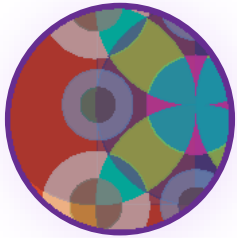


TOOL

International Indigenous Design Charter



This tool is inspired by the protocols featured in the International Indigenous Design Charter,¹ which is a self-regulated best practice guide and living document for placekeeping practitioners on the protocols and principles of Indigenous design. The Charter is based on the outcomes of research and community engagement with Indigenous practitioners from around the world. It does not aim to be a pan-Indigenous dilution of engagement and design protocols from across the diversity of global Indigenous cultures. The Charter offers shared protocols for building equitable and effective relationship and co-creation partnerships between Indigenous and non-Indigenous practitioners.

The Charter is aligned with Article 11 of the UN Declaration on the Rights of Indigenous Peoples, which states²:

1 - Kennedy, R., Kelly, M., Greenaway, J. and Martin, B. (2018). International Indigenous Design Charter. Deakin University: Geelong, VIC.

2 - UN General Assembly. (2007). United Nations Declaration on the Rights of Indigenous Peoples: resolution/adopted by the General Assembly, A/RES/61/295. <<https://www.refworld.org/docid/471355a82.html>>

Indigenous peoples have the right to practice and revitalize their cultural traditions and customs. This includes the right to maintain, protect, and develop the past, present, and future manifestations of their cultures, such as archaeological and historical sites, artifacts, designs, ceremonies, technologies, and visual and performing arts and literature.

The Charter outlines 10 steps for designers and buyers of design to follow when representing Indigenous culture in their professional practice. For the purposes of this Tool, the protocols are intended to guide engagement processes between civic practitioners and Indigenous communities in the context of placekeeping and city-building initiatives. In coincidence with the Charter's mandate "to emphasize the need for respectful exchange, open thinking, deep listening, and a genuine commitment to appropriately engage with Indigenous knowledge," the Tool encourages civic practitioners to cultivate deep listening and learning of cultural values, protocols and priorities during their engagement with Indigenous community. Space for learning and respectful exchange should occur both at upstream and downstream stages of a project: upstream relationship-building, planning and co-creation processes during the early visioning period; downstream implementation, activation, and evaluation in the latter stages.

Representation of Indigenous culture by non-Indigenous practitioners can be complex and problematic when Indigenous people are not actively included in the project from the inception. As with all the components of the Toolkit, this Charter-informed Tool is not a definitive manual for how civic practitioners can ensure appropriate forms of Indigenous culture and design without the direct engagement of Indigenous community and practitioners.

Rather, the Tool provides protocols for how civic practitioners can authentically engage Indigenous community and placekeeping creations through committed and mutually beneficial processes that are guided by place-based Indigenous expertise. In this way, civic practitioners can learn from and benefit from the valuable contributions that Indigenous creations and innovations make to placekeeping and the transformation and evolution of cities, while protecting these vast systems of knowledge and the rights of knowledge-holders and practitioners. The World Intellectual Property Organisation ensures: “The protection of traditional knowledge should contribute toward the promotion of innovation, and to the transfer and dissemination of knowledge to the mutual advantage of holders and users of traditional knowledge, and in a manner conducive to social and economic welfare and to a balance of rights and obligations”³.

NB This Tool can be used in combination with the Tool on *Guiding Protocols for Civic-Indigenous Engagement*.

Engagement and design processes should be...

1. Indigenous-led and self-determined

- Invite Indigenous knowledge-holders and/or practitioners to (co)lead the co-creative planning and design process.
- In addition to community leaders, engage local champions or active practitioners as leaders, as they often have deep relationships with the relevant communities.

3 - World Intellectual Property Organisation (2016). The Protection of Traditional Knowledge: Draft Articles Rev. 2, p.3.

- As much as possible, work through community or regional Indigenous organizations and structures that can provide insight into local context and need, local legitimacy, networks and other invaluable connections
- Respect the rights of Indigenous practitioners and community to determine the application of their cultural knowledge and practice in planning and design process.
- Indigenous peoples have the right to self-determine how their intellectual and creative property is used, including how engagement and design processes engage with and represent Indigenous values, knowledges, and creations.⁴
- Employ Indigenous staff or consultants where possible.

2. Informed by Indigenous knowledge and cultural ownership

- Acknowledge and respect the rich cultural history, innovation, and resilience that are at the heart of Indigenous knowledges and practices including ceremonies, designs, stories, land stewardship, creative productions, and technologies.

4 - 39 For more information on Indigenous intellectual and creative property rights, visit the Indigenous Peoples and Local Communities Portal of the World Intellectual Property Organisation (WIPO) at: <https://www.wipo.int/tk/en/indigenous/>

WIPO provides guidance in the area of cultural innovation and representation. However, it cautions practitioners to be vigilant when sharing Indigenous knowledge. ‘The protection of traditional knowledge should contribute toward the promotion of innovation, and to the transfer and dissemination of knowledge to the mutual advantage of holders and users of traditional knowledge, and in a manner conducive to social and economic welfare and to a balance of rights and obligations’ (WIPO 2014, p.3).

- Indigenous knowledges and traditions are held and valued collectively by the nation/community, mostly by knowledge-keepers, cultural custodians, and practitioners.
- Civic practitioners must recognize that the “ownership” of knowledge and cultural productions remain with the Indigenous custodians.
- Early engagement fosters different perspectives for more robust problem identification and valuable outcomes, as well as a sense of co-ownership of the design and planning process.

3. Community-specific

- Ensure respect for the diversity of Indigenous cultures and practices by acknowledging and following nation-specific cultural forms and considerations.
 - Each Indigenous nation has their own contexts, knowledge, protocols and practices and they should be reflected in the engagement approach and design project.
 - Civic practitioners must develop cultural awareness and competencies aligned with the specific nation (and associated sensibilities) they wish to engage.
 - Acknowledge the diversity of Indigenous Nations and cultures as represented in urban communities and their varied perspectives and practices.
- Civic practitioners must understand that more nuanced and sensitive cultural information and creations may only be shared

by communities when there has been a deeper and more reciprocal level of relationship-building, trust, and shared value established.

4. Committed to deep listening

- Building partnerships with Indigenous communities on a nation-to-nation basis requires a willingness to listen to and learn from the perceptions, experiences and priorities of Indigenous partners.
 - Civic practitioners must commit to learning from the knowledge and guidance of Indigenous partners and advisors in the design, planning and delivery of projects.
 - Ensure that recognized Elders, knowledge-keepers, practitioners, and local champions are actively involved and consulted.
 - Ensure that knowledge, information, and opinions collected from community and practitioners are reflected in project decision-making and outputs.
 - Ensure respectful, culturally specific, and personally engaged interactions for effective communication, positive and mutually valuable experiences, and effective outcomes aligned with community values and priorities.
 - As much as possible, meet community where they are and do not expect people to engage solely through telecommunications or come to meetings and events located far from their community.

5. Featuring co-design and shared knowledge

- Co-design is the act of creating with Indigenous practitioners and community within the design development process to ensure that process and outcomes reflect their cultural values, identities and expressions; and meet their needs and priorities.
- Co-design with community should take place at the initial stage (upstream) and across the design development process rather than seek approval at the end (downstream).
- Different from other collaborative approaches, “co-design” helps identify a more specific type of value-based partnership.
- Cultivate an approach to engagement and co-creation that is mutually respectful and beneficial, culturally specific, and encourages reciprocal knowledge sharing.
 - This involves building trust with community and caring interactions that encourage the transmission of shared knowledge by developing a cultural competency framework to remain aware of Indigenous cultural realities.
 - Ensure the appropriate cultural custodians and knowledge keepers guide the co-design and knowledge-sharing activities.
 - Share back or disseminate all project outcomes and design productions with partners involved.
- Ensure all participants in co-design development understand that consultation may require an extended period of time to enable consultation with community members and appropriate inclusion of participant perspectives in the project.

6. Committed to Shared benefits

- Ensure Indigenous partners enjoy an equitable share in the benefits from the use of their knowledge and cultural productions, especially where it is being commercially applied.
- The non-commercial benefits of placekeeping projects that contribute to the flourishing, well-being and development of people, lands, and communities are often of greater value to Indigenous communities and should be prioritized as shared benefits.

7. Impact of placekeeping

- Placekeeping practices are multi-faceted and respond to complex and interconnected issues within communities such as health and wellbeing, cultural and spiritual values, ecological health and sustainability, rights and governance, political activism, identity and belonging, and food sovereignty.
 - Consider the reception and implication of projects so that they reflect the holistic and interconnected nature of Indigenous worldviews and approaches, as well as remain respectful of cultural values and natural laws over deep time: past, present and future.
 - Projects should also inspire and hold value for different generations and social groups in community, especially Elders, youth, and future generations; and positively impact Indigenous communities as both the subjects and producers of the stories and futures woven into placekeeping.

8. Legal and moral

- Civic practitioners must do their due diligence to learn the legal and ethics frameworks that apply to particular nations, demonstrating respect and honour for Indigenous peoples' inherent rights and cultural ownership, intellectual property, and data sovereignty rights by adhering to appropriate principles and obtaining appropriate permissions where required.
- Civic practitioners must be aware of their professional and moral responsibility and the need to understand the power they

have to advance particular narratives with their projects – careful to co-create space for Indigenous perspectives, decentering persistent colonial and dominating ethos.

- Civic practitioners must also be aware that some Indigenous content and productions are not suitable for sharing in a public setting or open platform.
- Sacred and ceremonial knowledge and sensitive material is often restricted under a nation's customary law and privacy and confidentiality must be respected.



Credit: Rising Hope. Anita Van Zeumeren