

# INDIGENOUS REFERENCING GUIDANCE FOR INDIGENOUS KNOWLEDGES

CAVAL



CAVAL & THE INDIGENOUS ARCHIVES COLLECTIVE



# Acknowledgements

The authors of this report acknowledge the Traditional Owners on whose Country this report was written. We acknowledge their continuing knowledge authority and pay our respects to Elders, and leaders, past and present.

CAVAL commissioned and funded this research, and we extend our thanks for their assistance on aspects of this project. We also thank those who provided their consideration, input and feedback, including Aboriginal and Torres Strait Islander community members, the Yoowinna Wurnalung Aboriginal Healing Service, Aboriginal Cultural Heritage Advisory Committee at Museums Victoria, and members of the Indigenous Archives Collective.

The logo 'Connecting Community Culture and Knowledge' is designed by Koorie artist Maree Clarke. This logo can be found next to the CAVAL logo on the front cover of this document.

## Recommended citation

Indigenous Archives Collective; Faulkhead, S; Thorpe, K; Sentance, N; Booker, L; & R Barrowcliffe. (2023) Indigenous Referencing Guidance for Indigenous Knowledges. Indigenous Archives Collective and the UTS Jumbunna Institute of Indigenous Education and Research.

Indigenousarchives@gmail.com

<https://indigenousarchives.net/>

Twitter: @IndigArchives



**CC BY-NC-SA**: This license allows reusers to distribute, remix, adapt, and build upon the material in any medium or format for noncommercial purposes only, and only so long as attribution is given to the creator. If you remix, adapt, or build upon the material, you must license the modified material under identical terms.

# Executive Summary

The following report outlines the *Indigenous Referencing Guidance for Indigenous Knowledges* project undertaken by Indigenous Archives Collective (IAC) members as a research and consultation partner with CAVAL.

Acknowledging the critical need for redressing power relationships in citation processes and the importance of accurate attribution and increasing representation of Indigenous knowledges in source materials, the project has developed guidance specifically for academic libraries that work with Indigenous information sources at an undergraduate student level.

The report includes a preamble that sets the context of the work in both Australian academic libraries and within library and information studies nationally and internationally. It considers the intersections of library practices with Indigenous ways of knowing, being and doing. While the work is intended for use in CAVAL libraries and to support the acknowledgement of First Nations people in Victoria, it has broader application for the acknowledgement of Indigenous Knowledges nationally.

The project has created an Indigenous Knowledge Attribution Toolkit (IKAT) that includes the following components:

- A decision tree to provide guidance for assessing content and attribution
- A citation and referencing guide with examples that include Indigenous attribution

## Preamble

### Ethical Indigenous research and the politics of citation

As articulated in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the right to self-determination and free, prior and informed consent are fundamental human rights for Indigenous people internationally (UNDRIP, 2007). This extends to the maintenance, control, use and attribution of Indigenous Cultural and Intellectual Property (ICIP) (Janke, 2020). Knowledge is power, and the attribution and citation of Indigenous knowledges in research and institutional collections is inherently political (Thorpe, Galassi and Franks, 2015; Lovett et al, 2020). For Indigenous people, research has been used as a 'critical tool of colonization' (Archibald, Morgan and De Santolo, 2019, p. 5), producing shared experiences of 'unrelenting research of a profoundly exploitative nature' (Smith, 2012, p. 92).

*It appals us that the West can desire, extract and claim ownership of our ways of knowing, our imagery, the things we create and produce, and then simultaneously reject the people who created and developed those ideas and seek to deny them further opportunities to be creators of their own culture and own nations. (Smith, 2012, p. 30)*

In 2020, the Australian Institute for Aboriginal and Torres Strait Islander Studies (AIATSIS) released the *AIATSIS Code of Ethics for Aboriginal and Torres Strait Islander Research* (the AIATSIS Code). The AIATSIS Code sets out ethical standards for Aboriginal and Torres Strait Islander research, including activities relating to research with Aboriginal and Torres Strait Islander collections. Four main principles inform the framework, 1. Indigenous self-determination, 2. Indigenous leadership, 3. Impact and value, and 4. Sustainability and accountability (AIATSIS, 2020, p. 9). These principles set a pathway for respectful engagement in Indigenous research and respond to histories of colonisation and exploitative research practices.

*For Indigenous peoples, the ongoing experiences of colonisation, theft of lands and resources, disruption to societies and families, and suppression of culture and identity, is a denial of human dignity and respect. When done well, research can, and has, had positive impacts for Indigenous peoples, but research has not been immune to practices that are imbued with racism, exploitation and disrespect. (AIATSIS, 2020, p. 11)*

In an Australian context, a number of protocols have been developed to guide library and information work to respect Indigenous knowledges and intellectual property. The Aboriginal and Torres Strait Islander Library and Information Resource Network (ATSILIRN) *Protocols for Libraries, Archives and Information Services* (ATSILIRN, 2015) and the University of Sydney *Aboriginal and Torres Strait Islander Cultural Protocols* (Sentance & University of Sydney Library, 2021) being examples of these.

In addition, the *True Tracks* principles developed by Terri Janke offer support for Indigenous peoples' control of their cultural heritage with the concept of ICIP rights. Ten principles underpin the model, and all are viewed as being interrelated and embedded in meaningful relationships and connections (Janke, 2021, p. 15). They include: 1) Respect, 2) Self-determination, 3) Consent and Consultation, 4) Interpretation, 5) Integrity, 6) Secrecy and Privacy, 7) Attribution, 8) Benefit Sharing, 9) Maintaining Indigenous Cultures, and 10) Recognition and Protection.

## Understanding the Indigenous Knowledge Attribution Toolkit in the context of critical information literacy

Critical information literacy requires researchers to understand the social and political context of information creation and how power shapes how information is created, made accessible and used. It requires that librarians and students engage in dialogue to understand the inherently political and complex nature of information production and to understand the systems of oppression that exist with information production and the opportunities to take action to address and dismantle them (Tewell, 2015, p. 24; Tewell, 2016; Smith, 2021). In practice, students seek to reject notions of information neutrality and understand and effect change by questioning dominant forms of information transmission. Scholarship also points to issues of structural racism and race (Rapchak, 2019, p. 174) and the need to understand the past to decolonise libraries and librarianship (Edwards, 2019).

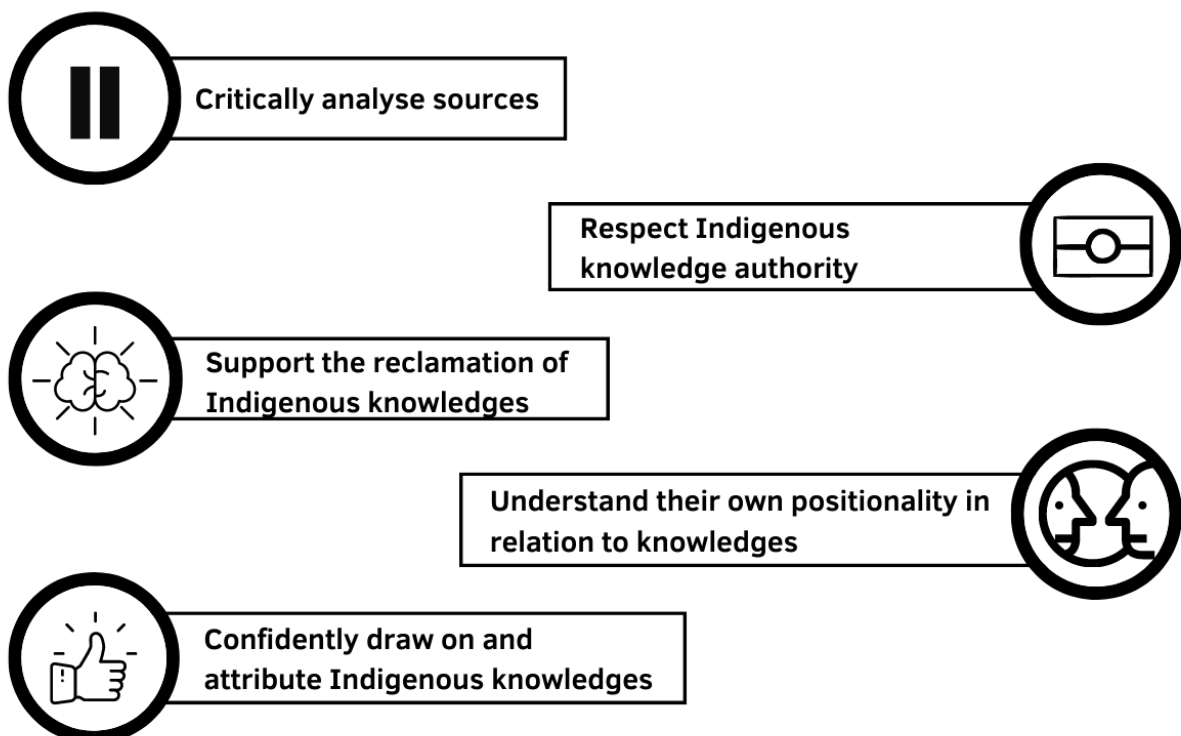


Critical information literacy approaches can be further enacted by recognising Indigenous people's rights for attribution and representation. Anderson and Christen (2019) discuss how attribution has been a form of property and a colonial practice of exclusion and state that processes of acknowledging and inserting Indigenous representation as being a counter-balance to increasing representation. This literature adds to previous studies that discuss intellectual property and moral rights in the context of libraries and archives (Janke, 2021; Janke & Iacovino, 2012; Anderson, 2005; Nakata, Byrne, Nakata, & Gardiner, 2005).

In an international context, the politics of citations is addressed by the US-based 'Cite Black Women' movement, which has focused on bringing attention to the inherently political nature of bibliographies and how centring the ideas and intellectual contributions of Black women in bibliographies could disrupt the Western white patriarchal hegemony in many academic disciplines (Smith, 2021; Smith, Williams, Wadud & Pirtle, 2021).

## Why an Indigenous Knowledge Attribution Toolkit?

**This Indigenous Knowledge Attribution Toolkit enables opportunities for students to:**



CAVAL has conducted an extensive environmental scan, reviewing key policies and literature relating to Indigenous knowledges, attribution and citation. Multiple citation styles, attribution labels and style guides have been developed to centre Indigenous peoples as the creators and authoritative voices of their own knowledges in Australia (Sentance 2020; Hromek and Herbert, 2016) and internationally (Local Contexts, n.d; Younging 2018; Macleod 2021). However, there has been a lack of comprehensive application and support of these citation styles across academic teaching and support offered by Australian academic libraries<sup>1</sup>.

This Indigenous Knowledge Attribution Toolkit (IKAT) prompts students and researchers to think critically about the politics of knowledge and their relationship to knowledge. By engaging with this Toolkit, students and researchers are encouraged to reflexively consider their responsibilities and obligations in conducting ethical and relevant research that recognises Indigenous people's research priorities. While the recommendations for the citation format align with the APA style, this Toolkit aims to build a more critical and robust research process when considering attribution, using and citing resources related to Indigenous knowledges.

Importantly, the Toolkit draws attention to the lack of correct attribution in historical sources due to misinformation, poor recordkeeping, purposeful destruction, and the privileging of the collector and Western perspectives. Outside of an academic context, there is a growing awareness in collecting institutions such as galleries, libraries, archives and museums, regarding the issues of minimal or unknown provenance for ICIP in exhibition labelling and catalogue metadata. For example, the Australian Museum uses the attribution "made by Ancestor/s" in exhibition labelling where the creator was not recorded (Sentance in Cairns, 2018). This guide draws on work undertaken in collecting institutions to attribute Indigenous knowledge ownership when there is little or no provenance for that knowledge.

## A living document for undergraduate students

The IKAT is a living document that is dynamic and open to discussion and amendment. The Toolkit provides guidance for Indigenous attribution within academic referencing practices. The document requires CAVAL to seek and incorporate ongoing feedback from Aboriginal and Torres Strait Islander people, particularly Aboriginal and Torres Strait Islander people based in Victoria.

This project's scope is to develop guidance for undergraduate students and liaison librarians supporting these students. Further work must be developed to support Higher Degree Research (HDR) students and research staff to consider informed consent and building attribution into the entire research cycle, including the ethics process. This resource does not address these areas and considers them spaces for future research.

---

<sup>1</sup> In 2022, James Cook University developed referencing guidance *Using works of First Nations People* for APA (7<sup>th</sup> Edition) as referencing guidance. Available here: <https://libguides.jcu.edu.au/apa/First-Nations>; Further advice on *Citing information from Traditional Knowledge or Oral Traditions of Indigenous Peoples* is described in the APA Style under 'Personal Communications' here: <https://apastyle.apa.org/style-grammar-guidelines/citations/personal-communications>



## Methods

The Indigenous Archives Collective responded to the CAVAL Expression of Interest (EOI) for the *CAVAL Consultation Partner – Referencing guidance for Indigenous Knowledges* on 2 June 2022. Collective members Dr Shannon Faulkhead, Dr Kirsten Thorpe, Lauren Booker, Rose Barrowcliffe and Nathan Sentance agreed to work as the research team on the project, with feedback from the wider Collective being sought as necessary. The project was administered through the University of Technology Sydney through the Jumbunna Institute for Indigenous Education & Research.

The core group of authors worked online on scoping the project and met with the CAVAL team and the CAVAL Acknowledging Cultural authority and Indigenous Knowledges in referencing Working Group (CACIK) to discuss the project's background and scope and the aims that CAVAL were seeking to achieve. A draft response to the referencing guidance was compiled following a two-day collaborative meeting of the IAC research team at the University of the Sunshine Coast, with one IAC member meeting online.

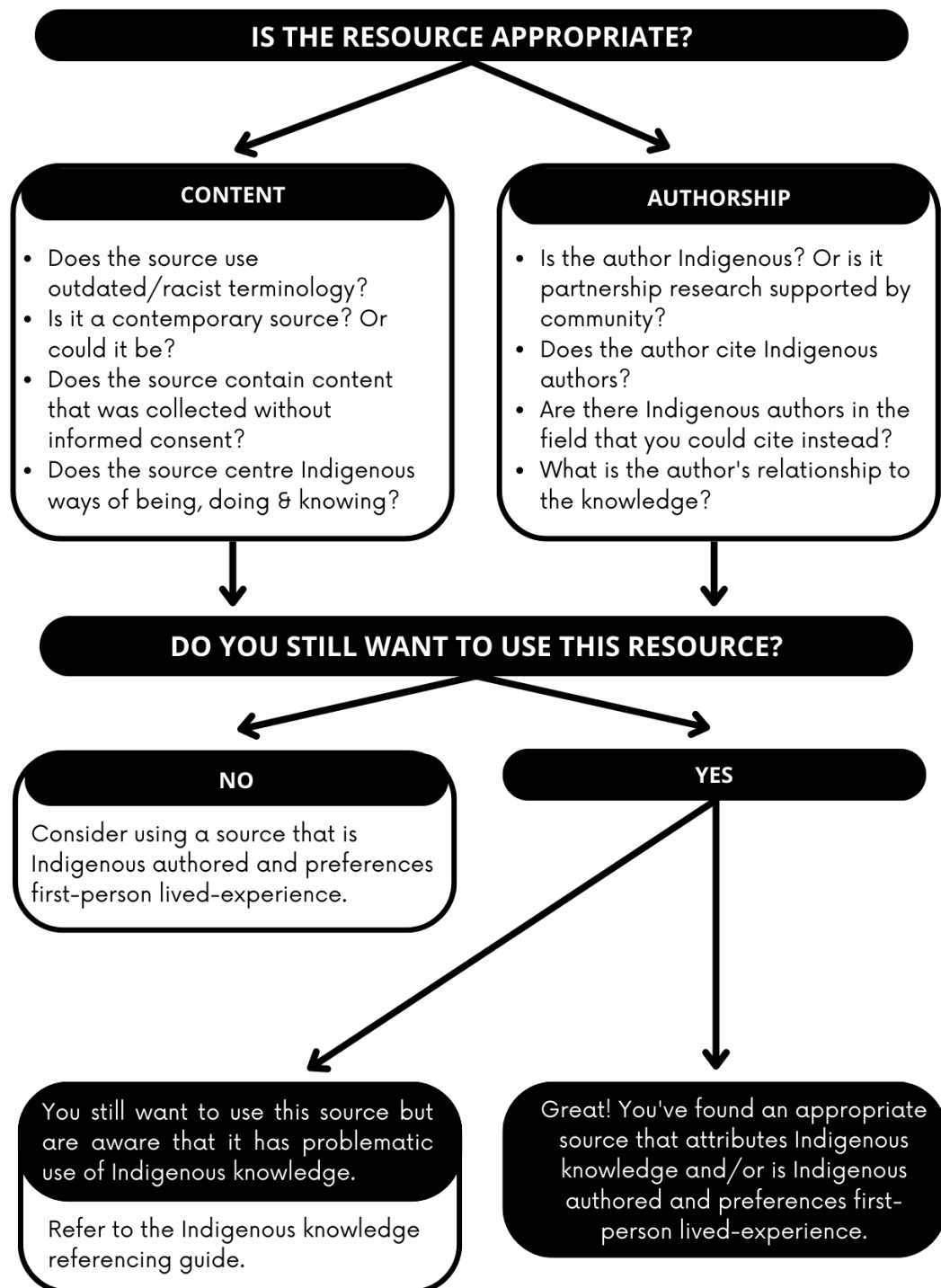
A document draft was provided to CAVAL for initial feedback before consulting with key community members and colleagues for input. In particular, feedback was sought from those who participated in the initial discussions on the referencing guidelines with CAVAL in 2020-2021, members of the Museums Victoria Aboriginal Cultural Advisory Group and the Yoowinna Wurnalung Aboriginal Healing Service.

## The Indigenous Knowledge Attribution Toolkit

This guide aims to support higher education students and staff to assess sources using a critical and reflexive lens. Recognising that undergraduate students may not yet be able to discern between appropriate and problematic sources, this report includes an Indigenous Knowledge Attribution Toolkit (IKAT) to aid undergraduate students and librarians in this process.

The IKAT has two components: a decision tree, and a citation guide. Before deciding how to attribute Indigenous knowledges in sources, it is important to consider whether the sources are appropriate and therefore the decision tree should be used first, followed by the citation guide. Examples are provided in author-date style using APA style, however the referencing components can be applied to any citation style. The IKAT decision tree prompts students to think critically about the source content and authorship. It also recognises that there will be times when students will still need to use problematic sources. In this circumstance, students have an opportunity to rectify the erasure of Indigenous knowledge ownership by using the IKAT citation guide. The IKAT highlights the importance of considering one's relationship to the Indigenous knowledges drawn upon in the research being undertaken. This two-step process encourages best practice in authorship, from undergraduate assignments to peer-reviewed journal articles and industry reports.

## IKAT Decision Tree





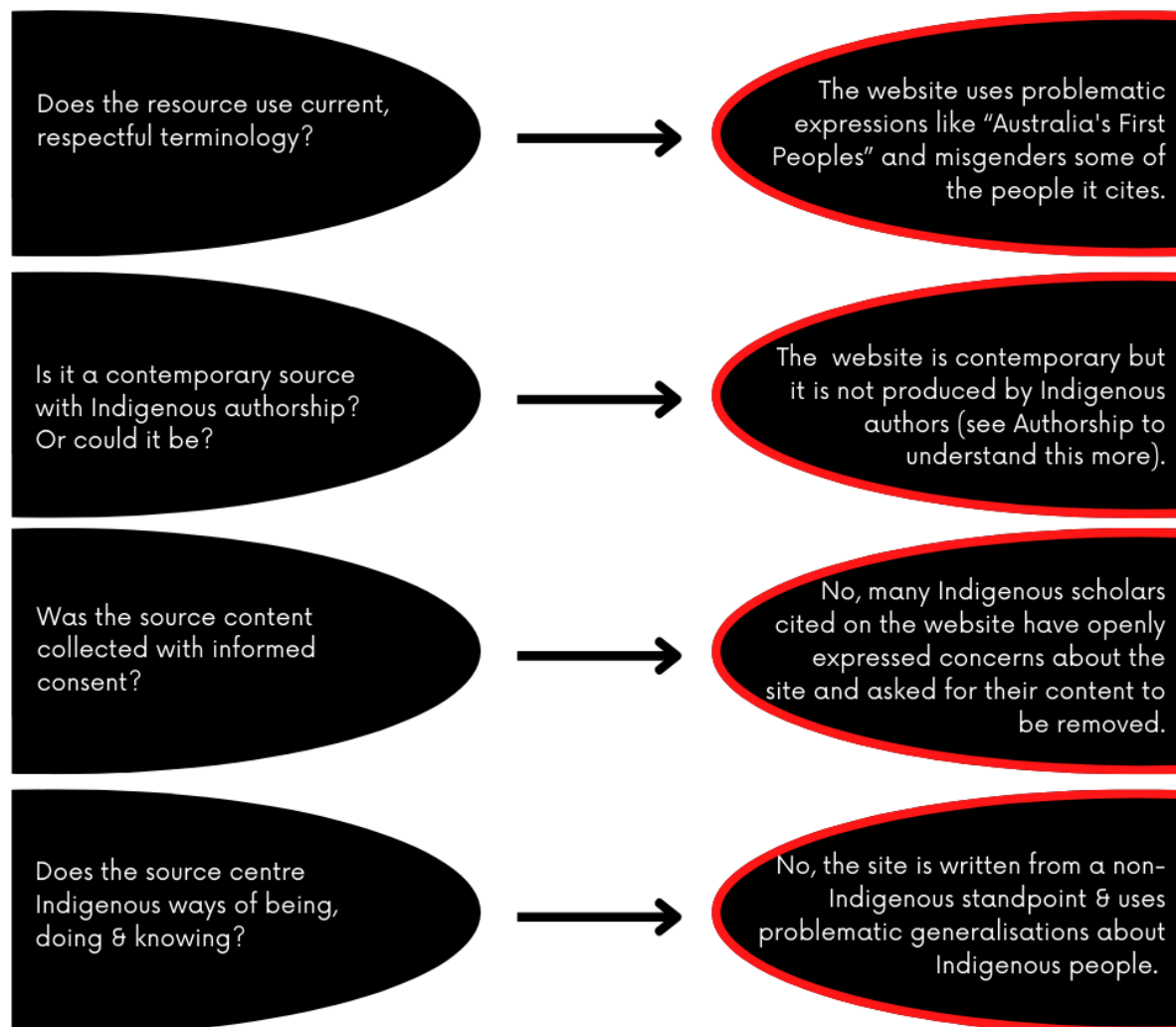
## Is the source appropriate for the research topic?

These questions encourage students to think about whether the source is the most appropriate source of knowledge for the research topic. Every field of academic research has Indigenous scholars and/or research publications that respectfully include Indigenous ways of knowing, being and doing. Where possible students are encouraged to use these sources. The decision tree (shown above) includes a series of guiding questions to help decide if the source is appropriate. More detailed guidance is given below to assist in deciding if the content is appropriate.

Content	
Question	Tips
Does the resource use outdated or racist terminology?	See: <a href="https://research-management.mq.edu.au/ws/portalfiles/portal/161911416/Publisher_version.pdf">https://research-management.mq.edu.au/ws/portalfiles/portal/161911416/Publisher_version.pdf</a>  <a href="https://studyguides.lib.uts.edu.au/indigenous">https://studyguides.lib.uts.edu.au/indigenous</a>
Is it a contemporary source? Or could it be?	Legacy publications are often published by non-Indigenous authors. More recent research on the same topic may use the same data but be conducted through more diverse lenses, including using Indigenous ways of being, doing and knowing. Where possible, use contemporary research rather than research that perpetuates outdated worldviews.
Does the source contain content that was collected without informed consent?	Check the methods section of the paper. Does it mention that Indigenous participants gave their free, prior and informed consent to be part of the research? Other indicators may be that the Indigenous participants are listed as co-authors of the publication or as partners to the research.
Does the source centre Indigenous ways of being, doing & knowing?	Indigenous knowledge has often been recorded by non-Indigenous researchers. When discussing Indigenous knowledge and culture, always try to cite Indigenous sources. This may include citing oral testimony or grey literature. Sometimes Indigenous oral histories may appear in non-Indigenous authored publications, see the citation guide in the next section for guidance on how to cite these sources in a way that respects copyright and Indigenous knowledge ownership.

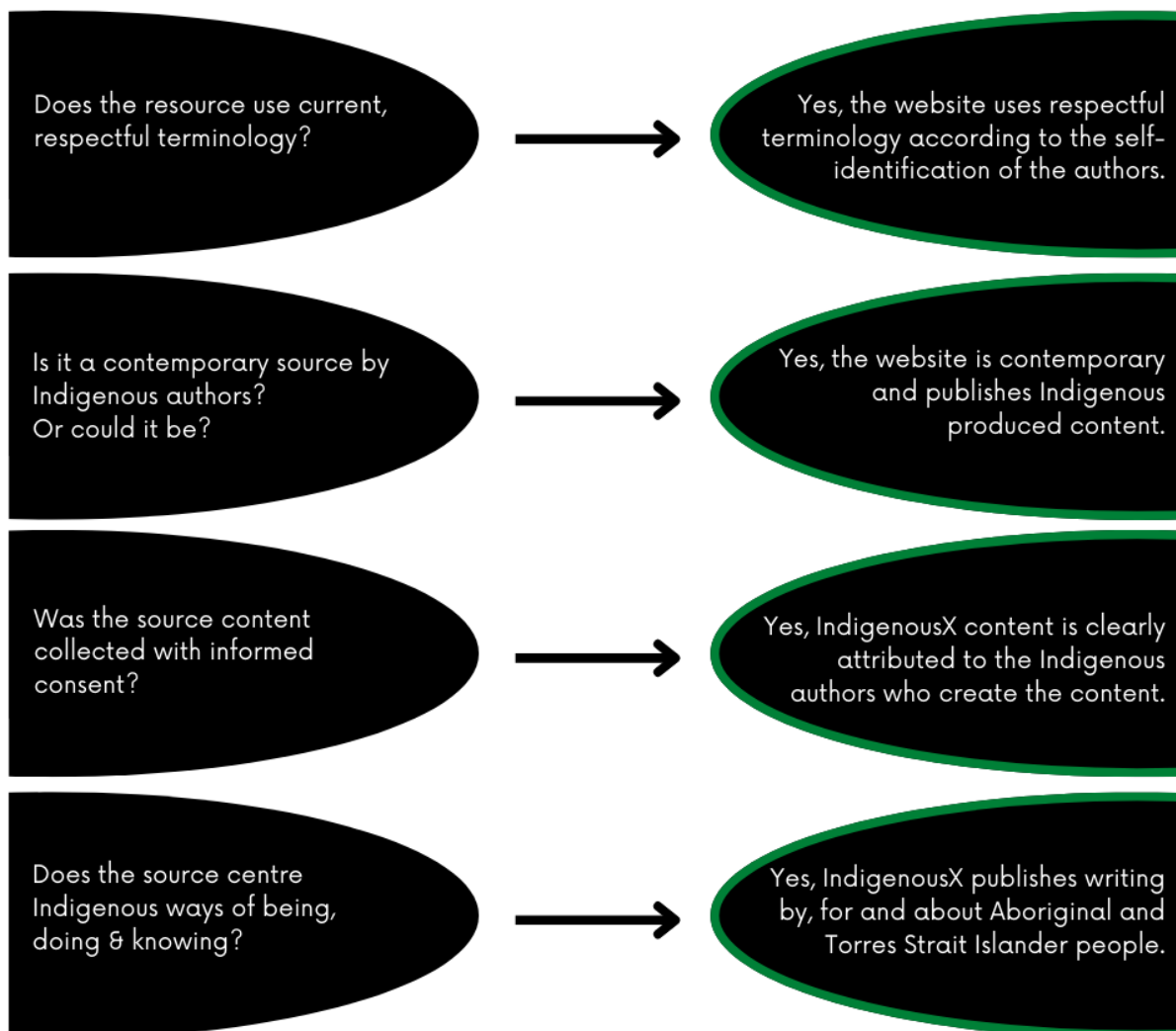
### Example: The Creative Spirits website

Many undergraduates use Google to find information about Aboriginal and Torres Strait Islander people, history and culture. The Creative Spirits website often appears in the search results for these types of searches. There are several reasons why Creative Spirits is not an appropriate source as demonstrated below.





In comparison, the IndigenousX<sup>2</sup> website is considered an appropriate source that respectfully and correctly shares Indigenous knowledges (see figure below).



---

<sup>2</sup> [www.IndigenousX.com.au](http://www.IndigenousX.com.au)

In addition to considering the appropriateness of the content, the student also needs to consider the authorship of the publication, specifically “what is the author’s relationship to the knowledge”? Indigenous knowledge has protocols and responsibilities attached to it and any publication of Indigenous knowledge should adhere to them.

Authorship	
Question	Tips
Is the author Indigenous? Or is it partnership research supported by community?	Indigenous authors will often state their positionality, including their community/nation/tribal affiliation/s in their bio, or at the start of their publication. Partnerships with Aboriginal or Torres Strait Islander people or communities will also often be stated in the introduction of publications.
Does the author cite Indigenous authors?	Indigenous citations will often be identified as such, i.e. “Wiradjuri scholar Sandy O’Sullivan argues that...” or “Dr Shannon Faulkhead (Koorie) states ...”
Are there Indigenous authors in the field that you could cite instead?	When writing about Indigenous people, culture, knowledge and lived experience use Indigenous-authored sources. Most, if not all, fields of research include the work of Indigenous researchers that can be cited.
What is the author's relationship to the knowledge?	Indigenous cultures and identities are not homogenous. Like all cultures, some people are more appropriate knowledge holders than others. Seek out sources that have a close relationship to the knowledge. For example, if the research is about Woi Wurrung Country, give preference to Woi Wurrung sources of knowledge for the citations.

## Citing and referencing Indigenous knowledge

Once a source is considered relevant and appropriate, the next step is properly attributing the Indigenous knowledge in the source. This may be the Indigenous author of the publication that is being cited, or it may involve citing the Indigenous knowledge holder who is referenced in a non-Indigenous authored publication. There will be times when a resource is problematic but is still the most appropriate resource to use. The IKAT citation guide (below) gives examples and suggestions for attributing Indigenous knowledge from a variety of sources.



# Citation Style Guide

## 1.1 Indigenous authored / co-authored publications that include Country/Language group affiliation

- 1.1.1 Book
- 1.1.2 Book chapter
- 1.1.3 Twitter
- 1.1.4 YouTube
- 1.1.5 Website
- 1.1.6 Blog
- 1.1.7 Journal Article
- 1.1.8 Personal Communication

## 1.2 Indigenous knowledges cited in Indigenous authored / co-authored publications

- 1.2.1 Book
- 1.2.2 Newspaper Article
- 1.2.3 Journal Article

## 1.3 Indigenous knowledges cited in non-Indigenous authored publications

- 1.3.1 Book
- 1.3.2 Journal Article
- 1.3.3 Newspaper Article

## 1.1 Indigenous authored / co-authored publications that include Country/Language group affiliation

Follow APA7 standard and include attribution of the author/s affiliated Nation, Country or Language group, in both the in-text and reference list, if that information is provided within the source being cited. Avoid assuming a person's affiliation if not stated clearly.

### 1.1.1 Book

#### In-text:

Format: (Surname, Nation/Country/Language Group, year) or Surname (Nation/Country/Language Group) (year)

Example:

(Moreton-Robinson, Goenpul, 2020)

As argued by Moreton-Robinson (Goenpul) (2020) ...

**Tip:** An author/s or editor/s Nation, Country or Language group may be published in a contributor section of the book rather than in the individual chapter.

#### Reference List:

Format: Author Surname, Initials. (Nation/Country/Language Group). (Year). *Book Title*. Publisher.

Example: Moreton-Robinson, A. (Goenpul). (2020). *Talkin' Up to the White Woman*. University of Queensland Press.

### 1.1.2 Book chapter

#### In-text:

Format: (Surname, Nation/Country/Language Group, year) or Surname (Nation/Country/Language Group) (year)

Example:

(De Santolo, Garrwa; Barunggum, 2019)

As argued by De Santolo (Garrwa; Barunggum) (2019) ...

#### Reference List:

Format: Author Surname, Initials. (Nation/Country/Language Group). (Year). Title of chapter. In Editor(s) initial(s) and surname. (Nation/Country/Language Group). (Ed. OR Eds.), *Title of book*, (page numbers). Publisher.

Example: De Santolo, J. (Garrwa; Barunggum). (2019). The emergence of Yarnbar

Jarngkurr from Indigenous homelands: a creative Indigenous methodology. In J. Archibald (Stó:lō; St'at'imc), J. Lee-Morgan (Waikato-Tainui; Ngāti Mahuta) & J. De Santolo. (Garrwa; Barunggum). (Eds.), *Decolonizing research: Indigenous storywork as methodology* (pp. 239-259). ZED Books LTD.

---

### 1.1.3 Twitter

#### In-text:

Format: (Surname, Nation/Country/Language Group, year) or Surname (Nation/Country/Language Group) (year)

Example:

(O'Sullivan, Wiradjuri, 2022)

As argued by O'Sullivan (Wiradjuri) (2022) ...

**Tip:** An author/s Nation, Country or Language group may be published in the author's bio.

#### Reference List:

Format: Author Surname, Initials. (Nation/Country/Language Group). [@username]. (Year, Month Day). *Text of tweet* [Tweet]. Twitter. URL

Example: O'Sullivan, S. (Wiradjuri). [@sandyosullivan]. (2022, February 20). *Side note from my rant earlier today: there are an (unsurprisingly) large number of non-Indigenous writers whose work focuses on Indigenous people* [Tweet]. Twitter. <https://twitter.com/sandyosullivan/status/1495310160012537862>

---

### 1.1.4 YouTube

#### In-text:

Format: (Surname, Nation/Country/Language Group, year) or Surname (Nation/Country/Language Group), (year)

Example:

(Sentence, Wiradjuri, 2022)

As argued by Sentence (Wiradjuri), (2022) ...

**Tip:** An author/s Nation, Country or Language group may be published in the video description or stated in the video content.

#### Reference List:

Format: Surname, Initials. (Nation/Country/Language Group). [Channel name]. (Year, month day). *Video title* [Video]. YouTube. URL

Example: Sentence, N. (Wiradjuri). [ALIANational]. (2022, March 8). *Panel session - Indigenous Australian sovereignties and Australian libraries: Who is in control?* [Video]. YouTube. <https://www.youtube.com/watch?v=-wrMQM8jY1A&t=2915s>

---

### 1.1.5 Website

#### In-text:

Format: (Surname, Nation/Country/Language Group, year) or Surname (Nation/Country/Language Group), (year)

**Tip:** An author/s Nation, Country or Language group may be located in a contributor section of the website rather than the individual webpage.

Example:

(Cromb, Gamilaraay, 2022)  
As argued by Cromb (Gamilaraay), (2022) ...

#### Reference List:

Format: Author name, Initials. (Nation/Country/Language Group). (Year, Month Day - if available). *Title of page* - Website name. URL

Example: Cromb, N. (Gamilaraay). (2022). *So whose 'Voice' is it anyway?* - Nat Cromb - IndigenousX. <https://indigenoux.com.au/so-whose-voice-is-it-anyway/>

---

### 1.1.6 Blog

#### In-text:

Format: (Surname, Nation/Country/Language Group, year) or Surname (Nation/Country/Language Group), (year)

**Tip:** An author/s Nation, Country or Language group may be linked to in a contributor section of the website rather than the individual blog post.

Example:

(Barrowcliffe, Butchulla, 2020)  
As argued by Barrowcliffe (Butchulla), (2020) ...

#### Reference List:

Format: Author Surname, Initials. OR Author screen name {as it appears on the blog}. (Nation/Country/Language Group). Year, Month Day {of post}. Title of specific post. Site name (if needed). URL of specific post

Example: Barrowcliffe, R. (Butchulla). 2020, June 17. #BlackLivesMatter and Archives in Australia. Indigenous Archives Collective. <https://indigenousarchives.net/2020/06/17/blacklivesmatter-and-archives-in-australia/>



---

### 1.1.7 Journal Article

#### In-text:

Format: (Surname, Nation/Country/Language Group, year) or Surname (Nation/Country/Language Group), (year)

**Tip:** An author/s Nation, Country or Language group may be published in a contributor section of the journal rather than the individual article.

Example:

(Couzens, Keerray Wooroong; Gunditjmarra, 2018)

As argued by Couzens (Keerray Wooroong; Gunditjmarra), (2018) ...

#### Reference List:

Format: Author Surname, Initial(s). (Nation/Country/Language Group). (Year). Title of journal article. *Journal name*, Volume(edition), Page number(s). DOI address

Example: Couzens, V. (Keerray Wooroong; Gunditjmarra). (2018). Woman spirit - weerreeyaar; Weerreeyaar - woman spirit. *The Lifted Brow*, 40, 60.

<https://doi.org/10.3316/informit.036973519792855>

---

### 1.1.8 Personal Communication

#### In-text:

Format: (Surname, Nation/Country/Language Group, personal communication, Month Day, Year) or Surname (Nation/Country/Language Group), (personal communication, Month Day, Year)

Example:

(Faulkhead, Koorie, personal communication, November 4, 2022)

As shared by Faulkhead (Koorie), (personal communication, November 4, 2022) ...

#### Reference List:

Cited information from personal communication does not appear in the reference list.

---

### 1.1.9 Artwork

#### In-text:

Format: (Surname, Nation/Country/Language Group, year) or Surname (Nation/Country/Language Group), (year)

Example: (Evans, Gamilaraay/Gomerioi, 2022)

As discussed by Evans (Gamilaraay/Gomerioi), (2022)

### Reference List:

Author, A. (Nation/Country/Language Group). (Year). *Title* [Medium]. Museum name, Museum location.

Example: Evans, P (Gamilaraay/Gomerioi). (2022). *Waabigu Maragalga*. [Ceramic]. Museum of Applied Arts and Sciences, Sydney NSW.

---

## 1.2 Indigenous knowledges cited in Indigenous authored / co-authored publications

Give attribution for the people/person or Nation, Country or Language group who are quoted within the article or are noted as the source of the Indigenous knowledges contained within the book, in both the in-text and reference list.

---

### 1.2.1 Book

#### In-text:

Format: (Nation/Country/Language Group in Surname [Nation/Country/Language Group], year) or ...Nation/Country/Language Group (in Surname [Nation/Country/Language Group], year)

Example:

(Kaurareg, in McBride [Wailwan] & Smith [Yuin], 2021) or Kaurareg (in McBride [Wailwan] & Smith [Yuin], 2021)...

#### Reference List:

Format: Nation/Country/Language Group. in Author Surname, Initial(s). (Indigenous Nation/Country/Language Group)., & Author Surname, Initial(s). (Indigenous Nation/Country/Language Group). (Year). *Title of book*. Publisher.

Example: Kaurareg. in McBride, L. (Wailwan)., & Smith, M. (Yuin). (2021). *Unsettled: an Australian Museum exhibition*. Australian Museum Trust.

---

## 1.2.2 Newspaper Article

### In-text:

Format: (Surname [Nation/Country/Language Group], in Surname [Nation/Country/Language Group], year)

or ... Surname (Nation/Country/Language Group), (in Surname [Nation/Country/Language Group], year)

### Example:

(Cutmore [Gomeroi], in Hromas & Saunders [Biripi], 2021) or Cutmore [Gomeroi], (in Hromas & Saunders [Biripi], 2021)...

### Reference List:

Format: Surname, initial(s). (Nation/Country/Language Group). in Author Surname, Initial(s)., & Author Surname, Initial(s). (Nation/Country/Language Group). (Year, Month Day). Title of article. *Newspaper title*. URL

Example: Cutmore, P. (Gomeroi). in Hromas, J., & Saunders, A (Biripi). (2021, February 14). Moree elders: proud, strong and always resilient. *The Guardian*. <https://www.theguardian.com/australia-news/2021/feb/14/moree-elders-proud-strong-and-always-resilient>.

---

## 1.2.3 Journal Article

### In-text:

Format: (Surname [Nation/Country/Language Group] in Surname [Nation/Country/Language Group], year) or Surname (Nation/Country/Language Group), (in Surname [Nation/Country/Language Group], year)

### Example:

(Paton [Gunai] in Jones [Wiradjuri; Kamilaroi], 2014)  
As quoted by Paton (Gunai), (in Jones [Wiradjuri; Kamilaroi], 2014) ...

### Reference List:

Format: Author Surname, Initial(s). (Nation/Country/Language Group). (Year). Title of journal article. *Journal name*, Volume(edition), Page number(s). DOI address

Example: Paton (Gunai) in Jones, J. (Wiradjuri; Kamilaroi). (2014). Lighting the fire: Cultural renaissance in the south-east. *Artlink*, 34(2), 35-38.

---

## 1.2.4 Podcast

### In-text:

Format: (Surname [Nation/Country/Language Group], year)  
or ...Surname ([Nation/Country/Language Group]), (year)

Example:

(Lf [Yuwi], et al., 2022)

As argued by Lf (Yuwi) et al. (2022) ...

### Reference List:

Format: Host last name, Initials. ([Nation/Country/Language Group]) (Host). (Year, Month Day). Episode title (No. Episode number) [Audio podcast episode]. In *Podcast name*. Production Company. URL

Example: Lf, A. ([Yuwi]), De Vries, T. ([Gamilaroi; Dharug]), & Scobie, B. ([Bundjalung]). (Hosts). (2022, October 25). #3.3 Heartbreak high: the reboot [Audio podcast episode]. In *Trash Tiddas*. Awesome Blak.  
[https://open.spotify.com/episode/3JUs9AkZZLubi4N3qv56ot?si=CkjR\\_6A7SYGR3gbSGWaDjw](https://open.spotify.com/episode/3JUs9AkZZLubi4N3qv56ot?si=CkjR_6A7SYGR3gbSGWaDjw)

---

## 1.3 Indigenous knowledges cited in non-Indigenous authored publications

Following standard APA but give attribution to the Indigenous person/s who provided the knowledge, when explicitly mentioned as the knowledge's source. If no specific person is named, give attribution to the Nation/Country/Language group mentioned as the knowledge's source. Avoid assuming an attribution if not stated clearly in the resource.

---

### 1.3.1 Book

#### In-text:

Format: ([Nation/Country/Language Group in] Surname, year) or  
[Nation/Country/Language Group (in] Surname, year)

Example:

([Awabakal in] Threlkeld & Fraser, 1892) or [Awabakal (in] Threlkeld & Fraser, 1892)...



### Reference List:

**Format:** Nation/Country/Language Group. in Author Surname, Initial(s). (Year). *Title of book*. Publisher.

Example: Awabakal. in Threlkeld, L. E. & Fraser, J. (1892). *An Australian language: as spoken by the Awabakal, the people of Awaba or Lake Macquarie (near Newcastle, New South Wales) being an account of their language, traditions, and customs*. Govt. Printer, Sydney.

---

## 1.3.2 Journal Article

### In-text:

**Format:** (Nation/Country/Language Group in Surname, year) or  
Nation/Country/Language Group in Surname (Year)

Example:

(Narrangga in Nunn & Reid, 2015) or Narrangga in Nunn & Reid (2015)...

### Reference List:

**Format:** Nation/Country/Language Group in Author Surname, Initial(s). (Year). Title of journal article. *Journal name*, Volume(edition), Page number(s). DOI address

Example: Narrangga in Nunn, P., & Reid, N. (2015) Aboriginal Memories of Inundation of the Australian Coast Dating from More than 7000 Years Ago. *Australian Geographer*, 47(1), 11-47. DOI: [10.1080/00049182.2015.1077539](https://doi.org/10.1080/00049182.2015.1077539)

---

## 1.3.3 Newspaper Article

### In-text:

**Format:** (Nation/Country/Language Group in, Surname or “name of article”, year) or  
...Nation/Country/Language Group (in Surname or “name of article”, year)

Example:

(Wiradjuri in, “Aboriginal Place Names”, 1938) or Wiradjuri (in “Aboriginal Place Names”, 1938)...

### Reference List:

**Format:** Nation/Country/Language Group (Year, Month Day). Title of article. *Newspaper title*. URL

Example: **Wiradjuri** **in** (1938, December 15). Aboriginal Place Names. *Mudgee Guardian and North-Western Representative* .

## Glossary

Attribution	Acknowledging knowledge ownership in academic writing
Citation	An abbreviated in-text reference
Indigenous knowledge	Any information about Indigenous culture, customs or lived experience
Nation/Country/Language group	Aboriginal people also identify specifically in relation to community or language groups. For example, Kulin, Wurundjeri people, Gunditjmara People. Some people may also further identify with clan groups
Reference	A full reference that usually appears at the end of an academic document
Sources	Where a resource comes from or where a resource is derived

## About the researchers

### Indigenous Archives Collective

As a group of Indigenous and non-Indigenous academics and professionals we are committed to advancing priorities for Indigenous people across the GLAM sector. The Indigenous Archives Network was established in 2011, by Dr Shannon Faulkhead and Kirsten Thorpe through a National Archives of Australia Ian Maclean Research Award. The Ian Maclean Research Award supporting hosting for a period of five years (2011 to 2016).

In 2018, a group of researchers and practitioners – both Indigenous and non-Indigenous – came together to revitalise the network under the new name of the *Indigenous Archives Collective*\* to reframe the site as an open blog to encourage discussion about Indigenous archives. The Indigenous Archives Collective is based on values of respect, integrity and social justice. We see the Collective as a space:

- For nourishment, where members support each other while pushing for change
- For culturally safe collaboration, which supports Indigenous self-determination, social justice and truth-telling
- For dialogue and reflexive practice on Indigenous priorities in the GLAM sector

- For advocacy to promote transformative changes in the Galleries, Libraries, Archives and Museum Sector (GLAM) in Australia and internationally.

The Collective supports Indigenous-led aspirations and dreams about the sector that we want to see.

## Named authors biographies

### **Shannon Faulkhead**

Dr Shannon Faulkhead is currently Head, First Peoples Department at Museums Victoria and Adjunct Senior Research Fellow with the Faculty of Information Technology, Monash University. She was also a past Finkel Fellowship and the Project Manager of the Trust and Technology Project at Monash University. Her research concentrates on the positioning of Indigenous Australian peoples and their knowledges within Australian society. Her focus embraces the differences occurring between Indigenous and mainstream Australia as being positive and working towards methods of celebrating these differences within mainstream research methodologies and collective knowledge. Shannon's multi-disciplinary research has centred on community and archival collections of records.

### **Kirsten Thorpe**

Dr Kirsten Thorpe (Worimi, Port Stephens) is a Senior Researcher at Jumbunna Institute for Indigenous Education & Research, University of Technology Sydney (UTS). Kirsten leads the Indigenous Archives and Data Stewardship Hub, which advocates for Indigenous rights in archives and data and develops research and engagement in relation to refiguring libraries and archives to support the culturally appropriate ownership, management and ongoing preservation of Indigenous knowledges. Kirsten has broad interests in research and engagement with Indigenous protocols and decolonising practices in the library and archive fields, and the broader GLAM sector. Kirsten advocates for the 'right of reply' to records and capacity building and support for the development of Living Indigenous Archives on Country. In 2022, Kirsten completed her PhD at Monash University, within the Faculty of Information Technology. Her thesis titled "Unclasping the White Hand: Reclaiming and Refiguring the Archives to Support Indigenous Wellbeing and Sovereignty" explored Indigenous self-determination and sovereignty over the management of Indigenous knowledges, with a particular focus on engagement with archives.

### **Nathan Mudyi Sentance**

Head of Collections, First Nations, Museum of Applied Arts and Science, Australian Museum, Sydney, Australia. Nathan "Mudyi" Sentance is a Wiradjuri man from the Mowgee clan, who grew up on Darkinjung Country, NSW. Nathan works to ensure that First Nations stories being told at cultural and memory institutions, such as galleries, libraries, archives, and museums are being told and controlled by First Nations people.

### **Lauren Booker**

Lauren Booker (Garigal) has worked across the museums and archives sector on projects

supporting First Nations communities and organisations accessing their cultural and intellectual property held in collecting institutions, and the building of community archive collections. This includes working in consultation with the public library network in regards to language documentation identification and the use of historical manuscripts in language revitalisation. Lauren is currently a Research Fellow at Jumbunna Institute for Indigenous Education & Research, University of Technology Sydney, and a member of the Indigenous Archives Collective.

**Rose Barrowcliffe**

Rose Barrowcliffe is a Butchulla researcher who is currently undertaking a Higher Degree by Research (HDR) at the University of the Sunshine Coast. Rose's research explores the historical relationship between the archive and Indigenous peoples and is grounded on the K'gari Research Archive, which is held at the USC campus. The research aims to highlight the stories of the Butchulla people which exist in the K'gari Archive as well as identify ways in which previously unrecorded Butchulla histories could be included in the Archive, preserving their vital role in the history of the island and Wide Bay.



# References

- Aboriginal and Torres Strait Islander Library Information and Resource Network (ATSILIRN). (n.d). *Protocols for Libraries Archives and Information Services*.  
<http://atsilirn.aiatsis.gov.au/protocols.php>
- Australian Institute for Aboriginal and Torres Strait Islander Studies (AIATSIS). (2020) *AIATSIS Code of Ethics for Aboriginal and Torres Strait Islander Research*.  
<https://aiatsis.gov.au/research/ethical-research/code-ethics>
- Anderson, J. (2005, May). Access and control of Indigenous knowledge in libraries and archives: Ownership and future use. In *Conference Proceedings for Correcting Course: Rebalancing Copyright for Libraries in the National and International Arena*, American Library Association, The MacArthur Foundation, and Columbia University, New York (pp. 1-36).
- Anderson, J., & Christen, K. A. (2019). Decolonizing attribution: Traditions of exclusion. *Journal of Radical Librarianship*, 5, 113-152.
- Archibald, J. A., Lee-Morgan, J., & De Santolo, J. (Eds.). (2019). *Decolonizing research: Indigenous storywork as methodology*. ZED Books Limited.
- Edwards, A. (2019). Unsettling the future by uncovering the past: Decolonizing academic libraries and librarianship. *Partnership: The Canadian Journal of Library and Information Practice and Research*, 14(1)
- Hromek, D., & Herbert, S. (2017, Indigenous Material Referencing Guide, Budawang/Yuin (Hromek), University of Technology Sydney Library,  
<https://www.lib.uts.edu.au/help/referencing/harvard-uts-referencingguide/indigenous-material>
- Janke, T. (2021). *True Tracks: Respecting Indigenous Knowledge and Culture*. NewSouth Publishing.
- Janke, T., & Iacovino, L. (2012). Keeping cultures alive: archives and Indigenous cultural and intellectual property rights. *Archival Science*, 12(2), 151-171.
- Local Contexts, (n.d). Local Contexts. <https://localcontexts.org/>
- Lovett, R., Prehn, J., Williamson, B., Maher, B., Lee, V., Bodkin-Andrews, G., & Walter, M. (2020). Knowledge and power: The tale of Aboriginal and Torres Strait Islander data. *Australian Aboriginal Studies*, 2, 3-7.
- MacLeod, L. (2021). More Than Personal Communication: Templates For Citing Indigenous Elders and Knowledge Keepers. *KULA: Knowledge Creation, Dissemination, and Preservation Studies*, 5 (1).

Nakata, M., Byrne, A., Nakata, V., & Gardiner, G. (2005). Indigenous knowledge, the library and information service sector, and protocols. *Australian Academic & Research Libraries*, 36(2), 7-21.

Rapchak, M. (2019). That which cannot be named: The absence of race in the Framework for Information Literacy for Higher Education. *Journal of Radical Librarianship*, 5, 173-196.

Sentance, N., in Cairns, P. (2018). Museums are dangerous places: How Te Papa is challenging colonialist history. *The Spinoff*. <https://thespinoff.co.nz/atea/23-10-2018/museums-are-dangerous-places-challenging-history>

Sentance, N. (2020). *Indigenous Referencing Prototype – Non-Indigenous authored works*. Archival Decolonist. <https://archivaldecolonist.com/>

Sentance, N., & University of Sydney Library. (2021). *Aboriginal and Torres Strait Islander Cultural Protocols*. <https://hdl.handle.net/2123/24602>

Smith, C. (2021). An Introduction to Cite Black Women. *Feminist Anthropology*, 2(1), 6-9. doi: 10.1002/fea2.12050

Smith, C., Williams, E., Wadud, I., & Pirtle, W. (2021). Cite Black Women: A Critical Praxis (A Statement). *Feminist Anthropology*, 2(1), 10-17. doi: 10.1002/fea2.12040

Smith, L. T. (2012). *Decolonizing methodologies: Research and Indigenous peoples*. Second Edition. Zed Books Ltd.

Tewell, E. (2015). A decade of critical information literacy: A review of the literature. *Communications in information literacy*, 9(1), 2.

Thorpe, K., Galassi, M., & Franks, R. (2016). Discovering Indigenous Australian culture: Building trusted engagement in online environments. *Journal of Web Librarianship*, 10(4), 343-363.

United Nations. (2007). *United Nations Declaration on the Rights of Indigenous Peoples*. [https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2019/01/UNDRIP\\_E\\_web.pdf](https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2019/01/UNDRIP_E_web.pdf)

Younging, G. (2018). *Elements of Indigenous Style: A Guide for Writing By and About Indigenous Peoples*. Brush Education Inc.

## Recommended Reading list

- Doyle, Ann M., Kimberley Lawson, and Sarah Dupont. 2015. "Indigenization of Knowledge Organization at the Xwi7xwa Library." *Journal of Library and Information Studies* 13 (2)107–34. <https://open.library.ubc.ca/cIRcle/collections/ubclibraryandarchives/29962/items/1.0103204>
- Anderson, Jane. 2013. "Anxieties of Authorship in the Colonial Archive." In *Media Authorship*, edited by Cynthia Chris and David Gerstner, 229 – 46. Cambridge, UK: Routledge Press. <https://doi.org/10.4324/9780203136010>
- Mott, C., & Cockayne, D. (2017). Citation matters: Mobilizing the politics of citation toward a practice of 'conscientious engagement'. *Gender, Place and Culture: A Journal of Feminist Geography*, 24(7), 954-973. <https://doi.org/10.1080/0966369X.>