「愛分享」經驗—
談與臺灣博物館合作

iShare Experience : On Working with the National Taiwan Museum

Jennifer Shannon

University of Colorado Museum of Natural History, The Department of Anthropology
美國科羅拉多大學自然史博物館人類學部門

當國立臺灣博物館透過一位我們共同認識的同業—科羅拉多大學自然史博物館，動物部的典藏經理蔭山麻里子與本館聯繫時，吉姆·哈克拉和我對於能夠與如此顯赫的機構合作都相當雀躍。過去兩年來與臺博館共事的時光中，每個片刻都使我們領受到滿溢的愉悅，尤其值得讚賞的是該館館員的專業、創意、奉獻、真誠、與幽默感。總的來說，這是一個兼具挑戰性與啟發性的合作計畫，而且樂趣連連！

本館，科羅拉多大學自然史博物館（UCMNH）位處美國科羅拉多州的博爾德，是一所教學博物館，包括了一座公共博物館以及博物館學習的研究所課程。正因如此，大學部與研究所的學生可親身投入「愛分享」計畫中每一階段的合作。臺博館館員與排灣族及那瓦霍族的合作夥伴們展開雙臂歡迎學生的參與，充分豐富了他們在學院環境中的求知經驗。

透過「愛分享：東·西博物館及社群串連計畫」，我們在四所博物館與其工作團隊和參觀群眾之間建立了夥伴關係，然而，這項國際合作串連起的並非只是全球的原住社群，同時還有研究人員與教育人員、資訊工程師與平面設計人員、文化專家與社群成員。

在計畫執行的過程中，我們廣泛考量諸多議題，其中包括：透過這項特殊的夥伴關係，我們及我們的原住民夥伴們可以在東西方的當代原民概念議題中學習到什麼？博物館應透過何種模式將權力與原民族群分享、互惠？本計畫可以發展出什麼樣的合作範例與設備，讓我們與原民族群的合作更能發揮成效？社群網站與線上合作空間能如何輔助並創造與原民族群以及博物館觀眾之間全新的溝通、呈現、與服務管道？

將原民社群對博物館實踐的評論、人類學對再現的評論、以及近期在美國境內的博物館人類學界所盛行的「博物館去殖民化」等面向嚴格審視後，「愛分享：東·西博物館及社群串連計畫」不論是從過程或結果而言，都提供了一個範例，讓我們思考博物館人類學領域的合作計畫，以及全球各大洲的博物館人類學傳統，與各個原民族群間關於轉譯等議題。

合作

美國於1989年頒行「美洲印第安國家博物館法」，接著在1990年通過「美洲原住民考古遺址出土人骨保存及歸還法」。這兩項極具指標性意義的立法施行後，以往存在於博物館—原住民族群關係間動盪起伏的歷史與不公，因此獲得法律上的承認與論議。從此開始，甚至於此之前，博物館人士與原住民族群便積極地展開合作，為殖民地化、壓迫、異化原住民族群的祖靈人骨與文物的歷史，重新賦予公平與正義。與原住民族群的合作已經成為「博物館去殖民化」運動的關鍵要素之一，而這股去殖民化實踐的趨勢，無論是否用這樣的方式稱呼，不僅發生在美國；

When the National Taiwan Museum approached us through a mutual colleague, University of Colorado Museum of Natural History zoology collections manager Mariko Kageyama, Jim Hakala and I were delighted at the opportunity to work with such a distinguished institution. We have thoroughly enjoyed working with the NTM staff over the past two years. We especially appreciated their professionalism, creativity, commitment, sincerity and good humor. In short, this was both a challenging and thought-provoking collaborative project, and a lot of fun!

Our museum, the University of Colorado Museum of Natural History (UCMNH) located in Boulder, Colorado, is a teaching museum – we host a free public museum as well as a graduate program in museum studies. That is why graduate and undergraduate students participated in every part of the collaborative process of *iShare*. The NTM staff and our Paiwan and Navajo partners welcomed the participation of students and greatly enriched their university learning experiences.

Through the *iShare: Connecting Museums and Communities East and West* project, we built a partnership among four museums, their staff and constituencies. But this was not only an international partnership between indigenous communities, it was also between curators and educators, IT and graphic design specialists, and cultural specialists and community members.

Throughout the course of the project, we considered a number of broad questions, including: What can this unique partnership teach us and our indigenous partners about contemporary indigeneity in the East and West? How can museums engage in reciprocity and sharing of authority with indigenous communities? What models of collaboration and technological tools can we develop to work productively with indigenous communities? How can social networking and online collaborative spaces facilitate and create new ways of communicating with, representing, and serving indigenous communities as well as museum visitors?

Taking seriously indigenous critiques of museum practice, the anthropological critiques of representation, and the current emphasis in museum anthropology in the United States on "decolonizing the museum," the *iShare: Connecting Museums and Communities* project in its process and product provides a model to think about collaborative practice in museum anthropology, as well as issues of translation between different continental traditions of museum anthropology and between indigenous communities a world apart.

Collaboration

The troubled history and injustices of past museum-indigenous community relations were legally acknowledged and addressed in the United States landmark legislation of the National Museum of the American Indian Act of 1989 and the Native American Graves Protection and Repatriation Act passed in 1990. Since then, and even before, museum staff and indigenous communities have been striving to work productively together to restore justice in light of this history of colonization, oppression, and alienation of ancestors' human remains and cultural materials from indigenous communities. Collaboration with indigenous communities has become one of the key factors in the movement to "decolonize the museum." This trend towards decolonizing practice, whether identified in these terms or not, is not just happening in the United States; the relationship between the NTM and the Paiwan people before and during the *iShare* project exemplify moves in this direction internationally.

Decolonization, a term that has become quite common in museum anthropology and anthropological rhetoric in the United States in recent years, points to efforts in indigenous communities, museums, and social sciences more broadly to engage in ethical research, representation and writing practices.

Museum anthropologists are developing different models for collaborating with indigenous communities whose objects are housed in museums, as we aim to provide greater access to our collections. Key to successful collaborations are co-direction, reciprocity, and communication – all of which were sustained by the openness and commitment to continual learning among *iShare* partners.

Through the *iShare* collaboration, we expanded our notions of what a collection can include, and who might do the

臺博館與排灣族部落在「愛分享」計畫實行期間之前後所發展出的關係，充分說明了這個趨勢的全球性。

近年來在美國的博物館人類學界與人類學修辭法中，「去殖民化」已成為相當通用的名詞，這說明了在原住民族群、博物館、社會科學各界都更大動作投入民族學的研究、再現、與書寫實踐上的努力。

博物館人類學者提供原住民族群更多管道接觸博物館蒐藏自他們族群的文物典藏，持續開發各式與原住民族群合作的模式，成功的合作取決於聯合管理、互惠互利、以及雙向溝通等三項要因，而「愛分享」夥伴之間對持續學習的接受與投入，更是支撐上述三項關鍵要素的力量。

藉由「愛分享」合作計畫，我們進一步延伸了「典藏內容為何物」與「典藏者為何人」的理念，舉例而言，網路界面使得打造一個同時具有「有形文化」（博物館藏品、服飾等）與「非物質文化」（口述歷史、歌謠、故事等）的典藏成為可能。博物館館員與原住民族群成員透過他們上傳到網站上的資訊，成為自身文物的典藏者與傳述者。

原住民的族群與博物館員感興趣的除了博物館內的文物之外，還有人們傳達文化知識的多元手法與途徑，這是一個逐漸明朗，而且必須被陳述的現象，而他們更希望的是能將這份興趣與他們的自己的族人分享，並藉適當機會與一般大眾共享。舉例而言，來義鄉原住民文物館本身並未設立永久藏品的機制，臺博館於是透過「愛分享」計畫規劃了一項工作坊，協助族群成員紀錄下他們的故事與歌謠，及拍攝家中的物件，以攝影的方式紀錄他們的物質文化。臺博館館員也教導族群成員如何將這些資料上傳至網站上。透過這個過程，來義鄉原住民文物館建立起一個能與網路訪客分享的線上典藏，同時，族群的「寶物」得以遵循排灣族的傳統，繼續留在家族裡珍藏。

在原住民族群與博物館的合作中，科技與線上資源的運用已成為總體策略群組的一部分，藉此使其典藏與展覽資源更為公開。「愛分享」的設計規劃便是這類趨勢的一次實驗工程，一個探討如何以網路與合作的手法，處理資源取得與呈現這類議題的前導計畫。就我們的夥伴關係而言，社會媒體與線上合作是適用於那瓦霍族與排灣族的案例，然而，這些方法並非可套用在其他的原住民族群上。我們的夥伴在與我們合作之前早已開始運用臉書這項網路社群工具，電腦的使用與上網對他們來說亦非難事。

collecting. For example, the online environment allowed us to create a collection that featured both tangible culture (museum collection objects, clothing, etc.) and intangible culture (oral histories, songs, stories, etc.). Museum staff and indigenous community members became collectors and interpreters of their own cultural materials through their contributions to the website.

It became clear, and was important to show, that indigenous communities and museum staff are interested in more than just museum objects; they are interested in the many things and ways that people convey cultural knowledge. In addition, they want to share this with their own peoples as well as the wider public when appropriate. For example, the Laiyi Indigenous Museum does not have a permanent collection. Through the *iShare* project, the National Taiwan Museum organized a workshop to facilitate community members to record stories and songs and to photograph material culture in local homes. NTM staff also taught community members how to upload this material to the website.

第二回國際交流互訪活動期間，在博爾德的科羅拉多大學內舉辦的商務會議，主題為「愛分享」網站的結構與功能之討論。
Business meeting at the University of Colorado–Boulder during the second international trip to discuss the structure and function of the iShare website. Photo by Kendall Tallmadge, 2011.

Through this process, the Laiyi Indigenous Museum was able to build a virtual collection to share with visitors while the community "treasures" stay in family homes as is the tradition among the Paiwan.

The use of technology and online resources has become part of a group of strategies to enable collaboration between indigenous communities and museums for greater access to

在第四回暨最終回的「愛分享」國際交流互訪活動中，那瓦霍族的成員羅伯特·強生與克萊琳達·貝蓋在一場於科羅拉多大學自然史博物館舉辦的研討會上，向排灣族成員高秀玲、伊部諾峨·菈法邬絲、與陳文山展示一面圖牌。他們每位都發表了關於他們的族群的說明，現場約有兩百名觀眾。當天傍晚時分，他們引領現場觀眾合跳一支美洲原住民的圓舞曲，以及排灣族的四步舞，為這場研討會畫下句點。

Navajo partners Robert Johnson and Clarenda Begay present a plaque to the Paiwan partners Hsiu Lin Kao, Lafaws Ibunoe, and Wen Shan Chen during the *iShare* Symposium at the University of Colorado Museum of Natural History during the fourth and final international trip. They all gave public presentations about their communities to an audience of around 200. At the end of the evening, they led a Native American round dance and Paiwan 4-step dance with the audience to conclude the symposium. Photo by UCMNH Public Programs, 2011.

溝通

　　由於「愛分享」四組夥伴所處的環境都有網路設施，所以自計畫早期的定位階段起，一直到中後期的國際交流活動規劃、設計及評估網站、教材、圖錄、及相關出版品的各個階段，我們始終能保持順暢的溝通。四組夥伴各自有著自己的語言：那瓦霍語、排灣族語、中文、英文，然而我們的工作大部分是用英文進行，所有在網路與電子報上發表的訊息則以中文與英文為主。靠著臺博館館員傑出的英文程度，整個計畫執行過程，雙方能以直接、真誠、有效率的方式溝通。

　　從下述一例，可說明我們所營造出的開放、真誠、有效率的溝通氛圍的正面效益，該事件是關於本計畫的出資者—美國博物館協會所提出的同意書簽署之要求。在臺博館與排灣族合力舉辦的工作坊結束之後，我們前去探訪排灣族部落，族人們為我們作了一場說明會，內容是他們從部落中的同儕與長老處收集而來的影音與影像文件，只不過，這些精彩的資料卻都未出現在「愛分享」的網站上。我們詢問箇中原委，排灣族的夥伴向我們解釋道，由於AAM的同意書中列有允許AAM將影像作為「商業目的」之用的條款，因此他們的鄉長告誡族人不要簽署這份同意書。

collections and exhibitions. We designed *iShare* as an experiment along these lines, a pilot project to consider how online and collaborative methods might address issues of access and representation. While social media and online collaboration was appropriate for the Navajo Nation and Paiwan tribes in our partnership, they are not necessarily appropriate for other indigenous communities. Our partners were already using Facebook before we began our work together, and they had regular access to computers and the internet.

Communication

　　All four *iShare* partners had access to the internet, which enabled us to keep in communication from the early stages of defining the project to organizing international travel to creating and reviewing the website, teaching kits, catalogue, and subsequent published materials. There are four languages represented by our partners: Navajo, Paiwanese, Mandarin, and English. Most of our work was done in English, and all of our published materials online and in newsletters were in English and Mandarin. Because we were able to rely on the excellent English skills of our NTM colleagues, the communication throughout the project was direct, honest, and productive.

　　An example of creating a project environment in which open, honest and productive communication is possible arose around the issue of consent forms required by our funder, the American Association of Museums (AAM). When we visited the Paiwan tribes after their workshop with the NTM staff, community members gave presentations in which they showed wonderful audio and visual documentation they had gathered from peers and elders in their community. However, none of the material had been posted to the *iShare* website. When we inquired as to why, our Paiwan partners explained their mayor had told them not to sign the AAM consent form because it included a clause that allowed the AAM to use images "for commercial purposes."

　　This could have been a stumbling block in our work together, but instead because we had good communicative
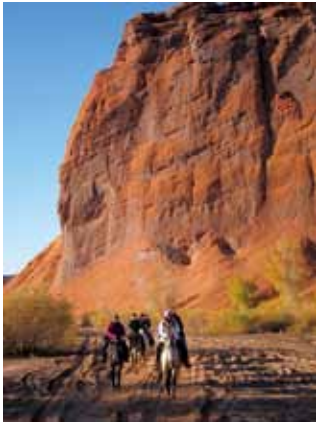
在一次科羅拉多大學自然史博物館造訪那瓦霍族的工作坊中，那瓦霍族學生泰藍納・貝蓋與泰沙納・亞茲指出地球儀上臺灣的位置。
Navajo students Tylanna Begay and Tashawna Yazzie find Taiwan on a globe during a workshop visit by UCMNH partners to the Navajo Nation. Photo by Jen Shannon, 2011.

在第二回國際交流互訪活動中，「愛分享」夥伴及學生翻譯們乘坐箱型車，一同走訪那瓦霍族，參觀許多對那瓦霍族人具有特殊意義的地點，如紀念谷、船岩、謝伊峽谷等。
During the second international trip, iShare partners and student translators traveled together through the Navajo Nation by van to many locations of special importance to the Navajo people like Monument Valley, the Shiprock, and the rim of Canyon de Chelly. Photo by Kendall Tallmadge, 2011.

這起事件極有可能成為這份合作關係的絆腳石，但是，由於我方已與排灣族與臺博館的夥伴建立良好的溝通關係，對排灣族夥伴的考量亦謹慎以待，於是，整起事件成為我方與AAM的一個學習良機。臺博館的同事以尊重的態度面對排灣族人的考量，與其告訴他們「那只是一種制式說法」，我們轉向共同研擬修改同意書內容的可能。郭昭翎和我一同處理這份文件，我們取得AAM同意讓我們加註新的選項，因此參與者有了拒絕接受這項商業目的條款的選擇。AAM非常善體人意，我們與合作夥伴的關係也因此深固強化。最後，排灣族的成員上傳了許多珍貴的訊息！！

透明化與自反性的溝通是合作關係的另一個關鍵。在人類學上，自反性意指在計畫執行的過程要保持即時、不間斷的評估，將我們的立場與對計畫的影響納入考量，用批判的角度審視我們共同創造的成果。我們將這種自反性建置在計畫與網站中，譬如，網站上的活動藝廊收錄了會議的影片與造訪活動的影像，藉此展示這份合作關係的成形過程與「愛分享」計畫的生成。

relationships with our Paiwan and NTM partners, and we listened and took seriously the concerns of our Paiwan partners, it became a learning moment for us and for the AAM. Our NTM colleagues addressed the Paiwan's concerns with respect, and rather than saying "that's just standard language," together we sought to change the form. Chao-Ling Kuo and I worked on the form, and AAM allowed us to add the option for participants to decline the commercial use clause. AAM was very accommodating and our relationship with our partners grew stronger as a result. And they uploaded great material!

Another aspect of communication that is key in collaborative work is transparency and reflexivity. Reflexivity, in anthropology, means that as we work on the project we are constantly evaluating it, considering our own position and influence on it, and thinking critically about what we are creating together. We have built reflexivity not only into the project but also into the website itself. For example, the Events Galleries on the website, which include videos of meetings and photographs of trips, illustrates the process of forging our partnerships and making iShare.

Co-Direction

Because of our continuous communication and in-person meetings, all four partners co-directed the project. iShare partners worked together to develop the goals, process, and outputs of the project. Without co-direction, it is easy for collaborative work to lag, or simply end, if there is little vested interest in the project. For iShare, one of the most significant developments in our work together was how each partner adapted the project to meet their needs and to reflect what is appropriate to do in their own communities.

This co-direction became evident in the various self-directed in-country projects the partners did. For example, NTM and the Paiwan held digital image and video collecting and uploading workshops, and our museum worked with the Navajo to collect video interviews of youth and

聯合管理

持續的溝通與面對面的會談使得本計畫的四組夥伴得以聯合管理這項計畫，從計畫目標的發想、執行過程、至最終的結果收成，都是「愛分享」成員們同心協力的例證。失去聯合管理這樣的結構，合作便容易產生時效上的誤差，甚至在缺乏足夠的既得利益的前提下，極易導致合作的終結。就「愛分享」而言，從我們的合作開展出的重要發展之一，是每一位夥伴如何依各自需求調整計畫內容，反映出對其個別的社群而言適切的模式。

由每一組夥伴在各自的國家裡自行發起的計畫中，尤其可見聯合管理模式帶來的效應。舉例而言，臺博館與排灣族舉辦了採集、上傳數位影像與影片的工作坊，本館則與那瓦霍族合作，收集與年輕人與長老們的錄影訪談。那瓦霍族與排灣族也分別舉辦了他們自己的計畫，如那瓦霍博物館典藏品的數位化。這些自行辦理的活動成果所上傳到網站的資訊彼此間差異甚大，但都依循著本計畫的目標與原則。在我們上傳到網站上的那瓦霍族年輕人的訪談中，他們向排灣族的年輕人提出一些問題，臺博館與排灣族的年輕人則在回應的影片中答覆這些問題，並提出新的問題讓那瓦霍族人思考。

教育箱是「愛分享」計畫所製造出的一項主要卻也令人意外的結果之一。在聯合管理與合作的前提下，我們投注了許多精力在尋求我們的原住民夥伴對本計畫的期許為何─兩組原住民夥伴不約而同都提出了對教育箱的需求，附有課程大綱與文物的教材可讓他們的老師應用在地方學校的教學內容。這些有形的產物使他們能夠與他們的孩子及族群分享所學，並能刺激年輕人學習其他國家的原民文化。

在原住民夥伴的指引下彙編這些教材對本館與臺博館而言也是一次學習的經驗。來自這兩所機構的教育人員為確保教材內容不會互相牴觸而持續地來回討論、溝通，因為每一組夥伴族群都會從臺博館處獲得一份關於排灣族的資料，而本館則是提供關於那瓦霍族的資訊。本館在過去曾經彙編過以物件為主的教材，便可以此作為這次的教材在結構設計方面的參考範例，另一方面，臺博館則是提供了在內容與視覺美編上極具啟發性的精美出版物。這些教材同時為網站提供了超越計畫時間表所制定的進展，因為除了我們四組夥伴之外，世界各個角落的族群都能透過網站取得教材裡的展述文物的文件與影像。

elders. Navajo and Paiwan also did their own projects, like digitizing the Navajo Nation Museum collection. The in-country work that contributed material to the website was very different in each place but followed the goals and principles of our project. When we posted the Navajo youth interviews in which they had questions for Paiwan youth, NTM staff and Paiwan youth sent us their own video with answers to the Navajo and new questions for them to consider.

One of the major yet unexpected outcomes of the project was the production of teaching kits. Part of our commitment to co-direction and collaboration was to ask our indigenous partners what they wanted out of our partnership – and they both requested educational kits with lesson plans and cultural objects to be used by teachers in local schools. This was a tangible output that allows them to share what they learned with their children and community and to get youth involved in learning about indigenous peoples from other countries.

Building these kits with guidance from our indigenous partners was also a learning experience between our museum and the NTM. Educators from both institutions were in constant communication to be sure the kits were compatible, as each partner community would get one about the Paiwan from NTM and one about the Navajo from UCM-NH. Whereas we had built object-based kits in the past and could provide a model for the structure of the kits, NTM provided excellent published materials that were inspiring in their content and graphics. The teaching materials also support the life of the website beyond the project timeline, as communities far from our four partners will be able to access documents and images of objects in the kits through the website as well.

Reciprocity

Reciprocity, or exchange with mutual benefit, was evident throughout our project. Our National Taiwan Museum colleagues set the tone for the rest of our work together dur-

在第四回暨最終回的國際交流互訪活動中，一所那瓦霍族寄宿學校中的學生正在觀看「愛分享」網站上一段排灣族青年的交流影片。
During the fourth and final international trip, students at a boarding school in Navajoland view the video response from Paiwan youth at the iShare website. Photo by Yi-Ching Yang, 2011.

在第三回的國際交流互訪活動中，我們造訪了排灣族編織工作坊。那瓦霍族與排灣族發現他們雙方的文化都深具優良的編織傳統。
During the third international trip, we visited Paiwan weaving workshops. The Navajo and Paiwan discovered that they both have prominent weaving traditions. Photo by Jen Shannon, 2011.

互利互惠

互利互惠，意即以共同利益作為互換的籌碼，在此計畫中處處可見。當首次國際交流互訪活動將我們帶到臺灣時，臺博館館員便為我們後續合作的模式定下基調。他們讓我們學習到贈與和招待的藝術，這在接下來的訪問期間，成為一項核心特色。

我們的造訪行程並非全都排滿了正式嚴肅的交流行程，一段時間下來使我們的相處充滿歡笑與樂趣。每一回的臺灣之行，不論是在臺博館或排灣族部落，我們都受到熱

情的迎接與款待，事實上，我們對於排灣族與臺博館參與「愛分享」計畫的熱誠有些意外但卻相當欣喜。在每一回的國際交流互訪活動中，我們從彼此身上互相學習的經驗對於規劃下一次的造訪都有明顯的效益。例如，臺博館在來義鄉舉行的工作坊啟發了我們在那瓦霍族所舉辦的「愛分享」工作坊，而臺博館則是受到拜訪那瓦霍之旅的啟發，而規劃了排灣族部落走透透的活動，那瓦霍族受到排灣族文化慶典儀式的啟發而安排了一項舞蹈表演，排灣族則是受到那瓦霍族的啟發而讓我們參觀他們的手工藝工作坊。

ing our first international trip to Taiwan. They taught us the art of gift giving and hosting, which became a central feature of our time together for the rest of our international trips.

Our visits were not only filled with formal exchanges, but also joking and fun as we spent more time together. We received such gracious and wonderful welcomes each time we visited Taiwan, both at the NTM and in the Paiwan communities. In fact, we were overwhelmed and pleasantly surprised by the level of participation in the *iShare* project by the Paiwan and NTM staff. We all learned from each other during each international trip and that influenced how we planned the next visit. For example, we were inspired by the NTM workshop in Laiyi to conduct an *iShare* workshop at the Navajo Nation, NTM was inspired to organize a trip through the Paiwan tribes in response to the Navajoland road trip, the Navajo were inspired by the Paiwan cultural celebrations to organize a dance performance, and the Paiwan were inspired by the Navajo to show us their craft workshops.

Over time, these various trips and our constant communication created strong personal and professional relationships between project partners. At the NTM, we worked most closely with Chen-Yu Wei, Chao-Ling Kuo, Yi-Ching Yang, and Fu-Mei Lin. They did an extraordinary amount of work to coordinate our visits with the Paiwan tribes and to produce quality materials for the project. You can find many photos in the Events Galleries online that attest to the hard work and good times we shared with these colleagues.

Accordingly, the subjects speaking in the videos on the website, or pictured in the photographs, were not only our indigenous partners or their grandparents. This, too, is a form of reciprocity, as usually it is only the indigenous peoples who are "on display." We, the museum professionals from the UCMNH and the NTM, were featured in videos and photographs on the website as well. For example, the "Events Galleries" feature videos of meetings and photographs of cultural exchange that include both indigenous and non-indigenous participants in the project.

一段時間後，這些造訪之旅以及持續的溝通在合作單位間創造了緊密的個人與專業關係。主要與我們一同執行「愛分享」計畫的臺博館館員為隗振瑜、郭昭翎、楊宜靜、林芙美，她們為我們造訪排灣族的行程規劃，以及在製作完善的活動資料上盡心盡力。在「愛分享」網站上的活動藝廊頁面中，豐富的照片集錦再再說明了這些努力以及我們共享的美好時光。

也就是說，出現在「愛分享」網站上的影片與照片中的人物，並非都是我們的原住民夥伴或他們的祖父母們。而這也是互利互惠的另一種表現形式，因為原住民通常是展示台上的唯一主角，但我們，科羅拉多大學自然史博物館與臺博館的博物館專業人員們，也會出現在網站上的影片和照片上，例如，在「活動藝廊」中可見各次會面的紀錄影片與文化交流的照片，其中的人物同時包括了本計畫中原住民與非原住民的參與人員。

那麼說來，「愛分享」計畫便是一次以「博物館去殖民化」為目標所塑造出結果與論證。我們，博物館專業人員與人類學家們，必須同樣身處弱勢的一方，展現出相同的意願去面對訪談與被展示的安排。簡言之，四組夥伴們都分享過去，為未來蒐證。在我們持續建造有形與無形文化的典藏之時，我們亦思索這個的社群中未來成員的可能，無論他們是專業博物館社群或是原住民部落的一部分，抑或兩者皆是。

最後將以一席排灣族成員的話語作為結語，那是在一次訪臺的行程中，參與活動的排灣族成員們曾告訴我們，「愛分享」給予他們突破框限、深入學習自身文化的動力。排灣族成員廖麗華曾說，她原本只是固定每天來參與活動，並未懷有任何特定目的，但這項計畫使她對她的原生文化更加尊崇，並想追求更多的理解。另一位年輕女孩則說，若想請人談談他們的文化，「這是為了『愛分享』」成為一個讓可以學習更多自身文化的「好理由」。而對所有參與成員而言，這項經驗無疑都是一次學習—不僅是學習與排灣族與那瓦霍族有關的主題，還有合作的最佳模式，以及如何將科技應用在合作上以作為一種有效益的途徑而非終點；而最終目標則是，藉由協力合作的社群資源，為一個具倫理基礎，永續的、互惠的關係打下基礎，建立未來合作的可能。

與臺博館夥伴的合作、學習、與造訪是一次無與倫比的美好經驗，我們期許未來的對話與創意發想能夠持續進行，並藉此感念這個難忘的歷程。　　■

The *iShare* project, then, is an outcome of, and an argument for, striving towards decolonizing museum practice. We, museum professionals and anthropologists, have to be equally vulnerable, equally willing to be interviewed and on display. In short, all four partners were sharing our past, and collecting for the future. As we continue to build our collections of tangible and intangible culture, we are thinking of the future members of our communities whether they are part of the museum professional community, or an indigenous community, or both.

在第四回暨最終回的國際交流互訪活動中，「愛分享」夥伴造訪丹佛美術館。
iShare partners visiting the Denver Art Museum during the fourth and final international trip. Photo by Irina Fartushnikova, 2011.

In closing, we remember how our Paiwan participants commented to us in our final trip to Taiwan that *iShare* encouraged them to go out and learn more about their culture. Paiwan community member Li Hua said before, she was just going along every day, but this project made her respect her culture more and want to learn more. Another young woman said it was a "good excuse" to ask people about their culture – "it's for *iShare*!," they say. This has surely been a learning process for all of us—learning not just about the Paiwan and the Navajo, but also how best to work together and how to incorporate technology as a productive means, not an end, for our work together; the ultimate goal remains to build a foundation of ethical, lasting and reciprocal relationships with the source communities with whom we work upon which future collaborations can be built.

It was an absolute joy to learn from, visit, and work with our NTM colleagues. We look forward to continuing our conversations and brainstorming new ideas in the future. Many thanks for a wonderful experience!　　■