Climate Heritage NETWORK

ICOMOS
international council on monuments and sites

PRESERVING LEGACIES

Ethical Engagement

An introduction to key things to consider for ethical engagement

This guide introduces and reiterates core principles and recommendations to ensure any engagement with communities and custodians is done so in a representative, holistic and equitable manner.

Reading Guide

PLEASE READ

This training manual was designed to cover topics both at their core essence but also offer more in-depth discussion, where interest may lay. Therefore this manual offers three outputs to allow for clear comprehension but also dissemination of the training.

Author: PL Director of Education and Knowledge: Dr. Sarah Forgesson

Intro to Ethical Engagement Guide

As a large part of your journey with Preserving Legacies includes engaging with communities through the utilisation of a number of different tools and methodologies – it is important to ensure that we are embedding that engagement in a way that sees active involvement and leadership from you as custodians, but also your wider communities. This community-led approach ensures that the framework reflects and respects the diverse values and needs of the people it serves.

Therefore, this document outlines some following principles intended to guide the motivation, character and intent of collaboration to be undertaken within Preserving Legacies – whether that be completion of the deliverables, through to your risk assessment and adaptation planning.

Laying the Foundation for Engagement

As already outlined in **Stage B** the preparation phase is where most of the key work must be laid out in order to ensure that ethical engagement frames any work you may be doing within this action journey. Having these principles and guidelines in place, either collaboratively planned with communities, or with their safety in mind, is vital. A number of things will also be repeated throughout the guide in order to properly contextualise and frame where they need to be considered in the engagement process.

Therefore, before going into some steps to consider, key things to remember are:

Each community has their own laws which guide and structure how facets of their heritage and their knowledge is to be treated. Sharing of this knowledge is governed by community principles and values that define what constitutes an equitable and productive relationship.

We must recognise that **these principles and values may align closely with broader frameworks for collaboration or may be highly unique.** If we are engaging with communities as outsiders, we must be aware of these principles and laws and ensure that they are followed in all research and collaboration activities.

And while principles and laws are unique and specific to each community, the following points may serve as a starting point for those seeking to work with them:

- **Collective custodianship and ownership of Knowledge:** The associated knowledge and cultural resources are governed collectively by communities. This does not mean that all members of a community will have access to knowledge e.g. some knowledge will be held by individuals, families, healers and other groups within a community. However, the rules for who holds different knowledges, the rules under which they may be exchanged, restrictions on their use within and outside communities and other rules, are determined by the community collectively.
- **Custodianship by knowledge holders:** Although custodianship differs from Western concepts of property, it is not characterized by the absence of rights, but regulated internally by norms, beliefs and traditions. One fundamental disconnect to be addressed is that custodians of knowledge expect those who receive knowledge directly or indirectly to show respect and treat it with sensitivity and proper care.
- **Secret/sacred/cultural privacy/individual privacy:** Knowledge can occupy a spectrum of beliefs and practices. At one end, they may be highly secret, sacred or culturally sensitive and be held by only one or a few people with rules that strictly proscribe who may use them, how and when they can be used, and for what purposes. At the other end, it may be widely shared with less restrictive rules on their use. However, even relatively open knowledge generally have "stewardship obligations" attached to them that regulate their use. Outsiders are expected to ask about and learn the rules, and respect them, and to avoid or take special measures to protect secret, sacred and highly sensitive knowledge, and to only access them with ***Free, Prior and Informed Consent.***

Pillars for the Foundation

We talked also in **Stage A** about the need to think about what ethical engagement might mean, and what form it would take with our communities – these are all collectively going to look very different. Therefore, we can think of ethical engagement as being founded in these core pillars to guide collaboration and the creation of mutually beneficial relationships.

Equitable Engagement

Integrity

All interactions should be conducted with the utmost good faith, without deception, guile, manipulation or strategy.

Fairness and Equity

Nested within reciprocity is the concept that all transactions should be fair and equitable. Although easy to state, this may require some work to identify fairness and equity in multiple dimensions.

Respect

Respect is a core concept that permeates Indigenous Peoples and Local communities' consciousness and is deeply nested in a cultural cosmovision in which obligations to show respect extend outwards to one's family, kin, elders, community, ancestors and all one's relations. Those coming into a community are expected to have a basic understanding of and demonstrate respect for the protocols of the community.

Validity

Plural Knowledge systems do not need to be validated by western science and may differ from western science in their approach, composition, compatibility with western science, and use.

Recognition

Spoken of already in Unit One - recognition occurs at many levels. It can broadly indicate sustained acknowledgement of the full agency and autonomy of groups and actors. It connotes a commitment to attentive, constructive engagement, even in the face of differences around understanding of facts, values, and interpretations. However, it also is not just recognition of a different set of value and knowledge systems, but think of legal recognition, recognition of authority, traditional governance etc.

Recognition between knowledge systems must be based on and promote horizontal meeting spaces, which considers historically constructed inequalities (de la Maza et al., 2008). The histories may include colonisation which endanger cultures through suppression, misrepresentation, and appropriation or assimilation. Those impacts are experienced by Indigenous Peoples and local communities through the disconnection of people and their land; the destruction of ecosystems, heritage and heritage sites; the loss of languages; and killing of custodians of knowledge (Fernández-Llamazares et al., 2015). The knowledge holders, together with the social and ecological spaces needed to enact and transmit local knowledge, are invariably affected.

It is also simply the recognition of participation and engagement. In Indigenous communities, it is a fundamental principle of respect to give due recognition to those who have contributed to any event, process or outcome.

Free, Prior, Informed Consent

One procedure or mechanism that is often used to promote equitable partnership is this notion of "Free, Prior, and Informed Consent."

UNDRIP, as well as other intergovernmental organisations and international forums recognize the concept of Free, Prior, and Informed Consent (FPIC), which clear definitions and outlines of how these might be applied.

We can understand these different terms as:

- **Free:** This term ensures procedural fairness in negotiations. It implies Indigenous and local control over decisions related to consent free from force, intimidation, manipulation, inducements, coercion, or other pressure by any government, agency, company, or external entity in a process that is unbiased and neutral as to outcome. Free can also imply Indigenous and local control over the nature and structure of the activities required for securing consent in the first place. Indigenous peoples may have a different understanding than non-indigenous agencies and others about what sorts of activities, from meetings and conferences to intercultural exchanges, must take place for consent or dissent to be legitimate.
- **Prior:** This term ensures that, procedurally, Indigenous Peoples and local communities should be involved from the beginning at the conceptualization phases of collaborative relationships. It means that Indigenous peoples must be engaged before alternatives are identified and actions or decisions are made. Prior often also means ensuring communities have the opportunity to influence the structure of collaboration, cooperation and or any other form of joint action that serves to guide decision-making.
- **Informed:** This term ensures substantive fairness in negotiations. Existing treatments of the meaning of "informed" have emphasized the need to address costs and benefits, risks and opportunities. All relevant information must be made available and provided in language/forms understandable to Indigenous Peoples and local communities and that they must have access to independent information and experts on law and technical issues upon request.
- **Consent:** This term ensures that processes for obtaining consent should first affirm the right of Indigenous Peoples and local communities to decline to engage in mobilizing their knowledge for cooperative projects and saying "no" should have no legal implications for respecting rights and interests or fulfilling trust obligations. It means that Indigenous Peoples and local communities have the right to say "yes" or "no" at each stage of the decision-making process. Moreover, consent must be associated with the appropriate parties and communities within Indigenous peoples and must include Indigenous methods of providing consent (which may be different than western methods of providing consent).

How these manifest in the Engagement Process

All elements within FPIC are interlinked, and they should not be treated as separate elements. The first three elements (free, prior and informed) qualify and set the conditions of consent as a decision-making process. In short, consent should be sought before any project, plan or action takes place (prior), it should be independently decided upon (free) and based on accurate, timely and sufficient information provided in a culturally appropriate way (informed) for it to be considered a valid result or outcome of a collective decision- making process.

To be understand how they are applied in the engagement process consider:

Free

- Rights-holders **determine the process, time line and decision-making structure;**
- **Information is offered transparently and objectively** at the request of the rights-holders;
- The process is free from coercion, bias, conditions, bribery or rewards;
- **Meetings and decisions take place at locations and times and in languages and formats determined by the rights-holders**; and
- All **community members are free to participate** regardless of gender, age or standing.

Prior

- **Time is provided to understand, access, and analyse information** on the proposed activity. The amount of time required will depend on the decision-making processes of the rights-holders;
- **Information must be provided before activities can be initiated,** at the beginning or initiation of an activity, process or phase of implementation, including conceptualization, design, proposal, information, execution, and following evaluation; and
- **The decision-making timeline established by the rights-holders must be respected,** as it reflects the time needed to understand, analyse, and evaluate the activities under consideration in accordance with their own customs.

Informed

- **Information is accessible, clear, consistent, accurate, and transparent;**
- **Information is delivered in the local language and in a culturally appropriate format** (including radio, traditional/local media, video, graphics, documentaries, photos, oral presentations, or new media);
- **Information is objective, covering both the positive and negative potential** of the proposed activities and consequences of giving or withholding consent;
- **Information is complete, including a preliminary assessment** of the possible economic, social, cultural and environmental impacts, including potential risks and benefits;
- **Information is complete, including the nature, size, pace, duration, reversibility and scope of any proposed project,** its purpose and the location of areas that will be affected;
- **Delivered by culturally appropriate personnel,** in culturally appropriate locations, and include capacity building of indigenous or local trainers;
- Information is **delivered with sufficient time to be understood and verified;**
- Information is **accessible to the most remote, rural communities,** including youth, women, the elderly and persons with disabilities, who are sometimes neglected; and
- Information is **provided in an ongoing and continuous basis throughout the FPIC process,** with a view to enhancing local communication and decision-making processes.

Consent

- Ensure **there is a freely given decision** that may be a "Yes", a "No", or a "Yes with conditions", including the option to reconsider if the proposed activities change or if new information relevant to the proposed activities emerges;
- Ensure it is a **collective decision** (e.g. through consensus or majority) determined by the affected peoples in accordance with their own customs and traditions;
- The expression of rights (to self-determination, lands, resources and territories, culture); and
- **Ensure consent can be given or withheld in phases, over specific periods of time for distinct stages or phases** of the project activities. It is not a one-off process.

- The expression of rights (to self-determination, lands, resources and territories, culture); and
- **Ensure consent can be given or withheld in phases, over specific periods of time for distinct stages or phases** of the project activities. It is not a one-off process.

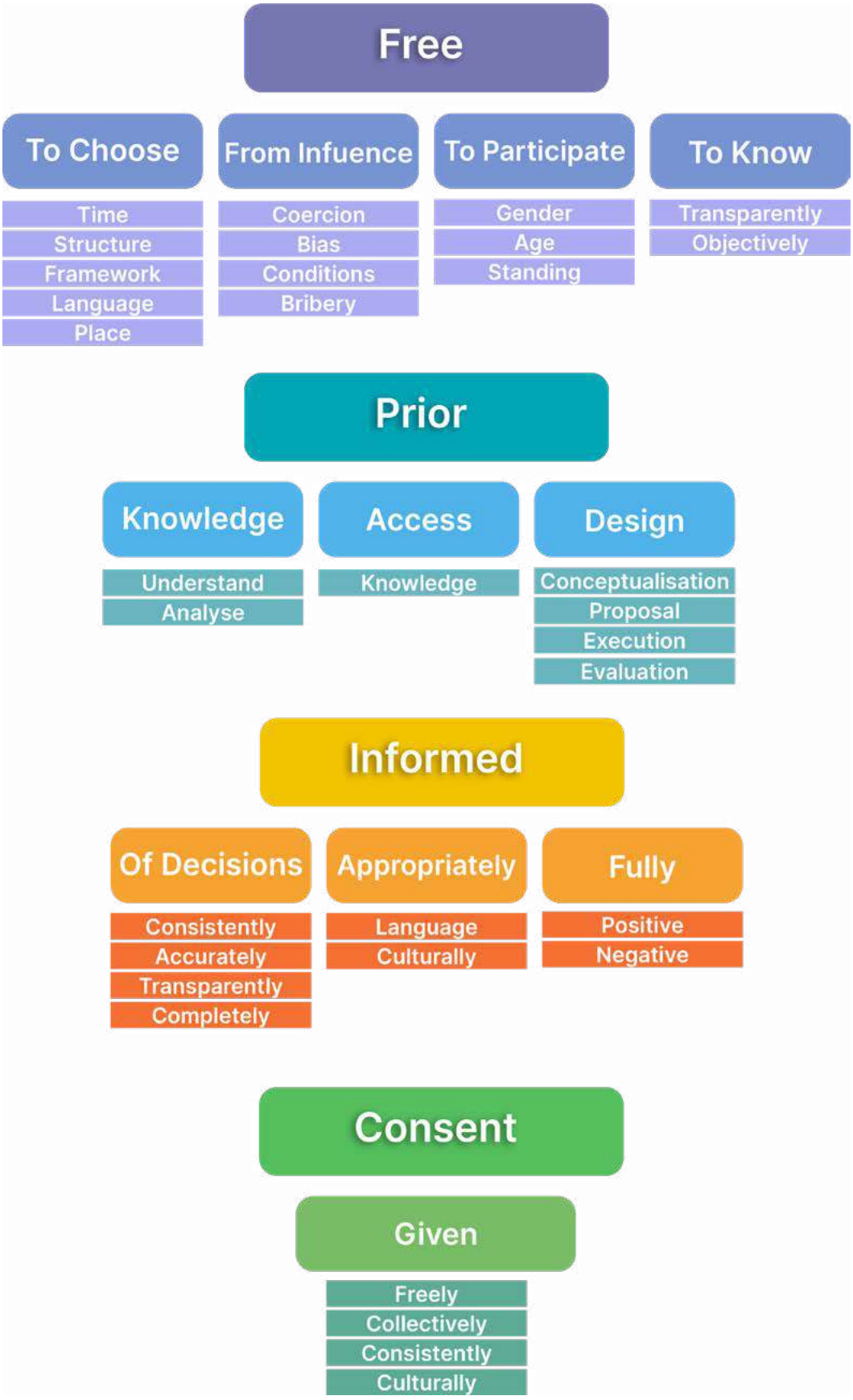


Figure 1: Simple breakdown of FPIC in the engagement process.

Stages for Engagement

This next section will provide some suggested steps and associated guidelines when thinking about engagement options. Again, these are suggestions with recommendations, but are not set requirements to ensure any engagement remains ethical and reflective of communities.

Step One: Preparation and Project Identification

This first phase is about identification of communities, their representatives and initiating contact and communication to ensure an understanding of their conditions, customs, self-governance entities, laws and own concerns.

Therefore, consider:

- **Identify and establish key contacts with community**
- **Establish conditions for engagement -** particularly if being made between outside entities and communities.
- **Initiate engagement for the 'planning' phase of data collection and wider community engagement,** this includes developing an appropriate research agreement detailing the nature of the research/ knowledge exchange. Agreements should :
    - Be developed collaboratively through equal standing;
    - Be based on FPIC and mutually agreed terms, goals and understandings;
    - Acknowledge contributions by knowledge holders.
- **Discuss desires of communities**
- **Discuss and establish best engagement tools and co-design best engagement options and methodologies.**
- **Establish measures of success**

Actions to consider:

It is important to collaborate with project partners to develop pre-determined methods for each step of bringing Indigenous and local knowledge into climate change initiatives.

Questions to address might include:

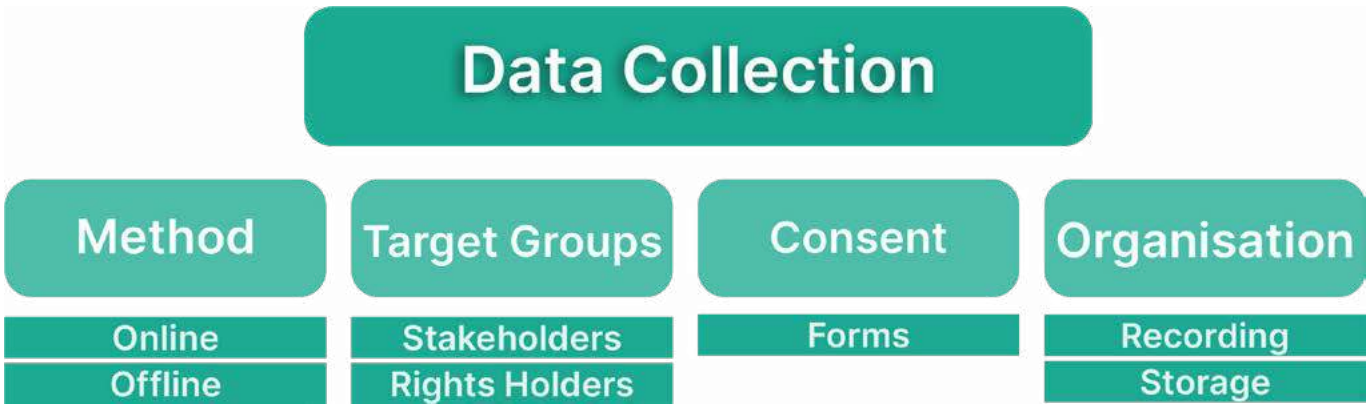
- What are the appropriate goals and objectives for the project?
- What are the goals of the outputs?
- How will knowledge holders be involved as equal partners?
- Will there compensation for involvement?
- What obligations within the tribal community will accompany the knowledge that are involved in the project, if any?
- Who will enforce these standards? What means will knowledge holders redress potential grievances? What are the penalties for the measures failing these community members?

Step Two: Establish Data Collection

As part of the data collection there needs to be a clear participation plan with communities that is an iterative process. The decision of what is the best methods for data collection, what is to be collected, and why - all needs to be established with the communities.

Therefore, consider:

- **Data collection methods** – whether online or offline – is it reflective of proper cultural protocols – self autonomy, self-governance, undertaken in correct language groups?
- **Decide target groups - are there mechanisms for them to pull out if needed?**
- **Develop ethical consent forms** and whether you need to go through ethical clearance if working out of certain institutions
- **Will there be data confidentiality and anonymity?** Confidentiality refers specifically to the methods of data collection, storage, and dissemination to keep certain participant information gathered from being shared with the public, in publications, or in any other shared formats resulting from this research.
- **How will the data be organised?** Make sure you have a clear plan for your field data collection process, which can include creating field data sheets, either on paper or using existing digital forms or creating your own digital forms. There can be data management platforms, app-based tools or forms to support field collection that can be synced with the data management systems. Using digital apps or on-line forms for data entry can mean less time transcribing data and fewer opportunities for errors. You should always record who monitored, where, and when on your data sheets along with other basic information.



Step Three: Establish Data Governance and Storage

Building from the previous step, how data is collected, managed, stored and governed are critical elements that must be carefully and transparently planned. When in pursuit of collaborative research, it is also critical to be clear on data-sharing and benefit-sharing agreements so that **Intellectual Property Rights** are maintained, consent is transparent and groups are not disadvantaged in any way by giving or having their knowledge or heritage used, misused or abused.

For clarification:

Data Management includes all the activities involved with managing data effectively. Key components of data management include:

- Acquiring data
- Processing and analysing data
- Communicating data to knowledge users
- Implementing and maintaining technology
- Describing data (documentation and metadata)
- Managing data quality
- Storing and Protecting

Data Governance is an exercise of authority, direction, control, and management. Data governance includes the laws, policies, and decision-making processes that ensure data is managed properly. This governance provides guidance and oversight for your data.

The key components of data governance include:

- Decision making body structures and roles (who in the organization has authority to decide what data is collected and managed)
- Support team roles (including job descriptions for roles such as data manager, data analyst, privacy officer)
- Legal/regulatory and policy framework (laws, regulations, and policies that affect the requirements for managing data)
- Accountability mechanisms (who in the organization is responsible for making sure data is kept secure and isn't misused)
- Key relationships (e.g. relationships between those hosting and providing the data)

Given historical contexts of injustice and power differentials between knowledge systems, to date most research outputs related to Indigenous knowledge (e.g., national statistics, scientific publications) are produced and shared following non-Indigenous data governance rules. Several scholars and organisations have responded to this situation signalling the need to address Indigenous data sovereignty (IDS) (Oguamanam, 2020), or the management and governance of information according to the laws and protocols of the nation within which that information is located (Kukutai and Taylor, 2016). For example, although the IPCC is increasingly recognisant of the contributions of Indigenous knowledges to the understanding and addressing of global environmental challenges (Ford, Cameron, et al., 2016; Hill et al., 2020), it does not explicitly call for the use of Indigenous data governance protocols in protection of Indigenous data (Krug et al., 2020; Stockhause et al., 2019). This potentially denies Indigenous peoples the rights to protect their knowledge as stipulated by the United Nations Declaration on the Rights of Indigenous Peoples (United Nations General Assembly, 2007). The question of ways for Indigenous Peoples to protect their intangible cultural heritage remains largely unaddressed.

There has been some movement - with well-established principles for engaging with Indigenous and local data in a way that follows the FPIC principles and ensure **Data Sovereignty and Intellectual Property Rights -** namely that of FAIR and CARE.

FAIR is part of the open data movement **(e.g. FAIR: findable, accessible, interoperable, reusable)** which primarily focus on characteristics of data that will facilitate increased data sharing among entities

However, we cannot ignore power differentials and historical contexts. The emphasis on greater data sharing alone creates a tension for Indigenous Peoples who are also asserting greater control over the application and use of Indigenous data and Indigenous Knowledge for collective benefit.

This includes the right to create value from Indigenous data in ways that are grounded in Indigenous world views and realise opportunities within the knowledge economy.

Therefore, the **CARE Principles for Indigenous Data Governance** were created to ensure data management is people and purpose-oriented, reflecting the crucial role of data in advancing Indigenous innovation and self-determination. These principles complement the existing FAIR principles encouraging open and other data movements to consider both people and purpose in their advocacy and pursuits.

Alongside CARE, there is also **OCAPTM Principles:** which stand for Indigenous Ownership, Control, Access, and Possession. These principles were developed and trademarked by the First Nations Information Governance Centre

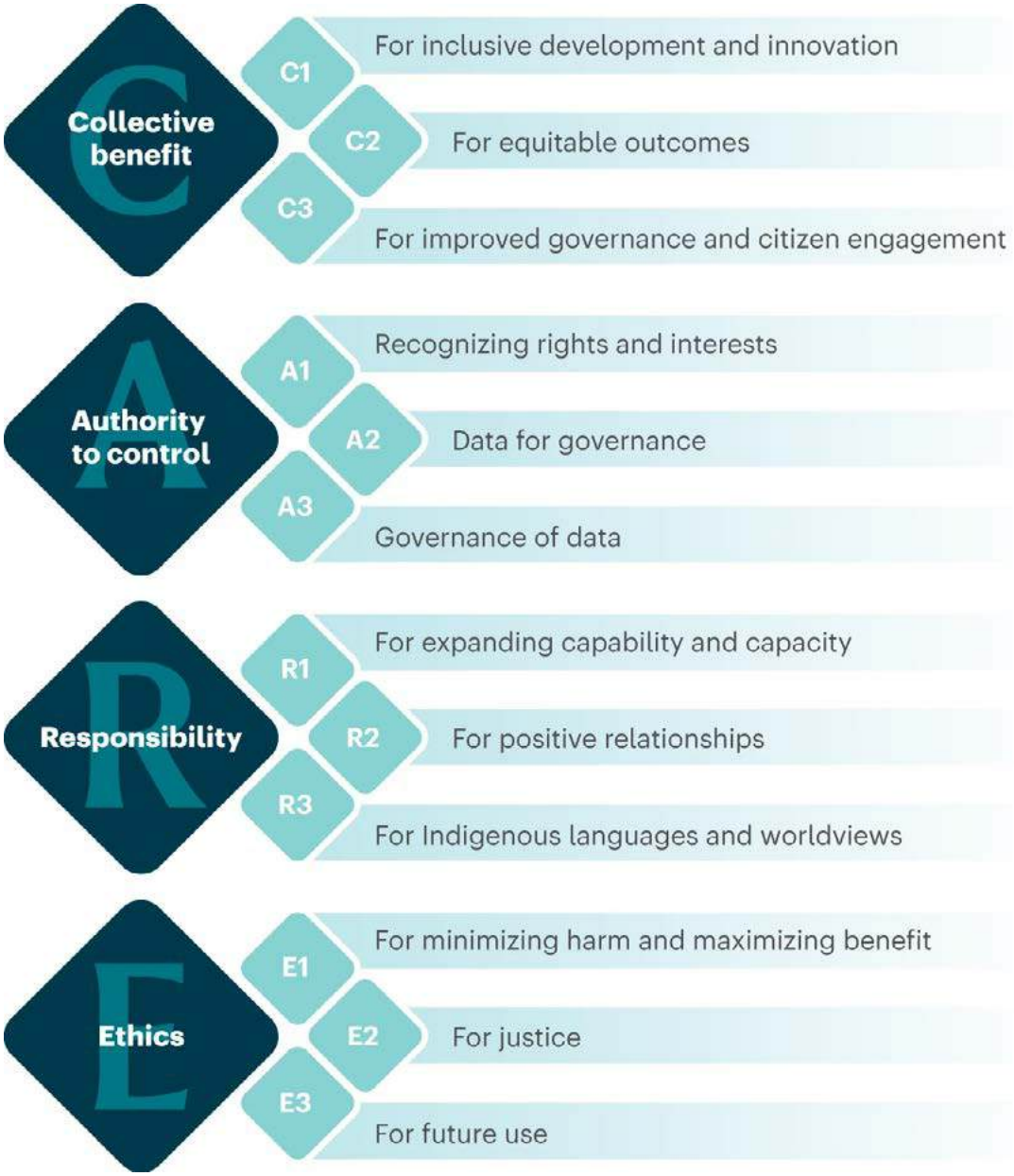


Figure 2: Breakdown of CARE principles underlying collective and individual rights by considering power differentials and historical contexts of data in advancing Indigenous innovation self-determination. Image adapted Carroll, S. R. et al.

Therefore consider:

Data Storage - Practical Elements: online, on a hard drive? Where will it be hosted?

There are several places where data can be hosted, but all come with their considerations and caveats.

These include:

- **Web-based data management platforms:** There are several on-line platforms tailored to support management of Indigenous and Local data (see LCIPP). These systems often offer the user choices about who can manage and view the data.
- **Desktop data applications:** Some data management systems are designed to run off your computer or local network and are not shared with other users. For example, Microsoft Excel, statistical computing software such as R-Project, and Geographical Information Systems (GIS) are often desktop-based but may have an on-line component.
- **Metadata catalogues and data repositories:** Metadata catalogues are collections of information about data. Some metadata catalogues can also store data. For example, the Polar Data Catalogue allows you to attach files to your metadata records. Similarly, data repositories are searchable, on-line systems designed specifically to hold data, like a library holding books e.g., DataStream. Often these repositories are "open" meaning anyone can find and view your metadata or entire datasets hosted there.
-

Data Access - Alongside where it will be hosted, specify rules for access, ownership and control, if any will exist? Will data be used internally, or externally hosted?

Within this there may need to be an MoU or MoM around ownership as there are complex property relations associated with different kinds of knowledge and that vary among Indigenous peoples. In the acknowledgement of Indigenous Peoples and local community sovereignty over their knowledge systems as part of their intangible cultural heritage, this means that they are sovereigns that safeguard and enforce their own Indigenous laws and customs that apply to protection, use and dissemination of knowledge and associated heritage.

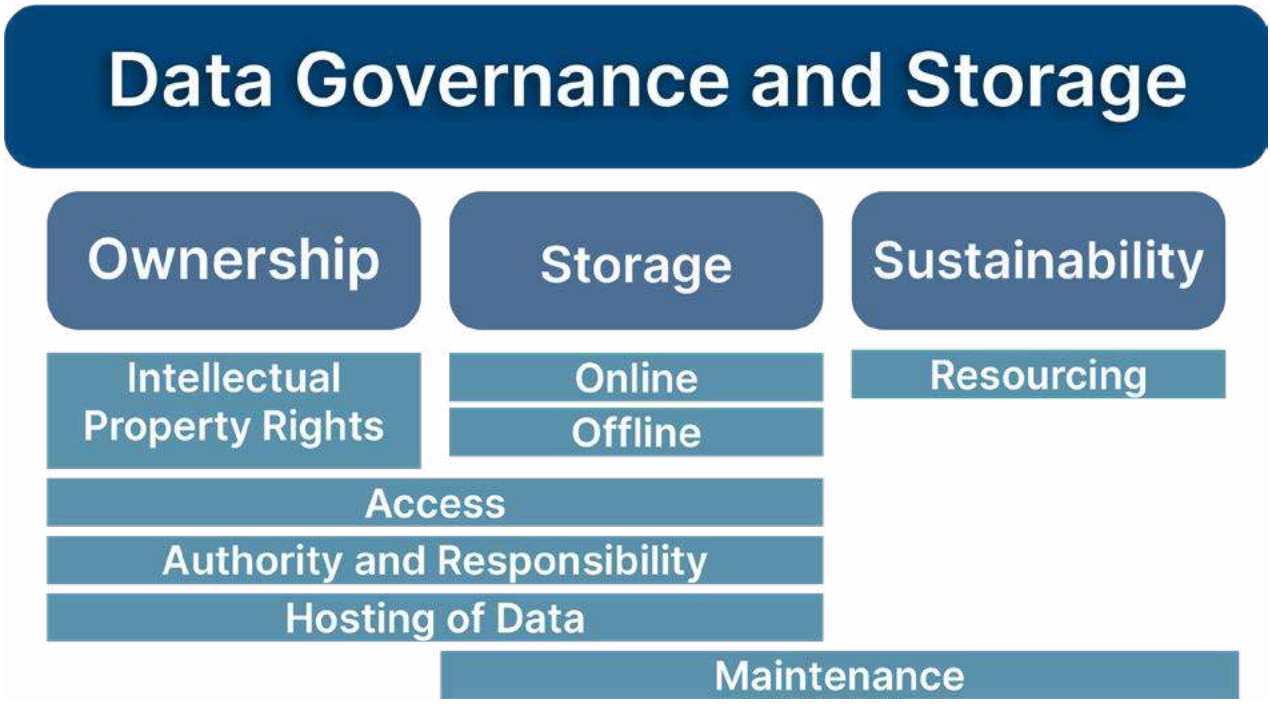
Therefore, special caution should be made in the creation of databases of TKs, which should be only compiled or made available through FPIC (Hardison 2005). Databases may provide benefits, for example, in bringing together traditional knowledge of past weather patterns to fill in gaps in the scientific record and lead to culturally appropriate solutions (Green et al 2010). But there are cultural issues and risks as well, for example, through loss of control or ownership over the knowledge.

In addition to what might be thought of as moral hazards associated with sharing IK and LK, are also risks to cultural resources associated with sharing them. This knowledge is not simply abstract forms of knowledge, but are complex embodiments of durable traditions that are closely associated with Indigenous identity, practices, integrity, dignity, subsistence, health, ceremony and other aspects of ways of life. Knowledge may be related to technologies, practices and natural resources that have significant economic value, and raise questions related to economic misappropriation, exploitation, lack of informed consent, and lack of benefit sharing similar to long-standing concerns regarding misappropriation of knowledge.

- **Data Sustainability** - What are the long-term plans for retaining and using data?

An important consideration is to determine how the knowledge and data you have collected will be stored over the long-term. These also includes a routine for backing up data - which should be done both online and offline if possible. This will lower the probability of accidental loss of data. Ensure your metadata is stored with your data. It's helpful to have a designated trusted steward in charge of your data. The steward is often knowledgeable about the data and acts as a point of contact for questions about data access.

Managing your data is a long-term commitment. It's important to invest resources into managing your data and to include data management as part of annual work plans. Training on data entry, data management, and analysis are also key to managing your data well.



Step Four: Use of Plural Knowledge Systems

This is covered in parts of **Stage A and Stage B** when we talk about climate data and collection, and the use of it within a plural knowledge framework, but it is a core part of ensuring ethical engagement.

As already noted, there have been extensive efforts to promote participatory and respectful methodologies that have allowed for the co-production of knowledge in the contexts of climate change (Bremer et al., 2018; Gram-Hanssen et al., 2021, p.) and in national climate assessments (Maldonado et al., 2016), as well as specific domains, such as biodiversity (Heinrich and Hesketh, 2019), disaster risk reduction (Howitt et al., 2012), national assessments, food systems (Parlee et al., 2021) coastal zone management (Loch and Riechers, 2021) and ocean monitoring and management (Proulx et al., 2021).

However, two key pre-conditions for successful collaboration and co-production is this notion of fullness and justice.

Fullness refers to the epistemic dimension. For example, are all components of stakeholder knowledge systems (observations, worldviews, practices, values) included in the collaboration?

Justice refers to the ethical dimension. For example, do all holders of knowledge systems participate equitably and fairly in the processes of establishing collaborations? Do they share equitably and fairly the positive and negative outcomes of the collaborations? Are they fully recognized within the collaborations? Finally, are the necessary conditions for their engagement (full rights to their territories and languages) present?

Bringing different knowledge systems together should be a 'two-way' process in which knowledge holders from different systems have the equal opportunity and authority to critique findings and framings from the other knowledge system; validation should only take place within knowledge systems and not between them.

Knowledge systems should also remain distinct and separate, maintaining their own integrity and quality, while simultaneously being considered together. The processes of knowledge co-production, sometimes referred to as 'bridging,' are collaborative efforts in which multiple paradigms are applied at all stages of knowledge generation, in which both knowledge and those who produce it are transformed during the process.

Actions therefore to consider include:

For outside organisations, entities, researchers

- Develop measures of success for projects from multiple perspectives/knowledge systems—define parameters of success from both western science and Indigenous and Local Knowledge;
- Ensure that each the contributions of partners are recognized in final products, publications and efforts to publicise projects.
- Create opportunities for partnerships involving IK and LK in climate change initiatives only when it is requested by and includes leadership of communities in the development of these programs.

For Knowledge Holders and communities

- Develop an internal protocol or process that ensures that all participants in these projects are informed of risks, benefits, and anticipated outcomes.

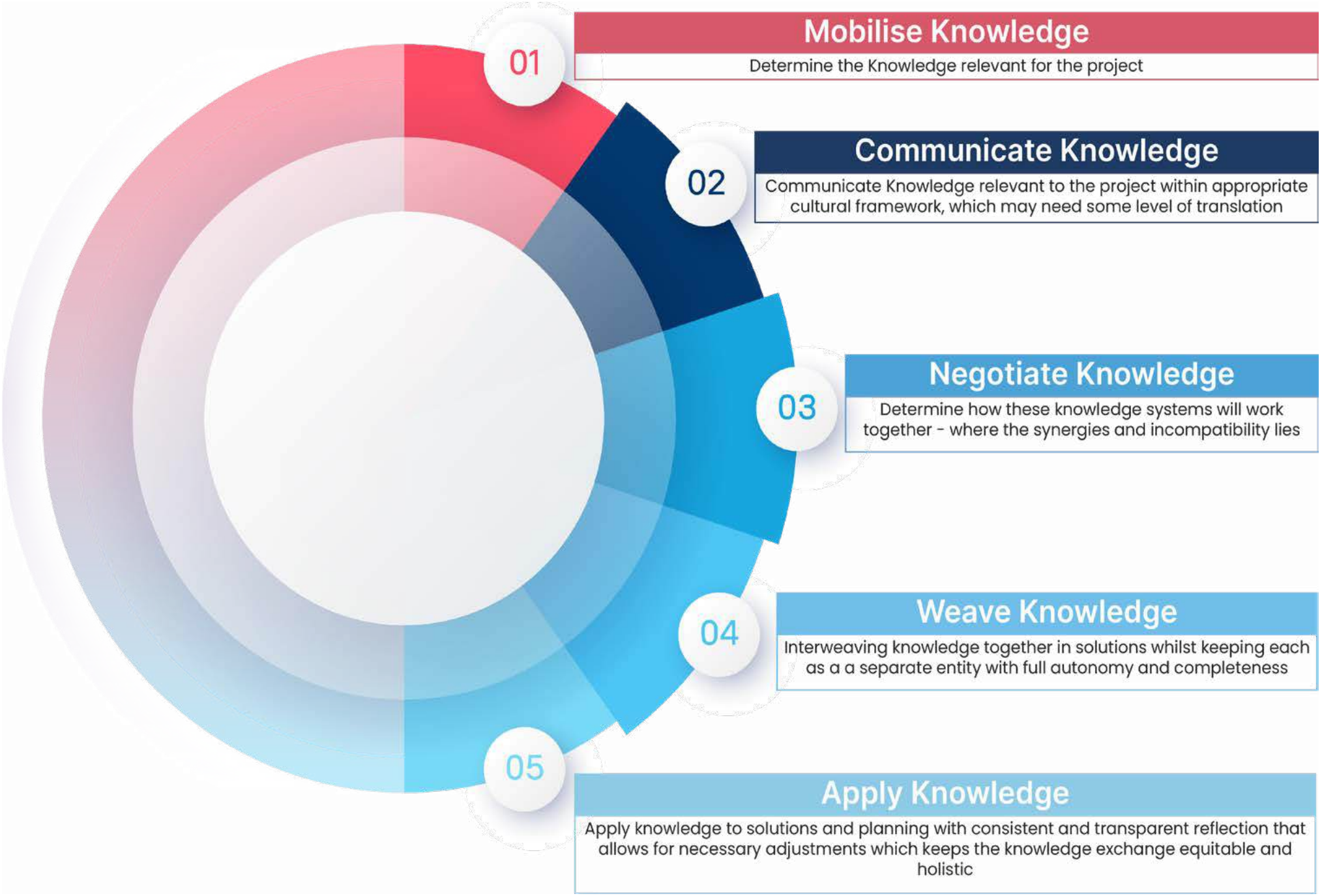


Figure 3: Ways of thinking about how to utilise the different knowledge systems together

Step Four: Use and Sharing of Knowledge

For every output within this journey, there are opportunities for learning and sharing;

Within the community: This includes engaging the community, building capacity, learning from the data and knowledge gathered, and sharing that information with project participants, community leaders, and other community members.

Beyond the community: This includes learning from and sharing information with others who are working on related climate initiatives. For example, this could be a nearby Indigenous community that's monitoring similar indicators or even a community or organisation outside of your region that has similar concerns and interests. Sharing data and knowledge outside of the community requires careful planning and protocols.

Unit five will provide more in-depth discussion of this, but again, these are important things to discuss and communicate with communities and custodians as part of the engagement planning.

We will explore how to identify and reach different target audiences so that the information can be used effectively in building capacity, planning, and decision-making, while safeguarding any sensitive or sacred information.

By creating opportunities to learn and share into your work, you're helping to:

- Ensure that the information reaches key decision-makers so that it can inform climate change adaptation planning and environmental management as well as support self-determination.
- Increase awareness of climate change impacts and improve resilience at the local, regional, national, and global levels.
- Avoid "reinventing the wheel" and save time and resources when designing a new monitoring initiative or expanding an existing one.
- Create consistency with methods and improve data quality so that the information can be compared on a broader scale.

Therefore, something to consider talking to your communities about when discussing what to do with the outputs is a **Community Knowledge Protocols and Data Sharing Agreements.**

Following through an important theme throughout this guide is the community's right to self-determine whether sharing information beyond its members is desired and if so, with whom, what, and for what purpose. Your community's interest in sharing may be influenced by a number of factors including past experiences, the type of information, and existing policies and protocols.

The degree of sharing outside of the community may include everything from no sharing at all to sharing any of the following:

- **Metadata:** A summary of the work such as who is collecting what type of information and where. Site specific details on sensitive information doesn't need to be shared here – only a general area. The idea is to have a record work and engagement was done in a general area, so that if someone else is interested in doing similar work or learning the results of your work, they can reach out to the project or host organization to inquire further..
- **Raw Data:** Information that has been collected using quantitative or qualitative methodologies
- **Indigenous Knowledge:** Observations and stories from Elders and other Knowledge holders that have been collected and used following strict oral or written codes to ensure that any personal or culturally sensitive information is protected.
- **Results and Trends:** A compilation of the findings from the work.

If you choose not share knowledge with other partners, be explicit about that choice and your right to not disclose information about your communities' knowledge systems.

If you choose to share information, clearly articulate conceptions of your knowledge system with the expectation that your peoples' knowledge will be respected and held as valid. Make personnel and/or resources available to aid researchers and agency staff in educating themselves about your community's approach toward working with people outside your community projects involving your knowledge.

- What are common pitfalls? How can these be avoided?
- What subjects should be avoided?
- What is the community's protocol for accessing and asking about knowledge?

Therefore, the two tools that can be agreed with communities include:

- **Community Knowledge Protocol:** refers to a community driven document that generally defines the community's rights, responsibilities and processes regarding appropriate access to and use of their Knowledge in relation to their people, lands and waters, language, ceremonies, cultural practices and world-view. **Be humble and open to getting advice from those who know the communication protocols.**
- **Data Sharing Agreement:** refers to a legally binding agreement to share data between parties, according to certain requirements and conditions.

Consideration - The Right to Say No

We must also prepare for the possibility of communities and individuals not wishing to be involved, or withdrawing consent and engagement at any stage of the process.

It is the right of the individual to withhold sharing information and participation.

Therefore you must:

For outside organisations, entities, researchers

- Respect the right of Indigenous governments and/or knowledge holders to withdraw participation and access to knowledge at any time during the collaborative process. Some reasons for withdrawing participation may not be evident to those not operating within a given knowledge system.
- Explain in a non-biased manner the risks and benefits of sharing or not sharing information in a given climate initiative BEFORE attempting to enter into any partnership with a community. Inform the indigenous government and/or knowledge holder of risks "on your end."
- Support community judgment about when/if to share knowledge. Support and back partners as they make decisions about whether/how to share information.

And the end of the day, no means no, and we must be respectful of that.

Often it takes time to develop the relationships and commitment that will garner a level of respect and involvement of communities.

Consideration - Realistic Expectations

We also must be realistic in acknowledging that it will, again take time to establish the type of relationships to make our work and subsequent outputs - whether the deliverable, risk assessment and adaptation planning, fruitful and something all involved can be proud of and representative of all key community members and participant.

Therefore, the first year may simply be setting the foundations for a working relationship that can develop and hopefully grow further as part of your Preserving Legacies journey.

For example, the first year may include identifying the building relationships with individuals members, often known as **Gatekeepers,** to garner trust and prove intent in working in an equitable and representative manner.

What is integral to remember is that every step taken to develop bonds and relationships is a vital one. It shows a commitment to ensuring your climate action is community-led and embedded in the needs and experiences of those facing current and future threats to not only their heritage - but their communities, identity and culture.

While your journey may look different, the intent is to establish lasting frameworks that ensures generations to come are given a fair chance to protect their heritage in a way that is representative of them and the values they hold. The journey doesn't end, it just enters new phases and development.

We will therefore support you in every way possible so that you feel capable and equipped to ensure the best time of engagement possible.

Summary

One of the best things to do to ensure you are covering all the necessary steps for equitable engagement is to create a checklist that is most appropriate for your communities. Below are a few collaborative cycles or flow that can be used for inspiration.

And the end of the day, every journey for meaningful and representative engagement will be different and require consistent and open collaboration that not only brings voices and visibility to those you are representing and working with, but also validates yours and their heritage, culture and knowledge.

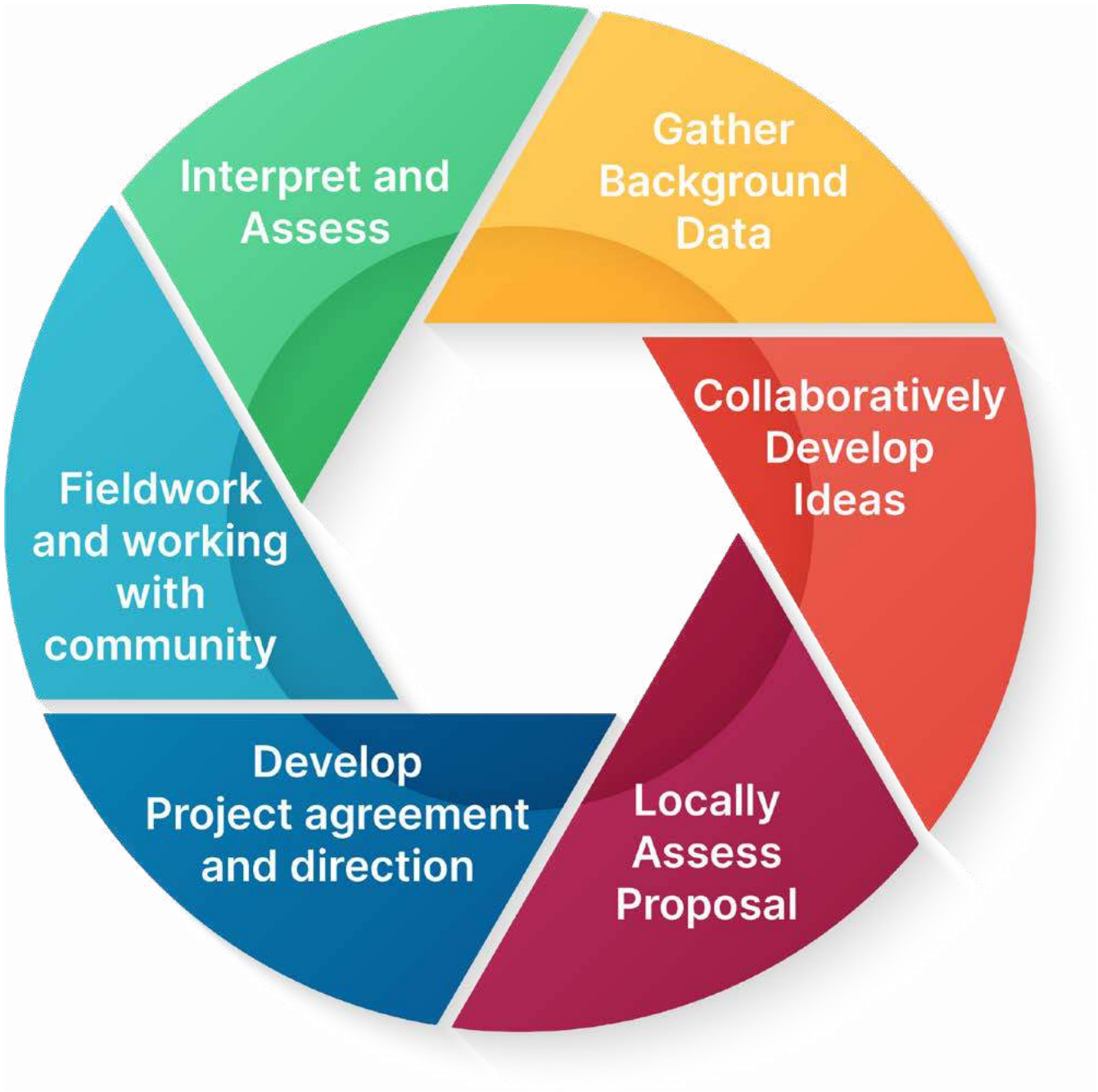


Figure 3: Simple project cycle

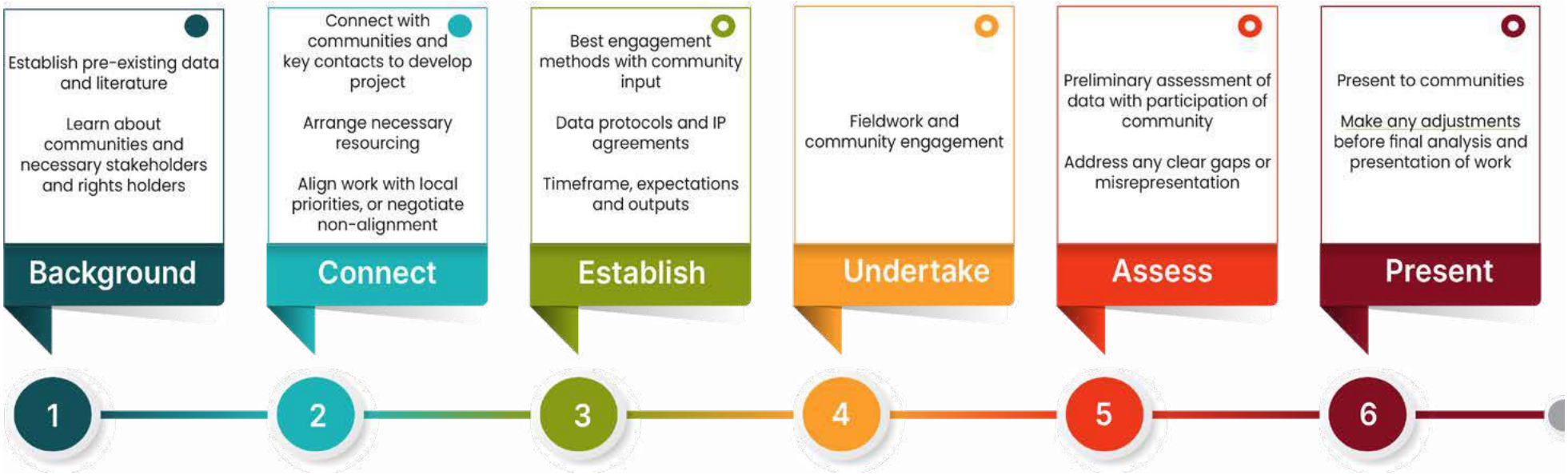


Figure 4: Another way of potentially assessing project cycle and required components

Supplementary Readings

de la Maza, F., Campos, M., Vega, P., & Gaete, T. (2008). Propuesta Para Incorporar la Participación Intercultural en los Planes de Desarrollo Comunal de la Región de la Araucanía. In Camino al Bicentenario. Propuestas para Chile (pp. 155–191). Gobierno de Chile.

Fernández-Llamazares, Á., Díaz-Reviriego, I., Luz, A. C., Cabeza, M., Pyhälä, A., & Reyes-García, V. (2015). Rapid Ecosystem Change Challenges the Adaptive Capacity of Local Environmental Knowledge. Global Environmental Change, 31, 272–284. https://doi.org/10.1016/j.gloenvcha.2015.02.001

Fernández-Llamazares, Á., Garcia, R. A., Díaz-Reviriego, I., Cabeza, M., Pyhälä, A., & Reyes-García, V. (2017). An Empirically Tested Overlap Between Indigenous and Scientific Knowledge of a Changing Climate in Bolivian Amazonia. Regional Environmental Change, 17(6), 1673–1685. https://doi.org/10.1007/s10113-017-1125-5

Carroll, S., Garba, I., Figueroa-Rodríguez, O., Holbrook, J., Lovett, R., Materechera, S., Parsons, M., Raseroka, K., Rodriguez-Lonebear, D., Rowe, R. and Sara, R., 2020. The CARE principles for indigenous data governance. Data science journal, 19.

Carroll, S.R., Hudson, M., Holbrook, J., Materrechera, S. and Anderson, J., 2020. Working with the CARE principles: operationalizing Indigenous data governance. Ada Lovelace Institute, 9.

Jennings, L., Anderson, T., Martinez, A., Sterling, R., Chavez, D.D., Garba, I., Hudson, M., Garrison, N.A. and Carroll, S.R., 2023. Applying the 'CARE Principles for Indigenous Data Governance'to ecology and biodiversity research. Nature ecology & evolution, 7(10), pp.1547-1551.

Oguamanam, C. (2020). Indigenous Peoples, Data Sovereignty, and Self-Determination: Current Realities and Imperatives. The African Journal of Information and Communication, 26, 1–20. https://doi.org/10.23962/10539/30360

Kukutai, T., & Taylor, J. (Eds.). (2016). Indigenous Data Sovereignty. ANU Press. https://doi.org/10.22459/CAEPR38.11.2016

Ford, J., Cameron, L., Rubis, J., Maillet, M., Nakashima, D., Willox, A. C., & Pearce, T. (2016). Including Indigenous Knowledge and Experience in IPCC Assessment Reports. Nature Climate Change, 6(4), 349–353. https://doi.org/10.1038/nclimate2954

Krug, C. B., Sterling, E., Cadman, T., Geschke, J., Drummond de Castro, P. F., Schliep, R., Osemwegie, I., Muller-Karger, F. E., & Maraseni, T. (2020). Stakeholder Participation in IPBES: Connecting Local Environmental Work with Global Decision Making. Ecosystems and People, 16(1), 197–211. https://doi.org/10.1080/26395916.2020.1788643

Stockhause, M., Juckes, M., Chen, R., Moufouma Okia, W., Pirani, A., Waterfield, T., Xing, X., & Edmunds, R. (2019). Data Distribution Centre Support for the IPCC Sixth Assessment. Data Science Journal, 18, 20. https://doi.org/10.5334/dsj-2019-020

United Nations General Assembly. (2007). 61/295. United Nations Declaration on the Rights of Indigenous Peoples (A/RES/61/295). Https://Www.Un.Org/Development/Desa/Indigenouspeoples/Declaration-On-The-Rights-Of-Indigenous-Peoples.Html

Hardison, P., 2005. Commentary: traditional knowledge studies and the indigenous trust. Practicing Anthropology, 27(1), 2-6

Green, D., Billy, J., & Tapim, A. (2010). Indigenous Australians' Knowledge of Weather and Climate. Climatic Change, 100(2), 337–354.

Bremer, S., Stiller-Reeve, M., Blanchard, A., Mamnun, N., Naznin, Z., & Kaiser, M. (2018). Co-producing "Post-normal" Climate Knowledge with Communities in Northeast Bangladesh. Weather, Climate, and Society, 10(2), 259–268. https://doi.org/10.1175/WCAS-D-17-0033.1

Gram-Hanssen, I., Schafenacker, N., & Bentz, J. (2021). Decolonizing Transformations Through 'Right Relations.' Sustainability Science, 17, 673-685. https://doi.org/10.1007/s11625-021-00960-9

Heinrich, M., & Hesketh, A. (2019). 25 Years After the `Rio Convention'––Lessons Learned in the Context of Sustainable Development and Protecting Indigenous and Local Knowledge. Phytomedicine, 53, 332–343. https://doi.org/10.1016/j.phymed.2018.04.061

Maldonado, J., Bennett, T. M. B., Chief, K., Cochran, P., Cozzetto, K., Gough, B., Redsteer, M. H., Lynn, K., Maynard, N., & Voggesser, G. (2016). Engagement With Indigenous Peoples and Honoring Traditional Knowledge Systems. Climatic Change, 135(1), 111–126. https://doi.org/10.1007/s10584-015-1535-7

Howitt, R., Havnen, O., & Veland, S. (2012). Natural and Unnatural Disasters: Responding with Respect for Indigenous Rights and Knowledges: Natural and Unnatural Disasters. Geographical Research, 50(1), 47–59. https://doi.org/10.1111/j.1745-5871.2011.00709.x

Loch, T. K., & Riechers, M. (2021). Integrating Indigenous and Local Knowledge in Management and Research on Coastal Ecosystems in the Global South: A Literature Review. Ocean & Coastal Management, 212, 105821. https://doi.org/10.1016/j.ocecoaman.2021.105821

Parlee, B., Ahkimnachie, K., Cunningham, H., Jordan, M., & Goddard, E. (2021). 'It's Important to Know About This'—Risk Communication and the Impacts of Chronic Wasting Disease on Indigenous Food Systems in Western Canada. Environmental Science & Policy, 123, 190–201. https://doi.org/10.1016/j.envsci.2021.05.012

Proulx, M., Ross, L., Macdonald, C., Fitzsimmons, S., & Smit, M. (2021). Indigenous Traditional Ecological Knowledge and Ocean Observing: A Review of Successful Partnerships. Frontiers in Marine Science, 8, 703938. https://doi.org/10.3389/fmars.2021.703938


PRESERVING
LEGACIES