

DECOLONIZING WESTERN HISTORIES WITHIN MUSEUMS

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Abstract

“In the paper, PLAINS CREE IDENTITY: BORDERLANDS, AMBIGUOUS GENEALOGIES AND NARRATIVE IRONY, Neal McLeod (2000) expressed how we incorporate and embody tribal identity, and explains how we rationalize it, by having to choose one over the other. Sometime we are too proud of one tribal identity, and nationhood or some social force pressures us to hide our diverse identities because of the fear of...”. Today, to be ousted or labeled as an outsider by political tribal leadership is a mental pain”, for me to know that I am made up of diverse cultural tribal identities is quite enriching.

I consider myself to be made up of diverse heritages, including Cree, Assiniboine and Crow- or Pasquayak, Blue Quills, Raining Bird, Three legs or Cook and Half.

My Indigenous Thought talk is going to address ways in which to decolonize western histories within museums (and government agencies), and ways to enrich our presence within Cultural and Heritage facilities in Alberta and western Canada because we have been marginalized for too long.



Biography

Judy Half is a Nehiyaw - Assiniboine First Nations female, from the Saddle Lake Cree Nation. She has worked for the Royal Alberta Museum (Government of Alberta museum) for close to ten years.

Much of her work has been the delivery of the Blackfoot Repatriation to three Blackfoot communities (southern Alberta). She has worked along the research and review of Blackfoot history and policy by being the officer in charge of implementing the *First Nations Sacred Ceremonial Objects Repatriation Act (2000)*. She soon began to ask where her culture sits in the process, and began investigating and asking questions because her grandmother bundles are in the museum. Judy asks: “why don’t the Cree people or the iyiniwak people of Treaty Six territory have a Repatriation policy in place?”