Citizen Data Collection Methods

Experiences from the Indigenous Navigator

INDIGENOUS NAVIGATOR
Data by and for Indigenous Peoples

Citizen Data Collection Methods: Experiences from the Indigenous Navigator

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INDIGENOUS NAVIGATOR
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DANISH INSTITUTE FOR HUMAN RIGHTS

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Contents

Abbreviations

CARE: Collective Benefit, Authority to Control, Responsibility, Ethics

FAIR: Findable, Accessible, Interoperable, Reusable

FPIC: Free, Prior and Informed Consent

GDPR: General Data Protection Regulation

HRBAD: Human Rights-Based Approach to Data

IN: Indigenous Navigator

SDGs: Sustainable Development Goals

UNDRIP: United Nations Declaration on the Rights of Indigenous Peoples

WCIP: World Conference on Indigenous Peoples

Glossary

Bias: A preference or unfair influence that can affect how data is collected or interpreted.

Citizen data: Engagement of citizens in multiple processes in the data value chain.

Community validation: A structured feedback and review session where findings are reviewed and agreed with the community.

Data Minimisation: is the principle of collecting and processing only the necessary amount of personal information required for a specific purpose, thereby enhancing privacy and reducing risks.

Extractive approaches: When information is taken from communities without giving back or involving them in the process.

Facilitator: Leads community talks and discussions, makes sure questions are understood, helps everyone feel able to speak.

Free, Prior and Informed Consent (FPIC): is a right that pertains to Indigenous Peoples. It is provided for in the United Nations Declaration on the Rights of Indigenous Peoples and grounded in the international human rights norm to self-determination recognised in a range of international human rights treaties. It allows them to give or withhold consent to a project that may affect them or their territories. Once they have given their consent, they can withdraw it at any stage. Furthermore, FPIC enables them to negotiate the conditions under which the project will be designed, implemented, monitored and evaluated.

Indigenous Data Sovereignty: Indigenous Data Sovereignty is defined as the right of Indigenous Peoples to own, control, access and possess data that derive from them, and which pertain to their members, knowledge systems, customs or territories.

Indigenous methodologies: refer to research approaches and practices that are grounded in the cultural beliefs, values, and experiences of Indigenous Peoples. These methodologies prioritise the voices and perspectives of Indigenous communities, recognizing their sovereignty and knowledge systems.

Sampling: The process of choosing people to participate in a study.

Statistically representative: A sample that reflects the wider population so that findings can be applied more broadly.

Qualitative data: Information in the form of words, stories, or observations.

Quantitative data: Information in the form of numbers, often used in statistics.

Introduction

Collecting data through the Indigenous Navigator has, over the last decade, empowered and enabled communities to document their own realities, priorities, and rights. It has supported Indigenous communities in their processes of self-determination, supported evidence-based advocacy, and ensured that Indigenous voices have been included in policy and development processes.

This publication aims to enhance transparency and share insights into the methodologies and experiences behind the data collection of the Indigenous Navigator, particularly the data gathered by the communities.

The publication can serve as both inspiration and practical guidance for Indigenous communities seeking to collect data on their rights. At the same time, it offers valuable insights for external stakeholders—such as National Statistical Offices, National Human Rights Institutions, NGOs, and development actors—by deepening their understanding of the Indigenous Navigator's methodologies and data collection processes and by fostering greater confidence in its application and the value of the data it generates.

Recent advancements in the global recognition of Citizen Data have sparked conversations about concrete experiences with community-driven data collection efforts. In that context, the Indigenous Navigator initiative has valuable experiences to share. This publication will therefore detail how the Indigenous Navigator initiative has effectively worked with citizen data for about ten years, explaining the methodology in a way that is accessible to a broader audience.

Efforts such as the global Collaborative on Citizen Data[1] and the Copenhagen Framework on Citizen Data[2], among others, set standards for the ethical and effective use of such data. The Indigenous Navigator is recognised as a model of good practice, and the methodologies and experiences compiled in this document can contribute to and inform the utilization of the Copenhagen Framework in practice.

Structure of the Document

This document is structured as follows:

1. Introduction to the Indigenous Navigator: This section will provide an overview of the Indigenous Navigator, its purpose, structure, and how it supports Indigenous communities in generating and using their own data.

2. Global Developments: This section situates the Indigenous Navigator within the broader landscape of citizen data initiatives. It explores relevant global developments, including the principles of the Copenhagen Framework on Citizen Data, the principles of a human rights-based approach to data, and the FAIR and CARE Principles.

3. Methodologies for Data Collection: This section provides an overview of the data collection methods used in the Indigenous Navigator community questionnaires and explains their purpose and key considerations.

4. Experiences: This section presents insights from Indigenous Navigator practitioners based on interviews and field experiences. It discusses challenges and lessons learned in implementing these methodologies.

5. Practical Guidance for Future Use: Drawing from the gathered experiences, recommendations for future data collectors are compiled.

The Indigenous Navigator

The Indigenous Navigator is a global initiative designed by and for Indigenous Peoples to monitor the recognition and implementation of their rights. The initiative generates data that is vital for informing political decisions, while at the same time empowering communities by raising awareness of their rights, fostering community engagement and participation in decision-making, and strengthening communities' ability to claim their rights.

It provides a framework and set of tools that Indigenous communities can use to collect, analyse, and share data about their economic, social, cultural, and political conditions. As Indigenous organisations have played a central role in the Indigenous Navigator's conceptualisation, development and implementation, the Indigenous Navigator is rooted in Indigenous Peoples' perspectives and needs.

The Indigenous Navigator enables Indigenous communities to collect and utilise their own data on issues crucial to their rights and development. It offers two complementary sets of questionnaires—national and community—to measure 12 essential domains of Indigenous Peoples' rights reflected in Figure 1. This report presents experiences with the two primary surveys of the Indigenous Navigator. However, new modules are being introduced for the next phase of the Indigenous Navigator, starting in 2026: the Climate Change Module[3], the Human Rights and Environmental Due Diligence Module[4] [5], and the Biodiversity Module.

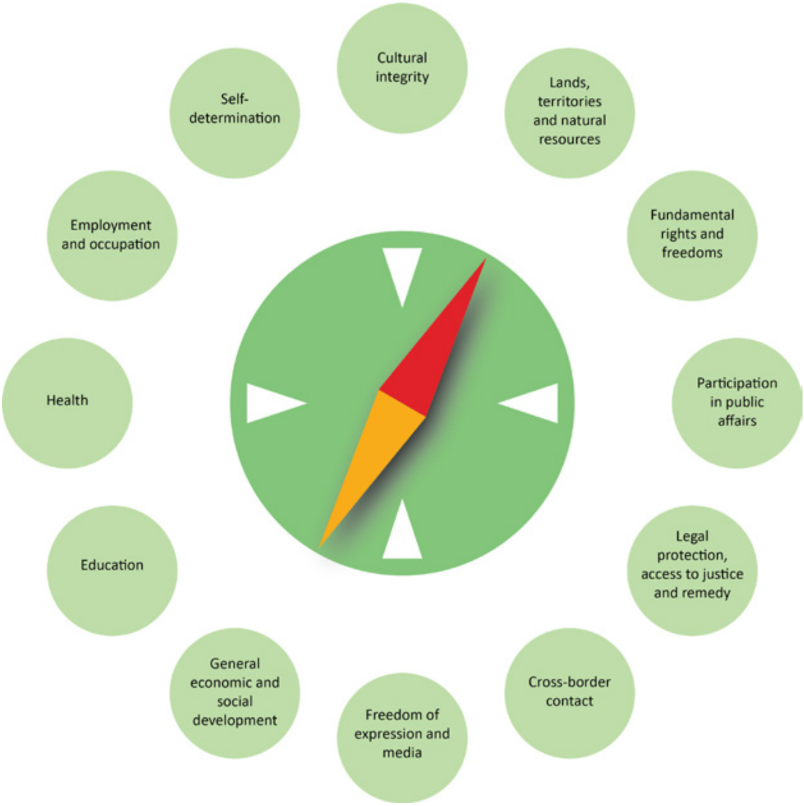


Figure 1 Twelve domains of Indigenous Peoples' rights measured by both the national and the community questionnaire.

The **national questionnaire** is developed to generate a national profile of a country's legal, policy, and institutional framework from the perspective of Indigenous Peoples' rights. It assesses the existence and adequacy of relevant laws, policies, and implementation measures, and identifies any gaps in relation to the State's obligations under the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and related binding treaties. It consists of 110 questions.

The **community questionnaire** assesses the implementation of UNDRIP and other binding treaties from the perspective of Indigenous communities themselves, focusing on the adequacy of the State's implementation measures and the actual enjoyment of Indigenous Peoples' rights in practice. It is designed to support collective assessment by Indigenous communities, for example through community meetings, focus group discussions, and participatory research. It consists of 133 questions.

Both questionnaires also contribute to the monitoring of other international instruments, including the outcomes of the World Conference on Indigenous Peoples (WCIP) and progress toward the Sustainable Development Goals (SDGs), viewed through the lens of Indigenous Peoples' rights. The new modules and surveys will expand this monitoring to additional frameworks, such as the Paris Agreement and the Convention on Biological Diversity (CBD).

Based on a systematic analysis of the UNDRIP, the Indigenous Navigator has developed a comprehensive set of indicators for monitoring the realisation of key aspects of the UNDRIP.

The Indigenous Navigator questionnaires—both community and national—use a framework of:

- Structural indicators which assess the State's formal commitments, such as laws, constitutional provisions, and ratification of international instruments.

- Process indicators which review the State's efforts to implement these commitments, including through budget allocations, development of training programmes, and institutional mechanisms.

- Outcome indicators which measure the actual enjoyment of rights by Indigenous Peoples on the ground, reflecting their lived experiences.

This approach allows for a comprehensive assessment of how Indigenous rights are recognised, implemented, and experienced.

To identify implementation gaps, the Indigenous Navigator compares equivalent questions from both the national and community questionnaires. This contrast highlights discrepancies between national legal and policy frameworks and community realities.

Domain	National Questionnaire	Community Questionnaire
Self-determination	26. Does national legislation recognise Indigenous Peoples as distinct peoples with collective rights?	16. Does the state recognise the peoples covered in this survey as distinct peoples with collective rights?
Lands, territories, and natural resources	41. Does national legislation recognise Indigenous Peoples' collective rights to lands, territories, and resources?	41. Is your right to lands, territories and resources recognised by the government?

Table 1 Illustrative questions from the national and community questionnaire

The Indigenous Navigator is a framework that empowers Indigenous Peoples to own, collect, and use their own data to monitor the realization of their rights. By upholding the principle of Free, Prior and Informed Consent (FPIC), the Indigenous Navigator ensures that Indigenous communities have control over the processes of data collection and use, reinforcing their autonomy and supporting evidence-based advocacy for their rights at local, national, and international levels. It serves as both a tool for self-determination and a mechanism to hold governments and other actors accountable for respecting Indigenous rights.

Free, Prior and Informed Consent

Free, Prior and Informed Consent (FPIC) is a right that pertains to Indigenous Peoples. It is provided for in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and grounded in the international human rights norm to self-determination recognised in a range of international human rights treaties. FPIC entitles Indigenous Peoples to give or withhold consent to a project that may affect them or their territories. Once they have given their consent, they can withdraw it at any stage. Furthermore, FPIC enables them to negotiate the conditions under which the project will be designed, implemented, monitored and evaluated[6],[7].

Global developments around Citizen Data and Guiding Frameworks

In recent years, citizen data has emerged as a key approach for making data systems more inclusive. **Citizen Data refers to data originating from initiatives in which citizens are engaged at various stages of the data value chain**[8], regardless of whether or not these are integrated into official statistics. It allows marginalised groups and other population groups excluded from statistics, such as Indigenous Peoples, to make their realities visible in ways that traditional data systems often overlook. The Indigenous Navigator is recognised[9,10] as a model of good practice in this space, enabling Indigenous communities to collect and use data relevant to their rights and priorities.

The **Copenhagen Framework on Citizen Data**[11] provides an important foundation for the responsible and inclusive use of citizen data. Endorsed at the **56th United Nations Statistical Commission** in March 2025, the Framework reflects the growing recognition of citizen data in global statistics and development. Its guiding principles, adapted from existing frameworks such as the Human Rights-Based Approach to Data (HRBAD), the CARE and FAIR Principles, and the Fundamental Principles of Official Statistics, ensure that data is collected, governed, and used in ethical, professional, and technically sound ways.

A Human Rights Foundation: Human Rights Based Approach to Data

A Human Rights Based Approach to Data (HRBAD)[12] provides practical human rights guidance to data collection and disaggregation in order to leave no-one behind. Its six principles—**participation, disaggregation, self-identification, transparency, privacy, and accountability**—are deeply embedded in the Indigenous Navigator's methodology. For example, communities lead their own data collection processes, with personal identity characteristics determined through self-identification, and giving the Indigenous individual and communities the choice over what information to disclose. The data is disaggregated to reflect specific Indigenous communities' experiences, and it is used as a tool to hold governments accountable to their human rights obligations. Transparency and privacy are upheld through clear methodologies and consent processes.

Operationalizing Indigenous Data Sovereignty: CARE and FAIR Principles

The Indigenous Navigator also advances Indigenous Data Sovereignty[13], the right of Indigenous Peoples to control data about their people, lands, and resources, through the application of the **CARE Principles: Collective Benefit, Authority to Control, Responsibility, and Ethics**.

These principles emphasise that the use of data should support Indigenous governance, capacity development, and well-being. Indigenous communities using the Indigenous Navigator determine how data is collected, interpreted, stored, and shared, consistent with CARE's emphasis on ethical stewardship and Indigenous control.

The **FAIR Principles: Findable, Accessible, Interoperable, and Reusable,** provide technical guidance for organizing and managing data. Within the Indigenous Navigator, these principles are applied in a way that is fully aligned with CARE.

For example, while data and materials on the Indigenous Navigator platform are publicly viewable and may generally be used for non-commercial purposes with attribution, users are expected to provide proper attribution and may need to submit a formal request in certain circumstances, such as when copying, translating, or otherwise reproducing the material for commercial purposes.[14] This ensures that the data remains technically reusable and accessible (FAIR), while also being governed responsibly and in alignment with Indigenous rights and values (CARE).

This reflects a broader paradox in the Indigenous data landscape: there is often a scarcity of data that Indigenous Peoples control and that aligns with their rights and interests, yet an abundance of data collected about them that is inaccessible, mislabelled, or controlled by others. These extractive research practices, where data is collected with little to no feedback or tangible benefit for the communities themselves, has resulted in widespread research fatigue, underscoring the need for reciprocal, transparent, and community-led approaches to data collection. FAIR and CARE offer complementary perspectives to address this challenge. While FAIR focuses on making data technically usable, CARE emphasises the cultural, ethical, and political dimensions of data governance, requiring meaningful engagement with Indigenous communities to ensure responsible and equitable use.[15]

A Shared Vision for Citizen Data: The Copenhagen Framework on Citizen Data

The Copenhagen Framework on Citizen Data[16] builds on existing data and statistical principles, including Fundamental Principles of Official Statistics. It reflects the HRBAD and the CARE and FAIR principles, thereby providing a comprehensive guide for ethical and inclusive citizen data initiatives. It outlines thirteen principles that aim to ensure citizen data production and use are responsible, professional and ethical.

The Indigenous Navigator reflects many of the principles of citizen data in practice:

- It upholds **relevance** by ensuring that data collection responds to the specific priorities identified by Indigenous communities.
- It guarantees **informed consent and self-identification**, empowering individuals and communities to determine how they are represented.
- It enables **participation and inclusion** throughout all stages of the data process, from design and planning to validation and use.
- It ensures **data sovereignty**, with Indigenous Peoples maintaining control over how their data is collected, interpreted, stored, and shared.
- It supports **accountability and transparency** through clear documentation, open methodologies, and data used to engage with states and institutions.

By embodying these principles, the Indigenous Navigator not only aligns with the Copenhagen Framework but also contributes to shaping its implementation. It provides a tested, grounded model, making it a valuable reference point for other citizen data initiatives around the world.

13 Principles of citizen data:

1. Independence
2. Relevance
3. Participation and inclusion
4. Informed consent
5. Professional standards
6. Data security
7. Self-definition and self-identification
8. Data sovereignty
9. Transparency
10. Ethical and safe production and use
11. Accountability
12. Confidentiality, privacy and data attribution
13. Openness and accessibility

Methodologies for data collection

The Indigenous Navigator as a project began with a pilot phase in 2014, involving six countries. A second phase in 2017 expanded participation to 11 countries, followed by a third phase in 2022, reaching a total of 30 countries. As of June 2025, the Indigenous Navigator data portal contains 258 public, published submissions for the community questionnaires (from 21 different countries) and 32 for the national assessments, all publicly accessible on the Indigenous Navigator website (see Figure 2). Additionally, 31 community questionnaires and 27 national questionnaires have been submitted privately, allowing Indigenous communities and organisations to engage with the tool without making their data public. The Indigenous Navigator initiative works in close cooperation with national partners in the countries.[17]

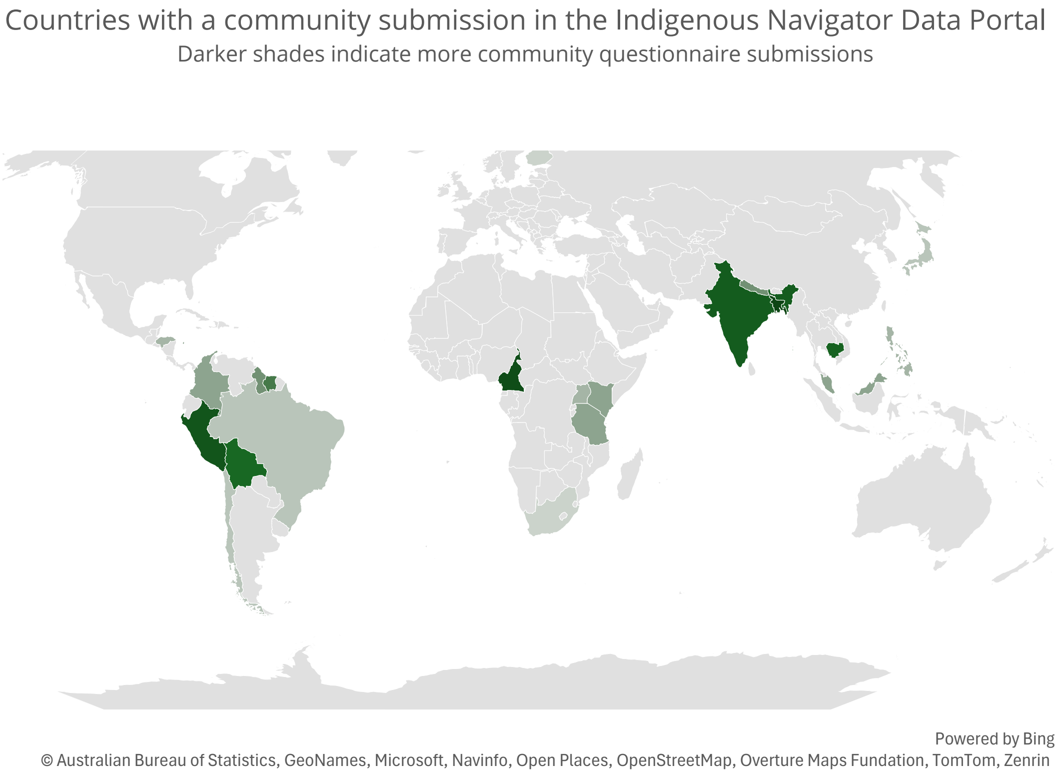


Figure 2 Countries with a community submission in the Indigenous Navigator Data Portal. (This map is automatically generated and may not accurately reflect the official position of the project) regarding territorial boundaries.

Figure 3 shows the different methods employed for facilitating data collection using the community questionnaire since the start of the Indigenous Navigator in 2014 until August 2025, when the data was extracted. The most common method used in the data collection process is the focus group discussion. However, in collecting the data for one community questionnaire multiple methods can be used.

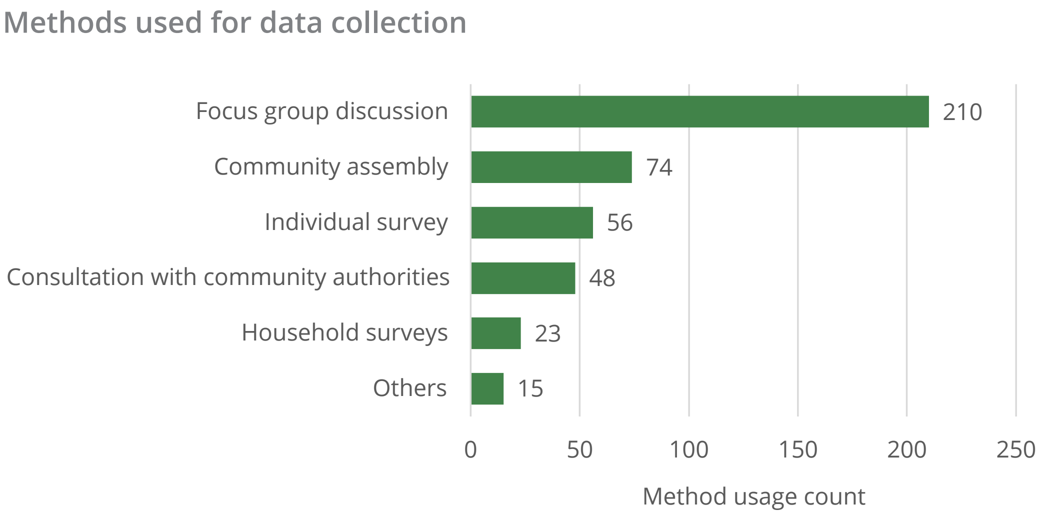


Figure 3 Methods used in the Indigenous Navigator Community Questionnaires. Please note that a single questionnaire submission may incorporate multiple methods (Data extracted in August 2025).

The Indigenous Navigator tools are designed primarily for collective responses. While individual and household surveys can be useful, they should be applied only as a complementary source. The Indigenous Navigator is designed to be flexible, so that different methods can be used depending on each context. This allows the questionnaire to fit with different traditions, ways of making decisions, and forms of organisation. It is also important to respect the collective ways in which Indigenous Peoples engage and govern themselves, including their own protocols and representative structures, which may influence the choice and application of methods. The following sections look at the different methods that are used for responding to the community questionnaire. In Appendix 1 an overview of advantages and limitations of the different methods is shown.

Community Assembly

Definition and Purpose

A community assembly is a **gathering of Indigenous community members** who come together to discuss and make decisions about issues that affect their collective interests, in accordance with the community's protocols and governance structures, with roles such as facilitators or speakers assigned to guide the discussion.

In many Indigenous societies, the community assembly represents the highest organisational and decision-making authority, ensuring that decisions reflect the values, needs, and concerns of the community. While community assemblies are often informal and governed by traditional authorities, protocols and institutions, they can be powerful tools for social cohesion and decision-making, allowing members to engage in dialogue and consensus-building.

Community assembly as a method, works well in small and closely-knit communities. Many Indigenous communities have long-standing traditions of consensus-based governance. Moreover, in closely-knit communities, interpersonal relationships are often strong, allowing everyone to speak openly in a familiar and trusted environment. If community assembly is used as a method, it is important that a diverse representation is ensured in the community meetings and that people of different ages, gender, and social positions, as well as people with disabilities, participate in the meetings.

Focus Group Discussion

Definition and Purpose

A **focus group** is a method that brings together a **small group of individuals** purposely selected to discuss a specific topic.[18] A focus group typically consist of 6 to 8 participants but can be anywhere between 5 to 10 depending on the purpose of the study.[19] This approach is used to gather diverse perspectives, insights, and experiences related to the subject matter. This method is particularly useful for exploring participants' knowledge, experiences, and perspectives while also providing an opportunity for group dynamics to shape the conversation and uncover deeper meanings. In practice, the facilitator introduces open-ended questions, ensuring that the group engages in meaningful dialogue.

The focus group may be more adequate in larger communities, both in terms of geographic spread and population size, where it is harder to gather everyone. In such cases, smaller representative groups can respond to the questions. Additionally, focus groups can be used as a complementary method to answer some questions that can be sensitive or complex. It can also be a useful method when the facilitator senses that a question has not been answered honestly or that something about the question contradicts observations or information gathered elsewhere. It could be, for example, that the facilitator assesses that responses have been biased because of fear or shame of stigmatization, or because some of the participants in the group have a perceived higher status with other group members who feel less knowledgeable or empowered to provide their honest responses. Therefore, focus groups is one of the primary ways in which the data collection attempts to address and mitigate power imbalances and ensure meaningful participation.

Consultation with Community Authorities

Definition and Purpose

This method involves engaging with **community authorities** to collect data and/or validate findings, ensuring research aligns with community perspectives and upholds ethical standards. It is important to engage with recognised Indigenous governance structures, such as traditional councils or community-appointed representatives, and ensure that the authorities consulted are those designated by the community itself.

While consulting with community authorities is important, it must be complemented with other group methods. The questionnaire is intended to be a collective data-gathering process at the community level, ensuring that diverse voices are represented.

Individual Survey

Definition and Purpose

Individual surveys involve **one-on-one interactions** to gather detailed information on personal experiences, beliefs, or opinions. Individual interviews can take different forms, including structured, semi-structured, and unstructured formats[20].

Individual interviews are used for collecting data that only specialists, such as healthcare workers or teachers, can provide and is therefore always combined with other methods. This is to preserve the collective nature of the data collection process and its validity and ownership for future use in community-led or self-governance initiatives.

Household Survey

Definition and Purpose

A **household survey** is a data collection method used to obtain information from **individuals and families living in the same dwelling**. It captures socio-economic conditions, service access, demographic characteristics, and well-being indicators. In Indigenous contexts, these surveys must be culturally adapted to reflect diverse household structures, such as extended families and collective living arrangements, which often differ from mainstream or national definitions.

The household surveys should complement, rather than replace, community-level data collection, as the questionnaire is designed for collective data gathering, and not to be used for individual interviews or household surveys.[21] In a few contexts, house-to-house visits were conducted when the Indigenous communities themselves advised that this was the most appropriate way to gather information for the survey. However, the data was always brought back to the larger community meeting for validation purposes and agreement where responses differed.

Experiences from the Indigenous Navigator Practitioners

This section will explore how Indigenous Navigator partners have applied these different methodologies based on their experiences.

This publication builds on the experiences shared in seven interviews conducted during the development of this publication. The interviews were carried out with Indigenous Navigator partner organisations or Indigenous Peoples from communities in seven countries: **Cambodia, Chile, Colombia, Guyana, Kenya, Nepal, and Tanzania.**[22] The selection of interviewees aimed to cover both methodological and regional diversity. The interviewees were either Indigenous Navigator partners or members of the Indigenous communities that were in charge of the data-collection process. The interview question guide can be found in Appendix 2 at the end of this document.

Purpose of Data Collection

Indigenous Navigator practitioners expressed that the primary motivation for communities to participate is that the **data is collected by and for Indigenous Peoples**, ensuring their voices and perspectives are at the centre of the process. They highlighted that data collection serves as a powerful tool for documenting realities, advocating for rights, and informing community decision-making. There is a shared perspective among respondents on the importance of collecting data to:

- **Document realities and monitor realization of rights and progress in achieving the SDGs**.
- **Generate evidence** for advocacy, policy engagement, and community-driven development projects.
- **Bridge the gap** between national legal frameworks and the actual conditions of the communities on the ground.
- **Support self-determined** development and policy engagement.
- **Fill knowledge gaps** that official statistics fail to cover or address.

Methods used for data collection

One of the key insights from the interviews conducted reveals that no single method works the same way in every Indigenous community. Interviewees noted that cultural, legal, geographical, and political contexts directly affect how these methods are applied. For instance:

- **Legal recognition**: the legal status of Indigenous Peoples directly influences how data collection is carried out. In countries where Indigenous Peoples lack formal recognition, collecting disaggregated data is more difficult and often not supported by official systems. This, in turn, affects the ability to compare Indigenous Navigator data against national statistics.

- **Cultural protocols and cultural context**: in communities with strong ancestral leadership, data collectors must secure blessings and permission from elders or councils before launching interviews or surveys. Recognizing and integrating Indigenous cultural contexts and values into research practices is crucial.
- **Geographic realities**: Remote or scattered settlements often favour big community assemblies, while denser or urban communities might prefer smaller focus groups, primarily because of resources, time and efficiency.
- **Community size and structure**: a tight-knit village of 100 people can realistically hold a full assembly, whereas a large territory with multiple settlements might require several local consultations or focus groups.
- **Trust and historical experiences** play a crucial role in data collection. Many Indigenous communities have faced extractive research practices, where data was gathered without meaningful involvement or benefits. Building trust requires long-term engagement, transparency about data use, and ensuring that results serve the community’s interests.

Experiences - Each case requires an individualised approach

A notable example comes from **Chile**, where the community questionnaire was completed in collaboration with two local Indigenous organisations. These organisations already had a long-standing practice of meeting three times a month, fostering a culture of open discussion and trust. This existing dynamic made it easier to schedule a meeting and ensured that all voices could be heard without fear of censorship. Because of this strong foundation of trust and routine, the community chose an open discussion format rather than focus groups when addressing sensitive topics.

Beyond the choice of data collection methods, the interviews highlighted how the overall research approach was designed to reflect Indigenous perspectives. Communities often adapted or reinterpreted questions to better reflect their realities, and in some cases, chose to omit questions that did not align with their worldview. Traditional forms of dialogue and decision-making were prioritised over standardised formats, and the process of data collection itself became a space for reflection and collective meaning-making. Research methodologies provide a guiding framework of values and beliefs that shape research design and data collection. While Western methodologies are widely used, they may not always be suitable for research involving Indigenous communities, as they do not necessarily reflect Indigenous values and knowledge systems. Therefore, incorporating Indigenous methodologies can ensure that research is conducted in a way that respects and prioritises Indigenous perspectives and needs.

For example, oral traditions are a vital aspect of the cultural heritage of many Indigenous Peoples around the world. It involves the transmission of knowledge, history, stories, and values through spoken word rather than written texts.

Experiences – Indigenous methodologies

Indigenous methodologies were used for data collection. **Chilean** partners reported using methodologies frequently used by the Indigenous communities, which are rooted in trust and collective understanding. Additionally, it was said that close ended questions were too restrictive, as these formats did not allow for nuanced reflections typical of Indigenous dialogue.

Guidelines

The Indigenous Navigator offers a set of training resources, notably Module 11[23], on the use of the community questionnaire, which provides general guidance on how data collection should be structured.

Interviews reveal that, in practice, no single standardised guideline has been consistently used for the community questionnaire. Instead, local partners either adapted existing recommendations or created new ones to suit their specific contexts. Some closely followed the Indigenous Navigator materials, supplementing them with internal protocols or national regulations. Others developed their own approaches, incorporating oral traditions, customary leadership, and experiential knowledge. In some countries, national statistical offices provided oversight or required formal approval before data collection could begin. While some teams relied on written materials for guidance, others used oral instructions shared through internal discussions rather than formal documentation to support community-rooted approaches based on trust, dialogue, and Indigenous knowledge systems.

Experiences – Guidelines

Approaches to data collection guidelines varied widely. In **Tanzania** and **Nepal**, the process was shaped through collaboration with the national statistical office. These institutions provided official oversight or co-developed procedures to ensure quality and consistency.

In contrast, **Colombia** and **Chile** grounded their approaches in Indigenous governance. Community assemblies and traditional dialogue spaces were used to adapt the methodology, review questions, and determine what information should be collected and shared.

Selection, role, and preparation of the “facilitator”

Data collection initiatives are often led by an Indigenous organisation or a community member/s, known as the **facilitator**. Facilitators are responsible for familiarizing themselves with the questionnaire and immersing themselves in the cultural context, including local protocols, values, and behaviours. They have the necessary skills for ethical and culturally sensitive data collection, applying a territorial lens where relevant. To support communication and build trust, there is always someone involved who speaks the Indigenous language. Experiences shared in the interviews emphasise the need to carefully select and prepare the data collection team and determine the most effective way to facilitate the process.

Experiences – selecting the "facilitator/s"

In **Colombia**, the process included a presentation of the Indigenous Navigator, approval by the Indigenous authorities, and preparation of a team from the community to conduct the surveys with the necessary skills to ensure a culturally appropriate and sensitive approach. In this way, the questions could be applied considering the needs of the specific context, including that the facilitators can speak the language of the community.

In **Tanzania**, the Indigenous community selected two facilitators, aiming for gender balance. The partner organisation then provided a two-day training. On the first day, the focus was on understanding the questionnaire's domains and adapting them to the local context and Indigenous languages. The second day involved role-playing to practice data collection techniques and build trust between facilitators and respondents. Special attention was given to handling sensitive topics and ensuring respect for community protocols. The training was iterative, allowing for feedback and adjustments along the way.

Cultural sensitivity: Indigenous languages and context

Cultural and linguistic sensitivity is essential for collecting meaningful data. Abstract concepts—such as *discrimination, poverty, self-determination*—often did not align with Indigenous worldviews. Additionally, some questions created confusion, such as those asking about institutions or authorities, where it was not clear if it was referring to the traditional Indigenous authorities or the government-recognised authorities.

Indigenous facilitators from the same community played a vital role in adapting these questions in real time using culturally relevant language and examples. Trust with Indigenous Navigator partners was also built through **early and sustained engagement**: arriving days in advance to learn the context, meeting over shared meals, and securing support from Indigenous authorities. Involving Indigenous facilitators enhanced both trust and quality, as they better understood the social dynamics and local knowledge systems. None of the partners interviewed had non-Indigenous facilitators solely responsible for data collection.

Experiences – Training for data collection

In **Cambodia**, the data collection involved 2 facilitators – one speaking the official language of Cambodia and one speaking the Indigenous language. This ensured that complex or sensitive topics were conveyed in a way that was in line with local concepts or cosmovision.

In **Tanzania**, training of facilitators included guidance on respectful dress—such as wearing long pants—based on local customs. Attention to cultural norms that extend beyond language helps foster trust and comfort during community interactions.

Communities were assured that all data collected would remain confidential and would not be made public without their consent. In cases involving sensitive topics, such as sexual abuse or land conflicts, special care was taken to create safe, inclusive environments where women, youth, elders, and persons with disabilities could speak freely.

Ensuring diverse voices and participation

Ensuring broad and inclusive representation is a central priority. Those involved in the data collection employed various strategies to promote diversity, such as setting quotas to ensure the inclusion of women, youth, elders, and persons with disabilities. Having local facilitators was another crucial approach as they help to build trust and encourage greater community participation.

Despite these efforts, certain challenges persisted. Persons with disabilities were frequently underrepresented, reflecting broader societal barriers that limit their participation in public processes.

Experiences

In **Tanzania**, facilitators conducted **key informant interviews** alongside focus groups and community assemblies to ensure deep understanding of some aspects. They interviewed individuals with specific local knowledge, such as **doctors**, who provided insights on community health status and health services; **teachers** who discussed aspects like education access or student performance; and **local leaders**, who provided input on cultural practices.

In **Guyana**, the village council was informed well in advance about the upcoming assembly to ensure diverse representation. In some cases, if during the meeting there was not enough representation, they tried to get more people in order to ensure diversity.

Time Management and Research Fatigue

Facilitating inclusive discussions required careful time management. While consensus-building is vital, it can be time-consuming, especially in large community assemblies. Facilitators had to strike a balance, allowing space for discussion while guiding participants through the questionnaire in a timely manner.

Planning ahead and choosing the right methodology helped ensure that all voices could be heard without disrupting the flow of data collection.

Experiences

In **Kenya**, on a market day, women's participation in a community survey was notably low. Recognizing this, the team reconvened the next day to ensure broader representation—highlighting how awareness of local routines is crucial for inclusive data collection.

Nearly all interviewees noted that the questionnaire was lengthy, which often led to fatigue among participants. In some cases, the order of the questionnaire was rearranged, to start with simple and non-sensitive questions that helped put participants at ease, building comfort and trust that enabled deeper engagement with more complex issues later in the process.

Experiences

In **Colombia**, to manage these constraints, facilitators divided at times the Indigenous community members and respondents into groups which could then approach specific **thematic segments** corresponding to the domains of the questionnaire, assigning specialised subgroups to work on different topics before reconvening in a larger plenary to consolidate responses. This approach streamlined the process, making it more efficient and less time consuming.

Community Governance of Data: Free, Prior, and Informed Consent and Data Sovereignty

The interviews captured practices that align with the principles of Free, Prior and Informed Consent (FPIC). Before data collection began, communities were informed about the purpose of the Indigenous Navigator and how the data would be used.

Experiences

In **Tanzania**, letters were sent to national, regional, and district authorities to inform them about the project and request permission to conduct the survey. These communications were part of a formal process to ensure transparency and coordination with government structures. At the community level, consent was obtained through meetings and assemblies, where the purpose of the data collection was explained, and participation was discussed.

In **Cambodia** facilitators followed traditional protocols, conducting ceremonies before initiating the process. In **Colombia**, Indigenous government and community authorities were consulted, and approval granted before the activities were started. Communities also reviewed and validated the data before publication, deciding what information should be made public.

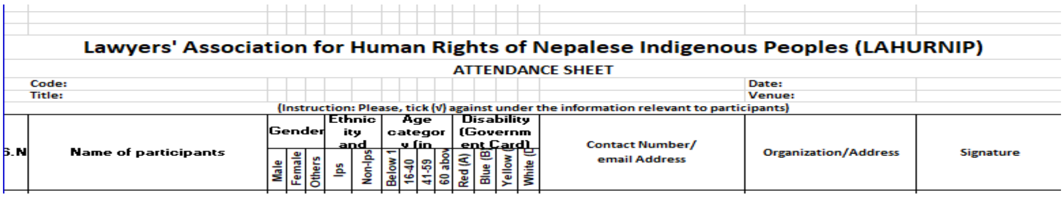
Some communities have raised concerns about where and how their data is stored. Transparency in data storage and security is essential to ensure trust and alignment with Indigenous Data Sovereignty principles.

Data Protection and Indigenous Data Sovereignty

The Indigenous Navigator platform is designed to comply with international data protection standards, including the EU General Data Protection Regulation (GDPR). The platform collects only the minimal personal data necessary to support community-led data generation. Most data collected is communal in nature and is treated in accordance with the principles of Indigenous Data Sovereignty.

Documentation of data collection

Among the cases interviewed, documentation practices vary. In many instances, records include completed questionnaires, participant lists, photos, and short reports. However, more systematic documentation is often missing. This includes details on survey planning and design; pre-survey awareness and consent procedures; number of participants and selection methods; strategies to ensure diverse representation (e.g. women, youth, persons with disabilities); the composition and facilitation of focus groups and key informant interviews; how data collection was conducted (including timing, tools, and adaptations); challenges encountered and how they were addressed; and the methods used for validation and community approval of results. Nevertheless, a few cases documented these steps more thoroughly, often to promote transparency or to work more closely with external actors like national statistical offices, who provided guidance and oversight.



Lawyers' Association for Human Rights of Nepalese Indigenous Peoples (LAHURNIP)

ATTENDANCE SHEET

Code:

Title:

Date:

Venue:

(Instruction: Please, tick (√) against under the information relevant to participants)

S.N	Name of participants	Gender			Ethnicity and		Age category (in				Disability (Government Card)				Contact Number/ email Address	Organization/Address	Signature
		Male	Female	Others	Ips	Non-Ips	Below 1	16-40	41-59	60 abov	Red (A)	Blue (B	Yellow (	White (			

Figure 4 Example of attendance sheet as part of documenting the data collection process.

Experiences – Documentation

In **Tanzania** and **Nepal**, collaboration with national statistical offices led to more formalised documentation practices. In **Tanzania**, the National Bureau of Statistics supervised the process, requiring administrative permissions and producing detailed reports. In **Nepal**, efforts are now focused on reviewing existing methodology of the Indigenous Navigator and addressing shortcomings and areas of improvement. There are also ongoing efforts to develop official guidelines and documentation templates to support future data collection and improve consistency with the help of the National Statistics Office.

The Indigenous Navigator initiative is also currently finalizing a protocol manual for the collection, management and use of data based on the practices of Indigenous partners to date.

Data quality and validation

Various strategies were employed to enhance the accuracy, consistency, and credibility of the information collected. Daily review meetings helped teams identify errors and make immediate corrections, while community assemblies or "validation meetings" served as important spaces for validating findings and promoting transparency and collective ownership.

In addition to validation meetings with Indigenous communities or authorities, Indigenous Navigator partner organisations often compared the results with national statistics. However, this comparison was frequently limited by the lack of disaggregated data on Indigenous Peoples. Most official data come from national censuses, which are typically aggregated and conducted only every ten years due to high costs. Moreover, official data face challenges such as poor recognition of Indigenous identities; language and cultural barriers; and difficulties in conflict-affected areas. These factors are further compounded by limited financial and human resources.

Experiences – Data validation

In **Colombia**, the Indigenous community had their own internal census, which they used as a benchmark to compare national data. It was expressed that the internal census included more granular and context-rich data, while the official census lacked precision and missed critical context.

While community-led validation is central to Indigenous data sovereignty and self-determination, additional review by independent organisations or state institutions was carried out in some cases. These external validations offered opportunities to build trust, clarify questions, and promote mutual understanding of the methods and context in which the data was collected. Sometimes, government actors also shared their own data collection methods, while Indigenous organisations contributed their perspectives, approaches, and raised awareness about their rights and realities. This exchange helped both sides better understand each other's practices and contributed to more inclusive ways of working with data.

Experiences – Collaboration with National Bureaus of Statistics

In **Kenya**, the Indigenous Navigator data has been shared with the Kenya National Bureau of Statistics, which has expressed openness to reviewing it for potential use in reporting. This engagement reflects growing interest in citizen-generated data and its role in addressing gaps in national statistics.

In **Tanzania**, the National Bureau of Statistics played an important role in ensuring data quality. Every day after data collection, assessment meetings were held to review the collected data, ensuring quality control. The data was then validated by going back to the communities to verify the information, ensuring no mistakes were made. This interaction led to mutual learning, as government actors shared their data collection tools and methodologies, and Indigenous Peoples contributed their perspectives and experiences from the field regarding data collection. This collaboration also helped raise awareness of Indigenous rights and perspectives.

Using the data collected: data dissemination, visualization, communication, and use

In all cases, the intended use of the data was discussed in advance with the communities as part of the Free, Prior and Informed Consent process. Communities were actively involved in shaping the purpose of the data, which often centred on visibility, advocacy, and addressing local challenges. The data was consistently shared back with communities through validation meetings, simplified printed reports, and oral presentations. In some instances, visual tools like the Indigenous Navigator Community Index[24] were used to make the information more accessible and actionable, supporting awareness-raising and enabling communities to advocate for their rights.

Experiences

In **Tanzania**, the Indigenous Navigator partner generated 2 different reports, one to be shared with academia and another one for the Indigenous communities, which is written in their local language and simplified.

In **Chile**, documentation went beyond basic reports. Alongside questionnaires and photos, the team worked on journalistic outputs and infographics to make results more accessible to the community. Additionally, they produced short videos for future use.

In making the data accessible to communities, it is important to consider **varying levels of internet access and digital literacy**. Presenting results in multiple formats, such as printed reports, community meetings, audio/radio programming, or visual materials, can help ensure broader reach. Efforts to make the data inclusive and usable for all community members, including those with different communication or accessibility needs, should also be part of the dissemination strategy.

In some cases, dissemination forums within the communities facilitated dialogue, reflection, and collective interpretation of the results. These sessions often sparked intergenerational conversations and knowledge exchange between elders and youth, strengthening community cohesion and ownership.

The use of data varied depending on community priorities. In some cases, data was used for advocacy, including legal claims; influencing public policy; or pushing for implementation of Indigenous rights. Others used the data for community planning or for identifying needs in education, health, land rights, or infrastructure. The data also supported fundraising efforts, joint project proposals, and engagement with targeted donors.

Experiences

In **Kenya**, one community used data collected through the Indigenous Navigator to support a legal claim. The data served as evidence in a land rights case, which the community ultimately won, showing how data can be a powerful tool for legal advocacy.

In **Guyana**, community members reviewed the results of the data collection and, after identifying low scores in education, decided to prioritise bilingual education in their local language, using the data to inform local planning and decision-making.

In **Tanzania**, data was used to identify key community challenges and develop project proposals. These proposals were supported by small grants and targeted issues such as food insecurity and access to services, with the data playing a central role in both design and fundraising.

Recommendations for Future Use of the Indigenous Navigator

Choosing and adapting a method

Based on the interviews, there is no one-size-fits-all solution for choosing the right method. It is crucial to highlight that the process is highly context-specific, making it impossible to provide standard guidelines. One of the key strengths of the Indigenous Navigator is its flexibility in method selection. The chosen methods should align with each community's structure, values, and priorities. Facilitators are encouraged to work with communities to consider factors such as:

- **Population size and dispersion.** In smaller or close-knit communities, full assemblies may be practical and inclusive. In larger or more dispersed populations, smaller group discussions, organised by sector, location, or demographics, can help ensure broader participation.
- **Cultural norms for dialogue and decision-making.** Some communities rely on community assemblies, while others may prefer or require separate spaces for specific groups (e.g., women, youth). Choosing the right format depends on understanding and respecting these traditions.
- **Experience with participatory processes.** In communities already familiar with data collection or planning exercises, more structured formats may work well. In other cases, simpler tools or additional support may be needed.
- **Time and resource availability.** Seasonal activities, community events, or long travel distances may affect when and how data collection can take place. Methods should be adapted accordingly, with the flexibility built into the Indigenous Navigator.
- **Sensitivity of the topic.** Issues such as gender-based violence, conflict, or marginalization may require private or smaller group settings, rather than open assemblies to ensure safety.

Facilitators should remain flexible and responsive throughout the process. If a method proves ineffective, it is essential to adapt and implement a different approach. These decisions are not purely technical, they also reflect cultural values, power dynamics, and forms of knowledge. Therefore, aligning the method with the community's ways of organizing and communicating helps ensure that the process is both respectful and effective.

Practical guidance and ideas for better implementation

Nevertheless, based on the interviews, several areas of guidance emerge that could help enhance specific aspects of the process and strengthen the overall implementation of the community questionnaire.

- **Training and preparation.** While some partners have developed tailored training materials, a general yet adaptable training guide could benefit practitioners. It could cover facilitation techniques, informed consent, documentation practices, and group dynamics to support consistent and ethical implementation of the questionnaire.

- **Facilitators play a central role.** Trusted, community-based facilitators who speak the local language and understand local dynamics are essential for building trust, fostering open dialogue, and improving data quality.
- **Contextual adaptation.** Some questions need to be rephrased, simplified, or adapted to fit local languages, cultural references, and worldviews. This flexibility is essential but must be balanced with the need to maintain consistency across contexts.
- **Inclusion requires active strategies.** Without intentional efforts, certain groups—particularly persons with disabilities, but also women, youth, and elders—may be underrepresented. Training could include practical guidance on how to engage all voices meaningfully, through adapted formats and focused outreach.
- **Validation strengthens ownership.** In many cases, communities reviewed and validated the data through assemblies or meetings with traditional authorities, reinforcing legitimacy. Making this a standard and well-supported step would help ensure consistency. Where appropriate, collaboration with national statistical offices can also enhance the credibility, transparency, and recognition of Indigenous data.
- **Using the data.** Facilitators emphasised the importance of supporting communities in using the data they generate, for local planning, engagement with authorities, and broader advocacy. Ensuring that results are shared in accessible formats reinforces data relevance, accountability, and sovereignty.
- **Strengthen documentation.** A shared “toolkit” for documenting the data collection —including checklists, reporting templates, consent forms, and space for facilitator reflections—would improve transparency and enable learning across different contexts and among facilitators. Recording how methods were chosen, what challenges arose, what limitations and potential biases the selected methods may introduce in the data collection process, particularly in terms of accuracy, inclusivity, and representativeness, and how challenges and limitations were addressed could help others understand and draw on learnings from previous experiences.

Best practice and ethical considerations

Finally, several best practices and ethical considerations are important to bear in mind in the actual data collection:

- **Inclusive participation:** Encourage broad involvement across the community in the data collection to ensure diverse perspectives.
- **Cultural sensitivity:** The facilitation should always respect the community’s customs, traditions, and communication styles to create an environment of trust and cooperation. **Indigenous methodologies**, which represent Indigenous values and belief systems, should be used and prioritised to ensure that the research approach is anchored in the community’s cultural context and knowledge systems.[25]
- **Encourage open dialogue:** The facilitator should, no matter the method, foster an environment where open, respectful dialogue is encouraged, allowing community members to voice differing opinions. The facilitator should guide the discussion without dominating it. Encourage participants to speak to one another, and step in when necessary to clarify points or prompt further discussion. Also, the facilitator should be

aware of dominant participants who may overshadow others and ensure that everyone has an opportunity to contribute.

- **Respectful decision-making:** Indigenous communities are diverse, and members may have different views and information. In community meetings, the best answer should be discussed by considering all perspectives. The information discussed prior to choosing the best response option can be added as additional information to the response in order to sustain and justify the response given. If members have conflicting views that cannot be resolved, these differences should be noted and explained instead of trying to suppress internal differences.[26]
- **Safeguards and FPIC**: Be mindful of confidentiality, the sensitivity of the topic together with safety and security to discuss issues and have proper safeguards in place. Ensure that all participants are aware of the research aims and provide their **free, prior, and informed consent**[27] to participate. It is **important that no one feels pressured to participate** or to answer anything they do not want to. State clearly what the discussion will be about, and that participation is voluntary.

Appendix 1

This table compares five different methods used to collect information to answer the Indigenous Navigator Community Questionnaire—community assembly, focus group discussion, consultation with authorities, individual survey, and household survey. It looks at how each method performs across key aspects such as representativeness; depth of information; time and cost efficiency; suitability for discussing sensitive topics; potential for bias; community engagement; and cultural relevance.

Each method brings distinct advantages and limitations, depending on the context, goals, and available resources.

Each method differs in its representativeness, depth of information, cost-efficiency, sensitivity to bias, potential for community engagement, and cultural relevance. Understanding these dimensions helps ensure that the data collection process remains ethical, inclusive, and appropriate to the community context. The table is meant to assist in selecting the most suitable method—or combination of methods—based on what kind of data is needed, who should be involved, and how decisions are best made within each community.

Dimension	Community Assembly	Focus Group Discussion	Consultation with Authorities	Individual Survey	Household Survey
Representativeness	Depend on size of community and how many participate. Can be dominated by active participants	Includes a few people at a time. Often not statistically representative.	Reflects leadership views. Will probably omit marginalised perspectives	Often used to gather in-depth views from individuals in key roles. Good for understanding personal experiences	Covers whole households but may miss what individuals think.
Depth of Information	Gives a broad overview but not individual thoughts	Offers rich qualitative insights through shared discussion.	Brings useful political and cultural context.	Captures individual thoughts and personal experiences.	Family-level but not always in-depth
Time and Cost Efficiency	One-time event, minimal cost	Group setting saves time but needs facilitation	Quick, with fewer people involved	Time and staff intensive if large sample	Time and staff intensive if large sample.
Suitability for Sensitive Topics	Public setting, offers little privacy	Group comfort can support openness. Works well when people share identity (e.g. women, elders).	Depends on trust. Filtered or guarded responses	Private, as one-on-one setting supports more honest responses.	Private setting, but less personal than one-on-one interviews.
Potential for Bias	Outspoken individuals may dominate the discussion	The discussion can be influenced by group dynamics or dominant voices. Group pressure may silence some voices.	May reflect political or elite views if not inclusive.	Responses may be shaped by the interviewer or what participants think is expected.	Possible respondent bias: Respondents may give socially acceptable answers rather than truthful ones.
Community Engagement	Inclusive and transparent	Interactive and participatory	Indirect engagement	Limited interaction	Direct but not participatory
Cultural relevance	Aligns with traditional decision-making processes	Still supports a collective way of thinking and shared experiences.	Aligns with traditional decision-making processes. Supports Indigenous leadership and governance structures.	More individualistic. Should be combined with community level data to reflect the cultural relevance.	More individualistic. Should be combined with community level data to reflect the cultural relevance.

Appendix 2 - Interview questions

- What was the data collected for?
- Which methods were used to collect/generate data (e.g., data reported by leaders on behalf of communities, data produced during the community gathering, surveys (probabilistic and non-probabilistic, crowdsourcing), qualitative data, community cards and data produced through mix-methods etc)?
- Did you follow any specific guidelines on how to conduct data collection using this method? If so, are these guidelines available? Why were these methods chosen?
- How big was the sample size? Was the sample size large enough to draw valid conclusions? Was the sample representative of the population being studied?
- Which measures were taken to ensure diversity in the sample? E.g., persons with disabilities, women, and other relevant characteristics in the community? Were there specific measures to ensure these diverse voices were heard? (e.g., specific focal groups with only women)
- Who collected the data/facilitated the discussion in the groups/conducted the interviews? How are they selected and trained?
- Was there any assessment on the data being collected in terms of quality?
- Did you compare the collected data with official data collections, in terms of methods and results?Were you mindful beforehand of the data that you would cross-verify it with, or that happened during the process? Is it embedded in the process from the beginning?
- Were any errors identified during the data collection process? If so, how were these errors handled?
- Is there any documentation on the data collection process? How does that documentation happen, in which steps is the documentation being made? Is the documentation accessible?
- Was the data consistent across all data points? If not, what could be the reason for the inconsistency?
- Was the data current and up to date? If not, could the age of the data impact its reliability and validity?
- How often is the data collected?
- How did the initiative address the issue of data standardization/comparability with other relevant data sets?
- What kind of data was generated? Is it accessible to everyone, including persons with disabilities/open access? How/has it been shared widely?
- How is the data validated?
- Is there feedback from the communities about the data? In which ways was it useful for them to undergo this effort?
- Are there experiences of the community using this data? If so, how?

Endnotes

1 Collaborative on Citizen Data website: https://unstats.un.org/UNSDWebsite/citizen-data
2 BG-3e-The_Copenhagen_Framework_on_Citizen_Data-E.pdf
3 The Indigenous Navigator Climate Change Module_02.pdf
4 The Indigenous Navigator Human Rights and Environmental Due Diligence Module_02.pdf
5 Human Rights and Environmental Due Diligence_Explainer.pdf
6 https://docs.un.org/en/A/HRC/39/62
7 https://www.ohchr.org/en/calls-for-input/free-prior-and-informed-consent-report
8 The Data Value Chain describes the evolution of data from collection to analysis, dissemination, and the final impact of data on decision making.
9 https://sdgs.un.org/partnerships/generating-disaggregated-indigenous-community-data-through-indigenous-navigator
10 2025 EMRIP Study on Right of Indigenous Peoples to data
11 BG-3e-The_Copenhagen_Framework_on_Citizen_Data-E.pdf
12 A Human Rights Based Approach to Data - Leaving No One Behind in the 2030 Agenda for Sustainable Development: Guidance Note to Data Collection and Disaggregation | OHCHR
13 Indigenous Data Sovereignty - IWGIA - International Work Group for Indigenous Affairs
14 https://indigenousnavigator.org/data-explorer/2
15 https://www.nature.com/articles/s41597-021-00892-0
16 BG-3e-The_Copenhagen_Framework_on_Citizen_Data-E.pdf
17 https://indigenousnavigator.org/what-is-the-indigenous-navigator/meet-our-partners-around-the-globe
18 Morgan, D. L. (1996). Focus groups. Annual review of sociology, 22(1), 129-152.
19 Hennink, M. M. (2013). *Focus group discussions*. Oxford University Press.
20 Bernard, H. R. (1981). Research methods in anthropology. AltaMira.
21 Module11_Methodology_CommunityQ.pdf
22 The names of the partners and Indigenous communities have not been disclosed in this report to protect their privacy. It is important to note that the views presented are not intended to be representative of an entire country. While country names are used in the following sections to contextualize examples and practices shared in the interviews, these reflect specific experiences and dynamics that may vary significantly within the same country.
23 Indigenous Navigator framework and tools | Indigenous Navigator
24 Indigenous Navigator Index: Visualising rights on the ground | Indigenous Navigator
25 Research Methodologies and Methods - National Indigenous Research and Knowledges Network
26 Module11_Methodology_CommunityQ.pdf
27 Free, Prior and Informed Consent (FPIC) is a right that pertains to Indigenous Peoples. It is provided for in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and grounded in the international human rights norm to self-determination recognised in a range of international human rights treaties. It allows them to give or withhold consent to a project that may affect them or their territories. Once they have given their consent, they can withdraw it at any stage. Furthermore, FPIC enables them to negotiate the conditions under which the project will be designed, implemented, monitored and evaluated.