

Preserving Our Place

A Community Field Guide to Engagement, Resilience, and Resettlement: Community regeneration in the face of environmental and developmental pressures





© 2019, Isle de Jean Charles Biloxi-Chitimacha-Choctaw Tribe
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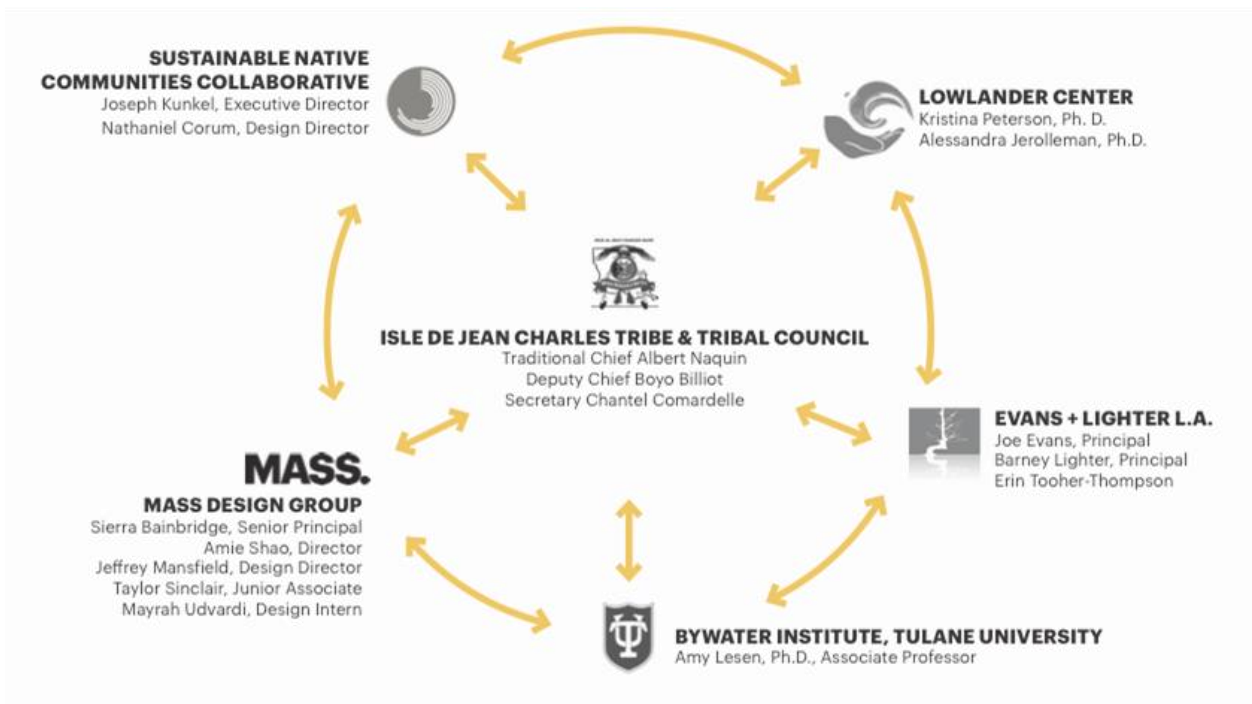
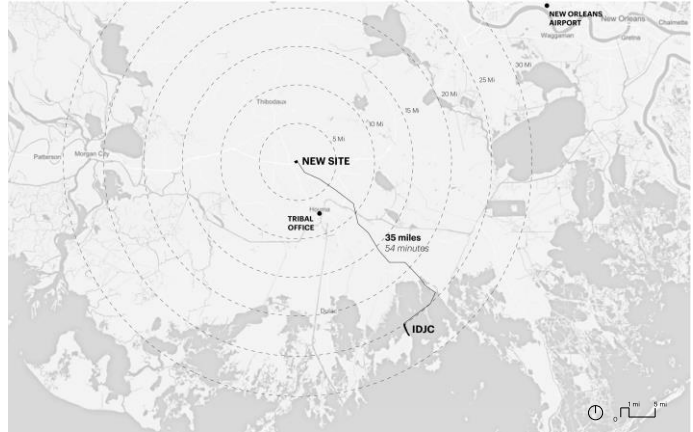
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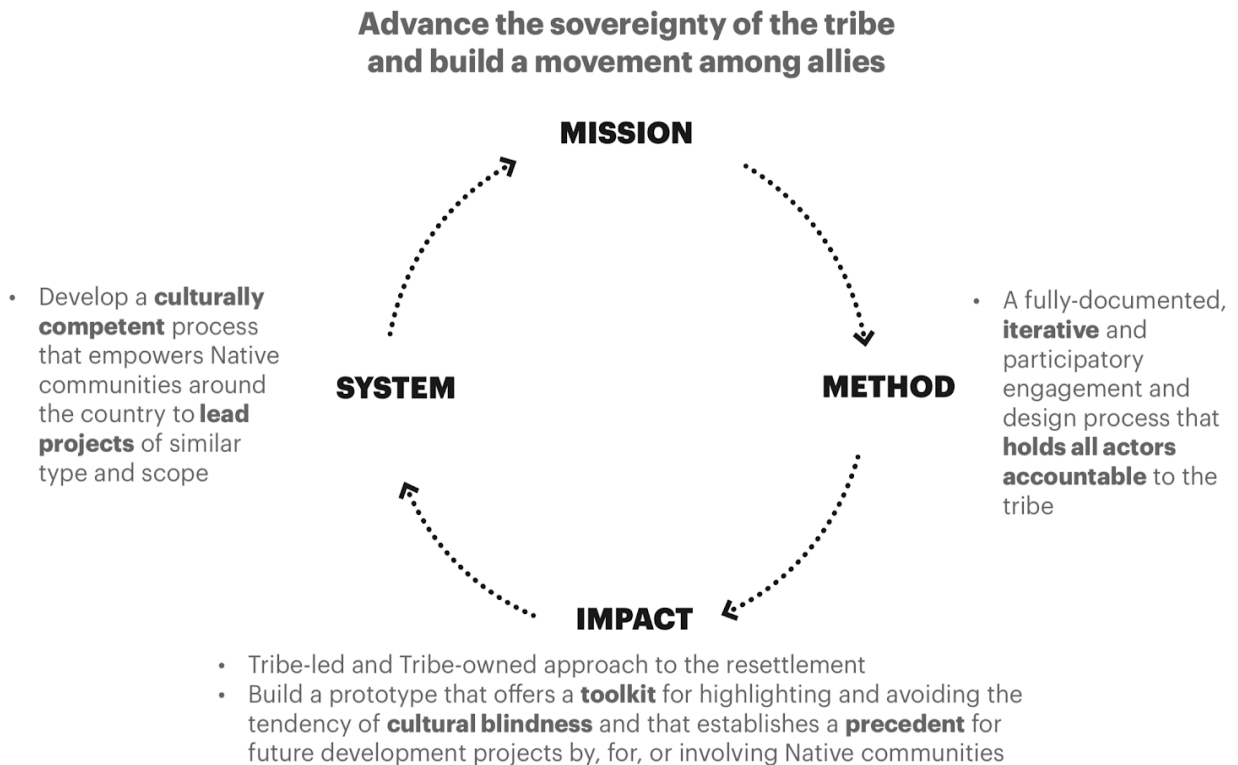
The collaborative work of the NAS team has involved community engagement and support as the Isle de Jean Charles (IdJC) tribe works to define development goals in relation to their community relocation from their ancestral home due to sea level rise issues on the Island. Working with IdJC community members our team has produced a methodology for working together and site objectives, design, and analysis related to potential relocation and memorialization efforts supported in part by the National Academy of Sciences.



Audience:

This toolkit document is intended for communities who are at high environmental risk and attempting adaptation. The case studies in this document are drawn from a small community with less formal organizational structure and a long history of high demand planning, facing pressures from external groups and forces, all while very much in the public eye. We believe this guide can also serve as a resource for communities facing similar risk and adaptation needs that find themselves in a range of situations, including, for example, but not limited to:

- communities with less formal structures in place
- those with more formal organizational structures in place
- communities at the very beginning of their adaptation processes
- those who are far along in their adaptation planning
- smaller communities or larger communities
communities somewhere in between.

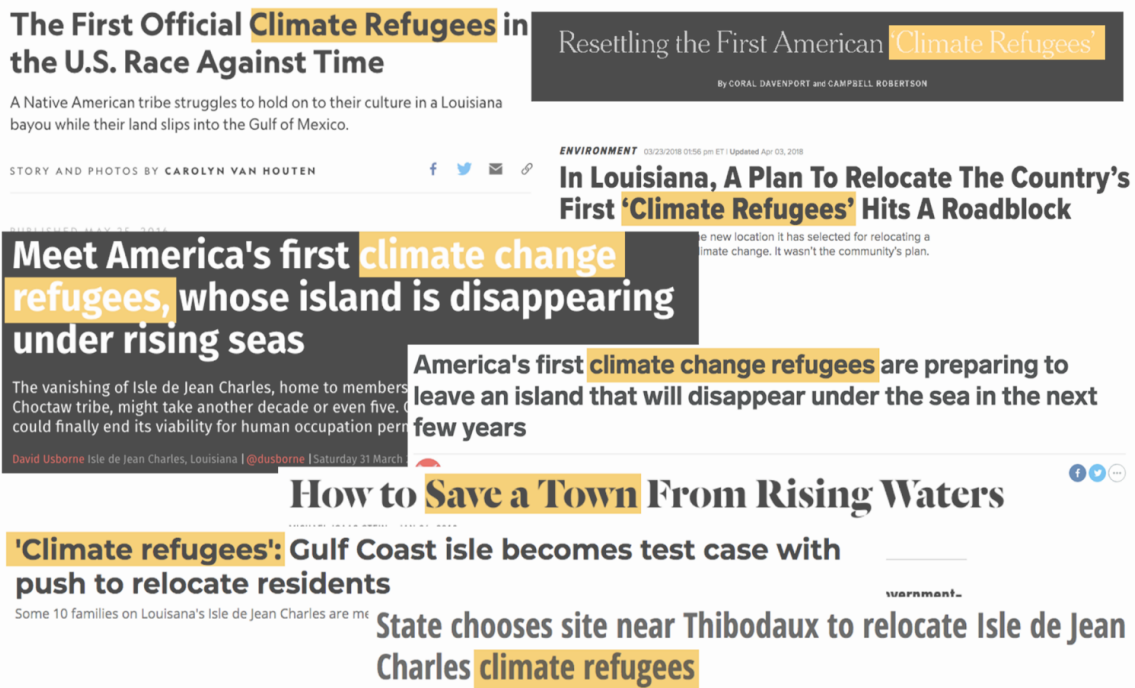


Purpose:

One important goal of this document is to provide possible ways for communities to help maintain control of the planning process and its narratives. We believe that some possible uses of this document include, but are not limited to:

- its use as a decision-making asset
- as a guide for assessing and addressing risk and adaptation needs
- to aid in the navigation of community needs and keeping those needs at the forefront of planning processes
- as a collection of resources, and/or
- as a process guide.

Lastly, and most importantly, this is intended to be a resource for community efficacy and informed decision-making in community-led adaptation and regenerative planning processes in response to environmental stressors and injustice.



Introduction:

Community is self-defined and complicated. This field guide does not define what a community is or is not, but it is intended for those communities whose lifeways are threatened by environmental change that has exceeded the carrying capacity of the community's social and ecological infrastructure. The problem is more often defined as risks to infrastructure, but the loss of lifeways is not irrelevant. We suggest that social concerns must not be displaced in the face of risk, and that cultural continuation and survival is as important as infrastructure. In fact, supporting lifeways in communities with deep ecological connections could well have prevented the impacts now driving adaptation.



External resources designed to support adaptation typically fail to support the regeneration of lifeways. All too often protecting the built environment comes at the cost of community reformulation and destruction. To this point, we offer a guide for organizing and mobilizing community in the face of institutional and programmatic constraints by: 1) building partnerships through a cross-boundary network undergirded by community-defined principles and community control, and 2) approaching planning processes and adaptation in a fundamentally different way. This is, in fact, not a new way of thinking. Rather, it is honoring traditional knowledge and practices through emphasizing community-led engagement and a cross-boundary support network of external resources for the community.

This work cannot and does not eliminate the institutional and programmatic limitations imposed by current legal and bureaucratic mechanisms designed to assist communities going through adaptation processes. There are, and will be, systemic, institutional limitations, particularly ones steeped in historical patterns of structural violence. We want to emphasize the various faces that structural violence can take - from the purposeful silencing of voices to rendering invisible specific populations to outright neglect of specific populations, and however else it may manifest. However, in addition to being a critique on how help is current delivered to communities in need, we hope you will also find this document to be a path to measured compromise. In fact, neglecting to recognize adaptation as a human right, and instead framing it as "assistance," only perpetuates colonial tropes and power structures. This is one in which communities who receive assistance should be grateful for the support and passively accept systemically-driven community plans, rather than voicing their community needs and acting as agents with vision and self-determination. What happens as a result is ahistorical adaptation, which ignores the structural injustices that created risk. This guide is meant to show a different way.



Adult education class, around 1938, Isle de Jean Charles. Shown in center with a book is Victor Naquin, well-known community leader and spokesman. Partially visible at right is Johnny Ledet of Pointe-Aux-Chenes, apparently the final adult education teacher hired with federal funds to teach on the Island during the 1930s.

With these ideas in mind, we feel it is important to note that this field guide is based upon the principles that are deemed important to the people of Isle de Jean Charles. We recognize that each community may have their own principles and, as such, we feel it is necessary that the field guide be viewed as a support document for communities whose lifeways are tied to an ecosystem that is threatened, rather than viewed based upon its principles alone. Communities viewing this document may or may not be in geographic diaspora from long term environmental pressures as Isle de Jean Charles is.

We demonstrate how the formation of a cross-boundary network was established to address these issues through a collaborative process designed to support the Tribal mission and vision. We hope that our work can be used as a resource for communities who feel that planning processes must account for the future preservation and regeneration of its culture and lifeways. In short, planning for the future need not come at the expense of a community's culture and lifeways. As a result, we present our case study as critique, resistance, design, and a reimagining of social and environmental justice.



This field guide is:

- *A set of principles*
- *A support document for communities whose lifeways are tied to the ecosystem that is threatened*
- *A demonstration of the formation of a cross-boundary network to address these issues through a collaborative process to support the tribal mission and vision*
- *A resource for communities who believe that all planning for the future should preserve and regenerate culture and lifeways, and that planning does not come at the expense of either of these*
- *A design that critiques, resists, and reimagines social and environmental justice.*
- *A case study containing a set of suggestions about environmental regeneration through a resettlement process - how communities can revive and regenerate the ecological and community life support systems to create heirloom wealth and security while enhancing and preserving lifeways*

This field guide is not:

- *A prescriptive template because specific contexts, including history, geography, environment, and politics matter deeply and vary greatly across communities*
- *A methodology for a resettlement planning process*
- *A set of adaptation and resilience strategies that any community can simply undertake*
- *A legal or policy document*
- *An easy, quick fix*

How to use the contents of this field guide:

The contents of the field guide are not necessarily sequential, but they do serve as a set of elements to consider, some of which will be more useful to you than others. Any of the sections of this document can be used on their own. While our document title includes the word “field guide,” ultimately, we conceived of this document as a scrapbook of our experiences, put together to share with others. It is a collection of our ideas and treasures from our work. It is those treasures that will keep our work moving along, as your treasures will do for you. This guide is thus a map for you to build your own field guide and scrapbook. Throughout it you will find worksheets that are included for your use. We invite you to utilize these materials in the creation of, or as foundations for, your own community document.

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IdJC and the Island are disappearing, the community is in diaspora, and the goal is to physically re-unite the Tribe's peoples and their ties to the ecology

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Chapter 1. Preparing to do the work

Some potential ways to approach the community-led adaptation and regenerative planning processes in response to environmental stressors and social inequities are outlined below.

A. Creating your vision

Begin documenting your process immediately. This field guide contains worksheets and materials for you to put together your own “scrapbook” to document your community’s process.

The vision is the community's goal for the future. The goal is defined through vision casting and strategic planning via community discussions. As a community sit down and talk with each other to see your future needs, hopes, and dreams. The goal changes over time.

Define the community, its values, and principles. The principles provided within this field guide may serve as a source of ideas or inspiration for the types of things to consider.

Community creates and defines a vision for its most desirable future. What does the community see as its ideal future? Is ecological and community regeneration a component?

Gather together your community and gain their input about how to accomplish your community’s goals. This may take the form of a formal planning process, and may include partners as needed.

Consider connecting with other communities facing similar challenges or seeking similar solutions.

B. Core Value Priorities:

The 5 ‘S’s: Service (to the tribe), Safety, Sovereignty, Sustainability, and Self-Sufficiency

Restore, reconnect, and sustain our language through technology
(I.e. storytelling, arts, and culture)

Cultural integrity and respect

Honor and preserve tribe’s history, traditions, and core values

Self-sustaining and great design

Build community minded relationships for decisions, process, and criteria
“We (IJC) first” Mentality

Realistic Sustainability

Trust, dedication, dependability to tribe and plan

Keeping our heritage and getting our kids into it! Teaching them.

Keep the tribal community together!

Culture/Lifeways

Perseverance

B. Defining the holistic crisis and potential integrated solutions as a community

Properly identifying how displacement and/or environmental change have affected or are affecting your community is key in understanding the crisis. We looked at our crisis in a holistic and integrated manner. The crisis was not one specific thing, but a more complex evolution of factors contributing to a crisis. Therefore a solution was not necessarily an easy fix. For our Tribal community, we sat down to examine our Tribal history and past events. From there, the patterns of social and political injustice, as well as environmental changes, began to develop. The problems of today are not necessarily the problems of tomorrow. Remember the crisis is a living thing and is forever adapting to the circumstances. So, your solutions must adapt as well.

Clearly identify the threats/risks to lifeways and how those lifeways are challenged by those threats. From where do these threats/risks originate? What drives these threats/risks? How closely tied are outside agents/entities to the threats and risks your community is facing? As new partners are added, you may wish to revisit this process to see if new threats/risks are identified.

C. Staffing and Time Demands

Community projects of this scope require staffing and time commitments in myriad ways. It is crucial to outline what types of staffing are needed to meet your community's goals. We elaborate more on some ideas regarding staffing and time demands in more detail in *Chapter VI. Doing the Work – Actions*

D. Identifying assets and gap analysis

It is important at the outset to identify your community's assets. What resources are available to you that are valuable and helpful in your work? These may be knowledge, skills, financial resources, people, meeting spaces or other infrastructure, or other assets. Part of identifying assets may also include thinking about ways to use existing assets differently -- for example, do you have a community member whose skills will be valuable as you go through your adaptation planning?

Develop a documentation process. How will you account for and measure progress as you move through the steps of your planning process? Having a documentation and assessment process sketched out may help with measuring progress through time.

What resources and partners are needed to get there? What resources and partners do you already have? What are the trade-offs from different partnerships?

Another crucial step is identifying gaps and needs. What resources (financial or otherwise), knowledge, expertise, people, and infrastructure are you missing that

is necessary to help you meet your goals? Assembling a cross-boundary network of partners who have skills, knowledge, and resources you are lacking is an important part of this process. Please see the *Chapter IV: Building a Cross-Boundary Network*.

E. Identifying and engaging potential partners

Adaptation and community resettlement require diverse sets of expertise, some of which may not be found within the community itself. External partners from a wide array of sectors and disciplines are needed to carry projects to fruition. Just, equitable adaptation and resettlement can only be realized with partnerships that honor the leadership, knowledge, and agency of the community. It can be a delicate process to identify and engage partners who will adhere to these values. This process is also ongoing throughout the life of a project and beyond, as needs for expertise shift and additional partners may be required to address concerns that arise along the way. See *Chapter IV: Building a Cross-Boundary Network* for additional details on this important theme.

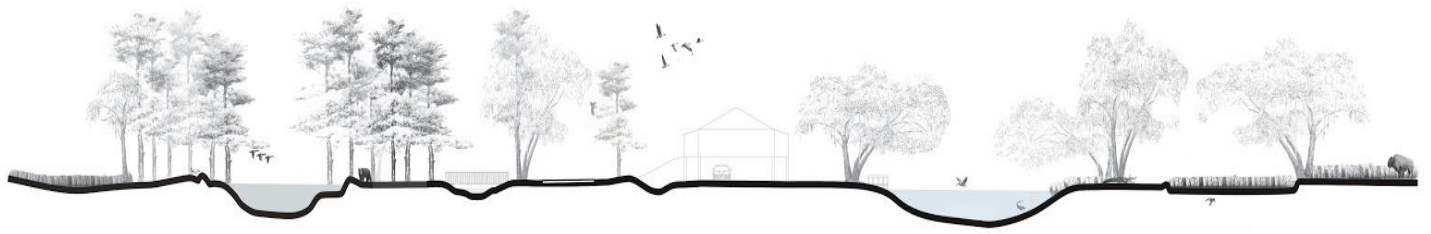
Seek out help and assistance, such as legal advice. It may be important that your plan for the future/action plan be informed by legal representation as you move forward. The wide array of legal issues involved may necessitate assistance from an organization with a diverse set of legal expertise.

F. Case Study: Cultural and Ecological Regeneration

In 1999, the Isle de Jean Charles Tribal Council became aware of the severity of the environmental struggle it was facing. That year, the US Army Corp of Engineers realigned the Morganza to the Gulf Levee to exclude the Island Tribal Community. Recognizing the lack of outside support, the Council met to discuss the well-being of the Tribe. After careful consideration and meeting with tribal members, resettlement seemed like a viable option.

The decision was not an easy one nor was it taken lightly. As a Tribe, we considered the current trends: with every storm that passed, more and more members became displaced from family and tribal lifeways. For our Tribe, the family is one of our most important traditions. In order to keep our Tribe together we must physically reunite our Tribe in a safe and resilient space. As a Tribe, we continued to speak about what was important, specifically in terms of the ecology of the Island.

These meetings informed our initial designs and became the core values of the project. The Tribe's core values reflect the lifeways and the heartbeat of the Tribe. By developing these core values as a Tribe we have created the baseline to measure all future activities and designs.



Worksheet: Getting Started

Refer to the table of contents to see which components would be most relevant to you. Add to the field guide from your own experiences.

- Define your community:
- Define your community values:
- Define your community principles:
- Define your community goal:
- Clearly identify the threats/risks to lifeways:
- Clearly identify how lifeways are challenged by those threats:
- Clearly identify where or how threats/risks to lifeways originate:
- Define in what ways are outside agents/entities exacerbating the threats and risks your community is facing:
- What does the community see as its ideal future?
- Define what role ecological regeneration plays in the community's future:
- What are the trade-offs from different partnerships?

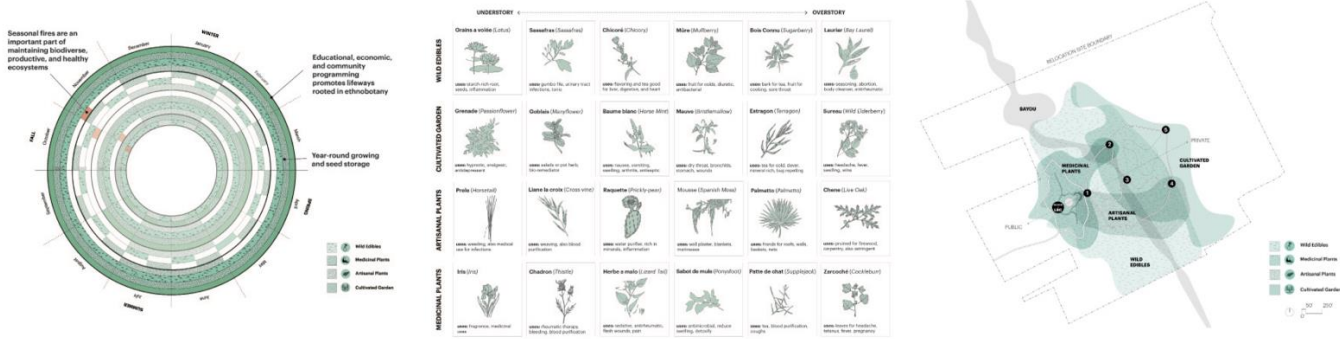
- What resources (knowledge, skills, financial resources, people, meeting spaces or other infrastructure, or other assets) are available to you that are valuable and helpful in your work?
- What resources (financial or otherwise), knowledge, expertise, people, and infrastructure are you missing that are necessary to help you meet your goals?

Chapter 2. Mapping Ecological and Cultural Lifeways, Contexts, Assets, Goals

Mapping Ecological and Cultural Lifeways is an important activity for community members and professional partners to engage in when developing the contexts, assets, and goals for the community. Individuals within the community and partners may have very different ideas on both “how to fix” and “what to fix.” What may be most critical is to start the process with the establishment of a deeper context gained through a collaborative aggregation of stories. Through this process, community assets and goals can be defined, which in turn can begin to address specific paths forward in the planning process. These mapping exercises help illuminate the degree to which ecosystem services are critical to the well-being of communities, while simultaneously helping us understand the risks and adaptation measures needed to preserve and/or regenerate the ecosystems that are integral to the overall human habitation within the environment.

Additionally, such mapping exercises help reveal Traditional Ecological Knowledge (TEK). TEK helps us illustrate the cultural links and interdependence between tribal communities and the non-human habitats, all of which are fundamental to Tribal lifeways.

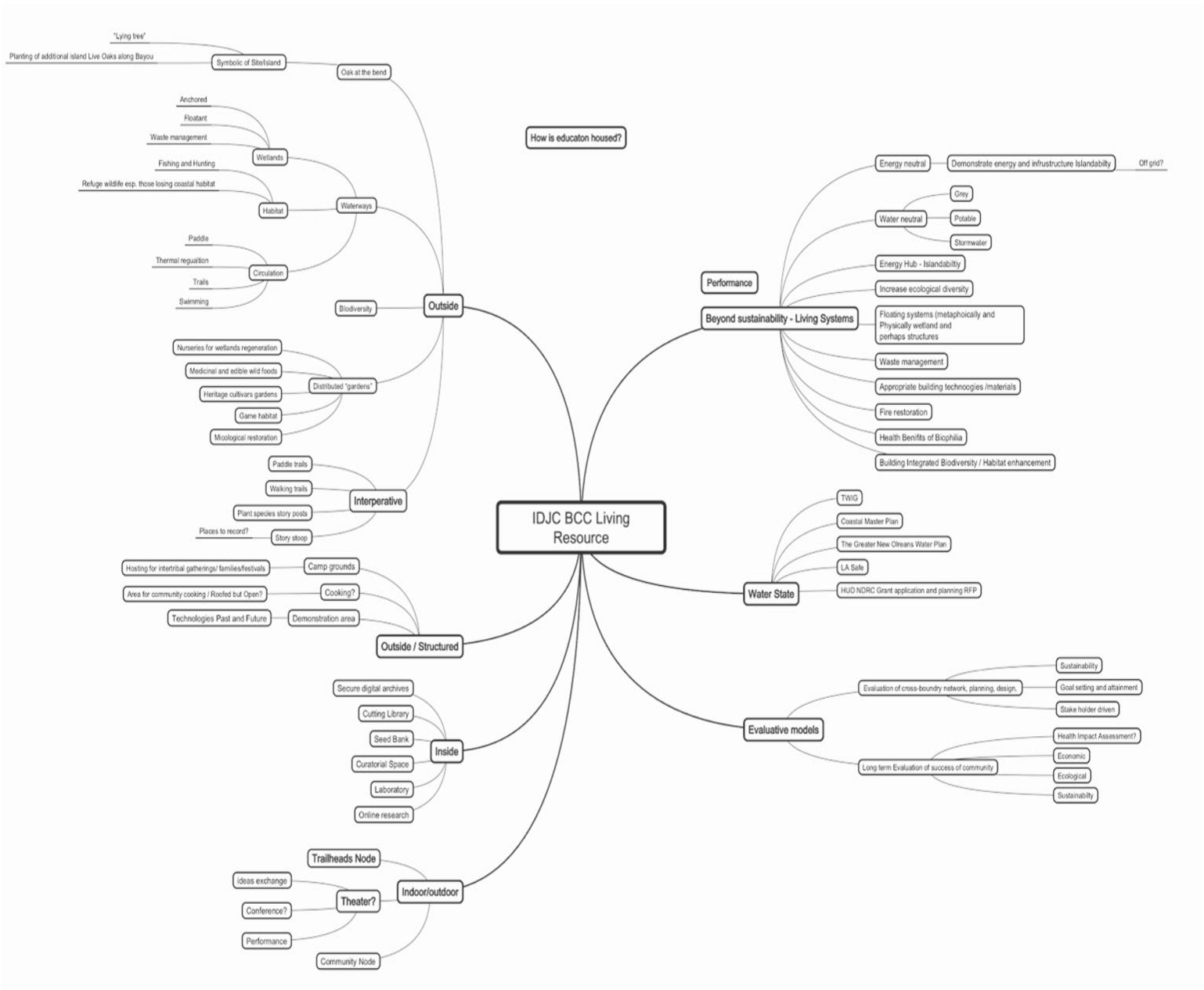




It is most beneficial to begin mapping projects with engaged listening and storytelling with community members about their experiences in the environment, including the histories of the community: how things have changed, what remains the same, what has evolved, and what may no longer take place and why. It is critically important to understand why changes have occurred and to identify where knowledge gaps may exist. Often times it will be the acute risks that occupy the forefront of our collective thoughts and actions, but it is crucial to thoroughly understand the chronic conditions that have led to the acute emergency.

Topics that may be discussed will often vary widely, and sometimes latent but fundamental issues or topics can surface. Through the process of listening, a synergistic web of information arises that illuminates the whole of the community with deep context, history, ecological knowledge, threats, risks, and known adaptation measures. Perhaps most importantly, a community of individuals can form where everyone realizes their role in the discussions and begins to view the community as a whole.





Mappings can be simple or complex and can take many forms. The main task of the mapping is to establish a foundation on which a community can build and

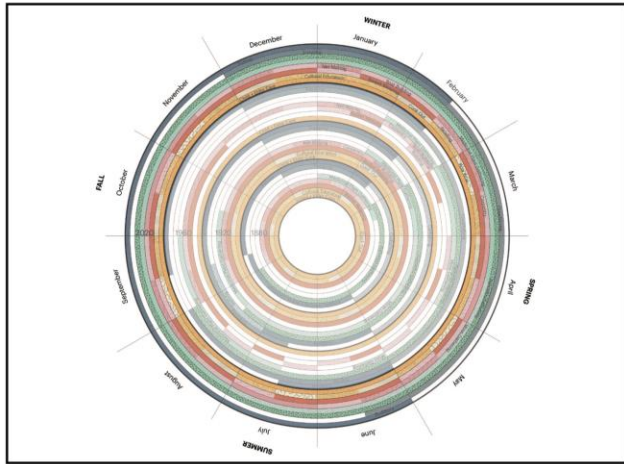
share its dreams and aspirations and to begin to see a process of becoming whole. The process of sharing stories and listening, so critical to establishing context and understanding, can help build deep personal connections that are absolute prerequisites for participatory engagement, planning partnerships, and trust.

Ecological and cultural lifeways that are mapped can include but are certainly not limited to:

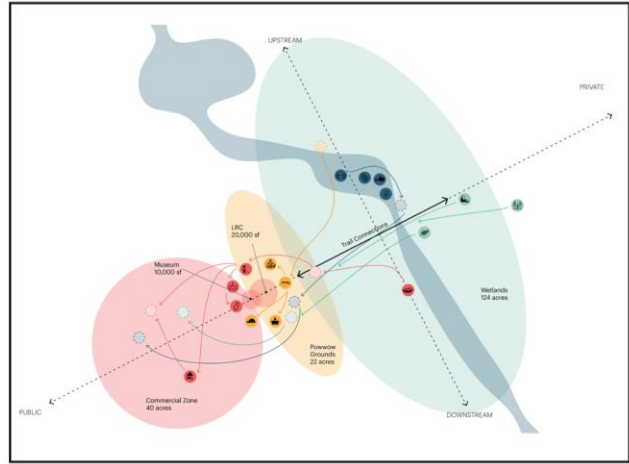
- Traditional subsistence
- Traditional sources of trade or income
- Medicinal and culinary plants
- Wild fish and game
- Traditional craft / Art (Basketry / Boat building / Dancing)
- Kinship with non-human members in environment
- Cultural resources
- Memorialization
- Ecosystem health
- Water (Salt / Fresh / Rainfall / Surge flooding / Storm flooding / drought)
- Shade and heat island
- Quiet and sound pollution
- Parks and access to quality outdoors recreation
- Habitat and the survivability of species critical to the ecosystem
- Night sky and light pollution
- Ecosystem health or degradation
- Energy systems
- Resilience of systems
- Infrastructure
- FloodingIMG_0940
- Resilient homes
- Water and wastewater



TIME



SPACE



PUBLIC/ PRIVATE

PUBLIC



THRESHOLD



PRIVATE



INDOOR/OUTDOOR

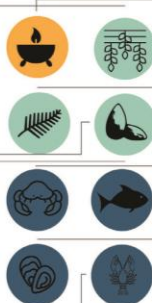
INDOOR



THRESHOLD



OUTDOOR



LAND/WATER

LAND



THRESHOLD



WATER



FRAMING

RITUAL + GATHERING

- Child + Elder Care
- Cultural Education
- Cookouts
- Pow Wows

ARTISANRY

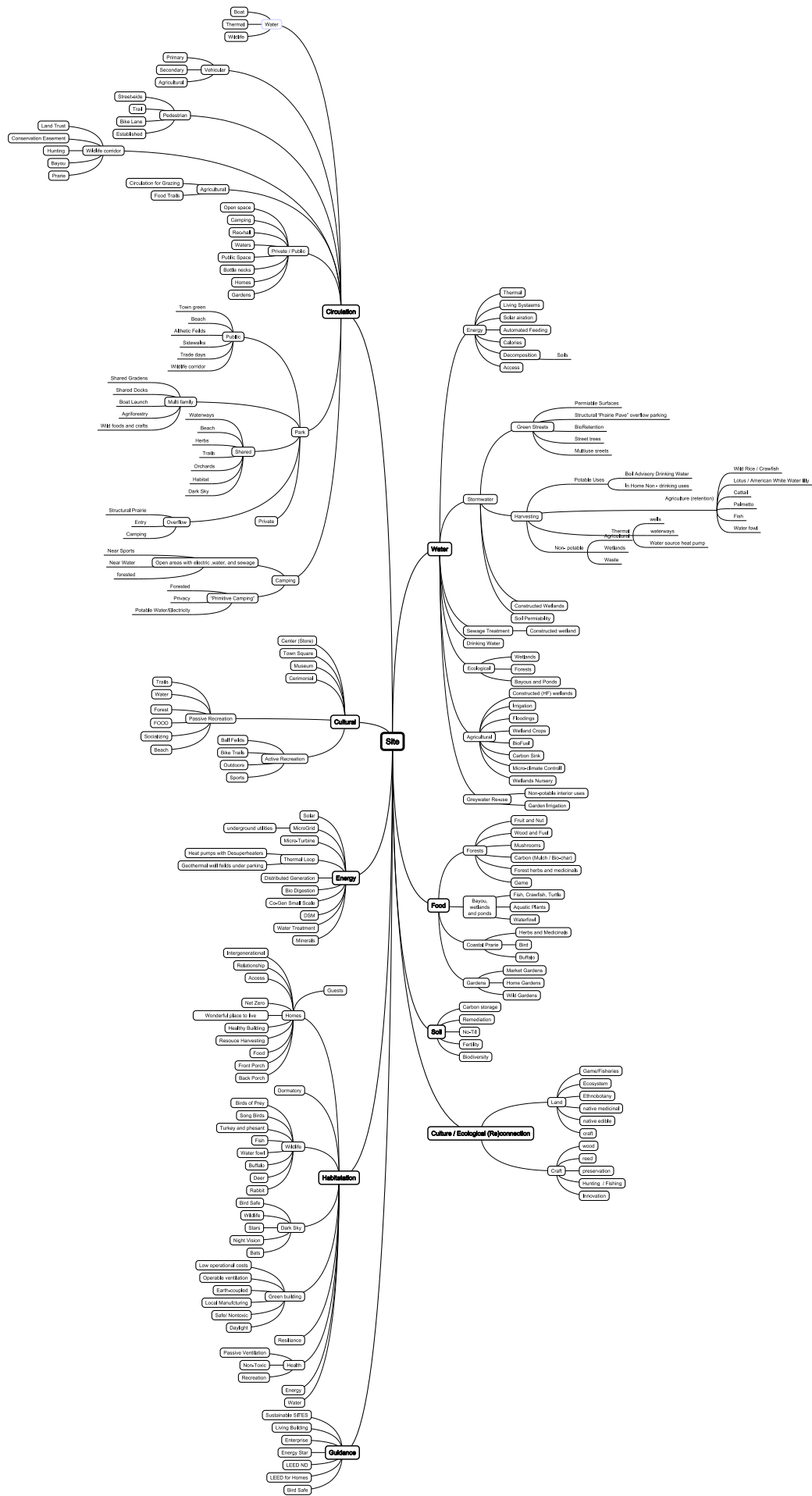
- Boat Building
- Carpentry + Welding
- Basket Weaving
- Net-Making
- Beading

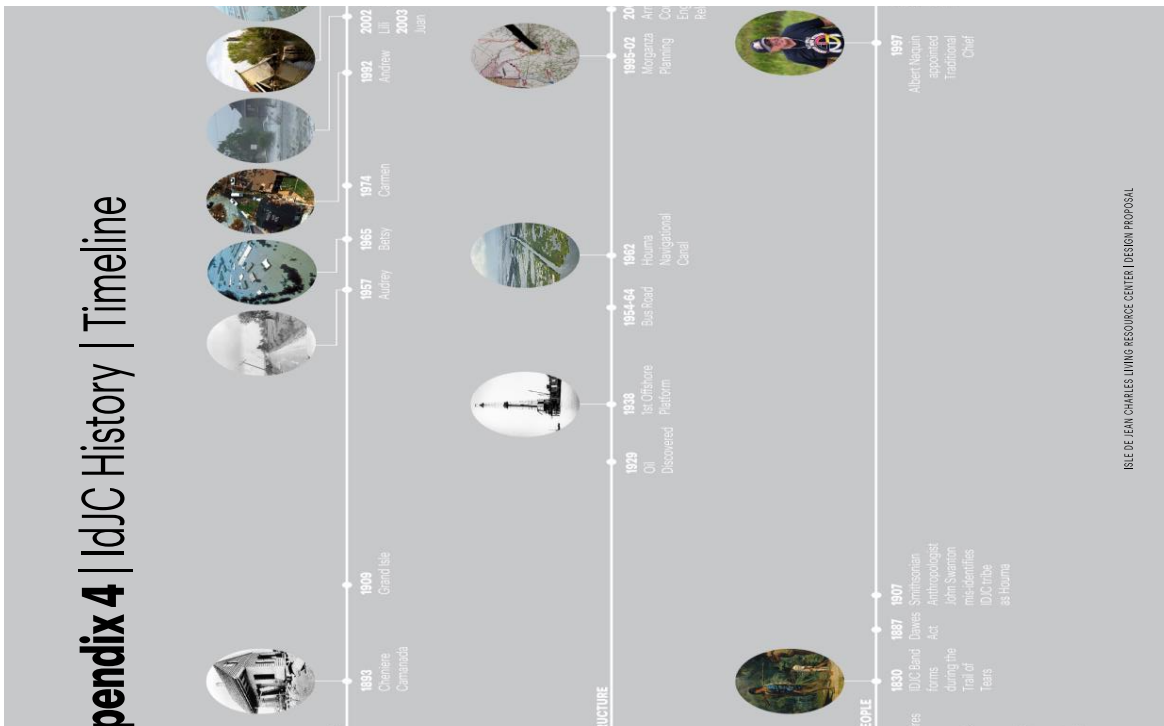
ETHNOBOTANY

- Moss Gathering
- Medicinal Plant Gathering
- Palmetto Gathering

HUNTING + FISHING

- Fishing
- Crawfishing
- Trapping
- Crabbing

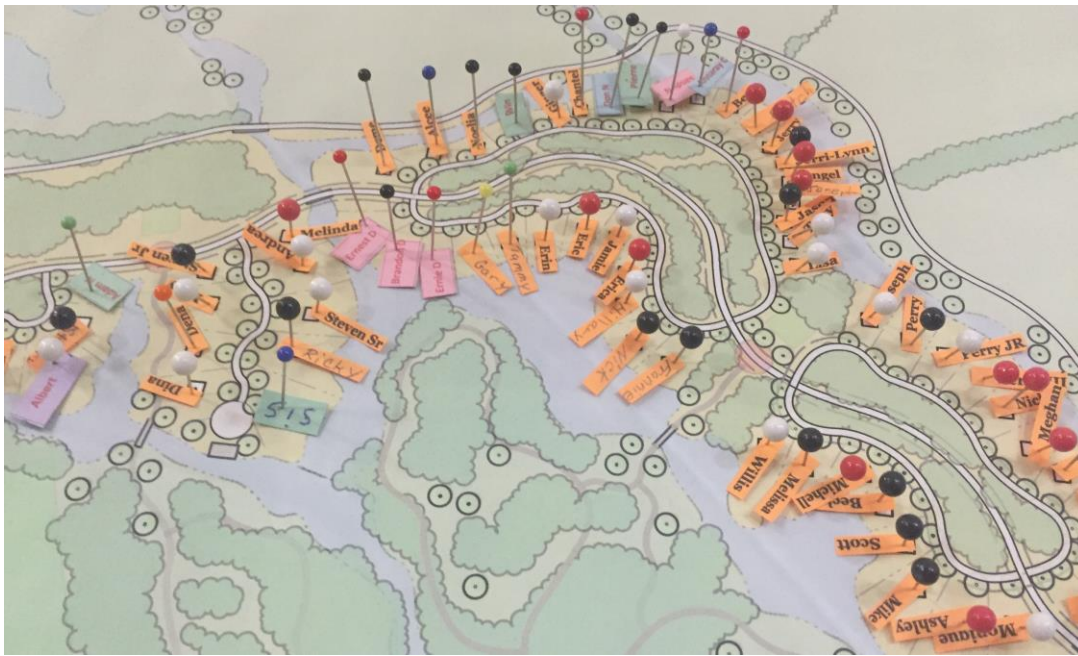




Mappings can include timelines to illustrate important milestones in a long history of a community. They can mark environmental and human-caused disasters, and they can delineate a planning process that may be many years in the making.

Additionally, mapping the stories of the community that inform ecological and cultural lifeways can include various mediums such as photographic documentation, audio documentation, participant observation, documentation of walks in the physical environment, story booths, and community/tribal events.





Mapping can take the form of illustrations and diagrams. Architectural and planning documents that are already outcomes of previous mapping exercises can be personalized by the community to illustrate important issues such as adjacencies or family ties.

As a result of these mapping processes, risk and adaptation options are better understood. A comprehensive understanding of not only the threats and risks to the culture, but also the community's aspirations and goals can be included holistically - balancing and leveraging all relations to achieve a just and inspiring resolution.



Chapter 3. Keeping Community at the Forefront

A. Governance and Administration

Another important consideration is the governance and administration of the community, which will impact your ability to access federal and other resources. Some models may require legal processes and paperwork, such as the creation of a non-profit corporation or a land trust. Understanding your current model and considering alternatives can be a time consuming process, and should be started sooner rather than later.

Each of the different federal programs, grants, and other funding mechanisms that the community may turn to for their project will present different requirements regarding governance and administration. These requirements include organizational and legal requirements, such as the requirement to have a 501(c)3 designation, or to be affiliated with an incorporated jurisdiction that is eligible for the various sources of funding. The type of formal organization that a community chooses, whether it be a 501(c)3, creating a land trust, or selecting another entity as a fiscal sponsor, will have an impact on the ways in which the community can govern itself. It will also impact requirements such as whether a board is needed and the kinds of legal documents that must be created.

The types of governance and administration also impact the need for external expertise, such as hiring an attorney or an accountant. Communities may also need to seek out different types of insurance, based upon the particular needs of the grants. For example, serving as a sub-recipient for some funds will require carrying some measure of liability insurance and being incorporated as a 501(c)3.



Some key questions to ask include:

1. What is the current legal status of the community, and is all paperwork in order?
2. What are the administrative and bureaucratic requirements of the potential funding sources being considered?
3. What are the risks and limitations of changing your formal legal status? For example, will the rights given to an elected Board conflict with other methods of traditional leadership?
4. Who will be responsible for managing the administrative components, such as filing forms and record keeping?

In addition to considering how administrative and governance mechanisms might be altered to allow for the pursuit of funding, it is also necessary to think about whether or not the trade offs are worthwhile. Although funding sources may be limited without conforming to the required forms of organization, retaining community control over governance may prove more valuable.

Regardless, it can be important to describe the current governance structures and any related protocols, in order to allow partners to understand the community's expectations relative to their interactions.





B. Creating, managing, and controlling the public narrative: The Isle de Jean Charles Case Study

Another important consideration is how to respond to intense media attention while also controlling your story and how it is told. As one example, in the two years following the January 2016 announcement of \$48 million National Disaster Resilience Award, nearly 200 stories were produced for newspapers, television, and online that focused on the Tribe's experiences of land loss, displacement, and resettlement. This coverage included regional, national, and international news outlets like Indian Country Today Media Network, The Huffington Post, The New York Times, The Washington Post, RT, MSNBC, NPR, National Geographic, and The Guardian. Specialty journals like the Natural Hazards Observer and Planning Magazine also ran stories about the Tribe and their resettlement. Additionally, two photography books have been published and a number of short films produced about the Island. This visibility afforded both possibilities and problems for creating a community-driven cross boundary network for adaptation, resettlement, and tribal community regeneration. One of the biggest challenges has been simply the question of who gets to speak for the community and for the project.

Additionally, being very clear about what is meant by "the community" is critical to controlling the narrative. The Isle de Jean Charles tribal community resettlement has for nearly two decades advanced a notion of community rooted in current and ancestral connections to the Island, shared heritage, and Tribal affiliation. This included the goal of reuniting those who have already been displaced or migrated, many of whom regularly visit family on the Island and live in nearby areas where there is also high flood and storm risk. However, as the tribal community's experiences and initiatives became more iconic within coverage and policy work focused on climate change, public narratives presented a narrow scope of community as consisting primarily of remaining Island residents, rather than the entire Island tribal community. Coverage would often frame the tribal community by first describing the Island in physical terms, rather than social, and

the number of people described as resettling often only reflected the remaining Island households.

There can be more at stake than one might think regarding the management of public narratives of community, and committing to agreed-upon notions of community at the outset of any planning or funding partnership is critically important. If there are disagreements among partners on the scope of community within planning processes, these must be hashed out before moving on to subsequent planning activities. Within Louisiana's administration of National Disaster Resilience Competition funds to support the Isle de Jean Charles resettlement, for example, the Tribal Council and their resettlement partners tried to ensure the continuity of the tribal community that was described in the funding application. State planners, however, maintained an uneven, ambiguous, and non-committal approach by vocalizing support for the social and spiritual connections that Tribal leaders maintained to the Island in meetings while at the same time treating remaining Island residents as beneficiaries with special status and decision-making power when actual decisions were being made. This process became incredibly divisive and has had lasting effects on the resettlement process and the tribal community more broadly.

At the moment, the plight of so-called "climate refugees" provides a catchy headline. This phrase has problematically been used in association with the Isle de Jean Charles tribal community. Some critics of the term have pointed out that it has no legal meaning, and others have argued that it further marginalizes and undercuts the agency of those resettling. The "climate refugee" narrative also reflects a tendency to promote future doomsday scenarios of climate change at the expense of addressing the historical processes and conditions that have produced coastal risks in the first place or the long durée of indigenous adaptation to forced displacement, land grabs, and unsustainable development. Related to the issue of managing narratives of community described above, Isle de Jean Charles Biloxi-Chitimacha-Choctaw Tribal leaders have also raised the concern that the attribution of this label to them obscures recognition of their tribal sovereignty and frames them as in desperate need of saving, rather than solidarity.

A great deal of time and energy has been spent by Tribal leaders and their partners trying to keep up with the demand to produce and consume stories about- and images of the Island, how life has changed, and plans for the future. Additional time is spent assessing and responding to inaccuracies and misrepresentations that persist throughout the coverage. This work drains the already strained capacity to actually do the much-needed organizing and outreach work and creates a sense of frustration among those most committed to regeneration. Some of the most accurate and compelling coverage of the resettlement has come from journalists and media makers with whom Tribal leaders have built durable and trusting relationships.

Chapter 4. Building a Cross-Boundary Network (Partnerships and Collaboration)

A. Deciding if and when to implement a cross-boundary network

As we have previously addressed in this document, it is often necessary to bring in additional expertise when the community has discerned their vision and direction. There will be times in the process of your community project that expertise is needed and other times when it is not. It is important to create a timeline that maps when and how specific skills are required.

All communities have community members with extraordinary skill sets. It may be good to have them wait to add their names to the skill resource map/timeline so that they are not spread too thin and so that others who may have limited time or abilities can choose first when they wish to collaborate.

All of these skills and tasks will need refinement as many dimensions of work have particular needs that coincide with policies, codes, permitting, or other pertinent planning issues. Find trusted experts who can help review the skills and tasks to see what maybe missing and where support might be for those who are taking on the tasks.

B. Engaging Partners

Building a cross-boundary network starts during the process of gap analysis discussed in Chapter I. Part of identifying your community's needs entails identifying potential partners to support these needs, and the expertise appropriate for the project that may be missing from your community's team. Building the long-term relationships necessary in creating and sustaining a cross-boundary network takes time. Remember that people you engage in your cross-boundary network should be there to serve your community's best interests. Be cautious and thoughtful in choosing your partners. Ask to interview potential partners and request resumes and references. Talk to the other communities who have worked with potential partners and find out how these partners interacted in other projects before you make decisions to have them join your network. Communicate clearly the need that is in current demand or that a need is still in the exploration process. Be clear on partner compensation, if any. A true network will provide a learning exchange for all parties and ultimately will benefit all those involved. The reciprocity of co-learning makes for strong cross-boundary networks.

Here are some potential steps in identifying expertise:

1) Identifying expertise requirements:

The first step in engaging external partners is to inventory the types of expertise and skills that are necessary. What will you need in order to realize the goals and solutions you have set? Each community will have different needs and different sets of expertise within the community. It can be helpful to set up a shared

spreadsheet for your list of needed expertise, with the names and contact information for each person you identify. We have included an example of such a spreadsheet with possible domains of expertise, developed from our own needs. It may be the case that some types of expertise may be needed initially, and some may be needed later in the project. You may find it useful to identify, if possible, the stage at which the various types of expertise may be needed.

2) Finding and vetting potential partners:

Identifying people who have the expertise, skills, and knowledge you need is the next step. You may want to develop a set of criteria for partners, and the circumstances under which certain qualities are most needed. For example, if a partner is needed only to give expert advice on a one-time basis, your criteria may be different than for someone with whom you will be working closely for an extended period of time. For partners that will be close collaborators, it is critical that they are people who have experience engaging with communities and a demonstrated ability to foreground community leadership. The best source for referrals are people in your trusted networks, particularly people who share your values about ethical community engagement, whether they be community leaders or other external partners. When a person is referred to you, set up an initial meeting or phone call with the partner, and have a set of questions ready. Here are some sample questions you might want to have ready for that conversation.

Sample questions for potential partners:

- What types of experience do you have working with communities?
- What types of expertise can you bring to bear for our project?
- In what ways do you feel comfortable engaging in this work?
- Are there any ways you wouldn't feel comfortable engaging?
- What is your philosophy of community engagement?
- What is your time availability in working with us?

If the initial meeting goes well and you think this person would be a beneficial partner, it's important at the beginning of the relationship to set up clear mutual expectations, with the understanding that circumstances may change and needs may shift during the course of the project or relationship. Make sure to communicate things such as funding, time commitments, deliverables, and deadlines.

In *Chapter V. Doing the Work - Creating Resources* of the field guide we outline some of our Standard Operating Procedures (SOPs). The SOPs delineate some of these processes in more detail.



Sample Spreadsheet for Identifying Expertise Requirements

Knowledge Base/ Area in Need of Advisement	Examples
Foodways	Integrative agriculture
	Aquaculture
	Seed sovereignty
Medical Arts	Healing
Memorialization	History
	Historians
Cultural Arts	Tribal craft and building
	Storytelling
Ecology	Ecologist
	Ethnobotany/Ethnobotanist
	Botany
Environmental Impacts	Toxicologist
Water Management	Water
	Floodplain management
	Aquaculture
Legal	Tribal law
	General coastal and policy, region-specific
	Tribal Sovereignty

	Tribal Membership
	Tribal Council
Adaptation/Mitigation/Resilience	Disaster management
	Storm resistant construction
	Disaster Preparedness and Recovery, Resettlement
Financial planning	Pre-development funding
	Development funding
Energy	Diversity of energy sources
Economy	Economic development
Housing	Storm resistant construction
	Tribal green building code
	Management Models
Education	Citizen science, bioblitz, traditional ecological knowledge,
Contracting	Cost estimation
Academic	Programmatic, departmental and professional support and expertise of local colleges and universities
Arts	Artisans, storytellers, multi-media artists
Planning	Infrastructure, ordinance
Operations/Management	Operations & Management
Imagination	Creative solutions to possible future challenges
Spiritual	Clergy, congregations
Engineering	Design, build, maintenance of community resettlement's physical structures
Architecture	Design of community resettlement's physical structures
Landscape Architecture	Site analysis, land/environment planning, sustainable design of community resettlement's site
Wetlands	Preservation of the ecological sustainability of wildlife at new resettlement site; preservation and restoration of wetlands on site

Worksheet: Identifying expertise requirements

Identifying people who have the expertise, skills, and knowledge you need is the next step.

What roles may be important to your community?

You may want to set up a set of criteria for partners, and the circumstances under which certain qualities are most needed.

For example, if a partner is needed only to give expert advice on a one-time basis, your criteria may be different than for someone with whom you will be working closely for an extended period of time.

What qualities do you most value in a potential partner for each role?

For partners that will be close collaborators, it is critical that they are people who have experience engaging with communities and a demonstrated ability to foreground community leadership.

How have potential partners worked with communities previously?

The best source for referrals are people in your trusted networks, particularly people who share your values about ethical community engagement, whether they be community leaders or other external partners.

Are there referrals within your community and trusted partners that could lead to the involvement of valuable partners?

When a person is referred to you, set up an initial meeting or phone call with the partner, and have a set of questions ready. Here are some sample questions you might want to have ready for that conversation.

Sample questions for potential partners:

What types of experience do you have working with communities?

What types of expertise can you bring to bear for our project?

In what ways do you feel comfortable engaging in this work?

Are there any ways you wouldn't feel comfortable engaging?

What is your philosophy of community engagement?

What is your time availability in working with us?

C. Community Protections: Declaration of Principles and Memorandum of Understanding

There are important steps designed to protect the community from partner exploitation - be they academic, volunteer, foundation, or profit/non-profit/government agency partners. We found it important to develop a "Declaration of Principles," which we conceived of as an agreement between future cross-boundary network partners and our Tribe. The Declaration of Principles requires those who enter into this agreement to uphold the Tribe's principles of just, ethical, equitable, respectful, and socially responsible collaboration. This document should be periodically revisited with the cross-boundary network partners during the course of a project or relationship to assess whether the principles are being followed or need to be revised.

Another example of documents created to protect the community from partner exploitation is the "Memorandum of Understanding (MOU)," which outlines ownership and control, informed consent, and partnership guidelines between potential cross-boundary network partners and the Tribe.

Sample Declaration of Principles:

Declaration of Principles for the
[Insert name of project] with
[Name of community or Tribe]

These principles of Participatory Action Research (PAR) are based upon the underlying concept that problem-solving and co-learning collaborative work is a dynamic process in which all participants possess the courage to engage in collaboration, a goal of which is to balance the power differentiation between and promote the self-actualization of collaborating parties. Essential to the success of such collaborations is a commitment by the large partner organizations to engage the community in just, ethical, equitable, respectful, and socially responsible ways.

In order to reflect PAR best practices and to ensure constructive collaboration among participants, all parties strive to adhere to certain core principles:

Openness and Honesty

From the start, we strive to clearly explain the strengths and limitations of our participation, taking care not to make claims of results that exceed our true abilities. Such openness is intended to foster a true two-way trustful relationship. We will be transparent about our abilities and aims and open to input and advice from the community.

Clear Communication

Clear and inclusive communication using shared common language among all participants is of the utmost importance throughout our collaboration. We intend to set up email listservs and other communication tools of those involved in any significant activity in order to facilitate communication among all involved parties, and to ensure that individual roles as well as institutional roles are as clearly understood as possible. Open dialogue is essential for all partners and information must be dispersed to all members participating in the process. Due to the challenging nature of maintaining an open dialogue, it is necessary for collaborators to regularly self-assess the adequacy of sharing of information to other members of the collaboration. All collaborators commit to regular documentation of the project and collaborative process via the Google docs that are available to the team.

Commitment against Harm to the Community

The collaborative seeks to improve the life-ways and capacities of all involved, therefore, no harm should ever come to the community due to financial, intellectual, or other negotiations between the outside collaborators and IdJC. If disagreements should occur between these organizations, it is imperative that the community's vision and well-being not be affected. The community should also never be used in such a way that benefits a partner without also benefiting the community and never without the community's consent. Full disclosure of invocations of the community's name must be adhered to, in order to ensure that the exploitation of the community never takes place for the benefit of any others, even in situations of innocent intentions.

Commitment to Resources

Within the context of limited resources, all parties are committed to helping the community with any available resources at our disposal and locating other resources in community enhancement and resilience.

Valuing of Local Knowledges and Input

We appreciate the value and importance of the knowledge and life-ways held by residents of the Tribe about their physical, natural, spiritual, and social environments. We fully intend to respect and consider such knowledge, and to actively seek it out in order to more fully comprehend the needs, values, capabilities and gifts of the community. Local and traditional knowledge, reciprocal input, and a sharing of an understanding of each participating groups' respective values are the foundations upon which this ethical, just and collaborative work is built.

Inclusion of the Entire Community

We aim to be inclusive of all parts of the community. Though email and conference calls will be a primary means of communication, we recognize that not everyone has access to email or the availability of time for conference calls, thus we will make every attempt to ensure that we have some means to be in touch with and involve all parties who wish to be involved in the collaborative

work process. A very basic goal of PAR is to assist in developing personal/collaborative capacity among as many members of the participating organizations and community as is possible.

Flexibility

We aim to be flexible in all of our collaboration work, not only with the time and scheduling of meetings, but also with the approach of the work we are collaborating to do. In PAR, deliverables should be couched in broader community terms. Such an approach will allow the collaboration to be more flexible and the 'products' more useful. The goal is to be adaptive, so that a change in course can be facilitated if such a need should arise or be perceived as beneficial.

Consideration of Time

We recognize that the Tribal community is busy, and that time spent in collaboration is time spent away from family, work, leisure or other activities devoted to community life-ways. Collaborative work must be conducted in a manner that complies with the time schedule and needs of the community. The PAR process requires a significant time investment from all partners. The forming of relationships and building of trust are not processes that should be rushed. Participants must be aware that the amount of work required in such a project will often go outside of the parameters of the common workday, and time spent in collaboration will more often than not exceed that which was anticipated. The community must have priority in setting times, places, and durations of activities.

Placing the Vision of the Community First

Regardless of what the NAS project aims to achieve from the standpoint of the collaborative work, the highest priority will always be placed upon the needs and concerns of the community. We recognize that the community's willingness to collaborate with us is a gift the Tribe gives, a privilege we accept, and not our right. That being the case, we will do everything in our power to continually earn the privilege of working with the community, in part by never letting our concerns impede the community's vision.

Reflection

Ongoing participatory 'empowerment' evaluation is critical, and the most significant evaluation measure is the community's willingness to continue to collaborate in the process and the product and knowledge the community is developing. The PAR process is one of nearly constant reflection, and we are committed to continual and collaborative evaluation of whatever course the collaborative work takes. This is done in order to ensure that best collaborative practices are being followed and that collaborative work is consistently asking the questions that are most relevant to the community.

Sample Memorandum of Understanding:

MEMORANDUM OF UNDERSTANDING
BETWEEN
[Name of community or Tribe]
AND
[partner individual or organization name]

Whereas, the [name of community or Tribe] enters into agreement with the above partners for collaboration and documentation of the [name of project], as listed above, for the duration of the project period.

Whereas the [name of community or Tribe] require the protection of the community/Tribe's traditional and cultural intellectual property rights and privileges, and

Now therefore, in consideration of the premises and other good and valuable consideration, the parties hereto do agree and establish as follows:

AGREEMENT –

1. **Ownership and Control:** The community/Tribe shall retain ownership and control over all newly developed products and intellectual property, including traditional knowledge and culture practices, in perpetuity. The community/Tribe shall have full access to any documents and products that include its traditional knowledge and cultural practices, in perpetuity. All publications resulting from the project must be approved by the community/Tribe prior to publication.
2. **Informed Consent:** The community/Tribe will be fully informed about the use and interpretation of its knowledge as well as the frameworks and methodologies used prior to the collection and interpretation of knowledge. The community/Tribe may grant or withhold its consent for its knowledge to be accessed, disseminated, or otherwise used, in perpetuity. No publications shall be made without the express consent of the community/Tribe, and without the opportunity for community/Tribal collaboration.
3. **Partnership:** All professional work must be conducted in full partnership with the community/Tribe.
4. Adherence to the Declaration of Principles (attached)

-

In Witness whereof, the parties hereto have signed this agreement as follows.

_____ DATE _____

(Agency-organization)

_____ DATE _____

[name of community or Tribe]

Sharing of Collaborative Work

We recognize the potential value that the collaborative work and cooperative process may have for the community once it is completed. We intend to seek input from the community as documents about it are prepared and to fully disclose the results of our work, the product being owned by the community thus making it available to the community for their use in future endeavors. This includes any media or press about our project or collaboration. With the concurrence of the community we will seek to benefit other communities experiencing similar challenges by sharing outcomes of the partnerships.

The team will revisit these principles at least once every quarter and discuss and evaluate the extent to which they are being followed.

Worksheet: Creating your own Declaration of Principles

What does trust and transparency mean to your community?

What would you include in your community's Declaration of Principles?

Chapter 5. Doing the Work - Creating Resources

A. Creating checklists

An extensive visioning process, undertaken with the Tribe early in the planning process, drew out tribal key values and relationships, and emphasized the importance of tribal lifeways, housing, ecosystem, health, and other desired components of the resettlement. The overarching vision of the resettlement planning process is to maintain, rejuvenate, and strengthen the tribe's collective identity, social stability, and contribution to the region by creating a model teaching-learning community.

This pilot site for climate change resettlement will enhance tribal livelihoods through innovation, teaching, and sharing activities. Traditional cultural practices will be rekindled and reinforced with the tribal members living in one distinct community rather than scattered as they are today – some on the Island and others living in surrounding villages and towns. In visioning a culturally appropriate, healthy and sustainable settlement utilizing best practices, the tribe anticipates that the successful resettlement will include innovative technologies and state-of-the-art resilience measures while integrating historical traditions and proactive solutions for this time of change. The Tribe is committed to achieving a self-sufficient, sustainable, and resilient community that will have a minimal impact on the environment. These efforts can help not only Isle de Jean Charles but will also lead other communities to implement appropriate relocation measures when the conditions of their coastal locations warrant a drastic change.

The IDJC resettlement team is committed to achieving a self-sufficient, sustainable and resilient community that will have a minimal impact on the environment. The Team has consulted numerous sustainable and resilient development frameworks and is adopting those approaches most appropriate to the community as determined by the residents. The IDJC tribe asks for equal representation in the collaborative process of the community plan, and want the process to be cost-effective, culturally sensitive, utilize local materials, energy efficient, minimize the overall carbon footprint of the tribal community, and to provide tribally-appropriate economic opportunities for its members.

The Tribe identified and adheres to Five Key Values in both everyday tribal life, as well as in the resettlement planning process. They are: 1) Service to The Tribe; 2) Safety; 3) Sovereignty; 4) Sustainability; and 5) Self-Sufficiency. With these five crucial values in mind, the Tribe and its partners developed the following document as a checklist/tool/mechanism that can be used in order that can be used to track and assess project implementation and progress at key times - i.e. community meetings, planning meetings, design events etc. - throughout the resettlement planning process. Specific planning topics are identified below, allowing participants to rate and take note of these at key times in the planning process. This checklist/tool/mechanism provides accountability for all entities involved in the planning process by documenting feedback and ensuring that the process continually adheres to the Tribe's Five Key Values across the various stages of the resettlement.

Sample Checklist Questions

- Is the planning process accomplishing the goals of the tribes long-term plans while affirming and honoring the tribes vision and human dignity?
- As a citizen, is the planning process honoring my humanity and respecting my voice and time commitment?
- Is the planning process honoring and serving to preserve my tribal history, tradition, and core values?
- Do you feel that your tribal identity, sovereignty, and dignity are being infringed upon by any actors outside the tribe?
- Is the planning process integrating all of the tribe's past work, to include planning, workshops, oral and written histories and experiences?
- Do you feel that you have the opportunity to participate in the decision making matters which may ultimately affect your rights?
- Do you feel that the community has the opportunity and allowance to act in its best interest as a people having a sense of control and ownership in the community?
- Is myself or my culture being exploited for political or economic gain?
- Are my life ways being respected?
- Is economic redevelopment in-line with the goals and mission of the tribal resettlement?
- How is traditional ecological knowledge incorporated into plans for our community development and its financial sustainability?
- How do the planned energy systems enable my community's independence and self sufficiency?
- Can I operate essentials like refrigeration, stoves, and heat when the power is out?
- Does my development have an energy system that is able to operate separate and unconnected from the public grid when the public grid is down?
- What will my monthly average electrical, sewerage and water bills be?

- In what ways can we expect the site to flood? Will the flooding of the new community site occur in a predictable manner?
- Are our structures, homes, and property safe from flood waters and in what ways?
- What are potential escape routes during a flood event? Are there evacuation locations situated close to the newly planned community site?
- What size rain event can the system handle? What kind of storm is the site modeled for? 10 year flood event, 100 year flood event, 500 year flood event?
- How does the development mitigate potential saltwater intrusion? How would the community's water infrastructure be impacted by saltwater intrusion?
- What is the planned tree canopy cover? What is the maximum tree cover possible for the designated area of the planned community?
- Is irrigation tied to climate sensors and drawn from stored stormwater? If not, what is its source?
- Does the construction of buildings and homes help to create local/tribal jobs?
- Do a significant portion of the roofs face south for solar-photovoltaic installation?
- What kinds of training on new technologies utilized on the site will be made available for my community?
- What is my wind damage potential? What plans are there for our homes to be designed to withstand different wind event categories?
- Do the homes allow us to enjoy the outside? For example, are they planned with big porches in mind?
- What is the operation cost(s) of the home?
- How safe and healthy are the construction materials of my home? And do housing materials resist rot, mold, and insect infestations?
- How well does the project enable or promote relevant and appropriate local industries?
- How well does the project enable education and tech transfer goals of the tribe for proactive solutions in times of change?

- Are the homes designed to accommodate a wealth of plantings, shade patterns, edge effect, etc., thereby enhancing habitat value for community education and harvest?
- What are the views like from my home and from the community as a whole?
- How is noise pollution mitigated?
- How is light pollution minimized to allow visibility of the night sky?
- Do the community plans include adequate space for cultural events?
- How do the designs allow us to honor our dead, our ancestors?
- How does the planned community remember and incorporate the past into its future? For example, are there plans for archives, seed vaults, museums, information centers, etc.?
- Are there plans for community resource centers such as social services, health services, general community support? And what plans are there for educational resources in my new community?
- Does the community design include a community kitchen?
- How do the design plans incorporate local gardens for food sovereignty?
- Will the design plans include community walking paths, connecting neighborhood to neighborhood and neighborhoods to nature via footpaths?
- How will non-human populations be impacted by these design plans?
- How do the design plans enable traditional food systems and traditions? And how will this planned conservation land perpetuate food sustainability for our community's children and their children into the future?
- Is there an ethics board in place, or plans for one, which will act as a governing body to protect the rights and laws of my tribe?

B. Funding Resources

There are many ways to create resources for a community-led project. An important first step is to identify the assets and resources already contained within the community, and across its partners. This can be done through a process of community asset mapping, or other similar effort. The resources contained within the cross-boundary network may include skills such as grant-writing, knowledge of funding sources, and other relationships.

A wide search across various funding entities and individuals will enhance the speed and feasibility of full project success. If a work can be funded, it can likely be accomplished. There are many types of funders and supporters to consider based on the type of project, program and/or process envisioned by the community. However, all funding will come with limitations and requirements. The trade-offs of each funding source should be very carefully considered. A partial list of types of funders to consider includes:

- Federal funding sources:
 - Housing and Urban Development (HUD)
 - US Dept of Agriculture (USDA)
 - National Academy of the Arts (NEA)
 - National Institute of Health (NIH)
 - Federal Emergency Management Agency (FEMA)
 - Others
- Regional funding sources
 - Community Foundations based in the project region
- State funding sources
 - State programs and state-scale philanthropic organizations
- National organization sources
- International organization sources
- University funding and research sources: Universities, Colleges, Community Colleges and Tribal Colleges sometimes have modest funding and/or programs to support projects in early stages.

For example, an architecture, engineering or landscape architecture studio can bring many minds to work alongside a project team in research, ideation, design and/or hands-on ways or may have funding available for graduate students to join a project team or to perform project-related work or research. Student groups also have great energy to initiate fundraising campaigns and can help reach out for in-kind donations of project materials and services.

- Philanthropic funding sources
- Native philanthropic funding sources
- Individual donors
- In-kind donors of goods and services: a project can benefit greatly from companies and other entities donations of materials and services towards project completion. Especially if a project can be presented as a pathbreaking way to show their products in a favorable way that could help with their internal marketing. If time is available for such outreach, it may be possible to secure, for example, a 'window and door sponsor' or a 'power tool' sponsor for a construction project, or pro-bono legal or design services to assist with the professional needs of an initiative.

C. Sample agenda to prepare for official meetings

Sample Agenda for When Meeting with State Officials:

30 minutes total

Framing the Tribal resettlement process, history of Tribal planning (show timeline slide) -- 5 minutes

NAS project is one of many components the Tribe is incorporating into its resettlement. Scope of the NAS project: the two objectives and where we are in the process now, how the NAS project fits into the Tribe's overall resettlement plan. -- 5 minutes

Tribe has total control over the planning, vision, and execution of the NAS project. This is the Tribe's project. -- 1 minutes

Importance of the forested/wetland portion of the site for the Tribe's vision for its resettlement, this area is a hub for fulfilling the Tribe's plan for its new home, why this portion of the site is so important. -- 5 minutes

Remaining time for discussion: 14 minutes

D. Sample press release

Isle de Jean Charles firehouse hosts HUD for public community meeting on status of tribe-acquired NDRC resettlement funds

MONTEGUT, La., [redacted]. The Isle de Jean Charles (IdJC) band of the Biloxi-Chitimacha-Choctaw tribe hosted state representatives from [redacted] at the IdJC firehouse for a public meeting on [insert date and time]. The public meeting reviewed the current status of tribal resettlement project funds, the design process and progress, and future resettlement timeline. The IdJC tribe approached the [redacted] about submitting a proposal to the HUD National Disaster Resilience Competition (NDRC) in 2015. NDRC funds are being utilized to resettle IdJC tribal community members further inland as a strategy to build climate resistant communities.

The NDRC funds discussed on [redacted] are divided into three packages of Request for Proposals (RFPs) and CSRS, Inc. of Baton Rouge won the bid for the second RFP. Representatives from CSRS, as well as from HUD, were in attendance at the Dec. 9th public community meeting and these representatives gave a thirty minute presentation on the new resettlement site, possible home designs, and the projected resettlement process from 2018 through 2022 when funds must be fully utilized.

IdJC community members and partners emphasize the importance of sustainable community designs in the physical transfer of place, which NDRC planners did not incorporate in their design plans on Dec. 9th. There are also programmatic cultural resettlement aspects that are not covered by NDRC funds. As a result, the tribe and its partners have pursued, and continue to pursue additional funding to support community and cultural relocation efforts that are not covered by NDRC monies. The IdJC band has received funding from the National Endowment for the Arts Citizen's Institute for Rural Design (CIRD), now ended, and the National Academy of Sciences (NAS) Gulf Research Program grant, awarded through 2018.

Research literature and environmental summits recognize traditional and indigenous cultural knowledge as an important source of information for improving the understanding of climate change, and for developing comprehensive natural resource management and climate adaptation strategies. Funding sources, like the NAS grant, fill in gaps in the NDRC award, allowing the IdJC band to include traditional knowledge to develop natural resource management plan and climate adaptation strategies at the new settlement site. However, the importance of indigenous traditional and cultural knowledge must be acknowledged in the NDRC process as well.

In light of this HUD-led public community meeting, the tribe and its partners want to underscore the importance of the tribal community as a whole, rather than a focus on the individual resident in the resettlement process. Meaningful engagement of IdJC tribal members throughout the NDRC process and the tribe's ownership over their own relocation is crucial to the success of this unprecedented resettlement project. The IdJC tribal community is in the process of creating an Oversight Committee to ensure that the HUD NDRC Steering Committee - whose members were announced for the first time on Dec. 9th without a community vetting process - holds true to IdJC values of tribal community engagement, ownership, collaboration, and desired resettlement designs.

[Insert Contact Name Here]

E. Creation of Standard Operating Procedures (SOP) for planning process

Sample Standard Operating Procedures

Background:

This project utilizes cross-boundary networks of professionals and experts to support the Isle de Jean Charles Band of Biloxi-Chitimacha-Choctaw as the community resettles from southeastern Louisiana to land that is less environmentally vulnerable. The community resettlement support project will test and demonstrate new approaches and advantages to synthesizing scientific, professional, and community knowledge, including outreach and educational activities. One of the desired outcomes of this collaborative, cross-boundary, knowledge synthesis project is to create a model that other coastal communities can adapt to address the social and environmental challenges that they face. The project team director and team affiliates stress the role of collaborative work that highlights the voices and the needs of the Isle de Jean Charles peoples and community.

Standard Operating Procedures

- I. Document everything and every step in the Standard Operating Procedures and in the overall project.
 - A. Photocopies, scans, and actual duplicates (if not photocopies) of forms signed need to be kept for accountability purposes.
- II. Internally, the project team, if they have not already done so, needs to identify and document a list of partners (individuals or organizations) that they do and do not want to have participate/consult/volunteer, etc.
 - . Histories of the relationships need to be taken into account
 - A. Reasons for why/why not partner suggestions are feasible
- III. What are the ways in which possible individuals or partner organizations are invited to participate?
 - . First gauge the interest of the possible invitee based by presenting the brief public information project description above
 - If invitee is willing to work collaboratively in this manner, then proceed to presenting MOU
 - If invitee is unwilling to work collaboratively in this manner, thanks for your interest, but this isn't a good fit.
 - To document this step, include a section where possible invitee is asked to respond "Yes, I am interested in working collaboratively on this project" or "No, I am not interested in working collaboratively on this project" and have a line for their signature and date.
 - B. Present MOU
 - If the invitee agrees to the terms, then proceed to signing and continue with participation
 - If invitee is unwilling to sign MOU as is and 1) wants to negotiate the terms of the MOU, present to tribe council so they can decide how to continue; or 2) they don't sign and that's the end of the invite. Take it or leave it kind of thing.

In the case of larger entities, such as HUD at state or federal level, I can see the possibility of negotiating MOU terms. So, maybe we need to ask the tribe to come up with some steps on how they'd like to approach that kind of situation

- IV. After MOU has been presented and signed, the project team and director need to decide what relevant information to share with the invitee, what information is vital to the new participant's scope of involvement
- V. Confidentiality agreement? Maybe this is already planned for by the project director and has gone through IRB approval etc. Possibility that an invitee is privy to information about individuals or specific family in the community, for example. So, should the tribe, project team, etc. also consider having new invitees (ie those who collaborate, but who haven't been written into the grant by project director) sign a confidentiality agreement?
- VI. Do we want to collect Deed of Gift for interviews when, let's say, orally collecting ethno-botanic community knowledge? This allows that oral info to be properly archived both within the community, as within other institutions, like LSU's T. Harry Williams Center for Oral History, for example, if that is a need/want of the tribe.

Community and Collaboration Standard Operating Procedures

- VII. Communication about what secure cloud storage is being utilized for the project
 - A. Provide basic info on that cloud storage service (e.g. Google Suite, Carbonite, Dropbox, Box, etc.) and reasons for its use, emphasizing the importance of cloud storage in keeping project information secure and encrypted
 - B. Document with project participants that the team leaders of the project have shared this cloud storage info with said participant and said participant has agreed to keeping and sharing all project info on this secure cloud storage
- VIII. Secure transmission to and storage of documents in cloud storage
 - . No usage of email links to secure storage - utilize direct invitations
 - A. Elaborate on security protocols here
 - B. Add policy outline on audio recording and video recording of meetings, etc.
 - C. Consent forms need to be added in relation to audio recordings/video recordings
 - D. Amend MOU
 - E. Storage of info should exist on at least one other hard drive and downloaded from G drive to another hard drive as a backup on a weekly basis
 - F. Deed of gift for collection/documentation of oral histories, if applicable
 - G. Financial Development - List of possible grants/funders to sustain the financial viability
 - H. Request for Quote (RFQ)/grant application template with all of the necessary documentation

F. Creating a glossary of terms

Terms that are used in the local community may not be the terms used by external organizations, agencies or academics. Misunderstandings stemming from language used can lead to denials of funding and bureaucratic restrictions. For every project undertaken a glossary of terms should be developed to explain the words that are being used, so they can be clearly understood by all parties, and actual intent can be understood. Clearly defining how the community is using terminology and words will give the outside participants an opportunity to redefine their verbiage to reflect that of the communities, while also allowing them to clarify cases in which particular terms are required for legal and policy reasons. There will be technical words used by agencies, foundations and others, these terms should be defined by them as to what they mean to their agency and how they apply to the community.

A glossary of terms for one project will most likely be different for another community even within a similar area since each project is situated within a particular time and space. It is essential to define and continually refine what each person means by words or concepts. Some words have legal implications that are not necessarily understood as such, and can present roadblocks.

Worksheet: Create your own glossary of terms

Here is a sample of terms we spent time discussing and defining over the course of our project. Please modify and define the list in ways that best suit your community.

Archiving
Case Study
Charrette
Cultural Competence
Cultural Heritage
Declaration of Principles
Development (in terms of funding)
Diaspora
Ecological Regeneration
Human Rights
Indigenous Rights
Legal
Local Ecological Knowledge
Lifeways
Lifeway Regeneration
Mapping
Memorandum of Understanding
Integrative versus Hierarchical
Participatory Action Research
Public/Private Narrative
Resettlement
Traditional Ecological Knowledge

Chapter 6. Doing the Work - Actions

A. Staffing needs

The NAS team member experiences demonstrate the importance of ongoing evaluation of available energy and labor from within the community. For example, we found ourselves continually assessing our limited pool of resources, questioning the best ways to prioritize our energy and labor as allocated to specific grants related to resettlement, and establishing links from these resources to the larger frame of the community's resettlement mission. As a result of these collective experiences, the NAS team has learned that it is important for the Tribe to have the designated staff positions to help grapple with how energy and labor are invested and distributed throughout the community for such funded projects. The following is a list of possible staff positions you may find useful for our own community's goal. We believe they are critical to have in place when engaging in large-scale publicly and privately funded projects.

Some sample staffing needs:

- A designated community member to act as the lead **Development staff** member. This Development staff member will track all funding, such as grants, fellowships, awards, in-kind donations, etc. and will represent the community in all development-related communications
- A designated community member to act as the lead **Secretary staff** member. This Secretary staff member will record and document all meetings, produce meeting minutes, and catalog and archive these meetings and the types of content that is produced at them on the community's cloud storage
- **Legal counsel** - a legal expert to represent and consult with the community in all legal matters, such as public council, property transaction, and civil rights. Ideally, these positions of legal counsel would be filled from within the community itself by its own community members, but initially would be filled by trusted and retained attorneys from outside the community
- **Ethical review committee** (tribal Institutional Review Board [IRB]) - Tribal best interests are upheld in engagements and activities. Committee to consist of two to three tribal members in tribal term-limited appointed positions. Role could also be to review partnerships from the cross-boundary network.
- **Committee of Elders** for the promotion of cultural heritage - group of community elders appointed by the community to engage with and educate tribal/community members on important community holidays, events, etc. Possibly with a younger community member(s) as apprentice(s).
- **The Cross Boundary Network** should be utilized to bolster resources from within the tribe/community to fill these positions. Then the community can draw upon these trusted individuals and organizations to integrate specialized processes, planning, and design products/deliverables

B. Designing - Integrated Design Process

As projects move from community-identified goals into visioning, an Integrated Design Process (IDP) is a great way forward. IDP is a method used for the design and operations of sustainably built environments and projects. A key feature of IDP is establishing a team at the beginning of the process of all those who will be involved in the project, from design, through construction to operations and maintenance. By starting early, with everyone at the table, relationships will be built and challenges and opportunities will be revealed across the project scope and team, and will improve the project delivery and its impacts while clarifying project goals. Some of the benefits and best practices related to the Integrated Design Process approach include:

- Establishing shared vision and goals across the team at the start of a project or process has many benefits stemming from setting shared goals and maintaining alignment and organizational structures.
- The IDP approach positions a team to identify and remove obstacles to goals as solving for one problem in isolation can create other issues elsewhere in a process. When each team member sees the whole picture, synergies and efficiencies can be recognized and adopted easily in an efficient way to improve project quality and process flow.
- An IDP is highly collaborative. The integrated project team considers the entire project and its systems together amplifying connections and improving communication while focusing goals and leveraging opportunities as they occur.
- An IDP team is made up of key individuals and stakeholders across the life of the project in order to think across the entire project scope and process timeline to understand and optimize systems, connections and communications.
- In the case of projects in Native communities, an IDP team would ideally feature one or more community members / roles within the project team:
 - Project manager(s), owner(s) representative(s) and other roles within integrated design and planning team
 - Community leadership
 - Youth and elder community members and/or culture keepers
 - Program staff who will use the completed project site and landscape for cultural and traditional activities, etc.
- An IDP can be applied to any phase of a project or process.
- Though adopting an IDP typically means starting earlier with more team members in the pre-design stages of a process, this investment will be returned manifold due to the streamlined efficiencies, teamwork and problem-solving / solution-finding potentials of an IDP approach.

- Team members, and the projects they work on together, gain new skills and strengths and surface opportunities for the project at hand and future projects through their broader experience within an ‘un-siloed’ integrated team.
- The collaboration mindset, has professional and personal growth opportunities that don’t generally occur through more ‘linear’ mainstream project deliveries.
- The trade off is the additional time needed, especially early on in the process, to more fully develop strength and goals within the team, though the IDP promises time and cost savings when it comes to production drawings, specifications and construction as goals and outcomes have been clarified and processes optimized across the team at an early stage.
- Overall, teaming around an Integrated Design Process leads to more thoughtful and goal-oriented project outcomes and places and spaces that better meet the expressed needs and cultural protocols of their communities.

C. Evaluation of the collaborative process:

It can be very helpful to assess your process, as well as the partnerships and relationships you’ve formed. This can be done during the project or at the end, or ideally both. A useful way to do this is to interview members of the cross-boundary network and other close partners. Other documentation processes can include design team meeting minutes, emails with re-caps of phone calls and in-person meeting details, etc.

Sample interview questions for assessing your project and cross-boundary network:

- What has been the most successful element of this project thus far?
- What do you see as the primary challenge for the success of this project?
- What has been the biggest surprise you’ve encountered?
- What do you see as being most needed for success?
- What do you think needs to be captured for the products of the project?
- What do you wish you had known coming into this project?
- Have you felt like you were a part of a collaborative process?

- What kind of continued engagement do you foresee following the end of the project?

Worksheet: Determining your own resources, staffing, and funding needs

- How and who identifies potential resources? How are those resources reviewed and approved prior to internal resources being applied?
- Who identifies leadership for each project or proposal, and what are the required commitments of team members?
- How do projects or resources interact and/or leverage others to support the community's goals?
- How will your community assess the labor and energy needed to devote to each resource? Keep in mind your limited pool of resources, how to prioritize those resources, and how to keep the resources linked to a larger framing
- Tutorial about different types of funding and when this changes based on who is in leadership positions in agencies/foundations/state or federal administrations. How will this impact the number and types of agencies with whom you will be e simultaneously engaged?
- How do funding guidelines change across funding sources? How are these guidelines tracked by your community and by whom?
- How will funding impact the trajectory of your community's project?
- Bureaucratic discretion - important to discuss - often this is something you don't know
- Is the community dealing with this for the first time? Or is there historical community knowledge from past experiences that can inform the current community goals?
- Create calendars, both formal and informal, including, for example, a project calendar with deadlines and a community lifeways calendar

Case Study: The Tribal-led planning process

The tribal-led planning process that served as the basis for the State of Louisiana's grant application to the National Disaster Resilience Competition was an incredibly intensive process with over 40 tribal members deeply involved over the span of several years. The process was led by Tribal leaders in partnership with over forty different institutions, subject matter experts from dozens of related disciplines, partners for neighboring tribes, local government officials, and many others.

The Tribal Council and leadership participated extensively in the NDRC planning process, raising funds for and holding several large workshops over the span of two years, as well as weekly meetings during the application phases. Many tribal members also participated, including some Island residents, but others preferred to have the Council act on their behalf. Several prior efforts, as well as the duration of the application process had resulted in some planning fatigue.

The planning process utilized a systems approach, in which efforts were made to map the complexity of the process, and to incorporate the many voices and perspectives that were at the table. This approach is in sharp contrast to the process followed by the State of Louisiana following the awarding of the grant, in which the Tribe is only a stakeholder and the resettlement is not solely for the Tribe. Between 2016 and 2019 the State has utilized contractors to re-do site assessments, conduct a master planning process, and to re-do all of the site design. The decision by the State to re-do a planning process, and to discount the efforts of the Tribe, further exacerbated planning fatigue.

This case illustrates the problems that arise and how existing rules and regulations are utilized for complex problems, such as community-led resettlement. Despite the significant role played by the Tribe in the creation of the grant application, and despite the substantial community-engagement, the final award is entirely controlled by the State and an entirely new planning process was undertaken - one that treats the tribe as just one of many stakeholders.

As one tribal leader stated:

"When we started the project, I wish we hadn't gone with a HUD grant for sure. We would have left that HUD grant alone. Stuck with doing like we were doing and just go for funding somewhere else."

The Tribe itself, having publicly been part of this large award, is now in a precarious position in terms of seeking any further funding for a community-led process. The media attention attached to such a large award has made it appear as though the Tribe's needs have been met, when in fact they have not.

Conclusion

As discussed in the opening section of this document, this field guide is intended to be a resource for community empowerment and informed decision-making in community-led adaptation and regenerative planning processes in response to environmental stressors. We hope that the work we have done together as a team will help enable the work of other communities facing environmental threats to lifeways, communities who believe that all planning for the future should preserve and regenerate culture. We offer this field guide, its contents, and its case studies as an aid for your community to create social and environmental justice in your work and planning.