. These results suggest the material was effectively translated. One respondent commented, however, that the Inuktitut should have been better proof read.

$\frac{1}{\sqrt{N}} \sum_{j=1}^N \left( \frac{\partial}{\partial \theta_j} \log p(\mathbf{x}) \right) = \mathbf{0}$

$\mathcal{D}\sigma^{\zeta_b\bar{\zeta}_b}CD_{\mathcal{C}}\mathcal{D}^{\zeta_b\bar{\zeta}_b\mathcal{C}}$      $bNL\gamma^{\zeta_b\bar{\zeta}_b}\gamma_L\mathcal{L}^{\mathcal{C}}$      $bNL\sigma D^j_{\mathcal{C}}$      $\zeta_b D_T \Gamma_D^{\zeta_b\bar{\zeta}_b} CD^{\zeta_b\bar{\zeta}_b\mathcal{C}} \mathcal{N}^{\mathcal{A}} \Gamma^{\mathcal{A}}_{\mathcal{D}}$

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$$\triangleright \Pi^{qb} \Pi^c \gamma \gamma L_{cc} \triangleright^{qb} \gamma^c.$$
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All the respondents indicated they thought the workshop's presentations were well organized. When asked to rate how effectively they thought the workshop addressed the topic of protecting Inuit women's traditional knowledge, about 55 percent stated it was good. Forty-four percent indicated it was average. No one rated it as poor. With respect to the topics discussed, all the respondents thought they were important. When asked whether the issues and topics discussed would help solve the problems faced by those who make the amauti, 88 percent of those who responded indicated they would be helpful.

The participants were asked if they thought the workshop failed to mention anything important. About 28 percent stated yes; another 11 percent offered no opinion. Participants stated the topics were complex and in some cases needed more elaboration. One stated that the questions discussed in the smaller break-out groups should have been discussed in more detail by the larger forum as well. Significantly, almost 95 percent of the respondents indicated they were planning to share what they learned at the workshop with others. Potential audiences included community women's groups and sewing groups, social and cultural organizations, and other interested persons. Some mentioned public announcements, radio shows, and newsletters. One delegate was going to write a briefing note to the Nunavut Minister responsible for Culture, Language, Elders, and Youth. These responses are encouraging and reflect the effectiveness of the workshop in communicating the IPR issues to the participants.

The workshop evaluation indicates the participants were satisfied with the organization of the sessions and about the

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## Conclusion The Amauti and Intellectual

Property Rights Workshop was a successful first step in defining the IPR needs of Inuit women. The workshop resulted in a two-phased plan to develop an effective mechanism that would protect the cultural heritage of all Inuit. It was felt that those who wish to profit from the *amauti* and to copy them outside of the Inuit social and cultural context need to be managed. Above all, Inuit women want to prevent the exploitation of the *amauti* without their prior informed consent. The delegates were not just interested in protecting their profits, they want to protect and continue the traditions.

The work being done to define the scope of issues and protection has generated significant interest from academics and others interested in doing the same or similar work. This workshop and resulting recommendations confirm the urgent need to ensure Inuit ownership and control of the issues, initiatives, processes and outcomes of this critical area of endeavour.

This work has received support and recognition of all Inuit regions, land claims organizations, national Inuit organizations, cultural institutes and other interested parties and stakeholders. The interest in and need to work collaboratively and in partnership was confirmed by all participants.

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require time for participants to feel comfortable in openly participating, delegates were eager to begin their substantive discussions.

The workshop also generated a keen interest among several participants in global and hemispheric processes and influences such as the Organization of American States (OAS), the Free Trade Agreement of the Americas (FTAA) and issues related to globalization and its impact on Inuit women and Inuit communities in Canada. Tangible links were made to the need to protect Inuit cultural property, traditional knowledge and intellectual property rights and the CBD, and Pauktuutit was strongly encouraged to continue its work at the international level with organizations such as the United Nations, the World Intellectual Property Organization and others.

In addition to these broader conclusions and recommendations, participants formulated many specific recommendations. The participants concluded that a labelling system could be implemented until a more comprehensive system can be developed. For example, an *amauti* trademark could serve as a fair-trade trademark. As well, an inventory of *amauti* styles, designs, and makers by community, by region, and nationally should be initiated. They felt that there should be a governing body that could manage and control this cultural property in the name of the collective. To ensure the integrity of the designs, it was suggested that licensing may be an option. It was felt that those who profited from the *amauti* have an obligation to their communities and that some benefits should therefore be returned. The lessons learned from the Panamanian example led to the suggestion that five percent of sales should go to an

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# Appendix

## Amauti Workshop Agenda

# Inuit Women's Traditional Knowledge Workshop on the Amauti and Intellectual Property Rights

Rankin Inlet, Nunavut - May 24-27, 2001

## Day 1 - May 24

*Morning*

## Introduction to the Workshop

## Presenters

Tracy O'Hearn

Sally Webster

1. Background to the workshop
2. Objectives of the workshop
3. Overview of workshop material
4. Review of agenda
5. Workshop methodology

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ბიწნიშვილი, დაჯ. ლა 24-რ. 27-ი, 2001

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Day 4 - May 27

Morning

Review and Discussion

- Open forum
- Collective Rights
- Trademark
- Association of Manufacturers
- Formal documentation of the amauti and registration of design(s)
- Public authority

Afternoon

Action Plan

1. How can the *amauti* be protected?
2. Should customary laws about issues like access and benefit sharing be defined and documented?
3. Should an organization to register intellectual property rights for Inuit be created?
4. How should benefits from traditional knowledge be distributed?
5. How can the use and marketing of traditional knowledge be authorized?
6. Should trademarks, copyrights, and industrial designs be considered to protect intellectual property?

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