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Editor

Steve Witt, University of Illinois at Urbana-Champaign, 321 Main Library,
MC – 522 1408 W. Gregory Drive, Urbana, IL, USA. Email: swwitt@illinois.edu

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Open Polytechnic of New Zealand, New Zealand. Email: Amanda.Cossham@openpolytechnic.ac.nz

Diljit Singh
University of Malaya (Retired), Malaysia. Email: diljit.singh.dr@gmail.com

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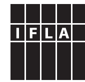

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Introduction: Stewarding Indigenous knowledge through ethics, law and the archive

Indigenous knowledges, languages and histories are prevalent in libraries, archives and museums but often face issues that stem from colonialism, structural racism or assimilation. Professionals working and researching in these areas must work with Indigenous knowledge experts and systems of memory to consider legal issues and ethical mandates when acting as custodians of the rich cultural heritage of Indigenous Peoples. With the expansion of digital collections and archives, these issues can be highlighted, healed or reinforced in complex ways.

In August 2024 IFLA Indigenous Matters (IM) Section, along with advisory committees for Freedom of Access to Information and Freedom of Expression (FAIFE) and Copyright and Other Legal Matters (CLM), co-sponsored a two-day symposium on stewarding Indigenous Knowledge through law, ethics and the archive, as part of the Mexican Global Information Forum (MexINFO; see https://difusion.iibi.unam.mx/mexinfo/) held at the Universidad Nacional Autónoma de México (UNAM) in Mexico City. Through a dense and inspiring program, we were able to hear from primarily Indigenous, Native and First Nations experts and knowledge holders from across the globe about how Indigenous knowledges, cultures and expertise are pivotal in modernizing and decolonizing the library and archives sectors.

It is an open secret for many Indigenous and First National library workers that conferences and academic spaces are often extractive and frame our knowledges and collections as issues to be solved. The complexity and power of the work we do with and for our communities can easily be overshadowed by institutional needs and their uncertainty in how to understand their colonial history and the vast collections of our languages, stories and ancestors. It was wonderful, then, that over these two days we heard from our brothers, sisters, aunties and uncles from around the world—language workers, legal and technology experts, videographers, teachers, elders and librarians. It struck man of us how different these spaces can feel when we frame Indigenous Knowledge and those who hold it as the solution rather than the problem. To sit together in our discomfort and our inspiration was both a privilege and a relief.

We are thrilled to be able to share some of the papers, discussions and presentations from our symposium, along with related papers, in this special issue. Topics include:

- Legal developments affecting traditional cultural expressions;
- Collaborations between Indigenous Peoples and heritage institutions; and
- Ethical priorities for libraries when supporting Indigenous knowledges, languages and histories.

This list is by no means definitive, but rather demonstrates the diverse range of issues and solutions which were explored at the symposium.

The IM Section wants to applaud the CLM and FAIFE advisory committees, particularly Sara Benson, for creating with us such a challenging and nourishing symposium for all. We also want to thank Jonathan Hernández and our wonderful hosts at UNAM, as well as the numerous organizations that sponsored the MexINFO programs, including crucial funding from: the Center for Global Studies at the University of Illinois, Dominican University, the Public Knowledge Project, Temple University, the School of Information Sciences at the University of Illinois, the University Library at the University of Illinois and the University of Iowa.

We are thrilled to be able to share the papers, discussions and presentations in this special issue.

Damien Webb (on behalf of IFLA IM Section and the editorial team of this special issue)

Guest editors

Jade Alburo is the Librarian/Curator for Southeast Asian, Pacific Islands, and Asian American Studies at the University of California Los Angeles Library. She holds a Master of Library Science from the University of Maryland, College Park; a Master of Arts in Folklore from Memorial University of Newfoundland; and a Bachelor of Arts in English and Religious Studies from the University of California, Berkeley. She recently served on the IFLA Indigenous Matters Standing Committee (2021–2025).

Sara R Benson is the copyright librarian and an associate professor at the University of Illinois Urbana-Champaign Library and an affiliated associate professor with the Center for Global Studies, European Union Center and School for Information Science at the University of Illinois. She is currently serving as head of the IFLA delegation to the World Intellectual Property Organization. Sara is the editor of *Copyright Conversations* (Association of College and Research Libraries, 2019) and the author of *Compact Copyright* (ALA Editions), with a new edition in 2026.

Raj Kumar Bhardwaj was the recipient of the prestigious Commonwealth Professional Fellowship in 2017 and a Research Data Management Fellowship in 2023. He was also awarded the Informatics Innovation Award and Informatics Outstanding Researcher Award in 2022. He is currently serving as the librarian at St Stephen's College, University of Delhi. Dr Bhardwaj is an avid researcher. He has published 65 research articles in leading journals and completed five major research projects.

Collence Takaingenhamo Chisita holds a PhD in Library and Information Science and is based at the Department of Information Systems, Durban University of Technology, South Africa. He is an editor, writer, researcher and lecturer. Dr. Chisita was the secretary of the IFLA Indigenous Matters Section from 2021 to 2023 and is currently a member of its Standing Committee. He is also the secretary of the Library Education and Training Section of the African Library and Information Associations and Institutions (AFLIA). In May 2025, Dr. Chisita was the first recipient of its Open Scholarship and Open Science Award for Scientific Excellence from AFLIA.

Mohit Garg is an assistant librarian at the Indian Institute of Technology Delhi, where he manages the Computer Applications Division of the Central Library. His research interests include open science, open source software, research data management, artificial intelligence and data analytics. He has presented at many conferences and published research articles in leading journals. He has also developed a 12-week massive open online course on the Study Webs of Active-Learning for Young Aspriing Minds (SWAYAM) platform, which is very popular among learners. Additionally, he has led and contributed to multiple projects supported by national and international funding agencies, including Open Researcher and Contributor ID (ORCID), the Open Knowledge Foundation and the Indian Council of Social Science Research.

Melissa G Ocepek is an associate professor in the School of Information Sciences at the University of Illinois Urbana-Champaign. Her research draws on ethnographic methods and institutional ethnography to explore how individuals use information in their everyday lives. Her research interests include everyday information behaviour, critical theory, copyright and food. Recently, Dr Ocepek co-edited, with Madelyn Rose Sanfilippo, *Governing Misinformation in Everyday Knowledge Commons* (Cambridge University Press, 2025). Dr Ocepek received her PhD from the School of Information at the University of Texas at Austin.

Throughout her 20 years in academic libraries, **Melissa Minds VandeBurgt** has sought to integrate the work of archives, special collections, museums and digital initiatives in an effort to share the human experience. Melissa is the director of the Special Collections Research Center at Temple University. She previously served as a leader in special collections in Florida as well as her home state of California. Her research and scholarly work is focused on social justice, the material culture of the Holocaust, and developing archival collections that equitably represent all people who create the historical record. She has served in IFLA's Indigenous Matters Section since 2019.

Damien Webb is a queer First Nations library worker and curator who currently manages the Indigenous Engagement Branch at the State Library of New South Wales. His family are Tasmanian Aboriginal but he has spent 17 years working on other people's lands and with other Indigenous knowledges and heritages. Damien is chair of IFLA's Indigenous Matters Section and works with other peak and sector organizations in Australia to ensure that First Nations voices are heard, amplified and respected.

Essay

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(Re)connecting with Indigenous cultural expression(s): Emerging frameworks for empowering Indigenous voices, agency, and authority

Nancy E Weiss
US Copyright Office, USA

Abstract

This essay explores the global paradigm shift from marginalization and diminishment to recognition and respect of Indigenous cultures. Drawing on recent developments, it highlights laws, policies, and practices aimed at reconnecting Indigenous communities with their cultural expressions. Three key frameworks emerge as pathways for empowering Indigenous voices and agency: (1) authority, emphasizing Tribal sovereignty and self-determination in cultural stewardship; (2) voice, showcasing a renaissance in Indigenous representation across arts, media, and literature, as well as institutional shifts prioritizing Indigenous narratives; and (3) agency, where engagement fosters understanding and informed decision-making. Through these frameworks, cultural agencies and institutions are adopting community-driven practices, co-curating collections, and revising policies to honor Indigenous knowledge and approaches. By centering Indigenous authority, amplifying voices, and fostering authentic consultations, this paradigm shift not only helps address historical injustices but also strengthens cultural resilience and vibrancy. By integrating legal, ethical, and cultural considerations, cultural institutions can support a future where Indigenous voices are not only heard, but also actively shape the narrative of Indigenous heritage and rights.

Keywords

Principles of library and information science, copyright/intellectual property, global perspectives on libraries and information, cultural heritage management

We are in the midst of a global paradigm shift affecting Indigenous Peoples, from a posture of diminishment and forced assimilation to one of recognition and respect. And the shift taking place is profound.

A week before this symposium,[1] the US Department of the Interior Secretary Deb Haaland—a member of the Pueblo of Laguna, a 35th-generation New Mexican, and the first Native American to serve as a US Cabinet Secretary—released an investigative report documenting the former policies of the USA and other nations of forced assimilation by sending Indigenous children to government boarding schools (US Department of the Interior, 2024a, 2024c). This report, the second to come out of a three-year investigation that is part of a comprehensive Federal Boarding School Initiative, builds on the first, which specifies the ways in which children were separated from their families and cultures, then intentionally grouped together—up to 31 separate Tribes at a time—to further the detachment from cultural understanding. Quoting a 1969 Senate investigation, the Department of the Interior (2022: 44, 51) reiterated that, "[o]ften using active or decommissioned military sites," boarding schools "were designed to separate a child from his reservation and family, strip him of his Tribal lore and mores, force the complete abandonment of his native language, and prepare him for never returning to his people."[2]

The article was prepared by the author as a U.S. Government work, and the content of the article is in the public domain in the United States.

Corresponding author:
Nancy E Weiss, US Copyright Office, 101 Independence Avenue SE, Washington, DC 20559-6000, USA.
Email: nancyeweissesq@gmail.com

The Department of the Interior's programs and policies, like those of many agencies throughout the US government, now recognize that cultural engagement and continuity is essential to identity, health, and wellbeing. Indeed, the investigative report seeks to affirm the Department's express policies of cultural revitalization, supporting the work of Indian Tribes, Alaska Native Villages, and the Native Hawaiian Community to revitalize their languages, cultural practices, and traditional food systems, and protect and strengthen intra-Tribal relations—all of which is critical to both healing and flourishing. Shortly after this symposium, the US president issued a formal apology on behalf of the US government for the 150-year national boarding school policy.

As an example of the global paradigm shift, I will describe how change is emerging in the conversations in the USA and in the ways in which cultural agencies and organizations are approaching their work. These changes include building the capacity of Indigenous-led cultural organizations and—for non-Indigenous-led institutions—engaging directly and respectfully with Indigenous communities.

From my experience, I have seen three types of "frameworks" or tools to put that respect into practice regarding Indigenous cultural activity: (1) empowerment through Indigenous authority; (2) empowerment through Indigenous voices; and (3) empowerment through consultations that promote Indigenous agency. After first describing these three frameworks, I will provide examples of how the Library of Congress and US Copyright Office are utilizing them to connect and reconnect Indigenous communities to cultural expressions.

Before we get to these three frameworks, I share a few observations to provide a bit of context about frameworks in general. First, we all function within the context of a variety of legal systems at the very same time, including local, Tribal, national, and international. At all times, we are navigating through different laws, protocols, and constructs. We thus need approaches for making connections among these systems where possible, and helping each other to understand different ways of seeing the world. The frameworks that I will be exploring help us do that.

Consider the "Rubin Vase" as an example of how people are affected by their own experiences and approach critical issues differently, depending on their perspectives. The vase is an optical illusion that uses two colors to achieve its effect. If you focus on one color, it looks like a vase, but if you focus on the other, it looks like faces. Of course, it is both, depending on how you look at the image. It is helpful to keep this in mind when thinking about the perspectives of others—perspectives that may seem to be the complete opposite of how one is thinking. Sometimes, it can seem like we structure our respective legal systems that way as well. Yet seeing from others' perspectives can be transformative: the groundbreaking Sarr–Savoy report commissioned by President Emmanuel Macron changed France's approach to repatriation by—as described by visual culture theorist and New York University Professor Nicholas Mirzoeff (2019)—"making the simple choice to consider African materials from an African point of view."

Second, let me provide a brief introduction to the US cultural agencies, the Copyright Office, and the Library of Congress. Within the federal government of the USA, laws and processes interact with one another in many ways to support Indigenous cultural expressions. For example, the National Foundation on the Arts and the Humanities is charged by law with developing and promoting a broadly conceived national policy of support for the arts and the humanities throughout our nation, including Indigenous communities. The Foundation consists of three "cultural" agencies—the National Endowment for the Arts, the National Endowment for the Humanities, and the Institute of Museum and Library Services—which all together, and respectively, advance cultural vitality through support for artists, scholars, and a wide range of cultural practitioners and approaches.[3] These cultural agencies work in conjunction with other entities to promote creativity and cultural engagement, including the US Copyright Office.

In the USA, the purpose of copyright is reflected in our Constitution: "to promote the Progress of Science and the useful Arts."[4] As part of the Library of Congress since 1870, and recognized by Congress as a separate department of the Library since 1897, the Copyright Office registers copyright claims, records information about copyright ownership, provides information to the public, and assists Congress and other parts of the government on a wide range of copyright issues, both simple and complex. For example, it recently issued the first part of its report on copyright and artificial intelligence, in which it recommended that Congress establish a federal right that protects all individuals during their lifetime from the knowing distribution of unauthorized digital replicas, or deep fakes, of their image or voice (US Copyright Office 2024).

The Copyright Office is in the legislative branch of government, not the executive branch like many intellectual property offices around the world. Copyright registration is not required in order to enjoy legal protection, but it offers a number of meaningful benefits. Generally speaking, copyright law not only provides

economic incentives for authors to create works and make them available to the public, but also sets out a system that supports library and archival services, enabling these institutions to carry out their public-service roles of preserving and providing access to the world's cultural, artistic, historical, and scientific heritage, and advancing research and knowledge (World Intellectual Property Organization, 2023). Thus, a variety of laws support cultural engagement and activity.

Indigenous Australian attorney Terri Janke (2020: 16) has developed a visual framework for "Indigenous Cultural and Intellectual Property" (ICIP), which recognizes that different types of cultural expressions, both tangible and intangible, are supported by a variety of laws. The same is true within the USA, where laws governing ICIP include those discussed above, as well as those relating to historical preservation and cultural property—such as the Native American Graves Protection and Repatriation Act (NAGPRA), discussed below. The University of California Los Angeles School of Law Professor Angela Riley (2022) has similarly explored the range of cultural property laws within US federal and Tribal law. With this in mind, let us consider the three frameworks on empowerment that I have identified.

Empowerment through Indigenous authority

Within the USA, there has been growing recognition, understanding, and communication about the history of colonization and its impact on Indigenous cultural activity and engagement. The USA is home to American Indian, Native Alaskan, Native Hawaiian, and Pacific Island communities, including 574 federally recognized Native American and Native Alaskan Tribes, in addition to other Tribal entities (Congressional Research Service, 2024).

As domestic dependent nations, Indian Tribes exercise inherent sovereign powers over their members and territory. The USA works with Indian Tribes on a government-to-government basis to address issues concerning Indian Tribal self-government, Tribal trust resources, and Indian Tribal treaty and other rights. It was not until 1924 that the Indian Citizenship Act, or Snyder Act, recognized full US citizenship for American Indians and Alaska Native Americans. And it was not until the mid 70s to 1980s that federal programs meant to encourage prosperity through assimilation were found to be less appropriate and less effective for increasing prosperity than supporting Indian self-governance. The Indian Self-Determination and Education Assistance Act (1975) outlines federal policy on Tribal self-determination, including the "effective and meaningful participation by the Indian people in the planning, conduct, and administration of" federal programs and services (ISDEAA, 25 U.S.C. § 5302(b)).[5]

We see this trend of self-determination with respect to authority and funding for cultural engagement and heritage. In 1984, dedicated funding for Tribal library and archival services was authorized by Congress. While Indian Tribes theoretically could receive some federal funding indirectly from a state, Congress found that most Tribes received little or no funds because they were considered to be separate nations, ineligible for funding. For this reason, Congress provided mechanisms under which Native American and Alaskan Tribes would receive funding directly from the federal government to develop and sustain library services.[6] At the last count, more than 442 Tribal libraries and cultural centers on the US mainland and Alaska have received financial support. In 1989, dedicated support was put toward the creation of a Native American museum on the National Mall—the center of Washington, DC, home of the key government offices.[7]

The Copyright Office was honored to participate in the 2024 Smithsonian Folklife Festival, which focused on Indigenous voices of the Americas and celebrated the 20th anniversary of the National Museum of the American Indian. This museum cares for an expansive collection of Native American objects, covering the western hemisphere from the Arctic Circle to Tierra del Fuego, and its architecture, Indigenous landscaping, and, of course, its exhibits are designed with Indigenous leadership from different communities. Even the menu at the museum café reflects this care.

When the museum opened 20 years ago, and similar to support for library services, Congress authorized direct funding through the Museum and Library Services Act of 2003 to Native American Tribes and Native Hawaiian organizations to support museum services throughout the nation and sustain Indigenous heritage, culture, and knowledge.[8]

One positive outcome of the COVID-19 pandemic is that the Federal Communications Commission—one of the agencies in charge of telecommunications, Internet access, and broadband—recognized the importance of direct funding to Tribal libraries, colleges, and universities to serve their communities.[9] The Commission also has been coordinating with agencies throughout our government to further digital access and inclusion, including the cultural agencies. As a result, we have seen a shift in legislation, recognizing and placing the authority with Tribes to develop and lead programs that promote Tribal

expression and cultural heritage, and billions of dollars put to this purpose.

Important shifts also are now taking place, with federal funding for Tribal arts and humanities, both within the government[10] and through non-governmental sources. Recognizing Tribal control and organizational leadership, and funding Tribal members and communities directly—empowerment through Indigenous authority—leads to the next framework.

Empowerment through Indigenous voices

Within the USA, we are in a time of increased and empowered Indigenous voice and visibility—or, as journalist Kate Nelson (2023), Alaska Native Tlingit Tribal member, described the year 2023: "We're witnessing an undeniable Native American awakening right now. From Washington, D.C. to Hollywood, centuries of historic erasure and exploitation are slowly being righted with a focus on honest Indigenous stories and discussions." The changes in even just the last few years have been extraordinary. Native voices and content are burgeoning. Jeffrey Gibson, a member of the Mississippi Band of Choctaw Indians and of Cherokee descent, became the first Indigenous artist chosen to represent the USA with a solo exhibition at the Venice Biennale, which is considered the Olympics of the art world (Steinhauer, 2024). Joy Harjo, a citizen of the Muscogee Nation and a member of Hickory Ground, was appointed the first Native American Poet Laureate in the history of the country. We see this attention in everything from *Reservation Dogs*, a coming-of-age comedy series, to *Killers of the Flower Moon*, a book, then a movie, which explores the 1920s murders of the Osage people and garnered actor Lily Gladstone the first Oscar nomination for best actress and the first Golden Globe awarded to a Native American woman. You can now watch *Star Wars* in the Navajo language and *Prey* in Comanche, and films in Indigenous languages that are dubbed into other languages, including English and Spanish. As Nelson (2023) observes: "These authentic depictions are wooing mainstream audiences while shattering outdated stereotypes." As author Tommy Orange explains:

> we haven't been hearing all of the different kinds of Native stories, the histories that run counter to the way that the American narrative has been told. We can't heal from something unless we acknowledge it and accept it for what it is, and if we can't do that together, it feels like the American consciousness is actually denying the basic narrative about what happened. (Laubernds, 2018)

The boarding school investigation that I described earlier focused on ways to empower Indigenous voices. In her "Road to Healing" tour, Interior Secretary Haaland traveled throughout the nation to hear directly from survivors about their experiences in the federal Indian boarding school system. As then Assistant Secretary for Indian Affairs Bryan Newland (Bay Mills Community, Ojibwe) observed:

> We have witnessed a change in our nation's understanding of these schools in a short period of time. Survivors and leaders have begun efforts to explain the legacy and impacts of Indian boarding schools on local communities across Indian country. Universities … have begun to own actions to redress for their role … Popular books, television shows, and films have discussed these institutions and humanized this history for wide audiences. Courts and members of Congress have engaged in a dialogue on the policies and laws advanced by this system. (US Department of the Interior, 2024a: 5)

The Library of Congress announced that it will preserve a collection of the oral histories of survivors of the schools. As Dr Carla Hayden, the Librarian of Congress, explained: "Placing them in the care of [the Library's] American Folklife Center will ensure that this collection of stories remains available as a resource, lesson and reminder for posterity" (US Department of the Interior, 2024b). In short, there is empowerment through Indigenous voice and speaking truths together.

I have been inspired by the Copyright Office's public exhibit exploring the theme "Find Yourself in Copyright" (US Copyright Office, n.d.) and thinking, in particular, about what that means for Indigenous authors and creators, including those who are pursuing traditional arts. How can we empower voices and stories, and recognize the ways in which copyright supports Indigenous creativity and how it works in conjunction with other laws and systems? Representation and engagement are priorities of the Copyright Office, as reflected in the "Copyright for All" goal in its *2022–2026 strategic plan: Fostering creativity and enriching culture* (US Copyright Office, 2022).

Empowerment through consultations that promote Indigenous agency

Finally, we are also seeing important shifts happening with respect to legal and other mechanisms that support "agency"—the sense of power and capacity to influence others. I am going to discuss how these

are being established through both presidential and legislative action.

In 2021, for example, the White House issued guidance on "Tribal consultation and strengthening nation-to-nation relationships," prioritizing the following three principles: respecting Tribal sovereignty and self-governance; fulfilling trust and treaty obligations; and engaging in "regular, meaningful, and robust consultation" with Tribes (Executive Office of the President, 2021: 7491). In establishing "uniform standards for Tribal consultation," the White House explained:

> The United States has a unique, legally affirmed Nation-to-Nation relationship with American Indian and Alaska Native Tribal Nations, which is recognized under the Constitution of the United States, treaties, statutes, Executive Orders, and court decisions. The United States recognizes the right of Tribal governments to self-govern and supports Tribal sovereignty and self-determination. The United States also has a unique trust relationship with and responsibility to protect and support Tribal Nations. In recognition of this unique legal relationship, and to strengthen the government-to-government relationship … all executive departments and agencies (agencies) [are charged] with engaging in regular, meaningful, and robust consultation with Tribal officials. (Executive Office of the President, 2022b: 74479)

While presidents since the 1970s have called for some form of nation-to-nation consultations, many US agencies have not had a practice of engaging in them. This guidance sets out planning and notice requirements, and we are seeing the impact of these consultations, as well as more robust Tribal Nation summits, which bring together Tribal leadership with the White House. The guidance describes formal consultation, listening sessions, and information-sharing, and it is becoming more well known as a framework for engagement. The US Patent and Trademark Office (2023) recently engaged in its first nation-to-nation consultation, seeking to inform negotiations taking place at the World Intellectual Property Organization's Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge, and Folklore (traditional cultural expressions) regarding how best to protect the genetic resources, traditional knowledge, and traditional cultural expressions of Indigenous Peoples.

An area of significant change resulting from such consultation is the incorporation of "Indigenous Knowledge" into governmental decision-making. In 2022, the White House, through its Office of Science and Technology Policy and Council on Economic Quality, issued guidance that formally recognizes Indigenous Knowledge as one of the many important bodies of knowledge that contribute to the scientific, technical, social, and economic advancements of the USA and our collective understanding of the natural world. It reflects that

> Indigenous Knowledge is a body of observations, oral and written knowledge, innovations, practices, and beliefs developed by Tribes and Indigenous Peoples through interaction and experience with the environment. It is applied to phenomena across biological, physical, social, cultural, and spiritual systems. (Executive Office of the President, 2022a: 4)

To develop the guidance, the White House engaged more than 1000 individuals, organizations, and Tribal Nations to elevate Indigenous Knowledge in federal decision-making. This included nation-to-nation consultations, meetings between federal and Tribal leadership, public listening sessions, input from more than 100 federally recognized Tribes, Native Hawaiian and Pacific Islanders, a Native and Indigenous Youth Roundtable, conference outreach, and dozens of individual meetings with others with experience and expertise in Indigenous Knowledge.

The resulting guidance is significant: the US government recognizes not only Indigenous Knowledge as the evidentiary basis of support for federal policies, decision-making, and actions, but also the critical importance of ensuring that consideration and inclusion of Indigenous Knowledge is guided by respect for the sovereignty and self-determination of Tribal Nations; the nation-to-nation relationship between the USA and Tribal Nations as well as the USA's trust responsibility; and the need for the consent of and honest engagement with Tribal Nations and Indigenous Peoples. "Indigenous Peoples" refers to "Native Americans, Alaska Natives, Native Hawaiians, Pacific Islanders, and Indigenous Peoples whose ancestors have occupied what is now known as the United States since time immemorial, including members of Tribal Nations" (Executive Office of the President, 2022a: 1n3).

The guidance also sets out a framework for "Growing and Maintaining Relationships." It expressly states that "[i]n light of the injustice and marginalization of Indigenous Peoples, it is incumbent on agencies to make sustained efforts to build and maintain trust to support Indigenous Knowledge" (Executive Office of the President, 2022a: 8), setting out principles and practices for agencies to incorporate into their own programs and activities, including:

- Acknowledge historical context and past injustice: the guidance recognizes that the genocide and ethnocide of Indigenous Peoples in the USA is well documented, and that federal policies have systematically served to assimilate and displace Native people and eradicate Native cultures.
- Practice early and sustained engagement.
- Earn and maintain trust.
- Respect different processes and world views: the guidance recognizes, for example, that Haudenosaunee Chiefs rely on extensive deliberation and consensus-building to consider the ways in which decisions can impact the well-being of the next seven generations. This Seventh Generation Principle, shared among many Tribes, reflects a holistic understanding of the world and the human place within it, and is embedded in songs and prayers, ceremonies, dances, storytelling, arts and technologies, and language, among other practices and cultural expressions.
- Recognize challenges.
- Consider co-management and co-stewardship structures.
- Pursue the co-production of knowledge.

Finally, the guidance discusses illustrative US laws for which Indigenous Knowledge may be relevant, including historic preservation (Executive Office of the President, 2022a: 5–8).

In the USA, we also have cultural heritage laws that establish consultation processes. One example is NAGPRA, a groundbreaking law passed by Congress in 1990 that requires museums and federally funded institutions to return Native American human remains, funerary objects, sacred objects, and objects of cultural patrimony that have been wrongfully removed from lineal descendants, Indian Tribes, and Native Hawaiian Organizations.[11] When it was first enacted, NAGPRA set up an innovative process to compel museums that received federal funding to review all objects that were potentially subject to repatriation and to consult with federally recognized Tribes about the objects.

As a result of lessons learned over the past three decades, and in consultation with Tribal representatives and museums, the Department of the Interior (2023) issued a new set of regulations, which clarify the repatriation process.[12] Some notable changes include:

- Requiring museums and federal agencies to obtain free, prior, and informed consent from lineal descendants, Tribes, or Native Hawaiian Organizations before allowing any exhibition of, access to, or research on human remains or covered cultural items. Thus, museums have been considering whether they should have such items on display without clear consent from culturally affiliated Tribes.
- Strengthening the authority and role of Tribes and Native Hawaiian Organizations in the repatriation process by requiring deference to the Indigenous Knowledge of lineal descendants, Tribes, and Native Hawaiian Organizations. This includes making a reasonable and good-faith effort to incorporate and accommodate the Native American traditional knowledge of lineal descendants, Indian Tribes, and Native Hawaiian Organizations in the storage, treatment, and handling of human remains or cultural items.
- Applying more structured and precise deadlines for various steps in the consultation and repatriation process in an attempt to repatriate items more quickly.
- Increasing the transparency and reporting of holdings or collections and shedding light on collections currently unreported under the existing regulations.

NAGPRA specifies forms of Indigenous Knowledge—such as linguistic, folkloric, oral traditional evidence, and Tribal expert opinion—as necessary information for determining the affiliation and repatriation of Native American human remains and cultural items. Incorporating deference to Indigenous Knowledge and free, prior, and informed consent prior to exhibition and research on covered cultural items is a significant change—building upon essential respect for human remains. Compliance with the new rules has played out on the public stage, providing insight into the ways in which museums are in consultation with Tribes. For some museums, little change was required. For others, the experience was different. For example, within a year after entering his new position as president of the American Museum of Natural History, Dr Sean Decatur (2024) issued a statement describing significant changes to the ways in which the museum would handle and exhibit collections relating to the Indigenous cultures of North America, including the exhibits on the Eastern Woodlands and the Great Plains. Perhaps the most notable was closing several widely visited halls. In his statement, President Decatur observed:

> While the actions we are taking this week may seem sudden, they reflect a growing urgency among all museums to change their relationships to, and

> representation of, Indigenous cultures. The Halls we are closing are vestiges of an era when museums such as ours did not respect the values, perspectives, and indeed shared humanity of Indigenous peoples. (Decatur, 2024)

And the changes to practice made thus far are significant. They are deeply grounded in relationship-building, expanding institutional capacity, changing mindsets and conveying that collections reflect not "dead" but living cultures, and emphasizing continuity and resilience. These concepts, of course, are reflected in the substance and spirit of the consultation guidelines. The museum has co-created and curated a new exhibit with area Tribes, including the Haudenosaunee. Moreover, the museum is changing the way it is developing educational materials—creating new resources with greater and more nuanced information to support schools.

Widely discussed recommendations for collections-based institutions that may have objects subject to NAGPRA include redefining goals and values to center on the desires and needs of Indian Tribes and Native Hawaiian Organizations; building genuine and transparent relationships with Indian Tribes; and removing items from display and research prior to and during the consultation process.

While NAGPRA applies in very specific circumstances, it influences practice far outside of its purview. Many of us took note recently, for example, when the law provided a framework and inspiration for the "repatriation" of P-22, a popular mountain lion who lived in Los Angeles, California. His death last year sparked debate between the Tribes in the Los Angeles area and wildlife officials over his proper burial. Also at stake was whether scientists could keep samples of the mountain lion's remains for future testing and research. Biologists and conservationists wanted to retain samples of P-22's tissue, fur, and whiskers for scientific testing to aid in future wildlife research, and the Natural History Museum of Los Angeles was given custody of the cougar's remains. But some representatives of the Chumash, Tataviam, and Tongva peoples said that his body should be returned, untouched, to the ancestral lands where he spent his life, so he could be honored with a traditional burial. Consultations between the museum and Tribal members culminated in a traditional Tribal burial that included songs, prayers, and sage smoke cleansings, as described by Alan Salazar, a Tribal member of the Fernandeño Tataviam Band of Mission Indians and a descendent of the Chumash Tribe (Dazio, 2023). This ceremony was complemented with a celebration of life that brought together groups from throughout the Los Angeles area.

We are also seeing ways in which the NAGPRA framework—now more than 30 years from the enactment of the original 1990 law on human remains—is influencing international partnerships and communications. While NAGPRA applies to US agencies and institutions, Tribes are not necessarily bound by national borders. The Lenni Lenape Tribe, who once made their home in New York and New Jersey, now have Tribal lands in the USA and Ontario, Canada. International engagement was required for the recent repatriation of a sacred cultural item held in a museum in Sweden but belonging to the Yaqui Tribe located on lands that cross the US–Mexico border—in both Arizona and Sonora, Mexico.

The White House Council on Native American Affairs, which works across the government and through regular Tribal–federal engagement, launched the International Repatriation Museum Exchange—an initiative designed to address challenges affecting the repatriation of Native American heritage. By bringing together Tribal community leaders, international museum practitioners, and government representatives, this program aims to encourage positive relationships between Tribes and international museums with the long-term goal of facilitating the return of cultural heritage. It also aims to develop best practices on international repatriation and address a technological challenge. In the wake of consultations with Tribes, it is clear that there is a difficult information gap that frustrates repatriations. Museum inventories exist but are not always public and user-friendly, or even fully digital and accessible remotely. The program seeks potential solutions to this technical challenge and more standard operating procedures for identifying heritage of interest (while also recognizing cultural sensitivities here).

As another example, the White House Council on Native American Affairs is preparing new guidance to help ensure that Native American ancestors and cultural items located abroad are returned home in a respectful and dignified manner. The document is being developed utilizing the Tribal nation-to-nation consultation process and consistent with NAGPRA frameworks. While there is no requirement for non-US government agencies to follow either of these frameworks, the guidance is being developed with the understanding that both frameworks are known to both Native American communities and US government agencies, essentially serving as good practices to support practical decision-making.

Back to the work of the Library of Congress

The Library of Congress is incorporating all of these types of practices in its operations. In recognition of the paradigm shift we have been discussing—and to better carry out its mission—the Library established a Native American Collections Working Group with representation from offices throughout the Library, including the US Copyright Office.

The Library is engaged in a comprehensive review of the names and language used in its catalogues and when describing collections, and recently appointed a specialist to help engage with Tribes and advise on how to proceed with changing subject headings for Indigenous Peoples—to reflect and respect community preferences. The Library's work benefits, as well, from other developments in the Tribal library community, which expand understanding of Indigenous history and knowledge. In 2024, for example, the Saginaw Chippewa Indian Tribe of Michigan announced the introduction of Maawn Doobiigeng (Gather Together), a new classification system for its libraries (Saginaw Chippewa Tribal Libraries, n.d.). With funding from the Institute of Museum and Library Services, this system was developed through an assessment of current cataloging and classification systems, and a reorganization according to Anishinaabe ways of knowing and being. "Anishinaabe" refers to a group of culturally related Indigenous Peoples present in the Great Lakes region. The new system seeks to indigenize the Tribal libraries' collections and serve as a framework that other libraries can use as a template for the knowledge organizations of their collections.

The Library of Congress's policies seek to support Indigenous autonomy and agency. Coming out of the Native American Working Group is a new Collections Policy Statement on Materials Relating to Indigenous Peoples of the United States, Canada, and Mexico, recognizing the Indigenous Peoples, groups, or Nations that live on both sides of US federal borders with Canada and Mexico (Library of Congress, 2023). The statement covers materials on the contemporary and historical conditions, experiences, and lives of Indigenous Peoples. It describes the types of materials within the Library's collections, and encourages centering collection-building around the community perspective and co-curation.

The policy statement also emphasizes that the Library strives to avoid collecting Indigenous cultural material in formats that result in its detachment—or complete removal—from local knowledge or communities of origin. Instead, the Library seeks to collect and preserve such material for the community of origin's knowledge purposes and, where permitted, for the public at large. The point is to make sure that communities of origin are consulted when the Library acquires Indigenous materials with potential cultural sensitivity. The policy calls for agreements between the Library and Indigenous communities to define terms for any culturally sensitive materials. Materials of cultural patrimony, if considered for collecting at all, require particular care and consultation with the appropriate authoritative groups within their Nation or communities of origin.

The Library of Congress has also adopted a new Access Policy for Culturally Sensitive Materials Relating to Indigenous Peoples of the United States, Canada, and Mexico (Library of Congress, 2024). The new policy recognizes that

> the Library is responsible for some collections and single items that may contain property and knowledge of Indigenous peoples of the United States, Canada, or Mexico that are not intended to be shared outside of a community of origin, should only be shared under certain circumstances, or may be identified as sacred in nature. (Library of Congress, 2024: 1–2, Appendix A)

The policy acknowledges the need to consult with Tribal partners in determining access and use restrictions; "prioritizes Indigenous knowledge and communications from the communities documented in its collections"; sets out procedures for codifying the terms of access to collections in consultation with appropriate cultural authorities or Tribal government leaders; and reflects that "the Library and communities of origin may establish shared stewardship agreements or memorandums of understanding establishing access and use rules beyond [those] in the policy" (Library of Congress, 2024: 1).

The Library's American Folklife Center has been collaborating with Tribes to co-curate collections since shortly after its establishment in 1976, helping to ensure that descriptive records reflect community wishes. Some years ago, the Center expanded its efforts to pilot a collaboration model with communities to enhance information about and include Tribal-provided context and usage preferences in its descriptive records. The Center provided digital materials to Tribes to use an open-source content management program called Mukurtu, the word for "dilly bag" in the language of the Warumungu of central Australia, and traditional knowledge labels (Local Contexts, n.d.), which enable Tribes to denote their use preferences for digital collection materials and thereby help end users make informed decisions

about how the materials should be attributed and used. Since its launch several years ago, the software has been used by more than 600 groups, including the Passamaquoddy Tribe, to curate their own websites and regulate access in accordance with custom.

The Center, along with other service units in the Library, also participated in the Mukurtu Shared initiative, a platform for ethically sharing and archiving Native American collections, to enable collaborative curation with Tribal communities of their collection materials held at federal archives (Mukurtu, n.d.). Finally, the Library has collaborated on a project with Washington State University to facilitate the "round trip" of descriptive metadata. The Library shares catalogue entries with Indigenous cultural institution partners, which then correct and update the metadata and return it back to the Library. This is facilitated by the Mukurtu Metadata Transformation Tool. In sum, the Library of Congress's policies and practices seek to support both voice and agency in the representation of cultural expressions and recognize cultural equities.

Let me turn to a development within the US Copyright Office. Regulations issued by the Office to implement the 2018 Music Modernization Act[13] recognize the importance of contact with Tribal communities before using an exception in that law for the non-commercial use of pre-1972 ethnographic sound recordings of Alaska Native or American Indian Tribes.[14] In connection with the establishment of federal remedies for unauthorized uses of sound recordings fixed before 1972, Congress authorized an exception to permit certain non-commercial uses of pre-1972 sound recordings that are not being commercially exploited. To qualify for this exception, a user must file a notice of non-commercial use with the Copyright Office after conducting a good-faith, reasonable search to determine whether the recording is being commercially exploited, and the rights-owner of the sound recording must not object to the use within 90 days.

The regulation was shaped with input from the National Congress of American Indians, which informed the Copyright Office that "[o]ften such recordings are the result of anthropological or ethnographical gatherings of sound recordings, frequently capturing ceremonial or otherwise culturally significant songs," and that

> due to the circumstances of how these recordings were conducted—often without any documentation of the free and prior informed consent of the Tribal practitioners/performers—tribes today are unaware of much of the content that they potentially hold valid copyright claims over. (US Copyright Office, 2019: 14248)

Several professors explained that "scholars have extensively documented the inequalities and ethical dilemmas surrounding early ethnographic field recording," claiming that "ownership interests … are presumed to have vested in and remained with the performers who recorded them," but that "unrelated holding institutions (e.g. libraries, archives, museums, and universities) typically possess the master recordings." In an earlier report on pre-1972 sound recordings, the Copyright Office recognized that "[e]thnographic field recordings … are an enormous source of cultural and historical information, and come with their own unique copyright issues," and that "librarians and archivists who deal with ethnographic materials must abide by the cultural and religious norms of those whose voices and stories are on the records" (US Copyright Office, 2019: 14248).

As a result, under the final Copyright Office regulation, someone who wants to use the exception to make non-commercial use of a pre-1972 Tribal ethnographic sound recording must contact the relevant Alaska Native or American Indian Tribe and the holding institution of the sound recording (such as a library or archive) to gather information about whether the sound recording is being commercially exploited if the user has not already obtained this information during earlier steps in the search process. As the Copyright Office (2019: 14249) explained: "the Office believes that this search step is a reasonable burden to ask prospective users of such expressions of cultural heritage in light of the complicated history of some of these sound recordings." The regulation provides a basis for consultation and the protection of sensitive cultural materials.[15]

Final thoughts

In conclusion, a variety of new developments and frameworks are empowering voices, agency, and authority in connection with cultural expressions, Traditional Knowledge, and the stewardship of cultural heritage within the US government. Whether reflected in law, policy, principles, or practices, it is clear that transparency, agency, authority, relationship-building, consultation, collaboration, co-curating, co-stewardship, and—yes—funding are critical tools to advance cultural expression and connect or reconnect communities with their heritage and cultural expressions. Libraries and archives of all types, and in partnership

with communities and each other, are leading the way in strengthening these connections.

The three frameworks described above—empowerment through Indigenous authority; empowerment through Indigenous voices; and empowerment through consultation that promotes Indigenous agency—help put recognition and respect into practice. These frameworks provide a potential road map, as well as meaningful ways for thinking through not only past actions, but also how cultural institutions can move forward in the future.

I want to share a final observation from Lily Gladstone (2023), the Oscar nominee and Golden Globe winner, when describing the movie *Killers of the Flower Moon* (2023). Gladstone is of Piegan Blackfeet, Nez Perce, and European heritage, and was raised on the Blackfeet Reservation:

> Never forget this story is recent history with a lasting impact on breathing, feeling people today. It belongs to them, and we all have so much to learn from it.

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ORCID iD

Nancy E Weiss https://orcid.org/0009-0004-4122-1499

Notes

1. On 6 and 7 August 2024, the Institute of Library Information and Investigation of the National Autonomous University of Mexico and IFLA jointly convened a symposium on Indigenous matters: “Stewarding Indigenous knowledge through ethics, law, and the archive.” This keynote, which was delivered as part of the symposium, has been annotated and edited for publication. The views expressed are solely the author’s own.
2. Quoting Senate Committee on Labor and Public Welfare (1969) “Indian education: A national tragedy—a national challenge,” (Kennedy Report), S. Rep. No. 91-501, 3 November.
3. National Foundation on the Arts and the Humanities Act (1965), Pub. L. No. 89-209 (codified at 20 U.S.C. §§ 950 *et seq.*).
4. US Constitution, Article I, § 8, Clause 8. Available at: https://constitution.congress.gov/browse/article-1/section-8/clause-8/ (accessed 4 May 2025).
5. Indian Self-Determination and Education Assistance Act (1975), Pub. L. No. 93-638 (codified at 25 U.S.C. §§ 5301 *et seq.*).
6. Library Services and Construction Act (1984), Pub. L. No. 98-480, Title IV.
7. National Museum of the American Indian Act (1989), Pub. L. No. 101-185 (codified at 20 U.S.C. § 80q).
8. Museum and Library Services Act (2003), Pub. L. No. 108-81, § 303.
9. Schools and Libraries Universal Service Support Mechanism, 37 FCC Rcd 1458 (28 January 2022); 38 FCC Rcd 6842 (8) (21 July 2023).
10. Volume 2. of the US Department of the Interior’s (2024a) “Federal Boarding School Initiative investigative report” recognizes the impact of the boarding school system and assimilationist policies on “the ability of American Indian and Alaska Native individuals to use, develop, and transmit their languages, oral histories, and knowledge to current and future generations” (25). It recommends that the US government support community-based efforts to preserve and revitalize Indian and Native Hawaiian languages: “These investments should be available to Indian Tribes, the Native Hawaiian Community, community organizations, schools, and universities in a way that supports language learning and usage by people at all ages and stages of development, and promote ownership of intellectual property by Indian Tribes, Alaska Native Villages, and the Native Hawaiian Community” (25–26).
11. Native American Graves Protection and Repatriation Act (1990), Pub. L. No. 101-601 (codified as 25 U.S.C. §§ 3001 *et seq.*).
12. Codified as 43 C.F.R. Part 10.
13. Music Modernization Act (2018), Pub. L. 115-264.
14. See 37 C.F.R. § 201.37 (c)(vii) and implementing 17 U.S.C. § 1401(c).
15. See, for example, Library of Congress (2024: 3): “Ethical responsibilities extend beyond legal obligations (such as the term of copyright or copyright limitations and exceptions). Patrons are responsible for doing their due diligence, which may include obtaining permission from an appropriate cultural authority or tribal government leader to access and make use of a work. For example, the Music Modernization Act outlines special legal obligations for the non-commercial use of pre-1972 sound recordings, as well as regulations prescribing rules for conducting a good faith, reasonable search to determine whether a pre-1972 ethnographic sound recording of Indigenous peoples is being commercially exploited. The Library and its patrons have ethical responsibilities to honor restrictions on culturally sensitive materials that go beyond the consideration of whether a particular work is being commercially exploited by its rights holder.”

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Author biography

Nancy E Weiss was appointed the Fifth Kaminstein Scholar in Residence at the US Copyright Office in January 2024. She previously served as the General Counsel of the Institute of Museum and Library Services, Senior Advisor for Information Policy, Intellectual Property, and Innovation at the White House Office of Science and Technology Policy, and Deputy General Counsel of the National Endowment for the Humanities. Weiss graduated from honors from both the University of Michigan Law School and Wharton School of the University of Pennsylvania.

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Protecting traditional cultural expressions: Law, Indigenous protocols, library practices

Ulia Gosart
Department of Information and Library Science, San José State University, San Jose, USA

Valmaine Toki
Te Piringa Faculty of Law, University of Waikato, HAMILTON, New Zealand

Susan Townzen
School of Information, San José State University, San Jose, USA

Abstract
This study responds to contemporary international policy developments focused on protecting Indigenous creative work classified as Traditional Cultural Expressions. The study claims that states' interests continue to guide policies in this area, compromising the relationship between regulations and the aspirations and needs of Indigenous communities. The study uses comparative methodology and content analysis to develop this argument. The study also highlights the significance of partnerships between Indigenous communities and cultural institutions that may function as alternative means to protect Indigenous creative works. The study explores cases from Indigenous communities and cultural institutions in New Zealand, the USA, and Mexico to develop this argument. The findings, while limited to the exploratory character of the study, may inform relevant library practices and support further research.

Keywords
Indigenous traditional knowledge, intellectual property legislation, libraries, museums, Mexico, New Zealand, policy development, USA

Background

On 24 May 2024, World Intellectual Property Organization (WIPO) member states adopted a new treaty, which offers intellectual property protections to Indigenous cultural and intellectual creations classified as Genetic Resources and Associated Traditional Knowledge (GRATK). The treaty marks the first milestone in concluding negotiations of three potential instruments to protect Indigenous creations. The treaty recognizes Indigenous communities' rights to their GRATK, especially those in the public domain (Gosart and Wendland, 2023). At the same time, its applicability to the needs of Indigenous communities may be limited, given the difficulties of aligning the intellectual property regime with the needs and aspirations of Indigenous communities.

The negotiations of two other potential instruments, focused on the protection of Indigenous works classified as Traditional Knowledge and Traditional Cultural Expressions (TCE), are ongoing at the WIPO Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore (IGC). By July 2025, the IGC must submit the finalized texts of these instruments to the WIPO General Assembly in order to determine whether a diplomatic conference will adopt these texts into the law. Indigenous politicians participate in the IGC negotiations as observers, with no right to vote or veto the decisions of member

Corresponding author:
Ulia Gosart, Department of Information and Library Science, San José State University, 210 Carlson Library, Clarion PA, 16214, USA.
Email: uliagt@gmail.com

states' governments. As a result, their impute in the negotiations remains limited, while the states continue to drive IGC policy as they have done since the emergence of this committee (Gordon, 2013; Gosart, 2013; Graber, 2010; Jones, 2024; Maui, 2017; Zuddas and Cocco, 2021).

This study explores the degree to which the potential instrument focused on TCE protection will respond to the needs of Indigenous communities. The study projects that, despite the WIPO's intentions to support Indigenous rights, a TCE instrument will have limited relevance to the problems communities face with protection of their cultural works. While the TCE category covers a broad range of Indigenous intellectual and cultural works, its foundation in intellectual property law diverges from Indigenous communities' means of caring for their cultural works and practices.

Methodology

To develop this argument, the study compares WIPO and state solutions for the protection of TCE with the ways in which certain Indigenous communities care for their creative works. The history of the development of the TCE notion enhances this comparison, providing evidence that it is a product of non-Indigenous policy and lawmaking. The study also offers some guidance to cultural institutions staff related to the management of Indigenous collections located outside of Indigenous source communities. It suggests that cultural institutions may become proactive agents and support Indigenous communities in their struggle to protect their cultures. The study uses a case-based examination focused in New Zealand, the USA and Mexico. The selection of cases corresponded to the expertise of the authors. Despite the study's exploratory character, its case-based model may support further investigations, while its findings may generate additional studies and support relevant policy.

TCE and its relevance to Indigenous needs and aspirations

Indigenous scholars warn about the limited application of intellectual property mechanisms that protect the cultural and intellectual works of Indigenous peoples. Angela Riley, a Potawatomy scholar, stresses the significance of tribal law that address the needs, interests, and aspirations of Indigenous peoples living in the USA (Riley, 2005, 2022). Edward Ornstein, a Miccosukee attorney, adds to this argument by advocating for US federal decision-making to consider Indigenous knowledge, especially state agencies that protect Indigenous practices and items of cultural and religious significance (Ornstein, 2023). Māori scholars and political activists Aroha Te Pareake Mead and Mariameno Kapa-Kingi express concerns about the application of IP laws protecting Māori cultural resources and traditional knowledge, stressing the incompatibility between these systems and Indigenous practices and means of protecting culture (KapaKingi, 2020; Mead, 2002). And yet, international policymaking continues to rely upon IP mechanisms of protection when it comes to Indigenous works classified as Traditional Cultural Expressions.

History of TCE development

The development of the TCE framework can be traced back to the 1950s, when discussions about the protection of cultural heritage emerged at the level of separate states (Perlman, 2017). At that time, elements that would later be classified as TCE were referred to as "expressions of folklore," were treated as state cultural property, and fell under state jurisdiction. The 1967 establishment of WIPO introduced an intellectual property (IP) approach to issues of protecting cultural heritage. WIPO's mission to apply IP to "promote innovation and creativity for the economic, social and cultural development of all countries" (WIPO, 1967) was meant to generate developments primary focused on using culture for monetary and commercial profits.

The first comprehensive international measure to protect "expressions of folklore" was drafted in 1982 by the United Nations Educational, Scientific and Cultural Organization (UNESCO) and WIPO. This measure, termed UNESCO/WIPO Model Provisions for Natural Laws on the Protection of Expressions of Folklore, aimed to protect "expressions of folklore" as part of a nation's cultural heritage. That model situated expressions under public domain, and to recognize their communities of origination, emphasized the necessity of protecting them from commercial exploitation (UNESCO/WIPO, 1982). Since then, TCE-related policy development has branched in two directions: first, in the identification of a set of mechanisms intended to protect Indigenous cultural and intellectual creations as components of cultural heritage under UNESCO, and second, in the construction of a new set of regulations that would protect Indigenous creations as intellectual property under WIPO.

Around 2000, WIPO created the IGC. The committee focused on an IP-based mechanism of protecting Indigenous creations, both tangible and intangible, and primarily on IP deemed commercially viable.

The category of Traditional Knowledge that was codified in the 1992 Convention on Biological Diversity (CBD) provided a foundation for WIPO's initial notion of Indigenous cultural creative works. UN policy developments surrounding cultural heritage protection were also considered (Figure 1).

Figure 1 demonstrates TCE's overlap within Traditional Knowledge and heritage, such that UNESCO- and CBD-based protection would be relevant but not exclusive. As WIPO has developed, TCE has branched into a separate legal category alongside Traditional Knowledge and Genetic Resources (Shrinkhal, 2024).

The major UNESCO mechanism, the 2003 UNESCO Convention on the Safeguarding of Intangible Cultural Heritage, was produced at the time when international policy makers realized the insufficiency of the term "folklore" to protection of diverse expressions of culture. As a result the purview shifted to protecting TCE-related entities as "intangible cultural heritage." The Convention defined these entities as manifesting in the following domains: (a) oral traditions, including language; (b) performing arts; (c) rituals and festive events; (d) knowledge about nature and the universe; (e) traditional craftsmanship (United Nations Educational, Scientific and Cultural Organization, 2003). The Convention excluded tangible entities and the practices that produced them; it protected heritage traditions but failed to protect the communities that created and maintained them.

The most recent UN declaration on TCE is the 2007 United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). UNDRIP Article 31 introduced principles of human rights and property ownership to the TCE protocol, supporting Indigenous peoples' right to maintain, control, protect, and develop their traditional cultural expressions. This UN declaration identifies that states are required to take effective measures to protect the exercise of these rights (UN General Assembly, 2007). Read in conjunction with Article 3, which recognizes that Indigenous peoples have the right to self-determination, UNDRIP asserts that Indigenous communities have a right to freely "pursue their economic, social and cultural development" and, therefore, have rights to decide how and under what conditions their TCE-related works may be protected, developed, and managed (UN General Assembly, 2007).

Although UNDRIP is generally understood as a non-binding instrument, unless it is incorporated into a state-specific legislative framework, some scholars emphasize its inclusion of provisions that correspond to existing state obligations under customary international law that *may* potentially become customary law (United Nations Human Rights Council, 2024). The principles underpinning the declaration are reflected, for example, in the constitutions of Ecuador, Kenya, and the Plurinational State of Bolivia, drafted in 2008, 2010, and 2009, respectively (United Nations Human Rights Council, 2024). Others have invoked the binding nature of the declaration based on its genesis as an agreement between UN member states and peoples. An alternative approach seeks to move beyond the binding/non-binding question, and to focus instead on asserting existing rights rather than disputing the declaration's legal nature (United Nations Human Rights Council, 2024). There is a general understanding that the declaration synthesizes the spectrum of human rights already enshrined in various treaties and international jurisprudence related to Indigenous peoples' rights (United Nations Human Rights Council, 2024).

International community of policy makers granted Indigenous communities two forms of protection over Indigenous TCE: positive protection and defensive frameworks. Positive protection would allow Indigenous source communities to benefit under existing IP regulations. For example, some TCE may be copyrightable, allowing for the use of trademarks to authenticate the work of Indigenous creators and ensure their status as legitimate beneficiaries (Janke et al., 2021). Defensive frameworks help to prevent non-Indigenous people from benefiting from Indigenous works and knowledge. The preferred approach, however, remains the application of *sui generis* mechanisms that apply existing state IP regulations to specific cases. The goal is to protect and safeguard Indigenous creations, intellectual processes, and activities while incorporating both positive and defensive frameworks.

While these options are promising, codifying copyright or trademark into international regulations may be complicated, if not impossible, given the cultural diversity of Indigenous communities and differences among states' IP regulations. Additionally, some communities may have relatively well-established mechanisms in place (e.g. Maori), whereas others, e.g. Mexican artisans, may have no preexisting status as an autonomous craft or political entity under the respective registration system that would allow them legal authority over community productions. Thus, even if local Indigenous instruments may be the most effective means to ensure TCE protection, state regulations will take precedence. Additionally, the implementation of a *sui generis* option may be difficult for some communities to control or afford, given the necessity of legal representation.

National regulations and TCE

Various jurisdictions may have discrete pieces of legislation to capture and determine TCE. In the

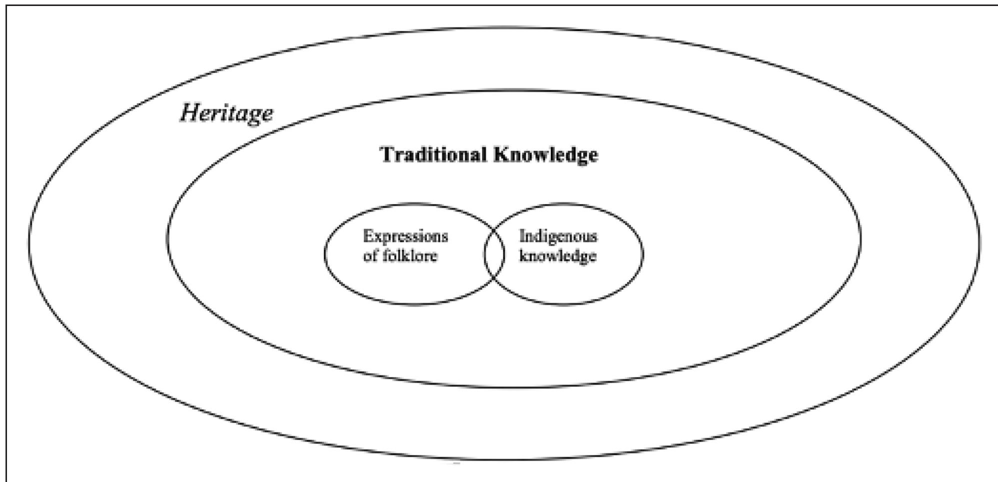

Figure 1. World Intellectual Property Organization (WIPO) fact-finding missions: traditional knowledge (adopted from UN World Intellectual Property Organization, 2001, figure 2, 26).

USA, two federal laws offer some degree of protection for tangible forms of Indigenous TCE outside of the IP system. The Indian Arts and Crafts Act (1990) is intended to prevent outsiders from imitating Native art and craft and benefiting from creating products, which supports the development of Native cultural traditions (Herlihy, 2024; Parsley, 1993). The 1990 Native American Graves Protection and Repatriation Act requires that federally funded institutions repatriate Native American remains, sacred and funerary objects, and objects of cultural patrimony, some of which may be classified as TCE (U.S. Department of the Interior, no date).

In New Zealand, the Treaty of Waitangi may be applicable to the protection of tangible and intangible forms of TCE, given that its principles are applied to the management of Māori knowledge. Through this mechanism, the government mandates state entities to incorporate Māori legal and practical norms and guidelines, or the *tikanga Māori*, into collection preservation and management (Morse, 2012). Additionally, IP based mechanisms—the Copyright Act of 1994, the Patents Act of 2013, and the Trade Marks Act of 2002—seek to address TCE, but within a commercially oriented approach based on the notion that anyone who did not produce intellectual property should not be entitled to benefit from it.

The Cultural Heritage of Indigenous and Afro-Mexican Population and Communities law was passed in 2022 in Mexico, a country that benefits from Indigenous and Afro-Mexican TCE. This legislation formalizes the rights of Indigenous and Afro-Mexican peoples and communities over their TCE's production and commerce (Gobierno de Mexico, 2022). In this setting, collective intellectual property is recognized, making Indigenous and Afro-Mexican communities the authorities over their expressions while being responsible for the protection and development of TCE and definition of its use.

This brief overview suggests that the development of state-level TCE protections is being initiated by nations that recognize the importance of their Indigenous communities' cultural creations. Nonetheless, the proposed protections, which rely on existing international and state regulations, replicate states' rights to maintain control over Indigenous creations. Additionally, while UNDRIP has introduced components of human rights and property ownership to TCE determinations, the declaration remains controversial since, as an IP tool, it encourages the formal documentation and commercialization of culture. For many Indigenous communities, commercialization, or even public exposure to what is considered community knowledge, is not an ideal or respectful means of protecting traditions.

Despite the above concerns, beyond state regulations, international TCE policy encourage local response from Indigenous communities. The last two decades in the USA have seen a dramatic increase in the formalization of tribal cultural property laws framed in human rights language (Riley, 2022). In these, tribes employ a combination of international, federal, and tribal laws to protect their cultural heritage and promote their sovereignty (Riley, 2022). These laws address the discrepancy between the Western IP system and the ways in which Indigenous communities perceive and protect their cultural practices and knowledge.

Indigenous instruments to protect cultural and intellectual creations

USA

One of the major difficulties in TCE policy applications within Indigenous contexts emerges from the discrepancy between Western notions of intellectual property and knowledge and Indigenous concepts of property and perceptions of knowledge. Across Indigenous scholarship in North America, the notion of *ways of knowing* is prominent, since it situates practices of knowledge creation, sharing, and stewarding as distinct from represented knowledge (Charles, 2022; Henderson and Bear, 2021; Littletree et al., 2020; Pepion, 2020). These practices are context-dependent and can be misrepresented when reduced into a category of culture/art/craft under TCE. For instance, the basket-weaving tradition, common to North American tribal communities, exemplifies these differences. As cultural objects, baskets garner protection under the TCE category; they are both "craft" products and "art" activities, and communities may benefit from selling them or patenting their designs. From the perspective of tribal basket weavers, basket making is more than "art" or "craft" that is intimately linked to preserving community history, identity, and, most importantly, land stewardship (Kallenbach, 2009; Karuk Tribe, 2015). Basket weavers employ a variety of natural materials, ranging from roots, fibers, bark shorts, and stems to herbs and grasses, depending on the geographical location and climate (Pfeiffer and Huerta Ortiz, 2007). Protection of native plants is essential for this practice, as is caring for their historical locations, traditional gathering practices, and preparation. Most important are the stories associated with the plants that are often preserved as songs or retold during ceremonial gatherings—events intended to renew relationships with the land, cultural heritage, and community members (Hardison, 2005; Kimmerer, 2013). Protection of knowledge-sharing and events preserved through the basketweaving tradition are integral to community longevity. Given this fact, it is not uncommon for tribes to identify basketweaving as foundational to tribal identity (Native American Rights Fund, 2018; Palapala Kulike O Ka 'Aha Pono Paoakalani Declaration, 2003).

The Tulalip Cultural Heritage Protection Act, presented to the 14th session of WIPO IGC, sheds light on how to address discrepancies between Western and Indigenous notions of property and knowledge. The act is composed of tribal codes and customary laws and evokes principles codified in UNDRIP, while seeking to regulate cultural property internally within the tribe, and externally when used by outside entities. Internal regulations specify opportunities and limitations for TCE's use for commercial purposes. For example, some TCE-related knowledge may be incorporated into derivative works. For external use, the act applies contract law and tribal terminology to regulate ownership, control, and the sharing of knowledge, in ways that are "consistent [with] Tribal traditions" and understandings of property (United Nations World Intellectual Property Organization, 2009). The act evokes UNDRIP principles as a foundation for the Tulalip Tribes' inherent right to cultural and intellectual heritage.

Another example of Indigenous norms focused on protecting TCE is the Protocol on Karuk Tribe's Intellectual Property Rights (2014), a soft regulation of the Karuk Tribe intended to guide research. Within this protocol, the Karuk assert their sovereign right over all cultural and intellectual creations as "primary legal and cultural custodians." The tribe asserts their right to free, prior, and informed consent, and while it does not seek to commercialize cultural heritage, in the case of partnerships, it retains proprietary rights over traditional knowledge, culture, and natural resources. Similar to the Tulalip, the Karuk have advocated for their rights at the state, federal and international level (Native American Rights Fund, 2024; Tulalip Tribes Natural Resources Department).

Indigenous communities with less formalized systems of governance, especially tribal entities seeking recognition, Native Hawaiians, and Alaska Natives, may use administrative mechanisms, activism, and alliances to codify their rights to cultural heritage. An example of TCE advocacy can be seen in the Palapala Kulike O Ka 'Aha Pono Paoakalani Declaration, ratified in 2003 at the Native Hawaiian Intellectual Property Conference, to formalize the protection of cultural heritage. The Declaration was introduced to the delegates of the UN Permanent Forum on Indigenous Issues in 2004 (United Nations Permanent Forum on Indigenous Issues, 2004) and brought forth to the Hawaiian government in 2016 (Hawaii Department of Land and Natural Resources, 2016). It defines TCE components of Native Hawaiians as ranging from histories and traditions to sacred ceremonies, images and sounds, and all entities that communities deem sacred (para. 11). It recognizes knowledge as dynamic, "deeply personal and spiritual," and expressed in oral modes and records (para. 13).

The declaration affirms the rights and responsibilities of Native Hawaiians to act as "guardians of culture and land," to defend their cultural expressions from commercialization, and to protect the land from

bio-prospering (Palapala Kulike O Ka ‘Aha Pono Paoakalani Declaration, 2003). It affirms their rights as “inherent owners and guardians” of knowledge and beneficiaries of the privileges granted by intellectual property (para. 15). The declaration reaffirms Native Hawaiian rights of self-determination and the right to share knowledge on their own terms (para. 4), and the right to employ jurisdiction over their knowledge (para. 8). These practices include developing a system of protection (para. 22.2); advocating for policies that ensure equitable benefits (para. 22.3); and education (para. 22.4). Also included is the right to impose a moratorium on scientific practices, especially those that would seek to patent living beings, and a mandate that Native Hawaiians must consent prior to research focusing on Hawaiian bio-resources (paras 17–21).

The declaration also asserts that Native Hawaiians have the right to promote their culture and knowledge using values of *pono* (living in harmony with the world), *Aloha ‘āina* (love of the land), and *‘āina* (to care for and honor the land) (para. 2). These cultural principles are foundational to the Native Hawaiian worldview (para. 7), where knowledge is “inseparable” from that worldview, whether employed in traditional or contemporary practices (para. 14). Native Hawaiian communal and political identity is embodied in and manifests itself in “traditional and contemporary artforms and cultural expressions” (para. 10) that, in turn, are “maintained” through family- or community-centered acts that ground and express the Native Hawaiian worldview (para. 5, 10).

New Zealand

As with tribal communities in North America, the Māori of New Zealand may not equitably benefit from intellectual property regulations that are proposed to protect their cultural property and traditional cultural expressions. The current system of ownership and protection through trademarks, copyright, and patents fails to account for the specific worldview that Māori hold and apply to traditional cultural expressions.

For Māori, traditional knowledge, knowledge systems, cultural expressions, and intellectual property or *Mātauranga Māori* (sourced from the root word ‘*matau’* to know) encompass all knowledge. All manifestations of, for example, *te reo Māori, tikanga, kawa,* cosmology, mythology, nature, social units and organizations, material culture, and technical skill, also encompass development. This includes knowledge such as arts, medicine (*rongoa Māori*), oral tradition, religion, philosophy, language, law, bodies, biodiversity, and their corresponding physical expressions. Tangible objects such as flora and fauna, as well as intangible objects such as *moteatea* and *waiata,* are also included. Māori do not make a distinction between tangible and intangible; traditional knowledge is considered part of an interconnected whole, which is consistent with the Māori worldview and *whakapapa*. Māori values of caring for cultural knowledge, *taonga* (treasure), include *rangatiratanga* (spirit), *whakapapa* (genealogy), *mauri* (life force), and *kaitiakitanga* (guardianship) (Frankel and McLay, 2002).

For the Māori, knowledge and traditional cultural expressions are “owned” by a collective that is intergenerational and transcends time—*a taonga tuku iho*. This collective ownership bestows both rights and responsibilities. For instance, the composition of a specific traditional song *waiata* to reflect a significant event will be “owned” and its use protected by the *iwi* who composed it. With this also comes a responsibility to use that *waiata* only when appropriate. If this is not observed, an imbalance will surface and require an action for rebalance. There is no applicable provision for collective knowledge in the current national legislation to restore balance at the community level, given its emphasis on individual ownership.

Tikanga Māori (customary law) provides the framework to regulate and protect the control of traditional knowledge, traditional cultural expressions, or *matauranga*. For example, the *matauranga* related to a haka composed for a particular battle would be vested with the *mana* (spiritual essence) and associated with that *mana* set of principles, or *tapu*, of the particular community (*hapu*) who composed that song (Barclay, 2015). Similarly, the *matauranga* related to the use of a particular plant for healing cuts and grazes would be vested in the *hapu* who held that *matauranga*. *Mana* and *tapu* would act as regulators, securing their right to use that *matauranga* while also imparting responsibility to protect that *matauranga*. These regulators articulate the principles for how and when the *matauranga* will be used. Some *matauranga* or traditional knowledge is common to Māori in general, while other knowledge is *hapu*-based. Knowledge sharing creates a relationship between knowledge holders and recipients, and the knowledge’s origin dictates its ownership. Based on the principle of reciprocity, knowledge recipients are expected to repay the gift of knowledge. Despite this recognized Indigenous traditional knowledge system, misappropriation of traditional knowledge and traditional cultural expressions still occur.

The 1993 Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples is an example of the Māori advocacy. Passed by the

Plenary of the First International Conference on the Cultural and Intellectual Property Rights of Indigenous Peoples convened by nine New Zealand tribes, it reaffirms Māori rights to their cultural and intellectual creations (Taiuru, 2020). Constructed in response to the international Indigenous rights movement and the UN development of policies related to Indigenous knowledge, the Mataatua Declaration asserts the rights of Indigenous communities to act as "guardians" in all matters related to protecting their knowledge and controlling its access (United Nations Commission on Human Rights, 1993). Within these communities, a guardian is appointed to protect knowledge and share it according to community norms (McCauley, 2008). Thus, a library must first establish a relationship with the community guardian to appropriately manage Māori TCE.

Mexico

Contemporary *barro* (clay) artisans in Santa María Atzompa, Mexico, are the knowledge bearers of a craft tradition that dates back at least 1400 years (INAH, no date). The community, comprising Zapotec, Mixtec, Mixe, Mazatec, and Spanish language speakers, are the descendants of early Zapotec founders and later migratory settlements (Data Mexico, 2024). As evidenced from artifacts and kilns recovered at the Atzompa archaeological site, modern crafters maintain techniques and skills that recall those of their predecessors. In later centuries, they have been known for the traditional green pottery commonly used in Oaxaca, the preservation of which is testament to the continued importance of traditional knowledge within the community.

In the barro tradition, knowledge is defined by the ability to gather and process materials for pottery, the skills required to create both traditional and unique pieces, and the capacity to sustain the craft for future generations. In the initial stages, knowledge of the material environment and local geography is evident in the labor of those who gather and transport clay. These laborers know where ideal clay deposits are located and know how to collect them without depleting the natural resource. For instance, they know how to collect clay from cliff edges or under trees without risking injury from landslides or hindering continued foliage growth (Doen Oaxaca, 2022).

At the secondary stage, the laborers' knowledge is evident in the blending of moist and pulverized clay to make a workable substance, and in their ability to create pottery pieces on a handspun wheel. This involves forming the base, sides, and upper lip while wet; allowing for drying before an applique is added; and the double-firing process that allows for the addition of colored glaze. Because kilns are placed outside in a non-controlled environment, knowledge of climatic conditions is essential. During the rainy season (May through November), the ability to anticipate rain is essential, as firing and cooling need drier conditions.

Knowledge is most importantly defined in the continuity of the *barro* tradition, in the skill of experienced crafters who teach younger generations where to gather clay and how to work from raw materials. While engaged in conversation with a *barro* crafter, evidence of a distinct worldview may be apparent, with references to a feminine Earth or knowledge about sickness or disease.

In Santa María Atzompa, the *barro* tradition is generally passed from parent to child, although some artisans learn as apprentices to others. Individual families often specialize in specific *barro* pieces (bakeware, pitchers, serving dishes, or decorative art), with children learning to create pieces at an early age and becoming proficient in early adulthood. This knowledge is, for all intents and purposes, owned by elders and taught to younger generations.

Modern Atzompa *talleres* (workshops) are populated with artisans who create traditional green pottery and unique decorative pieces. Historically, male community members were responsible for gathering clay from the surrounding area, transporting it to the *taller*, initially processing the clay (breaking pieces into workable clay or pulverizing dry clay into powder), and for the baking stages. Women were clay artisans, shaping the material into pots, vases, statuettes, and decorations. This gender specificity is not always present in contemporary *talleres*; females might also collect clay and male artisans are now more common, meaning there is less role specificity and a larger shared knowledge of the *barro* process from start to finish.

Outside of the household *taller*, minimal and formal community-based organization exists. In Santa María Atzompa, there is a collective of artisans, some of whom are members, but they are not a formal organization intended to regulate, preserve, maintain records, or work to legally protect the *barro* tradition. There also is a Community Museum associated with the Atzompa archaeological site and sponsored by INAH, the National Museum of Anthropology. Its mission includes spreading knowledge about the ancient Zapotecs; protecting and conserving the archaeological site; and linking the ancient pottery tradition to the modern, principal economic activity of Santa María Atzompa. Within its walls are artifacts from the archaeological site, but there is presently no

collection of modern pieces intended to display recent developments in the artform. Contemporary artisans produce what is considered "popular art" to sell, and such pieces are not copywritten or protected as original works. This leaves vulnerable the green pottery tradition from Santa María Atzompa, as it can be duplicated without reference to its place of origin or crafters.

Given the international recognition that traditional knowledge warrants protection, and specifically under UNDRIP Article 31, Mexico is late to the game of legislation for indigenous folk and craft traditions. The Federal Law for the Protection of the Cultural Heritage of Indigenous and Afro-Mexican Population and Communities (LFPPCPCIA) places the burden of proof on Indigenous communities that may lack legal representation or knowledge of trademark/copyright processes or agreements executed before the National Institute of Indigenous Peoples (Gobierno de Mexico, 2022). Textile designs are especially susceptible to infringement, as large corporations duplicate Indigenous patterns that have historically identified their wearers with their communities (France, 2022). If something as specific as a textile border can undergo duplication, how difficult might it be for more fluid *barro* artisans, whose craft both incorporates ancient techniques and displays contemporary modifications, to protect their knowledge traditions?

Findings

The above analysis suggests that the WIPO mechanism proposed to protect TCE Indigenous creations does not respond to the needs and realities of Indigenous communities highlighted in this study, that it serves as a mechanism chiefly advancing the interests of states. The discrepancy between the IP-based concept of knowledge used in the WIPO text negotiations and those applied in Indigenous communities further suggests that this mechanism replicates the state's rights to maintain control over Indigenous creativities. In cases when specific ideas or meanings associated with collective ownership have been imported from specific Indigenous groups, they are devoid of its cultural and historical contexts and linguistics roots, which loses their original intent and application. Additionally, and despite the WIPO's intentions to emphasize the significance of diverse Indigenous insights, there have been no substantive changes in how the modalities of UN forums operate. In these negotiations, Indigenous politicians have participated as observers, with no power to vote or veto the decisions of the governments (UN WIPO, 2011; UN WIPO, 2023).

Given the timing, this study serves as a warning to the cultural institutions currently in possession of Indigenous materials and/or those acting as custodians, especially state entities. The solidification of TCE into law may have far-reaching effects favoring further appropriation of Indigenous creativities, especially those that are financially successful. In response to these findings, the second part drafts some solutions an institution may adopt to support Indigenous rights even if the law changes. This suggests that for some non-Indigenous institutions, it may be possible to protect Indigenous intellectual property rights by applying professional guidelines, institutional policies, and responsible practices.

Culturally sensitive collection management and legal considerations

The second part of this study investigates the role of cultural institutions and libraries, specifically in supporting the protection of Indigenous cultural works falling under the TCE category. The researcher of this study argues that cultural institutions may respond to Indigenous communities' needs and function as supporting entities and partners through an examination of protocols libraries and individual institutions may adopt to care for Indigenous collections.

Library protocols and practices to protect Indigenous collections

Culturally sensitive and/or responsive collection management practices prioritize source communities' interests and norms over institutionalized standards, and, in some cases, over laws. Two major professional tools guide the implementation of such practices: the Aboriginal and Torres Strait Islander Protocols for Libraries, Archives and Information Services, adopted by the Australian Library and Information Association (1995); and the Protocols for Native American Archival Materials, composed by a group of US-based Indigenous professionals in 2006, which was recently endorsed by the Society of American Archivists (2018) and the Association of College and Research Libraries (2020). While state-specific, these instruments are founded in human rights regulations protecting Indigenous sovereignty, which have guided practices in Canada and in New Zealand. Protocols developed to care for Indigenous properties can guide partnerships and the co-management of collections, and facilities may be able to advocate within their library, museum, archival, and cultural center communities for association-wide regulations. While the implementation of these

instruments remains somewhat novel for library and archival communities—as their adaptation is sporadic—they offer solutions to address the misappropriation and misuse of Indigenous knowledge.

Literature supporting the value of culturally-sensitive Indigenous collection management is multifaceted and well-examined elsewhere; Library Trends 2023 special issue on Indigenous Librarianship is a recent contribution in this area. Studies emphasizing the significance of applying these protocols underscore their role in protecting Indigenous rights (Anderson, 2024; Garwood-Houng and Blackburn, 2014; Thorpe et al., 2021; Underhill, 2006). Reports of partnerships between cultural institutions and Indigenous communities further support the importance of culturally sensitive collection management for the protection of Indigenous rights to TCE (Bell, 2017; Christen, 2011; Geismar, 2018). The following US-based cases merit a review.

Culturally sensitive collection management practices

USA: American Philosophical Society and Newberry. The Center for Native American and Indigenous Research (APS CNAIR) of the American Philosophical Society has co-managed its collections with Indigenous partners since its inception in 2014. The APS, founded in 1743, was the first library of the US government and some of its earliest collections are reflective of the colonial period and its prevailing mindset. Nevertheless, in recent decades, the APS has worked to build partnerships with over 80 Indigenous communities whose cultural materials they hold. These partnerships allow for the collaborative description and representation of content, protection of culturally sensitive content, and control of access. This work has evolved into an institutional set of management regulations, the CNAIR Protocols for the Treatment of Indigenous Materials, guided by the Protocols for Native American Archival Materials (PNAAM) principles and norms (Carpenter, 2019).

The CNAIR Protocols formalize the APS's objective to co-steward Indigenous collections in partnership with representatives from Indigenous communities. These protocols engage members of these communities on equal terms to determine the proper handling of materials and honor source community requests (Article 1 C; Article 2, B). At the same time, APS CNAIR also responds to its institutional priorities and mission (Carpenter, 2019; Powell, 2014). This dual approach guides access to and the preservation of materials that fall under the culturally sensitive category. The CNAIR Protocols highlight treatment of culturally sensitive content, or materials that have religious and/or spiritual significance (Article 3 C), like the Isleta paintings or photographs of Iroquois masks. These materials "may be viewed by any person with a legitimate need within the APS library"; reproduction and/or publishing of these materials may only be done with "the consent the representatives of the tribe from which the materials originate" (Article 5 C). The ruling also guides the preservation of sensitive content (Article 6).

The APS CNAIR protocols have inspired other institutions that hold Indigenous collections and seek guidance on best practices of co-stewardship, such as the Newberry Library in Chicago. The Newberry Library collections of Indigenous materials also originated alongside the enforced assimilation and acculturation of Native peoples. The American Indian and Indigenous Studies collection accounts for about 130,000 volumes, over 1 million manuscript pages, 2000 maps, 500 atlases, 11,000 photographs, and 3500 drawings (Hansen and López, 2024). Today, the library is building relationships with Indigenous source communities to overcome structural barriers and apply ethical practices in collection descriptions, access, and acquisitions. It prioritizes Indigenous perspectives in its collection management according to PNAAM norms and seeks advice from source communities on the historical or sensitive identification of materials and their proper handling (Newberry Library, 2021). The library consults directly with Indigenous representatives to determine the sensitivity of content and proper management. To prevent outsiders from viewing these sensitive materials, library staff identify them with physical flags, add notes in catalog records, and document finding aids. While flagging may not prevent users from accessing the content, the library does not digitize these materials or place them online (Hansen and López, 2023). Most recently, Newberry librarians have begun applying Traditional Knowledge labels in catalog records; as of fall 2024, two items have been labeled (Hansen and López, 2024). The intention is to help source communities exercise their rights to manage their creations according to Indigenous norms and guidelines.

At the Newberry Library, priority in acquisition is given to materials "endorsed by American Indian, Alaska Native, or Native Hawaiian people in the USA, as well as other people of Indigenous heritage throughout the Americas" (Newberry Library, cited in Hansen and López, 2023). The library policy includes a non-collective approach, meaning that they refrain from acquiring materials whose proper place is in tribal and Indigenous archives. All potential donations require a consultation with a tribal archivist or historical preservation officer before a library can

accept Indigenous materials (Hansen and López, 2023). The library also refrains from intentionally acquiring materials created without the consent of source communities (i.e. by fieldwork or anthropologists) and does not endorse the intellectual property rights of authors of such works.

New Zealand: Tauranga city libraries. New Zealand professionals face a slightly different situation in comparison with their US-based colleagues. New Zealand's Māori representation in Parliament is comparatively greater than Indigenous representation in the USA. Library sites are bilingual, utilizing English and Māori, and Māori subject headings are employed in cataloging materials. Māori terminology is also included alongside English in formal documents. The state government even strives to include Māori voices in international negotiations related to Indigenous traditional knowledge (Wright and Robinson, 2024). These attributes and developments might establish a stronger position for Māori communities to help meet challenges in the future.

In light of the principles and norms of the Mataatua Declaration, the work of the Tauranga City Libraries helps identify best practices of collections management. Since the 1990s, the Tauranga system, which includes Tauranga City, Greeton, Papamoa, and Mount libraries, has invested in relationship-building with local Māori communities (McCauley, 2008). In 2007, a professional development program, Māori cadetship, was introduced to help staff implement Māori values in their institutional work. Māori Services Librarians worked on tasks related to collection management and assisted with the preparation of grievance cases, as part of the Waitangi Tribunal claims process. This work helped local Māori workers become familiar with the collections and the library itself (Smith, 2005).

Encouraged by the Tauranga City Council, the Tauranga City Libraries also built relationships with local Māori language schools, introducing mobile library visits at some of them while encouraging thematic programming (McCauley, 2008). Today, these libraries apply Māori legal norms and guidelines—*tikanga Māori*—and tribal boundaries to the description, organization, and management of the materials. In so doing, librarians recognize the rights to intellectual and cultural creations of the local Māori communities (i.e. a specific clan, or a decedent group) and identify a proper intellectual property owner for specific items in the collection (Banks, 2023). If the collection contains sensitive knowledge, a potential user is able to follow the community's set of norms related to accessing the item (despite a widespread principle of open access). Users and staff are guided in the proper interpretation of materials, placing them in the historical and cultural settings of the source community. They also know who to contact to regulate access and handle preservation.

The degree to which this work occurs in other New Zealand libraries is a topic for future investigation. A recent analysis of the policies of five leading New Zealand libraries suggests that, despite the goals of library administration to manage collections holistically, Māori principles of knowledge preservation are not present in the majority of the libraries' collection management practices (Banks, 2023).

Mexico: The National Institute of Anthropology and History. As is evident in the 1939 establishment of the National Institute of Anthropology and History (INAH), there has been a long-standing interest in preserving Mexico's ancient and contemporary heritage. The INAH is dedicated to promoting Mexico's paleontological, archaeological, and historical past while researching and protecting contemporary Mexican traditions. Since its inception, the INAH, a Mexican federal government bureau, has been integral to the establishment and maintenance of museum projects in Mexico. Along with the National Fund for Culture and the Arts, INAH is a subsidiary of the Secretariat of Culture (formerly the National Council for Culture and Arts), which is responsible for protecting and promoting the arts and managing Mexico's national archives.

Despite institutions and laws that superficially touch on the cultural preservation of Indigenous and Afro-Mexican productions (including the Federal Copyright Law; the General Law of Culture and Cultural Rights; the Federal Law on Monuments and Archaeological, Artistic and Historical Zones; the Federal Law for Protection of Industrial Property; the Federal Civil Code; the Federal Code of Civil Procedures; the Commerce Code; and the Federal Law of Administrative Procedure), the first Mexican legislation to specifically address protection of traditional cultural expressions was the Federal Law for the Protection of Cultural Heritage of Indigenous and Afro-Mexican Peoples and Communities (2022), hereafter referred to as LFPPCPCIA. The LFPPCPCIA defines cultural heritage based on the framework established in the UNESCO Convention on the Protection of World Cultural and Natural Heritage. It acknowledges collective intellectual property, recognizing Indigenous and Afro-Mexican communities as its rightful owners. The law is intended to name Indigenous and Afro-Mexican communities as self-determining and autonomous authorities over

their expressions, preservation, control, and continued development, and grants them authority to define their use and, where applicable, their exploitation by third parties (Schmidt, 2021).

The LFPPCPCIA established a system to protect TCE as well as a protocol for its regulatory enforcement. It identified sanctions for the reproduction, misappropriation, exploitation, and commercialization of TCE when community-informed consent has not been granted. The LFPPCPCIA disallows the establishment of contracts with third parties by individual community members without the community's explicit consent. Disputes can be handled through complaint, mediation, or criminal lawsuits, with the Mexican Copyright Institute serving as the final authority for mediation or criminal lawsuits. A general interpretation of LFPPCPCIA recognizes other Mexican laws related to intellectual property rights, copyright, and Indigenous rights.

Despite good intentions, some complexities in LFPPCPCIA's application indicate its insufficiency as a stand-alone protection for Indigenous and Afro-Mexican TCE. Ambiguity in the law's verbiage, with express terminology remaining undefined, render its interpretations and resulting application variable (Santamaria Hernández, 2023). The General Law of Consultation of Indigenous and Afro-Mexican Peoples and Communities, upon which the LFPPCPCIA relies, has yet to be passed. The path for Indigenous and Afro-Mexican communities to register TCE requires submission to the National Institute of Indigenous Peoples and the National Registry of the Cultural Heritage of Indigenous and Afro-Mexican Peoples and Communities. Registration also requires community volition and some degree of legal representation, and enforcing LFPPCPCIA requires funding at various levels that has not been allocated to the National Copyright Institute or National Institute of Indigenous Peoples. For traditional expressions that may be shared between two or more communities, the legitimacy of custodianship is not addressed.

Furthermore, Atzompa artisans face additional two complexities. The first involves contemporary additions to traditional *barro* techniques and materials, or the remixing of knowledge. In recent decades (1970s to the present), variations in color and style have been incorporated into the Atzompa craft tradition; some artisans use clay from external sources, particularly in fine applique work. The LFPPCPCIA does not address the "mixing or remixing of knowledge" that generates "partially 'traditional' or 'modern' knowledge." Santamaria Hernández (2023) contends that it is "unclear if the objective of the protection system to contribute to new uses includes the generation of mixed knowledge, but if something like that happens, there is no clarity about its treatment" (373). This point is crucial. Traditional green pottery has a long history, which would render it plausibly admissible in the National Register. Subsequent creative manifestations, however, rely on ancient techniques but introduce new artistic twists. These innovations might be harder to claim, thus leaving their artisans without proof of ownership and/or the pieces without recognition as traditional cultural expressions. Second, as mentioned above, Atzompa *barro* is a popular art, sold from *talleres*, on street corners, at *mercados*, and at cultural events. Individual artisans contract with third-party vendors to sell their creations. Even though this practice is well-established, when considered from a legal perspective, the necessity of community agreement could negate artisans' ability to negotiate their own business contracts. In this case, the application for LFPPCPIA protection would need to address these tensions in any legislation to ensure that Atzompa crafters are protected.

The case studies provided in this section exemplify progress at the state level as well as the vulnerabilities in current legislation to protect Indigenous TCE. Even without considering financial obligations (not addressed in this article), Indigenous communities face legal, organizational, and information challenges in pursuing protections. This is where museums, libraries, archival facilities, and professional associations can provide assistance.

Conclusion

This article's exploration of legal developments and professional practices suggests that current international developments have been instrumental in recognizing the intellectual property rights of Indigenous communities, but their effectiveness remains uncertain. Existing national intellectual property frameworks often do not align with Indigenous understandings of knowledge creation, dissemination, and preservation. Contemporary efforts to co-manage Indigenous collections reflect a recognition of the need to honor the rights and perspectives of such communities. The best practices introduced in this article demonstrate how to integrate Indigenous cultural values and rights into library management, thereby enhancing community engagement and respect for traditional knowledge.

This study also suggests that cultural and information institutions can and must support the rights of Indigenous communities and collaborate with them

to set policies and guide practices. When Indigenous voices are absent from policymaking, legal developments can hinder community work and create additional difficulties for the protection of Indigenous cultural and intellectual practices.

At the same time, state-focused implementation of protocols and practices supporting Indigenous values and/or responding to source communities' protocols and norms faces multiple challenges. As demonstrated in the cases from the USA, funding for partnerships with Indigenous communities remains grant-based, leading to irregularities in partnership management and relationship building in some institutions, while making the practice impossible for others facing budgetary constraints (Bartley, 2023; Association of Tribal Archives, Libraries and Museums, 2021). Additionally, lack of training and experience may negatively affect the management of Indigenous collections by non-Indigenous entities (Anderson, 2024) alongside discrepancies between institutional and tribal priorities (Gosart et al., 2023).

The authors hope that this work will encourage more scholarship on collaborations between information institutions and the Indigenous communities they desire to support. Case studies surveying individual communities' practices and protocols of caring for TCE objects and traditional knowledge can inform scholarly, professional, and legal efforts and institutions. Additional scholarship examining experiences and best practices of co-management of Indigenous collections located in non-Indigenous institutions can help to educate professionals and encourage relationships with Indigenous source communities.

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ORCID iD

Ulia Gosart https://orcid.org/0000-0003-0042-3954

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Author biographies

Ulia Gosart (Popova) is a scholar, writer and human rights activist. She teaches at the San Jose State University School of Information.

Valmaine Toki is of Ngati Rehua, Ngatiwai, Ngapuhi descent. Valmaine holds a BA LLB (Hons) MBA, LLM and a PhD in law and has a current practicing certificate as a Barrister and Solicitor of the High Court. As a He Ture Pumau scholar Valmaine worked at Te Ohu Kaimoana where she completed her MBA. Valmaine joined Te Piringa after five years lecturing at the Auckland Law School. She is the first New Zealander appointed to the United Nations Permanent Forum on Indigenous Issues where she served two 3 year terms and more recently the first New Zealander appointed by the President of the Human Rights Council to the United Nations Expert Mechanism on the Rights of Indigenous Peoples. Unsurprising Valmaine's area of research, writing and teaching lies within the area of Indigenous rights. She has given public lectures and seminars globally including at Harvard Law School.

Susan Townzen holds a PhD in religion and currently is a student in the MLIS degree program at San Jose State University. Her research interests include the intersection of museum and library policy with the religions and cultures of Mexico.

Article

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The silences and absences in Botswana's archives: Cross-examining colonial legacy

Tshepho Mosweu
Department of Library and Information Studies, University of Botswana, Botswana

Abstract

Focusing on colonial subjugation, this article examines the gaps and silences in the archives concerning Indigenous knowledge stewardship. Colonialism entangled African countries in colonial structures, including the preservation and archiving of Indigenous peoples' documentary heritage. As a former British colony, Botswana inherited the British method of archiving histories at the time of independence. Consequently, the national repositories do not accurately reflect the population's diversity and Indigenous knowledge production systems. This article takes a qualitative research approach by using a literature review to examine the silences and absences in the archives of Botswana. The findings indicate that the absences and silences at the national repositories in Botswana are attributed to factors such as foreign archiving methods, the abandonment of traditional and cultural practices, tribal discrimination and language suppression. Inspired by the concept of decoloniality, the article proposes an inclusive archiving practice that considers the country's diverse population and knowledge production.

Keywords

Indigenous knowledge, archives, Botswana, colonialism, documentary heritage

Introduction

Archives, in their various forms, are invaluable to nations, corporations, organizations, communities and individuals. They provide proof of activities or transactions, keep stories alive, capture the souls of individuals and can be an unparalleled source of information. Thus, there have to be set legislative and policy frameworks to manage and utilize them effectively (National Archives, 2025). Archival legislation requires national archival institutions to acquire, preserve and provide access to a country's documentary heritage. These institutions gather archival documents from various sources for future use and accessibility. However, there are instances where users or researchers are unable to find the information they expect in archival repositories due to gaps and silences in the archives. Moss and Thomas (2021) explain that the concept of archival silences and absences is familiar to anyone who has worked in a public reading room at a records office. They further say that this issue can be captured by the following question: Why are members of the public, who arrive at an archive with a reasonable expectation of finding the information they seek, often left disappointed? (Moss and Thomas, 2021) In most cases, the silences and absences are attributed to colonial legacy. This has given rise to the term 'decolonizing the archives' in the archival literature. Decolonizing the archives involves examining and comprehending the factors that shape archival infrastructure, which includes understanding the conceptual scope of the principle of provenance, the criteria for selecting materials to digitize, the methods of description and the forms of agency involved in providing access (Jeurgens and Karabinos, 2020). Bastian and Griffin (2024) advise that as archivists can neither right the wrongs of the colonial past nor rewrite the records of those wrongs, they can seek and uncover new records that more accurately and authentically reflect decolonized populations. Furthermore, Bulhan (2015) points out that the legacy of colonialism on the way formerly colonized peoples acquire knowledge, understand their history, comprehend their world and define themselves has

Corresponding author:
Tshepho Mosweu, University of Botswana, Private Bag 00703, Gaborone, Botswana.
Email: lydhoss@gmail.com

not been sufficiently investigated. Hence, this article explores the role played by colonialism in creating the silences and abscences in the archives in Botswana.

Contextual background

Botswana, situated at the centre of southern Africa and bordered by South Africa, Namibia, Zambia and Zimbabwe, was one of the world's poorest countries at independence in 1966 (Morton and Ramsay, 2018). However, it quickly became a development success story, due to significant diamond wealth, good governance, prudent economic management and a small population of about 2.4 million. As a result of these developments, it aims to become a high-income country by 2036 (Botswana Press Agency, 2023; World Bank Group, 2023).

The mandate for archives and records management in Botswana is held by the Botswana National Archives and Records Service (BNARS) (Mosweu and Simon, 2018). The department was established by an Act of Parliament in 1978 under the Ministry of Home Affairs – the National Archives and Records Services Act of 1978, amended in 2007. The establishment of Botswana's archival institution was not a deliberate government effort but rather a matter of chance. Before 1966, Botswana was administered from Mafikeng, South Africa, as a British colony. As preparations were made for the Bechuanaland Protectorate (now Botswana) to gain independence and move its administration to Gaborone in 1965, there was a need to transfer the accumulated records to the new independent country. The Colonial Office seconded an archivist from the UK, C. H. Thompson, to appraise and transfer records dating back to the 1800s, which now constitute a sizable portion of Botswana's documentary heritage. This ensured administrative continuity from the colonial government (Thompson, 1970). In 1967, when the records were moved to Gaborone, there was no archival building, so one of the carport buildings of the presidential block was converted to house the archives. BNARS was officially inaugurated as a department of the Ministry of Home Affairs and moved to its current building in 1982. At the time of writing this paper, the department was under the Ministry of Youth, Gender, Sport and Culture Development.

Since independence, BNARS has faced several challenges, particularly in the 1960s and 1970s. Keakopa (2010) identifies issues such as the collection of oral traditions, the repatriation of records from overseas, appraisal backlogs, training and retention, legislation, preservation, digitization, conservation, outreach and marketing, and the integration of records management programmes. Some of these issues persist today. Mosweu (2021) notes a deficit in the preservation of private archives at BNARS, attributing this to a lack of legislative guidance on acquiring private archives before 2007, the short history of archives administration in Botswana, and the fact that archival institutions were traditionally the domain of state governments, which promoted the interests of the government in power over the people. These factors likely contributed to the silences and absences within the Botswana archival repositories.

Problem statement

The colonial history of most African countries has left significant silences and absences in the national archival repositories, shaping the way historical narratives are construed and limiting access to Indigenous voices and perspectives. Sartori (2021) contends that colonial archives are frequently filled with records that lack documentary agency and texts that are devoid of epistemic value, which fail to support the narratives of influential individuals. This is one of the reasons why archival institutions in the colonial era should embark on initiatives that fill the gaps and absences in the post-colonial archives. Bastian and Griffin (2024) argue that the archival memory of the Caribbean is shaped by colonial documentary legacies, which overshadow human triumph over adversity, pride in self-sufficiency, and the fierce and persistent dedication to political and social independence of the former Caribbean colonies.

In Africa, Namhila (2015) notes that Namibia's national archives, like those of other African countries, inherited distorted records from the colonial government. These records marginalized the colonized people and misrepresented their self-determination efforts – a problem that persists. Ngoepe (2022) contends that despite South Africa's 28 years of democracy then, the archival landscape remained unchanged, continued to be dominated by western influences with minimal Africanization. This pattern is prevalent across Africa. Bhebhe and Mosweu (2018) highlight that during the colonial era, the histories of the Black populations in Botswana and Zimbabwe were ignored in favour of the colonial masters' narratives, leading to a form of cultural genocide where African knowledge production was undervalued. Consequently, they advocate for the collection of oral histories to address the gaps in national archival repositories. Netshakhuma (2019) also suggests that national archival institutions in southern Africa should initiate oral history projects to address the gaps in the undocumented history of previously disadvantaged Africans caused by colonial powers. Hence, this article

explores the silences and absences in the archives of Botswana with a view to proposing an inclusive archiving practice that considers the country's diverse population.

Research questions

This study seeks to answer the following questions:

1. What has given rise to the silences and abscences in Botswana's archival repositories?
2. What alternative methods are there to address these a silences and abscences?

Methodology

This study utilizes a qualitative research design with a literature review that examines the way colonial biases have shaped historical records, resulting in gaps in the archives (Rana et al., 2021). Creswell (2012) states that a literature review is vital to a research project, as it enables the researcher to show the importance of their topic. This is done by an exploration of the literature and the identification of studies that illustrate the significance of the problem being investigated. This article relies on secondary data from academic sources relevant to archival silences in post-colonial Africa, especially Botswana.. A systematic search using databases like Google Scholar and JSTOR was conducted with keywords such as 'archival silences' and 'colonial archives'. Thematic analysis identified key themes, such as colonial bias, the marginalization of Indigenous voices and efforts to decolonize archives, as advised by Kumar (2011) on data processing in qualitative studies. The study does not include empirical data and is based on existing literature, with no ethical concerns related to human subjects.

A brief literature review

This section presents the literature review based on the research questions. The article has been shaped by a growing literature that examines the impact of colonial record-keeping practices on historical narratives and memory construction.

Although Bulhan (2015) posits that the legacy of colonialism on knowledge acquisition and the understanding of the history of former colonies has not been adequately explored, many researchers are now investigating this phenomenon. In their book, Ngoepe and Bhebhe (2023) advocate for African people to embrace Afrocentric approaches in preserving their memories, rather than relying on dominant Eurocentric epistemologies. They propose a concept they term 're-Africanising the archive', which includes strategies such as repatriating migrated archives, redescribing archival records, establishing community archives and decolonizing the curriculum. Bastian and Griffin (2024) support this argument, suggesting that the increasing interest in communities creating and maintaining their own unique forms of archives reflects a redignification of their elders and cultural heritage.

In their study on rethinking the history of marginalized communities in the Caribbean, Bastian and Griffin (2024) point out that the archival memory of the Caribbean is built on colonial records of conquest, enslavement and suppression. However, within these communities, there is also evidence of human triumph over adversity, pride in self-sufficiency, and a fierce dedication to political and social independence. They argue that this resilience is demonstrated through political movements, oral narratives, heroic legends and alternative interpretations of colonial records. They recommend decolonizing 21st-century archival holdings by incorporating digital technology to advance, promote, preserve, and provide access to spoken and performed records, treating them with the same importance as textual records.

The Caribbean situation mirrors Ngoepe's (2022) findings regarding African societies. Ngoepe (2022) argues that dominant western frameworks have historically categorized oral memories in Africa as pre-legal and non-legal. In a study examining oral memory as a reliable record during turbulent times, Ngoepe (2022) posits that African societies have long communicated and preserved valuable information through memory, murals and rock-art paintings. The study concludes that oral memory indeed qualifies as a record and necessitates proactive preservation efforts.

Collaboration between memory institutions has been recognized as a key strategy to ensure public access to oral history. Schellnack-Kelly and Saurombe (2024) report on a scholarship project between the University of South Africa's Department of Information Science and the Gauteng Provincial Archives. This project has successfully trained archivists, academic staff and community members to conduct oral history projects, thereby developing a more inclusive archival collection. In 2022, an open educational resource was created to teach archivists oral history research techniques and the application of research ethics. Schellnack-Kelly and Saurombe suggest that such collaborative efforts could accelerate changes in the archives sector.

Findings and discussion

This section presents the findings and discussions based on the aim of the study – that is, questioning

the silences and absences in the archives regarding Indigenous knowledge stewardship.

The rise of silences and absences

The use of archival materials at BNARS is minimal, due to the silences and absences within the repositories. Moss and Thomas (2021) argue that these silences are latent and only become apparent when researchers seek specific information. For example, in Botswana, there was a time when users attempted to access records on the drafting of Botswana's constitution and BNARS could not provide constitutional consultation minutes (*Sunday Standard* (2015). Some related records were later found at the UK National Archives. This section explores the factors contributing to these silences and absences in Botswana's archives.

Foreign archiving practices. As a British protectorate, Botswana adopted British archiving methods. The British archivist C. H. Thompson appraised the records and determined which were to be classified as archives based on European standards. Archival theory, which prioritizes written records, may not effectively capture African societies' memories, which are often passed down by the spoken word. For generations, traditions and culture in Africa have been transmitted orally. Currently, BNARS's archival sources include government offices (public archives), private organizations, individuals, non-governmental bodies (private archives), oral history and other countries (migrated archives). Similarly, in Latin America, Roldan (2022) notes that colonial and nation-building models based on Latin traditions have left a lasting impression on archival practices. Consequently, local people often do not relate to these archival repositories, leading to absences and silences in the archives. Ngoepe (2022) reports on a comparable situation in South Africa regarding African societies.

Abandonment of traditional and cultural practices. The missionaries who introduced Christianity convinced people that their traditional and cultural practices were heathen and sinful, forcing some to practise these traditions secretly to avoid being labelled as witches. Nkomazana and Setume (2016) argue that despite the rich cultural and religious traditions of the Batswana, western missionaries chose to reject or marginalize these traditions, which were based on the concept of the Supreme Being from time immemorial. This rejection has led to less documentation of these traditions and cultural practices, resulting in silences and absences in Botswana's archives.

Tribal discrimination. Before amendments, Botswana's Constitution, the Tribal Territories Act and the Chieftainship Act recognized only '8 major tribes' (Nyathi-Ramahobo, 2009), despite that the country had over 30 others. Nyathi-Ramahobo (2009) argues that these recognized tribes enjoy linguistic and cultural rights that are not afforded to non-recognized tribes, including access to chieftaincy, permanent membership in the House of Chiefs, group rights to land, territorial and ethnic identity, public celebration of their culture, and the use of their language in education and the media. Bennett (2002) notes that, unlike other parts of Africa where colonial governments used 'divide and rule' tactics, the Bechuanaland Protectorate (Botswana) maintained the power of the chiefs as the most convenient form of government, suppressing minority resistance to Tswana power. Mooketsane and Suping (2018) observe that Botswana's approach to minorities, such as the Basarwa, has been to exclude or limit their participation in decision-making and policy formulation. This discrimination and exclusion has led to the documentation of the histories and narratives of mostly the eight major tribes at the expense of other ethnic groups, resulting in absences and silences in the archives.

Language suppression. In Botswana, Setswana is the national language and the official languages are Setswana and English. Most official records are written in English. Consequently, the education system supports dominant societal ideologies, where the mode of instruction in schools is English and Setswana. It is only now that the government is considering introducing first languages in schools. The language situation in Botswana has been extensively documented, even during the colonial period, through the research of the anthropologist Isaac Schapera (Chebanne, 2016). Chebanne (2016) points out that Botswana is both multi-ethnic and multilingual, with about 26 ethnic languages spoken in the country. The languages can be divided into three groupings: (1) those of the Bantu family, spoken by over 96% of the population and comprising Setswana, Ikalanga, Shekgalagari, Chikuhane, Thimbukushu, Shiyeyi, Sebirwa, Setswapong, Nambya, Otjiherero and Zezuru; (2) those of the Khoisan (Basarwa) family, spoken by only about 3% of the population but comprising many linguistic entities, including Naro, ! Xoo, Hua, Jul'hoan, Kx'au 'ein, Nama, Kua, Shua, Tshwa, Kwedam and G//ui; and (3) those of the Indo-European family – namely, Afrikaans and English (Chebanne, 2016). The government's policy of designating Setswana as the national language has

led to the under-representation of other ethnic groups' languages in mainstream narratives and knowledge production, thereby creating silences and absences in the archives.

Alternative archiving methods

This study has identified several ways in which African communities – specifically Batswana – express and document their culture and history, effectively 'archiving' their heritage. Incorporating non-textual formats such as oral history into archives helps achieve a deeper understanding of knowledge and memory production, and establishes equity in the value and significance of this knowledge within the community context. To address the silences and absences in the archives, several factors should be taken into consideration.

Recognition and documentation of Indigenous knowledge. Indigenous knowledge encompasses the accumulated wisdom that societies use in their socio-economic activities, social interactions, spiritual connections, healing rituals and life aspirations (Batibo, 2013). Unfortunately, Indigenous knowledge systems in southern African countries have been marginalized and suppressed.. Nevertheless, the Batswana possess knowledge and practices related to nature and the universe. For instance, traditional doctors have knowledge of herbs, and Batswana can predict annual droughts by observing the shape of the moon. As an agricultural society, they rely on rain for crop cultivation and have Indigenous knowledge about weather patterns. Another example is the Basarwa's animal-tracking skills, where they can determine the distance an animal has travelled and the status of its health just by examining the footprints. This knowledge resides within knowledge carriers and is not documented in writing. Therefore, if archivists focus solely on written records, they risk missing the preservation of a society's cultural heritage in its entirety.

Oral history. Oral tradition encompasses narratives (or stories) that are used to teach skills, transmit cultural values, convey news, record family and community histories, and explain the natural world. Zimu-Biyela (2022) found that oral history archives in a village community in KwaZulu-Natal, South Africa, were not sufficiently managed, preserved or published to enhance accessibility and visibility. Traditional archives have often been used by the powerful to tell their stories at the expense of marginalized, under-represented and minority groups (Bhebhe and Mosweu, 2018). Recognizing that knowledge transmission in African societies tends to be oral and acknowledging the marginalization brought by colonialism, there is a need for African archival institutions to document oral histories for long-term preservation and access. Schellnack-Kelly and Saurombe (2024) highlight ongoing efforts to decolonize and transform archives by incorporating oral history accounts into existing collections. This was the route taken by national archival institutions in Botswana and Zimbabwe, where they introduced oral history programmes to address the silences and absences in the historical records of Black populations left by colonization (Bhebhe and Mosweu, 2018; Mosweu, 2011). Documenting oral history for sustainable community development includes recording all aspects of languages, cultural experiences, history and folklore for long-term preservation. Ngoepe and Bhebhe (2023) recommend reinventing, reusing and promoting the oral African archive, which is embodied in African traditional literature such as riddles, proverbs and folk tales, as well as murals and rock-art paintings.

Traditional craftsmanship. Traditional craftsmanship encompasses pottery and other crafted objects, focusing on traditional knowledge and skills rather than the tangible items themselves. These skills and knowledge are passed down through generations through customary modes of transmission and regulations. For example, earthenware-pottery-making skills are practised within the Bakgatla-ba-Kgafela community in south-eastern Botswana, where they are passed down to daughters and granddaughters through observation and hands-on practice (UNESCO Intangible Cultural Heritage, 2017). Therefore, their preservation would bring the voices and presences in the archives and memories of Botswana.

Other traditional practices. In Botswana, rain-making rituals involve performing dances such as the Wosana to invoke rain. During these performances, valuable information and knowledge are transferred, much of which remains undocumented – for example, the Wosana rain-making ritual performed by the Bakalanga in the North-East and Central Districts of Botswana. According to UNESCO Intangible Cultural Heritage (2022), the related knowledge and skills are transmitted through observation, regular practice and mentoring, although the observance of the ritual has decreased over time. As these practices become scarce, national archival institutions should proactively ensure their preservation for future generations and access, thereby filling the gaps in the archives.

There are also festive events like Dikgafela in Botswana – a harvest festival that celebrates the

current harvest and requests rain for the next season. During this festival, women sing rain songs while carrying pots of traditional beer on their heads, which they present to the *kgosi* ('king') to be later shared with the villagers. Men carry branches of the sacred Moologa tree (*Daily News*, 2019). Other traditional ways in which the Batswana transmit knowledge include dances and songs, such as the Wosana, Tsutsube and Seperu. For example, the Seperu dance involves singing, dancing and sacred rituals among Veekuhane community members and is performed during significant life events such as weddings and the installation of the Dikgosi (traditional leaders) (UNESCO Intangible Cultural Heritage, 2019). These traditions are not easily found preserved in national repositories for access, and documenting them would ensure representation and inclusion.

Conclusion

This article has demonstrated that the western archival methods adopted by African societies during colonialism, which primarily focus on written records, have been insufficient in capturing the full spectrum of African memories, leading to the silences and absences in national archival repositories. This inadequacy highlights the need for new archival models that address the demands of the post-colonial and decolonial era in Africa. Post-colonial national archival institutions must recognize and embrace the diverse forms of knowledge – tangible and intangible, textual and oral, fixed and fluid – through which societies document themselves. The archives and records of a society are integral to its cultural heritage, and archival institutions are among the key entities responsible for documenting, preserving and providing access to archives. In doing so, archives would move towards presence and representation, where voices are not just preserved but also recognized and valued.

Recommendations

The complete integration of all voices in the archives is still a challenge, despite encouraging indications that formerly colonized societies are increasingly establishing their own voices, decolonizing their history and rejecting imposed frameworks. Based on this study's findings, the following suggestions are made:

- Botswana's national archival institution should improve its documentation efforts by creating national programmes to methodically document Indigenous knowledge, oral histories and traditional practices.
- The archival legislation and other heritage laws of former colonies must be changed to specifically require the acquisition and preservation of records from marginalized groups. Inclusive documentation policies ought to be put in place to acknowledge the cultural contributions, knowledge practices and life stories of marginalized communities.
- The official status of Botswana's Indigenous languages must be extended beyond English and Setswana for more diverse collections. Furthermore, archival training in local languages is also recommended to empower community-based documentation efforts.
- Post-colonial archives should create formal partnerships between archives, libraries, museums and other heritage institutions to promote knowledge-sharing and collaborative preservation efforts. Supporting interdisciplinary research projects that mix archival science, anthropology and Indigenous studies is crucial for a more comprehensive preservation approach. The outcomes will no longer be silences and absences, but voices and presences that reflect the full scope of lived experiences.

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ORCID iD

Tshepho Mosweu https://orcid.org/0000-0002-2144-7544

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Author biography

Tshepho Mosweu is a senior lecturer at the University of Botswana specializing in archives, records and knowledge management. Her background includes serving as an archivist at the Botswana National Archives and Records Services. Holding a PhD in Information Science from the University of South Africa, Dr Mosweu actively contributes to international projects such as InterPARES Trust AI and

Catalyzing African Community Archives project at the University of Illinois. She also serves as deputy editor for the *Journal of the South African Society of Archivists*, chairs Records and Information Association in Botswana (RIAB) and is an International Council on Archives (ICA) Expert Group on Advocacy member. Her scholarly work spans publications on diverse topics such as electronic records, digital curation and oral history.

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Influence of Indigenous data governance principles on Indigenous knowledge management: Lessons from the Southern African Intangible Cultural Heritage Project

Josiline Chigwada
School of Interdisciplinary Research and Graduate Studies, University of South Africa, South Africa

Jacob Mapara
Southern African Intangible Cultural Heritage Project, Chinhoyi University of Technology, Zimbabwe

Patrick Ngulube
School of Interdisciplinary Research and Graduate Studies, University of South Africa, South Africa

Tavhiringwa Chabvutagondo
Southern African Intangible Cultural Heritage Project, Chinhoyi University of Technology, Zimbabwe

Abstract
The study investigates the impact of Indigenous data governance principles on managing Indigenous knowledge. Indigenous communities possess rich knowledge systems that are crucial for sustainable development and community well-being. However, managing this knowledge faces challenges, including inadequate data governance frameworks that fail to align with Indigenous values, protocols and ownership rights. This research explores how integrating Indigenous data governance principles into knowledge management practices enhances cultural autonomy, strengthens community resilience and fosters sustainable development. Drawing on a qualitative methodology including web content analysis, document analysis and personal experiences, a case study of the Southern African Intangible Cultural Heritage Project was carried out. The data was analysed using qualitative content analysis. The FAIR (findable, accessible, interoperable, reusable) and CARE (collective benefit, authority to control, responsibility, ethics) principles were utilized as the guiding data governance principles. The findings highlight the importance of culturally sensitive data protocols, community-driven decision-making processes, and reciprocal partnerships between Indigenous communities and database managers. This research offers insights into transformative approaches for advancing Indigenous knowledge sovereignty.

Keywords
CARE principles, cultural heritage, FAIR principles, Indigenous knowledge, SAICH Project, Southern African Intangible Cultural Heritage

Introduction

In the era of digital transformation and the open science movement, the discourse surrounding data governance has evolved into a pivotal concern across various domains (Abraham et al., 2019). However, within the broader framework of data

Corresponding author:
Josiline Chigwada, School of Interdisciplinary Research and Graduate Studies, University of South Africa, 1 Preller Steet, Pretoria, Gauteng 0002, South Africa.
Email: chigwaj@unisa.ac.za

governance, the intersection with Indigenous knowledge (IK) management unveils a distinct and intricate landscape (Ngulube, 2023). Indigenous communities around the globe have long been stewards of invaluable traditional knowledge systems, deeply intertwined with their cultural identities, sustainable practices and spiritual beliefs (Carroll et al., 2020; Mdhluli et al., 2021). The introduction of digital technologies and data systems has resulted in both opportunities and challenges for the preservation, management and leveraging of IK (Carroll et al., 2019). At the heart of this dynamic lies a fundamental question: How do Indigenous data governance principles influence IK management? This study was undertaken to explore the relationship between Indigenous data governance principles and IK management. The study has significant implications in the areas of cultural preservation, data sovereignty, policy development and community empowerment (Giliberto and Labadi, 2021). By aligning data governance with Indigenous data governance principles, the study can help ensure that IK systems are preserved in a way that is culturally sensitive and respectful (Chigwada and Ngulube, 2024). This alignment can protect the integrity and authenticity of IK as it is managed and shared. In addition, Indigenous communities can gain greater control over how their data and knowledge are used and shared, which is crucial for maintaining sovereignty (Zhang et al., 2023). This control can prevent misuse and misrepresentation of IK by external parties. It is against this background that the study aims to:

1. Examine the implementation of Indigenous data governance principles in the operation of the Southern African Intangible Cultural Heritage (SAICH) Project.
2. Identify the challenges encountered in implementing Indigenous data governance principles within the SAICH Project.
3. Document best practices and lessons learned from the implementation of Indigenous data governance principles within the SAICH Project.

The SAICH Project

The SAICH Project was created in 2015. Through the utilization of open-source digital development tools and technologies, the SAICH information and communications technology team created a digital database of elements. The database was designed with the server configuration running on LAMP-Linux (OS), Apache (server) and MySQL (database), and using the following technologies: Hypertext Preprocessor (Php), Hypertext Markup (HTM), Cascading Style Sheets (CSS) and JavaScript. The database consists of seven subregional databases, each representing a member state (Botswana, Eswatini, Lesotho, Malawi, Namibia, Zambia and Zimbabwe). Each database contains elements that have been entered by an appointed person in the member state. The elements within each database are categorized according to their provinces and districts of origin. The database allows the entering of the element's name, title and description. The overall output of the work is a database that contains all the recorded elements and can be accessed online via a host website.

The project's focus was on strengthening subregional cooperation and national capacities in seven Southern African countries for implementing the 2003 Convention for the Safeguarding of Intangible Cultural Heritage, and was funded by the Government of Flanders, Belgium, through the UNESCO Regional Office for Southern Africa (Chimhundu, 2019a; UNESCO, 2014). The operational framework for the SAICH Project is the 2003 Convention for the Safeguarding of Intangible Cultural Heritage (UNESCO, 2022). In line with the convention's objectives, countries under the UNESCO Regional Office for Southern Africa cooperated in intangible cultural heritage (ICH) safeguarding and capacity-building. The work that the SAICH Project undertook was a continuation of activities that had been carried out in phases since 2010. A reason for creating the SAICH Project was also because there was a general feeling that a higher education institution with appropriate technical capabilities should take over the burden of coordination and provide much-needed secretariat and technical support. The result was that Chinhoyi University of Technology in Zimbabwe became the host institution (Chimhundu, 2019c). This project was wound up in 2019.

When the SAICH Project was set up, the objectives were to:

- Strengthen subregional cooperation and national capacities in the seven Southern African countries for implementing the 2003 Convention for the Safeguarding of Intangible Cultural Heritage.
- Coordinate training workshops to ensure that the critical mass for ICH activities in the region was maintained and built further.
- Provide quality secretariat services for the project and coordinate the ICH safeguarding

activities of the seven participating countries during and beyond the life of the project.
- Provide a forum for discussion and exchange of information on the ICH inventory-making processes of the subregions and other issues related to culture and the arts.
- Promote exchange activities and partnerships between the seven participating countries within the Southern Africa region and beyond.
- Provide opportunities for practitioners and researchers to connect both with the arts and culture sector in their own country and with their peers in sister institutions in the other participating countries, and vice versa.
- Create opportunities for the exchange and sharing of ideas on safeguarding activities and encourage networking through new media (Chimhundu, 2019b).

These objectives were achieved. It is also worth noting that during the first phase of the project (2016–2017), the technical team at Chinhoyi University of Technology developed an interactive website and a database of ICH information within the subregion, which serves as a collective resource for the member states, as well as for humanity (SAICH, 2024b). This was a huge accomplishment, which speaks to some of the objectives of the project, including supporting communities in their inventorying activities.

Another milestone was that, in 2018, the SAICH Project's coordination team successfully concluded a rigorous survey of ICH in tertiary education institutions in Southern Africa (Chimhundu, 2019a). This study, which covered eight countries, mapped ICH-related education programmes and identified opportunities and interests in developing ICH-related programmes. In addition, it explored the viability of founding a network of universities in the Southern Africa region to deepen discourse and engagement around ICH in the academic world. The findings were validated at a workshop in Harare. Out of the same workshop came an agreement to establish an ICH network of tertiary institutions in the region – the Southern Africa Intangible Cultural Heritage Academic Network (Magomelo, 2019) – which hosted its first conference in 2020.

The SAICH Project contributed to the joint nomination of *mbira/sansi*, which involved Malawi and Zimbabwe. This instrument was inscribed on UNESCO's Representative List of the Intangible Cultural Heritage of Humanity at the International Committee Meeting of the Intangible Cultural Heritage in 2020 (Chimhundu, 2019a). The years 2018–2019 saw the execution of a new phase in the UNESCO–Flanders project titled 'Strengthening subregional cooperation and national capacities in seven Southern African countries for implementing the 2003 Convention for the Safeguarding of Intangible Cultural Heritage' (Chimhundu, 2019c). The two main drivers of the new phase of the project were to:

- Build a strong ICH technical hub with a vibrant and interactive project for ICH information dissemination, sharing and dialogue.
- Domesticate the 2003 ICH convention through translation into local languages and the production of awareness-raising materials in both print and audiovisual formats.

The objectives of this phase were met, and a book with the 2003 ICH convention translated into 10 languages was published (Mapara and Chimhundu, 2019). A technical hub was also established, and its database contains elements that were inventoried in the seven participating countries (SAICH, 2024a). Collectively, these countries own the ICH elements that are deposited in the project's database. Each country owns the rights over its elements, and to access and use them, one must obtain permission from the concerned state through an appointed person, who liaises with the ministry responsible. The new phase of the project ran from November 2018 to August 2019. Despite the end of funding from the Government of Flanders, the activities of the SAICH Project have somehow continued and are sustained through the Southern African Intangible Cultural Heritage Academic Network. The idea behind the Network is to ensure that the legacy of the SAICH Project is sustained through academic activities, where inventorying becomes part of the research agenda of institutions of higher education.

IK and the FAIR principles

IK management involves preserving, protecting and disseminating IK (Mdhluli et al., 2021). This knowledge is transmitted through stories, ceremonies and practices rather than written texts, and encompasses cultural, environmental, spiritual and social dimensions (Holt and Perry, 2023). IK is owned and controlled by a community, with protocols that govern its use and dissemination, and this knowledge is continuously evolving through interaction with the environment and community practices (Orlovic Lovren, 2019). The open science movement brought about challenges with regard to the digitization,

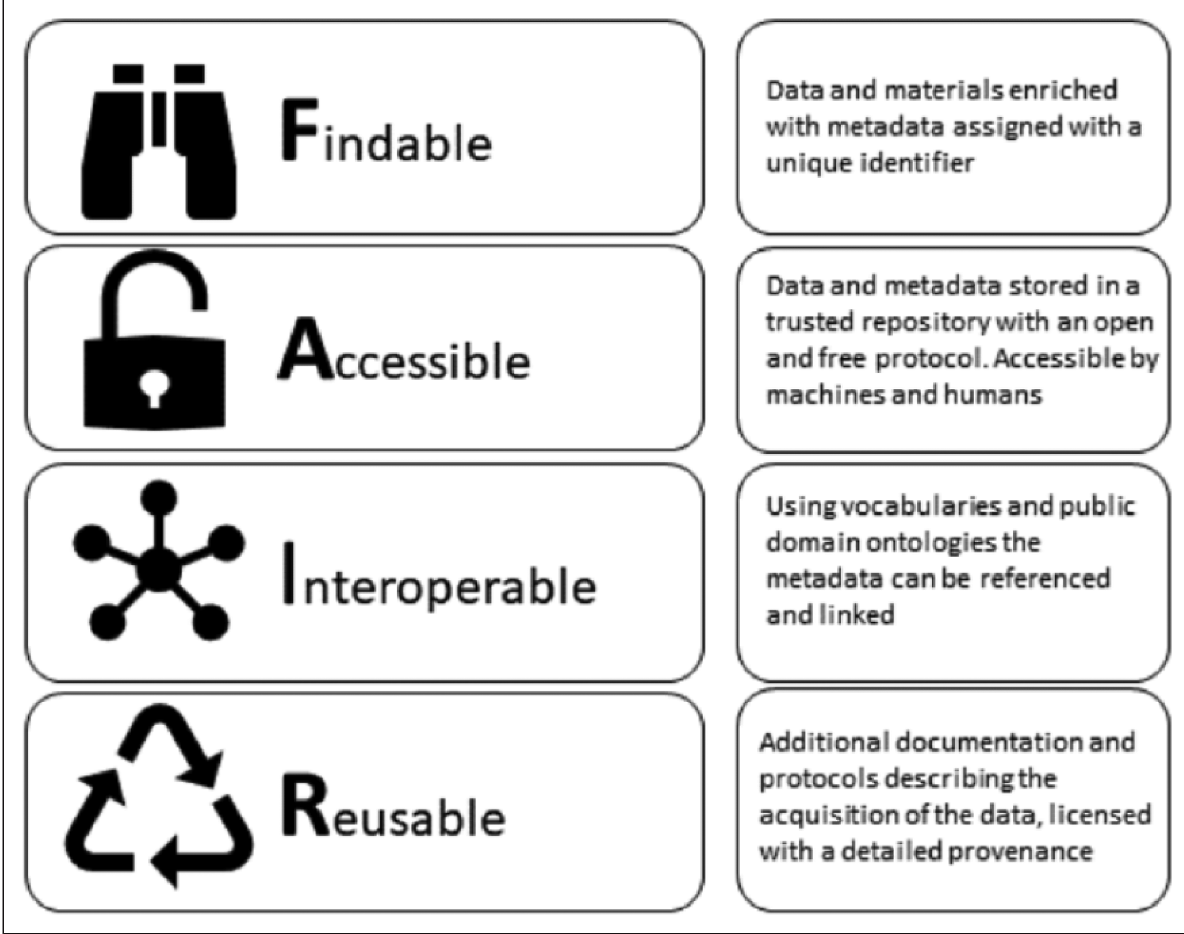

Figure 1. The FAIR data principles. Source: Kalendralis et al. (2021).

management and preservation of IK (Ngulube, 2023). The key considerations in IK management include cultural sensitivity, intellectual property rights and ethical sharing. These are important as a way of respecting the context and meaning of knowledge within Indigenous cultures, recognizing and protecting the ownership of IK, and ensuring that knowledge-sharing aligns with the values and protocols of Indigenous communities. The FAIR data principles (Figure 1) aim to enhance the management and sharing of scientific data by ensuring that it is findable, accessible, interoperable and reusable (Wilkinson et al., 2016). As a result, IK management and the FAIR data principles represent two distinct yet potentially complementary frameworks for managing and sharing knowledge. Understanding the intersections and challenges between these frameworks is crucial for respectful and effective knowledge-sharing and preservation. Integrating IK management with the FAIR data principles should respect cultural-specific and community protocols (Chigwada and Ngulube, 2023). This can be achieved by fostering collaboration and co-creation to develop data management practices that honour the richness of IK and the FAIR principles' goals. This integration can lead to more inclusive, respectful and effective knowledge-sharing practices that benefit Indigenous communities as well as the broader research community.

IK and the CARE principles

The CARE (collective benefit, authority to control, responsibility, ethics) principles (Figure 2) for Indigenous data governance were developed to complement the FAIR principles due to the challenges that are experienced when implementing the FAIR principles in IK management (Carroll et al., 2020, 2021; Chigwada and Ngulube, 2024). The CARE principles ensure that IK is managed, protected and shared in ways that align with the values and rights of Indigenous communities. The principles emphasize ethical, culturally appropriate data practices, and prioritize the sovereignty and well-being of Indigenous people (Carroll et al., 2021). 'Collective benefit' deals with promoting community well-being and ensuring that communities receive fair and equitable benefits from the use of their data (Jennings et al., 2023). 'Authority to control' concerns community

CARE Principles for Indigenous Data Governance

Collective Benefit.
Data ecosystems shall be designed and function in ways that enable Indigenous Peoples to derive benefit from the data.
C1. For inclusive development and innovation
C2. For improved governance and citizen engagement
C3. For equitable outcomes

Authority to Control.
Indigenous Peoples' rights and interests in Indigenous data must be recognized and their authority to control such data respected.
A1. Recognizing rights and interests
A2. Data for governance
A3. Governance of data

Responsibility.
Those working with Indigenous data have a responsibility to share how those data are used to support Indigenous Peoples' self determination and collective benefit.
R1. For positive relationships
R2. For expanding capability and capacity
R3. For Indigenous languages and worldviews

Ethics.
Indigenous Peoples' rights and wellbeing should be the primary concern at all stages of the data life cycle and across the data ecosystem.
E1. For minimizing harm and maximizing benefit
E2. For justice
E3. For future use

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Figure 2. The CARE principles for Indigenous data governance. Source: Global Indigenous Data Alliance (2022).

governance, where Indigenous people have support for their inherent sovereignty over their data. 'Responsibility' covers accountability, where data practices should respect Indigenous cultural norms and values. And 'ethics' ensures that data practices do not harm Indigenous people or their cultural heritage, and data initiatives must be transparent and conducted with the free, prior and informed consent of Indigenous communities. Therefore, integrating IK management and the CARE principles involves aligning data governance with Indigenous values and rights (Carroll et al., 2020). One should ensure that data initiatives do not exploit IK for external benefit without reciprocating. Systems should be implemented that recognize and support Indigenous data sovereignty, allowing communities to manage their knowledge. There should be clear guidelines and accountability mechanisms for researchers and institutions working with IK. Finally, ethical guidelines such as obtaining informed consent and ensuring transparency in data practices, should be followed. This can be accomplished through community engagement, co-design, capacity-building, legal protection and undertaking ethical research.

Methodology

This study employed a qualitative research design, utilizing document analysis and web content analysis within a case study framework to examine the SAICH Project. The case study focused on understanding how the SAICH Project manages ICH across the seven participating countries, with an emphasis on adherence to the FAIR and CARE data governance principles in IK management. The SAICH Project was selected as a case study due to its regional significance in preserving and managing ICH through digital technologies. The scope encompassed an in-depth examination of the SAICH website (SAICH, 2024b), the UNESCO Intangible Cultural Heritage website (UNESCO, 2019) and the SAICH database (SAICH, 2024a). The study focused on the project's activities from its inception to the present day to ensure a comprehensive analysis. A systematic web content analysis was conducted to examine how SAICH and UNESCO present information regarding IK management. This involved:

1. Identifying relevant web pages and documents that discuss the project's activities, challenges and best practices.
2. Extracting data on how the SAICH Project adheres to the FAIR and CARE principles, using the EUDAT summer school checklist as an assessment tool (Jones and Grootveld, 2017; see Appendix 1).
3. Coding and categorizing the findings based on the research objectives to establish thematic patterns. This process was guided by Krippendorff's (2019) content analysis methodology.

SAICH-related documents, including news articles, reports, books and policy papers, were analysed to determine compliance with the FAIR and CARE

Table 1. Compliance with the FAIR principles.

Findable	A persistent identifier is assigned to your data.	The elements do not have DOIs.
	Rich metadata describes your data.	Metadata is available.
	The metadata is online in a searchable resource.	The database is searchable.
	The metadata record specifies the persistent identifier.	There is no persistent identifier.
Accessible	Following the persistent identifier will take you to the data or associated metadata.	There is no persistent identifier.
	The protocol by which the data can be retrieved follows recognized standards.	Metadata standards are followed.
	The access procedure includes authentication and authorization steps.	Yes, users sign in to access the elements.
	Metadata is accessible, wherever possible, even if the data is not.	The elements are accessible in digital formats by member countries.
Interoperable	Data is provided in commonly understood and preferably open formats.	Yes, but authentication is required.
	The metadata provided follows relevant standards.	Yes.
	Controlled vocabularies, keywords, thesauri or ontologies are used where possible.	Yes.
	Qualified references and links are provided to other related data.	Yes.
Reusable	The data is accurate and well described with many relevant attributes.	Yes.
	The data has a clear and accessible data usage license.	There are no usage licenses.
	It is clear how, why and by whom the data has been created and processed.	Yes, the names of the creators are provided.
	The data and metadata meet relevant domain standards.	Yes.

principles. The document analysis aimed to unpack key themes, such as challenges encountered, lessons learned and best practices in managing IK in the digital era. The documents were systematically reviewed using a coding scheme aligned with the research objectives (Selvi, 2019). As the authors are part of the SAICH Project team, their personal experiences were incorporated through reflexive analysis. This approach enabled the researchers to critically reflect on their roles, interactions and observations within the project, providing an insider perspective on decision-making processes and challenges encountered. To ensure objectivity, the personal reflections were cross-referenced with the document and web content analysis findings. The collected data was analysed using qualitative content analysis. A coding framework was developed based on the research objectives, and the data was manually coded to identify recurring themes and patterns. This process enabled a systematic synthesis of insights regarding IK management within the SAICH Project, offering a structured evaluation of the project's strengths and areas for improvement.

The potential limitations of the study include the limited generalizability of the findings since it focuses on a single case. Moreover, the websites and databases are continuously updated, which means that the findings reflect a snapshot in time and may not account for future developments in the SAICH Project.

Findings and discussion

The results showed that the SAICH Project has made some strides towards complying with the Indigenous data governance principles, although some areas could be improved. Table 1 documents how the database utilizes the FAIR principles to improve the findability and accessibility of the elements.

It has been noted that although a lot of metadata is available, there are no digital object identifiers that can assist in finding the elements in the event of location changes in the database. Metadata standards are followed and the main components of the elements are provided to assist in accessing them. There is also a sign-in page (see Figure 3), which restricts access and edits to those who have the right to do so. This is another layer of security, which is important in safeguarding the ICH of the SAICH Project.

A technical person – the database manager – is responsible for the maintenance of the website, including the database. Regarding reusability, it was noted that there is no usage license specified in the database, which could assist those who might want to use the archived elements. Table 2 documents how the

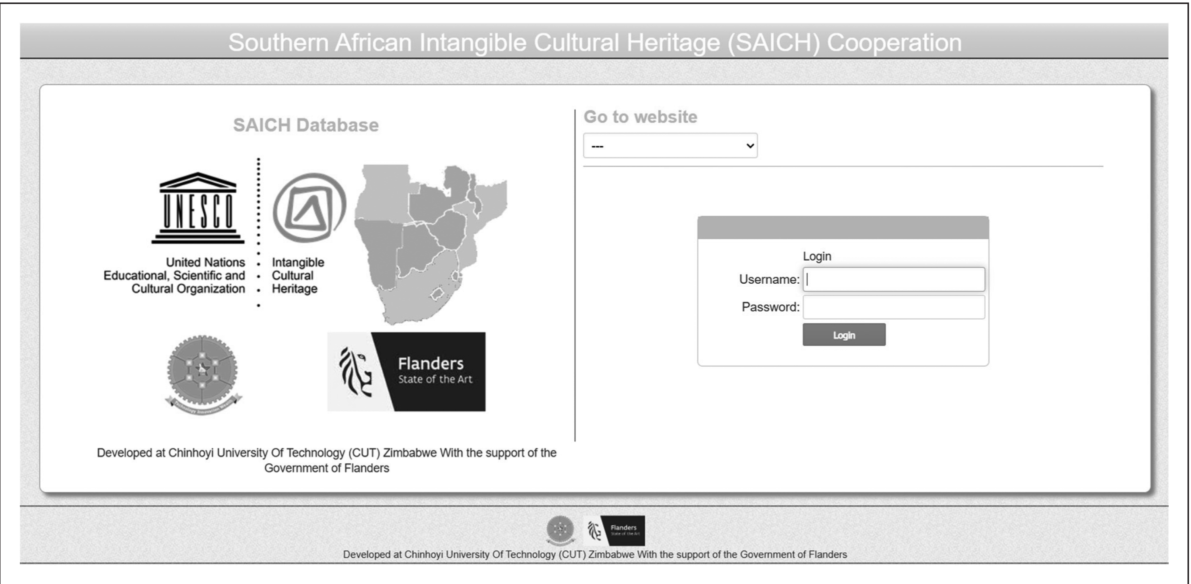

Figure 3. Sign-in page of the SAICH database.

SAICH Project complies with the CARE Indigenous data governance principles.

The findings showed that Indigenous communities benefit from the ICH archived as elements in the SAICH database. The elements are being preserved for future use, and the Indigenous people who own these elements can access them as and when the need arises. This is another way of documenting IK, which is in danger of becoming extinct due to its oral nature. The Indigenous people have total control of the elements since they are the source, and they determine who can access the Indigenous data and how it can be used. The researchers and other people involved in the SAICH Project follow the ethical principle of conducting research with Indigenous communities when engaging with Indigenous peoples.

Challenges

There were several challenges that bedevilled the SAICH Project (and challenges persist). While, as a project, it had a lifespan, it was not possible to just let its achievements gather dust because the funding period had ended. This created problems, and it is thus worth pointing out that the main challenges were the following:

1. The project was largely donor-funded. When the funding period ended, activities ceased, except on the academic side, where some intermittent activities continue. These activities are, however, lukewarm. There is not much of the zeal and drive that was there when the Government of Flanders was involved.
2. During the lifespan of the project, there were challenges related to changes in personnel in some government departments. This meant that instead of making progress, time was wasted when new members had to be inducted.
3. Some countries did not submit many elements of intangible heritage. This was driven by the fear of what would happen to the archived elements.
4. Bearing in mind that all the uploaded material is owned by the respective governments that seconded personnel to the project, the same governments are not comfortable with letting anyone access their data without their approval. Approval must be sought from each country's appointed person on ICH. However, with the challenges caused by staff transfers and changes in ministry composition, with some being unbundled, this becomes a serious issue.
5. There was the challenge of countries not undertaking activities they had agreed to work on together. For instance, the development of the file for *mbira/sansi* for submission to UNESCO for consideration for inclusion in the Representative List of the Intangible Cultural Heritage of Humanity almost fell through. However, the task was salvaged and carried out by Malawi and Zimbabwe, submitting it successfully. UNESCO listed the instrument in December 2020 at the 15th Intergovernmental Committee Meeting in Paris.
6. There is a challenge related to hosting the website where the elements are. Even though these are important heritage elements for the seven member states that were part of the project, no

Table 2. Compliance with the CARE principles.

Collective benefit	Do Indigenous people benefit from the elements?	The main reason for digital inventorying these elements is to preserve them for future generations. Indigenous people are the major beneficiaries of the elements. They can retrieve them whenever they need a reference from them.
Authority to control	Do Indigenous people have control over the elements and what is shared?	Indigenous people are the source of the elements. They contribute information and validate the information. They are the major authority and have full control of the elements.
Responsibility	Do those working with the Indigenous data share how the elements are used to support Indigenous people?	Yes, during the information-gathering process, Indigenous people consent to the process. They are also informed on how the elements will be used.
Ethics	Are Indigenous people's rights taken into consideration throughout the data life cycle?	Yes. First, during data collection, permission is requested from traditional leaders, relevant government agents, and so on. These groups will explain all the customary, traditional and government regulations to be observed during data collection. They will also explain the traditional ethos to be observed. All ethics relating to data collection will be followed, such as consent, respect for privacy, political liberty and respect for religion.

government has offered to pay the website hosting fees. As the situation currently stands, the information and communications technology member and current coordinator share the burden of meeting the costs. When they face challenges, the website's protection can fall away – something that is not healthy for material deemed in need of protection and accepted as such.

The above-listed challenges should be regarded as a learning curve, where member states should realize that they must fund matters related to their cultural heritage and not delegate this important task to donors. They also need to realize that while projects can drive safeguarding and promotion activities, there should be an exit plan with regard to the activities of these projects, which will help ensure sustainability – in this case, inventorying activities.

Lessons learned from the SAICH Project

Several lessons have been learned from the SAICH Project, including the following:

1. International assistance is important but should never be depended on for the maintenance of cultural safeguarding and promotion activities. Host and recipient governments should have budgetary allocations for this, especially where regional cooperation has been observed to provide impetus for related cross-border cultural activities.
2. Cooperation, especially between countries, pays.
3. Inventorying activities, including related ones that are linked to promotion and safeguarding, should not be the sole responsibility of the host ministry, but should also be made part of the education curriculum, from primary school right up to higher and tertiary levels.
4. Linked to the above is the importance of academic conferences that include participants in the field of cultural heritage and not just academics, to help shape and give direction to programmes of study and research.
5. Inventorying should not just be for the purpose of coming up with a catalogue but should be linked to a road map of what the archived elements should be used for.
6. Continuous capacity-building is important to cater for the changes in personnel in various ministries.
7. Access to ICH elements should be allowed but only if the user, whether Indigenous or not, adheres to the FAIR and CARE principles.

Conclusion and recommendations

The SAICH Project has been instrumental in utilizing the FAIR and CARE Indigenous data governance principles in documenting and archiving the elements of the SAICH database. Although there are notable areas for improvement, the rich metadata available makes the data FAIR. To improve the findability of the elements, there is a need to consider allocating persistent identifiers to the elements to ensure that they

have a permanent location, even if there are changes to the database. The challenges being faced include the issue of sustainability due to financial constraints with regard to continuing to run the project, as well as the lack of cooperation among member states. Several lessons were learned from the project. There is a need to educate the people who work within the SAICH Project and the researchers on the FAIR and CARE principles and how these affect Indigenous communities. Therefore, there is a need for the host and recipient governments to allocate a budget to run the project. This would also help improve cooperation among the member states and increase the number of elements that can be added to the database. A road map on access and the use of the elements is needed to improve accessibility, which would also create awareness of the SAICH Project among researchers and other Indigenous communities.

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ORCID iDs

Josiline Chigwada https://orcid.org/0000-0003-0964-3582
Patrick Ngulube https://orcid.org/0000-0002-7676-3931

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Author biographies

Josiline Chigwada is a postdoctoral research fellow at the University of South Africa. She is a librarian with 18 years of experience in academic librarianship. She holds a PhD in Information Science from the University of South Africa and a Postgraduate Diploma in Higher Education. She is a member of the Library and Information Association of South Africa, the Strategic Purchasing Africa Resource Centre management committee, the Zimbabwe Library Association, the Association for Information Science and Technology, the International Association for Social Science Information Service and Technology, and the Rotary Club of Msasa. She has authored on Indigenous knowledge, open science, research data management, information and digital literacy, academic librarianship, and contemporary library and information science issues.

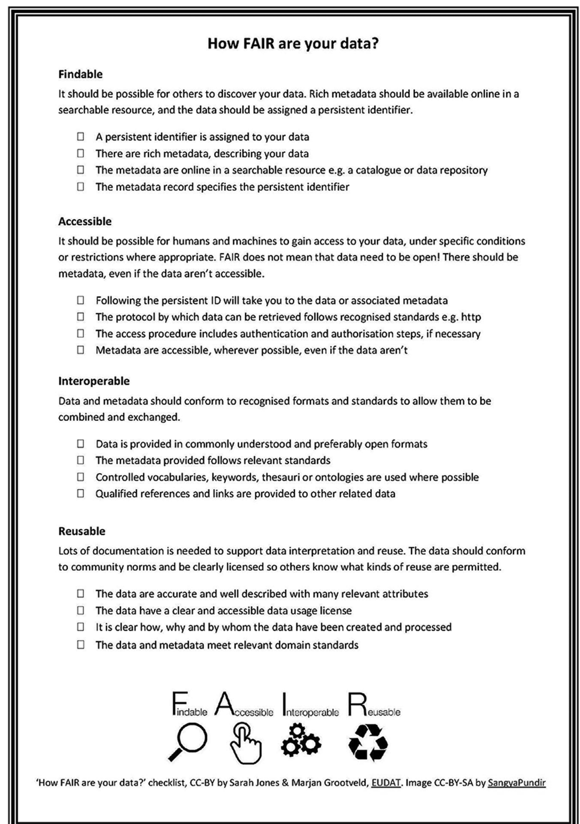
Jacob Mapara teaches modules on Indigenous knowledge and sustainable technologies, as well as Zimbabwe's higher education context, at Chinhoyi University of Technology. He also supervises postgraduate students in these areas. Professor Mapara has published in these areas in addition to onomastics and how it, as part of intangible cultural heritage, contributes to the development of robust Indigenous epistemologies. Professor Mapara is the current chairperson of the SAICH Platform, which is hosted by Chinhoyi University of Technology. He also serves as chairperson of the Zimbabwe National Intangible Cultural Heritage Advisory Committee. He holds a PhD in African Languages from the University of South Africa.

Patrick Ngulube is Professor of Interdisciplinary Research and Graduate Studies at the University of South Africa. He is a National Research Foundation of South Africa rated researcher. He is an Indigenous son of the soil who is widely published in the field of Indigenous ways of knowing and practice. He has mentored several PhD candidates and postdoctoral fellows in the field of Indigenous knowledge systems and African epistemologies.

Tavhiringwa Chabvutagondo is a multidisciplinary technology enthusiast with a passion for harnessing new technologies to preserve cultural heritage. Currently working as an information and communications technology consultant with SAICH, he brings a wealth of knowledge and expertise to the field. Holding multiple degrees, including a Bachelor of Arts (Honours) in Media and Communication, Postgraduate Diploma in Computer Science, Master of Science in Journalism and Media Studies, and Master of Science in Big Data Analysis, Tavhiringwa is a true polymath. He is also pursuing a PhD in Big Data Analysis at Chinhoyi University of Technology. His research interests focus on driving innovation in the field of cultural heritage preservation. With his unique blend of technical expertise and academic rigour, Tavhiringwa is a leading voice at the intersection of technology and cultural heritage.

Appendix 1

Checklist for FAIRness of the data in the SAICH Project



How FAIR are your data?

Findable

It should be possible for others to discover your data. Rich metadata should be available online in a searchable resource, and the data should be assigned a persistent identifier.

- ☐ A persistent identifier is assigned to your data
- ☐ There are rich metadata, describing your data
- ☐ The metadata are online in a searchable resource e.g. a catalogue or data repository
- ☐ The metadata record specifies the persistent identifier

Accessible

It should be possible for humans and machines to gain access to your data, under specific conditions or restrictions where appropriate. FAIR does not mean that data need to be open! There should be metadata, even if the data aren't accessible.

- ☐ Following the persistent ID will take you to the data or associated metadata
- ☐ The protocol by which data can be retrieved follows recognised standards e.g. http
- ☐ The access procedure includes authentication and authorisation steps, if necessary
- ☐ Metadata are accessible, wherever possible, even if the data aren't

Interoperable

Data and metadata should conform to recognised formats and standards to allow them to be combined and exchanged.

- ☐ Data is provided in commonly understood and preferably open formats
- ☐ The metadata provided follows relevant standards
- ☐ Controlled vocabularies, keywords, thesauri or ontologies are used where possible
- ☐ Qualified references and links are provided to other related data

Reusable

Lots of documentation is needed to support data interpretation and reuse. The data should conform to community norms and be clearly licensed so others know what kinds of reuse are permitted.

- ☐ The data are accurate and well described with many relevant attributes
- ☐ The data have a clear and accessible data usage license
- ☐ It is clear how, why and by whom the data have been created and processed
- ☐ The data and metadata meet relevant domain standards

Findable Accessible Interoperable Reusable

'How FAIR are your data?' checklist, CC-BY by Sarah Jones & Marjan Grootveld, EUDAT. Image CC-BY-SA by SangyaPundir

Source: Jones and Grootveld (2017).

Article

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Stewarding Indigenous language data: Case studies in CARE

Sandra Littletree
Information School, University of Washington, USA

Nestor Guerrero
Information School, University of Washington, USA

Miranda Belarde-Lewis
Information School, University of Washington, USA

Abstract
Stewarding qualitative Indigenous research data in libraries and repositories requires a nuanced, culturally responsive approach that respects Indigenous values and emphasizes relational accountability. This paper, using a case study approach, explores the decisions scholars of Indigenous language and culture face when depositing research data into a university-based special collections. The findings underscore issues of institutional trust and also indicate that providing access to their qualitative research data for future generations and community building is paramount. It also emphasizes the value of collaborative curation involving scholars, Indigenous communities, and the need for coordination between special collections and research data services within libraries. The aim of this research is to support libraries and repositories as they work to implement the CARE Principles for Indigenous Data for qualitative research data in alignment with Indigenous research methods and Indigenous knowledge systems.

Keywords
CARE, special collections, Indigenous Data, endangered heritage languages

Introduction

Following decades of disregard for Indigenous values and needs, the CARE Principles for Indigenous Data Governance (collective benefit, authority to control, responsibility, ethics) have provided guidance for the respectful stewarding of Indigenous research data, particularly in response to the open data movement in the quantitative data realms. The CARE Principles are meant to supplement the FAIR Principles (findable, accessible, interoperable, reusable) for scientific data management and stewardship, with the aim of offering enhanced guidance for researchers and data stewards of data collected in Indigenous contexts. However, more guidance is needed for information and data professionals to ethically steward qualitative data objects involving Indigenous cultures and languages, such as audio recordings, field notes, transcripts, and other descriptive metadata.

To put the CARE Principles into practice for qualitative data in research data services in academic libraries and repositories, the University of Washington Information School's Data Services for Indigenous Scholarship and Sovereignty (DSISS) project is working towards developing an Indigenous Data Services framework that will include customizable policies, protocols, and practices for university libraries to ethically steward Indigenous qualitative data. Our goal is to help move towards specificity by providing nuance to some of the lingering questions that abound when considering how to "Be FAIR and CARE."

Corresponding author:
Sandra Littletree, Information School, University of Washington, Box 352840, Mary Gates Hall, Suite 370, Seattle, WA 98195-2840, USA.
Email: Sandy505@uw.edu

As a component of the DSISS project, we present an analysis of two case studies of scholars of Indigenous language revitalization and culture who have collected qualitative data objects and who were bound by external funding requirements to deposit their data in an institutional special collection. Because of the potential cultural sensitivity of their data and the overall legacy of extractive and disrespectful research practices in academia, these scholars faced decisions about how and where they deposit their materials to maintain collective benefits that respect Indigenous communities and support their data sovereignty. Considering research methodologies that benefit Indigenous communities (Kovach, 2009; Smith, 2012; Wilson, 2008), the findings from these case studies indicate that providing access to their qualitative research data for future generations and community building is paramount. The findings reveal the value of a collaborative curation approach (Karcher et al., 2021) that engages scholars and Indigenous communities, adding complexity to the dimensions of collective benefit in CARE.

Background and literature review

Collecting Indigenous language and cultural material has been long considered a project of colonial pursuits, and the legacy of depositing these materials in libraries and special collections has created ongoing access and ownership issues for contemporary Indigenous communities. Librarians and archivists with Indigenous interests in mind have been working for decades to overcome the harms caused by colonial practices of mainstream information institutions through the creation of protocols or guidelines for engaging with Indigenous materials in collections (Aboriginal and Torres Strait Islander Data Archive, n.d.; Aboriginal and Torres Strait Islander Library, 2012; Callison, 2017; First Archivist Circle, 2007; International Council of Archives, 2019; Powell, 2014; Steering Committee on Canada's Archives, 2022). Additionally, the scholarship of Indigenous librarianship (Burns et al., 2010; Gosart, 2021) and archival practice, which emphasizes Indigenous well-being (Thorpe, 2022, 2024), relationality (Littletree et al., 2020), and decolonizing archives (Krebs, 2012; O'Neal, 2015), has worked in concert with guidelines to direct mainstream information institutions to handle Indigenous material with respect and to create points of access that are reflective of the world views and knowledge of Indigenous peoples in catalogs and finding aids.

The 2019 CARE Principles for Indigenous Data Governance (Research Data Alliance, 2019) and the International Indigenous Data Sovereignty movement have become a foundation for policy advocates to insist on the centering of Indigenous interests when researchers are collecting and disseminating data obtained in an Indigenous context. Information institutions, such as libraries and archives, are engaging with the CARE Principles as another tool to provide guidance for handling materials and data containing Indigenous knowledge (Chigwada and Ngulube, 2024; Cummins et al., 2023). The CARE Principles, which are focused on Indigenous data sovereignty goals, correspond with the FAIR Principles' emphasis on the open data movement. The phrase "Be FAIR and CARE" indicates the need for information professionals to create data management systems and policies that not only work for metadata standards and machine readability, but are also beneficial to Indigenous communities, especially when the data could be considered sensitive.

While commitment to Indigenous scholarship is increasing at research universities (Minthorn and Shotton, 2018), few have library and research data services designed to support the diverse practices of Indigenous scholarship. Wong (2024), writing about the overall lack of guidance focused on equity, diversity, and inclusion in research data management policies in academic libraries, notes the availability of the CARE Principles and the First Nations Principles of OCAP (ownership, control, access, possession; First Nations Information Governance Centre, n.d.) to help research data service librarians create more responsive research data management policies. However, the documented practice of upholding Indigenous data sovereignty goals for data repositories is lacking.

There are various challenges typically faced by archives and repositories that are responsible for stewarding language data. Scholars in the field of information science have identified deficiencies in authority control within language archive databases as being a prominent factor. These shortcomings in authority control are particularly evident in the proper names of people, where archives often maintain local name authority files without linking to widely recognized external authority systems (Burke and Oksana, 2020). Previous research has examined the role of librarians in Indigenous knowledge management (Sharief et al., 2021) and the challenges in digitized Indigenous knowledge management in the African context, including exposing sensitive data and the lack of metadata standards to provide access (Balogun, 2023). Previous research also indicates that anthropological qualitative research data held in archival settings poses discoverability problems for scholars as well as community researchers (Marsh, 2019).

Some linguists are moving forward without the use of institutional repositories to store and share their qualitative data, bypassing them altogether. These language warriors are adapting existing digital tools as they see fit—a phenomenon that coincides with the rise of various online and digital messaging, video and communication tools that are available immediately and at no cost to the user. As noted by Burke et al. (2022: 12), some linguists are "increasingly using social media platforms like YouTube, WhatsApp, and Facebook to disseminate materials to language communities due to their accessibility and ease of use, despite the known advantages of formal archives for sustainable preservation, security, and searchability." Their findings highlight a preference for tools that meet the needs of language communities. This refusal to use institutional data repositories and archives, which reflects a politics of refusal (Simpson, 2007), signals a need to open spaces of new possibilities that communities and researchers can trust.

Our previous studies (Belarde-Lewis et al., 2024; Palmer et al., 2022) reveal the complexity of operationalizing the CARE Principles, particularly when considering the contrasting and somewhat divergent goals of various stakeholders, including scholars, Indigenous communities, and institutions. In particular, the case of Salish language expert Tami Hohn (Puyallup) demonstrates the issues that arise when Indigenous language materials are held in a university special collection, without any protocols that allow the tribe to control access to their own language materials via the library catalog and finding aids (Palmer et al., 2022). The Hohn case provides the opportunity to reflect on how scholars and collecting institutions can enact responsibility and relational accountability through data and archival services that provide relevant, meaningful, and accessible materials for both academic and Indigenous communities.

Information professionals charged with stewarding qualitative Indigenous research data have much to gain from incorporating Indigenous perspectives into research data services. Scholars (Archibald, 2008; Cajete, 2000; Meyer, 2008; Wilson, 2008) have argued that Indigenous ways of knowing reflect the holistic nature of knowledge and the importance of relationships, community, place, and relational accountability, which can and should inform Indigenous data sovereignty practices (Duarte et al., 2020). Thorpe's (2022, 2024) examination of Indigenous archival sovereignty reveals the importance of relationships to place and people, as well as local protocols and governance structures. It is in this "space of cultural resurgence" that the archive can support "individual and community social, emotional and cultural needs" (Thorpe, 2022: 207). It is in this direction of acknowledging relational accountability in research data services that our project seeks to contribute. Drawing on the concept of contextual integrity (Nissenbaum, 2010), we present two cases to show the kinds of relationality associated with different methods and data products.

Methods

This study builds on previous findings of the University of Washington Information School's DSISS project. Since 2021, the research team has conducted iterative phases of stakeholder and participatory engagement, including a workshop with Indigenous scholars and researchers, local tribal experts, librarians (research data services, digital scholarship, special collections, ethnic studies), and experts in metadata management, data curation, and content management systems. Our previous analysis (Belarde-Lewis et al., 2024), based on engagement with scholars, Indigenous community members, and information and data professionals, explored themes of ownership, trust, and relational accountability. We indicated that the pursuit of CARE requires multifaceted and flexible data services, including operations within university special collections where Indigenous data is often held in archival collections. Building on our previous work, we again embrace the themes of ownership, trust, and relational accountability as a framework for our analysis of two cases of language researchers.

The cases presented in this article were selected based on the scholars' status as recipients of the Jacobs Research Fund. Originating in 1975 as a partnership between the Whatcom Museum and the University of Washington Libraries, the Jacobs Research Fund has supported more than 700 researchers studying Indigenous languages and cultures across the Americas, and consists of over 140 unique linguistic and anthropological field research collections derived from Indigenous/First Nations tribes of the Pacific Northwest, as well as regions in Canada, Mexico, and Latin America. One of the conditions of this grant is that recipients must deposit a final report and their data products (e.g. field notes, dissertations, audio recordings, spreadsheets) in the University of Washington Special Collections. Access to the materials is granted only with the donor's permission within 25 years of the date of the Jacobs Research Fund award.

We conducted an audit of the Jacobs Research Fund collection descriptions and metadata, and selected two scholars who are actively producing scholarship in the realm of Indigenous language revitalization and collecting born-digital research data. Strong

consideration was given to researchers whose field notes, description, and attribution metadata demonstrated a keen and intentional awareness of their relationality with the Indigenous peoples and communities involved in their project. The case studies feature an Indigenous researcher conducting projects within their own tribes/communities and a non-Indigenous Canadian researcher.

It is necessary to point out that the scholar in Case 2, although initially selected as a grant recipient, decided to decline the grant award because of their distrust of university archives in a non-tribal setting, resulting in their data sets not being deposited in the University of Washington Special Collections. We feature Case 2 because of the scholar's decision not to use the library as a data repository to contrast this with Case 1.

We held preliminary informational meetings with the scholars to provide context of our project's intentions. Following the informal meetings, we conducted recorded interviews discussing four key topics with the scholars: (1) the conceptualization behind their community-engaged project; (2) their research methodologies; (3) the outputs produced from their research data; and (4) their decision-making processes regarding data management and metadata standards, including the value and risks related to data storage and archiving, navigating expectations from multiple stakeholder groups (Indigenous communities, funding agencies, and collecting institutions/data repositories), and how they understand and are accounting for Indigenous data sovereignty within their research processes. The respondents gave their written consent for the interviews to be recorded and results to be published before the interviews began. The Human Subjects Division Ethics Review Committee at the University of Washington determined our research and interviews to be exempt (approval: STUDY00015479) on 22 April 2022.

The initial engagement and formal interviews with these scholars took place and were recorded using the Zoom videoconferencing platform, where we utilized its automated transcription feature to develop an initial draft transcript, which was then followed by manual revisions. These case studies were further expanded and analyzed through a collaborative process of transcription, writing, review, and revision involving the research team and the scholars.

Case study profiles

The following two case studies include researchers who were selected to receive the Jacobs Research Fund and worked on community-initiated research projects that produced qualitative data. The first case study is an ongoing institutionally supported project at a research university in Canada, and has culminated in a published dictionary and a web-based application that is downloadable to mobile phones. The second case was sustained by tribal community members in the USA, and has culminated in several modes of dissemination, including curricula and a published dictionary. The two cases are similar in the primacy of heritage Indigenous languages and differ in the approaches towards archival preservation. The profiles provide the background necessary for the preliminary analysis and discussion that follows.

Case 1: Coast Salish grammar research

The first case is a linguistic research project based in Canada and led by a non-Indigenous linguist. The original focus of this community-initiated language documentation project was to develop a grammar curriculum and eventually a dictionary for community use. The scholar's current research is studying the grammar of the language and lexical material, examining reduplication patterns, vowels, and semantics in verbs, and morphological changes. Pre-COVID-19, the bulk of the research was conducted during summer fieldwork; after the worldwide shutdown, the fieldwork shifted to regular meetings via videoconferencing.

The linguistic researcher and their team center collaboration with Indigenous community members throughout their research. The research and documentation required for a dictionary was at the request of the community. Additionally, the researchers have secured policy-based agreements in the research ethics review at their home institutions, and they share copies of all the data with the tribal officials. The research outputs include raw audio recordings of Native speakers, an online dictionary, and a database using Google spreadsheets that tracks metadata and transcription for audio files.

While the linguist and their team did not explicitly state that they used an archival framework based on digital preservation standards, their use of multi-site storage is a common archival and digital preservation practice (National Digital Stewardship Alliance, 2019). In addition to the copies stored in the clouddistributed to the tribal Nation, and held in the institutional data storage of the researcher, the project's data has been deposited in the University of Washington Special Collections.

Case 2: Language revitalization

The second case is based in the USA and showcases how the process of linguistic documentation

opportunities to record stories and conversations organically emerges. The researcher, as part of a four-person team, took a community-based approach to their collection of linguistic data as they were compiling a dictionary. The basis of their grant-funded project was focused on the language revitalization efforts of a local Indigenous language with the primary research outputs of a dictionary and associated curriculum. The researcher observed the outcomes of strengthened relationships between tribal members, as well as new opportunities for collective learning within the tribe, and noted an awareness that fortifying relationships are not considered "outputs" by western metrics of what it means to "produce" research. The researcher recognized these outcomes as significant and necessary to the team's process, and was aware of the positive and trust-building aspects of their research within their home community.

A key factor of the researcher's community-based research team was building a rapport with fluent language speakers throughout everyday and ceremonial interactions, prior to the more structured interviews. Instead of written or formal requests for interviews, a casual invitation was extended, usually involving a meal or relaxed setting in which to ask language-focused questions. Some of the team used what the researcher called "the sweat house method" of asking language and culture questions with groups of community members. A sweat house or sweat lodge can be a cleansing, meditative, and prayerful ceremony practiced by many Native American tribal communities. By participating in a sweat with community members, the team of "co-conspirators" built trust and demonstrated their commitment to the project to the community members who shared their expertise. The informal interviews were enhanced by structured and recorded interviews indoors with active note-taking. The researcher noted that this method and structure could have been utilized more often, but they made every effort to record their notes soon after their interviews. The team of community linguists worked for several years and published a dictionary of their tribal language.

Findings and analysis

We examine the differences and overlap in the scholars' approaches to navigating institutional trust, digital preservation, and relational accountability. Both cases are centered around language revitalization efforts through grant-funded research, supporting the global urgency that scholars and language workers approach their work knowing the consequences of the extinction of Indigenous languages (UNESCO, 2022). Both cases resulted in the creation of learning tools, such as a dictionary, a language application, or other type of online resource, to ensure the functionality and accessibility of their work. While both researchers in this study are concerned about how to get their research back into the hands of the community of origin, the cases represent two very different approaches to meeting this goal. Case 1 is highly structured, in an academic setting with copies of the language data being reinterred with institutional holding places as well as the governing body of the Nation. In contrast, the data and research outputs from Case 2 were not immediately deposited in an institutional repository or stored in a standardized format.

Institutional and personal trust

The two cases demonstrate different attitudes towards institutions as safe and trustworthy spaces for their research and research data. The scholar in Case 1 exhibits a sense of trust of the institution's stewardship of the research materials, including the permission process for granting access to the materials. The scholar states:

> My understanding or my assumption had been like, okay, either if it was a member of the Nations themselves, they [the University of Washington Special Collections] would either just give access or that they [the University of Washington Special Collections] would contact me, and then of course I would say yes. And, you know, help me help them find whatever it was. Look back through my own records. But I don't actually know. And it's never come up. And I think part of the reason it doesn't come up is that because I'm in such regular contact with everyone, if they're looking for something, they just ask me directly. I guess partly because I'm not exactly sure how all this works, and also it feels important to provide these materials very directly. We also have been giving the materials directly to the Nation. So they also have them. It's not only in the archive.

As this excerpt reveals, the scholar believes that enough trust has been built with the community that they know that community members can approach the researcher to obtain any data at any time. The scholar also trusts that the process of accessing materials through the University of Washington Special Collections would be relatively easy to navigate. Moreover, the scholar knows that the materials have also been deposited with the tribe, making multiple access points feasible for community members.

The Case 1 scholar also gives the qualitative language data from their research to the Nation's language coordinators. The scholar notes that there is not an official archive for the Nation, nor is there any librarian or information professional whose job it is to steward the data. This knowledge about the capacity of the Nation is part of the reason why this scholar advocated for having the data stored at the University of Washington Special Collections—"so the data can be stewarded long term." Here again is a signal of the trust the scholar has for the stewardship of their research data at the University of Washington Special Collections.

In contrast, the scholar from Case 2 expressed a strong distrust of institutions. The scholar had previous experience with other researchers who refused to share research data with the scholar and the tribal community, which developed into concerns about storing language and culture data with non-tribal institutions:

> Because of this, I am very, very hesitant to have any of my stuff or any of our stuff stored anywhere else. And frankly, and that's why I've been advocating for our own archives and a searchable database, because I just don't trust people and other institutions very well.

The Case 2 scholar's strong distrust resulted in their hesitation towards non-tribal institutions storing their qualitative research data. Eventually, their dissertation and other research data were archived at their local (tribally run) university, and they expressed an interest in backing up the data for future use.

Digital preservation

The scholars demonstrated differing approaches and challenges to the preservation of their born-digital data. In this article, we define "digital preservation" as the deployment of strategies and technologies to ensure that digital or digitized materials remain accessible and usable indefinitely (National Digital Stewardship Alliance, 2013). When asked about the storage of these massive and culturally important data sets, the Case 1 scholar ruminated on future access to the language data, rhetorically asking: "What will happen to all of this if/when I am no longer alive? Who will have access?" Despite this uncertainty, the scholar has worked to create multiple points of access for the research data, including sharing multiple hard drives with audio recordings with the tribal Nation and producing a cloud database (Google spreadsheets) storing metadata, in addition to depositing materials at the University of Washington Special Collections. The most common digital assets generated by the linguistics team represented in Case 1 are audio or video recordings, or a combination of both. When reflecting on the recordings, the Case 1 scholar stated:

> We ensure that these recordings are backed up on multiple hard drives and the Nation has access copies. Databases in the form of a cloud-based spreadsheet tool (Google Sheets) containing metadata and transcriptions for sound and video files (with contextual information of date and speaker) are created for the dictionary and grammar work being done. We use cloud tools to collaborate and not end up with conflicting versions. The Nations also have copies of these spreadsheets. This is how we keep track of what has been recorded and where we can look back at data we have documented.

The scholar in Case 2, on the other hand, employed what they referred to as "Salish pedagogy" for data preservation, reflecting traditional ways of passing down knowledge, where they described the capture of their preliminary data as "storing the notes and data in [their] head and heart." This approach prioritized intangible and organic methods of ethnography and documentation, emphasizing conversations and active presence with community members over the immediate act of recording notes during interactions. Instead, notes and preliminary data were created retrospectively from these engagements and contributed to the development of a Salish language dictionary. The Case 2 scholar used an ethnographic approach focused on protecting the intimacy and sacredness of their interactions with community members, sometimes at the expense of capturing a tangible recording, precise transcription, or active documentation. Nevertheless, they highlighted the importance of archiving data in a secure and sustainable repository, ideally built and managed by Indigenous communities. The research notes they recorded on paper were eventually stored on personal flash drives and as printed hard copies, which were shared between the scholar and their community collaborators. These early research products later informed an updated version of their Salish dictionary, which was ultimately stored locally in a tribal college database at the scholar's affiliated institution at the time.

The exchange below between the research team and the scholar in Case 2 exemplifies how the data was stored and their characterization of "Salish pedagogy" as a form of data preservation:

> Case 2 scholar: We have [the research notes/data], yes. We need to store them better, though. They're not all together … like, I have some, I know some of my co-conspirators—they have some … a bunch of it went into dictionary work. A bunch of it is just here [*points*

> *at head*] and here [*points at heart*] … like we just collected it, and we would share with each other and talk about it later. We would repeat it, things that we'd hear. So, it was kind of this constant conversation amongst ourselves and with the people we were relying on and sometimes they would ask us, "Hey, do you remember when I told you this?" … In a lot of Indigenous communities there's a lot of oral history, and people are asked to recite it or repeat it or bring it up … And so a bunch of it—we were just told stories … we were reminded and sometimes called to share some of this information at times.
>
> Interviewer: Because they knew that they shared it with you?
>
> Case 2 scholar: Yeah, yeah, yeah. It was sort of, like … I'll use the fancy word, the "Salish pedagogy" of "I've told you this story. Now you've got to tell others this story."

The scholar identified the risk of data loss due to the obsolescence of the born-digital media formats it was originally stored in as a significant challenge in digital preservation, driven by rapidly evolving technology. In the following excerpt of their interview, they describe how previous data (audio recordings, e-books, and curricula) did not migrate to newer software:

> I've had some experiences where, when I was at [tribal college] as a student, we experimented and we made some Salish language teaching materials on the old Macs and software programs that don't exist anymore. And now all I have are printouts of some of that stuff, like … you know, it didn't migrate, right? And also, there [were] some … really cool e-books that I worked on that have sounds. And I actually have recordings of elders telling the stories and some of them don't work now anymore. And that software is not supported anymore … So I've been thinking about this for a long time: How should stuff migrate? And how do we ensure that it migrates?

Hard-copy printouts were made of the e-book, but emulation could not be achieved. They described the digital resources they created for the project as having various interactive features like sounds and visual elements that readers could interact with—elements that were ultimately lost as the software it was created in was eventually discontinued, phased out, and relegated as obsolete. When describing previous efforts to document and digitize language materials, the researcher shared that the older materials were stored in outdated Apple software, and that much of their efforts and data was also lost. When considering the universal archival conundrum of ongoing preservation and the need to update their software, the researcher brought up the pertinent question of what robust and "fool-proof" migration strategies can look like in a world where digital technology continues to evolve.

Relational accountability

The two cases demonstrate the primacy of the scholars' positionality and relational accountability to the community of origin. Importantly, relational accountability goes beyond personal relationships. It is the responsibility for maintaining the well-being of the natural world, stories, objects, ancestors, and future generations (Wilson, 2008). As a form of relational accountability, the researchers engaged in research practices that maintained their responsibility to the community.

Both scholars highlighted the importance of returning the data to the community to ensure its relevance to the community's interests and needs. The Case 1 scholar, although not a member of the Indigenous community they centered in their research, emphasized the importance of the data for the generations to come, stating: "the audio recordings of Native speakers are the most invaluable resource for future generations." Similarly, the Case 2 scholar shared the following sentiment:

> And when I think about how, how do I want this knowledge out there? I want it to be held here by my community. You know. I want it to be in their mind, in their hearts. That's ultimately the most important thing.

These sentiments, reflective of the "collective benefit" component of CARE, demonstrate a desire to ensure that the language data becomes integrated into the generational knowledge of the community.

The scholar in Case 1 made decisions on when to record and when to stop recording when encountering potentially sensitive data, saying:

> There's always the chance that maybe some gossip got on there and I didn't realize. And I try to be really mindful of this and stop the recorder, you know, right when I anticipate this happening or see that it's happening.

The scholar in Case 2 demonstrated trust-building and developing relationality with their Indigenous community. In responding to a question about how they went about requesting consent from Native speakers in their community to document their knowledge via recording their conversations, they described the process of establishing a rapport with them and

communicating their intentions early on, planting seeds of trust and relationship-building over time:

> Interviewer: How did you let them [the Native speakers] know that you were recording, or that you were doing this in pursuit of research?
>
> Case 2 scholar: Well, we made our intentions known from years ago. There's three other primary people that I worked with for a long time … and then various others … We tried to stick to, like, what we know, like, a certain kind of cultural context. So, for example, there was a local kind of Salish-only dance. And we went there and we had made this announcement: "Hey, this is our plan. Our language is in jeopardy. We want to revitalize it. And we want any one of you to help us." And when we started a blanket dance—that was our first fundraiser, a blanket dance. We did a blanket dance and got some money, and that's how we first started. And then we would just go to people—speakers—and we would say: "Hey, this is what our intentions are … are you interested in helping us?"; "Can we interview you?"; "Can we ask you things?"; "Can we visit?" A lot of times we didn't say "Can we interview you?" Instead, we'd say "Hey, can we visit and learn from you?"

This excerpt clearly demonstrates the long-standing relationship between the researchers and the communities. The relational accountability the researchers have to the community, as well as to future generations, impacts their data collection processes. This kind of information is rarely included in data repositories to indicate the level of care researchers take when engaging with community knowledge.

Discussion

This study examined how two scholars of Indigenous languages and culture navigated institutional trust, digital preservation, and relational accountability. Although both were bound by the external funding requirements to deposit their data in the University of Washington Special Collections, one researcher (Case 2) ultimately made the decision to decline the Jacobs Research Fund award and keep the tribally based research outside of settler institutions such as libraries, special collections, and institutional repositories. The scholar's decision not to deposit and relinquish rights to their research materials and data (expressed in the deed of gift) was in itself a politics of refusal (Simpson, 2007)—a refusal of their data and research outputs to be stored indefinitely in the University of Washington Special Collections due to distrust resulting from historical harms that settler institutions have caused and perpetuated for Indigenous peoples; a refusal to operate through the usual detached objectivity and exhaustive documentation that is typical in colonial modalities of ethnography. Such instances of refusal open new spaces of possibility (Simpson, 2007) as they prompt a reshaping of our understanding of sovereignty and representation by valuing pauses, context, and respect for personal sovereignty over state-centered forms of recognition. As discussed in our previous work (Belarde Lewis et al., 2024), building institutional trust will take time, but it can only happen when Indigenous researchers and community members observe the sincere efforts of information and data scientists, librarians, archivists, and repository developers towards ethical stewardship. The CARE Principles —particularly the subprinciples of authority to control, responsibility, and ethics—provide a framework for responsible stewardship and trust-building.

The two cases in this article reveal the layered challenges and decisions that researchers may confront throughout the lifecycle of data. The importance of collaborative data curation becomes apparent as a means of enabling the ethically responsible reuse of data (Karcher et al., 2021). There is a need for collaborative alignment between scholars, Indigenous communities, and collecting institutions to develop tailored protocols for the long-term stewardship of qualitative cultural data (Belarde-Lewis et al., 2024). This kind of collaboration fosters dialog between archivists, data curators, researchers, and Indigenous communities to help identify the contextual gaps that must be addressed for the ethical stewardship of community-engaged research documenting Indigenous knowledge. The preservation of attribution, governance protocols, and the contextual accuracy of Indigenous knowledge within data repositories of partnering settler institutions occurs when relationships with Indigenous communities are maintained and sustained based on the needs of the community. This focus has emerged as a significant challenge for both collecting institutions and researchers. Collecting institutions often lack the necessary infrastructure or protocols to sustain relationships beyond the initial donor (the researcher). Meanwhile, scholars frequently do not establish clear protocols with their Indigenous partners on how governance over this data might endure beyond their involvement and be transferred to future generations of the community. Open dialogue, fostered through consultative and collaborative curation, helps these tensions surface and provides a pathway to addressing them.

The CARE Principles for Indigenous Data Governance include the principle of collective benefit, which stipulates that data ecosystems should be designed so that Indigenous people benefit from the data (Research Data Alliance, 2019). When attempting to operate

through the collective-benefit principle of CARE, researchers must carefully consider how their research outputs will be relevant, meaningful, and accessible to both academic audiences and the Indigenous communities they are engaging with and drawing knowledge from. It is imperative that researchers working with Indigenous data understand the nuances of this framework to ensure their approaches align with the CARE Principles.

In this rapidly evolving field of data governance, many questions remain about how western institutional archives and qualitative data repositories should restructure themselves to effectively adopt and implement the CARE Principles. Recently, emerging complementary frameworks to CARE, like SORT (situational awareness, outreach, repository protocols, technology), have been contributing to building out CARE from an aspirational framework towards operationalization by highlighting the distinct yet intertwining and complex roles, responsibilities, protocols, and processes that entail the stewarding of Indigenous data within a repository environment (O'Brien et al., 2024). This can be another step in offering guidance to institutions managing Indigenous data by specifying how these repositories can embody the indicators of the CARE Principles. However, the cases we have presented in this article demonstrate the nuances inherent in stewarding Indigenous knowledge in the form of qualitative language and culture data. They demonstrate that there is no one-size-fits-all approach, and these emerging frameworks are intended not as prescriptive solutions but as tools to articulate and develop nuanced protocols that respect the rights and interests of Indigenous peoples, even when there are differing interests. By examining some of the decisions that the scholars of Indigenous language and culture make about their data, information professionals working in research data services and special collections may begin to understand the nuances and challenges that emerge in the process of producing and preserving research data in alignment with the CARE Principles.

Conclusion

Our intention for this study was to deepen our understanding of how data services in libraries and repositories can best support Indigenous scholarship and knowledge sovereignty and fortify ongoing relationships of trust with Indigenous peoples. The cases reveal the complex decisions that scholars of Indigenous culture and language make as they collect and deposit their research data into repositories. Both scholars, highly aware of the need for preservation and access to their research data, also discuss the imperative of building strong relationships with the community. The analysis emphasizes the value of a collaborative curation approach that engages the needs of scholars and Indigenous communities in the data stewardship process. Communities need to be the ones to decide how repair should happen, not institutions.

The findings of the study gesture towards the importance of coordination between special collections and research data services within libraries to support the data sovereignty goals of Indigenous communities. Information professionals, including research data service librarians and special collections librarians, play an important role in promoting an ethic of care (Caswell and Cifor, 2016) and upholding the CARE Principles. Because these information professionals provide education and resources to researchers throughout the research data lifecycle, including consultation on data management protocols and data curation, they can be the first line of defense in upholding the CARE Principles for research data services and qualitative data repositories. Building on the work of Thorpe (2022, 2024), the DSISS project aims to move data repositories towards Indigenous well-being and Indigenous archival sovereignty. Research data services in academic libraries must have content specialists, resources, and the infrastructure to ethically support the culturally specific management of research projects involving Indigenous data.

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ORCID iDs

Sandra Littletree https://orcid.org/0000-0002-8291-5436
Nestor Guerrero https://orcid.org/0009-0003-8259-7989
Miranda Belarde-Lewis https://orcid.org/0009-0007-3064-9985

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Author biographies

Sandra Littletree (Navajo/Eastern Shoshone) is an assistant professor focused on Native North American Indigenous Knowledge at the Information School at the University of Washington. Her research focuses on the emerging field of Indigenous information science, particularly Indigenous librarianship and the intersections of tribal sovereignty, technology, knowledge, and information in Native North America. Her research is guided by Indigenous ways of knowing, that is, the ways Native people have been creating, transmitting, categorizing, and preserving knowledge since the beginning of time. Relationality is at the core of this approach, informing the structure, core values, and ethics of Indigenous information science. She examines institutions not just as repositories of information, but also as spaces that can maintain and support the continuation of Indigenous ways of knowing.

Nestor Guerrero (he/him) is a Queer Chicano archivist dedicated to sustaining libraries and archives that center memory work, local knowledge, accessibility, and creative practice. He currently serves as the project archivist for MARKINGS: Inscribing Indigenous Immigrant Oral Histories in Westlake/Pico-Union, a Mellon-funded initiative led by Heart of Los Angeles (HOLA), UCLA cityLAB, and local Mayan and Oaxaca community organizations. His work focuses on digital asset management and the stewardship of community-generated metadata. His experience in archives spans across academic libraries, arts and culture nonprofits, and community-powered radio. He has his MLIS from the University of Washington Information School (2024) and BA, Chicana/o & Central American Studies, from UCLA.

Miranda Belarde-Lewis (Zuni/Tlingit) is an associate professor and the inaugural Jill and Joe McKinstry Endowed Faculty Fellow of Native North American Indigenous Knowledge at the University of Washington's Information School. Her research focuses on the ways knowledge is documented and transmitted through Native art, and how information institutions are working to protect and respond to Indigenous data concerns. She is an independent exhibition curator who works with tribal, state, federal and international institutions and organizations to promote Native artists and their work. Her writing has been extensively published in numerous exhibition catalogs, art publications, and scholarly journals.

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Exploring control of access to the Japadhola indigenous information

Gilbert Okello
College of Computing and Information Sciences, Makerere University, Uganda

Joyce Bukirwa
College of Computing and Information Sciences, Makerere University, Uganda

Elisam Magara
College of Computing and Information Sciences, Makerere University, Uganda

Abstract
An ethnographic study was conducted to explore the significance of protecting indigenous knowledge and practices in Uganda, focusing on the Japadhola community in Nagongera, Tororo District, Uganda. Despite Uganda's recognition of its indigenous communities in the 1995 Constitution, there remains a significant gap in the protection and promotion of indigenous heritage. Employing ethnography and critical indigenous research methodology (CIRM), this study highlights the unique ways in which the Japadhola community accesses and controls its indigenous knowledge, arguing against its inclusion in the public domain and calling for a reevaluation of legal protections in Uganda. Data were collected through ethnographic methods, including interviews, observations, document reviews, and focus group discussions. We then analyzed the data qualitatively using a grounded theory approach with MaxQDA24 software. The findings reveal that the Japadhola community employs highly developed and complex access control mechanisms, contributing to contemporary debates on information access and offering insights into African indigenous communities. The study advocates policies that respect and protect the cultural heritage of Uganda's diverse indigenous communities, providing recommendations to various stakeholders.

Keywords
Access control, critical indigenous research methodology, ethnography, indigenous knowledge, indigenous knowledge protection, intellectual property rights, Japadhola community, Uganda

Introduction

The protection of indigenous knowledge and cultural heritage has emerged as a critical issue on the global stage, particularly amidst the pressures of globalization, industrialization, and the dominance of Western intellectual property frameworks. Indigenous communities, with their distinct systems of knowledge, practices, and cultural expressions, are increasingly vulnerable to external influences that often fail to appreciate their intrinsic value (Oruç, 2022). This paper delves into these broader challenges by focusing on the Japadhola community of Uganda, illuminating the complexities of safeguarding indigenous knowledge in a contemporary context.

Background

Globally, indigenous knowledge systems are acknowledged for their significant contributions to biodiversity, sustainable development, and cultural diversity (Magni, 2017). The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), adopted in 2007, serves as a foundational framework for the protection of these knowledge systems (United Nations, 2007).

Corresponding author:
Gilbert Okello, East African School of Library and Information Science, College of Computing and Information Sciences, Makerere University, P.O.Box 7062, Kampala, Uganda.
Email: gilbokello6@gmail.com

Article 31 of UNDRIP affirms the rights of indigenous peoples to maintain, control, protect, and develop their cultural heritage and traditional knowledge, while Article 11 supports the revitalization of their traditions and customs. Despite these global commitments, there remains a disconnect between international ideals and the practical realities faced by indigenous communities, who often encounter misappropriation and inadequate legal protection under Western-oriented legal systems.

The tension between indigenous practices and Western intellectual property laws is a recurring theme in global discourse (Séverine, 2011). Western intellectual property frameworks, which emphasize individual rights and commercial interests, frequently overlook the communal nature of indigenous knowledge (Anderson, 2009; Carroll et al., 2020; Guillaume, 1981; Kukutai et al., 2020; Stevens, 2008; Tsosie et al., 2021). This disconnect has led to instances of exploitation and misappropriation, where indigenous cultural assets are patented or commercialized without proper acknowledgment or benefit-sharing with the originating communities.

International frameworks such as the Convention on Biological Diversity (CBD) and the World Intellectual Property Organization (WIPO) Intergovernmental Committee have been established to provide guidelines for the protection of indigenous knowledge. These frameworks emphasize respecting the rights and interests of indigenous communities. However, the effectiveness of these measures varies Organization of African Unity (1981) and Collaboration on International ICY Policy for East and South Africa (CIPESA) CIPESA (2017), and many indigenous groups continue to struggle with securing meaningful protection for their knowledge (Chowdhury et al., 2023; Claw et al., 2018; Ouma, 2016).

In Uganda, the interplay of historical, cultural, and legal factors creates a complex scenario for protecting indigenous knowledge. The 1995 Constitution of Uganda formally recognizes 65 indigenous communities, including the Japadhola, acknowledging their historical and cultural significance (Republic of Uganda, 1995). Yet, legal frameworks intended to protect their heritage, such as the Copyright and Neighbouring Rights Act, 2006, often fall short (Cultural Survival, 2021). This Act primarily focuses on protecting literary, musical, and artistic works within a Western intellectual property framework, neglecting the communal and oral traditions central to indigenous knowledge.

While Uganda's commitment to protecting indigenous rights is evidenced by its endorsement of UNDRIP, the country has not ratified the International Labour Organization (ILO) Convention 169 (ILO, 2013), which specifically addresses the rights of indigenous and tribal peoples (Cultural Survival, 2021). This gap underscores the tension between Uganda's international commitments and its domestic policies, particularly concerning how indigenous knowledge is treated under national laws.

The Access to Information Act, 2005 (Government of Uganda, 2005), for instance, does not address the unique needs of indigenous communities in controlling access to their knowledge systems. The recent National Library (Amendment) Bill, 2024 (Parliament of the Republic of Uganda, 2020), although focused on modernizing library services, could potentially play a role in preserving indigenous knowledge if implemented effectively. However, without specific provisions for indigenous knowledge, it risks falling short of addressing the unique challenges faced by these communities.

The Japadhola community, residing in Nagongera, Tororo District, exemplifies the challenges indigenous communities face in protecting their knowledge and cultural heritage. The Japadhola have developed a rich system of traditional knowledge and cultural practices, with access and control mechanisms intricately linked to their clan-based social structure. Yet, the pressures of industrialization and external influences threaten these traditional practices.

The influx of people and ongoing industrialization in the region have intensified these pressures, further compounded by inadequate legal protections. The Copyright and Neighbouring Rights Act, 2006 ULII (2013) fails to adequately protect oral traditions and collective indigenous knowledge. Similarly, the Access to Information Act, 2005 does not explicitly address the control over indigenous knowledge, underscoring the challenges indigenous communities like the Japadhola face.

Uganda's partial alignment with international standards, evident in its endorsement of UNDRIP but non-ratification of the ILO Convention 169, reveals significant gaps in the national legal framework. The Cross-Cultural Foundation of Uganda observed the weak legal framework and recommended fast tracking of certain ratified policies (CCFU, 2016). While UNDRIP provides a broad framework for indigenous rights, the absence of the ratification of the ILO Convention 169, which is crucial for protecting indigenous land, cultural identity, and knowledge, points to substantial legal and policy gaps.

In light of these issues, this study aims to explore the mechanisms through which the Japadhola community controls access to their indigenous information. By investigating how the community manages and regulates access to their traditional knowledge, and understanding the underlying beliefs that shape these practices, this study sought to shed light on the

broader implications for indigenous knowledge protection. The insights gained will contribute to discussions on policy development and highlight the need for legal reforms that better accommodate the unique needs and values of indigenous communities. Additionally, the study addresses the literature gap identified by scholars (Burns et al., 2018; Gosart, 2021; Nwokocha and Chimah, 2016; Ogbonna, 2020; Stranger-Johannessen, 2014), particularly in relation to inadequate policy formulations regarding access to information across Africa.

Aim and research questions

This study aimed to explore the control of access to the Japadhola indigenous information. It specifically addressed two research questions:

1. How is information access controlled among the Japadhola?
2. What underlying beliefs govern these access control strategies?

Methodology

Interacting with the Japadhola community in a way that fostered genuine relationships while maintaining researchers' independence required a blend of ethnography and critical indigenous research methodology (CIRM), as described by Geertz (cited in Sanday, 1979). Our goal was to immerse ourselves in the community's experience of information access control. This approach went beyond mere participant observation; it involved becoming part of the situation under study.

We selected two ethnographic sites of Japadhola communities in Nagongera, Tororo District of Uganda: Namwaya pu'Opadamwara and Mahanga Zones. The study was conducted from December 2022 to September 2023. Mahanga is an urban site, while Opadamwara is a rural community structured around clan settlements. Participants were recruited based on their willingness to participate in the study.

Initial engagement

On the first day in Opadamwara, we encountered three female youths returning from their garden. Engaging with them, we inquired about how someone like us, eager to learn about the village, could start. They explained the village's administrative structure, detailing several zones with different Local Council One (LC1) chairmen. Depending on the type of information sought, they suggested starting inquiries with either the Chairman LC1 or a clan elder. At our request, they escorted us to the home of one such chairman, who graciously interacted with us. This chairman became our inaugural participant, assuming roles as both key informant and guide. His profound knowledge of the village and active involvement in clan activities proved invaluable. He facilitated introductions to other key informants, particularly clan elders, and showcased significant locations within the village.

Focus groups and observations

Through our independent contacts with village members, particularly during evening social interactions, we collaborated closely with Chairman LC1 in selecting participants for the focus group discussions. We conducted two focus groups: one in Opadamwara and another in Mahanga. In rural areas, people are very curious and eager to join conversations, so membership in the focus groups formed naturally. It would have been considered rude to turn interested people away. As a result, the Mahanga focus group started with three participants but ended with five, while the Opadamwara focus group had six participants. Nine participated in in-depth interviews, bringing the total number of participants to 20. A total of 70 documents were reviewed, including 48 newspaper articles. We visited one cultural site, attended a clan election and two clan burial events, and made observations at various locations, including the Opadamwara village trading center, social drinking spots in Mahanga, family farm sites, clan leaders' homes, a public community library, a community market radio, a stage for motocyclists (locally known as Boda Boda stage) and various restaurants and evening hangouts.

Key informant selection

Key informants and providers were initially selected through purposive sampling based on specific criteria, including residence within the ethnographic site and extensive knowledge of the community and its information services. Among the elderly, clan elders were prioritized due to their deep understanding of the clan system and educational responsibilities. Individuals with leadership roles or memberships in particular groups were also selected as key informants. Following this, snowball sampling was used, allowing initial informants to recommend additional participants who met these criteria, effectively expanding and refining the pool of key informants.

Data collection procedure

In-depth interviews. Key informants were engaged through in-depth interviews lasting one to three

hours. These were mostly single sessions due to the busy schedules of some key informants. Clan elders were interviewed for their knowledge of clan systems and cultural practices. When individuals were unable to explain details, they would often say, "Elder X can be of much help in this matter." We reached a point of saturation with three elders. Two were clan leaders, and the other, an elder in the community. This was determined when there was nothing new they were adding to the questions.

Observation. Another method we used was observation. This involved both open-ended non-participatory and participatory approaches. We observed activities at the two ethnographic sites and developed a social map to indicate activities and their locations. This is how the previously described locations were identified. The ritual site at Mwelo, the village center, homesteads especially during family gathering moments in the evening, the local cultural artefacts especially at clan leaders' homes, and the clan meeting at Mwelo Rugot in December were observed.

Besides community-level observation, we spent time with four individuals: one in their mid-50s, a Person living With Disability (PDW), a young mother at her early 20s and a 19-year-old boy who had sat for Uganda Certificate of Education (UCE). Our team members frequently visited their homes for over three weeks and interacted with their households in cluding on the Eve of Christmas.

Document review. Documents were googled online and selected based on their relevance to the two ethnographic sites or their subcounty. Other documents existed with people or in public locations such as tree bark or walls. Five publications on culture were key documents.

An abridged history of Padhola, 1500–1999 published by The Independent (2019); a PhD dissertation titled *Ancestral and spiritual naming of children among the Jopadhola Lwo of Eastern Uganda* by Jagire (2016); another PhD dissertation titled *The price of a woman (novel) and bride price and literary activism in Uganda (critical commentary)* by Tuner (2020); an article titled Oralture on twin rituals among Jopadhola of Uganda by Owor and Naula (2016); and a book chapter titled The Jopadhola clan court system: A normative perspective by Owor (2012).

We maintained a notebook to record all observations. It was also easy to dictate observations to the Samsung Diary app. We took photos and transferred them to Google Drive, creating more space for the next recordings. Interviews were also recorded using a mobile smart recorder and uploaded to Google Drive. The records were transcribed using Maxqda transcription, with each participant forming a transcript. A total of nine transcripts and one observation document were created. Documents retrieved from online sources were read and, if found relevant, imported to Maxqda document files. A total of 48 newspaper articles, seven research articles, seven videos, and seven website home pages were imported.

The transcripts were reviewed meticulously, with audio and video files played repeatedly to ensure accurate transcription. A memo was created for each document, detailing the name of the participant, ethnographic site, date of recording, and start and end times of the recording. Each transcript ended with a comment section where specific observations related to the participant were captured. These comments were later copied and transferred to a single document named "Observations."

In Maxqda, each document had additional comments where descriptions specific to the document were added, including emotions or events that occurred at specific segments, or interactions within the transcript.

Data analysis and presentation

We began by reading through the transcripts and using Maxqda's memo capabilities to create document memos. Each memo was labeled with the participant's name and included a summary of the document's content. During this summary, segments were grouped under different headings, and insights for code labels were formed.

Initial coding was performed in three main ways:

Color coding. Different color codes were used to highlight segments according to the two research questions. All documents were coded with these color codes and structured under the research questions.

Descriptive and inductive coding. We read each section, coding in vivo and assigning specific code names inductively. This generated many codes, which required grouping together to realize themes. Using the smart coding module in Maxqda, the generated codes were grouped under specific themes.

Code memos. We created code memos to summarize the code segments related to each specific code. This summary was useful for the next step of theoretical coding.

We then started looking for patterns within the codes and texts by asking the data different questions about access control and underlying beliefs surrounding them. We read our memos, summarized them, and

recorded any observations and insights. This iterative process allowed us to explore what the data revealed in terms of our research questions but also emotions, perceptions, and actions. More codes were generated, and initial groupings were modified until no new information emerged.

Data analysis continued by writing summaries of each group and identifying important codes attached to the themes. We used visual tools in Maxqda—specifically code maps, the code relationship browser, and MaxMap—to analyze relationships between themes and codes. We integrated the summaries and visual tool outcomes into a tentative report using the QTT (Questions–Themes–Theories) section of Maxqda. The report was then exported to Microsoft Word for compilation.

At this point, we conceptualized all the various questions as contexts for our two research questions, ensuring that our writing meaningfully addressed the main research questions. For instance, the data generated a considerable report about the cultural heritage challenges the community faced. However, in reporting, these challenges were perceived as contexts that gave rise to implicit or explicit beliefs or access control strategies. These challenges shaped the observed information access control perception. Thus, the reporting did not elaborate on the cultural heritage challenges but integrated them into answering the different research questions. In this way, nothing discovered was neglected; rather, it was used as a context for the report and discussions on the indigenous information access control among the Japadhola.

Research findings

Understanding how the Japadhola controlled access to their indigenous information was explored with keen interest to why each particular control method was used. Through document reviews, in-depth interviews, observations, and focus group discussions, a variety of access control methods were found, and the beliefs surrounding some of them identified.

Age-based access

The correlation between age and the level of information access within the Japadhola community is evident. Our observations revealed a gradual initiation process, where children were introduced to the community's knowledge system by adults. However, as children approached adulthood, there was a noticeable intensification in the transmission of knowledge.

Elder 1, a 68-year-old informant, vividly illustrated this phenomenon through his personal narrative. Recounting his own initiation experience, he described a pivotal moment when his father took him to one of his uncles called Majanga. In his own words: "I remember one early morning when my father took me to one of his uncles and they cut my tongue, stomach, back of my palm, my foot, and my back. I asked Grandpa, what is this for?" (Elder 1, Position(Pos). 341). This underscores how access to information increased as he matured.

Furthermore, our interactions with community members revealed instances where children were deliberately excluded from certain conversations. This deliberate exclusion suggests a strategic effort to control the flow of information based on the recipients' age. Such practices reflect a nuanced understanding within the community of how knowledge should be shared and at what developmental stage it is appropriate to do so.

To understand why age regulated access to information, Elder 1 explained to us the spirit in information. He emphasized that in Japadhola culture, information is considered alive and active. When an elder for instance utters a curse on a child, the utterance is not just words but actively fulfils the intension. Or mentioning certain objects or names near an expectant mother could cause miscarriage. Therefore, knowledge must be treated with care and access to it granted based on the level of responsibility that maturity brings. Children, who are not yet of age, need to be trained to access knowledge responsibly and ensure its responsible use.

Also due to sensitivity concerns, certain information is hidden from children. Accessing content related to sex, for example, is believed to corrupt their innocence and undermine their respect for parents and elders. Young individuals are expected to acquire knowledge gradually through personal experiences, and the guidance of elders. As they grow older and mature into their societal roles, the need for knowledge becomes aparent within social structures. Adolescence, often marked by initiation rites, typically signifies readiness for adult responsibilies and access to all essential information.

Unregulated access to information on platforms like social media and YouTube is seen as offensive to the land and detrimental to traditional values. An elder expressed concern that youths now believe they know everything and no longer consult the elders, leading to increasing disrespect and a decline in tradition. He emphasized the need for information services in the community to be sensitive to age, stating, "There must be consideration for information that is sensitive not to be just aired… consider children…" (Opadamwara focus group, Pos. 119).

Time-sensitive knowledge

Another key aspect of information control revolved around specific hours of the day. Elder 1 shared insight into the significance of early-morning or late-night hours for accessing spiritual knowledge. During these times, elders or parents consulted seers or clan priests away from public view, underscoring the secrecy surrounding certain types of information. Moreover, certain events such as some rituals or consultations were often scheduled during these temporal windows, further emphasizing the importance of timing in information dissemination.

Specific protocols govern the access to and sharing of certain types of information. Time-sensitive access often involves private encounters where anonymity is maintained or solitude is required as a condition by the provider, making specific times more favorable. While the exact belief behind time-sensitive access remains unclear, most respondents indicated that spiritual consultations were commonly conducted at night or during early morning hours. Some participants noted that consulting providers such as wizards or witches was traditionally prohibited. However, necessity sometimes drove individuals to seek their services. Because of the social stigma associated with such consultations, people preferred visiting them under the cover of darkness to avoid public scrutiny. A focus group participant revealed how private wealth was acquired through consultation with Bura (the god of wealth):

> …for example, Bura is the god of wealth. In those days, if you wanted to get wealth, you sent a messenger with gifts to offer to Bura.That person would come up to the rocks here near Nagongera. A black hawk (the bird) would meet him at the gate and take the gift to Bura. Because of that, Bura gave people cows and cattle. (Opadamwara focus group, Pos. 45)

According to the narrative, the seeker concealed their identity by sending a messenger who was usually met in secrecy. These journeys to the rock were often conducted discreetly, under the cover of darkness. Another spirit-related activity carried out at night involved escorting *Yamo* the spirit believed to be responsible for measles. The entire village mobilized for the ritual. At the appointed time, women extinguished all lights and fire while men formed a procession, beating tins as they escorted the spirit out of the villages to the next. Upon returning, participants would remain silent and go straight to bed untill morning.

Also, people who held secrets within themselves would met under the cover of darkness or at an appointed time. Peers met in the evening hours because during the early hours, it was time for productive labor and one risked being perceived as lazy if they engaged in play and idle gathering during the morning hours. It was so disappointing to the community that during morning hours, a group of youths converged under a tree at the trading center to play a board game (cheso). These youth were perceived as idle and troublemakers in the village. This reflects how the entire community collectively shaped time-based access to and sharing of information.

Location-based restrictions

The concept of location also emerged as a crucial factor in information access. Certain knowledge was tied to specific geographical locations, known only to select individuals within the community. Rituals and ceremonies, as described by Elder 1, could take place in various settings such as houses, bushes, or swamps, each carrying its own significance. This spatial dimension added another layer of complexity to the control mechanisms employed by the Japadhola.

Location-based provision is largely due to the oral nature of the community. Most of the information is integrated within the environment, and provision is tied to specific significancy associated with objects and places. For instance, Bura lived at Nyakiriga rock at Nagongera. Most clans have specific locations for their shrines (kun), while people have specific ant hills, trees, swamps, etc., where they perform their rituals. All these tie provision or access to locations.

Since providers, such as elders, are often associated with specific locations, access to information is restricted to certain places. However, it's important to note that location-based information provision doesn't imply the absence of other means of access. On the contrary, the community is structured so that much of the information individuals need to function is widely dispersed and accessible. For example, information is shared within families or among peers.Nonetheless, there are deep spiritual connections to certain locations. Elder 2 shared that their ancestors had specific places, even within family compounds, where they would gather for learning. He expressed regret that this tradition had been disrupted in recent times, as a group of people began destroying these sacred locations and objects. He noted that this was seen as an offense to the ancestors, and as a result, the land began to suffer. Consequently, it is believed that certain information must only be shared in designated locations, and any deviation from this practice is considered to violate tradition.

Event-driven information

Our findings highlighted the role of events in shaping information access. Clan-related gatherings and ceremonies served as platforms for sharing knowledge that would otherwise remain concealed. For instance, at a burial ceremony we attended, intricate details about burial customs specific to the Morwa Guma clan were imparted to the audience. Such events provided unique opportunities for community members to access specialized information, enriching their understanding of cultural practices and traditions.

Events, like other activities in the community, are closely tied to spiritual beliefs, especially when they are of a traditional nature. These traditions are deeply rooted in ancestry and must be followed as they have been passed down through generations. As a result, activities, speeches, performances, and other actions are only deemed appropriate for specific ritual ceremonies. The entire community collectively understands and accepts that certain knowledge must be shared only during these designated events.

This is also true for other social events, including peer gatherings. In these meetings, participants share things that even their family members, including parents, cannot access. Participant 1 (P1) was particularly concerned about this when she explained how children in the villages were negatively influencing her own. She said, "One friend of mine had her son influenced by another who was in a bad group…" (P1, Pos. 15). All participants observed that these groups were tightly closed to non-members. During their social gatherings, sensitive matters are shared among members.

Sacredness

The clan system within the Japadhola community is underpinned by a set of taboos and norms that meticulously regulate access to and utilization of information. Embedded within the fabric of these norms is a profound reverence for the spiritual realm, which forms the bedrock of the community's identity and existence. According to Elder 2, "our culture has been destroyed and the gods are not happy… you see the many sufferings is because of that… for example, Bura is the god of wealth" (Opadamwara focus group, Pos. 45, speaker: Elder 2). The community believes that the ancestors and spirits are the ultimate source of wisdom and blessings, serving as custodians of individual and communal well-being.

Elder 2 and others strongly asserted that adherence to these sacred norms and taboos is paramount, as any deviation is perceived to incur the displeasure of the spirits. Elder 2 direly warned, "There is going to be more trouble" (Opadamwara focus group, Pos. 48, speaker: Elder 2), emphasizing the potential consequences of disregarding ancestral guidance. Consequently, when certain knowledge is deemed sacred and restricted to specific individuals or groups, compliance is regarded as natural and imperative.

The sacredness surrounding access to information extends to particular individuals who are granted exclusive access to sacred knowledge. Priests of shrines (kun) serve as custodians of divine wisdom inaccessible to the general populace. During ritual ceremonies, these priests wield authority, performing sacred procedures and uttering cryptic incantations known only to them. As one participant (P2) remarked, "there is this person who, when he farms, will use medicines… someone may sell his things with medicine… you find they have many customers" (P2, Pos. 215), highlighting the perceived efficacy of sacred knowledge.

However, despite the allure of such sacred wisdom, many within the community refrain from seeking access out of fear of potential repercussions. Participant P2 aptly expressed this sentiment, stating, "You might go and ask someone something and [they] think there is another thought you have towards them (misinterprete your intentions)" (P2, Pos. 217). The secrecy surrounding sacred knowledge thus perpetuates a culture of reverence and caution wherein the sanctity of ancestral wisdom is upheld and protected from undue scrutiny.

Roles

The social structure within the Japadhola community revolves around distinct roles, with clan elders serving as cultural custodians. Both Elder 1 and Elder 2 held esteemed positions as clan elders, each with unique responsibilities. Elder 1, referred to as the supreme clan leader (Kwar noono), occupied a prominent leadership role, while Elder 2 served as the elder at the village (chairman ma thiot), overseeing local affairs. Additionally, family dynamics were structured around defined roles, including the father, mother, firstborn child, elders/grandparents, and relatives.

In addition to administrative roles, gender roles played a significant part in defining societal roles. Females were typically assigned roles such as daughters, wives, nieces, and aunties, while males assumed roles as sons, husbands, nephews, and uncles. Furthermore, various professional roles existed within the community, including rainmakers, priests/

seers, singers, craftsmen, healers, midwives, and government leaders.

These roles are deeply rooted in the spiritual beliefs inherited from ancestors, each serving a specific function within the social fabric. Each role requires a specific kind of information, and this information is mostly only accessible to that particular role type. For instance, elders' role was of education. Elder 2, exemplifying the knowledge and expertise expected of a village elder, expressed his qualifications by stating, "I am an old person who understands our cultural heritage and customs" (Opadamwara focus group, Pos. 18, speaker: Elder 2). His role, he emphasized, was "to educate people about their clan… teaching the customs (Kwer)" (Opadamwara focus group, Pos. 14, speaker: Elder 2), highlighting the importance of passing down ancestral traditions to subsequent generations.

Females and males had specific roles that specified the kind of information they accessed. Girls received training from their mothers, culminating in initiation rituals overseen by their grandmothers, marking their transition into womanhood. Similarly, boys underwent separate training rituals, emphasizing the distinct roles and responsibilities assigned to each gender. It is important to note here that gender roles, far from perpetuating marginalization or inequality, are seen as essential for social stability, with specific responsibilities delegated to each gender by the ancestors. For instance, girls are entrusted with performing rituals such as the peas harvest ritual (Nyagoe) to avert famine, embodying their role as spiritual leaders petitioning the spirit of harvest on behalf of the community. For such roles, they gain access to knowledge that is exclusively reserved for them and remains beyond the reach of the male gender.

Furthermore, role-based access to information is evident among professional classes, where only those in specific roles are granted access to relevant information. Members of professional groups, ordained by spirits, receive specialized knowledge passed down through generations. For instance, funeral fundraising groups, comprising youths mobilizing to support each other, operate in alignment with spiritual requirements, providing collective support and entertainment during burial rituals.

Level of sensitivity

The Japadhola are both secretive and highly sensitive to information. As previously mentioned, information is considered sacred, imbued with life and spirit. Consequently, great care is taken when communicating it. Communication, as the exchange of information, serves as a measure of one's wisdom. A person's sensitivity during communication is viewed as a key indicator of their insight. Community members are expected to demonstrate social acumen, navigating diverse contexts skillfully by knowing exactly what to share and how to convey it appropriately.

Sensitive information is often veiled in metaphors of various kinds, rendering it polite and obscure to those not intended to comprehend its true meaning. For instance, when Elder 1 referred to the economically disadvantaged members of his community who couldn't afford smartphones, he metaphorically stated, "Only... those whose hands are still few [poor] and have only button phones" (Elder 1, Pos. 119). Decoding such messages can prove challenging for individuals not privy to the intended message. Here, we see the wisdom of the elder in politely and respectfully expressing a delicate situation in his community.

The wisdom of the Japadhola people is encapsulated in various literary forms, including proverbs, similes, and riddles, as documented by Professor Ochwo in his book *Ryeko Pajapadhola* (Oburu, 2020). These linguistic devices are imparted to youths progressively from childhood, with their significance culminating during initiation stages. Sensitive information therefore is progressively accessed in proportion to maturity and readiness for one's role.

Furthermore, a reviewed of Jagire (2016) highlighted how grandmothers delicately handled sensitive training sessions with adolescent girls. During these sessions, girls were instructed to prepare ropes for pulling their labia minora, a traditional practice aimed at preparing them for sexual fulfillment in marriage. To conceal the sensitive nature of the topic, when these girls were questioned about the purpose of the ropes by the younger members of the community, they wittily responded that the ropes were for pulling a goat in the bush, where they always saw them going to in their groups. Additionally, in cases where a husband expressed dissatisfaction with his wife's performance in bed, a visit to the grandmother ensued, during which, metaphoric songs were sung alternately by the husband and the grandmother in public.

Numerous metaphors in the Padhola culture are employed to convey sensitive communications related to death, marriage, eating, sickness, and other significant aspects of life. These metaphors serve as a cultural tool for delicately navigating sensitive topics while maintaining the decorum and respectability expected within the community.

Therefore, the sacredness and the need for respect and politeness in communication, as well as for ensuring one's privacy, necessitated the practice of sensitivity in information access. To date, these practices are highly guarded even by the youths. During an interview session, two participants expressed a lack of trust in us to receive sensitive information. One participant stopped the interview midway after realizing she had revealed a deep secret about her parents. Another participant struggled to respond initiatially but later requested several follow-up sessions during which she voluntarily shared information she had previously withheld. When people doubt someone's trustworthiness, they withhold sensitive information.

General clan information

The Padhola community holds a deep reverence for their land and their ancestors, considering them to be alive and actively involved in guiding, blessing, and protecting the community. Understanding certain general information about the community is crucial for preventing the pollution of the land and, as such, ample information is made available to the public to ensure awareness.

Community meetings serve as platforms for educating the public about their traditions and contemporary issues. For instance, a clan meeting in Lemera provided an opportunity for various speakers to enlighten attendees about the traditions and concerns of the clan and community. These meetings are open to anyone interested, with attendance being free of charge, and held in open grounds.

During events such as the 19th anniversary of the Tieng Adhola Kingdom, the culture of the Padhola community is showcased to invited guests, further demonstrating the community's openness to sharing their traditions with others.

Access to information within the Padhola community is controlled through various means, including paid, open, and restricted access. Priests or seers often charge a fee for their services, and certain information may be accessed by providing offerings such as a hen. However, there may be conflicts between indigenous communities and academics regarding knowledge accessibility. For example, a participant who volunteered to digitize Japadhola healing knowledge was asked for a hen by an elder before receiving assistance. The volunteer was highly offended and expressed that the elder was selfish and unable to see that they were dying and their knowledge needed saving quickly. This incident highlights the differing perspectives between the community and scholars on information access and knowledge sharing in the Japadhola community. Elders within the community may express dissatisfaction when their knowledge is accessed in ways that violate cultural norms. The Discussion section delves further into these dynamics surrounding knowledge dissemination and cultural preservation.

Discussion

The findings from the study among the Japadhola community provide a rich insight into their unique approach to knowledge management and access control. These insights not only align with existing literature but also offer fresh perspectives that challenge conventional notions of information freedom and ownership.

At the heart of the Japadhola's knowledge management practices lies a deeply ingrained sense of communal ownership. This communal ethos, as discussed by Anderson (2005), emphasizes the collective stewardship of knowledge rather than individual ownership. The notion that knowledge is a shared resource, accessible to all members of the community, underpins their access control mechanisms. Such a perspective echoes the ideals of equity and harmony in knowledge sharing prevalent among indigenous societies worldwide. The access control mechanism ensures that communal knowledge is accessed responsibly and specifically aiming to equip and strengthen the community members towards performing their social duties within the frames of wise living and wise living and information for the communal good.

Central to the Japadhola's approach is the intergenerational transmission of knowledge, a process that serves both to preserve cultural heritage and foster a sense of identity among community members. This resonates with Tsosie et al.'s (2021) emphasis on the importance of intergenerational knowledge transmission in indigenous societies. By passing on knowledge from elders to youth, the Japadhola ensure the continuity of their traditions while adapting to changing social and environmental contexts.

A notable feature of the Japadhola's access control mechanisms is the celebration of privacy and secrecy. Unlike mainstream notions of information freedom, which often prioritize open access at the expense of privacy, the Japadhola recognize the importance of privacy in safeguarding cultural integrity. This aligns with Christen's (2012) argument that indigenous knowledge systems value privacy and secrecy as essential components of cultural preservation. By cherishing secrecy as a means of preserving cultural distinctiveness, the Japadhola challenge dominant narratives that equate information freedom with unrestricted access. Unrestricted access to information in the media, for instance, has made content available

that may be inappropriate for certain age groups such as children. This issue is particularly pronounced in Padhola, where parents, for instance, are prohibited from providing sex education to their children. In this context, when such content appears on family television, it causes significant discomfort and shame for parents. These family moments, which should be for bonding and reinforcing cultural ties, are disrupted, leaving families feeling burdened with guilt and regret.

Moreover, the Japadhola's alternative model of access control challenges mainstream assumptions about information freedom and ownership. Vaidhyanathan (2011) notes that the pervasive influence of Western ideologies prioritizes open access and individual ownership, often at the expense of indigenous knowledge systems. However, the Japadhola demonstrate that communal ownership and access control can coexist harmoniously, providing a compelling alternative to mainstream approaches. In most open-access knowledge systems, openness implies losing one's right to privacy, as the individual must provide all their details to the open public, to a provider whose personal details and intention are not even known to the so-called public they have created in the virtual space. This leads to exploitation and an imbalance of power, which can be seen as a profound injustice. In contrast, the Japadhola approach grants access in a way that upholds the individual's right to privacy and maintains control over their power. As a kinship-based community, they foster trust and genuine concern for each other, recognizing that every action has a reciprocal effect that the actor will ultimately face—unlike in virtual spaces, where individuals may never feel the consequences of exploiting others.

Therefore, recognizing and respecting the Japadhola's control over their knowledge is crucial for addressing historical injustices and power imbalances in information sharing and governance. As Boateng (2005) argues, failure to acknowledge indigenous knowledge systems perpetuates systemic inequalities and deprives indigenous communities of their cultural heritage and expression rights. By empowering indigenous communities to strengthen and advance their information access control methods and their underlying beliefs, we strive to help them reclaim their knowledge and cultural identity while working towards a more equitable and inclusive approach to information management.

Conclusion

This study explored how the Japadhola community in Uganda governs access to indigenous information, revealing strategies and beliefs that shape their information management practices.

The core belief and information access control

In this kinship-based society, shared beliefs and practices are deeply embedded in daily life and individual identity. Information holds significant value, with unique collective meanings tied to its attributes. Consequently, information access control strategies function as collective norms that help maintain harmony and support the community's well-being. These practices may also offer insights applicable to other indigenous contexts.

A defining attribute of this community is their perception of knowledge as encompassing both spiritual and physical dimensions, which coexist and interact in mutually inclusive ways. Wisdom, in its purest and most complete form, resides in the spiritual dimension—the source—while the physical dimension merely manifests wisdom derived from this source. Humans are regarded as stewards of this wisdom, bestowed by a spiritual author, such as Were, the supreme being and creator of all things. Spiritual devotion is believed to be a pathway to accessing wisdom and living a blessed life. To gain this access, individuals must adhere to spiritual norms set by these divine authors; failure to do so results in an evident denial of access. The ancestors observed these norms, gaining wisdom and blessings during their time, thereby safeguarding the community for future generations. By following their ways (known as thene thene) and heeding their ongoing guidance as spirits among their living descendants, the present generation can live wisely and secure blessings for themselves and future generations. This worldview underpins the sacredness and sensitivity of information, as well as the community's reverence for the controlled access to cultural knowledge.

Communal stewardship as the basis for controlled access to information

The Japadhola community's approach to information sharing reflects a deep commitment to harmony, responsibility, and cultural preservation. Elders carefully manage young people's access to information, aiming to protect communal values and guide future generations wisely. This sensitivity to information is not about restricting access or enforcing power but ensuring that knowledge is shared responsibly to maintain cultural continuity and communal harmony. Indigenous access controls serve to protect sacred knowledge, ensure its appropriate use, and guide

individuals through a structured process of learning and maturation. Far from being a hindrance, these controls are vital for preserving identity, safeguarding wisdom, and fostering responsible knowledge-sharing within the community. However, the rise of uncensored media and growing generational gaps increasingly challenge these values, as unfiltered information often undermines cultural norms and traditions. In response, the Japadhola community has reaffirmed its commitment to culturally guided information sharing. Elders and custodians of knowledge emphasize mentorship through role-based education, ensuring that younger generations appreciate the significance of controlled information access. Initiatives such as revitalized clan gatherings and the establishment of the Tieng Adhola radio station play a key role in reinforcing these practices, offering a modern platform for nurturing cultural wisdom while safeguarding identity in an era of rapid information flow.

Rethinking the public domain in context of indigenous communities

In Padhola, not all information is controlled for access as strictly as sacred knowledge. While sacred knowledge demands significant access restrictions, most other types of information require only a minimal level of sensitivity and respect for cultural norms. Knowledge governance in this community emphasizes stewardship, where the promotion of a healthy and prosperous society is paramount. Information deemed essential for wise living encompasses guidance on performing social and gender roles to foster family and community progress, strategies for wealth creation, security and justice systems, as well as relationships with the land, people, deities, and the self. Broader knowledge concerning national and global citizenship also holds value. Increasingly, the cultural kingdom's structures, rooted in indigenous traditions, have evolved to serve as essential information hubs. These structures not only uphold traditional knowledge-sharing practices but also provide platforms for information dissemination by both the government and other stakeholders seeking to engage with these communities.

In Padhola, public domain and access control are not viewed as opposing mechanisms but rather as complementary aspects of knowledge governance. This intricate relationship can be observed in various community practices and knowledge exchanges. For instance, raising children to understand their gender roles is considered public knowledge. Parents and the community openly demonstrate these roles within family settings where fathers, mothers, and extended families live and interact closely. Children naturally absorb this role-related information through everyday observations, making it freely accessible. However, within this open access lies a controlled dimension governed by cultural protocols. Certain types of information are subject to restrictions and require adherence to specific provision procedures. For example, while parents actively shape their children's upbringing, they are culturally forbidden from providing sex education. Instead, this responsibility is passed on to grandparents during adolescent initiation. This controlled approach extends beyond child upbringing to other aspects of life. A farmer, for instance, may openly cultivate land and even train others, but knowledge gained through dreams or spiritual encounters may be withheld if sharing is spiritually prohibited. These practices illustrate how the Padhola community intricately balances public access to knowledge with culturally governed restrictions.

Therefore, not all knowledge in indigenous communities is controlled, nor is all openly accessible. Understanding this intricate relationship ensures respectful access and sharing, maintaining relationships and harmony. This is particularly relevant for foreigners who might engage with these communities and mistakenly assume that information available in the open is entirely public domain. For example, finding an herb growing in the bush does not imply it is public domain. A person knowledgeable about the herb's medicinal properties might consider uprooting it, yet an elder might request a hen as a token of respect to gain access to the herb's believed hidden power. This illustrates that knowledge in these communities is not static; it has multifaceted layers. At one moment, you might be interacting with one layer of knowledge, and in another, an entirely different layer. A pea might be a delicacy for the family as *Makira (a traditional strew made from crushed peas)*, and in a ritual ceremony it might be the food of the gods that elicits a spiritually significant blessing.

Current challenges and their broader implication

The current destruction of much of the cultural oral heritage is rooted in ignorance of its significance. When families are displaced, not only is their physical knowledge archive affected, but other dimensions of their heritage are also lost. For instance, graves and small living sites may be excavated by investors seeking to plant coffee, or rocks may be blasted to mine minerals. However, it is not just the physical remnants that are destroyed; the very identity and

generational connections, with all their spiritual significance, that bind a family or community to their land and people are also severed. This, in addition to the psychological, social, and economic consequences—especially in relation to the individual's sense of being and beliefs—can have far-reaching effects. In fact, an entire community may resign to self-condemnation and guilt, adopting a negative mindset that impedes their ability to engage in socioeconomic progress. For example, the clans in Opadamwara do not attribute their severe poverty to climatic changes. Instead, the elders believe the land has been polluted due to the destruction of their culture. They explain that cattle and millet, the very gifts of their gods, have been taken by the gods because they are displeased. With this mindset, no matter what poverty eradication strategies the government initiates, many see no hope for improvement. Therefore, protecting access to indigenous knowledge has far-reaching implications beyond what may be immediately apparent.

Recommendations

In examining the potential exploitation of Uganda's diverse cultural heritage and indigenous knowledge, this study underscores the need for respectful, inclusive approaches to indigenous knowledge governance.

Global implications for information governance

The Japadhola community's experience highlights the urgent need for global frameworks that respect indigenous principles of community ownership, cultural identity, and knowledge stewardship. Current protections often lack specific guidelines for indigenous needs, so integrating indigenous voices into policymaking is critical for effective governance.

Global policy recommendations

The UN and WIPO should operationalize Article 31 of the UNDRIP to protect communal knowledge. Community-led protocols and participatory approaches can uphold collective ownership and sacred knowledge. Ratification of ILO Convention 169 would further safeguard indigenous rights. Shifting to a stewardship model over ownership will better support indigenous custodianship.

Regional policy implications for Africa

Intellectual property laws in Africa currently prioritize individual rights over communal ownership, impacting indigenous communities. A pan-African protocol on indigenous knowledge protection could address this, with regional cooperation to share best practices. Legal frameworks should reflect communal knowledge aspects, providing indigenous communities with enforcement resources.

National policy recommendations for Uganda

In Uganda, amending the Copyright and Neighbouring Rights Act to protect oral traditions would align with UNDRIP standards. The National Library could serve as a controlled repository for indigenous knowledge, managed by indigenous knowledge custodians. A policy enabling communities to define access to sensitive information would improve knowledge governance.

Empowering the Japadhola community

A localized approach using clan-based governance and knowledge transfer is essential. Designating clan elders as custodians and establishing a Japadhola Resource Center would support cultural preservation and safeguard digital knowledge.

LIS practices and indigenous knowledge systems

Library and information services (LIS) and related professionals must adapt to support indigenous oral traditions, with access controls that respect communal knowledge-sharing. LIS professionals should serve as community knowledge stewards, fostering cultural heritage preservation aligned with indigenous values. Information service and system designers must carefully consider indigenous access controls in their endeavors.

Leadership in indigenous knowledge preservation

Community-centered leadership is vital. Entities like Tieng Adhola Kingdom can foster engagement and cultural continuity. Indigenous-led research in partnership with communities can enhance knowledge stewardship and access control practices, ensuring alignment with local values.

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ORCID iD

Gilbert Okello https://orcid.org/0000-0002-8188-7752
Joyce Bukirwa https://orcid.org/0000-0002-0434-8595
Elisam Magara https://orcid.org/0009-0002-7184-2515

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Author biographies

Gilbert Okello is the University Librarian and a Senate member at the International Business, Science and Technology University (ISBAT) in Kampala. He is also the current Vice President of the Uganda Library and Information Association (ULIA). With over a decade of experience in information management, academic research, and library administration, Okello has served as both a Lecturer at the School of Library and Information Science and a professional librarian since 2013.He is currently pursuing a PhD at the East African School of Library and Information Science (EASLIS) under the College of Computing and Information Sciences at Makerere University. His research focuses on the indigenization of information services, emphasizing the development of culturally relevant and inclusive information systems for diverse communities. Okello remains committed to advancing information science through scholarly research, teaching, and innovative library management practices.

Joyce Bukirwa is a Senior Lecturer and Coordinator of Graduate Training and Research at the East African School of Library and Information Science, Makerere University. She trained professionally as a librarian and started her career in a newspaper library, and later in an Agricultural research institute library before joining academia. Her expertise and research interests are in the automation of library and information services, digital libraries, management of electronic records, information retrieval, and school libraries. Joyce has published widely in the library and information science field mentored and supervised 35 masters and three doctoral students to completion. She has consulted widely offering library, records, and information management solutions to various organizations in Uganda, Rwanda, and the Republic of South Sudan. She is also involved in various international collaborations.

Elisam Magara Bio Data Elisam Magara, is a Professor in the Department of Records and Archives Management School of Library and Information Science, EASLIS, COCIS, Makerere Univeisity. He holds a PhD [DLitt etPhil] (Information Science) (2006) (UNISA); Masters of Science in Information Science (1999),Post Graduate Diploma in Computer Science (1996)., Post graduate Diploma in Theology (AIU),and Bachelor of Library and information Science (1994 (Mak). Magara is a Vice President (Training and Registers), African Regional Committee on the Memory of the World (ARCMOW) and serves on the Education and Research Sub Committee (ScEaR) Africa Work Group a Subcommittee of International Advisory Council of MOW. His research research interest is in areas of documentary heritage, preservation, indigenous knowledge, Digitization, information management systems,records and archives management and readership development.

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Sowing the future: The vision of community libraries at Amawtay Wasi University, Ecuador[1]

Adriana Guandinango[1]

Abstract

The Intercultural University of Indigenous Nationalities and Peoples Amawtay Wasi has established an innovative community library management model based on ancestral wisdom and intercultural dialogue. This model adopts the Andean *Chakana* as a conceptual framework to guide library services, emphasising cultural preservation, equitable access to resources and sustainable development. These libraries transcend traditional roles and become centres of cultural preservation, intercultural dialogue and community empowerment. Through initiatives such as the digitisation of resources, education in indigenous languages and sustainable projects, they contribute to the revitalisation of indigenous identities and knowledge while promoting social cohesion and economic opportunities. The Intercultural University of Indigenous Nationalities and Peoples Amawtay Wasi's libraries serve as a compelling example of a transformative approach to higher education that combines ancestral knowledge with modern methodologies.

Keywords

community libraries, interculturality, ancestral knowledge, Ecuador, indigenous communities, cultural preservation, Andean *Chakana*

Development

The Intercultural University of Indigenous Nationalities and Peoples Amawtay Wasi (UINPIAW, by its Spanish acronym), which focuses on ancestral wisdom and intercultural dialogue, has established a library management model that reflects the needs and values of Ecuador's indigenous communities. Founded as part of the struggle for the recognition of indigenous peoples' cultural and educational rights, the university has become a beacon of educational innovation that integrates ancestral perspectives with contemporary academic methodologies.

Latin American community libraries emerged as self-managed spaces that are shaped by local realities. In Ecuador, these libraries are still in the early stages of development. The UINPIAW seeks to integrate intercultural educational practices into a model based on the Andean world view. Popular and community libraries in the region are rooted in social movements and collective efforts aimed at democratising access to information and preserving local cultural identities.

Ecuador is rich in cultural diversity, comprising numerous nationalities and indigenous peoples, such as the Kichwa, Shuar, Achuar, Tsáchilas and Cañaris, among others. This diversity requires a library approach that not only recognises but also celebrates and preserves the cultures and languages of these communities. In this context, the UINPIAW plays a key role as a guardian of cultural heritage and facilitator of intercultural learning.

To begin with, it is important to understand that a management model is a conceptual framework that defines how the activities of an organisation are planned, executed and monitored in order to achieve its objectives. It focuses on efficiency, continuous improvement and user satisfaction throughout the entire lifecycle of the process. The proposed management model for the UINPIAW library includes various elements – namely, the *Abya-Yala* paradigm; the *Chakana* as a synthesis of the Andean world view; the pedagogical model and statutes of the UINPIAW; the library regulations; and the founding principles of the management model.

The UINPIAW conceives of the *Abya-Yala* paradigm as 'the link', the highest expression of which is the community, understood in its broadest sense – that is, as a cosmic community of living beings, a human–natural community guided by the Andean cross, the *Chakana* (Intercultural University, 2020: 9).

The *Chakana* is proposed as a pedagogical framework based on collaborative learning and the Andean world view to promote holistic teaching. For this reason, the proposed library management model for the UINPIAW is structured using the diagrammatic representation of a *Chakana*.

The *Chakana*, also known as the Andean Cross, is a fundamental ancestral symbol in the world view of the indigenous

[1]Dirección de Bibliotecas y Centros de Documentación, Universidad Intercultural de las Nacionalidades y Pueblos Indígenas Amawtay Wasi, Ecuador

Corresponding author:
Adriana Guandinango, Dirección de Bibliotecas y Centros de Documentación, Universidad Intercultural de las Nacionalidades y Pueblos Indígenas Amawtay Wasi, Quito, Ecuador.
Email: adycha2009@hotmail.es

Figure 1. UniversidadIntercultural de las Nacionalidades y Pueblos Indígenas.

peoples of the Andes, especially the Kichwa. Its geometric structure represents a synthesis of the universe, combining the physical, spiritual and cosmic dimensions of existence. The *Chakana* consists of a stepped cross with a centre that symbolises the axis of the cosmos, the point where the energies of the earth (*Pachamama*) and the sky (*Hanan Pacha*) converge. Each of its sides and steps holds deep meaning, representing principles such as duality, balance and the complementarity of opposites.

Structurally, the *Chakana* is divided into four quadrants representing the cardinal points (north, south, east and west) and the four elements (water, earth, fire and air). The centre means harmony and the connection among the various aspects of life. These principles can be applied to the library context to guide administrative processes, services and the design of user experiences. For instance, the centre of the *Chakana* symbolises the core of knowledge – where ancestral wisdom and modern academic learning converge – while each branch of the cross can be associated with the four key pillars of the library management model: processes, services, users and indicators.

The *Chakana* promotes a holistic paradigm that fosters the integration of ancestral knowledge into library practices. According to Quispe (2019), adopting the *Chakana* as a conceptual framework allows educational spaces to be reshaped in order to strengthen intercultural dialogue and collaborative teaching. Libraries thus become not only information repositories but also agents of cultural transformation. By incorporating the *Chakana* into its library management, the UINPIAW seeks to implement a functional, deeply symbolic and representative model of indigenous cultural values while also promoting a balance between tradition and innovation.

Two of the four key types of knowledge are taken from the UINPIAW's Pedagogical Model of Intercultural and Community Higher Education (Intercultural University of Indigenous Nationalities and Peoples Amawtay Wasi, 2020) and included in the management model: knowing to be, which 'guides the development of "self-awareness, that is, awareness of one's own existence and of one's relationships with the family, the broader community, society and the cosmos"' (UINPIAW, 2020), and knowing to know, which

> focuses on strengthening diverse, pluralistic and critical knowledge systems rooted in different ethos and epistemologies. This type of knowledge is largely specific to the learner's field of study (degrees or programmes, known in Kichwa as *ñankuna*), but is also always considered from an intercultural perspective.

The UINPIAW's library management model is built around four key pillars. Three of these come from the library regulations approved by Resolution No. CG-129-2023 – specifically, Sections 2 and 3, which include a description and the mission of the library's head office: 'The UINPIAW library is a service aimed at supporting teaching, study and research' (UINPIAW, 2023a) and '[t]he Intercultural University of Indigenous Nationalities and Peoples Amawtay Wasi is a public, intercultural and community-oriented institution. The mission of its library is to contribute to the training of highly qualified professionals by supporting learning, teaching and scientific research' (UINPIAW, 2023b).

The fourth pillar – dialogue among different types of knowledge and ancestral languages – is based on the functions and responsibilities of the library's head office and documentation centres, as outlined in UINPIAW's statutes, which provide that the library must '[e]nsure the inclusion of ancestral languages in the management of the library's physical and digital tools' (Universidad Intercultural de las Nacionalidades y Pueblos Indígenas Amawtay Wasi, 2022). These four pillars underpin the library management model and are represented in the *Chakana*. The governance structure of the university is presented in Figure 1, which shows the authorities responsible for overseeing academic, administrative and intercultural functions within the institution.

Moreover, the library management model is reinforced by the broader administrative management structure, which includes the development of processes, the characterisation of users, service descriptions and indicator design systems, all of which are aligned with the university's pedagogical

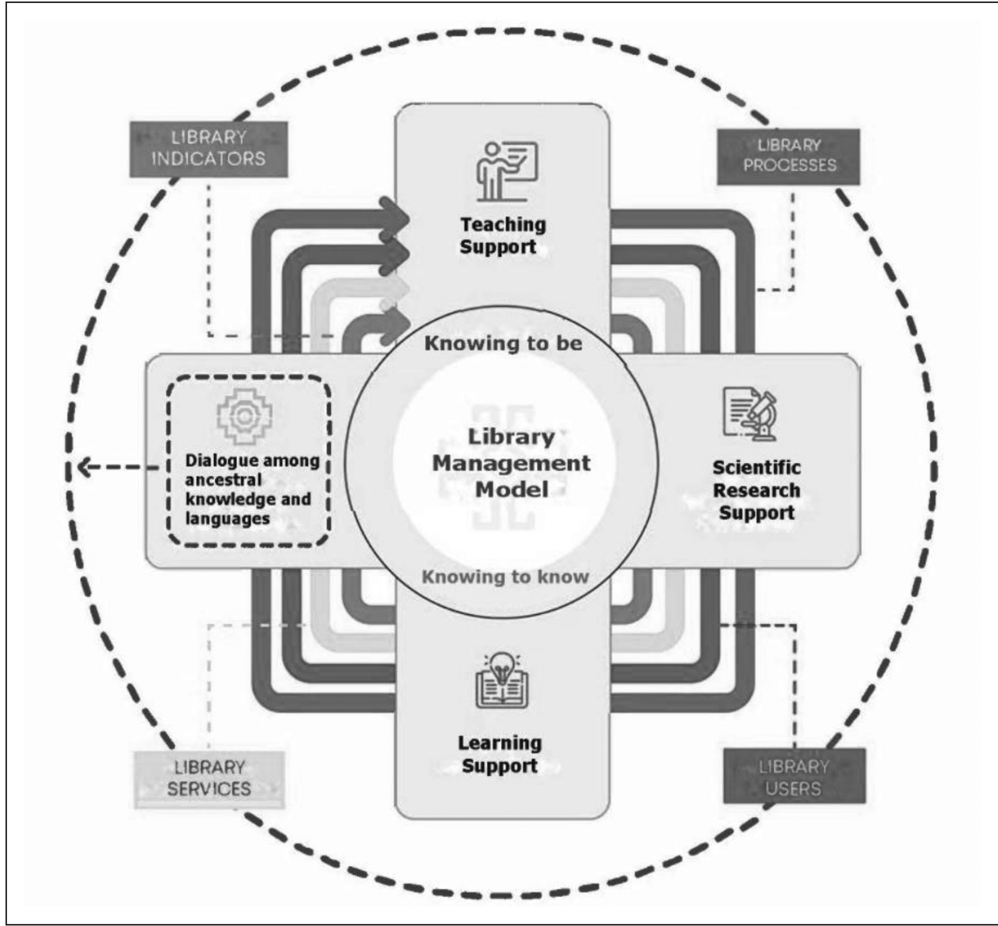

Figure 2. Library management model created by the author on the basis of the pedagogical model of the UINPIAW.

model and the *Chakana*. Figure 2 provides a graphical representation of the library management model based on the *Chakana*.

Drawing from the design of the *Chakana*, the core elements of the library's administrative management system are as follows:

- Library processes
- Library users
- Library services
- Library indicators

For library processes, the *Chakana* paradigm offers an integrative approach that fosters balance and connection among the various document management stages. The principles of complementarity and harmony that characterise the *Chakana* encourage a non-linear understanding of these processes, conceiving of them as a dynamic cycle in which the collection, organisation, preservation and dissemination of knowledge are interrelated. This perspective promotes the creation of bibliographic catalogues that incorporate both traditional and academic knowledge while respecting their origin and authenticity. It likewise supports inclusive processes that prioritise the active participation of communities in library decision-making.

With regard to library users, the *Chakana* places emphasis on respect for cultural diversity and dialogue among knowledge systems, which are fundamental values in a library conceived as an intercultural space. Inspired by this paradigm, libraries can design interaction strategies that not only address users' information needs but also acknowledge and give visibility to their ancestral knowledge. For example, the organisation of knowledge circles – where community experts share their experiences with academics and students – strengthens the intergenerational transmission of knowledge, consolidating a space in which all voices are equally valid.

Regarding library services, the *Chakana* paradigm promotes the harmonious integration of ancestral practices and modern technologies. This combination enables the library not only to preserve oral traditions and local knowledge, but also to digitise them and make them available to wider communities. Innovative services such as platforms for accessing multilingual collections, training workshops on traditional knowledge, and collaborative digitisation projects are clear examples of how the *Chakana* inspires a library that balances the ancestral with the contemporary, while also promoting open access to knowledge.

Finally, library indicators are influenced by the *Chakana* through the incorporation of intercultural metrics that transcend traditional usage and consultation statistics. These indicators may include community involvement in library management, the number of cultural preservation activities that have been carried out, the quantity of digitised resources in ancestral languages, or the frequency of intercultural dialogue events. By emphasising balance and connection, the *Chakana* inspires an ongoing assessment of the library's

social and cultural impact, beyond purely quantitative parameters.

It is also important to consider the role of community libraries, which serve different purposes that go beyond the provision of information resources. These libraries become centres of cultural preservation, the promotion of intercultural dialogue and community empowerment. For example, they collect and archive stories, legends, myths and oral traditions, thus ensuring the transmission of knowledge to future generations. They also offer materials in indigenous languages and digital resources that enrich academic training and promote autonomous learning. Furthermore, they organise training workshops and programmes that strengthen practical and academic skills within communities. Community gatherings and cultural events are another key aspect, as they foster understanding and respect among different cultures, thereby reinforcing social cohesion. Finally, they bolster the use and appreciation of indigenous languages, promoting cultural pride and social cohesion.

The impact of community libraries extends beyond their immediate users. Through initiatives such as the digitisation of cultural resources and the creation of a Collective Memory Centre, these libraries help preserve cultural heritage while opening new educational and economic opportunities for local communities. They also foster community empowerment by providing access to critical information and promoting the involvement of members in the management and development of library services. This collaborative approach strengthens community bonds and encourages a sense of belonging and shared responsibility. Moreover, the use of modern technologies, such as digital platforms for storing and sharing resources, makes it possible for materials to be available even in remote communities. Sustainable development projects, such as workshops on sustainable agricultural practices and natural resource management, highlight these libraries' commitment to environmental sustainability.

The UINPIAW has successfully developed a library management model that is deeply rooted in ancestral wisdom and intercultural dialogue. This model not only addresses the educational and cultural needs of Ecuador's indigenous communities, but also empowers them by integrating their world view and knowledge into the institution's administrative and pedagogical structure. The adoption of the *Chakana* as the core element of the model means that it is not merely a symbol but also a practical tool that guides the planning, implementation and assessment of library services in line with the principles of inclusion and sustainability.

The impact of the UINPIAW's community libraries goes beyond their traditional role of providing access to information. These libraries are living spaces of cultural preservation, where ancestral languages, traditions and knowledge are collected, digitised and shared. In doing so, they promote the intergenerational transmission of knowledge, strengthen cultural identity and contribute to revitalising native languages. Additionally, by incorporating technological tools and sustainable projects, they broaden their horizons and embrace an approach that not only preserves the past but also looks to the future, generating educational and economic opportunities for their communities.

Ultimately, the future community libraries of the UINPIAW embody a transformative paradigm that combines innovation with tradition. This model not only proves effective in creating a more just and inclusive society but also serves as an inspiration for other institutions that seek to integrate ancestral knowledge into their educational and cultural processes. By mirroring the values and aspirations of indigenous communities, these libraries become guardians of heritage and catalysts for change, building bridges between the ancestral and the contemporary, and opening pathways towards an intercultural and sustainable future.

To conclude, the *Chakana* model fosters collaborative educational practices and intergenerational learning by conceiving knowledge as an ever-evolving handicraft to which each generation contributes its own vision and experience. Inspired by the principles of complementarity and balance, this model promotes educational activities that integrate both academic and ancestral knowledge. In the library context, this translates into spaces where young and older people, as well as community elders, can engage in dialogue and learn together, sharing traditional practices, oral storytelling and reflections on contemporary issues.

The integration of ancestral languages into library practices constitutes a key element of the *Chakana* model. The preservation and promotion of languages such as Kichwa, Shuar and other indigenous languages not only enriches the cultural heritage of libraries but also reinforces the cultural identity of their users. The inclusion of multilingual material – both physical and digital – as well as the organisation of activities in indigenous languages actively fosters the use of these languages, contributing to their revitalisation and ensuring their intergenerational transmission. In this way, libraries become agents of cultural and linguistic resistance.

In research practice, the *Chakana* paradigm promotes a participatory, inclusive and situated approach, in which communities are not merely the subjects of study but also active agents in the production of knowledge. This approach encourages collaborative methodologies in which researchers and community members work jointly to identify challenges, design solutions and document local knowledge. From this perspective, libraries become living research hubs for the collection, validation and dissemination of studies that hold not only scientific value but also social and cultural relevance.

In brief, the library management model based on the *Chakana* implemented by the UINPIAW represents a transformative proposal that integrates ancestral knowledge with contemporary approaches to education, learning and research. Its influence is materialised in the development of dynamic and participatory library processes, the recognition of cultural diversity among users, the combination of traditional practices with modern technologies, and the adoption of intercultural indicators. By fostering the coexistence of different types of knowledge, the preservation of ancestral languages and inclusive research, this model not only addresses the needs of indigenous communities but also establishes an innovative paradigm of library management that balances tradition and innovation while empowering communities as active guardians of their cultural heritage.

ORCID iD

Adriana Guandinango https://orcid.org/0009-0002-5498-2583

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Author biography

Adriana Guandinango holds a degree in Information Science and Librarianship and a Master's degree in Archival Science and Document Management Systems. She has more than 20 years of experience in the archival and library field, with extensive expertise in scientific databases, library and archival management systems, information technologies, catalogues, institutional repositories, and digitization processes. She has led work teams, provided comprehensive user services, and developed training and continuing education programs for students and professionals. She has represented Ecuador as a speaker at prominent international events in Panama, the United States, and Mexico. She currently serves as the Director of the Library at the Intercultural University of Indigenous Nationalities and Peoples Amawtay Wasi and is the author of publications on libraries for Indigenous peoples and the preservation of ancestral knowledge.

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Affective encounters with digital knowledge collections: Towards supporting Indigenous wellbeing

Ailsa Lipscombe
College-Conservatory of Music, University of Cincinnati, USA and School of Information Management, Te Herenga Waka—Victoria University of Wellington, New Zealand

Chern Li Liew
School of Information Management, Te Herenga Waka—Victoria University of Wellington, New Zealand

Abstract
Building on discussions in the Information Sciences on responsibility and decolonizing digitization, we emphasize how cultural context is key, not only for understanding mātauranga Māori [Māori Indigenous knowledge], but also for ethically and compassionately caring for such knowledges in Aotearoa New Zealand. Our kōrero [dialogues] with Māori archival users highlight the intricate ways digital knowledge collections are embedded within—and accessed through—webs of social practices, including those that support intergenerational knowledge transmission, whanaugatanga [kinship] and turangawaewae [one's connection to self through place]. We introduce the concept of "awhi"—meaning to support, cherish, or nurture—to frame the ethical archiving of mātauranga Māori in Aotearoa New Zealand. We contend that awhi is an interpersonal invitation to center dynamic relational partnerships, guided in the Aotearoa context by the tikanga [customary practices or behaviors], kawa [protocols], and whanonga pono [values] that our communities find meaningful.

Keywords
Decolonization, digital archiving, emotionality, ethics of care, Indigeneity, relationality

Introduction

Information Sciences have long asked what it means to communicate, archive, and innovate responsibly (Blok and Lemmens, 2015; Di Guilio et al., 2016; Fisher, 2016). These conversations have necessitated a shift in Indigenous archival praxes, expanded to consider how institutions must engage with local Indigenous communities, attending to their values to ensure that institutional priorities and curation protocols are culturally and ethically responsible (Mutu, 2016; Brown, 2007). This is especially true in the reimagining of exhibit spaces in person and, more recently, online (Drage et al., 2023; Membrilla, 2024). These discourses highlight responsibility—in partnership with innovation—as a core tenet of ongoing transformations within the global Galleries, Libraries, Archives, and Museums (GLAM) sector. But how might these conversations meaningfully address how archives can care for not only Indigenous cultural heritage, but also for Indigenous *communities*? While preservation of Indigenous documentary knowledges has, for a while now, an established history of contemplating ethical considerations, most existing deliberations and approaches remain framed in an object-centered way, related to the materiality of the documents and their access protocols (Prażmowska, 2020; Ellis et al., 2023). The affective relationships that people and communities build with these documents through archival encounters are rarely considered in such approaches.

One notable exception to this is Diana Marsh's ethnographic study on Native American perspectives on the use of digital knowledge sharing (2023). By centering Indigenous experiences with digital Indigenous knowledge collections (D-IKC), Marsh's analyses reveal the complex web of barriers, risks, and benefits

Corresponding author:
Ailsa Lipscombe, College-Conservatory of Music, Mary Emery Hall, 290 CCM Blvd, Cincinnati, OH 45221, USA.
Email: lipscoaa@ucmail.uc.edu

that play out within interpersonal practices of curation and circulation amongst Indigenous communities. In doing so, she illustrates "the many ways that Indigenous communities are repurposing, reinvigorating, and remixing colonial collections for their own sovereignty and cultural revitalization" (2023: 3).

As we shall argue in this article, framing archiving through the philosophy of ethics of care further ensures that affective relationships between communities and their taonga [cultural heritage] are centered in D-IKC scholarship in Aotearoa New Zealand (see also Liew and Lipscombe, 2024).

In this article, we build on these questions of archival transformation by sharing findings from our initial kōrero [or conversations] with Māori users of Indigenous digital archival collections in Aotearoa New Zealand. We focalize this dataset through "awhi"—a Māori principle meaning to support, cherish, or nurture—as part of a larger research project, wherein we are seeking to understand the various webs of dialogue and sociality that digital archives exist within and thus should be understood through. Guided by these kōrero with Māori users, we see awhi as an invitation to lean into the intangible aspects of archiving.

An emerging expectation of the role of the archives is to "care and restore" as pertaining to both objects and relationships, understanding the broader significance of objects through the characterization of relevant value systems and perspectives (Liew et al., 2021). Nolan (2022: 2), too, has set forth an approach to archiving that blends extant institutional policies with a moral imperative built on care and safety—what he describes as "a philosophy of active stewardship without direct ownership" over Indigenous taonga.

Drawing on this, in this article we position awhi as an opportunity to pay attention to the emotional experiences that motivate archival engagement and in turn shape the affective consequences of such experiences. Ultimately, as we shall argue, awhi is a reminder of the profoundly personal *and* interpersonal aspects of knowledge systems.

Methodologies

Before sharing the experiences of our interlocutors, a brief note on our methodologies is warranted. We conducted one-on-one semi-structured interviews with 10 Māori users of D-IKC across a period of seven months (February to July 2024). Each interview lasted a minimum of 45 min and was conducted either over Zoom or in-person. Research participants ranged from professional librarians working in both public-facing and higher education institutions to archivists working in national and provincial government organizations, students enrolled in higher education degree programs (including, but not limited to, those in Library Sciences and Communication), and several community leaders and kaumātua [elders]. All research participants represented iwi Māori [Indigenous peoples of Aotearoa New Zealand].

Our research participants utilized (and continue to utilize) a diverse array of digital archival collections. While some of these collections are hosted by institutional archives, such as those affiliated with public universities in Aotearoa New Zealand, others are hosted by various local governments, crown agencies, and public libraries. A smaller subset of the collections our participants interacted with are hosted exclusively by individual iwi [the largest social units within Māori society; commonly translated as "tribes"] or whānau [families], governed by local Māori stakeholders. In almost every case, the original archival materials are also stored by the governing institutions, located in on-site archives. Access to these physical collections, however, is a contentious issue—and beyond the scope of this paper—but it is important to note that conversations are ongoing between iwi Māori and these various institutions regarding appropriate access protocols that are best informed by local tikanga [customs]. Moreover, each of our interlocutors spoke of occupying multiple relationships to these Indigenous digital archival collections, often accessing the same archival materials for personal or whānau research, as well as to complete work tasks or educational assignments.

We framed these conversations as kōrero [dialogues] to emphasize their relational and reciprocal nature. Doing so builds on our ongoing commitment to understanding—and subsequently transforming—local archival contexts through dynamic, dialogic partnerships with Indigenous iwi, communities, and stakeholders. As such, central to these conservations was the need to establish and support relational trust between participants. This frequently unfolded organically with both the researcher facilitating the kōrero and our research participants sharing their mihi, a central communication style utilized within Māori communities wherein you introduce yourself through your ancestral and geographic ties to place and community. Your mihi acknowledges that who you are in the present is fundamentally shaped by where you have come from. It further crystallizes the many ways that any new relationships you form are vitally linked to yours and your interlocutor's whānau [family] and tīpuna [ancestors]. We believe that centering styles of communication that honor forms of Indigenous relationality and knowledge exchange is especially critical for researchers working within settler-colonial

institutions, such as universities— institutions which were established through the colonial project (Thorpe, 2022) and which are in part responsible for maintaining power imbalances within so-called 'post'-colonial societies (Enslin and Hedge, 2024; Simpson, 2017).

After transcribing each interview, research participants were invited over email to review the transcript and to make any changes, additions, or deletions that they would like to. They were also given space to ask any questions that may have come up since our initial kōrero and an open invitation was offered to find time to meet again should they wish. In two instances, this communication led to a shorter second interview. In analyzing the data gathered throughout these kōrero, our emphasis has been on highlighting and understanding the actions of our interlocutors, as well as the affect that these actions have on them. To do so, we have adopted an interpretive phenomenological analysis (IPA) framework. This approach emphasizes intersubjectivity and the intertwined significance and intangibility of everyday events. It asks you to approach someone's experience with open-mindedness, empathy, and flexibility, with a goal of understanding the *impact* of those experiences on an individual.

As Smith, Flowers, and Larkin have noted: "people are physical and psychological entities"—we would also like to add "social" here; "they do things in the world and they reflect on what they do, and those actions have meaningful, existential consequences" (2009: 34). This is what our study has sought to capture: contextualizing archives through the lens of people engaging with the world to clarify the ways knowledge praxes are woven into social networks. In doing so, it ties into our larger intervention in the ongoing study of Indigenous archival practices, wherein we are interested in understanding how archives are interwoven in individuals' and communities' social webs. In this way, we are broadly grounded in a Heideggerian framework of "worldliness" that emphasizes how an individual is embedded within multiple overlapping social contexts and relationships (Heidegger, 1962). Relevant, too, is Christopher Tilley's "objectification processes" (2012). These processes refer to "what things are and what things do in the social world: the manner in which objects or material forms are embedded in the life worlds of individuals, groups, institutions or, more broadly, culture and society" (Tilley, 2006: 60).

By encouraging users to reflect on their own experiences—notably, not just what they *did* but how they felt about it—we contend that we are able to get closer to understanding how archival collections and platforms exist within intersecting socio-cultural contexts: not as objects but as relational processes. Utilizing this IPA framework directs our attention away from objects in the world toward an individual's perception *of* those objects and of themselves, as well as their affective engagement *with* those objects. To that end, we combined this IPA framework with narrative analysis to identify key themes across our interviews, which included the emphasis on diverse Māori realities and the significance of "awhi" [care] that are both explored within this article. We then contextualized these themes within a Kaupapa Māori framework, which we describe in further detail below.

Adopting a Kaupapa Māori framework means centering Māori values and tikanga [protocols] in every step of our research process to ensure our Indigenous participants and their communities are honored through—and directly benefit from—the work we undertake (see also Wilson et al., 2022). Our emphasis on affective experiences and upholding awhi in the archives is one way we consciously build on Māori values and core principles in our research process and research goals. This Kaupapa Māori framework also guides our use of language in this article and within the other research outputs connected to this project. Our use of Te Reo Māori [the Māori language] throughout is a deliberate choice to center Māori values, perspectives, and ways of knowing. In-text translations are offered when introducing a term for the first time and periodically thereafter; a glossary of all Te Reo Māori terms is included in Appendix I. Through doing so, we seek to destabilize linguistic norms in academia that focalize research through the language, and perspectives, of the colonizer gaze.

Within this Kaupapa Māori frame, awhi attends to an individual's whole self: their mauri—that is, their life-force or essence—as well as their hauora [holistic wellbeing]. We believe that in Aotearoa, to care for Māori communities and Māori cultural heritage, our actions and analysis must align with a Te Ao Māori worldview. This ties into our larger commitment to decolonizing digitization (Membrilla, 2024) by ensuring that Indigenous research is led by Indigenous communities (Tuhiwai Smith, 1999).

Attuning to awhi

In our early kōrero with Māori users of archival collections, our interlocutors stressed the need for knowledge to be understood, preserved, and accessed in culturally responsive ways (Liew and Lipscombe, 2024). Ethically and compassionately caring for Indigenous knowledges necessitates supporting Indigenous *communities.* This will probably be a familiar idea for those accustomed to working with Indigenous

cultural heritage. Throughout our kōrero, however, we were struck by the breadth of affective experiences that our interlocutors attributed to these archival experiences. Rich and conflicting accounts emerged, experienced not just in the mind, but also in one's body and through one's mauri [essence or life-force]. An individual's mauri shapes their everyday archival engagements, and in turn these engagements then shape one's mauri.

Our interlocutors spoke of multiple realities co-existing within archival spaces, both in person and online. These realities produce diverse motivations for engaging with archives, as well as diverse needs or desires for awhi during those encounters. One of our interlocutors, for instance, first introduced this notion of *diverse realities* when describing their positionality of "having a background of walking in both worlds with a Pākehā [NZ European] mum and a Māori father" (Interview 4, 12 March 2024). In reflecting on their position betwixt and between cultural worlds, they acknowledged the many ways "lived experiences of intergenerational trauma on one side as a result of colonialism … [revealed] the dynamics that have created many different Māori realities for us all" (ibid.). They continued:

> We are not all on the same boat. When you learn to not be apathetic to that fact—that we are in a very unique boat, alongside many other Indigenous folks globally —there's an understanding that's really important to just "getting it". (Interview 4, 12 March 2024)

This notion of diverse Māori realities was echoed by multiple other interlocutors, one of whom drew out the pluralities embedded within Indigeneity in Aotearoa by explaining of her current workplace: "I'm tangata whenua, but I'm not mana whenua" (Interview 7, 19 March 2024). To be tangata whenua—quite literally "people of the land"—is another way to describe Indigeneity within Aotearoa. In contrast, to be mana whenua indicates that you hold Indigenous territorial rights over a specific region. In this excerpt, then, our interviewee is explaining that while she is Māori, and thus an Indigenous kaitiaki or guardian of Aotearoa, she does not hold historic or territorial rights over the specific ancestral land—or its taonga [cultural heritage]—where she currently works.[1]

This differentiation is key. It was articulated by another of our interlocutors who described their institution's repatriation practices as guided by applying appropriate tikanga [protocols] to specific iwi [tribes]. In other words, different realities require different policies. Talking us through these repatriation priorities and processes, they shared one example of how their organization would approach working with a particular Indigenous community. In the following excerpt from our interview, they speak of Taranaki, a coastal, mountainous region on the West Coast of Aotearoa's North Island and compare this with Ngāti Kahungunu, a Māori iwi traditionally affiliated with the East Coast of the North Island. It is an example indicative of how their institution handles centering diverse tikanga for diverse realities:

> It's making sure that if it's Taranaki, it's over there. Because if it's Taranaki, then maybe it needs to be returned back to that iwi. So, then I need to engage that iwi office, talk to them about what I've got and see if they can find anyone that it belongs to … giving them the power to talk to their own hapū [sub-tribe] there to see what they want done about those.
>
> If they're happy for them to stay with us, we'll look after them. We'll make sure that their iwi is acknowledged. And we'll make sure that the tikanga applied to being able to view those [materials] in person is tikanga o Taranaki [Taranaki-specific protocols]. Not tikanga Kahungunu [Kahungunu-specific protocols], even though we're here in Kahungunu. I'm very much aware that whatever the text is—what it's about, who it's from—that the tikanga in viewing that is tikanga from that person's hapū, iwi, marae [an iwi's meeting grounds]. (Interview 6, 19 March 2024)

Honoring Indigenous diversity is thus at the heart of our thinking about archiving in Aotearoa; it's a matter of respect and care, resulting in flexible policies or archival pathways that respond to the diverse and organic ways Indigenous communities would like their taonga [cultural heritage] cared for. In doing so, it is thus also a key component of upholding rangatiratanga, or Indigenous sovereignty.

Honoring diverse Māori realities also means accounting for the different motivations people have for engaging with archival materials. Put simply, Māori users enter archival spaces looking for or wanting many different things. When they enter, they bring with them the complexities and variations of their individual reality, including the many harmful ways the effects of colonization remain present in their lives, belief systems, and relationships. Archival practices must therefore embody flexibility to reflect this cultural diversity and legacy.

The different pathways Indigenous users take into the archives was described by one of our interlocutors in the following way:

> People are taking many steps into it; they're either going to be a hunter or a gatherer … the hunter is the one who goes straight for the kill. You then have the little wanderers, who are just sitting there with a glass of wine, and they just want to meander [through our digital collections] … the same goes for the ones who physically walk into our whare [building]. (Interview 5, 12 March 2024)

While we do not have space here to dive into the varied motivations a user may have in significant detail, the diverse incentives explored across our kōrero [dialogues] with users included a desire to connect with one's ancestors, navigating contested land rights, researching local history, restoring traditional knowledge or practices, unlearning colonization, and supporting language acquisition and competency. And as one of our interlocutors aptly noted: "these motivations feed into each other and mix" (Interview 1, 7 February 2024).

This intermingling of motivation was further explicated by many of our interlocutors, who frequently acknowledged how rare it is for someone to be interested in something in a bracketed sense. Their interests and engagements flow over certain boundaries, where the lines of or between life and work, family and personal are porous. We move across them. Thus, a single collection may be accessed for many reasons (even by the same user) and each of these motivations and aspirations will produce different combinations of affects.

To emphasize: we believe that affect is vital to clarify the motivation, significance, and meaning of archival experiences. It speaks to the co-existence of multiple Māori realities *and* the multiple ways these manifest within users and their communities. It also highlights the need for cultural competency to navigate archival relationships ethically. One librarian we spoke with illustrated this in their description of those first moments when someone enters the archives. They described needing to "read the room" to assess how best to approach and support their customers; some many enter "defensive … [or] slightly arrogant," whereas others are "warm and open and ready to find things out" or looking for "reassurance" (Interview 4, 12 March 2024). In our kōrero with another librarian, they emphasized that "you cannot compartmentalize or segregate the emotional experience from whatever it is a person has come in to do research on. They're very much intertwined" (Interview 3, 11 March 2024).

Thinking through and with diverse Māori realities highlights the affective legacies that texture present-day archival engagement. Our kōrero demonstrate the intricate ways digital knowledge collections are embedded within—and accessed through—webs of social practices, including those that support and maintain intergenerational knowledge transmission, whanaungatanga [kinship], and turangawaewae [connection to self through place]. Awhi speaks to our responsibility to care for individuals as they enter into, engage with, and respond to archival spaces and collections. In this model of archiving, we thus frame the archivist as a kaitiaki, a caretaker whose ethical responsibilities exceed legal obligations and extant institutional policies.

Centering affective experiences in the digital sphere

The first time awhi [care] was specifically mentioned by an interlocutor, it was in response to acknowledging the pain experienced in archival encounters. They explained that their job as a Māori librarian is to account for the mamae—the grief or wound—of their clients' experiences, especially when documents contain untruths or whitewashed narratives of colonialism. As they put it, "it's quite emotional for a lot of the people that I'm with … you've got to [consider] the awhi around it all" (Interview 7, 19 March 2024).

This was picked up on by several of our interlocutors who described centering Māori tikanga [protocols] to "humanize" Indigenous archival experiences (Interview 9, 27 March 2024). Awhi was offered as a means to account for a user's motivations through understanding their past, where archival encounters are intensely emotional owing to a desire to find or reconnect with one's tūpuna [ancestors]. It was described by one participant like this: "We understand that the reason people are looking for this stuff is because they're looking for home. And that can rouse all sorts of emotions: anger, sadness … you know, it's a private time for people" (Interview 6, 19 March 2024). We will return to this idea of privacy and dignity within the digital archival sphere in the final section of this article.

Another librarian characterized these kinds of archival encounters as being driven by aroha [love, empathy], which they admitted can be really difficult to navigate as an archivist, especially in instances where extant institutional policies restrict access to certain information that a community wants or that they understand as "theirs." Crucially, as we will discuss in greater detail in the following paragraphs, during these kōrero our interlocutors spoke of navigating the affect of archival encounters in both the digital and physical space, often needing to adapt or amend strategies to account for the ways intense emotions appear in—and thus transform—the archival encounter.

We believe that these kōrero emphasize the intangible, emotional side of knowledge encounters,

indicating the responsibility of the kaitiaki—the archival caretaker or steward—to attend to these affective resonances. Culturally competent systems are needed for kaitiaki to work ethically within these spaces. Māori deserve assistance and access that anticipates the unique ways their tikanga and tūmanako [aspirations] texture their mātauranga [knowledge] journeys. An orientation towards Indigenous pluralities is an invitation to embed awhi in every stage of the archival process, speaking to the myriad ways policies and praxes should be responsive to a community's affective relationships (to their own knowledges, to one another, and to various institutions), especially in the ways these changes depending on geographic and cultural contexts.

Our findings clarify that caring approaches are needed across the digital divide: that is for engagement with physical collections *and* digital collections. For the purposes of this article, we are focusing on the digital sphere, but we want to make clear that the digital is never only digital, and principles of care applied to digitization have the potential to meaningfully transform physical spaces and vice versa.

Our kōrero led us to the central question of how to account for awhi in the digital sphere? In asking this question, we are writing alongside recent studies that have sought to identify meaningful—and we would add, *affective*—impacts of D-IKC that go beyond quantitatively tracking access data (Punzalan et al., 2017). On this point, one librarian shared with us that their institution recently revamped their online presence. As part of this process, they wanted the website to better communicate that while they may not exclusively house Māori knowledge, "we operate on tangata whenua land [Indigenous land] and that needs to flow into what we do in the digital space" (Interview 4, 12 March 2024). They continued:

> When you land on our homepage, there is a visible Māori element … we want to make sure that our landing page acts like a bit of a Tomokanga [a gateway] with a nice whakataukī—a metaphorical introduction as to what we are about. (Ibid.)

In this description, the website is understood as a gateway, not only into knowledge or archived materials, but into culture. It's the first step in an emotionally charged journey, one that this library sees as navigating Te Ao Māori and Te Ao Pākehā—that is Indigenous and settler colonial worlds. Awhi is found in including "a nice whakataukī" on the landing page—a proverb that is traditionally used in both formal and informal speeches in Māori cultures. Centering this on the website's landing page is one way this institution seeks to welcome a person's whole self, including their emotions, into the moment, guided by Indigenous cultural protocols. Awhi underpins this digital redesign to ensure Māori users are welcomed into these encounters with mātauranga Māori [Māori Indigenous knowledge].

This example also speaks to the complexities of applying design principles of physical spaces to the digital realm and the ethics of digital platforms engaging with Te Ao Māori [the Māori world] in ways that go beyond mere aesthetics. Physical GLAM institutions spend significant time imagining the curation of an experience: how people are invited into a space; how they are made to feel either welcome or alienated within those spaces; and the ways that particular kawa [etiquette] are communicated to people entering such spaces. Indeed, on this topic, many of our interlocutors spoke to the need for tuning into the resonances of affective space as it manifests in online *and* physical archives.

Reflecting on the legacies of harm, erasure, and disempowerment that many Indigenous communities have experienced at the hands of settler colonial institutions, our research participants described needing to transform archival spaces into ones that welcomed Māori users; where environments *and* their affiliated processes must actively work to acknowledge and address histories of exclusion and misrepresentations. As one archivist put it: "It's about how can you make that [archival] experience a little bit more comfortable for them? How can you be a little bit more open? I know that's not the 'job' of people, but it helps so much to get Māori on board to engage with these places" (Interview 1, 7 February 2024). Later in our kōrero with this same archivist, they returned to this notion of an archive's responsibility to sincerely welcome Māori users, noting that,

> There's that stigma that's attached to [GLAM institutions]. You need to bring down those walls. Understandably, the stigma should be there because it invites conversation … it's [acknowledging] archives as a type of colonization of our knowledge … it's a conversation that needs to be had. (Ibid.)

This archivist recognized that the "impersonal" feeling you get when entering an archival space, in person or online, is intertwined with extant perceptions of archives as "establishments of power that are holding our taonga [cultural heritage]" (ibid.). The discomfort felt in the moment is the reverberation of generations of distrust and of being forcibly distanced from one's own knowledge and cultural heritage.

Understanding a user's relationship to affective space also helps to elucidate the ways experiences in the digital realm can be more (or less) inclusive of a diverse community of Indigenous users—a community that holds a wide range of relationships to technologies and digital literacy. An (over-)reliance on digital tools, for instance, where there is a presumption of what a "standard" user feels comfortable to do (or learn to do) can contribute to existing fears held by Indigenous communities that these institutions "don't want me to know anything about my tūpuna [ancestors]" [Interview 3, 11 March 2024).

In reorienting ourselves to awhi, then, we can begin to imagine new possibilities for how to account for these same curation goals within the digital sphere in ways that are mana [dignity, prestige] enhancing and empowering for our iwi Māori.

* * *

To conclude this discussion, we turn now to a moment from our kōrero with a Māori archivist, who beautifully weaves together these interconnected ideas of awhi and humanization in the digital archival space. She noted:

> I found the papers of one of my tīpuna [ancestors], my great, great-grandmother, and in those probate records, there was a letter from my great-grandmother, trying to argue that her mother wasn't Māori enough to actually have the rights to this land … [I was] seeing in these records a moment in time where the effects of colonization really pulled our whānau [family] away from being Māori. And it was … it was a massively emotional kind of realization. But I was still grateful, because I wouldn't have even known that existed had I not known that this digitized record existed. And it also gave me a sense of healing in myself [due to] the reconnection our whānau has done to our taha Māori [Māori history, Māori identity]. You know that healing can happen. But I am able to have that engagement on my own terms, in my own space as well and not have to be in an environment that might feel very clinical. (Interview 2, 7 March 2024)

In this narrative, this individual reflects on the conflicting emotions they felt in that moment: gratitude and relief, surprise, a sense of healing, but also of the discomfort and grief that arose when confronting the imprints of colonization on her whānau's story. Underpinning it all is their reflection on the importance of space and encountering knowledge in environments that feel safe and welcoming, rather than "clinical." The digital archival space afforded her a kind of dignified privacy to grapple with intense and conflicting affects, triggered by her engagement with a particular archival document. As she put it, the digital sphere allowed her to experience "that engagement on my own terms" (ibid.). It brings us back once more to understanding archival encounters as inherently affective encounters; "it's the awhi of it all."

Conclusion: Asking "what's next?"

In Aotearoa New Zealand, awhi is a way to honor the interpersonal aspects of archiving, guided by the tikanga [protocols], kawa [etiquette], and tūmanako [aspirations] that iwi Māori find meaningful. It is also a call to action for D-IKC globally, demonstrating how local Indigenous values can shape local Indigenous archival praxes. To archive with awhi requires careful and attentive listening, and a sincere commitment to respecting a user's full self as they enter into dialogue with archival institutions and materials alike.

Further, awhi calls for ongoing dialogue, where the digital archiving space is shaped by the expertise of tangata whenua [Indigenous peoples] and reflects a dynamic relational partnership (Liew et al., 2021). Our methodological commitment to amplifying individual experiences is in service of a larger interest in community, and the ways archival encounters are made meaningful within complex socio-spatial relationships. Thus, understanding the one or the few can help clarify the many and the shared.

By emphasizing the *affect* of archival engagement for Māori users, we are better able to ensure that archival collections and platforms are mana [dignity] enhancing. It focuses our attention on the ways these systems currently meet Indigenous needs through supporting a community's holistic wellbeing. It also points us toward places for improvement.

Our goal here is to direct attention towards the experiences of individuals, particularly their affective experiences, in the hopes that they inspire future conversations in parallel global Indigenous contexts. We believe that awhi is a critical way to lead such a transformation here in Aotearoa and we encourage archival institutions, scholars, and kaitiaki [guardians] of Indigenous knowledge collections globally to consider what local Indigenous values might offer a similarly transformative approach to their own archival landscapes.

We would like to conclude with the words of one Māori librarian who, when asked about the digitization of Indigenous cultural heritage, responded: "When I think of [this], I think of whanaungatanga [kinship, relationality]. You know, how do you infuse that sense of connection and relationship into a digital platform in the first place? What does that look like?" (Interview 4, 12 March 2024). Archival encounters in the digital realm are shaped by who

someone is and the socio-cultural webs of relationships they are embedded within. They exist within a rich social fabric. Awhi necessitates accounting for such a multifaceted relationality. Because archival materials are ultimately social materials, to care for the former, we must first care for the communities they arise from.

Consent to participate

All research participants were provided with an information sheet outlining the goals and methods of the research project, and all participants provided written consent to participate. As part of this process, participants were informed that they could withdraw their consent at any time without consequence.

Consent for publication

All research participants provided their written informed consent for publication with the acknowledgment that all research data would be anonymized for publication.

Data availability statement

The datasets generated and analyzed during the current study are not publicly available to protect the anonymity of research participants, many of whom know one another professionally and personally. The nature of working within a small country—with an even smaller pool of qualifying participants—makes protecting anonymity challenging when complete datasets are published publicly; data is available from the corresponding author on reasonable request.

Declaration of conflicting interests

The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Ethical approval

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ORCID iDs

Ailsa Lipscombe https://orcid.org/0000-0003-1649-1724
Chern Li Liew https://orcid.org/0000-0002-4293-4800

Note

1. It is worth noting that after drawing out this distinction between tangata whenua and mana whenua, our interlocutor spoke about the significant frustration they have experienced when trying to encourage their workplace to sincerely attend to these Indigenous pluralities. They shared that to "put that lens [of diverse Indigenous realities] on our collection would be nothing short of a miracle. But this is the dream for the future" (Interview 7, 19 March 2024). Our hope in undertaking this research is to support such transformations, which we see as necessary for ethical institutional reforms in Indigenous archiving within the Aotearoa context.

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Author biographies

Ailsa Lipscombe is Assistant Professor of Ethnomusicology at the University of Cincinnati and holds a PhD from The University of Chicago. Her primary research explores intersectional experiences of medicalization to reimagine listening through embodiment, relationality, and trauma. As a Postdoctoral Fellow at Te Herenga Waka, she built on her expertise in digital ethnography and the decolonization of research methodologies to explore ethical transformations of Indigenous archiving in Aotearoa. In this, she centers community engagement and an ethics of care, guided by her positionality as a researcher whose family descends both from European settlers and the Māori iwi of Te Whakatōhea.

Chern Li Liew received her MSc in Information Science from Loughborough University, UK and her PhD from Nanyang Technological University, Singapore. Her interdisciplinary and cross-disciplinary research connects human-centered digital innovation, information sciences, and sociocultural and community informatics, with cultural heritage being one of her core domains of expertise. Her research contributes to the understanding of the potentials, challenges, and impacts digital technologies have on the care and use of cultural heritage information/knowledges, and how digital innovation in GLAM can contribute to cultural and social cohesion. She has ties to a Borneo Malaysian-Kadazan (the Indigenous people of Sabah, Borneo Malaysia) heritage.

Appendix: Glossary of Māori Terms

Aotearoa = Indigenous name for New Zealand

Aroha = love, compassion, empathy

Awhi = to support, cherish, nurture

Hapū = kinship group, clan, subtribe; many *hapū* form a tribal federation (see: *iwi*)

Hauora = health, wellbeing; to be in good spirits

Iwi = commonly translated as “tribe”, the largest social units within Māori society

Iwi Māori = the Māori people

Kaitiaki = guardian, custodian, minder, steward

Kaumātua = elder, a person of status within a *whānau* or family

Kaupapa Māori = framework for research that centers Māori values and protocols, a Māori approach or ideology

Kawa = protocols, customs

Kōrero = conversation, dialogue, discourse, statement

Mamae = grief, wound, pain

Mana = empowerment, influence, dignity, prestige

Mana whenua = territorial rights, authority over land

Māori = Indigenous peoples of Aotearoa New Zealand

Marae = complex of buildings around an open courtyard, gathering place for Māori, an iwi’s meeting grounds

Mātauranga Māori = Māori Indigenous knowledge

Mauri = life force, essence

Mihi = speech of greeting, acknowledgment, tribute

Pākehā = non-Māori, New Zealander of European descent

Rangatiratanga = Indigenous sovereignty, self-determination

Taha Māori = Māori history, Māori identity

Tangata whenua = Indigenous peoples, local people, hosts

Taonga = treasure, cultural heritage

Te Ao Māori = the Māori world

Te Ao Pākehā = a settler-colonial/non-Indigenous world or worldview

Te Reo Māori = the Māori language, Indigenous language of Aotearoa New Zealand

Tikanga = correct and customary practices or behaviors, conventions

Tīpuna/tūpuna = ancestors

Tomokanga = gateway, entry, portal

Tūmanako = aspirations, hope, wish

Turangawaewae = place where one has the right to stand, belonging through kinship

Whakataukī = proverb, significant saying

Whānau = family

Whanaungatanga = kinship, relationality, connectedness

Whanonga pono = values, principles

Whare = house, building, residence

Article

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Beyond acknowledgement: Indigenous-centered projects on reclamation at the University of Illinois Urbana-Champaign

Bethany G Anderson
University Library, University of Illinois Urbana-Champaign, Champaign, IL, USA

Krystiana L Krupa
NAGPRA Office, University of Illinois Urbana-Champaign, Champaign, IL, USA

Elizabeth A Sutton
Spurlock Museum of World Cultures, University of Illinois Urbana-Champaign, Urbana, IL, USA

Oliver G Tapaha
Department of Education Policy, Organization and Leadership, University of Illinois Urbana-Champaign, Champaign, IL, USA

Abstract

This essay discusses the work of several campus units and projects at the University of Illinois Urbana-Champaign that center and build collaborative relationships with Tribal Nations, and support the efforts of sovereign Nations to access and manage their cultural heritage. These projects and initiatives include the NAGPRA (Native American Graves Protection and Repatriation Act) Office, which develops strategies with partner Tribal Nations to facilitate repatriation; the Spurlock Museum of World Cultures, which has partnered with Native and Indigenous artists and communities to develop exhibitions and programs; the University of Illinois Archives, which has been collaborating with Native communities to co-curate and co-develop access protocols for archival materials collected by anthropologists in the 1960s; and the Round Rock Community History Project, which engages Kindergarten to Grade 8 students and teachers at a reservation-based school on the Navajo Nation in partnership with the University of Illinois Urbana-Champaign and the Collaborative for Harmony, Empowerment, and Innovation.

Keywords

NAGPRA, Native American Graves Protection and Repatriation Act, repatriation, museums, cultural heritage management, principles of library and information science

Introduction

In the spirit of reciprocity and centering the histories related to our institution, the University of Illinois Urbana-Champaign (UIUC), we open this essay by sharing and briefly discussing UIUC's land acknowledgement statement. The formal statement adopted by our university reads as follows:

> As a land-grant institution, the University of Illinois Urbana-Champaign has a responsibility to acknowledge the historical context in which it exists. In order to remind ourselves and our community, we will begin … with the following statement. We are currently on the lands of the Peoria, Kaskaskia, Piankashaw, Wea, Miami, Mascoutin, Odawa, Sauk, Mesquaki, Kickapoo, Potawatomi, Ojibwe, and Chickasaw Nations. It is necessary for us to acknowledge these Native Nations and for us to work with them as we move forward as an institution. Over the next 150 years, we will be a vibrant community

Corresponding author:
Bethany Anderson, 146 Library, 1408 West Gregory Drive, Urbana, IL 61801, USA.
Email: bgandrsn@illinois.edu

> inclusive of all our differences, with Native peoples at the core of our efforts. (Office of the Chancellor, 2018)

This statement reflects the diverse histories of Tribal Nations whose homelands include what is now the state of Illinois, and recognizes the university's current occupation of these homelands.[1] It specifically notes the importance of working with these Nations rather than simply acknowledging their connection to these homelands; acknowledgement without further action is a frequent critique of such statements. Haley Shea (2024), a citizen of the Miami Tribe of Oklahoma whose Tribe's homelands include Illinois, notes that land acknowledgements "can also feel like an empty gesture where people/ institutions want to show they're on the up and up but don't do anything beyond that."

The university's Native American House, an educational and cultural center for the campus community, has provided recommended additions to the official campus statement:

> These lands were the traditional territory of these Native Nations prior to their forced removal; these lands continue to carry the stories of these Nations and their struggles for survival and identity … [and we have a responsibility to acknowledge] the histories of dispossession that have allowed for the growth of this institution for the past 150 years. We are also obligated to reflect on and actively address these histories and the role that this university has played in shaping them. (Office of the Chancellor, 2018)

This version of the land acknowledgement statement addresses the forced removal of Tribal Nations from these lands and their continued relationships with their homelands, as well as the university's responsibility not only to acknowledge but also to actively address its role in the dispossession of Tribal Nations from the lands it now occupies.

Our work as scholars in disparate fields on the UIUC campus actively centers Tribal Nations and their wishes and priorities as part of a larger effort to address the histories of harms caused by land dispossession and research exploitation that come with being a land-grant institution. Indigenous and other scholars have written about the particular role that land-grant institutions play in the national landscape of land dispossession and its far-reaching impacts on Tribal Nations (e.g. Lee et al., 2020). The campus units and projects described in this essay reflect a commitment by a growing group of campus partners to respond to these histories in a way that directs campus resources toward centering and assisting Tribal Nations in areas of importance to their communities, due to the university's responsibilities to these Nations and to highlight their continued presence and relationship to their homelands.

The field of anthropology, and research conducted by anthropologists, has played a particularly harmful role in the academic dispossession of Tribal Nations' linguistic and cultural heritage in addition to universities' land dispossession. Anthropological collecting practices (e.g. Pollock, 2023) generated an enormous amount of such materials in UIUC's libraries, archives, and museums, as well as personal collections, through archaeological excavations, oral history interviews, recordings, and ethnographic collecting, among other means. In our view, this created an additional level of responsibility on the part of the university to address how these collecting practices caused and continue to cause harm to Tribal Nations. We consider this approach to reflect a new understanding of institutional action, which we might refer to as "consultative anthropology," in which decisions regarding collections' care, research, museum exhibitions, and related activities center the priorities of the Tribal Nations with which we work.

Arguably, the most harmful forms of collecting that occurred at UIUC (and institutions across the country) are those that generated collections that are subject to the Native American Graves Protection and Repatriation Act (NAGPRA; Department of the Interior, 1990). NAGPRA is a federal law requiring the repatriation of Native American Ancestral human remains and cultural belongings of particular importance to Tribal Nations, including funerary belongings, sacred objects, and objects of cultural patrimony. The presence of these Ancestors and cultural belongings in museums and other collecting institutions is widely recognized as causing active harm to Tribal communities, especially because of the cultural and spiritual dangers posed to Tribal citizens and their Ancestors by the continued possession of these Ancestors and belongings in museums and laboratories where they were never supposed to be present.

UIUC's collecting practices resulted in a significant number of Ancestors and cultural belongings in university departments and museums, which need to be repatriated under NAGPRA. While this is a legal requirement for the university, it is also our ethical responsibility to return these Ancestors and belongings to their descendants and communities. In this sense, we consider NAGPRA to be a useful framework for understanding how we can work beyond legal mandates as a campus in order to address the university's collecting histories and connect Tribal Nations with linguistic and cultural heritage materials currently in the possession of the university. In

addition to its compliance responsibilities, the NAGPRA Office at UIUC serves as a point of contact for Tribal Nations that can help to identify archival and museum collections that may be connected to particular communities but are not explicitly subject to NAGPRA. This allows us to actively and intentionally consult with Tribal Nations regarding how they wish their heritage materials to be cared for, accessed, and, in some cases, returned to their Nations.

The Spurlock Museum of World Cultures, opened in 2002, cares for over 44,000 objects, belongings, and other items of cultural property from around the world, along with corresponding archival records and library material. Many of the Spurlock's collections were housed in other museums and galleries that were previously operated on the University of Illinois campus. The collections came to the museum through fieldwork conducted by faculty, staff, and students, as well as donations and purchases. While former and current staff ensured the museum was in compliance with NAGPRA since shortly after the Act became law, it is only in the past seven years that the museum has radically shifted its focus to prioritize Native and Indigenous knowledge and changed the focus of operations from objects to people. The museum continues to revise its policies and procedures in collaboration with other campus units and stakeholders in pursuit of transparency, justice, and reparative practices.

The University of Illinois Archives not only includes archival materials (e.g. field notebooks, correspondence, photographs, and audio recordings) that resulted from anthropological collecting and research, but also records that, to varying degrees, document these collecting practices. As the institutional repository for UIUC, the Archives preserves administrative records of campus units and student organizations, and the papers of faculty and alumni. These archival materials thus largely derive from the Department of Anthropology and represent various faculty research projects. While archival materials are not explicitly subject to NAGPRA, the UIUC Archives is developing policies and procedures that invoke the spirit of NAGPRA and recognize the importance of archival materials to Tribal Nations and of archival repatriation, while also reassessing its collections and learning more about their provenance (when documented and known). Conversations around best practices, guidelines, shared resources related to archival repatriation, and respectful engagement with Indigenous records and communities are increasingly becoming central within both the archival and NAGPRA communities (e.g. Grimm and Krupa, 2024; McCracken and Hogan-Stacy, 2023; Society of American Archivists, 2024), which inform this work. At the same time, the Archives seeks to coordinate with the NAGPRA Office on campus and the Spurlock Museum so that its policies and procedures are in concert with broader campus efforts and a shared ethos. Among the materials that the UIUC Archives includes is the Doris Duke Indian Oral History Program Archives,[2] which consists of individual project records of graduate students under the supervision of UIUC anthropology professor Edward M Bruner. The project spanned from 1966 to 1971 and had the goal of documenting Tribal Nations primarily through oral histories. With recent funding from the Doris Duke Foundation, the UIUC Archives has been working with originating communities to return original materials and digital copies. The project has also led to collaborations, such as through a virtual archives tour for the Round Rock Community History Project. This work has inspired a broader assessment of Indigenous-created materials in the Archives and steps toward the development of new policies for these materials.

The Round Rock Community History Project is a history, story, and heritage preservation project that emerged from a 501(c)(3) nonprofit, commonly known as charitable organizations, called the Collaborative for Harmony, Empowerment, and Innovation (CHEII) out of Round Rock, Arizona. The program engaged students from Round Rock K–8 School, a rural Diné (Navajo)-based public school in northeastern Arizona, to research, document, and connect to their Tribe's history, community's heritage, and families' stories through in-person learning and virtual presentations. The hope was for Diné youth to "tell [their] own stories, write [their] own version, in [their] own ways, for [their] own purposes" (Smith, 1999: 28).

NAGPRA at UIUC

Although NAGPRA itself was passed in 1990, the NAGPRA Office at UIUC was established in 2020 after a campus assessment determined that the university retained a substantial amount of Ancestral human remains and other NAGPRA-eligible objects and collections. While the university had previously completed repatriations under NAGPRA, the administration's decision to establish a standalone NAGPRA Office reflects a campus-wide realization that the process had not been completed and required dedicated staff and resources in order to address its NAGPRA responsibilities in a respectful way that centered the wishes of Tribal Nations. We emphasize that

NAGPRA can be utilized as a helpful framework for other community-based consultation and repatriation work on our campus and at other institutions, and describe how NAGPRA has impacted our efforts in this regard at UIUC.

Repatriation practitioners and allies often say that "NAGPRA is the floor, not the ceiling." What this means in practice is that while the NAGPRA legislation outlines a very specific set of requirements for institutions, it should be viewed as the bare minimum necessary for the respectful return of Ancestors and cultural belongings, and that institutions can and should consider how they can expand their repatriation work beyond these minimum standards. This is also reflected in the periodic regulatory changes to NAGPRA—for example, the most recent update to the regulations went into effect in January 2024 and requires institutions to defer to Tribal Nations' traditional knowledge in the care and handling of Ancestors and NAGPRA-eligible objects and collections (Department of the Interior, 2023, 43 C.F.R. Part 10.1(d)). The new regulations also require free, prior, and informed consent by Tribal Nations before any access to, research on, or exhibition of Ancestral human remains and cultural belongings that fall under NAGPRA's purview (43 C.F.R. Part 10.1(d)(3)). By including this language in NAGPRA's requirements, the Department of the Interior addresses a long history of harm caused by the continued research and exhibition of Ancestors and cultural belongings, and is beginning to prioritize the protocols and preferences of Tribal Nations in their care and return. Many institutions have formally adopted similar language in their policies and procedures as a result of this change to federal law.

At UIUC, our campus policies and procedures around NAGPRA compliance included restrictions on these types of access prior to NAGPRA's legislative updates. Researchers and museum staff requesting access to NAGPRA collections must demonstrate that they have received explicit permission from all potentially affiliated Tribal Nations in order for any proposed work to be approved by the NAGPRA Office (NAGPRA Office, 2024). These procedures were developed in consultation with partner Tribal Nations and are subject to revision at their request. The NAGPRA Office maintains regular communication with Tribal partners in order to ensure that any access to NAGPRA collections, including by NAGPRA Office and other institutional staff, takes place with appropriately documented consent from relevant Nations and in a manner that is deemed culturally appropriate by those Nations.

The NAGPRA Office at UIUC is an administrative office within the Office of the Vice Chancellor for Research and Innovation. While many NAGPRA practitioners are housed within specific academic departments or museums within universities, our administrative position provides the authority needed to oversee all campus units impacted by NAGPRA and ensures that NAGPRA work on our campus proceeds consistently across the university as a whole. This also allows us to advise units on campus when requests for access are made or when Tribal Nations make care-based decisions regarding their Ancestors and cultural belongings. We also serve as a point of contact for university–Tribal relations; in many cases, Tribal Nations have no relationship with the university before NAGPRA consultations are initiated. These initial conversations emphasize relationship-building between the university and partner Tribal Nations, and occasionally result in the development of collaborative projects that may not have been realized without the intervention of the NAGPRA Office.

We also manage NAGPRA Office compliance projects in accordance with the priorities of our Tribal partners as a result of consultation. While UIUC (along with many other institutions) has a backlog of NAGPRA projects, we identify those of priority interest to Tribal Nations and proceed with those Ancestors and collections first at their request. UIUC is currently facilitating NAGPRA consultation for the Cahokia site in west-central Illinois with a number of other institutional and Tribal partners, and while this is a particularly large and complex group of archaeological collections, it was identified early on by Tribal partners as a priority for NAGPRA compliance at UIUC. It is important that we, as institutional representatives, both recognize and honor the wishes of Tribal partners, even if their direction moves us in a way that is less convenient or timely for the institution; our priorities must reflect Tribal priorities in order to effectively build respectful partnerships and facilitate work that moves forward in a good way.

While compliance is an important and necessary part of the university's responsibilities related to NAGPRA, our office has taken additional steps to facilitate NAGPRA education in the national landscape. In 2023, the NAGPRA Office at UIUC launched the Intensive NAGPRA Summer Training and Education Program (INSTEP) in collaboration with the NAGPRA Office at Indiana University. We recognized a lack of accessible, consistently available training for the NAGPRA community around NAGPRA's requirements and implementation. INSTEP focuses on building a community of practitioners who receive training in

NAGPRA legislation, best practices, Tribal governments and their protocols, and respectful consultation with Tribal Nations, among other relevant topics. Importantly, INSTEP requires no registration or attendance fees, and provides funding for travel and lodging for Native and Indigenous participants in the program. Native and Indigenous applicants also receive priority consideration for the program. As a well-resourced institution, UIUC has the capacity to take on additional NAGPRA-related responsibilities even if they are not directly related to legal compliance. This allows us to recognize the harms caused by museums and other collecting institutions, including our own, as well as provide strategies for addressing and repairing those harms. Taking responsibility for past behaviors and practices is critical for encouraging the development of respectful relationships between institutions and Tribal Nations.

Spurlock Museum of World Cultures

Unfortunately, like many museums, the Spurlock Museum at UIUC has not always honored the sovereignty of Native peoples. Although the museum opened in 2002, our collections are the result of over 150 years of collecting activity by the university, faculty, and students, as well as private donors. Until 2018, the museum's North America Gallery was dedicated to exhibiting art by the Native People of North America; however, what was actually exhibited was a collection donated by a white couple, the Laubins, who dressed as Native people, studied Native American arts and culture, and claimed to be adopted into a Native family. The collection was poorly researched, and the museum has a poor understanding of which objects were made by the Laubins and which may have been made by the Native artists they studied. After discussions with Native stakeholders in 2017 and 2018, the museum removed all of the exhibits in this gallery. We are now attempting to decolonize our museum through collaboration, voluntary repatriation, and consensual curation.

Turning to collaboration, we continue to listen to and build relationships with Native artists and communities. The museum adopted a self-imposed mandate that we will not develop any new exhibitions without collaboration from source communities or descendants. We also compensate communities and/or individuals for this work. In 2023, we opened the new exhibit, Welcome to the Pow-Wow (see Figure 1), curated by Dylan Jennings, Jason Schlender, Dino Downwind, Sasanehsaeh Jennings, Michael Demain, Joshua Atcheynum, and Sheena Cain, and with contributions from the artists Jenny Kappenman, Isaiah Stewart, Emily Ponyah, Nathan Largo, Lisa Wrazidlo, and Emily Nelis. As part of this exhibit, we commissioned ledger art from Joshua Atcheynum and arranged paid loans for the regalia, which will rotate on and off exhibit every two years. In these collaborations, museum staff take on the role of facilitators, offering advice and perspectives on museum practice, best practices, and practical considerations, such as what the available exhibition space can accommodate. We are aware of and typically follow best practices, such as those outlined in the School for Advanced Research's (2023) recently published *Standards for Museums with Native American Collections*. However, in the end, we are guided by the understanding that the

Figure 1. Photograph of a section of the Welcome to the Pow-Wow exhibition, 2024.
Source: Courtesy of the Spurlock Museum.

wishes of Native Nations, descendants, and source communities are the ultimate authority, and we do all we can to assist in bringing their exhibition ideas to fruition. Additionally, their wishes are the ultimate authority for how we care for, transfer, and share the cultural works that we steward.

To further collaborate with Native people, we have begun to purchase Native art, such as works by Weshoyot Alvitre, a Tongva artist in the Los Angeles area. We are prioritizing art that shows strong voices of Native people engaged in important activism work. Alvitre's work *Take a Knee* (Spurlock catalog number 2024.03.0005) was used in the campaign to rename the Washington football team that used a racial slur as its name from 1933 to 2020. Her works *We Can Sioux It!* (2024.03.0003) and *NODAPL!* (2024.03.0002), among others, brought attention to the water protectors during the Dakota Access Pipeline protests. Additionally, *We-hey We-hey To 'koo'ro't* (2004.03.0007) highlights the importance of showing respect and compassion for animal relatives and Ancestors. Displaying these works in collaboration with Native artists allows the museum to amplify Native voices and our community to hear from the artists themselves and connect to contemporary issues that affect us all. These acquisitions were funded by the John N Chester Estate endowment at the University of Illinois. The museum is dedicated to setting aside funds each year for the purchase of Native art and the development of collaborative projects with Native stakeholders. We see this funding as an important ongoing act of restitution and also a mechanism for living our values and the sentiments stated within the university's land acknowledgement statement.

We are transparent in admitting that, like most museums, our collections include a significant number of works that were not collected in an ethical manner. It is also likely that some were obtained illegally. We recently hired our first manager of repatriation and ethical practices, who prioritizes collections for research, consults with source communities, and works to transfer important objects back to their home communities through voluntary repatriation.

Additionally, we are rewriting our contracts to acknowledge continued ownership and oversight of objects by source communities. We acknowledge that we can never own cultural property that rightfully belongs to Native and Indigenous peoples. If we are to properly care for these objects and beings, we must do so in partnership with their families and communities. For numerous reasons, voluntary repatriation of most of the objects in our care is not possible. In these instances, and whenever possible, we seek the consent of source communities and descendants to care for the collections that we steward.

Over the past two years, we have entered into several co-curation agreements that allow the Spurlock Museum and home communities to share the care of certain works, and these pieces will travel back and forth periodically between the museum and their home communities. Making these types of agreements to jointly care for important objects helps us remember that many items in our care are living, breathing entities that have needs beyond their preservation. It also builds trust with source communities as they see that their knowledge and perspectives are prioritized. One example of this work is our ongoing collaboration with First Nations visual artist Skeena Reece. Reece gifted the museum a mask, Txem-Sym, carved by her father, Victor Reece (see Figure 2). We are currently developing a small exhibit with Skeena and her family, and the mask will travel back and forth between our museum in Illinois and its home community in British Columbia. A collaborative exhibit is also forthcoming. Through these practices and commitments, we live our values and bring life to the university's land acknowledgement statement. The staff at the Spurlock Museum hope to begin to change museum practice and the field of museology in partnership with source communities.

University of Illinois Archives

In 1966, the Doris Duke Foundation provided funding to seven institutions in the USA to establish the Doris Duke American Indian Oral History Program. These institutions—the University of Arizona, University of Florida, University of Illinois, University of New Mexico, University of Oklahoma, University of South Dakota, and University of Utah—had the remit of documenting Native communities primarily through the collection of oral history interviews by anthropology faculty and graduate students. While the projects at each institution varied in terms of scope and the Tribal Nations they documented, each resulted in the creation of a substantial archive of materials beyond oral history interviews, including recordings of music and ceremonial events, photographs, newspapers (see Figure 3) and clippings, copies of census records, field notes and notebooks, programs, and reports. According to Edward Bruner (1972:), Professor of Anthropology and director of the Doris Duke project at the University of Illinois: "The idea of gathering data on Indian history from the Indian point of view was also a congenial one within Anthropology." The project was meant not only to capture Native perspectives, but also to create archives that would be eventually returned to all the communities (Penfield, 2005). This promise, however, was

Figure 2. Photograph of Txem-Sym, a mask carved by Victor Reece, temporarily on display at the Spurlock Museum during a performance by Skeena Reece, 2024.
Source: Courtesy of the Spurlock Museum.

CANADIAN 1867-1967 CENTENNIAL

North Island Gazette

ALERT BAY, B.C., WEDNESDAY, JUNE 21, 1967

10 cents per copy.

Part of the colorfully-garbed crowd which attended religious service at the Alert Bay football field Sunday morning. The traditional services, which are held every year as an integral part of the three-day Indian sports festival, were conducted jointly this by Rev. Ivan Futter and Rev. Peter Newbery.

HIT RUN CAR INJURES THREE PEDESTRIANS

ALERT BAY - Three girls escaped with minor injuries when they were struck by a hit-and-run car last Friday night. Louise Mountain, 19, Beverley Cook, 18 and Loretta Bee, 19 were walking on Fir St. when a car went out of control, struck Cook's store then hit the girls. All received hospital treatment.

A man has been charged with leaving the scene of an accident and will appear in magistrate's court Friday.

TRANSPORTATION UNDER STUDY

United Approach To Problems Is Most Vital Requirement

Bay Filled For Sports Festival

Figure 3. An example of a Native newspaper collected by an anthropologist as part of the Doris Duke project in the 1960s.

Source: *North Island Gazette*, June 21, 1967, Box 32, Doris Duke Indian Oral History Program Archives, Record Series 15/2/32, University of Illinois Archives.

Figure 4. One of the 90 audiotapes in the Doris Duke Indian Oral History Program Archives.
Source: Courtesy of the Doris Duke Indian Oral History Program Archives, University of Illinois Archives.

never fulfilled, resulting in a legacy of contested archives that remained with the institutions instead of the originating communities that created them.

At UIUC, the project directed by Bruner included 22 graduate students, who studied Native communities in the USA and Canada. Each student amassed a diversity of material, resulting in a collection of individual archives from each project and community illustrating an array of anthropological record-keeping practices. From the closure of the project in 1971 through 2007, the collection was held by the Department of Anthropology, before being transferred to the University of Illinois Archives. The collection consists of 90 tape recordings (see Figure 4) and over 2000 print-based materials. While many of the tapes are oral history interviews, the collection also includes a number of music and event recordings. The oral histories primarily take the form of audiovisual tape recordings, but some interviews are only available as printed transcripts. Some "interviews" were also recorded in other ways, such as through field notebooks, which a few anthropology students used as their main medium for documentation.

In addition to each project illustrating different record-keeping practices, each varies widely in terms of the types of documentation collected, created, and given. The materials raise a number of questions about consent—whether it was explicitly given or whether the Native consultants even realized that they were being recorded. What is clear is that the materials were collected without a plan in place for their long-term preservation and, above all, without a plan to return them to their originating communities. While the materials capture a snapshot of these communities at a specific moment in time, and the family and life stories of the consultants, they are also sites of trauma and problematic content that perpetuate white biases and presumptions about Tribal Nations. They are materials that document human experiences and lay bare the complexities of ethnographic archives, as well as the anthropological ethics of care needed for preserving and managing these materials. An ethics of care binds archivists "to record creators, subjects, users, and communities through a web of mutual affective responsibility" (Caswell and Cifor, 2016: 159). A slight repositioning of the notion of an ethics of care to an *anthropological ethics of care* would likewise encourage archivists to be cognizant of their affective responsibility, and it also charges anthropologists to embrace this responsibility. It could be argued that anthropologists often have a kind of archival role as record co-creators/keepers, and thus it is important to recognize the multiplicity of voices and perspectives in the records they co-create and/or collect, and the responsibility that they therefore bear for those materials and to the communities with which they have worked.

Since 2021, we have collaborated with Native communities to repatriate, co-curate, and co-develop access protocols for archival materials collected by

anthropologists at the University of Illinois in the late 1960s that were mainly focused on oral history interviews. The project team includes Bethany Anderson, Jenny Davis, and Chris Prom. UIUC is one of the seven repositories that received funding from the Doris Duke Foundation and are participating in similar projects.

This project has entailed reaching out to Native communities to consult with them about these materials, but one of the first things we did as part of this project was to inventory the materials in the collection as fully as possible (at the item level in most cases), so that when we reached out to communities, we would have as much and as accurate information as possible to share with them. We also digitized materials and uploaded them to a Mukurtu portal that had been created for the project. As part of the consultation process, we schedule virtual meetings and on-site visits, as well as phone calls—whichever works best for the communities we are working with. The project was initially conceptualized as focusing on mainly audiovisual recordings in the collection, but as it progressed, we realized how important it was also to consult with Tribes about the print-based materials, especially because some of the interviews were recorded in field notebooks or existed only as printed transcripts—and, at the same time, the printed materials could shed light on the audiovisual recordings. It has been important for us to develop relationships with communities, and we are committed to be in conversation about stewarding these materials moving forward.

From these materials, we have identified approximately 60 Native communities represented so far. Noted here are just a few of those communities. We have spent a great deal of time trying to disentangle the original anthropologists' documentation and record-keeping practices in order to identify more information about the communities represented in these materials, and to center and better describe the provenance of the originating communities. One thing we realized going through this process was the number of inter-Tribal and multi-Tribal materials, or materials that represent several communities. For example, we have several event recordings from the Vancouver Sea Festival in 1968, which contain music not only from Coast Salish communities, but also from the Yuchi People in Oklahoma. There are also cases where we are unsure which community created the materials because of the scant metadata or lack of descriptive information from the anthropologists, and we cannot tell from the recordings themselves.

The work to connect these materials with their originating communities is ongoing, and the Archives is also working to develop collection and archival repatriation policies. Above all, however, the work by Tribal partners to review and develop access protocols for these materials is often time-intensive and requires a great deal of labor and coordination within a community. While we are offering as a small gesture an honorarium to all communities for working with us during the review process, to compensate them for generously sharing their time and knowledge, this work must extend beyond the grant project proper and be established as a sustainable and permanent initiative supported by the university.

Round Rock Community History Project: awakening stories at the heart of the Diné Nation

Histories and stories connect us to the past and to people, places, and events. Among Indigenous communities, histories and stories are a collection of lived experiences and memories passed on orally from one generation to the next (Archibald, 2008; Smith, 1999). Diné (Navajo) scholar Jennifer Nez Denetdale (2014: 71) reminds us that the intergenerational knowledge contained in oral tradition "becomes the foundation for finding our way back to the ways in which our ancestors envisioned the past and the future." In 2023, a small Diné community in Round Rock, Arizona, had the goals of tracing the past and reclaiming Diné story knowledge and local histories, and revitalizing Diné language and culture through the art of storytelling, story listening, and incorporating those teachings into everyday life.

The Navajo call themselves Diné, which means "The People." The term Diné is used in this essay to honor the Tribe's traditional name, which was given to them by the *Diyin Dine'é* ("Holy Deities"). The Diné are a federally recognized tribe who reside on the largest Indian reservation in the USA, spanning over 27,000 square miles in northeastern Arizona and parts of New Mexico and Utah. The Diné live within four sacred mountains called *Diné bikéyah* (the ancestral homeland of the Diné). They speak a type of Athabaskan language called *Diné bizaad* ("Diné language") and maintain relationships with other tribal relations through *K'é* (a clan system). These are the identity markers of the Diné (Lee, 2020).

This section of the essay highlights the ways in which a Diné-led nonprofit organization collaborated with an elementary school, an archival institution, a museum, and a city library to help Diné elementary

and junior high students further explore the core parts of who they are, where they come from, and their place in the world. The Collaborative for Harmony, Empowerment, and Innovation, or CHEII (which translates as "grandfather" in Navajo), a 501(c)(3) nonprofit organization founded by Faith Roessel (Diné) of Round Rock, Arizona, partnered with Round Rock K–8 School to implement the Round Rock Community History Project. Jenny Davis (Chickasaw), Associate Professor of Anthropology and American Indian Studies at UIUC, helped fund the project due to one of her doctoral students, Nathan Tanner, bringing it to her attention. It should be noted here that CHEII was already doing culture-related and story-inspired activities with Round Rock K–8 School, and was contemplating how to preserve those teachings. Using the ideas of CHEII, Tanner, an education historian and doctoral candidate in the Department of Education Policy, Organization and Leadership at UIUC, sought the university's help to support the Round Rock Community History Project. One of the authors, Oliver Tapaha (Diné), a postdoctoral research associate at UIUC, a lifelong resident of Round Rock, a former teacher and principal at Round Rock K–8 School, and a CHEII board member, organized and brought virtual history lessons to the Round Rock K–8 students.

It was through this fortuitous and mutual interest in the preservation of community history that the CHEII leadership agreed to a partnership with UIUC, in particular on virtual student access to the University of Illinois Archives, the Spurlock Museum, and the Newberry Library's D'Arcy McNickle Center for American Indian and Indigenous Studies of Chicago, Illinois. Tapaha developed the approach to share and engage Round Rock K–8 students in online discussions about archival materials related to the Diné. Historically, Indigenous histories, expressions, and lifeways have been recorded by researchers and placed in repositories outside of Tribal communities, and culturally sensitive objects were burned, stolen, or held captive behind glass windows to shape the narrative that Indigenous peoples were becoming extinct as a people and as a culture (Genovese, 2016; O'Neal, 2015). In recent years, there have been concerted efforts on the part of non-Native repositories to return or reconnect long-held cultural artifacts to the Tribe(s) of origin (O'Neal, 2015). At UIUC, this is part of Jenny Davis's mission. She has helped repatriate Indigenous human remains and objects of cultural patrimony, and has archived materials housed at the university so that they could go back to Tribal communities. If the return of cultural objects is not possible, Davis establishes agreements with Tribes to hold artifacts at the collecting institution for research purposes, with the Tribes deciding how materials are stored and who can access them. The aim of the Round Rock Community History Project's virtual presentations was to access age-appropriate archival materials from these three institutions and share them with Diné youth to help them in understanding what an institution may have in its repositories that is of their Tribe's history.

The principles outlined in Underhill's (2006) "Protocols for Native American archival materials" were considered when determining which artifacts were culturally respectful and could be shared with students. The University Archives staff engaged students by using the document analysis method to review and evaluate primary sources. One unique artifact that the Round Rock K–8 students investigated was a paper transcript produced by the linguistic anthropologist Leanne Hinton. She had interviewed a Havasupai man in 1964 to learn about the origin of their horse songs. The Havasupai man stated that the songs came from a Havasupai boy, who had learned them from a Diné family. He had been told that the boy was taken by a Diné family (possibly during the pre-Navajo Long Walk years, when raids and conflicts happened among Tribes that were trying to escape from or survive the US military) and returned to his own Tribe a few years later, bringing with him horse and sweat-lodge songs he had learned from the Diné family he lived with. The students were encouraged to think critically about how and why the transmission of sacred songs happened among the Diné.

The students also examined photographs taken during the Flagstaff All-Indian Pow-Wow, which was held from 1929 to 1979 in Flagstaff, Arizona. The Pow-Wow was celebrated on the Fourth of July because the federal government forbade traditional ceremonies until the early 1930s. The organizers, who were all white men, recognized that linking the event to a significant holiday would make it difficult for Indian agents to interfere. Many Round Rock K–8 schoolteachers recalled riding in a wooden, horse-led wagon to Flagstaff to attend this annual event as young children. The students reflected on what the event meant for their families.

The Spurlock Museum offered a virtual tour of its gallery on North and Central America. The students viewed culturally appropriate tangible artifacts such as *molas*, or traditional South American textile embellishments, which they compared to the *biil'éé* (a Navajo woven dress). They were informed that intangible sacred items, such as the Pow-Wow song that echoed in one part of the museum, were forms of traditional cultural expressions that were also

recorded and retained by archival institutions. They also learned about the cultural taboos of handling Ancestral objects and the purpose of NAGPRA, and gained an understanding that artifacts stored in museums did not define them.

The final presentation was delivered by the Newberry Library's D'Arcy McNickle Center for American Indian and Indigenous Studies. The Indigenous staff at the library showed digitized collections and videos about the Indian relocation in the 1950s and 1960s. The students had conversations about the Indian Relocation Act of 1956 and the effects the law had on American Indians and Alaska Natives, who moved from their reservations to urban areas. Many Diné families participated in this program to assimilate into American culture. The staff also shared counter-stories from Indigenous people who moved to large cities, and the negative experiences they had with housing, employment, and education. The students were urged to think about how practices of resistance were acts of survivance.

Thus, the three institutions' objectives were to train the Round Rock K–8 students to think as researchers, historians, archivists, and social justice advocates, and be capable of developing and answering questions about their community, and constructing knowledge and stories about the history of their communities and Tribe. More importantly, the program aimed to enhance Diné students' cultural identities by reinforcing the value of Diné lifeways and strengthening their kinship ties to their families, community, clans, and land.

Round Rock K–8 School is a reservation-based public institution that sits in the center of the Diné Nation. The school was founded in 1952, originally under the Department of the Interior, and then transferred to the State of Arizona as a public school to keep children near home rather than in boarding schools far from their families and community. The school's purpose has always been premised on a "both–and" approach—to provide quality curriculum and instruction that reflects *both* the Diné ways of life *and* Euro-western culture (Roessel, 1962). Today, the school operates under Red Mesa Unified School District and prides itself as being a small school with a big heart. It serves approximately 75 students from Kindergarten to Grade 8.

The Round Rock Community History Project was conceptualized in the fall of 2022, and program activities were implemented at Round Rock K–8 School in the spring of 2023. Faith Roessel led the project by meeting with school leaders and asking difficult questions to ensure that wise and culturally appropriate practices were at the forefront. Evelyn Anderson, a Diné Elder and CHEII board member, offered guidance on respectful engagement with the community. Sam Slater (Diné), president of the Diné Studies Association, and Lael Tate (Diné), a CHEII board member, wrote lesson plans for weekly "scavenger hunts," which started with "About Me" to prompt students to explore their family and clan histories, then broadened to investigate their community and "Place"—Round Rock. These community history lessons were shared with teachers, who were encouraged to incorporate them in class and personalize them to better inform their pedagogical context (Clarke and Lee, 2004). The students were instructed to record their personal experiences and the conversations they had with local knowledge-holders through drawings, photographs, recordings, writings, interviews, or songs. CHEII devised lessons and projects that resulted in classroom teachings by community members (e.g. painting as an expression of identity and historical/cultural landmarks), traditional food and wellness weekend workshops, and a culminating event at the end of the school year highlighting the founding of the Round Rock K–8 School with photographs and documents.

The Round Rock Community History Project connected students to stories of the past and with each other and the community in the present. According to Archibald (2008), many Indigenous stories have been "put to sleep" or taken away through colonization. But at Round Rock K–8 School, some stories were "awakened" by Elders, families, students, and teachers when they shared their stories and memories about Round Rock at the culminating event in May 2024. The community was reminded that,

> [a]s a person listens to stories relayed, she or he takes on the memories of the person who tells the narratives. In this way, our ancestors' memories become our memories, and we become part of the vehicle of oral history. (Denetdale, 2014: 73)

Conclusion

The campus units and projects described in this essay seek to center Tribal Nations and foster reciprocity. In particular, we believe that it is important to prioritize the needs of Tribal Nations over those of universities, organizations, or other non-Native stakeholders, especially if we are to engage in true collaborative work. As part of this, we employ an ethos and best practices that center Tribal protocols and expand on NAGPRA's requirements. As noted above, "NAGPRA is the floor, not the ceiling," and so too the examples described in this essay seek to expand above and beyond those rules and regulations. Collaboration around and engagement with the

histories captured by cultural belongings and archival records is also important, and illustrates the ways in which these histories are still alive and carry vital meanings and memories for the communities with which they are connected. All this work, however, requires an additional consideration: the importance of dialogue with the discipline of anthropology to develop consultative practices and integrate an ethics of care into current and future research.

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ORCID iDs

Bethany G Anderson https://orcid.org/0000-0001-6602-1312
Krystiana L Krupa https://orcid.org/0000-0002-8605-3503
Oliver G Tapaha https://orcid.org/0009-0001-3633-0592

Notes

1. In this essay, we capitalize terms such as Tribal Nations, Native, Indigenous, and Ancestors to reflect the particular importance of these terms in Tribal communities and in accordance with Younging's (2018) *Elements of Indigenous Style*.
2. The title of the collection is derived from the original title given to the project.

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Author biographies

Bethany G Anderson is the Natural and Applied Sciences Archivist and an assistant professor in the University Archives at the University of Illinois Urbana-Champaign, and a PhD student in the Department of History. In her research, she draws on anthropology, history of science, archival studies, and feminist theory. She holds a Bachelor of Arts in Anthropology from the University of Michigan, a Master of Arts in Near Eastern Art and Archaeology from the University of Chicago, and a Master of Science in Information Studies from the University of Texas at Austin.

Krystiana L Krupa serves as the Native American Graves Protection and Repatriation Act (NAGPRA) Program Officer for the University of Illinois Urbana-Champaign. She holds a Bachelor of Science in Human Health and Disease and a Master of Arts in Anthropology, specializing in bioarchaeology and human osteology, from Indiana University, and is currently completing a Master of Studies in Law at the University of Illinois. Her research areas include NAGPRA and repatriation, academic and scientific colonialism, and reparative museum and institutional practices.

Elizabeth A Sutton serves as the director of the Spurlock Museum of World Cultures at the University of Illinois Urbana-Champaign. She earned a Bachelor of Arts in Art History from the University of California Los Angeles, and a Master of Arts and PhD in Anthropology from the University of California Santa Barbara. Over the past 20 years, she has led museums in California, Utah, and Illinois. Specializing in the care and management of cultural heritage, she is dedicated to dismantling traditional museum practice and building community-centered and community-driven museums.

Oliver G Tapaha, PhD, is a citizen of the Diné (Navajo) Nation from Round Rock, Arizona. He was a former teacher and principal at Round Rock K-8 School. He is currently a postdoctoral research associate in the Department of Education Policy, Organization and Leadership at the University of Illinois Urbana-Champaign. His research focuses on narrating the lived experience stories and life histories of Indigenous leaders.

Article

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Bibliometric analysis of Indigenous knowledge systems and climate change adaptation literature, 1993–2023

Reniko Gondo
Okavango Research Institute, University of Botswana, Botswana

Abstract
This article presents a bibliometric analysis of the intersection between Indigenous knowledge systems and climate change adaptation, based on 507 journal articles from 1993 to 2023 sourced from the Web of Science database. Using citation analysis and keyword co-occurrence, the study examines key themes, trends and influential works, shedding light on the evolving discourse surrounding Indigenous knowledge systems in climate adaptation. It identifies regional variations and shifts in research focus, highlighting the growing recognition of the role of Indigenous knowledge systems in climate change adaptation, particularly in Africa. The study finds an increase in scholarly interest and research output, signalling the rising significance of Indigenous knowledge systems in both academic and practical domains. It also reveals diverse approaches to integrating Indigenous knowledge systems into adaptation efforts, including community-based participatory research and policy advocacy. The study recommends an enhanced collaboration and knowledge exchange among traditional knowledge-holders, researchers, policymakers and practitioners to fully leverage Indigenous knowledge systems in addressing climate challenges effectively.

Keywords
Climate change, Indigenous knowledge, Africa, bibliometric analysis

Introduction

Climate change is widely recognized as the most significant global environmental challenge of our time, impacting every aspect of society (O'Neill et al., 2020). However, substantial shifts in public policy and individual behaviours remain elusive, despite this recognition, suggesting the need for more tangible outcomes (Bradley et al., 2021). Globally, communities and governments face two main challenges: reducing the risks linked to hydro-meteorological hazards and adjusting to the changing climate (Gupta et al., 2009). Climate patterns vary unpredictably, affecting the frequency of extreme weather events, their intensity and timing, and worsening concerns about droughts. Indigenous communities, who are heavily reliant on rain-fed agriculture (Onye kuru, 2014), find themselves at the forefront of climate change impacts, their agricultural livelihoods hanging in the balance. Despite their heightened vulnerability, their reservoirs of unique knowledge and experiences remain largely untapped by interventions aimed at strengthening resilience or promoting adaptation (Tall et al., 2023). Recognizing this gap, this article embarks on a comprehensive bibliometric analysis spanning 1993 to 2023, exploring literature on the integration of Indigenous knowledge systems (IKS) into climate change adaptation strategies.

IKS, also referred to as traditional knowledge or local knowledge, encompasses the collective wisdom, practices, beliefs and understanding accumulated over generations by Indigenous peoples within their communities (Gupta, 2012; Kolawole, 2009). It is passed down orally or through cultural practices and rituals, and often integrates deep insights into local ecosystems (Mhache, 2018), weather patterns, natural resources, and sustainable practices tailored to specific geographical and cultural contexts

Corresponding author:
Reniko Gondo, Okavango Research Institute, University of Botswana, Bag 285, Maun, Botswana.
Email: rgondo@ub.ac.bw

(Siambombe et al., 2018). Climate change and climate variability represent the dynamic nature of the Earth's climate system. Climate change refers to significant, long-term alterations in temperature, precipitation and weather patterns over decades or centuries, largely attributed to human activities, such as the burning of fossil fuels and deforestation (Roy and Ayalon, 2024). Climate variability, on the other hand, pertains to natural fluctuations in climate patterns over shorter timescales, including seasonal, annual and decadal variations (Arias et al., 2024). Adaptation, within the context of climate change, refers to the proactive process of adjusting to the changing climate conditions to reduce vulnerability and enhance resilience (Quang et al., 2024). This involves the implementation of strategies to cope with the impacts of climate change, such as extreme weather events, rising temperatures, changing precipitation patterns and rising sea levels. Adaptation measures range from building resilient infrastructure and diversifying livelihoods to implementing early warning systems and conserving natural ecosystems (Quang et al., 2024). Indigenous communities' long-standing harmony with their environments yields valuable insights for climate change adaptation, emphasizing the need to incorporate their knowledge systems (Kronik and Verner, 2010). IKS offers invaluable perspectives on local climate patterns, natural resource management, agricultural practices and community resilience strategies that are often overlooked by mainstream scientific approaches. By incorporating Indigenous knowledge into climate change adaptation efforts, it becomes possible to enhance the effectiveness, sustainability and cultural appropriateness of adaptation strategies (Nyong et al., 2007). This integrated approach ensures that adaptation measures are traditions, leading to more resilient outcomes for Indigenous and non-Indigenous communities alike.

Utilizing VOSviewer, this bibliometric analysis of literature on the role of IKS in adapting to climate change aims to examine publication trends from the Web of Science database. It specifically focuses on the role of IKS in climate change adaptation. The analysis explores publication trends, collaboration networks, citation patterns and co-occurrence networks among the documents. This article offers an overview of the role of IKS in climate change adaptation research, serving as a valuable reference for scholars and practitioners in the field.

Purpose of the study

This article aims to utilize bibliometric research techniques to examine publishing trends with respect to the incorporation of IKS in climate change adaptation literature over 30 years (1993–2023). The specific objectives of the article include:

- Investigating the yearly (1993–2023) distribution of publications on the utilization of IKS in climate change adaptation;
- Assessing the distribution of IKS utilization in climate change adaptation literature based on institution and country;
- Identifying and mapping the most productive authors contributing to articles on IKS and climate change adaptation;
- Determining the top journals publishing literature on the utilization of IKS in climate change adaptation;
- Identifying and discussing the main themes emerging from the literature on the utilization of IKS in the adaptation to climate change.

Methodology

Publish or Perish 8 was used to extract relevant articles from the Web of Science database, covering publications from 1993 to 2023. The Web of Science database was chosen for bibliometric analysis on IKS and climate change adaptation due to its advantages over other sources. Additionally, the co-occurrence network of keywords was analysed using VOSviewer. The utilization of the Web of Science database over other databases such as Google Scholar and Scopus is substantiated by several key reasons. The Web of Science offers extensive academic coverage across multiple disciplines, establishing it as a comprehensive repository of scholarly literature (Pranckutė, 2021). This extensive coverage enhances the reliability and inclusivity of bibliometric analyses conducted therein. Also, the database maintains a stringent quality-control process, ensuring the inclusion of high-calibre literature characterized by rigorous peer review and scholarly merit (Gingras and Khelfaoui, 2018). Consequently, researchers have greater confidence in the accuracy and credibility of data extracted from the Web of Science (Pranckutė, 2021). Furthermore, the Web of Science has robust citation data that facilitates in-depth citation analysis, enabling researchers to trace the scholarly influence and impact of publications within their respective fields (Meho and Rogers, 2008). This feature is particularly invaluable for comprehensively understanding the scholarly landscape and identifying seminal works. Moreover, the global reach of the Web of Science ensures representation from diverse geographical regions and academic institutions, thereby

enriching the breadth and diversity of the data pool for analysis. Finally, the specialized functionalities of VOSviewer complement the capabilities of the Web of Science database, offering researchers powerful tools for visualizing and interpreting bibliometric data. With its ability to construct co-occurrence networks of keywords and analyse collaboration patterns among documents, VOSviewer provides detailed insights into the interconnectedness and thematic evolution of scholarly literature (Chen et al., 2022). As a widely adopted tool in bibliometric analysis, its compatibility with the Web of Science database enhances the efficiency and effectiveness of bibliometric research endeavours. Therefore, the integration of the Web of Science database and VOSviewer software offers a compelling rationale for researchers in need of comprehensive, high-quality data sources and analytical tools for bibliometric analysis (Gan et al., 2022).

Results and discussion

This section presents and discusses the results under the following subheadings:

- Number of publications per year
- Global distribution of the literature
- Institutions and citations of their work
- Top journals
- Author keywords
- Top authors
- Co-occurrence of keywords
- Major themes

Number of publications per year, 1993–2023

The distribution and trends of publications on the utilization of IKS in climate change adaptation between 1993 and 2023 show distinct phases of growth and stability (Figure 1). Initially, from 1993 to 2003, there was a gradual increase in publications, with an average annual growth rate of approximately 11.7%. This growth accelerated in the rapid growth phase from 2003 to 2013, with an average annual growth rate of approximately 27.5%. However, after reaching a peak in 2013, the number of publications remained relatively stable, indicating a plateau phase from 2013 to 2019, with minor fluctuations but no significant upward or downward trends, constituting approximately 25% of the total publication output. Subsequently, from 2019 onwards, there was a slight decline in publications, suggesting a possible shift in research focus or decreased interest in the topic, accounting for approximately 10% of the total publications. Despite this decline, research in this area continues, albeit at a reduced rate, indicating ongoing scholarly engagement with the intersection of IKS and climate change adaptation

Global distribution of the literature

Figure 2 illustrates the geographical distribution of documents concerning the use of IKS in adapting to climate change. There were 507 documents discussing IKS and climate change adaptation. Among these, the majority originated in Africa (170), followed by Europe (134) and North America (99). Asia and Oceania contributed 51 and 44 documents, respectively. The fewest number of records was from South America, totalling only 9. The significant number of publications on IKS and climate change adaptation can be attributed to several factors. First, Indigenous communities often possess deep-rooted IKS, which has been developed and refined over generations, offering valuable insights into sustainable adaptation strategies (Gupta, 2012). Researchers and policymakers recognize the importance of integrating this IKS with scientific approaches to enhance the effectiveness of climate change adaptation initiatives. Additionally, heightened awareness of the impacts of climate change on vulnerable communities, including Indigenous populations, has spurred increased research and attention in respect to their unique needs and perspectives. Moreover, there has been a growing recognition of the rights of Indigenous peoples and the importance of their knowledge systems in global climate change discourse (Belfer et al., 2017), leading to greater collaboration between Indigenous communities, researchers and policymakers (Cameron et al., 2021). Furthermore, funding agencies and international organizations have prioritized research and projects that aim to leverage IKS for climate change adaptation (Kibe, 2023), further driving the proliferation of publications in this field. In Figure 2, the geographical distribution of documents on the utilization of IKS in climate change adaptation underscores the global relevance of this topic, with Africa, Europe and North America being significant contributors, reflecting diverse regional contexts and challenges. The utilization of IKS in climate change adaptation encompasses various practices, including incorporating traditional ecological knowledge into land management strategies (Cameron et al., 2021), leveraging Indigenous agricultural techniques for resilience to changing weather patterns, and integrating Indigenous perspectives into policy development processes. These efforts

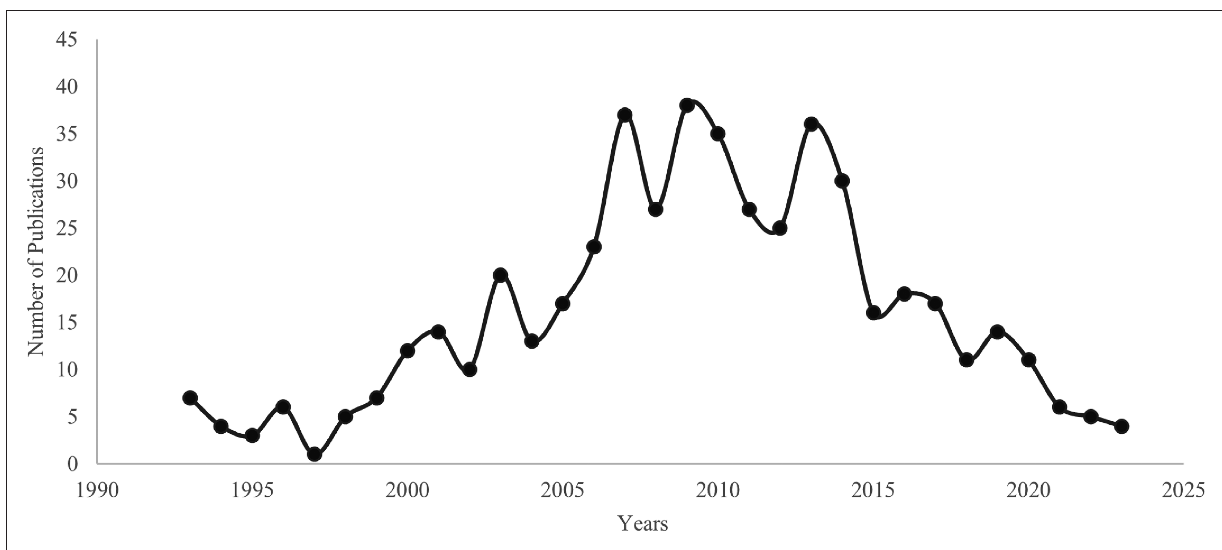

Figure 1. Number of IKS and climate change adaptation publications, 1993–2023.

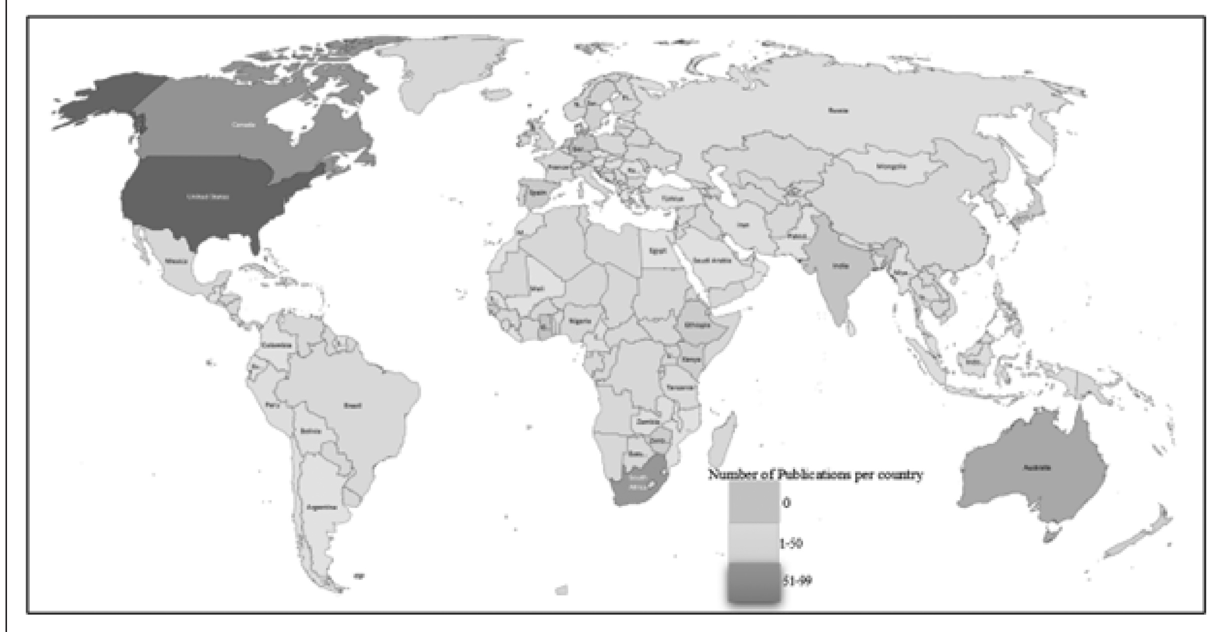

Figure 2. Geographical distribution of IKS and climate change adaptation publications across 77 countries.

not only enhance the resilience of Indigenous communities, but also contribute to broader efforts to address climate change challenges on a global scale.

Institutions and citations of their work

Table 1 shows the number of documents and citations, as well as total link strength, of various institutions concerning IKS and climate change adaptation. Several institutions stand out in terms of their contribution to research in this area. For instance, McGill University, with 12 documents and 585 citations, demonstrates a strong research output and high citation impact, indicating the influence and recognition of its work in the field. Similarly, the University of Leeds shows a robust performance, with 14 documents and a high total link strength of 16, reflecting a strong network of collaborations and contributions to the broader discourse on IKS and climate change adaptation. Makerere University, despite a smaller number of documents, exhibits a considerable total link strength of 12, suggesting active engagement and collaboration within the research community. Conversely, institutions such as the Chinese Academy of Sciences and the University of Johannesburg have fewer documents and citations,

Table 1. Top-20 institutions ranked by number of publications and citations, and total link strength.

Institutions	Documents	Citations	Total link strength
Autonomous University of Barcelona	10	406	1
Chinese Academy of Sciences	7	269	0
Colorado State University	7	386	1
McGill University	12	585	8
Makerere University	9	68	12
University of Adelaide	7	142	1
University of Alaska Fairbanks	7	146	0
University of Alberta	7	525	11
University of Auckland	7	195	1
University of Botswana	7	50	3
University of Cape Town	10	150	6
University of Guelph	8	225	8
University of Johannesburg	6	79	0
University of KwaZulu Natal	13	89	4
University of Leeds	14	458	16
University of Limpopo	6	24	0
University of the Sunshine Coast	7	400	6
University of Victoria	8	335	0
University of Waterloo	6	105	3
University of Zimbabwe	8	123	7

indicating a relatively lower level of research output or recognition in the field. The implications of these findings in the utilization of IKS in climate change adaptation across the globe are significant. Institutions with higher research output and citation impact, such as McGill University and the University of Leeds, likely play a pivotal role in shaping the discourse, informing policy decisions, and driving practical applications of Indigenous knowledge in climate change adaptation strategies. Collaborations between institutions with diverse expertise and geographical representation, as demonstrated by Makerere University's high total link strength, are crucial for fostering a comprehensive and inclusive approach to addressing climate change challenges. The distribution of research output highlights the global significance of IKS in climate change adaptation. This stresses the importance of interdisciplinary and cross-cultural partnerships among institutions. Such collaboration is crucial in harnessing IKS for sustainable solutions to environmental challenges.

Top journals

The journals in Table 2 serve as vital conduits for the dissemination of knowledge regarding the utilization of IKS in the adaptation to climate change. Each journal contributes uniquely to this field, whether through research articles, reviews or commentaries. Examining the number of articles published and citations gathered from 1993 to 2023 provides insight into the significance and impact of these journals within the academic community. Among the journals, *Climatic Change* and *Sustainability* stand out with 22 published documents each, and 838 and 272 citations, respectively. These journals have been cornerstones in climate change research, covering a broad spectrum of topics, including IKS. Their substantial number of citations indicates their influence in shaping discourse and policy in this area. Similarly, *Global Environmental Change: Human and Policy Dimensions* published 11 articles but had a total of 1076 citations. This suggests that its content, which includes discussions on Indigenous adaptation strategies, is widely referenced and influential in academic circles and policy formulation. Other journals, such as *Ecology and Society* and *Regional Environmental Change*, also made significant contributions, publishing 16 and 12 documents and with notable citation counts of 786 and 582, respectively. These journals provide platforms for researchers to explore the intersection of IKS and climate change adaptation, fostering interdisciplinary dialogue and understanding. While some journals, such as *Weather, Climate and Society* and *Environmental Research Letters*, had fewer published articles (10 and 5, respectively), their citation counts (188 and 239, respectively) suggest that they play valuable roles in disseminating

Table 2. Top-20 journals in the field.

Journal	Documents	Citations
Arctic	6	249
Climate and Development	21	262
Climatic Change	22	838
Current Opinion on Environmental Sustainability	8	178
Ecology and Society	16	786
Environment, Development and Sustainability	11	148
Environmental Research Letters	5	239
Environmental Science and Policy	15	460
Frontiers in Climate	11	28
Global Environmental Change: Human and Policy Dimensions	11	1076
Indian Journal of Traditional Knowledge	6	124
International Journal of Climate Change Strategies and Management	10	156
International Journal of Disaster Risk Reduction	7	258
Local Environment	5	39
Mitigation and Adaptation Strategies for Global Change	6	238
Regional Environmental Change	12	582
Sustainability	22	272
Sustainability Science	6	50
Weather, Climate and Society	10	188
Wiley Interdisciplinary Reviews: Climate Change	9	599

knowledge on adaptation strategies using IKS within the climate change discourse. Moreover, journals like the *Indian Journal of Traditional Knowledge* highlight the importance of incorporating Indigenous communities' perspectives into climate change adaptation discussions. Despite publishing only 6 documents, its 124 citations indicate that it provides valuable insights into IKS and its relevance in contemporary climate change adaptation efforts. Overall, these journals collectively serve as essential platforms for researchers to share findings, exchange ideas and advance understanding of IKS in the context of climate change adaptation. Their varying publication rates and citation counts reflect the diverse approaches and interests within this interdisciplinary field, ultimately contributing to more informed and effective adaptation strategies for Indigenous communities worldwide.

Author keywords

Keywords serve as a fundamental component of scientific articles, providing a condensed representation of the article's contents (Linnenluecke et al., 2020). Understanding the focus areas and developmental trends within a field requires a systematic analysis of the selection of keywords in pertinent studies (Liu et al., 2016). Figure 3 illustrates the top-20 keywords organized into three clusters. Cluster 1 in the network analysis of the utilization of IKS in climate change adaptation focuses on a broad spectrum of key concepts related to adaptation strategies. This cluster encompasses keywords such as 'adaptive capacity', 'Arctic', 'resilience' and 'traditional ecological knowledge'. These terms suggest a concentration on understanding how Indigenous communities adapt to climate change, particularly in regions like the Arctic where the impacts are profound. The inclusion of terms like 'Indigenous peoples' and 'traditional knowledge' indicates a recognition of the importance of Indigenous perspectives and practices in addressing climate change challenges.

Cluster 2, on the other hand, seems to concentrate more on specific aspects of climate change adaptation, particularly agriculture and smallholder farmers. Terms like 'agriculture', 'climate variability' and 'smallholder farmers' imply a focus on how IKS contributes to agricultural practices and resilience-building efforts in the face of climate change. This cluster also emphasizes the role of IKS in understanding climate change impacts and developing localized adaptation strategies. Cluster 3, with keywords such as 'Indigenous', 'local knowledge' and 'vulnerability', suggests a thematic focus on the vulnerabilities of Indigenous communities in the context of climate change. This cluster explores how IKS contributes to understanding and addressing vulnerabilities, particularly within local contexts. Overall, the clusters indicate a diverse range of research interests within the field of utilizing

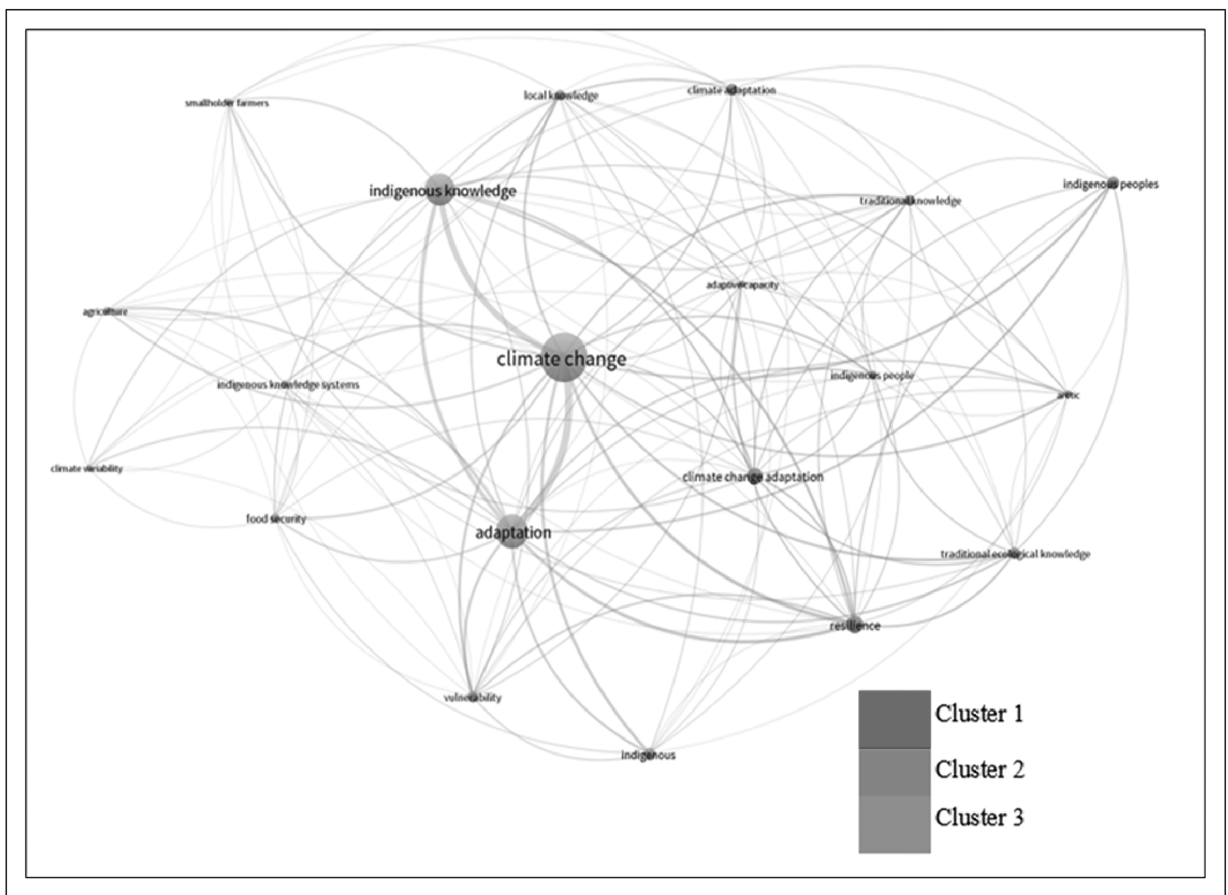

Figure 3. Top-20 author keywords, 1993–2023.

Table 3. Top-12 authors on Indigenous knowledge systems and climate change.

Author	Documents	Citations	Total link strength
Douglas K Bardsley	5	124	8
Elena M Bennett	5	142	62
Nelson Chanza	5	43	13
Álvaro Fernández-Llamazares	5	222	34
James D Ford	24	1578	223
Eranga K Galappaththi	6	247	83
Lawrence Guodaar	5	37	3
Gagoitseope Mmopelwa	5	55	5
Meg Parsons	9	395	49
Tristan Pearce	9	790	112
Victoria Reyes-García	9	446	48
Ashlee Cunsolo Willox	5	515	74

IKS in climate change adaptation. Authors studying this field aim to understand the unique insights and approaches that Indigenous communities offer in confronting climate change challenges. They seek to highlight the importance of integrating IKS with scientific approaches to developing more effective and culturally appropriate adaptation strategies. Additionally, the emphasis on vulnerable communities highlights a commitment to addressing environmental justice and equity in climate change adaptation efforts. The authors conducting studies in this field recognize the significance of IKS in enhancing resilience and sustainability on a global scale.

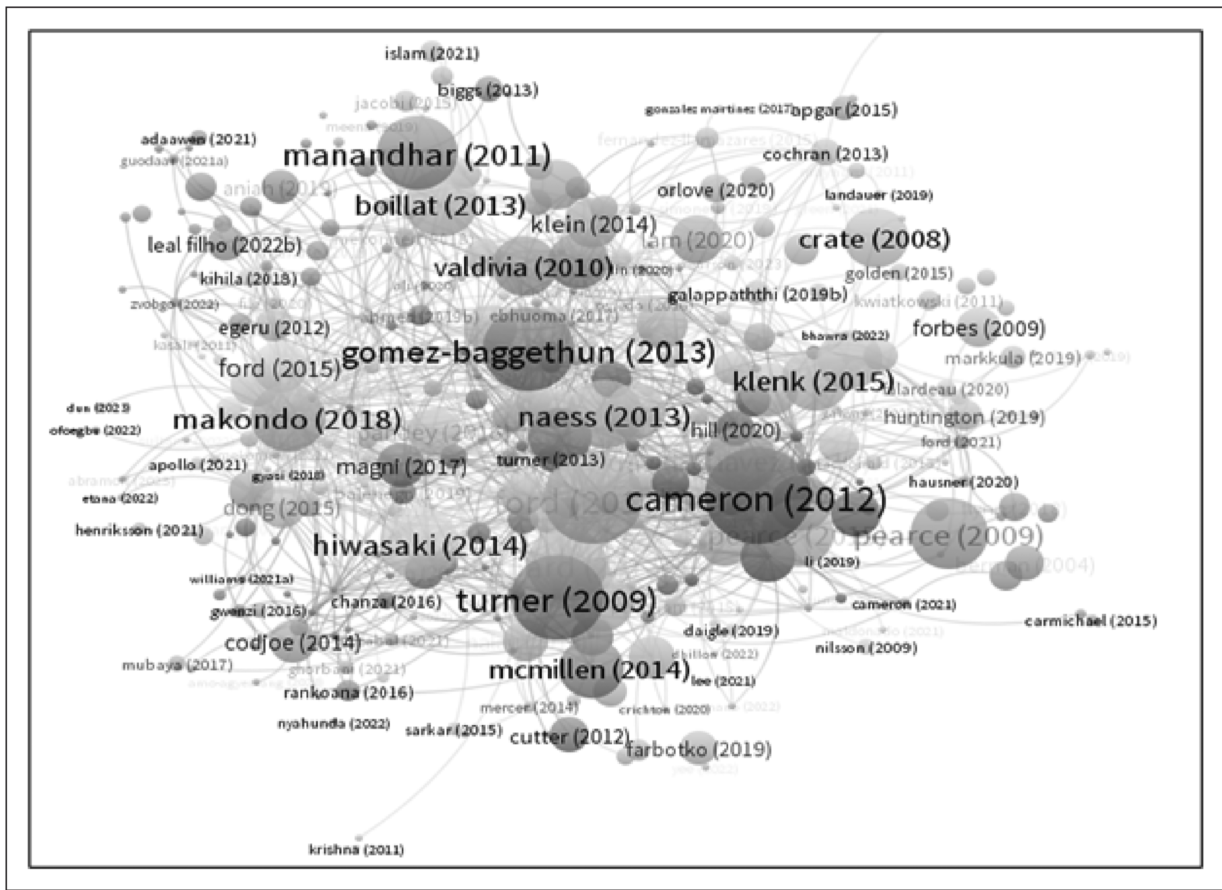

Figure 4. Top authors in IKS and climate change adaptation.

Top authors

Among the authors contributing the least number of studies on the utilization of IKS in climate change adaptation are Lawrence Guodaar and Nelson Chanza, with 5 articles each (Table 3, Figure 4). While their article count is comparatively low, it is essential to note that their contributions still hold significant value, potentially offering unique perspectives on the subject. At the other end of the spectrum, James D. Ford contributed the highest number of articles, with a total of 24. Ford's extensive contributions likely reflect a deep and prolonged engagement with the topic, indicating a comprehensive understanding of the intersection between IKS and climate change adaptation. In terms of total link strength, there is a notable variation among the authors. For instance, Ford's substantial total link strength of 223 suggests a robust network of connections between his work and other relevant sources in the field. Similarly, Tristan Pearce's total link strength of 112 indicates a significant degree of interconnectedness within his body of research. In contrast, Guodaar's low total link strength of 3 may suggest a more isolated or less integrated body of work within the broader discourse on IKS and climate change adaptation. With regard to citations, Ford's considerable citation count of 1578 reflects the widespread recognition and influence of his research in the field. Conversely, Guodaar's minimal citation count of 37 suggests less impact or visibility for his contributions. Overall, while the number of documents, total link strength and citation count vary among the authors, every author's contribution adds to the collective understanding of how Indigenous knowledge can inform and enhance strategies for climate change adaptation.

Co-occurrence of keywords

In bibliometric analysis, keyword co-occurrence is when two or more keywords appear together in a document, article or publication (Klarin, 2024). This method is often employed to identify and analyse relationships between keywords within a specific field of study or across a body of literature (Muñoz-Leiva et al., 2012). Analysing frequently co-occurring keywords reveals thematic connections, prevalent topics and emerging trends in a research domain (Donthu

et al., 2021). Keyword co-occurrence networks produced by VOSviewer typically consist of nodes (keywords) and edges (connections between keywords), with the size and proximity of the nodes indicating the frequency and strength of the co-occurrence relationships (Sedighi, 2016). These visualizations help researchers identify key concepts, clusters of related topics and potential research directions within a given field (Klarin, 2024).

The main keywords in the 507 publications are ‘adaptation’, ‘climate change’ and ‘IKS’. On the one hand, ‘adaption’ occurs 219 times with a total link strength of 1402. This suggests that ‘adaptation’ is a significant concept in the analysed documents. This keyword relates to strategies, policies or actions aimed at adjusting to the impacts of climate change. The high link strength indicates that it frequently appears alongside other keywords, pointing to its importance within the research field. On the other hand, ‘climate change’ occurs 230 times with a total link strength of 1293. As one might expect, ‘climate change’ is a central theme in the analysed documents. The high link strength indicates strong associations with other keywords, reflecting its broad relevance and interconnectedness within the field of study. Also, ‘IKS’ occurs 183 times with a total link strength of 1087. The presence of ‘Indigenous knowledge’ suggests a focus on traditional ecological knowledge and practices of Indigenous communities in the context of climate change adaptation or mitigation. The relatively high link strength indicates that it frequently co-occurs with other keywords, highlighting its importance in the discourse on climate change and vulnerability. The keyword ‘vulnerability’ occurs 142 times with a total link strength of 1031. ‘Vulnerability’, in this context, refers to the susceptibility of communities, ecosystems or social systems to the adverse effects of climate change. Its significant link strength indicates that it is a key concept, which is often discussed alongside adaptation, climate change and IKS. Understanding vulnerability is crucial for designing effective adaptation strategies and policies. Thus, the keywords and their link strengths provide insights into the thematic focus and interconnections within the analysed literature and documents. They highlight key concepts such as ‘adaptation’, ‘climate change’, ‘IKS’ and ‘vulnerability’, indicating their significance in the discourse on addressing the challenges posed by climate change.

Figure 5 presents a co-occurrence network analysis of the keywords used to delineate research concerning topical trends in climate change adaptation utilizing IKS. The analysis applied a minimum threshold of five occurrences for keywords appearing in titles and abstracts across all publications. Consequently, the research themes in climate change adaptation employing IKS were classified into five clusters. Cluster 1 contains 48 keywords, while Cluster 2 comprises 33 keywords. Clusters 3 and 4 each contain 25 keywords, and Cluster 5 includes 23 keywords. Cluster 1, with 48 keywords, is characterized by terms such as ‘adaptation strategies’, ‘adoption’, ‘Africa’, ‘agriculture’ and ‘agronomy’. This cluster underscores the many adaptation strategies employed, particularly in agricultural contexts worldwide. It emphasizes the exploration of how Indigenous practices contribute to agricultural resilience and adaptation amidst the challenges posed by climate change.

Cluster 2, with 33 keywords, is led by terms like ‘1st nations’, ‘adaptive capacity’, ‘Arctic’, ‘Canada’ and ‘climate change adaptation’. This cluster highlights the specific challenges and adaptive strategies of Indigenous communities, particularly those residing in Arctic regions and nations like Canada. It underlines the significance of understanding the unique vulnerabilities and adaptive capacities of these communities facing rapid environmental changes. Cluster 3, comprising 25 keywords, encompasses prominent terms such as ‘Australia’, ‘biodiversity’, ‘climate change adaptation’, ‘ecological knowledge’ and ‘gender’. This cluster focuses on the intersectionality of climate change adaptation, biodiversity conservation and gender dynamics within Indigenous communities, especially in regions like Australia. It suggests an exploration of how gender-sensitive approaches and Indigenous ecological knowledge contribute to effective adaptation efforts.

Major themes

Theme 1. Adaptation strategies in agricultural contexts.. The first major theme in the discourse on climate change adaptation utilizing IKS revolves around adaptation strategies within agricultural contexts. This theme is characterized by a cluster of keywords, including ‘adaptation strategies’, ‘adoption’, ‘Africa’, ‘agriculture’ and ‘agronomy’. The prominence of this cluster underscores the diverse range of adaptation strategies employed globally, with a specific focus on agricultural resilience amidst climate change challenges. Adaptation strategies in agriculture play a pivotal role in mitigating the adverse impacts of climate change on food security, livelihoods and ecosystems. Indigenous communities have long relied on traditional knowledge and practices to adapt to environmental variability, making their insights invaluable in developing sustainable adaptation strategies. These strategies often involve the utilization of

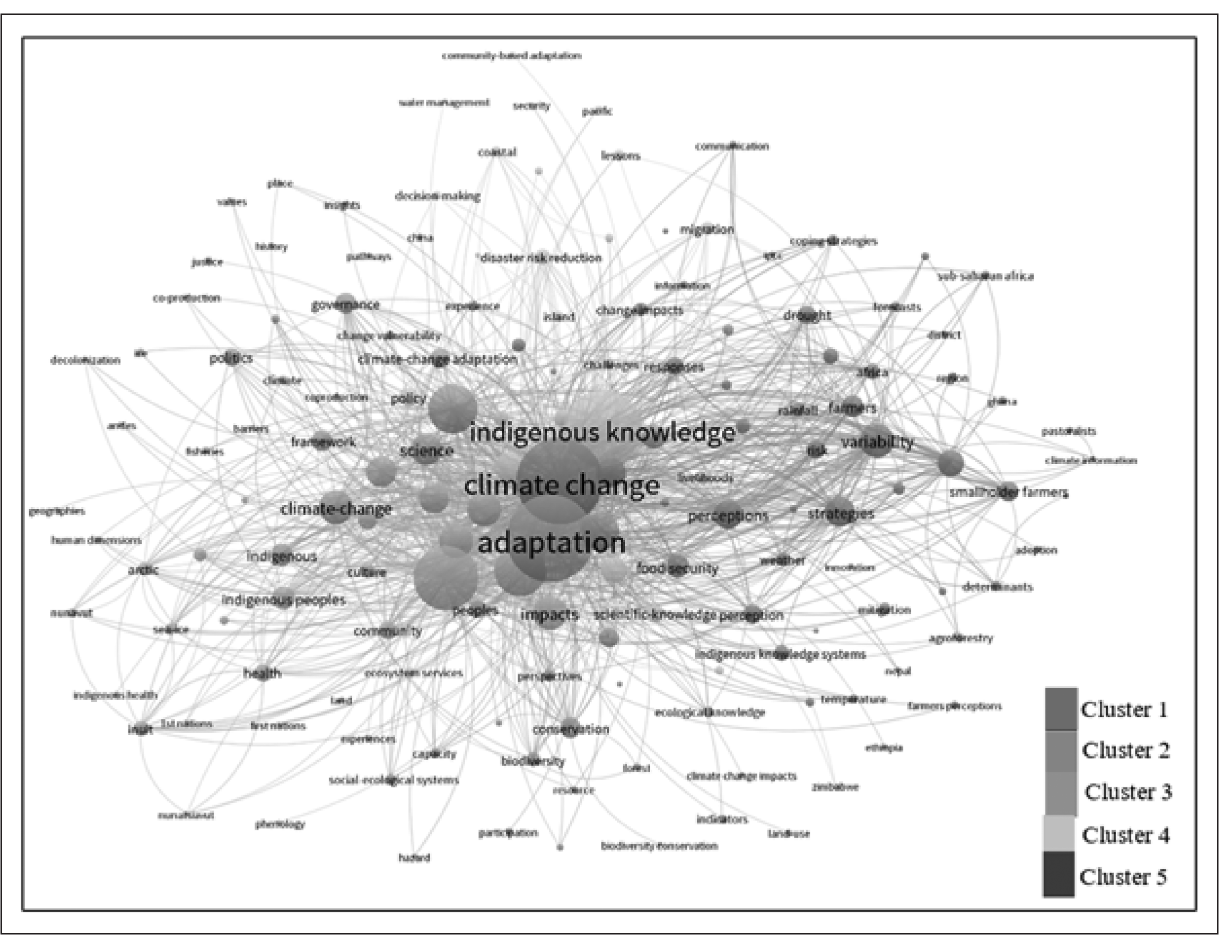

Figure 5. Keyword co-occurrence network.

locally adapted crop varieties, agroforestry techniques, water management systems and soil conservation practices. Furthermore, Indigenous agricultural practices prioritize biodiversity conservation, soil fertility enhancement and ecosystem resilience, contributing to long-term adaptation efforts. The discourse on adaptation strategies in agricultural contexts emphasizes the need for incorporating IKS into mainstream adaptation policies and programmes. Indigenous agricultural practices are often context-specific and tailored to local environmental conditions, highlighting the importance of community-based approaches to adaptation. Additionally, there is growing recognition of the role of Indigenous seed systems, traditional farming techniques and Indigenous crop varieties in building resilience against climate-change-induced stresses such as droughts, floods and pest outbreaks.

Case studies from various regions, particularly in Africa, demonstrate the effectiveness of integrating IKS into agricultural adaptation initiatives. Collaborative efforts between Indigenous communities, researchers and policymakers have led to the co-design of adaptation strategies that are both scientifically sound and culturally appropriate. Moreover, the adoption of climate-smart agricultural practices, informed by IKS, has shown promising results in enhancing agricultural productivity, reducing vulnerability and fostering socio-ecological resilience. Overall, the discourse on adaptation strategies in agricultural contexts highlights the importance of recognizing and respecting IKS, and incorporating it into climate change adaptation efforts. By leveraging the wisdom of Indigenous peoples, policymakers and practitioners can develop holistic and contextually relevant strategies to address the complex challenges posed by climate change in agricultural systems.

Theme 2. Indigenous communities' adaptive capacities in Arctic regions.. The second major theme in the discourse on climate change adaptation utilizing IKS centres on the adaptive capacities of Indigenous communities, particularly those residing in Arctic regions. This theme is characterized by a cluster of keywords, including '1st nations', 'adaptive capacity', 'Arctic', 'Canada' and 'climate change adaptation'. The prominence of this cluster underscores the unique challenges faced by Indigenous peoples in the Arctic and the importance of understanding their adaptive

capacities in the face of rapid environmental changes. Indigenous communities in the Arctic are on the front line of climate change, experiencing its impacts first-hand due to their close relationship with the environment and dependence on natural resources for sustenance and cultural practices. As temperatures rise, sea ice melts, permafrost thaws and extreme weather events become more frequent, Indigenous peoples in the Arctic are confronted with challenges to their traditional lifestyles, food security and cultural identity.

Despite these challenges, Indigenous communities in the Arctic exhibit remarkable adaptive capacities, rooted in their IKS, social cohesion and cultural resilience. Traditional knowledge passed down through generations provides invaluable insights into local environmental dynamics, seasonal changes and adaptive strategies for coping with environmental variability. Indigenous peoples' deep connection to the land, water and ice enables them to anticipate and respond effectively to changing conditions, utilizing adaptive strategies such as flexible hunting and fishing practices, traditional land management techniques and community-based disaster-preparedness measures. The discourse on Indigenous communities' adaptive capacities in Arctic regions underscores the need for empowering and supporting local initiatives that draw on traditional knowledge and practices. Collaborative research partnerships between Indigenous communities, scientists and policymakers facilitate the co-production of knowledge and the development of contextually appropriate adaptation strategies. Moreover, efforts to strengthen Indigenous governance structures, enhance access to resources and technology, and promote cultural revitalization can boost Indigenous peoples' resilience in the face of climate change.

Case studies and best practices from Arctic regions, particularly Canada and other circumpolar countries, highlight successful examples of community-led adaptation initiatives that integrate Indigenous knowledge with scientific expertise. By respecting Indigenous rights, fostering intergenerational learning and promoting self-determination, policymakers and practitioners can support Indigenous communities in building adaptive capacities, which are essential for navigating the complex challenges of climate change in the Arctic. Overall, the discourse on Indigenous communities' adaptive capacities in Arctic regions underscores the importance of recognizing and valuing IKS as a vital resource for climate change adaptation. By focusing on Indigenous voices and perspectives, adaptation efforts can become more inclusive, equitable and effective in addressing the multifaceted impacts of climate change on Arctic communities and ecosystems.

Theme 3. Intersectionality of climate change adaptation, biodiversity conservation and gender dynamics.. The third theme in the discourse on climate change adaptation utilizing IKS focuses on the intersectionality of climate change adaptation, biodiversity conservation and gender dynamics within Indigenous communities. This theme is characterized by a cluster of keywords, including 'Australia', 'biodiversity', 'climate change adaptation', 'ecological knowledge' and 'gender'. The prominence of this cluster suggests an exploration of the complex relationships between climate change, biodiversity loss and gender dynamics, particularly within Indigenous contexts such as Australia. Indigenous communities are stewards of biodiversity-rich landscapes and possess traditional ecological knowledge that is essential for biodiversity conservation and climate change adaptation. However, the impacts of climate change, including habitat degradation, species loss and ecosystem shifts, pose significant challenges to both biodiversity and Indigenous livelihoods. Moreover, gender dynamics within Indigenous communities influence vulnerability, adaptive capacities, and decision-making processes related to climate change and biodiversity conservation.

The discourse on the intersectionality of climate change adaptation, biodiversity conservation and gender dynamics underscores the interconnectedness of social and ecological systems and the need for holistic approaches to resilience-building. Indigenous ecological knowledge, passed down through generations, offers insights into sustainable land management practices, species interactions, and ecosystem dynamics that inform biodiversity conservation and adaptation strategies. Furthermore, Indigenous women often play critical roles in natural resource management, food security and community resilience, highlighting the importance of gender-inclusive approaches to climate change adaptation. Case studies from diverse regions, including Australia and other parts of the world with significant Indigenous populations, demonstrate the synergies between biodiversity conservation efforts and climate change adaptation initiatives guided by IKS. Collaborative governance frameworks that respect Indigenous rights, empower local communities, and integrate traditional and scientific knowledge enhance the effectiveness and equity of adaptation measures. Additionally, gender-sensitive approaches that recognize and address the specific vulnerabilities and capacities of women and men within Indigenous communities are essential for ensuring the success and sustainability of adaptation efforts. Overall, the discourse on the intersectionality of climate change adaptation,

biodiversity conservation and gender dynamics emphasizes the importance of recognizing IKS as a valuable asset for building resilience in the face of environmental change. By integrating diverse perspectives, promoting social equity and fostering participatory decision-making processes, adaptation initiatives become more inclusive, adaptive and sustainable, benefiting both people and the planet.

Theme 4. Cultural heritage preservation and climate change adaptation.. Preserving cultural heritage and identity during climate change is crucial, but it is often overlooked in adaptation efforts using IKS (Chanza and Musakwa, 2021). Indigenous communities, deeply rooted in their cultural traditions and ancestral lands (Román-Chaverra et al., 2023), face the dual challenge of safeguarding their rich cultural heritage while adapting to the impacts of a rapidly changing climate (Orr et al., 2021). The 'cultural heritage preservation and climate change adaptation' theme underlines the intrinsic connection between cultural resilience and climate change adaptation. It recognizes that preserving cultural practices, knowledge systems and sacred sites is essential for maintaining community cohesion and well-being in the face of environmental uncertainties. Cultural heritage encompasses not only tangible artefacts and sites, but also intangible elements (Vecco, 2010). These include language, spirituality, traditional ecological knowledge, and customary practices that shape Indigenous identities and relationships with the natural world (Swensen et al., 2013). As climate change accelerates, Indigenous cultures are increasingly vulnerable to displacement, loss of sacred landscapes and disruptions to traditional ways of life (Williams, 2012). Therefore, integrating cultural heritage preservation into adaptation strategies is crucial for promoting cultural continuity, social cohesion and psychological resilience within Indigenous communities.

IKS offers crucial perspectives on adaptive strategies rooted in traditional practices, seasonal calendars and ecological wisdom passed down through generations (Mannakkara et al., 2023). By incorporating Indigenous perspectives into climate change adaptation planning, policymakers and practitioners can develop culturally appropriate strategies that respect and reinforce Indigenous values, beliefs and governance systems. Furthermore, empowering Indigenous communities to actively participate in decision-making processes related to land management, resource conservation and disaster risk reduction enhances their resilience and agency in confronting the challenges of climate change. Case studies from diverse Indigenous contexts around the world highlight innovative approaches to cultural heritage preservation and climate change adaptation. These include community-led initiatives to revive traditional farming techniques (Herrmann et al., 2020), protect sacred sites (Gelder and Jacobs, 2005) and document oral histories that encode valuable environmental knowledge (Simpson, 2004). By recognizing Indigenous peoples' rights to self-determination, land and cultural heritage, adaptation efforts can promote social justice, intergenerational equity and environmental sustainability (Tsosie, 2009). Thus, the theme of cultural heritage preservation and climate change adaptation underscores the importance of recognizing and respecting Indigenous cultures as custodians of invaluable knowledge and wisdom. By integrating cultural resilience into adaptation strategies, we not only enhance the adaptive capacities of Indigenous communities, but also promote the diversity and richness of human cultures in the face of global environmental change.

Conclusion

This analysis of publications on IKS and climate change adaptation from 1993 to 2023 reveals distinct phases of growth, stability and emerging thematic trends. Initially, from 1993 to 2003, there was a gradual increase in publications, which was followed by a rapid growth phase from 2003 to 2013. However, after reaching a peak in 2013, the number of publications stabilized until 2019, when there was a slight decline. Despite this decline, research in this area continues, albeit at a reduced rate, indicating ongoing scholarly engagement with the intersection of IKS and climate change adaptation. Geographically, Africa, Europe and North America emerged as significant contributors to the discourse, reflecting diverse regional contexts and challenges. The proliferation of publications can be attributed to various factors, including recognition of the value of Indigenous knowledge in enhancing adaptation strategies; heightened awareness of climate change impacts on vulnerable communities; and increased collaboration between Indigenous communities, researchers and policymakers. Furthermore, analysis of the institutional contributions highlights the pivotal role of institutions such as McGill University and the University of Leeds in shaping the discourse and driving practical applications of Indigenous knowledge in adaptation strategies. Collaborations between institutions with diverse expertise and geographical representation are crucial for fostering comprehensive and inclusive approaches to addressing climate change challenges.

Journals serve as vital conduits for disseminating knowledge in this field, with notable contributions from journals such as *Climatic Change* and *Global Environmental Change: Human and Policy Dimensions*. These platforms facilitate interdisciplinary dialogue and understanding, ultimately contributing to more informed and effective adaptation strategies for Indigenous communities worldwide. The keyword and co-occurrence analysis revealed thematic trends, including adaptation strategies in agricultural contexts; Indigenous communities' adaptive capacities in Arctic regions; the intersectionality of climate change adaptation, biodiversity conservation and gender dynamics; and cultural heritage preservation. These themes underscore the importance of integrating Indigenous perspectives, practices and cultural resilience into adaptation efforts to promote inclusivity, equity and sustainability. Thus, the analysis provides valuable understanding of the evolution, geographical distribution, institutional contributions and thematic trends in the literature on IKS and climate change adaptation. By recognizing and leveraging IKS, policymakers, practitioners and researchers can develop more effective and culturally appropriate strategies to address the complex challenges of climate change and promote resilience in Indigenous communities worldwide.

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ORCID iD

Reniko Gondo https://orcid.org/0000-0002-0957-0179

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Author biography

Reniko Gondo holds a diploma in Education (Marymount, 1998), a Bachelor of Science in Geography and Environmental Studies (Zimbabwe Open University, 2004), a Master of Science in Natural Resources Management and Environmental Sustainability (Bindura University of Science Education, 2013) and a PhD in Natural Resources Management (University of Botswana, 2020). His research explores resource governance, human settlement patterns, rural–urban interactions and related challenges. Gondo has published 28 journal articles and 10 book chapters, and delivered 18 conference presentations. He is also a reviewer for *Scientific African*, *Geography and Sustainability*, *Economic Geography*, *Physical Geography* and *Geocarto International*.

Article

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Indigenous knowledge for climate change adaptation among Tanzanian smallholder farmers: A systematic review

Martinus E Sospeter
Department of Informatics and Information Technology, Sokoine University of Agriculture, Tanzania

Wulystan Pius Mtega
Department of Informatics and Information Technology, Sokoine University of Agriculture, Tanzania

Andrew Malekani
Department of Informatics and Information Technology, Sokoine University of Agriculture, Tanzania

Abstract
This study investigates the use of Indigenous knowledge for climate change adaptation and mitigation among smallholder farmers in Tanzania. It adheres to the PRISM (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines. The study includes 20 peer-reviewed articles published between 2004 and 2023. The findings show that Indigenous knowledge is acquired from various sources, including personal experience, parents, friends and community members. Elders are key custodians of Indigenous knowledge. Smallholder farmers employ various techniques to adapt to and mitigate the impacts of climate change, including mixed farming practices, crop diversification, the use of traditional water dams, prayer and cultural rituals, participating in non-farming activities, entrepreneurship and the use of locally made pesticides. The findings imply that Indigenous knowledge has the potential to solve contextual-based problems. This review recommends further research to document Indigenous knowledge of climate change adaptation across all regions and ethnic groups in Tanzania.

Keywords
Indigenous knowledge, climate change adaptation, smallholder farmers, Tanzania, local knowledge

Introduction

Indigenous knowledge refers to the information, expertise, skills and insights that Indigenous communities acquire during their lifetime and use in solving problems such as climate change, food insecurity, diseases and other social issues (Tweheyo et al., 2024). Indigenous knowledge is an important resource for the development of human society across the globe. Throughout history, different communities have depended on the Indigenous knowledge that has been developed and used by one generation and passed down to the next in all aspects of their lives, from health to climate change adaptation, food security and agriculture (Mugi-Ngenga et al., 2021). Indigenous knowledge is developed consistently and continuously based on the changes occurring in the surrounding environment. It is part of people's culture, norms and traditions, and hence passed down from one generation living in a particular place to the next (Irumva et al., 2021). It is social capital in a resource-constrained environment, and communities use it to survive, adapt to and mitigate climate change, and provide a means to control their lives (Nkuba et al., 2021).

With the global existential threat from climate change, both types of knowledge meaning scientific and indigenous knowledge are blended to enhance climate change

Corresponding author:
Martinus E Sospeter, Department of Informatics and Information Technology, Sokoine University of Agriculture, PO Box 3038, Morogoro, Tanzania.
Email: martinuss530@gmail.com

adaptation and mitigation (Kihila, 2018). Climate adaptation strategies involve different means and resources, such as the integration of climate action into national and regional policies (Shirima et al., 2018). Local farmers have developed indication and warning systems that help them detect changes early and respond to them appropriately (Mapfumo et al., 2016). Farmers and pastoralists use several plant and animal behaviours as early warning signs. In South Africa, smallholder farmers use modified farming practices, crops and animal types, as well as Indigenous knowledge systems, to ensure flexibility and adaptability – for example, goats giving birth in April indicates the onset of rains and the appearance of small white butterflies indicates an invasion of armyworms in coming agricultural season (Kuivanen et al., 2015).

Smallholder farmers and pastoralists must deal with the outcomes of the changing climate, such as floods, droughts, infestations of climate-related pests, the unpredictability of rainy seasons, poor crop yields and food insecurity. Agricultural-dependent communities are one of the groups that are most affected, not only because of their over-dependence on rainy seasons to conduct their agricultural activities but also because they live in resource-constrained environments (Pickson and He, 2021). Living in a resource-constrained environment makes it even more complicated to adapt to the changing climate and mitigate it effects (Joseph, 2022). Due to limited access to scientific knowledge and weather-forecasting technology, smallholder farmers use animal behaviours, the changing direction of the wind, and insect and plant behaviours to predict and prepare for the changing weather and climate (Theodory, 2020). This study systematically reviewed the use of Indigenous knowledge to enhance climate change adaptation and mitigation among smallholder farmers in Tanzania. The study answers the following research questions:

1. What are the sources used to acquire Indigenous knowledge for climate change adaptation and mitigation among smallholder farmers?
2. What are the Indigenous climate change indicators and how are they interpreted among smallholder farmers?
3. What are the Indigenous adaptive and mitigation practices for climate change among smallholder farmers?

Methodology

The study used a qualitative methodology. Specifically, the systematic review method was used, with thematic and content analysis techniques to review the selected studies. The study included peer-reviewed articles published in a variety of online journals. The studies selected cover the use of Indigenous knowledge for climate change adaptation and mitigation. The subsequent sections of this article explain the data collection method, as well as the methods used for the appraisal of the information obtained during the search in Google Scholar, JSTOR and ScienceDirect. The selected publications broadly elaborate on various aspects addressing Indigenous knowledge and climate change in Tanzania. The areas highlighted include the sources of Indigenous knowledge for climate change adaptation, as well as Indigenous indicators of climate change and their interpretation among smallholder farmers in Tanzania. The study follows the PRISM (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines (Dorji et al., 2024; Figure 1).

Inclusion and exclusion criteria

Several studies were examined based on the following inclusion criteria: articles published between 2004 and 2023 (the range of years was selected based on the availability of peer-reviewed articles published on the topic); articles written in the English language; articles covering regions of Tanzania; and articles addressing Indigenous knowledge for climate change adaptation and mitigation. The exclusion criteria were articles published in other languages and articles that did not address Indigenous knowledge of climate change in Tanzania.

Quality assessment

Quality assessment is a crucial factor. A quality evaluation checklist of seven questions was prepared and used to assess the quality of each article ($N = 20$). The answer to each question was rated on a 3-point scale (*yes* = 1, *no* = 0, *partially* = 0.5). Each study can therefore have a score from 0 to 7, and a higher score indicates that the study answered more of the research questions. In this context, it is evident that all of the selected articles passed the quality assessment, meaning that they were eligible for further analysis. The quality assessment checklist was as follows:

1. Are the research objectives/questions outlined?
2. Does the study explain the relationship between Indigenous knowledge and climate change adaptation and mitigation in Tanzania?
3. Are the methods indicated and well outlined?
4. Does the study explain Indigenous adaptive and mitigation practices for climate change among smallholder farmers in Tanzania?

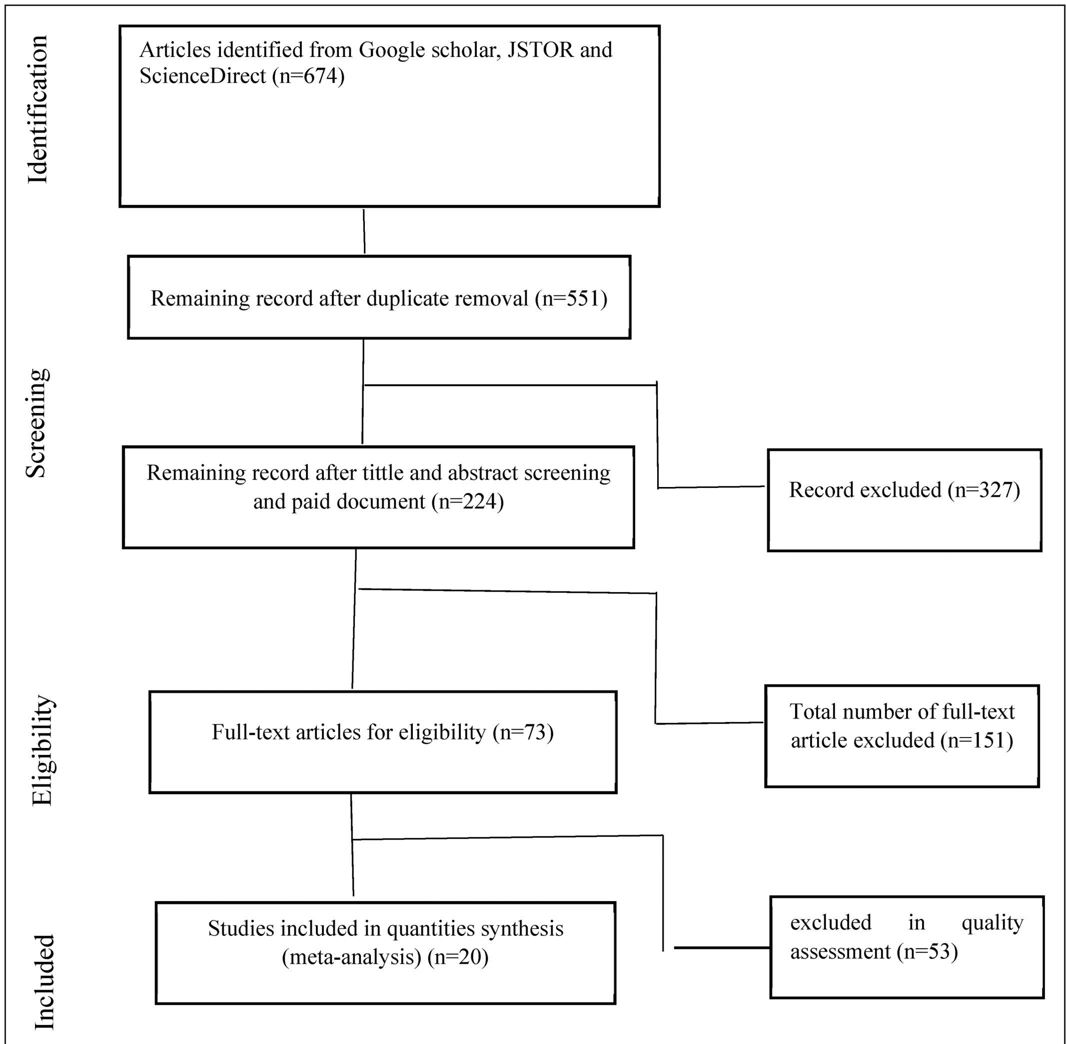

Figure 1. The PRISMA flow chart for the article-selection strategy.

5. Does the study explain Indigenous climate change indicators and their interpretation among smallholder farmers in Tanzania?
6. Does the study explain the sources of Indigenous knowledge related to climate change adaptation and mitigation in Tanzania?
7. Are the statistical techniques for the data analysis described and illustrated?

The search

Searches were conducted in Google Scholar, JSTOR and ScienceDirect using the following keywords: Indigenous knowledge, local knowledge, traditional knowledge, climate change, weather forecasting knowledge, weather forecasting information, smallholder farmers, Indigenous climate knowledge, floods, drought, climate change adaptation and weather changes. The search process used different techniques, including Boolean operators and truncations to maximize the results and retrieve peer-reviewed articles on the study topic.

Data collection and extraction methods

The data was extracted using the paper-form method, with four columns. The first column included the author and year of publication; the second, the title of the article; the third, the key findings; and the fourth, the location where the article was published (Schmidt et al., 2021; see Tables 1, 2 and 3).

Results and discussion

Findings

The articles focus on various dimensions of Indigenous knowledge across various settings in accordance with climate change adaptation and mitigation among smallholder farmers in Tanzania. The findings presented in Tables 1, 2 and 3 give important information about the

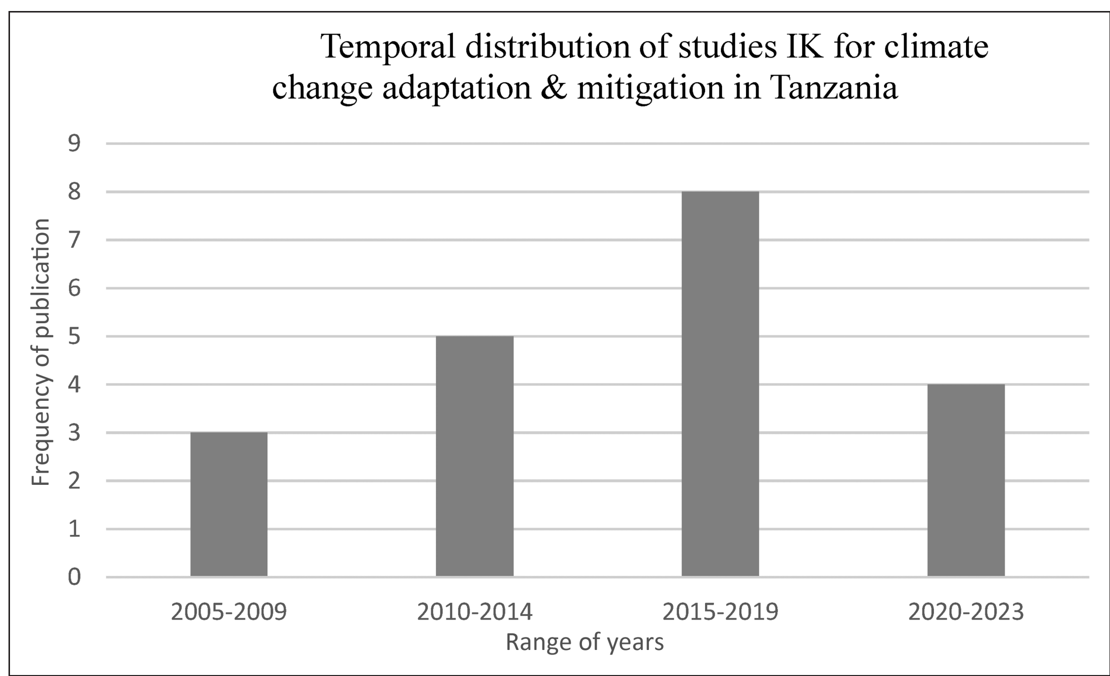

Figure 2. Temporal distribution of studies on Indigenous knowledge for climate change adaptation and mitigation in Tanzania.

publications, including the variables considered and the titles of the articles. Among the 20 peer-reviewed articles, there are differences in the variables used for representing Indigenous knowledge, climate change adaptation and mitigation, and smallholder farmers' practices. The majority of the studies (16, 80%) used mixed methods because of the nature of Indigenous knowledge. A participatory approach is needed to be able to grasp the ideas, concepts and practices used by communities.

Temporal distribution of studies on Indigenous knowledge for climate change adaptation and mitigation in Tanzania.. The review found that the majority of the studies (12, 60%) on Indigenous knowledge for climate adaptation and mitigation were conducted between 2015 and 2023 (Figure 2). However, the number of studies in this area had increased from previous years. This indicates the increasing recognition of the significance of Indigenous knowledge in solving contemporary challenges. It is indicative of a paradigm shift, as Indigenous knowledge has been disregarded as capable of solving contemporary and scientific-based challenges by scientific communities (Makondo and Thomas, 2018).

Geographical focus.. The review found that the studies had been conducted in 10 regions, with the majority in Dodoma (4, 16%) and 3 (12.5%) in Kilimanjaro, Iringa and Morogoro, respectively (Figure 3). However, Tanzania is a country with multiple ethnic groups, which include more than 125 ethnic communities that speak over 120 vernacular languages and live in more than 30 regions (United Republic of Tanzania, 2022). Each ethnic Indigenous community has vast resources of Indigenous knowledge. However, the fact that only 10 regions have been studied shows a significant gap in knowledge with regard to the rest of the regions' Indigenous knowledge and how it is used in responding to climate risk.

Sources used for acquiring and preserving knowledge

The review found that Indigenous knowledge is acquired from various sources, including, but not limited to, personal experience, parents, friends and community members. Elders from previous generations receive and preserve Indigenous knowledge and pass it down to successive generations through oral traditions. The most common practice of obtaining and preserving Indigenous knowledge is community knowledge-sharing, where community members discuss different means used to adapt to climate change through oral traditions and community forums (Theodory, 2020). Information and communications technology tools, such as radio, are also playing a part as sources of Indigenous knowledge among Indigenous communities (Table 1).

The study conducted in the Kagera Region found that the Haya ethic group acquired Indigenous knowledge from their personal experience based on the changes that were occurring in their surrounding

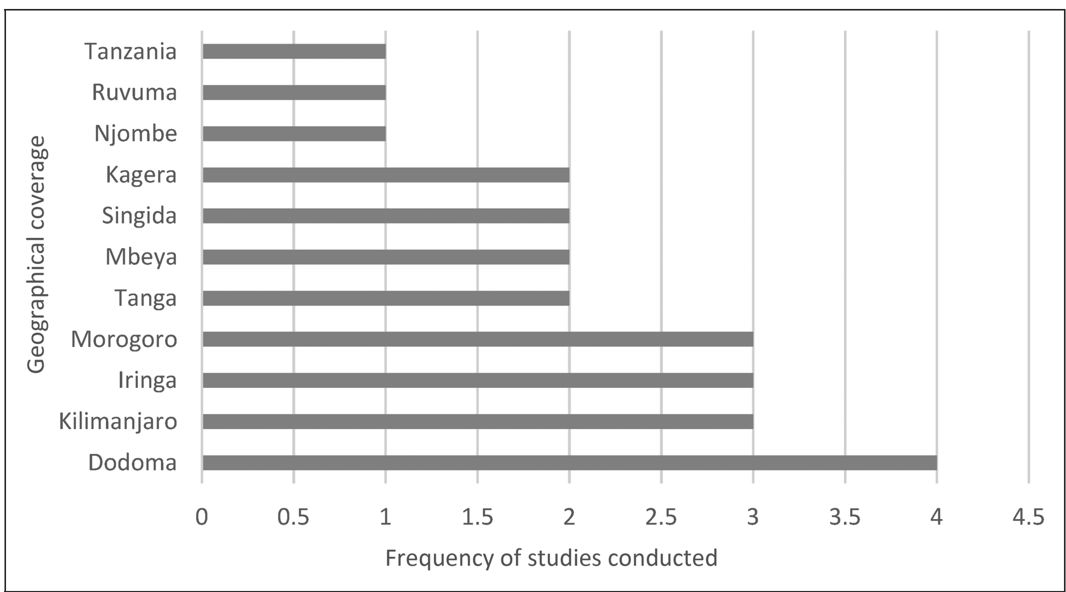

Figure 3. Geographical focus.

environment, such as an outbreak of banana disease (*mnyauko*), which forced them to change their diet (Theodory, 2020). The study conducted in Dodoma by Shemsanga et al. (2018) found that Indigenous knowledge was received from ancestors and passed down to the next generation. This had been useful in determining the sources of shallow water, and hence for survival in semi-arid climatic conditions.

Indigenous communities' perception of climate change

The review found that, based on Indigenous indicators, observation and experience, Indigenous communities in Tanzania perceived the climate to have changed. This claim is consistent with the meteorological data, which shows that the climate in Tanzania has changed over the past decades (Ibrahim, 2014; Mlengule, 2019). Their perception of climate change was justified by the adaptation and mitigation practices that they had employed over time and, more importantly, the practices of creating, preserving and passing down their Indigenous knowledge to the next generation. This shows how deep their understanding is regarding climate change and that climate change is a continuous problem that the future generation must face – hence knowledge is preserved for them (Shemsanga et al., 2018). The study conducted by Kangalawe et al. (2011) in the Mbeya Region found that Indigenous communities perceived that, for the previous 10–30 years, community members showed rainfall has decreased. In Singida, Lema and Majule (2009) found that Indigenous communities indicated that they perceived precipitation to have decreased and temperatures to have increased over the years.

Indigenous climate change indicators and their interpretation

Extended periods of interaction between Indigenous communities and their surrounding environment have resulted in the development of Indigenous knowledge systems with indicators that are capable of identifying climate change, helping people to prepare an appropriate adaptation response. The review found that smallholder farmers used various Indigenous indicators to predict changes. In Kilimanjaro, Chengula and Nyambo (2016) revealed that no shade from trees, *dudumizi* singing in the morning and *ndekrefa* singing in January and February were all signs of the onset of rain. In their study, Elia et al. (2014) revealed that *dudumizi* were also used in Dodoma and Singida as indicators for seasonal weather forecasting (Table 2).

The study conducted by Mahoo et al. (2015) revealed that *dudumizi* were used in Tanga to predict climate change, especially the onset of rainfall. Mlengule's (2019) research in Njombe found that a rise in water level and butterflies moving from west to east were an indication that rain was coming. The appearance of *yangi yangi* birds in large numbers in the sky in the months of October and November indicated imminent rainfall and a good rainy season (Chang'a et al., 2010), and the appearance of red ants in the Morogoro Region also indicated that rain was on the way (Mussa and Mjemah, 2015). Indicators that were used for

Table 1. Sources used to acquire Indigenous knowledge for climate change adaptation and mitigation among smallholder farmers.

Serial Number	Author(s)	Title	Key findings	Study area	Method
1.	Theodory (2020)	Understanding the relevance of Indigenous knowledge on climate change adaptation among mixed farmers in the Ngono River Basin, Tanzania	Sources of Indigenous knowledge were own experience, information shared within the community and family members	Kagera	Qualitative
2.	Mahoo et al. (2015)	Integrating Indigenous knowledge with scientific seasonal forecasts for climate risk management in Lushoto District in Tanzania	Sources of information were own observations, the radio and village meetings Indigenous knowledge often passed on from one generation to the next	Tanga	Mixed
3.	Radeny et al. (2019)	Indigenous knowledge for seasonal weather and climate forecasting across East Africa	Major sources of weather information were Indigenous sources (67.5%) and the radio (61%)	Tanga	Mixed
4.	Lema and Majule (2009)	Impacts of climate change, variability and adaptation strategies on agriculture in semi- arid areas of Tanzania: The case of Manyoni District in Singida Region, Tanzania	Experience Increase in temperature over the last 10 years Decrease in precipitation	Singida	Mixed
5.	Shemsanga et al. (2018)	Indigenous knowledge on development and management of shallow dug wells of Dodoma Municipality in Tanzania	Local people had received/ preserved knowledge from older generations about areas that were drilled many years earlier Trees like *Ficus sycomorus*, *Acacia albida* and *Adansonia digitata* were used for gauging areas with high soil moisture content	Dodoma	Mixed

signalling erratic rainfall and drought were the disappearance of fig mulberry trees (Mussa and Mjemah, 2015) and the angle of the new moon (Chang'a et al., 2010). When the *ndekrefa* (*kichagga*) sang in January and February, or in the middle of a prolonged drought, it was indicative of rainfall (Chengula and Nyambo, 2016).

Indigenous adaptive and mitigation practices for climate change among smallholder farmers

The review found that smallholder farmers had been employing various techniques to help them adapt to and mitigate the impacts of climate change. The strategies included mixed farming practices, with farmers starting to grow several crops on the same farm; crop diversification; traditional water dams; prayer and cultural rituals; participating in non-farming activities, such as driving *boda boda*; entrepreneurship; and the use of locally made pesticides (Theodory, 2020; see Table 3).

The study conducted in Iringa and Kilimanjaro by Kaganzi et al. (2021) revealed that smallholder farmers used various adaptation techniques, including changing their farming methods and animal-keeping practices, as well as diversifying their agricultural activities, with farmers sowing seeds twice in one season when needed. In Ruvuma, smallholder farmers used different adaptation and mitigation techniques, such as Matengo pits and contour terracing to reduce water speed and control soil erosion, and intercropping (Malekela and Lusiru, 2022). In Morogoro, smallholder farmers protected and planted native/natural vegetation to mitigate soil erosion and water speed due to its mountainous environment.

Table 2. Indigenous climate change indicators and their interpretation among smallholder farmers.

Serial number	Author(s)	Title	Key findings	Study area	Method
1.	Elia et al. (2014)	Indigenous knowledge use in seasonal weather forecasting in Tanzania: The case of semi-arid central Tanzania	Use of plant phenology, such as the sprouting of leaves on trees and flowers Bird indicators: appearance of the white-browed coucal (*Centropus superciliosus*), also known locally as the *dudumizi*; cattle egret (*Bubulcus ibis*), locally known as the *yanga yanga*; and wire-tailed swallow Appearance of frogs	Dodoma and Singida	Qualitative
2.	Radeny et al. (2019)	Indigenous knowledge for seasonal weather and climate forecasting across East Africa	Behaviour, appearance and movement of some birds was frequently used to predict seasonal weather Presence of the yellow bird was an indication of long rains	Tanga	Mixed
3.	Kangalawe et al. (2011)	Climate change impacts, local knowledge and coping strategies in the Great Ruaha River Catchment Area, Tanzania	Community members showed that rainfall had decreased over the last 10–30 years Early sprouting of *mihango* trees indicated early onset of rains When the *dudumizi* and *kolekyaka* (birds) started singing, it was interpreted locally to mean the rains were near	Mbeya	Mixed
4.	Ringo et al. (2016)	Indigenous knowledge in flood management and control in Kilosa District, Tanzania	Indigenous knowledge contributed to weather forecasting	Morogoro	Mixed
5.	Kaganzi et al. (2021)	Local perceptions of climate change and adaptation responses from two mountain regions in Tanzania	Modifying farming or animal rearing Diversification of agricultural activities Farmers sowed seeds twice in one season when needed	Iringa and Kilimanjaro	Mixed
6.	Kijazi et al. (2013)	The use of Indigenous knowledge in weather and climate prediction in Mahenge and Ismani wards, Tanzania	83% of the respondents were aware of climate change Plant phenology was found to be the most used indicator to predict rainfall Insects and birds	Morogoro and Iringa	Mixed
7.	Mlengule (2019)	Smallholder farmers' local knowledge in adaptation to climate variability: Experience from Ludewa District, Tanzania	When birds were heard singing 'dudududududu' early in the morning, the water level rose, and butterflies moved from west to east, it was about to rain	Njombe	Mixed
8.	Chengula and Nyambo (2016)	The significance of Indigenous weather forecast knowledge and practices under weather variability and climate change: A case study of smallholder farmers on the slopes of Mount Kilimanjaro	When there was no tree shade in January, the *dudumizi* sang early in the morning, and the *ndekrefa* (*kichagga*) sang in January and February or in the middle of a prolonged drought, rain was about to fall	Kilimanjaro	Mixed
9.	Chang'a et al. (2010)	Indigenous knowledge in seasonal rainfall prediction in Tanzania: A case of the south-western highland of Tanzania	Occurrence of *yangi yangi* birds in October and November indicated imminent onset of rain and a good rainy season Flocks of swallows indicated that heavy rain was about to fall The appearance of swallows in November indicated imminent onset of rain A new moon at a slanted angle indicated more disease and erratic rainfall	Mbeya and Iringa	Mixed
10.	Mussa and Mjemah (2015)	Indigenous knowledge systems for climate change detection and adaption planning in mountainous areas in Tanzania	Disappearance of fig mulberry trees signalled a decrease in precipitation Red ants signalled onset of rain Climate hazards such as floods and droughts	Morogoro	Mixed

Use of traditional prayers, rituals and worship for climate change adaptation and mitigation

African Indigenous communities are famous for their spiritual prayers and forms of worship, which include rituals and cultural practices. The review found that Indigenous communities were involved in seeking help from God in the face of disasters wrought by climate change in various regions of Tanzania; prayers were also said to be effective. For instance, when there is a prolonged drought, Indigenous communities start praying and performing rituals for the drought to end (Fundisha, 2020). The study conducted in Kagera found that Indigenous communities used prayers and worship for assistance in their efforts to adapt to and mitigate climate change. Local communities in Kagera consulted traditional rainmakers *(abaiga enjula*; Theodory, 2020).

Knowledge gap in the use of Indigenous knowledge for climate change adaptation and mitigation

Considering the diverse climatic conditions and experiences in Tanzania's regions and among its

Table 3. Indigenous adaptive and mitigation practices for climate change among smallholder farmers.

Serial number	Author(s)	Title	Key findings	Study area	Method
1.	Kihila (2018)	Indigenous coping and adaptation strategies to climate change of local communities in Tanzania: A review	Strategies included mixed farming, crop diversification and traditional water dams	Tanzania	Qualitative
2.	Theodory (2020)	Understanding the relevance of Indigenous knowledge on climate change adaptation among mixed farmers in the Ngono River Basin, Tanzania	Adaptation and mitigation strategies included planting drought-resistant and early maturing crops, prayers and worship, undertaking non-farming activities, and use of locally made pesticides	Kagera	Qualitative
3.	Naess (2013)	The role of local knowledge in adaptation to climate change	Indigenous weather forecasting to moderate the effects of variable rainfall Use of Indigenous observations in decision-making	Dodoma	Mixed
4.	Malekela and Lusiru (2022)	Climate change adaptation strategies through traditional farming practices: The case of Matengo pits in Mbinga District, Tanzania	Matengo pits are a traditional farming technique Contour terracing Intercropping	Ruvuma	Mixed
5.	Fundisha (2020)	Traditional mitigation measures and practices to climate change in Rombo District, Tanzania	Tree planting Creating awareness of climate change at the local level Avoidance of indiscriminate tree felling Praying	Kilimanjaro	Mixed
6.	Nelson and Stathers (2009)	Resilience, power, culture, and climate: A case study from semi-arid Tanzania, and new research directions	Adoption of early maturing crops like sorghum, and drought-resistant crops	Dodoma	Qualitative
7.	Yanda et al. (2005)	Climatic and socio-economic influences on malaria and cholera risks in the Lake Victoria region of Tanzania	Use of Indigenous medical knowledge Use of local medicines to adapt to climate-associated diseases such as malaria and cholera *Mbilizi*, *Kajule*, *Nkaka*, *Ikintuntumwa* and *Mwarobaini* Pregnant women used local herbs to reduce complications during pregnancy	Kagera	Mixed
8.	Ringo et al. (2016)	Indigenous knowledge in flood management and control in Kilosa District, Tanzania	Steep-slope controlling techniques Planting of native vegetation	Morogoro	Mixed

ethnic groups, Indigenous knowledge is an essential part of ethnic communities' adaptation to climate change and mitigation efforts. There is a significant knowledge gap with regard to Indigenous knowledge use for climate change adaptation in Tanzania for there is limited documentation on the use of Indigenous knowledge in the majority of Tanzania's ethnic groups, communities and regions based on geographical location, cultural practices and environmental conditions. Moreover, the major agro-ecological zones of Tanzania have not yet been studied. This review offers a comprehensive

overview of what has been done with regard to the use of Indigenous knowledge to enhance climate adaptation and mitigation, and the integration of Indigenous and scientific knowledge for climate change adaptation and mitigation among smallholder farmers in Tanzania.

Conclusion

Based on the findings of this study, Indigenous knowledge makes a significant contribution to Tanzanian smallholder farmers' adaptation to climate change. It is significantly related and connected to their environments and traditional practices, and animals, birds, amphibians, plants and changes in the sky are all used to predict change. Community elders play the important role of custodians; family members facilitate knowledge-sharing; and information and communications technologies are useful for the acquisition, sharing and preservation of Indigenous knowledge. Smallholder farmers use mixed farming techniques, traditional water dams/pits for ensuring water supply and locally made pesticides; they also diversify their economic activities. These are the primary knowledge and information resources that farmers have at their disposal. This is facilitated by limited access to scientific knowledge. Tanzanian ethnic communities depend on Indigenous knowledge to adapt to climate change due to its contextual-based nature and its ability to solve contextual-based problems, and it has proven to be effective by its continuous use, being passed down through the generations. In fact, it is in people's nature to cherish and trust what they have inherited from their predecessors. This justifies their trust in the Indigenous practices that they are applying in response to climate adaptation.

Recommendations

Further research is recommended to document the use of Indigenous knowledge for climate change adaptation across all regions and ethnic groups in Tanzania. In addition, research would be helpful on the use of Indigenous knowledge for climate change adaptation and mitigation in the agro-ecological zones and at the national level for policy recommendations and to bridge the gap between Indigenous knowledge, research, policy and scientific knowledge in Tanzania.

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ORCID iDs

Martinus E Sospeter https://orcid.org/0009-0006-1723-8244
Wulystan Pius Mtega https://orcid.org/0000-0001-8471-1878

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Author biographies

Martinus E Sospeter holds a Bachelor's degree in Information and Records Management. He is a postgraduate student pursuing a Master's in Information and Knowledge Management at Sokoine University of Agriculture.

Wulystan Pius Mtega is an Associate Professor of Information Science. He holds a PhD in Information Science, a Master's in Information Studies, a Bachelor of Science in Agricultural Economics and Agribusiness, and a Diploma in Education.

Andrew W Malekani is a senior lecturer at Sokoine University of Agriculture. He holds a PhD and Master's in Information Studies from the University of Dar es Salaam, and a Bachelor of Science in General Agriculture from Sokoine University of Agriculture.

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(Re)connecting with Indigenous cultural expression(s): Emerging frameworks for empowering Indigenous voices, agency, and authority

إعادة بناء التواصل مع أشكال التعبير الثقافي للشعوب الأصلية: أطر جديدة لتمكين أصوات الشعوب الأصلية وفاعليتها وسلطتها

نانسي إي. فايس
مجلة الإفلا، 52-1، 5-15

الملخص:

تستعرض هذه الورقة البحثية التحول المعرفي الذي شهدته السياسات المعنية بثقافات الشعوب الأصلية على الصعيد العالمي وتحولها من تهميش هذه الثقافات والتقليل من شأنها إلى الاعتراف بها واحترامها. وتبرز الورقة التطورات الأخيرة، والأطر القانونية والسياسات والممارسات التي ترمي إلى إعادة ربط مجتمعات الشعوب الأصلية بأشكال تعبيراتها الثقافية. وفي هذا السياق، تسلط الورقة الضوء على ثلاثة أطر عمل كمسارات لتمكين فعالية هذه الشعوب وتعزيز قدرتها على تولي زمام أمورها، وهي: (1) السلطة؛ والتي تؤكد على السيادة القبلية وحق تقرير المصير في مجال الإشراف الثقافي، (2) الصوت التعبيري لهذه الشعوب؛ الذي يتجلى في الصحوة التي شهدها معدل تمثيل الشعوب الأصلية في مجالات الفنون والإعلام والأدب، إضافة إلى التحولات المؤسسية التي وضعت سردياتها ضمن أولوياتها، و(3) والفاعلية؛ إذ تؤدي المشاركة إلى تعزيز التفاهم واتخاذ قرارات مستنيرة. واسترشادًا بهذه الأطر، تتبنى الوكالات والمؤسسات الثقافية ممارسات قائمة على التوجه المجتمعي، وتعمل على الإدارة التشاركية للمجموعات الثقافية، ومراجعة السياسات على نحو يضمن التقدير اللازم لمعارف هذه الشعوب ومنهجياتها. وبوضع السلطة في يد الشعوب الأصلية، وتعزيز حضور أصواتهم، وتفعيل المشاورات الجادة؛ لن يقتصر هذا التحول المعرفي على تعويض المظالم التاريخية فحسب، وإنما سيمتد ليشمل تعزيز المرونة الثقافية والحيوية المجتمعية. ومن خلال دمج المحددات القانونية والأخلاقية والثقافية، تستطيع المؤسسات الثقافية دعم مستقبل لا يقتصر فيه الدور التمثيلي لهذه الشعوب على الحضور الرمزي، وإنما يتعداه ليشكل فاعلية حقيقية في صياغة السرديات التي تروي تراثها وتبرهن على حقوقها.

Protecting traditional cultural expressions: Law, Indigenous protocols, library practices

حماية أشكال التعبير الثقافي التقليدي: القانون، وبروتوكولات الشعوب الأصلية، وممارسات المكتبات.

يوليا غوسارت، وفالمان توكي، وسوزان تاوزن.
مجلة الإفلا، 52-1، 16-29

الملخص:

أُجريت هذه الدراسة في إطار الاستجابةً للتحولات في السياسات الدولية المعاصرة المعنية بحماية النتاج الإبداعي للشعوب الأصلية، والمصنف ضمناً تحت أشكال التعبير الثقافي التقليدي. وتطرح الدراسة فرضية مفادها أن المصالح السيادية للدول ما تزال تهيمن على صياغة السياسات في هذا المضمار، مما يزعزع الاتساق بين الأطر التنظيمية من جهة، وتطلعات واحتياجات مجتمعات هذه الشعوب من جهة أخرى. ولتفنيد هذه الحجة، تبنت الدراسة المنهج المقارن وأداة تحليل المحتوى.

علاوة على ذلك، تبرز الدراسة الأهمية الجوهرية للشراكات القائمة بين مجتمعات الشعوب الأصلية والمؤسسات الثقافية، بوصفها مسارات بديلة لحماية النتاج الإبداعي للشعوب الأصلية. وتستعرض الدراسة دراسات حالة من مجتمعات ومؤسسات ثقافية في كل من نيوزيلندا، والولايات المتحدة، والمكسيك، لدعم هذه الفرضية. وعلى الرغم من أن الطابع الاستكشافي للدراسة يشكل قيدا على نتائج الدراسة فإنها قد تسهم في تقديم رؤىً منهجية لتطوير ممارسات المكتبات ذات الصلة، كما تشكل ركيزة لدراسات مستقبلية معمقة.

The silences and absences in Botswana's archives: Cross-examining colonial legacy

مواطن الصمت والفجوات التوثيقية في دور محفوظات بوتسوانا: دراسة تحليلية للموروث الاستعماري.

تشيفو ليديا موسويو.
مجلة الإفلا، 52-1، 30-37

الملخص:

تبحث هذه المقالة الفجوات التوثيقية ومواطن الصمت في دور المحفوظات، لا سيما تلك المعنية بإدارة معارف الشعوب الأصلية وصيانتها، مع التركيز بوجه خاص على سياق الخضوع للاستعمار. فقد أدّى الاستعمار إلى تشابك الدول الإفريقية مع بِنى استعمارية متعددة، منها آليات حفظ التراث الوثائقي للشعوب الأصلية وتوثيقه وحفظه. ونظرا لأن بوتسوانا مستعمرة بريطانية سابقة، فقد ورثت عند الاستقلال النموذج البريطاني في حفظ التاريخ. ونتيجة لذلك، لا تعكس المستودعات الوطنية على نحو دقيق تنوّع المجتمع، ولا تغطي نُظم إنتاج المعرفة لدى الشعوب الأصلية. وقد تبنت هذه الدراسة منهجًا بحثيًا نوعيًا، استند إلى استعراض تحليلي للأدبيات للكشف عن الفجوات التوثيقية ومواطن الصمت في دور محفوظات بوتسوانا. وتشير النتائج إلى أن الفجوات التوثيقية ومواطن الصمت في المستودعات الوطنية في بوتسوانا تُعزى إلى عوامل عدة؛ منها تبني الأساليب الأجنبية الوافدة المتبعة في الحفظ هذه الموروثات، والتخلي عن الممارسات التقليدية والثقافية، إضافة إلى التمييز القبلي، وقمع استخدام لغات هذه الشعوب. واستلهاماً من مفهوم "إنهاء الاستعمار المعرفي"، تقترح المقالة ممارسة أرشفة شمولية تراعي التنوع السكاني في البلاد وعمليات إنتاج المعرفة.

Influence of Indigenous data governance principles on Indigenous knowledge management: Lessons from the Southern African Intangible Cultural Heritage Project

تأثير مبادئ حوكمة بيانات الشعوب الأصلية في إدارة معارف هذه الشعوب: دروس مستفادة من مشروع التراث الثقافي غير المادي في منطقة الجنوب الأفريقي

جوسيلين تشيغوادا، وجاكوب مابارا، وباتريك نغولوبي، وتافيرينغوا تشابفوتانغوندو.
مجلة الإفلا، 52-1، 38-47

الملخص:

تبحث هذه الدراسة تأثير مبادئ حوكمة بيانات الشعوب الأصلية على إدارة معارف هذه الشعوب؛ إذ تمتلك هذه المجتمعات نُظماً معرفية ثرية يمكنها أن تشكل ركيزة أساسية لتحقيق التنمية المستدامة ورفاهية المجتمع. ومع ذلك، تواجه إدارة هذه المعارف تحديات متعددة، من بينها قصور أطر حوكمة البيانات التي لا تتواءم مع قيم الشعوب الأصلية وبروتوكولاتها ولا تحترم حقوق ملكيتها. واستناداً إلى ذلك، تستكشف الدراسة كيف يؤدي دمج مبادئ حوكمة بيانات الشعوب الأصلية في ممارسات إدارة المعرفة إلى تعزيز الاستقلال الثقافي، وتقوية المرونة المجتمعية، ودعم التنمية المستدامة. واستناداً إلى منهجية البحث النوعي التي تضمنت تحليل المحتوى الرقمي، وتحليل الوثائق، والخبرات الشخصية؛ أُجريت دراسة حالة لمشروع التراث الثقافي غير المادي في منطقة الجنوب الأفريقي. وقد حُللت البيانات باستخدام أسلوب تحليل المحتوى النوعي. كما اعتُمدت مبادئ "فير" (FAIR) (القدرة على العثور، والإتاحة، والتشغيل البيني، وإعادة الاستخدام)، ومبادئ "كير" (CARE) (المنفعة الجماعية، وسلطة التحكم، والمسؤولية، والأخلاقيات) بوصفها الأطر التوجيهية لحوكمة البيانات. وتبرز النتائج أهمية وجود بروتوكولات للبيانات تأخذ في الحسبان الخصوصيات الثقافية، وقيادة المجتمع في عمليات صنع القرار، فضلاً عن عقد شراكات تبادلية بين مجتمعات الشعوب الأصلية ومديري قواعد البيانات. وتقدم هذه الدراسة رؤى متعمقة حول النُهج التحولية الرامية إلى تعزيز سيادة هذه الشعوب على معارفها.

Stewarding Indigenous language data: Case studies in CARE

"إدارة البيانات المتعلقة بلغات الشعوب الأصلية: دراسات حالة حول تطبيق مبادئ "كير (CARE).

ساندرا ليتلتري، ونيستور غيريرو، وميراندا بيلاردي-لويس.

مجلة الإفلا، 52-1، 58-48

الملخص:

تتطلب إدارة بيانات الأبحاث النوعية للشعوب الأصلية سواء كانت في المكتبات أم في المستودعات تبني نهج دقيق ومتجاوب ثقافيًا؛ يتم من خلاله احترام قيم الشعوب الأصلية ويؤكد على المسؤولية العلائقية. وتبحث هذه الورقة، باستخدام منهجية دراسة الحالة، القرارات التي يتعين على الباحثين المتخصصين في لغات الشعوب الأصلية وثقافاتها اتخاذها عند إيداع بيانات أبحاثهم في مجموعات خاصة تابعة للجامعات. وتُبرز النتائج إشكاليات تتعلق بالثقة المؤسسية، كما تشير إلى أن إتاحة الوصول إلى بيانات أبحاثهم النوعية هو أمر بالغ الأهمية من أجل أجيال المستقبل وتعزيز بناء المجتمع. كما تشدد الورقة على أهمية الرعاية والتنظيم التعاوني للمحتوى، بمشاركة الباحثين ومجتمعات الشعوب الأصلية، فضلاً عن ضرورة التنسيق المؤسسي بين المجموعات الخاصة وخدمات بيانات البحث داخل المكتبات. وتهدف هذه الدراسة إلى دعم المكتبات ومستودعات البيانات في مساعيها الرامية إلى تطبيق مبادئ "كير" (CARE) ذات الصلة ببيانات الشعوب الأصلية في بيانات الأبحاث النوعية؛ وذلك على نحو يتواءم مع منهجيات بحوث الشعوب الأصلية ونظمها المعرفية.

Exploring control of access to the Japadhola indigenous information

"استكشاف آليات التحكم في الوصول إلى المعلومات الأصلية لمجتمع "اليابادولا

غيلبرت أوكيلو، وجويس بوكيروا، وإليسام ماغارا.

مجلة الإفلا، 52-1، 72-59

الملخص:

أُجريت دراسة إثنوغرافية لاستكشاف أهمية حماية معارف الشعوب الأصلية وممارساتها في أوغندا، مع التركيز على مجتمع "اليابادولا" (Japadhola) في "ناغونغيرا" بمقاطعة "تورو". وعلى الرغم من اعتراف الدستور الأوغندي في عام 1995 بمجتمعات الشعوب الأصلية؛ إلا أنه ما يزال هناك قصورا جوهريًا فيما يتعلق بحماية تراثهم وتعزيزه، وتسلط هذه الدراسة، باستخدام النهج الإثنوغرافي ومنهجية بحوث الشعوب الأصلية النقدية (CIRM))، الضوء على الطرائق الفريدة التي يتبعها مجتمع "اليابادولا" للوصول إلى معارفه والتحكم فيها؛ كما تدحض الدراسة فرضية وقوع هذه المعارف في الملك العام، وتدعو إلى إعادة النظر في الحماية القانونية المكفولة لهذه المعارف في أوغندا. وتم جمع بيانات الدراسة باستخدام أساليب إثنوغرافية متنوعة، مثل إجراء المقابلات، وتدوين الملاحظات، ومراجعة الوثائق، وعقد نقاشات مع مجموعات بؤرية. ثم خضعت البيانات للتحليل النوعي وفق منهجية " النظرية المرتكزة على الواقع " (Grounded Theory) باستخدام برنامج (MAXQDA 24). وتوضح النتائج أن مجتمع "اليابادولا" يعتمد آليات معقدة ومتقدمة للتحكم في الوصول إلى معارفه؛ مما يسهم في إثراء السجالات المعاصرة المتعلقة بالوصول إلى المعلومات، ويقدم رؤى معمّقة حول مجتمعات الشعوب الأصلية في أفريقيا. وتدعو الدراسة إلى صياغة سياسات تضمن احترام التراث الثقافي لمجتمعات الشعوب الأصلية المتنوعة في أوغندا وحمايته؛ كما تقدم مجموعة من التوصيات الموجهة لمختلف أصحاب المصلحة.

Sowing the Future: Community Libraries at Amawtay Wasi University, Ecuador

"غرس آفاق المستقبل: المكتبات المجتمعية في جامعة "أماوتاي واسي Amawtay Wasi)) ،الإكوادور.

أدريانا غواندينانغو.

مجلة الإفلا، 52-1، 77-73

الملخص:

أنشأت جامعة أماوتاي واسي الدولية لثقافات قوميات الشعوب الأصلية نموذجاً مبتكراً لإدارة المكتبات المجتمعية. ويرتكز هذا النموذج على الحكم الموروثة عن الأجداد وعلى الحوار بين الثقافات. ويتبنى هذا النموذج رمز "تشاكانا الأنديز" (Andean Chakana) كإطار مفاهيمي لتوجيه خدمات المكتبات؛ مع التركيز على صون الثقافة، وضمان الوصول العادل للمصادر، والتنمية المستدامة. وبذلك، تتجاوز هذه المكتبات أدوارها التقليدية لتصبح مراكز لصون التراث الثقافي، ومنصات للحوار بين الثقافات، وأدوات لتمكين المجتمع. وتسهم هذه المكتبات، من خلال مبادرات مثل رقمنة المصادر، وتوفير التعليم بلغات الشعوب الأصلية، والمشاريع المستدامة، في إحياء هويات هذه الشعوب ومعارفها؛ مع تعزيز التماسك الاجتماعي، وفي الوقت ذاته إتاحة الفرص الاقتصادية. وتعد مكتبات جامعة "أماوتاي واسي" الدولية لثقافات قوميات الشعوب الأصلية نموذجاً ملهماً لنهج تحولي في التعليم العالي، يجمع بين معارف الأجداد والمنهجيات الحديثة.

Affective encounters with digital knowledge collections: Towards supporting Indigenous wellbeing

.الترابط الشعوري مع مستودعات المعرفة الرقمية: نحو دعم رفاه الشعوب الأصلية

أيلسا ليبسكوم، وتشيرن لي ليو.

مجلة الإفلا، 52-1، 87-78

الملخص:

في ضوء النقاشات الدائرة في علوم المعلومات حول تحديد المسؤولية وإنهاء الاستعمار في مجال الرقمنة، نؤكد على أن السياق الثقافي يُعد ركيزة أساسية ليس لفهم [المعارف الأصلية للماوري] "ماتورانجا ماوري" (mātauranga Māori) فحسب، وإنما أيضاً لرعاية هذه المعارف وفق أسس أخلاقية قائمة على التعاطف في "أوتياروا" نيوزيلندا. وتبرز حواراتنا (kōrero) مع مستخدمي الأرشيف من الماوري مدى تعقد أساليب عرض مجموعات المعرفة الرقمية على شبكات الممارسات الاجتماعية، والوصول إليها عبر هذه الشبكات؛ بما في ذلك الممارسات الداعمة لنقل المعرفة بين الأجيال، و"فاناونغاتانغا" (whanaugatanga) (علاقات القرابة)، و"تورانغاوايويه" (tūrangawaewae) (الانتماء من خلال الارتباط بالمكان).

ونطرح في هذه الدراسة مفهوم "أوهي" (awhi)؛ الذي يفيد الدعم أو الاعتزاز أو الرعاية؛ بهدف تأطير الأرشفة الأخلاقية لمنظومة "ماتورانجا ماوري" (mātauranga Māori) في "أوتياروا" نيوزيلندا. ونخلُص من هذا إلى أن مفهوم "أوهي" يمثل دعوة تفاعلية لترسيخ الشراكات العلائقية الديناميكية؛ والتي تسترشد في سياق "أوتياروا" بمبادئ "تيكانغا" (tikanga) (الممارسات العرفية)، و"كاوا" (kawa) (البروتوكولات)، و"فانونغا بونو" (whanonga pono) (القيم الجوهرية) التي تتبناها المجتمعات المحلية.

Beyond acknowledgement: Indigenous-centered projects on reclamation at the University of Illinois Urbana-Champaign

ما بعد الاعتراف: مشروعات استرداد الموروث المرتكزة على حقوق الشعوب الأصلية في جامعة إلينوي في أوربانا شامبين

بيثاني جي. أندرسون، وكريستيانا إل. كروبا، وإليزابيث أيه. ساتون، وأوليفر جي. تاباها.

مجلة الإفلا، 52-1، 101-88

الملخص:

تتناول هذه المقالة جهود العديد من الوحدات والمبادرات الأكاديمية بجامعة إلينوي في أوربانا-شامبين، والتي تضع بناء علاقات تعاونية مع الأمم القبلية في صدارة أولوياتها؛ سعياً لتمكين هذه الأمم ذات السيادة من استرداد موروثها الثقافي وإدارته. وتتجسد هذه المشروعات والمبادرات في عدة أطر مؤسسية؛ منها مكتب قانون حماية قبور الأمريكيين الأصليين وإعادة رفاتهم وممتلكاتهم (NAGPRA)، الذي يصيغ استراتيجيات مشتركة مع الأمم القبلية لتيسير إجراءات استرداد الأصول الثقافية والرفات البشرية. كما تشمل متحف سبيرلوك لثقافات العالم، الذي أبرم شراكات مع فنانين ومجتمعات من الشعوب الأصلية لتصميم معارض وبرامج إثرائية. ويبرز أيضاً أرشيف جامعة إلينوي، الذي يعمل بالتعاون مع مجتمعات السكان الأصليين على الإشراف المشترك (Co-curation) وصياغة بروتوكولات ثنائية للوصول إلى المواد الأرشيفية التي جمعها علماء الأنثروبولوجيا إبان الستينيات. وأخيراً، مشروع راوند روك للتاريخ المجتمعي، الذي يدمج الكوادر التعليمية والطلاب (من مرحلة رياض الأطفال حتى الصف الثامن) في مدرسة تابعة لمحمية أمة النافاهو، وذلك بالتعاون مع جامعة إلينوي ومجموعة العمل المشترك للوئام والتمكين والابتكار.

Bibliometric analysis of Indigenous knowledge systems and climate change adaptation literature, 1993–2023

التحليل البليومتري لنظم معارف الشعوب الأصلية وأدبيات التكيف مع تغير المناخ، 1993-2023.

بقلم: رينيكو غوندو.

مجلة الإفلا، 52-1، 115-102

الملخص:

تستعرض هذه الدراسة تحليلاً ببليومترياً للتداخل المعرفي بين نظم معارف الشعوب الأصلية واستراتيجيات التكيف مع التغير المناخي؛ وذلك باستخدام عينة شملت 507 دراسات محكمة نُشرت خلال الفترة (1993-2023) تم استخلاصها من قاعدة بيانات "شبكة العلوم" (Web of Science). وتعتمد الدراسة على منهجيتي تحليل الاستشهادات المرجعية والاقتران المشترك للكلمات المفتاحية لاستقصاء المحاور الجوهرية والتوجهات البحثية والمساهمات العلمية الأكثر تأثيراً؛ وهو ما يسهم في جلاء طبيعة التحولات السياقية في الخطاب المتعلق بنظم معارف الشعوب الأصلية ضمن أطر التكيف المناخي. وتكشف الدراسة عن التباينات المكانية والتحولات الجوهرية في المسارات البحثية، مستعرضةً التنامي المطرد في الاعتراف بالأدوار الحيوية لنظم معارف الشعوب الأصلية ضمن استراتيجيات التكيف مع التغير المناخي، مع تركيز جليّ على السياق الأفريقي. كما خلُصت النتائج إلى زيادة مطردة في الزخم البحثي والاهتمام المعرفي؛ مما يؤكد المحورية المتزايدة لهذه النظم المعرفية في الفضاءين الأكاديمي والتنفيذي على حد سواء.

فضلا عن ذلك، كشفت الدراسة عن تنوع النُهج المتبعة لإدماج هذه النظم المعرفية في جهود التكيف؛ بما في ذلك البحوث التشاركية القائمة على المجتمع (CBPR) والمناصرة في مجال وضع السياسات. وتوصي الدراسة بتعزيز أطر التعاون وتبادل المعارف بين حَمَلة المعارف التقليدية، والباحثين، وصناع السياسات، والممارسين؛ وذلك للاستفادة إلى أقصى حد من نظم معارف الشعوب الأصلية في التصدي لتحديات المناخ بكفاءة.

Indigenous knowledge for climate change adaptation among Tanzanian smallholder farmers: A systematic review

معارف الشعوب الأصلية وآليات التكيف مع تغير المناخ لدى صغار المزارعين في تنزانيا: مراجعة منهجية.

بقلم: مارتينوس يوستاس سوسبيتر، وويليستان بيوس متيغا، وأندرو واتسون ماليكاني.

مجلة الإفلا، 52-1، 125-116

الملخص:

تستقصي هذه الدراسة آليات توظيف معارف الشعوب الأصلية في استراتيجيات التكيف مع التغير المناخي والحد من تداعياته لدى أصحاب الحيازات الزراعية الصغيرة في تنزانيا. وتتبنى الدراسة بروتوكول (PRISMA) (عناصر التقارير المفضلة للمراجعات المنهجية والتحليلات البعدية) لضمان المنهجية والموثوقية؛ حيث فحصت عينة منتقاة تتكون من 20 دراسة محكمة نُشرت خلال العقدين الماضيين (2004-2023). وتفيد النتائج بأن اكتساب معارف الشعوب الأصلية يتم عبر قنوات متعددة؛ تشمل الخبرات الذاتية المكتسبة، والتنشئة الأسرية، والتفاعل مع الأقران وأفراد المجتمع؛ حيث يبرز كبار السن بصفتهم السدنة والأوصياء الأساسيين على هذا الموروث المعرفي. كما يطبق أصحاب الحيازات الصغيرة استراتيجيات متنوعة لتعزيز المرونة المناخية والحد من تداعياتها؛ تضمنت أنماط الزراعة المختلطة، وتنويع المحاصيل، والاعتماد على السدود التقليدية، فضلاً عن الممارسات الروحية والطقوس الثقافية. كما شملت سبل التكيف تنويع سبل العيش عبر الأنشطة غير الزراعية، والمبادرات الريادية، وتوظيف المبيدات العضوية المصنعة محلياً. وتخلص النتائج إلى أن معارف الشعوب الأصلية تمتلك إمكانات واعدة لمعالجة المشكلات ضمن سياقاتها المحلية. وبناءً على ذلك؛ توصي هذه المراجعة المنهجية بإجراء بحوث إضافية لتوثيق معارف الشعوب الأصلية المتعلقة بالتكيف مع المناخ عبر كافة الأقاليم والمجموعات العرقية في تنزانيا.

(Re)connecting with Indigenous cultural expression(s): Emerging frameworks for empowering Indigenous voices, agency, and authority

（重新）联结原住民文化表达：赋能原住民话语权、主体性与主导权的新兴框架

南希·韦斯（**Nancy E Weiss**）

国际图联期刊，52-1，5-15

摘要：

本文探讨了全球范围内对原住民文化从边缘化、弱化到认可与尊重的范式转变。结合近期发展动态，文章重点分析了旨在重新联结原住民社群与自身文化表达的法律、政策及实践。研究提炼出三大核心框架，作为赋能原住民话语权与主体性的关键路径：（1）主导权——强调原住民部落在文化守护中的主权与自决权；（2）话语权——展现原住民在艺术、媒体、文学领域的代表性复兴，以及机构层面优先呈现原住民叙事的转型；

（3）主体性——通过深度参与促进理解与明智决策。依托这些框架，文化机构正在采用以社群为主导的工作方式，共同开发馆藏，并修订政策，以尊重原住民的知识体系与方法。通过以原住民主导权为核心、放大原住民声音、开展真诚协商，这一范式转变不仅有助于弥补历史不公，更能增强文化韧性与活力。文化机构可整合法律、伦理与文化层面的考量，助力构建一个新的未来，不仅让外界听见原住民的声音，而且能够积极塑造关于原住民文化遗产与权利的叙事。

Protecting traditional cultural expressions: Law, Indigenous protocols, library practices

保护传统文化表达：法律、原住民规约与图书馆实践

乌利亚·戈萨特（**Ulia Gosart**），瓦尔梅因·托基（**Valmaine Toki**），苏珊·汤岑（**Susan Townzen**）

国际图联期刊，52-1，16-29

摘要：

本文旨在回应当前国际层面聚焦保护“传统文化表达”的原住民创意成果的政策动态。研究指出，国家利益仍在该领域政策制定中占据主导地位，导致相关法规与原住民社群的诉求之间存在脱节。研究采用比较研究法与内容分析法支撑论点，同时强调原住民社群与文化机构建立伙伴关系的重要性——这种合作或可成为保护原住民创意成果的替代路径。本文通过分析新西兰、美国及墨西哥的原住民社群与文化机构案例来支撑核心观点。尽管受限于探索性研究的特点，研究结果仍可为相关图书馆实践提供参考，并为后续研究奠定基础。

The silences and absences in Botswana's archives: Cross-examining colonial legacy

博茨瓦纳档案中的沉默与缺失：审视殖民遗产

切普

·莉迪亚·莫苏（**Tshepho Lydia Mosweu**）

国际图联期刊，52-1，30-37

摘要：

本文聚焦殖民征服历史，探讨了原住民知识守护相关档案中的空白与沉默。殖民主义将非洲国家卷入殖民体系，其中包括对原住民文献遗产的保存与存档。作为前英国殖民地，博茨瓦纳在独立时继承了英国的历史存档方法，这导致国家馆藏无法准确反映人口多样性及原住民知识生产体系。本文采用定性研究方法，通过文献综述分析了博茨瓦纳档案中的沉默与缺失问题。研究发现，博茨瓦纳国家馆藏的缺失现象源于多种因素，包括外来存档方法的应用、传统与文化实践的摒弃、部落歧视及语言压制等。受非殖民化理念启发，本文提出一种包容性存档实践，充分考量国家的人口多样性与知识生产特点。

Influence of Indigenous data governance principles on Indigenous knowledge management: Lessons from the Southern African Intangible Cultural Heritage Project

原住民数据治理原则对原住民知识管理的影响：南部非洲非物质文化遗产项目的经验

乔西琳·奇格瓦达（**Josiline Chigwada**），雅各布·马帕拉（**Jacob Mapara**），帕特里克·恩古卢贝（**Patrick Ngulube**），塔夫希林瓦·查布武塔贡多（**Tavhiringwa Chabvutagondo**）

国际图联期刊，52-1，38-47

摘要：

本文探讨了原住民数据治理原则对原住民知识管理的影响。原住民社群拥有丰富的知识体系，这些知识对可持续发展与社群福祉至关重要。然而，原住民知识管理面临诸多挑战，包括数据治理框架不完善，无法与原住民的价值观、规约及所有权相契合。本文旨在探究将原住民数据治理原则融入知识管理实践，如何增强文化自主权、提升社群韧性并促进可持续发展。研究采用定性研究方法（包括网络内容分析、文献分析及个人经验总结），以南部非洲非物质文化遗产项目为例展开研究，并通过定性内容分析法处理数据。研究以FAIR原则（可发现性、可访问性、互操作性、可重用性）与CARE原则（集体利益、权威控制、责任、伦理）作为核心数据治理指导原则。研究结果强调了文化敏感型数据规约、社群主导决策流程，以及原住民社群与数据库管理者之间互惠伙伴关系的重要性。本研究为推动原住民知识主权的变革性路径提供了见解。

Stewarding Indigenous language data: Case studies in CARE

保管原住民语言数据：基于CARE原则的案例研究

桑德拉·利特尔特里（**Sandra Littletree**），内斯特·格雷罗（**Nestor Guerrero**），米兰达·贝拉德—刘易斯（**Miranda Belarde-Lewis**）

国际图联期刊，52-1，48-58

摘要：

图书馆及馆藏机构对原住民定性研究数据的保管，需要采取细致入微、文化适配的方法，既要尊重原住民价值观，又要强调关系责任。本文采用案例研究法，探讨原住民语言与文化学者在将研究数据存入大学特藏部时面临的决策困境。研究结果既凸显了机构信任问题，也表明为后代提供定性研究数据访问权限、助力社群建设具有重大意义。同时，研究强调学者与原住民社群共同参与馆藏策划的价值，以及图书馆特藏部与研究数据服务部门之间协调配合的必要性。本研究旨在为图书馆及馆藏机构提供支持，助力其依据原住民研究方法与知识体系，将原住民数据CARE原则应用于定性研究数据管理实践。

Exploring control of access to the Japadhola indigenous information

探索贾帕多拉原住民信息的获取控制问题

吉尔伯特·奥凯洛（**Gilbert Okello**），乔伊斯·布基尔瓦（**Joyce Bukirwa**），埃利萨姆·马加拉（**Elisam Magara**）
国际图联期刊，52-1，59-72

摘要：

本文采用民族志研究方法，聚焦乌干达托罗罗区纳贡杰拉的贾帕多拉社群，探讨保护乌干达原住民知识与实践的重要性。尽管乌干达1995年宪法承认原住民社群的合法地位，但在原住民遗产保护与推广方面仍存在显著差距。本文运用民族志与批判性原住民研究方法，揭示贾帕多拉社群获取与控制自身原住民知识的独特方式，反对将其知识纳入公共领域，并呼吁重新评估乌干达的相关法律保护体系。作者通过访谈、观察、文献综述及焦点小组讨论等民族志方法收集数据，并运用扎根理论方法结合MaxQDA24软件进行定性分析。研究发现，贾帕多拉社群采用高度成熟且复杂的获取控制机制，这一发现为当代信息访问相关讨论提供了新视角，并为了解非洲原住民社群提供了洞见。本文倡导制定尊重并保护乌干达多元原住民社群文化遗产的政策，并向各利益相关方提出了建议。

Sowing the Future: Community Libraries at Amawtay Wasi University, Ecuador

播种未来：厄瓜多尔阿马塔伊—瓦西大学社群图书馆

阿德里亚娜·关迪南戈（**Adriana Guandinango**）
国际图联期刊，52-1，73-77

摘要：

厄瓜多尔阿马塔伊—瓦西原住民民族与人民跨文化大学创立了一种基于祖先智慧和跨文化对话的创新社群图书馆管理模式。该模式以安第斯“查卡纳”十字架为概念框架，指导图书馆服务，强调文化保护、资源公平获取与可持续发展。这些图书馆超越传统功能，成为文化保护、跨文化对话与社群赋能的中心。通过资源数字化、原住民语言教育、可持续发展项目等举措，图书馆在助力原住民身份与知识复兴的同时，促进社会凝聚力、创造经济发展机遇。大学图书馆将古老智慧与现代方法进行融合，为高等教育转型提供了极具说服力的范本。

Affective encounters with digital knowledge collections: Towards supporting Indigenous wellbeing

与数字知识馆藏的情感联结：提升原住民福祉

艾尔莎·利普斯科姆（**Ailsa Lipscombe**），刘珍丽（音）（**ChernLi Liew**）
国际图联期刊，52-1，78-87

摘要：

基于信息科学领域关于责任与去殖民化数字化的讨论，本文强调文化语境不仅是理解毛利原住民知识的关键，也是在新西兰以符合伦理且充满关怀的方式对待此类知识的核心。通过与毛利档案使用者进行对话，我们发现数字知识馆藏深度嵌入社会实践网络，并通过这些网络被获取，其中包括支持代际知识传递、亲缘关系与身份归属的实践。本文引入“awhi”（意为支持、珍视或培育）这一概念，用以构建新西兰毛利知识的伦理存档框架。我们认为，“awhi”是一种人际邀约，旨在建立动态的伙伴关系，需遵循新西兰当地社群认可的传统习俗、规约与价值观。

Beyond acknowledgement: Indigenous-centered projects on reclamation at the University of Illinois Urbana-Champaign

超越认可：伊利诺伊大学厄巴纳—香槟分校以原住民为中心的文化归还项目

贝瑟尼·安德森（**Bethany. G. Anderson**），克里斯蒂安娜·克鲁帕（**Krystiana L. Krupa**），伊丽莎白·萨顿（**Elizabeth A. Sutton**），奥利弗·塔帕哈（**Oliver G. Tapaha**）
国际图联期刊，52-1，88-101

摘要：

本文探讨了伊利诺伊大学厄巴纳—香槟分校多个校园单位及项目的工作，这些工作以原住民部落为核心，致力于建立合作关系，并支持主权部落获取与管理其文化遗产。相关项目与倡议包括：《美国原住民墓葬保护与归还法案》办公室，与合作部落共同制定归还策略；斯珀洛克世界文化博物馆，与原住民艺术家及社群合作开发展览与项目；伊利诺伊大学档案馆，与原住民社群协作，共同策划20世纪60年代人类学家收集的档案材料，并制定获取条例；圆石社群历史项目，与伊利诺伊大学厄巴纳—香槟分校及“和谐、赋能与创新协作组织”合作，在纳瓦霍族保留地的一所学校开展覆盖幼儿园至八年级师生的历史项目工作。

Bibliometric analysis of Indigenous knowledge systems and climate change adaptation literature, 1993–2023

针对原住民知识体系与气候变化适应文献的文献计量分析（1993-2023）

雷内科·贡多（**Reniko Gondo**）
国际图联期刊，52-1，102-115

摘要：

本文基于Web of Science数据库1993-2023年间收录的507篇期刊论文，对原住民知识体系与气候变化适应的交叉领域进行文献计量分析。研究采用引文分析与关键词共现分析方法，考察核心主题、发展趋势以及具有影响力

的成果，揭示原住民知识体系在气候适应领域的话语演变。研究发现存在区域差异与研究焦点的转变，强调原住民知识体系在气候变化适应中的作用日益受到认可（尤其在非洲地区）。研究发现，学界对该领域的关注度和研究成果均呈增长态势，表明原住民知识体系在学术与实践领域的重要性不断提升。同时，本文揭示了将原住民知识体系融入气候变化适应工作的多种路径，包括社群参与式研究与政策倡导。本文建议传统知识所有者、研究人员、政策制定者与从业人员加强合作与知识交流，从而充分发挥原住民知识体系在应对气候挑战中的作用。

Indigenous knowledge for climate change adaptation among Tanzanian smallholder farmers: A systematic review

助力坦桑尼亚小农适应气候变化的原住民知识：系统性文献综述

马蒂纳斯·尤斯塔斯·索斯彼得（**Martinus Eustace Sospeter**），武利斯坦·皮乌斯·姆特加（**Wulystan Pius Mtega**），安德鲁·沃森·马莱卡尼（**Andrew Watson Malekani**）
国际图联期刊，52-1，116-125

摘要：

本文探讨了坦桑尼亚小农运用原住民知识适应与缓解气候变化影响的情况。研究遵循"系统综述与元分析优先报告条目"（PRISM）指南，回顾了2004-12023年间发表的 20 篇同行评议论文。结果发现，原住民知识的获取渠道多样，包括个人经验、父母、朋友及社群成员，而长者是原住民知识的核心传承者。小农采用多种技术适应与缓解气候变化影响，包括混合农业实践、作物多样化、传统水坝建设、祈祷与文化仪式、参与非农活动、创业及使用当地制作的杀虫剂等。研究结果表明，原住民知识具有解决特定情境问题的潜力。本文建议开展进一步研究，记录坦桑尼亚所有地区及族群中有关气候变化适应的原住民知识。

(Re)connecting with Indigenous cultural expression(s): Emerging frameworks for empowering Indigenous voices, agency, and authority

Se (re)connecter avec l(es)'expression(s) culturelle(s) autochtone(s) : cadres émergents pour renforcer les voix, la représentation et l'autorité autochtones

Nancy E Weiss
IFLA Journal, 52-1, 5-15

Résumé :

Cet essai explore le changement de paradigme mondial, de la marginalisation et de la diminution à la reconnaissance et au respect des cultures autochtones. S'appuyant sur des développements récents, il met en lumière des lois, politiques et pratiques visant à reconnecter les communautés autochtones à leurs expressions culturelles. Trois cadres clés émergent en tant que chemins à suivre pour renforcer les voix et la représentation autochtones : (1) l'autorité, mettant l'accent sur la souveraineté tribale et l'autodétermination dans la gestion culturelle ; (2) la voix, mettant en valeur une renaissance de la représentation autochtone dans les arts, les médias et la littérature, ainsi que des changements institutionnels donnant la priorité aux narratifs autochtones ; et (3) la représentation, où l'engagement favorise la compréhension et une prise de décisions éclairée. Grâce à ces cadres, les agences et institutions culturelles adoptent des pratiques axées sur la communauté, coorganisent des collections et révisent les politiques pour honorer les connaissances et les approches autochtones. En centrant l'autorité autochtone, en amplifiant les voix et en favorisant les consultations authentiques, ce changement de paradigme aide non seulement à remédier aux injustices historiques mais renforce également la résilience et le dynamisme culturels. En intégrant des considérations juridiques, éthiques et culturelles, les institutions culturelles peuvent soutenir un avenir où les voix autochtones sont non seulement entendues mais façonnent aussi activement le narratif de l'héritage et des droits autochtones.

Protecting traditional cultural expressions: Law, Indigenous protocols, library practices

Protéger les expressions culturelles traditionnelles : loi, protocoles autochtones, pratiques bibliothécaires

Ulia Gosart, Valmaine Toki, Susan Townzen
IFLA Journal, 52-1, 16-59

Résumé :

Cette étude répond aux développements politiques internationaux contemporains axés sur la protection des œuvres créatives autochtones classées en tant qu'Expressions culturelles traditionnelles. L'étude affirme que les intérêts des États continuent de guider les politiques dans ce domaine, compromettant la relation entre les réglementations et les aspirations et besoins des communautés autochtones. L'étude utilise une méthodologie comparative et une analyse de contenu afin de développer cet argument. L'étude souligne également l'importance de partenariats entre les communautés autochtones et les institutions culturelles qui peuvent servir de moyens alternatifs pour protéger les œuvres créatives autochtones. L'étude explore des cas de communautés autochtones et d'institutions culturelles en Nouvelle-Zélande, aux USA et au Mexique pour développer cet argument. Les résultats, bien que limités au caractère exploratoire de l'étude, peuvent éclairer les pratiques pertinentes des bibliothèques et appuyer des recherches plus poussées.

The silences and absences in Botswana's archives: Cross-examining colonial legacy

Silences et absences dans les archives du Botswana : contre-examen de l'héritage colonial

Tshepho Lydia Mosweu
IFLA Journal, 52-1, 30-37

Résumé :

En se concentrant sur la subjugation coloniale, cet article examine les lacunes et les silences dans les archives concernant la gestion des connaissances autochtones. Le colonialisme a empêtré les pays africains dans des structures coloniales, y compris en ce qui concerne la préservation et l'archivage du patrimoine documentaire des peuples autochtones. En tant qu'ancienne colonie britannique, le Botswana a hérité de la méthode britannique d'archivage des histoires au moment de l'indépendance. Par conséquent, les archives nationales ne reflètent pas fidèlement la diversité de la population et les systèmes de production des connaissances autochtones. Cet article adopte une approche qualitative de la recherche, en utilisant un passage en revue de la littérature afin d'examiner les silences et les absences dans les archives du Botswana. Les résultats indiquent que les absences et les silences dans les archives nationales au Botswana sont attribués à des facteurs tels que les méthodes d'archivage étrangères, l'abandon des pratiques traditionnelles et culturelles, la discrimination tribale et la suppression de la langue. Inspiré par le concept de décolonisation, l'article propose une pratique d'archivage inclusive qui tienne compte de la diversité de la population et de la production de connaissances du pays.

Influence of Indigenous data governance principles on Indigenous knowledge management: Lessons from the Southern African Intangible Cultural Heritage Project

Influence des principes de gouvernance des données autochtones sur la gestion des connaissances autochtones : leçons tirées du Projet de Patrimoine culturel immatériel d'Afrique australe

Josiline Chigwada, Jacob Mapara, Patrick Ngulube, Tavhiringwa Chabvutagondo
IFLA Journal, 52-1, 38-47

Résumé :

L'étude se penche sur l'impact des principes de gouvernance des données autochtones sur la gestion des connaissances autochtones. Les communautés autochtones possèdent de riches systèmes de connaissances qui sont cruciaux pour le développement durable et le bien-être des communautés. Toutefois, la gestion de ces connaissances est confrontée à des défis, y compris des cadres de gouvernance des données inadéquats qui ne s'harmonisent pas avec les valeurs, les protocoles et les droits de propriété autochtones. Cette recherche explore comment l'intégration des principes de gouvernance des données autochtones dans les pratiques de gestion des connaissances améliore l'autonomie culturelle, renforce la résilience communautaire et favorise le développement durable. S'appuyant sur une méthodologie qualitative incluant l'analyse du contenu Web, l'analyse de documents et les expériences personnelles, une étude de cas du Projet de Patrimoine culturel immatériel d'Afrique australe a été réalisée. Les données ont été analysées au moyen d'une analyse de contenu qualitative. Les principes FAIR (findable, accessible, interoperable, reusable ou trouvable, accessible, interopérable, réutilisable) et CARE (collective benefit, authority to control, responsibility, ethics ou bénéfice collectif, autorité de contrôle, responsabilité, éthique) ont été utilisés comme principes directeurs de la gouvernance des données. Les résultats soulignent l'importance de protocoles de données culturellement sensibles, de processus décisionnels axés sur la communauté et de partenariats réciproques entre les collectivités autochtones et les gestionnaires de bases de données. Cette recherche offre un aperçu des approches transformatrices pour faire progresser la souveraineté des connaissances autochtones.

Stewarding Indigenous language data: Case studies in CARE

Gérer les données sur les langues autochtones : études de cas dans le cadre de CARE

Sandra Littletree, Nestor Guerrero, Miranda Belarde-Lewis
IFLA Journal, 52-1, 48-58

Résumé :

La gestion des données qualitatives de la recherche autochtone dans les bibliothèques et les archives exige une approche nuancée, réceptive sur le plan culturel, qui respecte les valeurs autochtones et mette l'accent sur la responsabilité relationnelle. Cet article, en utilisant une approche par étude de cas, explore les décisions auxquelles les chercheurs en langue et en culture autochtones sont confrontés lorsqu'ils déposent des données de recherche dans des collections universitaires spéciales. Les résultats soulignent des problèmes de confiance institutionnelle et indiquent également que fournir un accès à leurs données de recherche qualitatives pour les générations futures et le renforcement de la communauté est primordial. L'article souligne également la valeur de la curation collaborative impliquant des chercheurs et des communautés autochtones, ainsi que la nécessité de coordonner les collections spéciales et les services de données de recherche au sein des bibliothèques. L'objectif de cette étude est de soutenir les bibliothèques et les archives dans leur travail d'implémentation des Principes CARE pour les Données autochtones pour les données de recherche qualitative, en harmonie avec les méthodes de recherche et les systèmes de connaissances autochtones.

Exploring control of access to the Japadhola indigenous information

Exploration du contrôle de l'accès aux informations autochtones des Japadholas

Gilbert Okello, Joyce Bukirwa, Elisam Magara
IFLA Journal, 52-1, 59-72

Résumé :

Une étude ethnographique a été menée pour explorer l'importance de la protection des connaissances et des pratiques autochtones en Ouganda, en mettant l'accent sur la communauté Japadhola à Nagongera, dans le district de Tororo, en Ouganda. Malgré la reconnaissance par l'Ouganda de ses communautés autochtones dans la Constitution de 1995, une lacune importante subsiste quant à la protection et à la promotion de l'héritage autochtone. Employant l'ethnographie et la méthodologie critique de recherche autochtone (CIRM ou critical indigenous research methodology), cette étude met en évidence les moyens uniques par lesquels la communauté Japadhola accède à ses connaissances autochtones et les contrôle, plaidant contre son inclusion dans le domaine public et appelant à une réévaluation des protections juridiques en Ouganda. Les données ont été recueillies au moyen de méthodes ethnographiques, y compris des interviews, des observations, des passages en revue de documents et des discussions en groupes d'intérêt. Nous avons ensuite analysé les données sur le plan qualitatif en utilisant une approche de la théorie fondée avec le logiciel MaxQDA24. Les résultats révèlent que la communauté Japadhola emploie des mécanismes de contrôle d'accès très développés et complexes, contribuant aux débats contemporains sur l'accès à l'information et offrant une compréhension des communautés autochtones africaines. L'étude préconise des politiques qui respectent et protègent le patrimoine culturel des diverses communautés autochtones ougandaises, en formulant des recommandations à diverses parties prenantes.

Sowing the Future: Community Libraries at Amawtay Wasi University, Ecuador

Semer l'Avenir : bibliothèques communautaires à l'Université Amawtay Wasi, Équateur

Adriana Guandinango
IFLA Journal, 52-1, 73-77

Résumé :

L'Université interculturelle des Nationalités et Peuples autochtones Amawtay Wasi a mis en place un modèle novateur de gestion des bibliothèques communautaires fondé sur la sagesse ancestrale et le dialogue interculturel. Ce modèle adopte le Chakana andin en tant que cadre conceptuel pour guider les services de bibliothèque, en mettant l'accent sur la préservation culturelle, l'accès équitable aux ressources et le développement durable. Ces bibliothèques transcendent les rôles traditionnels et deviennent des centres de préservation culturelle, de dialogue interculturel et de renforcement des communautés. Grâce à des initiatives telles que la numérisation des ressources, l'éducation aux langues autochtones et à des projets durables, elles contribuent à la revitalisation des identités et des connaissances autochtones tout en favorisant la cohésion sociale et les opportunités économiques. Les bibliothèques de l'Université interculturelle des Nationalités et Peuples autochtones Amawtay Wasi sont un exemple probant d'une approche transformatrice de l'enseignement supérieur qui combine les connaissances ancestrales et les méthodologies modernes.

Affective encounters with digital knowledge collections: Towards supporting Indigenous wellbeing

Rencontres affectives avec les collections de connaissances numériques : vers le soutien du bien-être autochtone

Ailsa Lipscombe, ChernLi Liew
IFLA Journal, 52-1, 78-87

Résumé :

En nous appuyant sur des discussions au sein des Sciences de l'information sur la responsabilité et la numérisation de la décolonisation, nous soulignons combien le contexte culturel est essentiel, non seulement pour comprendre les mātauranga Māori [savoirs autochtones Māori], mais aussi pour prendre soin de ces savoirs avec éthique et compassion à Aotearoa Nouvelle-Zélande. Nos kōrero [dialogues] avec les utilisateurs des archives Māori mettent en évidence les façons complexes dont les collections de connaissances numériques sont intégrées dans (et accessibles à travers) des réseaux de pratiques sociales, y compris celles qui soutiennent la transmission de connaissances intergénérationnelles, de whanaugatanga [parenté] et de turangawaewae [connexion à soi par le lieu]. Nous introduisons le concept de « awhi » (qui signifie soutenir, chérir ou éduquer) pour encadrer l'archivage éthique de mātauranga Māori à Aotearoa, en Nouvelle-Zélande. Nous soutenons que l'awhi est une invitation interpersonnelle à centrer les partenariats relationnels dynamiques, guidés dans le contexte d'Aotearoa par les tikanga [pratiques ou comportements coutumiers], les kawa [protocoles] et les whanonga pono [valeurs] que nos communautés trouvent significatives.

Beyond acknowledgement: Indigenous-centered projects on reclamation at the University of Illinois Urbana-Champaign

Au-delà de la reconnaissance : projets de mise en valeur axés sur les autochtones à l'Université de l'Illinois Urbana-Champaign

Bethany. G. Anderson, Krystiana L. Krupa, Elizabeth A. Sutton, Oliver G. Tapaha

IFLA Journal, 52-1, 88-101

Résumé :

Cet essai traite du travail de plusieurs unités et projets de campus à l'Université de l'Illinois Urbana-Champaign qui centrent et établissent des relations de collaboration avec les Nations tribales et soutiennent les efforts des Nations souveraines pour accéder à leur patrimoine culturel et le gérer. Ces projets et initiatives comprennent le NAGPRA (Native American Graves Protection and Repatriation Act) Office, qui élabore des stratégies avec les Nations tribales partenaires pour faciliter le rapatriement ; le Spurlock Museum of World cultures, qui s'est associé à des artistes et communautés autochtones pour élaborer des expositions et des programmes ; les Archives de l'Université de l'Illinois, qui collaborent avec les communautés autochtones pour organiser et élaborer des protocoles d'accès aux documents d'archives recueillis par les anthropologues dans les années 1960 ; et le Round Rock Community History Project, qui implique des élèves et des enseignants de la maternelle à la 8e année dans une école basée sur une réserve de la nation Navajo en partenariat avec l'Université de l'Illinois Urbana-Champaign et la Collaboration pour l'Harmonie, l'Autonomisation et l'Innovation.

Bibliometric analysis of Indigenous knowledge systems and climate change adaptation literature, 1993–2023

Analyse bibliométrique des systèmes de connaissances et de la littérature sur l'adaptation aux changements climatiques autochtones, 1993–2023

Reniko Gondo

IFLA Journal, 52-1, 102-115

Résumé :

Cet article présente une analyse bibliométrique de l'intersection entre les systèmes de connaissances autochtones et l'adaptation aux changements climatiques, basée sur 507 articles de revues de 1993 à 2023 provenant de la base de données Web of Science. En utilisant l'analyse de citations et la co-occurrence de mots clés, l'étude examine des thèmes clés, des tendances et les travaux influents, mettant ainsi en lumière l'évolution du discours entourant les systèmes de connaissances autochtones dans l'adaptation au climat. Elle identifie les variations régionales et les changements d'orientation de la recherche, soulignant la reconnaissance croissante du rôle des systèmes de connaissances autochtones dans l'adaptation au changement climatique, notamment en Afrique. L'étude révèle une augmentation de l'intérêt académique et de la production de recherches, ce qui témoigne de l'importance croissante des systèmes de connaissances autochtones dans les domaines académiques et pratiques. Elle révèle également diverses approches pour intégrer les systèmes de connaissances autochtones dans les efforts d'adaptation, y compris la recherche participative communautaire et la défense des politiques. L'étude recommande une collaboration et un échange de connaissances accrus entre les détenteurs de connaissances traditionnelles, les chercheurs, les décideurs et les praticiens afin de tirer pleinement parti des systèmes de connaissances autochtones pour relever efficacement les défis climatiques.

Indigenous knowledge for climate change adaptation among Tanzanian smallholder farmers: A systematic review

Connaissances autochtones pour l'adaptation au changement climatique parmi les petits exploitants agricoles tanzaniens : un passage en revue systématique

Martinus Eustace Sospeter, Wulystan Pius Mtega, Andrew Watson Malekani

IFLA Journal, 52-1, 116-125

Résumé :

Cette étude examine l'utilisation des connaissances autochtones pour l'adaptation au changement climatique et l'atténuation de ses effets chez les petits exploitants agricoles en Tanzanie. Elle est conforme aux directives PRISM (Preferred Reporting Items for Systematic Reviews and Meta-Analyses). L'étude comprend 20 articles évalués par des pairs publiés entre 2004 et 2023. Les résultats montrent que les connaissances autochtones sont acquises à partir de diverses sources, y compris l'expérience personnelle, les parents, les amis et les membres de la communauté. Les aînés sont les principaux gardiens du savoir autochtone. Les petits exploitants agricoles utilisent diverses techniques pour s'adapter aux changements climatiques et en atténuer les effets, notamment des pratiques agricoles mixtes, la diversification des cultures, l'utilisation de barrages d'eau traditionnels, la prière et les rituels culturels, la participation à des activités non agricoles, l'entreprenariat et l'utilisation de pesticides fabriqués localement. Les résultats laissent entendre que les connaissances autochtones ont le potentiel de résoudre des problèmes contextuels. Cette revue recommande des recherches supplémentaires pour documenter les connaissances autochtones sur l'adaptation au changement climatique dans toutes les régions et tous les groupes ethniques de Tanzanie.

(Re)connecting with Indigenous cultural expression(s): Emerging frameworks for empowering Indigenous voices, agency, and authority

(Wieder-)Verbindung mit indigenen kulturellen Ausdrucksformen: Neue Rahmenbedingungen für die Stärkung indigener Stimmen, Handlungsfähigkeit und Autorität

Nancy E Weiss

IFLA Journal, 52-1, 5-15

Abstract:

In der vorliegenden Abhandlung wird der globale Wandel von der Marginalisierung und Herabsetzung indigener Kulturen hin zu deren Wertschätzung und Anerkennung untersucht. Ausgehend von den jüngsten Entwicklungen beleuchtet er Gesetze, Richtlinien und Praktiken, die darauf abzielen, indigene Gemeinschaften wieder mit ihren kulturellen Ausdrucksformen zu verbinden. Drei zentrale Ansätze sind als Wege zur Stärkung der Stimmen und Handlungsfähigkeit indigener Völker zu identifizieren: (1) Autorität, wobei die Souveränität und Selbstbestimmung der Stämme in Bezug auf die Bewahrung ihrer Kultur im Vordergrund steht; (2) Stimme, wobei eine Renaissance der indigenen Repräsentation in Kunst, Medien und Literatur sowie institutionelle Veränderungen zu beobachten sind, die indigenen Erzählungen Vorrang einräumen; und (3) Handlungsfähigkeit, wobei Engagement das Verständnis und fundierte Entscheidungsfindung fördert. Gemäß dieser Rahmenbedingungen praktizieren kulturelle Einrichtungen und Institutionen eine gemeinwohlorientierte Ausrichtung, sie kuratieren gemeinschaftlich Sammlungen und überarbeiten Richtlinien, um das Wissen und die Ansätze der indigenen Bevölkerung zu würdigen. Dieser Paradigmenwechsel fokussiert sich auf die Autorität der indigenen Bevölkerung, verstärkt deren Stimmen und fördert authentische Konsultationen. Dies trägt nicht nur zur Beseitigung historischer Ungerechtigkeiten bei, sondern stärkt auch die kulturelle Resilienz und Lebendigkeit. Die Integration rechtlicher, ethischer und kultureller Überlegungen ist für kulturelle Institutionen von entscheidender Bedeutung, um eine Zukunft zu fördern, in der die Stimmen der indigenen Bevölkerung nicht nur gehört, sondern auch in die Gestaltung der Narrative des indigenen Erbes und der Rechte der indigenen Bevölkerung eingebunden sind.

Protecting traditional cultural expressions: Law, Indigenous protocols, library practices

Schutz traditioneller kultureller Ausdrucksformen: Gesetzgebung, indigene Protokolle, Bibliothekspraxis

Ulia Gosart, Valmaine Toki, Susan Townzen
IFLA Journal, 52-1, 16-29

Abstract:

Diese Studie befasst sich mit aktuellen internationalen politischen Entwicklungen zum Schutz indigener kreativer Werke, die als Traditionelle Kulturelle Ausdrucksformen klassifiziert sind. Die Autoren kommen zu dem Schluss, dass die Politik in diesem Bereich weiterhin von den Interessen der Staaten bestimmt wird. Dies führt zu einem Spannungsverhältnis zwischen den Vorschriften und den Wünschen und Bedürfnissen der indigenen Gemeinschaften. Die Untersuchung stützt sich auf eine vergleichende Methodik und Inhaltsanalyse, um diese These zu untermauern. Darüber hinaus hebt sie die Relevanz von Partnerschaften zwischen indigenen Gemeinschaften und Kulturinstitutionen hervor. Diese können als alternatives Mittel zum Schutz indigener kreativer Werke dienen. Zur Untermauerung dieser These werden Fälle aus indigenen Gemeinschaften und Kulturinstitutionen in Neuseeland, den USA und Mexiko untersucht. Die Ergebnisse der Studie sind zwar auf ihren explorativen Charakter beschränkt, können jedoch als Grundlage für relevante Bibliothekspraktiken dienen und weitere Forschungen unterstützen.

The silences and absences in Botswana's archives: Cross-examining colonial legacy

Das Verschweigen und die Lücken in den Archiven Botswanas: Eine kritische Betrachtung des kolonialen Erbes

Tshepho Lydia Mosweu
IFLA Journal, 52-1, 30-37

Abstract:

Mit Schwerpunkt auf der kolonialen Unterwerfung untersucht diese Studie die Lücken und das Verschweigen in den Archiven hinsichtlich der Bewahrung des indigenen Wissens. Der Kolonialismus verstrickte afrikanische Länder in koloniale Strukturen, darunter auch die Bewahrung und Archivierung des dokumentarischen Erbes indigener Völker. Als ehemalige britische Kolonie übernahm Botswana zum Zeitpunkt der Unabhängigkeit die britische Methode der Archivierung von Geschichte. Infolgedessen spiegeln die nationalen Archive die Diversität der Bevölkerung und die Systeme der Wissensproduktion indigener Völker nicht adäquat. Der vorliegende Artikel folgt einem qualitativen Forschungsansatz und untersucht anhand einer umfassenden Literaturrecherche das Verschweigen und die Lücken in den Archiven Botswanas. Die Ergebnisse weisen darauf hin, dass diese Entwicklung in den nationalen Archiven Botswanas auf Faktoren wie ausländische Archivierungsmethoden, die Aufgabe traditioneller und kultureller Praktiken, Diskriminierung von Stämmen und die Unterdrückung von Sprachen zurückzuführen ist. Inspiriert vom Konzept der Dekolonialität wird in dem Artikel eine inklusive Archivierungspraxis vorgeschlagen, die die vielfältige Bevölkerung und Wissensproduktion des Landes berücksichtigt.

Influence of Indigenous data governance principles on Indigenous knowledge management: Lessons from the Southern African Intangible Cultural Heritage Project

Einfluss indigener Datenverwaltungsprinzipien auf das indigene Wissensmanagement: Erkenntnisse aus dem

Projekt zum immateriellen Kulturerbe im südlichen Afrika

Josiline Chigwada, Jacob Mapara, Patrick Ngulube, Tavhiringwa Chabvutagondo
IFLA Journal, 52-1, 38-47

Abstract:

Die Studie untersucht den Einfluss indigener Datenverwaltungsprinzipien auf das Management indigenen Wissens. Indigene Gemeinschaften verfügen über ein reichhaltiges Wissenssystem, das für eine nachhaltige Entwicklung und das Wohlergehen der Gemeinschaft von entscheidender Bedeutung ist. Die Verwaltung dieses Wissens ist jedoch mit Herausforderungen verbunden, darunter unzureichende Datenverwaltungsrahmen, die nicht mit den Werten, Protokollen und Eigentumsrechten indigener Völker im Einklang stehen. Die vorliegende Studie analysiert den Einfluss der Integration indigener Datenverwaltungsprinzipien in Wissensmanagementpraktiken auf die kulturelle Autonomie, die Widerstandsfähigkeit der Gemeinschaft und die Förderung einer nachhaltigen Entwicklung. Auf der Grundlage einer qualitativen Methodik, die Web-Inhaltsanalysen, Dokumentenanalysen und persönliche Erfahrungen umfasst, wurde eine Fallstudie zum Projekt zum immateriellen Kulturerbe im südlichen Afrika durchgeführt. Die Datenauswertung erfolgte mittels qualitativer Inhaltsanalyse. Für die Datenverwaltung wurden die FAIR-Prinzipien (findbar, zugänglich, kompatibel, wiederverwendbar) und die CARE-Prinzipien (kollektiver Nutzen, Kontrollbefugnis, Verantwortung, Ethik) als Leitprinzipien herangezogen. Die Ergebnisse unterstreichen die Bedeutung von kultursensiblen Datenprotokollen, gemeinschaftsorientierten Entscheidungsprozessen und wechselseitigen Partnerschaften zwischen indigenen Gemeinschaften und Datenbankverwaltern. Diese Studie bietet Einblicke in transformative Ansätze zur Förderung der Souveränität indigenen Wissens.

Stewarding Indigenous language data: Case studies in CARE

Verwaltung indigener Sprachdaten: Fallstudien in CARE

Sandra Littletree, Nestor Guerrero, Miranda Belarde-Lewis
IFLA Journal, 52-1, 48-58

Abstract:

Die Verwaltung qualitativer, indigener Forschungsdaten in Bibliotheken und Archiven erfordert einen differenzierten, kulturell sensiblen Ansatz. Dieser Ansatz muss indigene Werte respektieren und den Fokus auf relationale Verantwortlichkeit legen. In der vorliegenden Untersuchung werden die Entscheidungen, denen Wissenschaftler:innen im Fachbereich indigene Sprachen und Kulturen gegenüberstehen, wenn sie ihre Forschungsdaten in einer universitären Spezialsammlung hinterlegen, anhand von Fallstudien analysiert. Die Ergebnisse unterstreichen die Relevanz von Fragen des institutionellen Vertrauens und demonstrieren zudem die signifikante Bedeutung des Zugangs zu qualitativen Forschungsdaten für zukünftige Generationen und den Aufbau von Gemeinschaften. Darüber hinaus heben sie den Wert einer gemeinsamen Kuratierung hervor, bei der Wissenschaftler und indigene Gemeinschaften einbezogen werden, und betonen die Notwendigkeit einer Koordination zwischen Spezialsammlungen und Forschungsdatendiensten innerhalb von Bibliotheken. Die vorliegende Forschung verfolgt das Ziel, Bibliotheken und Archiven bei der Umsetzung der CARE-Prinzipien für indigene Daten zu assistieren, mit dem übergeordneten Ziel, qualitative Forschungsdaten im Einklang mit indigenen Forschungsmethoden und indigenen Wissenssystemen zu generieren.

Exploring control of access to the Japadhola indigenous information

Untersuchung der Zugangskontrolle zu indigenen Informationen der Japadhola

Gilbert Okello, Joyce Bukirwa, Elisam Magara
IFLA Journal, 52-1, 59-72

Abstract:

Im Rahmen einer ethnografischen Studie wurde die Relevanz des Schutzes indigenen Wissens und indigener Praktiken in Uganda untersucht. Im Fokus der Betrachtung stand dabei die Japadhola-Gemeinschaft in Nagongera im Distrikt Tororo in Uganda. Obwohl in der Verfassung von 1995 die Anerkennung der indigenen Gemeinschaften festgeschrieben ist, bestehen nach wie vor erhebliche Defizite beim Schutz und der Förderung des indigenen Erbes. Unter Verwendung ethnografischer Methoden und kritischer indigener Forschungsmethoden (CIRM) beleuchtet diese Studie die einzigartigen Methoden, mit denen die Japadhola-Gemeinschaft auf ihr indigenes Wissen zugreift und dieses kontrolliert. Sie spricht sich dagegen aus, dieses Wissen in den öffentlichen Bereich zu überführen, und fordert eine Neubewertung der rechtlichen Schutzmaßnahmen in Uganda. Die Datenerhebung erfolgte mittels ethnografischer Methoden, zu welchen unter anderem Interviews, Beobachtungen, Dokumentenauswertungen sowie Fokusgruppendiskussionen zählen. Im Anschluss erfolgte eine qualitative Analyse der Daten unter Anwendung des Grounded-Theory-Ansatzes und der Software MaxQDA24. Die Ergebnisse der Untersuchung legen nahe, dass die Japadhola-Gemeinschaft hochentwickelte und komplexe Mechanismen zur Zugriffskontrolle einsetzt. Dies trägt zu aktuellen Debatten über den Zugang zu Informationen bei und bietet Einblicke in afrikanische indigene Gemeinschaften. Die Studie empfiehlt Maßnahmen, die das kulturelle Erbe der vielfältigen indigenen Gemeinschaften Ugandas respektieren und schützen, und gibt Empfehlungen an die verschiedenen Interessengruppen.

Sowing the Future: Community Libraries at Amawtay Wasi University, Ecuador

Die Zukunft säen: Gemeinschaftsbibliotheken an der Amawtay Wasi Universität, Ecuador

Adriana Guandinango
IFLA Journal, 52-1, 73-77

Abstract:

Die Interkulturelle Universität der indigenen Nationalitäten und Völker Amawtay Wasi hat ein innovatives Modell für die Verwaltung von Gemeindebibliotheken entwickelt, das auf überliefertem Wissen und interkulturellem Dialog basiert. Dieses Modell nutzt das Andenkreuzals konzeptionellen Rahmen für die Ausrichtung der Bibliotheksdienste und legt den Schwerpunkt auf den Erhalt der Kultur, den gleichberechtigten Zugang zu Ressourcen und eine nachhaltige Entwicklung. Diese Bibliotheken erweitern ihren traditionellen Auftrag und entwickeln sich zu Zentren für den Erhalt der Kultur, den interkulturellen Dialog und die Stärkung der Gemeinschaft. Initiativen wie die Digitalisierung von Ressourcen, die Implementierung indigener Sprachen im Bildungswesen und nachhaltige Projekte tragen zur Revitalisierung indigener Identitäten und Kenntnisse bei und fördern gleichzeitig den sozialen Zusammenhalt und wirtschaftliche Chancen. Die Bibliotheken der Interkulturellen Universität der indigenen Nationalitäten und Völker Amawtay Wasi stellen ein signifikantes Beispiel für einen transformativen Ansatz in der Hochschulbildung dar, der das Wissen der Vorfahren mit modernen Methoden vereint.

Affective encounters with digital knowledge collections: Towards supporting Indigenous wellbeing

Affektive Begegnungen mit digitalen Wissenssammlungen: Auf dem Weg zur Förderung des Wohlergehens indigener Völker

Ailsa Lipscombe, ChernLi Liew
IFLA Journal, 52-1, 78-87

Abstract:

In Anknüpfung an die Diskussionen in den Informationswissenschaften über Verantwortung und Dekolonialisierung der Digitalisierung wird die Relevanz des kulturellen Kontexts betont – sowohl für das Verständnis von mātauranga Māori [indigenes Wissen der Māori] als auch für den ethischen und mitfühlenden Umgang mit diesem Wissen in Aotearoa Neuseeland. Die vorliegenden Kōrero [Dialoge] mit den Nutzern von Māori-Archiven verdeutlichen, auf welch komplexe Weise digitale Wissenssammlungen in Netzwerke sozialer Praktiken eingebettet sind und über diese zugänglich gemacht werden. Ein integraler Bestandteil dieser Praktiken sind jene, die die Weitergabe von Wissen zwischen den Generationen, whanaugatanga [Verwandtschaft] und turangawaewae [die Verbindung des Einzelnen zu sich selbst durch den Ort] unterstützen. Das Konzept von "awhi", das sich mit den Begriffen "unterstützen", "schätzen" oder "pflegen" übersetzen lässt, wird eingeführt, um die ethische Archivierung von mātauranga Māori in Aotearoa Neuseeland zu umreißen. Unsere Position ist die, dass awhi eine Form der zwischenmenschlichen Einladung darstellt, die darauf abzielt, dynamische relationale Partnerschaften in den Mittelpunkt zu rücken. Diese Partnerschaften werden im Kontext von Aotearoa von den tikanga [üblichen Praktiken oder Verhaltensweisen], kawa [Protokollen] und whanonga pono [Werten] geleitet, die von unseren Gemeinschaften als sinnvoll erachtet werden.

Beyond acknowledgement: Indigenous-centered projects on reclamation at the University of Illinois Urbana-Champaign

Über die Anerkennung hinaus: Indigene Projekte zur Reklamation an der Universität von Illinois Urbana-Champaign

Bethany. G. Anderson, Krystiana L. Krupa, Elizabeth A. Sutton, Oliver G. Tapaha
IFLA Journal, 52-1, 88-101

Abstract:

Dieser Aufsatz befasst sich mit der Arbeit mehrerer Campus-Einheiten und Projekte an der Universität von Illinois Urbana-Champaign. Diese Projekte konzentrieren sich auf die Zusammenarbeit mit Stammesnationen und unterstützen die Bemühungen souveräner Nationen, Zugang zu ihrem kulturellen Erbe zu erhalten und dieses zu verwalten. Zu diesen Projekten und Initiativen gehören das NAGPRA-Büro (Native American Graves Protection and Repatriation Act), das gemeinsam mit kooperierenden Stammesnationen Strategien zur Erleichterung der Rückführung entwickelt; das Spurlock Museum of World Cultures, das in Zusammenarbeit mit einheimischen und indigenen Künstlern und Gemeinschaften Ausstellungen und Programme entwickelt; das Archiv der Universität von Illinois, das mit indigenen Gemeinschaften zusammenarbeitet, um gemeinsam Zugangsprotokolle für Archivmaterialien zu kuratieren und zu entwickeln, die in den 1960er Jahren von Anthropologen gesammelt wurden; und das Round Rock Community History Project, das Schüler und Lehrer einer Schule in einem Reservat der Navajo Nation vom Kindergarten bis zur 8. Klasse in Zusammenarbeit mit der University of Illinois Urbana-Champaign und der Organisation Collaborative for Harmony, Empowerment, and Innovation einbezieht.

Bibliometric analysis of Indigenous knowledge systems and climate change adaptation literature, 1993–2023

Bibliometrische Analyse indigener Wissenssysteme und Literatur zur Anpassung an den Klimawandel, 1993–2023

Reniko Gondo
IFLA Journal, 52-1, 102-115

Abstract:

Diese Studie präsentiert eine bibliometrische Analyse der Schnittstelle zwischen indigenen Wissenssystemen und der Anpassung an den Klimawandel. Sie basiert auf 507 Zeitschriftenartikeln aus den Jahren 1993 bis 2023, die aus der Datenbank Web of Science stammen. Mithilfe von Zitatanalysen und der Kookurrenz von Schlüsselwörtern untersucht die Studie wichtige Themen, Trends und einflussreiche Werke und beleuchtet dabei den sich wandelnden Diskurs über indigene Wissenssysteme im Zusammenhang mit der Anpassung an den Klimawandel. Sie identifiziert regionale Unterschiede und Verschiebungen im Forschungsschwerpunkt und hebt die wachsende Anerkennung des Beitrags indigener Wissenssysteme zur Anpassung an den Klimawandel hervor, insbesondere in Afrika. Die Studie stellt ein zunehmendes wissenschaftliches Interesse und eine steigende Zahl von Forschungsergebnissen fest, was auf die wachsende Bedeutung indigener Wissenssysteme sowohl im akademischen als auch im praktischen Bereich hindeutet. Sie zeigt auch verschiedene Ansätze zur Integration indigener Wissenssysteme in Anpassungsmaßnahmen auf, darunter gemeindebasierte partizipative Forschung und politische Interessenvertretung. Die Studie empfiehlt eine verstärkte Zusammenarbeit und einen intensiveren Wissensaustausch zwischen traditionellen Wissensinhabern, Forschern, politischen Entscheidungsträgern und Praktikern, um indigene Wissenssysteme bei der wirksamen Bewältigung klimatischer Herausforderungen voll auszuschöpfen.

Indigenous knowledge for climate change adaptation among Tanzanian smallholder farmers: A systematic review

Indigenes Wissen zur Anpassung an den Klimawandel bei tansanischen Kleinbauern: Eine systematische Übersicht

Martinus Eustace Sospeter, Wulystan Pius Mtega, Andrew Watson Malekani
IFLA Journal, 52-1, 116-125

Abstract:

In dieser Studie wird die Bedeutung des indigenen Wissens für die Anpassung an den Klimawandel und die Eindämmung seiner Folgen bei Kleinbauern in Tansania untersucht. Dabei werden die PRISMA-Richtlinien (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) berücksichtigt. In die Studie flossen 20 begutachtete Artikel ein, die zwischen 2004 und 2023 veröffentlicht wurden. Die Ergebnisse zeigen, dass indigenes Wissen aus unterschiedlichen Quellen stammt, darunter persönliche Erfahrungen sowie Informationen von Eltern, Freunden und Gemeindemitgliedern. Ältere Menschen sind die wichtigsten Hüter dieses Wissens. Kleinbauern wenden verschiedene Techniken an, um sich an die Auswirkungen des Klimawandels anzupassen und diese zu mildern. Dazu gehören gemischte Anbaumethoden, die Diversifizierung von Kulturen, die Nutzung traditioneller Staudämme, Gebete und kulturelle Rituale, die Teilnahme an nichtlandwirtschaftlichen Aktivitäten, Unternehmertum sowie der Einsatz lokal hergestellter Pestizide. Die Ergebnisse deuten darauf hin, dass indigenes Wissen das Potenzial hat, kontextbezogene Probleme zu lösen. Diese Übersicht empfiehlt weitere Forschungen, um das indigene Wissen über die Anpassung an den Klimawandel in allen Regionen und ethnischen Gruppen Tansanias zu dokumentieren.

(Re)connecting with Indigenous cultural expression(s): Emerging frameworks for empowering Indigenous voices, agency, and authority

(Re) связь с культурным самовыражением коренных народов: новые механизмы расширения прав и возможностей представителей коренных народов, их инициативности и авторитета

Nancy E Weiss

Нэнси Э Вайсс,
Журнал ИФЛА, 52-1, 5-15

Аннотация:

В этом эссе рассматривается глобальный сдвиг парадигмы от маргинализации и принижения к признанию и уважению культур коренных народов. Опираясь на последние события, автор освещает законы, политику и практику, направленные на воссоединение общин коренных народов с их культурным самовыражением. Три ключевые структуры выступают в качестве путей расширения прав и возможностей представителей коренных народов: (1) авторитет, подчеркивающий суверенитет и самоопределение племен при управлении культурой; (2) "голос", демонстрирующий возрождение репрезентации коренных народов в искусстве, средствах массовой информации и литературе, а также институциональные изменения, определяющие приоритетность повествований коренных народов; и (3) "агентство", где вовлеченность способствует пониманию и принятию обоснованных решений. С помощью этих механизмов культурные агентства и организации перенимают

практику, ориентированную на местные сообщества, совместно занимаются сбором коллекций и пересматривают отношение к ним в целях почитания знаний и подходов коренных народов. Укрепляя авторитет коренных народов, усиливая их позиции и способствуя проведению аутентичных консультаций, этот сдвиг парадигмы не только помогает устранить историческую несправедливость, но и укрепляет устойчивость и жизнеспособность культуры. Объединяя правовые, этические и культурные аспекты, учреждения культуры имеют возможность способствовать созданию будущего, в котором голоса коренных народов будут не только услышаны, но и будут активно формировать представление о наследии и правах коренных народов.

Protecting traditional cultural expressions: Law, Indigenous protocols, library practices

Ulia Gosart, Valmaine Toki, Susan Townzen

Защита традиционных форм культурного самовыражения: законодательство, протоколы коренных народов, библиотечная практика

Улия Госарт, Валмэйн Токи, Сьюзан Таунзен
Журнал ИФЛА, 52-1, 16-29

Аннотация:

Данное исследование отражает современные тенденции в международной политике, направленные на защиту творчества коренных народов, относящегося к традиционным формам культурного самовыражения. В нем утверждается, что интересы государств по-прежнему определяют политику в этой области, что ставит под угрозу взаимосвязь между нормативными актами, чаяниями и потребностями общин коренных народов. Сравнительная методология и контент-анализ для поддержания этого аргумента лежат в основе работы, подчеркивая важность партнерских отношений между общинами коренных народов и учреждениями культуры, которые могут выступать в качестве альтернативных средств охраны творческого наследия коренных народов. В исследовании рассматриваются примеры из жизни общин коренных народов и учреждений культуры в Новой Зеландии, США и Мексике для подтверждения этого аргумента. Полученные результаты, хотя и носят ознакомительный характер, могут послужить основой для соответствующей практики в работе библиотек и послужить основой для дальнейших исследований.

The silences and absences in Botswana's archives: Cross-examining colonial legacy

Tshepho Lydia Mosweu

Замалчивание и отсутствие информации в архивах Ботсваны: перекрестный анализ колониального наследия

Тшефо Лидия Мосве
Журнал ИФЛА, 52-1, 30-37

Аннотация:

В статье, посвященной колониальному порабощению, рассматриваются пробелы и замалчивание в содержании архивов, касающиеся управления знаниями коренных народов. Колониализм опутал африканские страны своими структурами, включая сохранение и архивирование документального наследия коренных народов. Ботсвана, бывшая британская колония, унаследовала британский метод архивирования исторических данных на момент обретения независимости. Следовательно, национальные хранилища не совсем точно отражают разнообразие населения и местные системы накопления знаний. В этой статье используется качественный исследовательский подход, основанный на обзоре литературы, для изучения замалчивания и отсутствия информации в архивах Ботсваны. Полученные данные свидетельствуют о том, что отсутствие информации в национальных хранилищах Ботсваны объясняется такими факторами, как иностранные методы архивирования, отказ от традиционных и культурных практик, дискриминация между племенами и подавление языка. Вдохновленный концепцией деколонизации, автор статьи предлагает инклюзивную практику архивирования, учитывающую разнообразие населения страны и процесс производства знаний.

Influence of Indigenous data governance principles on Indigenous knowledge management: Lessons from the Southern African Intangible Cultural Heritage Project

Josiline Chigwada, Jacob Mapara, Patrick Ngulube, Tavhiringwa Chabvutagondo

Влияние принципов управления данными коренных народов на управление знаниями коренных народов: уроки, извлеченные из проекта по нематериальному культурному наследию Южной Африки

Джозилин Чигвада, Джейкоб Мапара, Патрик Нгулубе, Тавирингва Чабвутагондо
Журнал ИФЛА, 52-1, 38-47

Аннотация:

Исследование посвящено изучению влияния принципов управления данными коренных народов на управление коренными знаниями. Коренные сообщества обладают богатыми системами знаний, которые имеют ключевое

значение для устойчивого развития и благополучия сообществ. Однако управление этими знаниями сталкивается с рядом проблем, включая недостаточность рамок управления данными, которые не соответствуют ценностям, протоколам и правам собственности коренных народов. В данном исследовании рассматривается, каким образом интеграция принципов управления данными коренных народов в практики управления знаниями способствует укреплению культурной автономии, повышению устойчивости сообществ и содействует устойчивому развитию. Исследование основано на качественной методологии, включающей анализ веб-контента, анализ документов и личный опыт. В качестве эмпирической базы было проведено тематическое исследование проекта «Нематериальное культурное наследие Южной Африки». Данные были проанализированы с использованием качественного контент-анализа. В качестве руководящих принципов управления данными применялись принципы FAIR (доступность, совместимость, повторное использование) и CARE (коллективная польза, право на контроль, ответственность, этика). Результаты подчеркивают важность культурно чувствительных протоколов работы с данными, процессов принятия решений, инициируемых самими сообществами, а также взаимовыгодных партнерств между коренными сообществами и администраторами баз данных. Данное исследование предлагает новые подходы к трансформации практик управления, направленные на укрепление суверенитета коренных знаний.

Stewarding Indigenous language data: Case studies in CARE

Sandra Littletree, Nestor Guerrero, Miranda Belarde-Lewis

Использование языковых данных коренных народов: тематические исследования в сфере ЗДРАВООХРАНЕНИЯ

Сандра Литтлтри, Нестор Герреро, Миранда Беларде-Льюис
Журнал ИФЛА, 52-1, 48-58

Аннотация:

Кураторство качественных исследовательских данных о коренных народах в библиотеках и репозиториях требует тонкого, культурно чувствительного подхода, уважающего ценности коренных народов и подчеркивающего ответственность в отношениях. В данной статье на основе подхода тематического исследования рассматриваются решения, с которыми сталкиваются ученые, изучающие языки и культуры коренных народов при размещении исследовательских данных в специальных коллекциях университетских библиотек. Результаты научной работы выявляют проблемы институционального доверия и одновременно указывают на первостепенную важность обеспечения доступа к качественным исследовательским данным для будущих поколений и укрепления сообществ. Также подчеркивается значимость совместной кураторской работы, предполагающей участие исследователей, коренных сообществ, а также необходимость координации между подразделениями специальных коллекций и службами управления исследовательскими данными в библиотеках. Цель данной научной работы — поддержать библиотеки и репозитории в процессе внедрения принципов CARE для данных коренных народов применительно к качественным исследовательским данным в соответствии с методами исследований коренных народов и системами их знаний.

Exploring control of access to the Japadhola indigenous information

Gilbert Okello, Joyce Bukirwa, Elisam Magara

Изучение возможностей контроля за доступом к информации о коренных народах Джападолы

Гилберт Окелло, Джойс Букирва, Элисам Магара
Журнал ИФЛА, 52-1, 59-72

Аннотация:

Для изучения важности защиты знаний и обычаев коренных народов в Уганде было проведено этнографическое исследование, посвященное общине джападола в Нагонгере, округ Тороро, Уганда. Несмотря на признание коренных общин Уганды в Конституции 1995 года, в области охраны и популяризации наследия коренных народов по-прежнему существует значительный пробел. Используя этнографию и методологию критических исследований коренных народов (CIRM), авторы этого исследования освещают уникальные способы, с помощью которых община джападола получает доступ к знаниям своих коренных народов и контролирует их, выступая против их включения в общественное достояние и призывая к переоценке правовой защиты в Уганде. Данные были собраны с помощью этнографических методов, включая интервью, наблюдения, анализ документов и обсуждения в фокус-группах. Затем авторы провели качественный анализ данных, используя обоснованный теоретический подход с помощью программного обеспечения MaxQDA24. Результаты исследования показывают, что община Джападола использует высокоразвитые и сложные механизмы контроля доступа, что способствует современным дискуссиям о доступе к информации и дает представление о сообществах коренных народов Африки. В исследовании пропагандируется политика, направленная на уважение и защиту культурного наследия различных общин коренных народов Уганды, а также содержатся рекомендации для различных заинтересованных сторон.

Sowing the Future: Community Libraries at Amawtay Wasi University, Ecuador

Adriana Guandinango

Сеем будущее: Общественные библиотеки Университета Амавтай Васи, Эквадор

Адриана Гуандинанго
Журнал ИФЛА, 52-1, 73-77

Аннотация:

Межкультурный университет коренных национальностей и народностей Амавтай Васи разработал инновационную модель управления общественными библиотеками, основанную на мудрости предков и межкультурном диалоге. Эта модель использует андскую чакану в качестве концептуальной основы для управления библиотечными услугами, делая акцент на сохранении культуры, равном доступе к ресурсам и устойчивом развитии. Эти библиотеки выходят за рамки традиционных функций и становятся центрами сохранения культуры, межкультурного диалога и расширения прав и возможностей сообщества. Благодаря таким инициативам, как оцифровка ресурсов, обучение на языках коренных народов и устойчивые проекты, они способствуют возрождению самобытности и знаний коренных народов, одновременно способствуя социальной сплоченности и расширению экономических возможностей. Библиотеки Межкультурного университета коренных национальностей и народностей Амавтай Васи служат убедительным примером преобразующего подхода к высшему образованию, сочетающего знания предков с современными методологиями

Affective encounters with digital knowledge collections: Towards supporting Indigenous wellbeing

Ailsa Lipscombe, ChernLi Liew

Эмоциональные встречи с коллекциями цифровых знаний: на пути к обеспечению благополучия коренных народов

Эйлса Липскомбе, ЧернЛи Лью
Журнал ИФЛА, 52-1, 78-87

Аннотация:

Основываясь на дискуссиях в области информационных наук об ответственности и деколонизации цифровизации, мы подчеркиваем, что культурный контекст является ключевым не только для понимания матауранга маори [знаний коренных народов маори], но и для этического и сострадательного отношения к таким знаниям в Аотеароа, Новая Зеландия. Наши "кореро" (диалоги) с пользователями архивов маори рассказывают о сложных способах встраивания цифровых коллекций знаний в сети социальных практик и доступа к ним через них, включая те, которые поддерживают передачу знаний из поколения в поколение, такие как ванаугатанга (родство) и турангаваевае (связь человека с самим собой через место). Мы вводим понятие “аухи”, что означает "поддерживать", "лелеять" или "воспитывать", чтобы сформулировать этический подход к жизни маори матауранга в Аотеароа, Новая Зеландия. Мы утверждаем, что awhi - это межличностное приглашение к созданию динамичных партнерских отношений, основанных в контексте Аотеароа на тиканге [обычной практике или поведении], кава [протоколах] и ванонга поно [ценностях], которые наши сообщества считают значимыми.

Beyond acknowledgement: Indigenous-centered projects on reclamation at the University of Illinois Urbana-Champaign

Bethany. G. Anderson, Krystiana L. Krupa, Elizabeth A. Sutton, Oliver G. Tapaha

За гранью признания: проекты по мелиорации, ориентированные на коренное население, в Университете Иллинойса в Урбане-Шампейне

Бетани Г. Андерсон, Кристина Л. Крупа, Элизабет А. Саттон, Оливер Г. Тапаха
Журнал ИФЛА, 52-1, 88-101

Аннотация:

В этом эссе рассматривается работа нескольких кампусных подразделений и проектов Университета Иллинойса в Урбане-Шампейне, направленных на налаживание отношений сотрудничества с племенными народами и поддержку усилий суверенных государств по доступу к своему культурному наследию и управлению им. К числу этих проектов и инициатив относится Управление NAGPRA (Закон о защите захоронений коренных американцев и их репатриации), которое совместно с племенами-партнерами разрабатывает стратегии содействия репатриации; Музей мировых культур Сперлока, который сотрудничает с местными художниками и сообществами аборигенов для разработки выставок и программ; Архив Университета Иллинойса, который сотрудничает с местными сообществами для совместного хранения и разработки протоколов доступа к архивным материалам, собранным антропологами в 1960-х годах.; и проект "История сообщества Раунд-Рок", в рамках которого учащиеся и преподаватели от детского сада до 8-го класса школы, расположенной в резервации племени навахо, в партнерстве с Университетом Иллинойса в Урбане-Шампейне и организацией "Коллаборационист за гармонию, расширение прав и возможностей и инновации”.

Bibliometric analysis of Indigenous knowledge systems and climate change adaptation literature, 1993–2023

Reniko Gondo

Библиометрический анализ систем знаний коренных народов и литературы по адаптации к изменению климата, 1993-12023 гг.

Ренико Гондо
Журнал ИФЛА, 52-1, 102-115

Аннотация:

В этой статье представлен библиометрический анализ взаимосвязи между системами знаний коренных народов и адаптацией к изменению климата, основанный на 507 журнальных статьях за период с 1993 по 2023 год, полученных из базы данных Web of Science. Используя анализ цитирования и совпадения ключевых слов, в исследовании рассматриваются ключевые темы, тенденции и влиятельные работы, проливающие свет на эволюционирующий дискурс вокруг систем знаний коренных народов в области адаптации к изменению климата. В нем выявлены региональные различия и сдвиги в фокусе исследований, что свидетельствует о растущем признании роли систем знаний коренных народов в адаптации к изменению климата, особенно в Африке. В исследовании отмечается рост научного интереса и результатов исследований, что свидетельствует о растущем значении систем знаний коренных народов как в академической, так и в практической областях. В нем также раскрываются различные подходы к интеграции систем знаний коренных народов в усилия по адаптации, включая исследования с участием общин и пропаганду политики. В исследовании рекомендуется расширять сотрудничество и обмен информацией между носителями традиционных знаний, исследователями, политиками и практиками, чтобы в полной мере использовать системы знаний коренных народов для эффективного решения климатических проблем.

Indigenous knowledge for climate change adaptation among Tanzanian smallholder farmers: A systematic review

Martinus Eustace Sospeter, Wulystan Pius Mtega, Andrew Watson Malekani

Знания коренных народов для адаптации мелких фермеров Танзании к изменению климата: систематический обзор

Мартинус Юстас Соспетер, Вулистан Пиус Мтега, Эндрю Уотсон Малекани
Журнал ИФЛА, 52-1, 116-125

Аннотация:

В данном исследовании рассматривается использование знаний коренных народов для адаптации к изменению климата и смягчения его последствий мелкими фермерами в Танзании. Оно соответствует рекомендациям PRISM (Предпочтительные элементы отчетности для систематических обзоров и мета-анализа). Исследование включает в себя 20 рецензируемых статей, опубликованных в период с 2004 по 2023 год. Результаты показывают, что знания коренных народов приобретаются из различных источников, включая личный опыт, родителей, друзей и членов общины. Старейшины являются ключевыми хранителями знаний коренных народов. Мелкие фермеры используют различные методы для адаптации к изменению климата и смягчения его последствий, включая смешанные методы ведения сельского хозяйства, диверсификацию сельскохозяйственных культур, использование традиционных плотин, молитвы и культурные ритуалы, участие в несельскохозяйственной деятельности, предпринимательство и использование пестицидов местного производства. Полученные результаты свидетельствуют о том, что знания коренных народов могут помочь в решении проблем, связанных с контекстом. В обзоре рекомендуется провести дальнейшие исследования с целью документирования знаний коренных народов относительно адаптации к изменению климата во всех регионах и этнических группах Танзании.

(Re)connecting with Indigenous cultural expression(s): Emerging frameworks for empowering Indigenous voices, agency, and authority

«Re» conectar con expresiones culturales indígenas: Marcos emergentes destinados a empoderar las voces, la capacidad de acción y la autoridad indígenas

Nancy E Weiss
IFLA Journal, 52-1, 5-15

Resumen:

Este ensayo analiza el cambio de paradigma global desde la marginación y subestimación de las culturas indígenas a su reconocimiento y respeto. Entre los últimos avances destaca leyes, políticas y prácticas destinadas a reconectar a las comunidades indígenas con sus expresiones culturales. Surgen así marcos clave como senderos para empoderar las voces y la capacidad de acción de los pueblos indígenas: (1) autoridad, que destaca la soberanía tribal y la autodeterminación en la gestión cultural; (2) voz, que muestra el renacimiento de la representación indígena en las artes, los medios y la literatura, así como los cambios institucionales que priorizan las narrativas indígenas; y (3) capacidad de acción, a través del cual la participación promueve la comprensión y la toma de

decisiones informada. En función de estos marcos, los organismos e instituciones culturales están adoptando prácticas impulsadas por la comunidad, realizando la curación conjunta de colecciones y revisando políticas para honrar el conocimiento y los enfoques indígenas. Con una centralidad en la autoridad indígena, la amplificación de las voces y la promoción de consultas auténticas, este cambio de paradigma no solo ayuda a dar respuesta a injusticas históricas, sino que también fortalece la resiliencia y riqueza cultural. A través de la integración de ideas jurídicas, éticas y culturales, las instituciones culturales pueden apoyar un futuro en el que las voces indígenas no solo sean escuchadas, sino también participen activamente en la narrativa del patrimonio y los derechos indígenas.

Protecting traditional cultural expressions: Law, Indigenous protocols, library practices

Proteger las expresiones culturales tradicionales: Leyes, protocolos indígenas, prácticas bibliotecarias

Ulia Gosart, Valmaine Toki, Susan Townzen
IFLA Journal, 52-1, 16-29

Resumen:

Este estudio aborda desarrollos de políticas internacionales centrados en proteger las obras creativas de los pueblos indígenas clasificadas como Expresiones Culturales Tradicionales. Expresa, además, que los intereses de los Estados siguen guiando las políticas en este sector, lo cual pone en riesgo la relación entre las normas y las aspiraciones y necesidades de las comunidades indígenas. Se utiliza metodología comparativa y análisis de contenido para desarrollar esta idea. Asimismo, destaca la importancia de las alianzas entre las comunidades indígenas y las instituciones culturales que pueden funcionar como medio alternativo para proteger las obras creativas indígenas. Además, este estudio analiza casos de comunidades indígenas e instituciones culturales en Nueva Zelanda, Estados Unidos y México para profundizar en este debate. Los resultados, si bien limitados al carácter exploratorio del estudio, muestran prácticas bibliotecarias relevantes y promueven una mayor investigación.

The silences and absences in Botswana's archives: Cross-examining colonial legacy

Los silencios y las ausencias en los archivos de Botsuana: Análisis crítico del legado colonial

Tshepho Lydia Mosweu
IFLA Journal, 52-1, 30-37

Resumen:

Este artículo examina los vacíos y silencios en los archivos relacionados con la gestión del conocimiento indígena poniendo el foco en la subyugación colonial. El colonialismo atrapó a los países africanos en estructuras coloniales, entre ellas los sistemas de preservación y archivo del patrimonio documental de los pueblos indígenas. Tras su independencia, Botsuana, antigua colonia británica, adoptó el método británico de archivo de historias. En consecuencia, los repositorios nacionales no reflejan de manera precisa la diversidad de la población y los sistemas de producción de conocimiento indígena. Este artículo utiliza un método de investigación cualitativa a través de una revisión de la literatura para analizar los silencios y las ausencias de los archivos de Botsuana. Los resultados indican que las ausencias y los silencios en los repositorios nacionales de Botsuana se deben a factores tales como el uso de métodos de archivo extranjeros, el abandono de las prácticas tradicionales y culturales, la discriminación tribal y la supresión del idioma. Inspirado por el concepto de decolonialidad, este artículo propone una práctica de archivo inclusiva que tiene en cuenta la diversidad en la población de un país y la producción del conocimiento.

Influence of Indigenous data governance principles on Indigenous knowledge management: Lessons from the Southern African Intangible Cultural Heritage Project

La influencia de los principios de gobernanza de datos indígenas en la gestión del conocimiento: Lecciones aprendidas del *Southern African Intangible Cultural Heritage Project*

Josiline Chigwada, Jacob Mapara, Patrick Ngulube, Tavhiringwa Chabvutagondo
IFLA Journal, 52-1, 38-47

Resumen:

Este estudio analiza el impacto de los principios de gobernanza de datos indígenas en la gestión del conocimiento indígena. Las comunidades indígenas cuentan con valiosos sistemas de conocimiento que son cruciales para el desarrollo sostenible y el bienestar de la comunidad. No obstante, la gestión de este conocimiento enfrenta desafíos, como los insuficientes marcos de gobernanza de datos que no logran alinearse con los valores, protocolos y derechos de propiedad indígenas. Esta investigación explora cómo la integración de los principios de gobernanza de datos indígenas a las prácticas de gestión del conocimiento mejora la autonomía cultural, fortalece la resiliencia de la comunidad y promueve el desarrollo sostenible. Se utilizó una metodología cualitativa que incluye el análisis del contenido web, el análisis documental y las experiencias personales para realizar un estudio de caso del Proyecto de Patrimonio Cultural Inmaterial del Sur de África (*Southern African Intangible Cultural Heritage Project*). Los datos fueron sometidos a un análisis de contenido cualitativo. Se utilizaron los principios FAIR (encontrable, accesible, interoperable, reutilizable) y CARE (beneficio colectivo, autoridad para controlar, responsabilidad, ética) para regir la gobernanza

de datos. Los resultados destacan la importancia de los protocolos del tratamiento de datos sensibles en el ámbito cultural, los procesos de toma de decisiones impulsados por la comunidad, y las alianzas entre las comunidades indígenas y los administradores de bases de datos. Esta investigación brinda perspectivas de enfoques transformadores para promover la soberanía del conocimiento indígena.

Stewarding Indigenous language data: Case studies in CARE

Gestionar los datos del idioma indígena: Estudios de caso en el marco CARE

Sandra Littletree, Nestor Guerrero, Miranda Belarde-Lewis
IFLA Journal, 52-1, 48-58

Resumen:

Gestionar los datos cualitativos de investigación indígenas en las bibliotecas y repositorios requiere un enfoque culturalmente responsable, que cuente con matices, respete los valores indígenas y ponga énfasis en la responsabilidad relacional. Este artículo, a través de un enfoque de estudio caso, analiza las decisiones académicas que enfrentan el idioma y la cultura indígenas cuando se ingresan datos de investigación a las colecciones especiales de las universidades. Los resultados ponen de relieve cuestiones de confianza institucional y destacan la importancia fundamental de brindar acceso a sus datos de investigación cualitativos tanto para el beneficio de las generaciones futuras como para el desarrollo de la comunidad. Además, resalta el valor de la curaduría colaborativa entre los expertos y las comunidades indígenas y la necesidad de coordinar las colecciones especiales y los servicios de datos de investigación dentro de las bibliotecas. El objetivo de este análisis es brindar apoyo a las bibliotecas y repositorios dado que trabajan para implementar los Principios CARE para Datos Indígenas en datos de investigación cualitativos en concordancia con los métodos de investigación y los sistemas de conocimiento indígenas.

Exploring control of access to the Japadhola indigenous information

Explorar el control de acceso a la información indígena de la comunidad Japadhola

Gilbert Okello, Joyce Bukirwa, Elisam Magara
IFLA Journal, 52-1, 59-72

Resumen:

Se llevó a cabo un estudio etnográfico con el fin de explorar la importancia de proteger el conocimiento y las prácticas indígenas en Uganda, centrado en la comunidad Japadhola de Nagongera, Distrito de Tororo. Sin perjuicio del reconocimiento de las comunidades indígenas de Uganda en la Constitución de 1995, todavía persiste un vacío significativo en la protección y promoción del patrimonio indígena. A través de la implementación de la etnografía y la metodología de investigación indígena CIRM (*critical indigenous research methodology*), este estudio destaca las formas en las que la comunidad Japadhola controla y accede al conocimiento indígena, plantea un debate sobre su inclusión en el dominio público y propone la revisión de las protecciones legales en Uganda. Los datos fueron recopilados a través de métodos etnográficos como entrevistas, observaciones, revisión de documentos y discusiones en *focus groups*. Posteriormente se analizaron los datos de manera cualitativa utilizando un enfoque de teoría fundamentada con el software MaxQDA24. Los resultados demostraron que la comunidad Japadhola emplea mecanismos de control de acceso altamente desarrollados y complejos que contribuyen a debates contemporáneos sobre acceso a la información y brindan perspectivas de las comunidades indígenas africanas. El estudio promueve políticas de respeto y protección al patrimonio cultural de las diversas comunidades indígenas de Uganda y propone recomendaciones para las distintas partes interesadas.

Sowing the Future: Community Libraries at Amawtay Wasi University, Ecuador

Sembrando futuro: Bibliotecas comunitarias en la Universidad Amawtay Wasi, Ecuador

Adriana Guandinango
IFLA Journal, 52-1, 73-77

Resumen:

La Universidad Intercultural de las Nacionalidades y Pueblos Indígenas Amawtay Wasi ha establecido un modelo innovador de gestión de bibliotecas comunitarias basado en la sabiduría ancestral y el diálogo intercultural. Este modelo integra la Chakana Andina como marco conceptual para orientar los servicios bibliotecarios, haciendo hincapié en la preservación cultural, el acceso equitativo a los recursos y el desarrollo sostenible. Estas bibliotecas trascienden los roles tradicionales y se convierten en centros de preservación cultural, diálogo intercultural y empoderamiento comunitario. A través de iniciativas como la digitalización de recursos, la educación en lenguas indígenas y proyectos sostenibles, contribuyen a la revitalización de las identidades y los conocimientos indígenas, al tiempo que fomentan la cohesión social y las oportunidades económicas. Las bibliotecas de la Universidad Intercultural de las Nacionalidades Indígenas y Pueblos Indígenas Amawtay Wasi ejemplifican un enfoque transformador de la educación superior que une el conocimiento ancestral con las metodologías modernas.

Affective encounters with digital knowledge collections: Towards supporting Indigenous wellbeing

Interacciones afectivas con las colecciones digitales: Apoyo al bienestar indígena

Ailsa Lipscombe, ChernLi Liew
IFLA Journal, 52-1, 78-87

Resumen:

A partir de los debates en el ámbito de las ciencias de la información sobre la responsabilidad y la descolonización de la digitalización, destacamos que el contexto cultural es fundamental, no solo para comprender el conocimiento indígena maorí [*mātauranga Māori*], sino también para protegerlo de forma ética y respetuosa en Aotearoa, Nueva Zelanda. Nuestros diálogos [*kōrero*] con las personas usuarias de archivos de la comunidad maorí ponen de relieve la complejidad de las redes de prácticas sociales en las que las colecciones digitales de conocimientos están integradas y disponibles, incluidas las que apoyan la transmisión intergeneracional de conocimientos, y los conceptos de *whanaugatanga* [parentesco] y *turangawaewae* [la conexión de una persona consigo misma a través del lugar]. Introducimos el concepto de *awhi* —que significa apoyar, valorar o nutrir— como marco para archivar de manera ética el conocimiento indígena maorí en Aotearoa, Nueva Zelanda. Sostenemos que *awhi* es una invitación interpersonal a dar un lugar de centralidad a las asociaciones relacionales dinámicas, guiadas en Aotearoa por los conceptos de *tikanga* [prácticas o comportamientos habituales], *kawa* [protocolos] y *whanonga pono* [valores] que nuestras comunidades consideran significativos.

Beyond acknowledgement: Indigenous-centered projects on reclamation at the University of Illinois Urbana-Champaign

Más allá del reconocimiento: Proyectos sobre recuperación indígena de la Universidad de Illinois en Urbana-Champaign

Bethany. G. Anderson, Krystiana L. Krupa, Elizabeth A. Sutton, Oliver G. Tapaha
IFLA Journal, 52-1, 88-101

Resumen:

Este artículo analiza el trabajo de varias unidades del campus y proyectos de la Universidad de Illinois en Urbana-Champaign que promueven y dan prioridad a las relaciones colaborativas con las naciones tribales, y apoyan los esfuerzos de las naciones soberanas para acceder a su patrimonio cultural y gestionarlo. Estos proyectos e iniciativas incluyen la Oficina de la NAGPRA (Ley de protección y repatriación de tumbas de nativos americanos) que desarrolla estrategias con las naciones tribales asociadas para facilitar la repatriación; el Museo Spurlock de Culturas del Mundo, que se ha asociado con artistas y comunidades nativas e indígenas para crear exposiciones y programas; los Archivos de la Universidad de Illinois, desde donde se ha estado colaborando con las comunidades nativas para realizar la curaduría y el desarrollo de protocolos de acceso a materiales de archivo recopilados por profesionales de la antropología en la década de 1960; y el Proyecto *Round Rock Community History* del cual participan estudiantes y docentes desde el nivel inicial hasta octavo grado de una escuela ubicada en una reserva de la Nación Navajo, en colaboración con la Universidad de Illinois en Urbana-Champaign y la organización *Collaborative for Harmony, Empowerment, and Innovation*.

Bibliometric analysis of Indigenous knowledge systems and climate change adaptation literature, 1993–2023

Análisis bibliométrico de la literatura sobre sistemas de conocimiento indígena y adaptación al cambio climático, 1993–2023

Reniko Gondo
IFLA Journal, 52-1, 102-115

Resumen:

Este artículo presenta un análisis bibliométrico de la intersección entre los sistemas de conocimiento indígena y la adaptación al cambio climático, basado en 507 artículos de revistas publicados entre 1993 y 2023 y obtenidos de la base de datos *Web of Science*. Mediante análisis de citas y coocurrencia de palabras clave, el estudio examina los temas principales, las tendencias y las obras más influyentes, y aporta claridad sobre el discurso en evolución en torno a los sistemas de conocimiento indígena sobre la adaptación al cambio climático. Identifica variaciones regionales y cambios en los enfoques de investigación, y pone de relieve el creciente reconocimiento del rol de los sistemas de conocimiento indígena en la adaptación al cambio climático, particularmente en África. El estudio muestra un aumento del interés académico y de los resultados de investigación, lo que pone de manifiesto la creciente importancia de los sistemas de conocimiento indígenas tanto en el ámbito académico como en el práctico. También expone los diversos enfoques para integrar los sistemas de conocimiento indígenas en los esfuerzos de adaptación, incluidas la investigación participativa basada en la comunidad y la promoción de políticas públicas. El estudio recomienda fortalecer la colaboración y el intercambio de conocimientos entre quienes portan los conocimientos tradicionales, investigadores e investigadoras, responsables de la formulación de políticas y profesionales, para aprovechar plenamente los sistemas de conocimiento indígena a fin de abordar de manera efectiva los desafíos climáticos.

Indigenous knowledge for climate change adaptation among Tanzanian smallholder farmers: A systematic review

Conocimiento indígena para la adaptación al cambio climático entre los pequeños productores agrícolas de Tanzania: Una revisión sistemática

Martinus Eustace Sospeter, Wulystan Pius Mtega, Andrew Watson Malekani
IFLA Journal, 52-1, 116-125

Resumen:

Este estudio analiza el uso del conocimiento indígena para la adaptación al cambio climático y la mitigación de sus efectos entre los pequeños agricultores de Tanzania. Se basa en las directrices PRISMA (Ítems de referencia preferidos para revisiones sistemáticas y metaanálisis) e incluye 20 artículos revisados por pares publicados entre 2004 y 2023. Los resultados muestran que el conocimiento indígena se adquiere de diversas fuentes, entre ellas las experiencias personales, los referentes familiares, las amistades y la comunidad en general. Las personas adultas mayores son las principales guardianas del conocimiento indígena. Los pequeños productores agrícolas emplean diversas técnicas para adaptarse y mitigar los efectos del cambio climático, entre ellas prácticas agrícolas mixtas, diversificación de cultivos, uso de represas tradicionales, rezos y rituales culturales, participación en actividades no relacionadas con la agricultura, emprendimientos y uso de pesticidas de fabricación local. Los resultados sugieren que el conocimiento indígena tiene el potencial para resolver problemas específicos del contexto. Esta revisión recomienda seguir investigando para documentar los conocimientos indígenas relacionados con la adaptación al cambio climático en todas las regiones y grupos étnicos de Tanzania.