

Rediscovering Indigenous Languages: The Role and Impact of Libraries and Archives in Cultural Revitalisation

Kirsten Thorpe and Monica Galassi*

Indigenous Unit; State Library of New South Wales, Sydney, Australia

The State Library of New South Wales (SLNSW) has embarked on a significant project to identify and make accessible materials in its collection relating to Indigenous Australian languages. The project *Rediscovering Indigenous Languages* seeks to reconnect Indigenous Australia people and the wider Australian community to word lists and vocabularies relating to the first languages of Australia. The various phases of the project – from research and curation, through to community engagement and collaboration – aim to connect with both Indigenous people and other language projects to assist with the process of language and cultural revitalisation.

This paper will discuss principles and protocols guiding the work of the *Rediscovering Indigenous Languages* project, in particular the importance of encouraging active discussion with communities and linguists in regards to the use and revitalisation of these historical documentary resources. As a case study, this project demonstrates the importance of designing library and archival systems that proactively connect Indigenous people with their knowledge sources held within library and archive collections. Community engagement and collaboration, led by Indigenous protocols, are vital components of designing and delivering projects that have maximum impact for language and cultural revitalisation.

Measuring the impact of the *Rediscovering Indigenous Knowledge* project requires new ways for libraries to consider the value of their engagement with communities. Approaching Indigenous library service development and services in these ways will ultimately lead to more sustainable and collaborative projects being developed to benefit the broader community. In addition, there is potential for archival collections to be enriched and revitalised in new and exciting ways.

Keywords: Indigenous libraries; Indigenous archives; Community collaboration; Indigenous protocols; Indigenous knowledge; Language revitalisation

Language is a vital and fundamental expression of Aboriginal culture. It is one of the most fundamental ways in which Aboriginal people strengthen community wellbeing, reaffirm our sense of belonging, express our culture, and sustain our family connections and our communities' place in society. For Aboriginal people, language connects us with our ancestors. It stores our history and knowledge, progressed over thousands of years, and ties us to our country and each other. Language use expresses our way of being and seeing the world.

(Aboriginal Affairs New South Wales 2011, 11)

This paper introduces the *Rediscovering Indigenous Languages* project currently underway at the State Library of New South Wales (SLNSW). Launched in 2011, the project aims to make accessible the various word lists and vocabularies relating to Indigenous Australian languages that are held within the collections of the SLNSW. The paper will discuss the various stages of the project, many of which are still in progress,

*Corresponding author. Email: monica.galassi@sl.nsw.gov.au

to examine the important role that libraries and archives can play in language and cultural revitalisation. As a case study, the *Rediscovering Indigenous Languages* project provides important insights for the information professions to consider in relation to managing Indigenous knowledge through appropriate protocols. The paper aims to inform the library and information profession about the importance of developing on-going conversation and long-term collaborations with Indigenous communities about the management of collections. It discusses the principles guiding the SLNSW to build long-term relationships and on-going conversations with communities about the language collections of the SLNSW. We acknowledge the many challenges that exist, but also the many more opportunities for libraries in managing and building collections that provide voice to Indigenous Australian people and experiences. By outlining the broad principles of engagement of the project, we present a positive case study to inform academic and professional knowledge about Indigenous protocols being applied in the library and information field. We conclude the paper by considering the future of the project and the need to investigate new ways to measure the impact of libraries and cultural collections, when working collaboratively with Indigenous people and communities.

Libraries, archives and Indigenous Australian people

Libraries and archives around Australia hold many pieces of Indigenous documentary heritage. Over the past two decades the library and information fields have acknowledged the importance of collections for Aboriginal and Torres Strait Islander people and communities (Christen 2005; National Inquiry Into the Separation of Aboriginal and Torres Strait Islander Children from their Families 1997; Thorpe 2001; Williams, Thorpe, and Wilson 2006). Collections held within the various State and National libraries and archives hold significant information relating to the history of Aboriginal and Torres Strait Islander people across Australia. The majority of these collections are written *about* Indigenous Australian people (Nakata 2007, 7) by a range of authors – from explorers to missionaries, surveyors – to government officials and private individuals.

This material was, for the most part, I had understood, the results of the surveillance of Indigenous people and their cultures. In short, these were archival texts within which Indigenous were the objects (and subjects) of the gaze of colonial authorities and ‘experts’, and from which Indigenous knowledge, perspectives and voice were excluded (Russell 2005, 169).

The collections are vast and “documentation of traditional cultural knowledge occurred historically through missionary and anthropological activity. Consequently, a significant amount of Indigenous knowledge is stored in collections across the country [...]” (Nakata et al. 2005, 13). These collections document a range of subjects including political, social and community histories. Amongst this documentary heritage there are important resources relating to language documentation.

Since the 1990s Australian libraries and archives have gradually promoted their collections and increased access for Indigenous people to their cultural heritage and knowledge. The Royal Commission into Aboriginal Deaths in Custody and the report into the removal of Aboriginal children from their families, *Bringing Them Home*, emphasised the significance of providing access to collections for people affected by government policies in the past (Johnston and Muirhead 1991; Human Rights and Equal Opportunity Commission Australia (HREOC) 1997). At the same time, the much larger reconciliation movement was underway in Australia that brought attention to issues of loss of identity, culture and language. This culminated in the National Apology to the Stolen Generations in 2008 by the then Prime Minister Kevin Rudd (Commonwealth of Australia, House of

Representatives 2008, 165). During this period additional resources were allocated to archive and library programs to assist in opening up collections, many of which included creating indexes and guides to collections (Williams, Cultural Ministers Council (Australia), and Stuartfield House Consulting Group 1997). Prior to this many records and collections were difficult to access due to restrictions that had been placed on them (Christen 2005, 317).

Access to the documentation of colonial history was fundamental to assist Indigenous people in redress issues, for example with investigations into Native Title, Stolen Generations and Stolen Wages investigations (Anderson 2005, 19; Berg and Faulkhead 2010, XVI; Nakata et al. 2005, 18; Callinan 2014; Christen 2005, 320). As more discovery paths were developed in libraries and archives, more and more Indigenous people entered archives and libraries to research their collections. The archive of the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), for example, had an increase of Indigenous users from 1% in the 1990s to 75% in 2005 (Anderson 2005, 19). While navigating these collections and engaging with colonial records of the past, Indigenous people have been able to focus on the importance of connecting with the knowledge contained within the records to revive, learn or relearn specific element of their culture (Anderson 2005).

Language documentation held in archival collections

Significant recordings of Indigenous languages are held in archival collections, and the nature of these collections differs depending on the purpose for which the records were created. For example, collections such as those held by AIATSIS, the Pacific and Regional Archive for Digital Sources in Endangered Cultures (PARADISEC), and the National Film and Sound Archive of Australia (NFSA) contain audio and audio-visual collections that record the speaking of Indigenous languages. Often recorded by linguists, these collections contain oral records that can be analysed more intimately by listening to the records in their original spoken form. However, there still exists a large dispersed collection of cultural heritage materials held in the various state libraries, archives and museums. Like any other subject specific resources held in archives, records relating to language documentation are often dispersed and are buried within manuscripts, correspondence or other items. As Nakata and Langton (2005, 4) note: “Many groups and individuals do not know what material is held in collections and many libraries and archives are not familiar with the full content of their collection”.

Because these records are widely dispersed, many challenges exist for Indigenous people in locating materials that relate to their community that are held within cultural heritage collections. Indeed, these collections are not only located nationally, but are held in museum, library and archive collections around the world (Council of Australian Museums Associations 1993, 1). The urgency of identifying collections of skeletal remains for repatriation to communities has resulted in a more focused effort to document collections held in museums. Cooper (1989) for example, undertook the first preliminary and investigative survey of Aboriginal and Torres Strait Islander collections of material culture (including skeletal remains) held in overseas museums and private collections (Cooper 1989, VII). The research and subsequent guide outlines the many significant items dispersed around the world. It is estimated that approximately 250,000 cultural material items are held by museums internationally and an unidentified number are held in private collections (Allen, Hamby, and Peterson 2008, 2).

Despite the efforts of libraries and archives to document, index and make collections accessible, there are still considerable barriers for Indigenous Australian people to accessing information (Russell 2005, 175; Walsh 2010, 29). To contribute to this effort, the SLNSW has embarked on a landmark project entitled *Rediscovering Indigenous Languages*. The aim of the project is to identify and preserve the vital surviving records of Indigenous vocabularies and word lists held within the archives of the SLNSW and to connect these collections to the communities to which they relate. This focused effort, to research, catalogue and expose these collections, highlights the critical role of libraries and archives in developing programmes that connect with broader Indigenous programmes and projects.

The Rediscovering Indigenous Languages project

Language, land and culture are as one. Languages are storehouse of cultural knowledge and tradition. Indigenous groups have developed their own special culture and relationships to the environment they live in, and in their languages they have developed rich means of expression for their culture and environment.

(National Indigenous Languages Survey Report 2005, 21).

This section of the paper will provide an overview of the *Rediscovering Indigenous Languages* project. We begin by looking at some of the factors that motivated the development of the project, including broader national and international community projects, and government and research initiatives relating to the revival Indigenous languages. We discuss the support of Rio Tinto for the project and the impetus provided by rights statements such as the United Nations Declaration on the Rights of Indigenous Peoples (2007) to advocate for Indigenous management of cultural collections. As a case study, we also describe briefly the various stages of the programme, both in terms of what project work has been completed and what is currently underway.

Revitalisation of Indigenous languages

The main impetus of the project has been the focus on how the SLNSW can contribute to the revitalisation of languages. At the time of Australian settlement in 1788 there were some 250 known Indigenous Australian languages spoken around the nation and many Indigenous dialects were still in active use in the late eighteenth century (Anderson 2005, 20; Walsh 1993, 1; Walsh and Zuckermann 2011, 117). Today it is estimated that approximately 20 Aboriginal languages are spoken comprehensively (Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), and Federation of Aboriginal and Torres Strait Islander Languages (FATSIL) 2005, 67; Walsh 1993, 2). The 2007 Census reported that only 12% of the Indigenous population spoke an Aboriginal or Torres Strait Islander language at home (Koori Mail 2007, 7) and this percentage varies considerably depending on the area (Behrendt 2013, 3). The fragmentation and loss of Indigenous languages has been a devastating consequence of European settlement.

The loss of language is the loss of everything, the loss of intellectual sovereignty, the loss of spirituality, the loss of the soul, the loss of cultural autonomy, it's the loss of well-being, it's the loss of mental health (Zuckermann 2013, n.p.).

In the past, many Aboriginal and Torres Strait Islander people were discouraged or even forbidden from speaking their language (Walsh 1993, 2). As a consequence the rich vocabularies and associated knowledge of how Indigenous Australian people named their world and landscape have been disrupted. There is significant trauma felt by many Indigenous people about this profound loss of language (Opportunity, Choice, Healing,

Responsibility, Empowerment (OCHRE) 2013, 11; Walsh 2010, 26). Recent government and community initiatives are attempting to address this loss. They are revitalising, rescuing and preserving Indigenous languages, bringing renewed national and international attention to some of the oldest languages in the world. For some, the notion of languages being ‘lost’ has been recontextualised so that languages can be thought of as being ‘dormant’ or ‘sleeping’, that is, the languages can be reawakened (Hobson et al. 2010, XXV; Walsh and Zuckermann 2011).

The *Rediscovering Indigenous Languages* project aims to connect to these initiatives and make available the original documentary sources to communities for further analysis and research. Today many Aboriginal and Torres Strait Islander people, linguists and supporters are passionately working on revitalising languages. Language programmes are being established to revive languages, rebuilding words and vocabularies and associated grammars wherever it is possible. Here, we use the term ‘revitalisation’ in its widest meaning to relate to the work of revival and reawakening of languages at various levels.

Rio Tinto funding

Established in 2011, the *Rediscovering Indigenous Languages* project is a three year project funded with the support of Rio Tinto. As has been mentioned, the main purpose of the project has been to locate and describe the many word lists and language records held in the library’s collection related to Aboriginal and Torres Strait Islander languages. The financial support of Rio Tinto has provided an injection of resources to engage the research skills of an experienced professional to create focus within the SLNSW to catalogue, and digitise and disseminate the language lists through community networks. One of the main requirements from Rio Tinto for the project is that the SLNSW ensures that the language materials are connected with the Indigenous communities to which they relate, as the mining group “recognise that Indigenous Australians hold a unique place in the history and culture of this continent” (State Library NSW 2011).

United Nations Declaration on the Rights of Indigenous Peoples

Internationally, the UN Declaration on the Rights of Indigenous peoples has been a significant guiding document for action and support of Indigenous peoples’ aspirations. There are a number of articles in the Declaration that relate to the rights of Indigenous people to control and maintain their knowledge and culture. The Declaration has been a source of inspiration and guidance for the *Rediscovering Indigenous Language* project. In particular, Article 13 declares that:

Indigenous people have the right to revitalise, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures (UN General Assembly 2007, Article 13).

In writing about the importance of the Declaration, Social Justice Commissioner Michael Gooda has written:

Although only a declaration and therefore aspirational, this instrument is one of the most significant milestones in the protection of Indigenous human rights [...]. So it was the governments of the world who stood up together in adopting this Declaration and said the rights in the Declaration are a road map not only for more equitable outcomes for Indigenous peoples but for their very ‘survival, dignity and well-being’ (Gooda 2010, n.p.).

For archives and libraries in particular, the Declaration has drawn attention to the inherent collective and individual rights of Indigenous people to access and participate in the preservation and management of their cultural heritage (Castan et al. 2012).

Aligning the project with broad stakeholder groups

The project is also working to align itself with other priority areas of community-based, research and government initiatives. For example, in 2013 the NSW Government launched the OCHRE (Opportunity, Choice, Healing, Responsibility, Empowerment) project, which is developing a network of Aboriginal Language and Culture Nests, initially in five locations across the state. The OCHRE report notes the importance of Indigenous people being given an opportunity to heal past trauma. It speaks of the powerlessness and loss of control faced by Indigenous people due to the legacy of colonisation and the consequences of successive government policies.

Aboriginal wellbeing has social, economic, emotional, cultural and spiritual dimensions and healing needs to occur at the individual, family and community level. Healing is a process that takes time and cannot be achieved through a one-off event or programme (Opportunity, Choice, Healing, Responsibility, Empowerment (OCHRE) 2013, 11).

To address this disadvantage and increase the levels of wellbeing in the community, the report points to the importance of government changing relationships with communities to ensure that real change is made.

Project phases involved in the Rediscovering Indigenous Languages project

The various phases of the *Rediscovering Indigenous Languages* project aim to open up the language collections for future research and discovery. There are five components to the project, each being carried out by different branches and divisions of the SLNSW. They are:

- Collection management: research and discovery, collection documentation and care
- Community consultation and engagement
- Developing the Rediscovering Indigenous Language website
- Developing educational resources
- Creating awareness of the importance of libraries and archives for language revitalisation

Collection management: Research and discovery, collection documentation and care

Phase one of the language project involved engaging an expert linguist to conduct research and archival discovery of material in the collections. Dr Michael Walsh, Senior Research Fellow at AIATSIS, spent almost two years researching the library's collections, with some exciting outcomes. Navigating his way through the Mitchell archive, Dr Walsh identified some unexpected materials. He describes this process in a recent interview:

Took the book down off the shelf, found it wasn't a book at all, it was a box, opened the box and found there were two notebooks inside, pulled the two notebooks out. The first one had a whole lot of doodles and then seven pages of vocabulary from a language of Central Arnhem Land. That's like when you go to the library catalogue all it tells you is "surveyors notebooks", two surveyors' notebooks. That's it. No indication of any content at all. So that was a surprise (SBS 2013, n.p.).

This was a time consuming and resource intensive activity and the research itself required specialist and expert knowledge about language documentation. The research

phase of the project has uncovered over 200 resources representing more than 100 languages from around Australia (Rice 2013). The research team supporting the project suggest that it is more than likely additional material may exist in the collection and be identified in the future. Dr Walsh facilitated many conversations with communities and linguists and other interested parties about the discovery of the materials.

Each of the items and collections identified has been re-catalogued by staff at the library to update information on the known language groups and provenance of the records with enhanced descriptions. The collections have then been prepared for digitisation, with some requiring preservation work to ensure the long-term care and preservation of the collections.

Community consultation and engagement

The second phase of the project is on-going and involves community consultation and discussions around how to connect communities with the language material. A guiding principle of the *Rediscovering Indigenous Languages* project is that Indigenous people are connected to the language documentation and that communities are consulted about on-going use of the material. To realise this process, a Reference Committee of Indigenous community members experienced in linguistics and Indigenous engagement, were brought together to support the project. Mick Goda, Aboriginal & Torres Strait Islander Social Justice Commissioner, Australian Human Rights Commission, was appointed as the patron for the project (State Library NSW 2014). Because of the nature of the collections and their focus on language documentation, the project has required that a number of specialists contribute to the many phases of work that have been required to research, document and connect people to the language materials.

The community consultation and engagement is being led by the newly established Indigenous Unit at the library. The Indigenous Unit is currently distributing information through Indigenous networks and meeting with relevant community groups to discuss how the library can make the language lists available in culturally appropriate online frameworks, which treat the records and their owners with respect. One of the focus points of the Indigenous Unit is to establish collaborative projects with communities around use of the language collections. The *Rediscovering Indigenous Languages* project is being seen as a first step to creating long-term relationships with people, communities and institutions, based on respect, trust and open dialogue.

Developing the Rediscovering Indigenous Language website

In keeping with these aims, the SLNSW is working on creating a website to make the language materials easily accessible to communities. Through systematically describing and digitising this material, the project will enable widespread access to this highly significant part of Australia's cultural heritage. Importantly, vital records of highly vulnerable Indigenous languages can be recovered and digitally returned to their communities. Alex Byrne, State Librarian and Chief Executive has commented:

Connecting today's Indigenous communities with the linguistic heritage of their ancestors is an important and powerful initiative which has far reaching benefits for Indigenous communities and all Australians (State Library NSW 2013).

As previously discussed, one of the principles of the *Rediscovering Indigenous Languages* project has been to connect communities to language sources held in the library's collections. This process is being facilitated through the digitisation of the materials and the creation of an interactive and community friendly website. The library is

developing the website to make the languages available to the community and the wider public. The aim of the site will be for the library to:

- Enable access to the documents
- Establish dialogue with communities
- Consult about appropriate use
- Increase active participation and co-creation of the website

These aims will be achieved by the enabling of spaces for additional information to be added in order to contextualise the language materials and through other features, such as transcription tools which will enable greater search functionality across the language materials.

Developing educational resources

Giving Aboriginal people the opportunity to learn (their local) language is a huge step for many in regards to not only discovering their personal identity but also in grounding themselves and maintaining their connection to who they are as an Aboriginal

(Opportunity, Choice, Healing, Responsibility, Empowerment (OCHRE) 2013, 8).

The *Rediscovering Indigenous Languages* project aims to be an effective educational resource, contributing to the school curriculum and further research, and to increase public awareness of the importance of maintaining Indigenous language and cultural history. The OCHRE project identified that education is a key component of improving the prospects of the Indigenous community. One of the aims of the programme will be that Aboriginal languages and culture are taught at school by a community member. According to the report, “each school will also establish a School Advisory Council to provide advice to support the delivery of quality education and training” (Opportunity, Choice, Healing, Responsibility, Empowerment (OCHRE) 2013, 15). The library is aware of how critical its collections are to assisting in the delivery of these educational programmes. By linking the resources through education, the *Rediscovering Indigenous Languages* project can contribute to raising public awareness of Indigenous language and history.

Creating awareness of the importance of libraries and archives for language revitalisation

A significant role of the *Rediscovering Indigenous Languages* project has been to create awareness and generate discussion on the importance of libraries and archives for language revitalisation. In August 2013, the SLNSW hosted a two-day symposium titled *Hidden Gems: The Role of Libraries and Archives in Cultural Revitalisation*. The aim of the symposium was to create a space for discussions to take place between people from communities, information professionals, scholars, linguists, and language workers to discuss how libraries and archives can contribute to the revival of Indigenous languages. Guests from Australia, Aotearoa New Zealand and the United States of America (USA) explored the involvement of libraries and other collecting institutions in supporting community language and cultural revitalisation programmes and projects.

Papers presented at the symposium represented Indigenous and non-Indigenous perspectives on revitalisation. Some of the key themes included acknowledgement of the complexity and time needed to undertake revitalisation work, the importance of collaboration and research, and the importance of re-reading and re-examining historical texts to enrich them in contemporary settings (Eventifier: Hidden Gems 2013; State

Library NSW Hidden Gems 2013). Keynote speaker, Daryl Baldwin, a citizen of the Miami Tribe of Oklahoma, spoke about his work in reviving his community's language:

The children are interested in doing that, at least in our community. Part of that has come about because we were not afraid to bring the language into the modern context. We're not trying to recreate the lives of our ancestors. That's not realistic. Our children today have I think really multi-layered identities so we really try to work with our youth in the context of their lives today and we try to make it a very positive experience so they're attracted to do things and so we've had very good success in that yes (SBS 2013).

The symposium provided an opportunity for the sharing of knowledge across communities and across disciplines. Speakers reaffirmed the important role that libraries and archives have in cultural revitalisation, not only as institutions that hold historical collections, but as institutions that should be collecting new digital content relating to languages into the future. An overwhelming sentiment expressed by speakers, including that of Ghil'ad Zuckermann, was that all Australians will benefit from language revitalisation programmes by understanding the words and meanings that have been utilised by Indigenous communities for thousands of years. Zuckermann describes these benefits as being ethical (because loss of languages is related to the colonisation), aesthetic (through language maintenance and revival it is possible to celebrate and maintain fascinating cultural differences) and utilitarian (by improving mental health and social cohesion through language reclamation projects, which in turn has an impact on decreasing the amount of money spent on ill health and social dysfunction) (Zuckermann 2013).

Indigenous Protocols and implications for the information professions

The following section of the paper will examine the broad principles of the *Rediscovering Indigenous Languages* project and the protocols that the SLNSW has adopted in relation to the management of Indigenous collections. We discuss the challenges that these protocols present to the information profession and reflect on the opportunities the protocols provide for new and dynamic collections to be created and curated with Indigenous communities. The discussion focuses on the themes of community engagement, digital return of Indigenous collections, and the importance of libraries using systems that meet the needs of these protocols. Firstly however, we briefly discuss the role of professional associations in creating conversation and dialogue about protocols for Indigenous content.

The role of the information professions in working with Indigenous people and content

The National State Library of Australasia (NSLA) Indigenous working group

The National State Library of Australasia (NSLA) has developed an Indigenous working group to draw attention to the management of Indigenous collections at a strategic level. One of the subjects that is currently under discussion by the group is the role libraries may play in cultural and language revitalisation, and the potential for libraries and archives to contribute to this space. Language documentation being but one of many broad subject (or focus areas) for each of the NSLA institutions to consider in exposing their historical collections (NSLA 2014). The NSLA group has been an important source of advice for the *Rediscovering Indigenous Languages* project, both in terms of designing and implementing the programme as well as connecting with other states and territories concerning the existence of language materials from outside of NSW.

The NSLA group promotes best practice for the collection and preservation of materials relating to Indigenous Australian people. In addition, the group supports and promotes the employment of Indigenous library staff (NSLA 2013a, 2013b, 2014). With representatives from AIATSIS and each of the NSLA libraries, the group provides a network for the sharing of knowledge and development of common policies around community consultation, digitisation of Indigenous collections, and issues of access for Indigenous communities. Recently the NSLA Indigenous group published the guide *Working with Communities* (2013). The guide notes of the importance of engaging communities and consulting with them about services and collections. It also encourages libraries to build mutually beneficial relationships with Indigenous communities, through a process of meaningful engagement and reciprocity (NSLA 2013a, 2013b, 2014). The principles of the *Working with Communities* guide are being followed by the Indigenous Unit team in their approach to consultation with communities about language resources.

ATSILIRN protocols

Another significant source of guidance for the *Rediscovering Indigenous Languages* project, has been the use of the *Aboriginal and Torres Strait Islander Protocols for Libraries, Archives and Information Services*. Developed by ATSILIRN (the Aboriginal and Torres Strait Islander Library and Information Resource Network) in 1995, the protocols were “published to guide professional practice in relation to Indigenous Australian people and materials [...] in response to a need by many libraries to know how to deal with their Indigenous collections and how to provide services to their Indigenous clients (Garwood-Houng 2005, 149; Nakata et al. 2005). Following this first edition a review was undertaken in 2005 by the University of Technology Sydney Library, Jumbunna Indigenous House of Learning and an external committee. The study, entitled *Mapping the Impact of the 1995 Aboriginal and Torres Strait Islander Protocols for Libraries, Archives and Information Services*, examined the relevance of the protocols at local, regional and national institutions and discussed the issues and concerns raised by institutions about Indigenous protocols. Still relevant today, the protocols were further updated and reviewed in 2012, with an additional section being published relating to “The Digital Environment” (Aboriginal and Torres Strait Islanders Library and Information Resource Network (ATSILIRN) 2012).

The impact of the ATSILIRN protocols has been far reaching on a national level, making them an important tool for advocating for Indigenous rights in records and collections. A Monash University research project *Trust and Technology: Building an Archival System for Indigenous Oral Memory* project (2009) developed a statement of principles relating to Indigenous knowledge and the archives. The statement is based on an extensive analysis of international and local rights declarations and statements, and protocols developed within Australian and internationally (Monash University 2009). The use of the ATSILIRN protocols is also evident internationally. In the United States, for example, the *Protocols for Native American Archival Materials* (2007) have been developed by a group of Native American and non-Native American communities and professionals to recognise Indigenous rights to access records and manage their collections (First Archivist Circle 2007). Christen (2011) notes that the protocols expressly asked the collecting institutions to engage with the particular concerns of Native American peoples as they relate to the curation, reproduction, curation and access of cultural materials (Christen 2011, 188). In Canada, the Aboriginal Archives Guide

(2007) was developed to “promote the role of archives in meeting the administrative, educational, and cultural needs of Aboriginal communities, and to foster the establishment of archives in those communities” (Association of Canadian Archivists Public Awareness Committee 2007, 4).

At a national level, many institutions around Australia have adopted protocols to further establish connections and build relationships based on respect and understanding with Indigenous Australian communities. Examples of protocol documents being established can be seen in libraries and archives such as the State Library of Queensland, and State Records NSW (State Library of Queensland n.d.; State Records NSW 2008). The protocols provide a pathway for institutions and communities to establish dialogue about access and use of their collections. They provide statements of intention that are based on respect and a desire for mutual benefit and understanding. The use of the ATSLIRN protocols, along with the NSLA documents guiding engagement between libraries and Indigenous communities provide a foundation for the SLNSW while developing and implementing the *Rediscovering Indigenous Languages* project. These documents contextualise the complex history and relationships that communities have with collecting institutions and suggest ways for conversations and partnerships to be built for the benefit of both parties.

Community engagement through on-going dialogue and engagement

Community engagement is an essential component of the language project, and the Indigenous Unit team aim to establish and maintain on-going dialogue and engagement with key stakeholder groups about the use of the language collections. As Nakata and Langton (2005, 5) note: “It is not about simple consultation with Indigenous people, although consultation must be part of the process. It is about dialogue, conversation, education, and working through things together . . .”. Nakata et al. (2005, 21) reflected, “In all these, trust, respect, and sharing of practice are critical if custodial authorities from both Indigenous communities and the LIS sector are to feel confident about merging regimes for practice at these intersections”.

Committing to long-term and sustainable engagement will enable the SLNSW to keep in contact with community-based projects, including projects engaged in utilising the language documentation from the library’s collection. This support for communities is essential: “The most effective policies for language maintenance and reclamation are those that support communities in their own attempts to preserve or reclaim their languages” (Bown 2013). Establishing trust with communities is critical, and this requires the Unit staff to visit with and find ways to keep connected to communities over the long-term. Russell (2005) describes the process of building and maintaining trust with research undertaken with Victorian Koorie communities:

The *trust* aspect of the project will be developed and attempted through a consistent and sincere effort to consult, cooperate and collaborate with Indigenous communities. It is essential for relationship building that the Indigenous community is a crucial and inalienable part of the decision-making process with regard to how their oral traditions and memories should be handled. The comprehensive exploration of the needs of Indigenous users of archival services will develop understandings on both sides and enable models for archival strategies and services for Indigenous communities that are driven by their needs (Russell 2005, 178).

In some cases, this will require the SLNSW to let go of long held traditions and assumptions, and to establish new ways of practice that allow Indigenous people

and communities to guide and control the process. Indigenous control of the process in language projects is a factor Walsh suggests is a recurring and important issue (Walsh 2010, 173). This notion of letting go, or the “unsettling of established practice” (Nakata and Langton 2005, 3), can assist with incorporating Indigenous perspectives and concerns into library and archival professional practice.

Digital return of Indigenous collections

The digitisation of the language resources and building of a community-based website for the *Rediscovering Indigenous Languages* project contributes to the digital return of Indigenous collections to the communities to which they relate. Digital repatriation, digital return of data, and the digital circulation of cultural material and knowledge is an emerging topic of discussion in Australia and internationally (Aboriginal and Torres Strait Islander Data Archive (ATSIDA) 2013; Christen 2011, 187). Digital return can include every kind of cultural knowledge, such as languages, photographs, archival material, and songs. In Australia, as in other colonial nations, the complex convergence of Indigenous material culture and digital technologies has produced a significant change in the preservation, distribution and reproduction of cultural heritage (Christen 2005, 318, Christen 2011, 187, 192). The issues relating to digital repatriation have been discussed by a number of different scholars (Anderson 2005, 20; Christen 2011, 187, 192, 193; Gibson 2009, 22; Janke 1998, 33 and 2005, 101; Nakata et al. 2005, 17; Walsh 2005, 301) and international debate around these topics includes the exploration of issues such as access, copyright and ownership.

The latest edition to the Aboriginal and Torres Strait Islanders Library and Information Resource Network (ATSILIRN) (2012) points to the ability for the return of knowledge to communities through digital technologies:

Increasingly Aboriginal and Torres Strait Islander collections are or include digital collections created through digitisation programs, for preservation and to increase access to collections, or are ‘born digital’. In addition, digitisation is an enabling technology that permits virtual repatriation without institutional relinquishment of heritage materials. Digitisation of Indigenous materials poses some complex issues for organisations. Challenges include the need for institutions to accommodate different access conditions for materials that contain sensitive Indigenous knowledge, and the need for institutions and communities to deal with conflicts around different concepts of intellectual property associated with Indigenous and Western knowledge systems (Aboriginal and Torres Strait Islanders Library and Information Resource Network (ATSILIRN) 2012).

Despite the complexities surrounding access, communities have embraced digital technologies to recover their culture, clearly showing their interest in accessing cultural heritage materials held in libraries and archives.

The digitisation of archives is seen as a way for communities not only to access materials, but also control the viewing and distribution within communities based on local cultural norms and customs [...] offers the opportunity to become involved in interpreting, presenting and re-using cultural materials [...]. Aboriginal communities are demanding access to and involvement in protocols that address issues such as who can have access to the records, what material should be prioritise, and how should the material and to whom should it be returned (Ormond-Parker and Sloggett 2012).

With appropriate protocols in place, digitisation and dissemination of cultural materials can be an enabling opportunity for communities. With the appropriate technology and systems, communities can now work towards reconnecting widely dispersed materials and can recontextualise their cultural materials with their own

meanings. The *Rediscovering Indigenous Languages* project will share information with communities and also provide opportunities for on-going dialogue and conversation about how these materials are used in the future.

Indigenous knowledge management and the information professions

Designing and utilising systems that respond to Indigenous protocols

The global discourse on access to and management of Indigenous knowledge thus runs into and across a range of interests (Nakata 2007, 7). It is now more comprehensively recognised that Indigenous knowledge has a “distinct system of knowledge that requires handling and management regimes for its materials that are different from those applied by the Western system of knowledge management” (Nakata et al. 2005, 9). The last decade has seen a focus on systems being created that provide a satisfactory way for Indigenous people to access Indigenous knowledge held in libraries and archives. It is in this space of emerging technology that Indigenous protocols have been incorporated to accommodate Indigenous ethics and perspectives in information transfer.

Public institutions provide access to their collections to the public, and their charters guarantee Indigenous people some rights to access, but access is not a level playing field and how Aboriginal people are enabled to access their information remains an issue (Ormond-Parker and Sloggett 2012).

In Australia, the creation of systems for the digital return of Aboriginal cultural material to communities has been firstly enacted by universities and state libraries. In 1994, for example, the Ara Iritja Archive in Central Australia started as an archive based at the University of South Australia to allow Pitjantjatjara people to update, change, and add to existing knowledge about photos, audio tapes and video clips (Christen 2006, 57). The Ara Iritja software has been readapted for use in libraries nationally, including use in the Northern Territory (NT) through the *Our Story* database, and through the State Library of Western Australian in the *Storylines* central website (Gibson 2009; State Library of Western Australia: Storylines 2014).

Another significant technology that has been created for use by Indigenous communities is the open source content management system Mukurtu. Led by a team in the USA, the Mukurtu project began with the creation of the Mukurtu Wumpurrarni-kari Archive in the remote Central Australian town of Tennant Creek. The main feature of the content management system has been to incorporate local cultural protocols and intellectual property rights systems of different Indigenous communities into the flexible system. Mukurtu has been used in the USA, New Zealand and Australia. It creates a community safe storage for any type of digital cultural material and allows the sharing of information between communities and the rest of the world. Christen states:

The hope is that the archive will generate discussion between Warumungu people and those interested in their cultural materials, knowledge, and heritage. Taken together, the open and restricted content – and the metadata attached to them – are a explicit articulation of an Indigenous information management system, whereby knowledge is constantly updated and distributed within a dynamic system of accountability to people based on their status within the community (Christen 2008, 24; Christen 2011).

Different software applications for personal computers, tablets and mobiles have also been created to facilitate younger generations of Indigenous people to access their cultural heritage. In Australia the Ma! Iwaidja is a smartphone application that was developed by the Croker Island community of Arnhem Land NT in collaboration with Bruce Birch, a linguist from the Australian National University. The application, which has been

described as “Putting language documentation in the hands of speakers” (Birch 2013), utilises mobile technology for ease of use in the community. Also in the NT, the NTLanguages - Anindilyakwa application is a flash card language tool developed by the NT Library and comprising everyday words and phrases in Anindilyakwa and English (NSLA News 2013b). In Queensland, the Yugambah Museum has produced an application aimed at preserving Indigenous language and culture of that area (Yugambah 2014). The South Australian Mobile Language Team (MLT), established at the University of Adelaide in 2011, produce language resources and provide technical assistance and technical advice to communities (South Australia Mobile Language Team 2013).

These new emerging technologies, web content and knowledge management systems allow new opportunities for libraries and archives to collect and co-curate collections. However, there are many challenges that exist for institutions in determining the scope of this new area of digital collecting and in managing the rights associated with the knowledge and stories that are provided by communities to sit alongside collections. The *Rediscovering Indigenous Languages* project is mindful of these challenges, and will build pilot projects with communities to determine an appropriate path for this collection engagement. Through conversation and dialogue the project will aim to find a suitable pathway for dynamic and contemporary Indigenous stories to be preserved for future generations.

Where to next? How do we measure the impact on the Indigenous community?

The question then, for those who care, is: How do we support the work that needs to be done? How do we create space for conversations to take place, for dialog to develop, for trust to grow? How do we learn to listen respectfully and reflect? How do we manage to keep from feeling threatened when some of the basic values that we hold self-evident are fundamentally challenged? (Krebs 2012, 189).

The *Rediscovering Indigenous Languages* project has been a valuable case study in examining how libraries and archives can initiate and contribute to Indigenous language and cultural revitalisation projects. Understanding the complexities and issues surrounding the nature of Indigenous collections is also of vital importance. By incorporating, and valuing Indigenous protocols and perspectives, the project highlights practical ways in which the library profession can work with Indigenous communities to contribute to broader community based and government initiatives. The consultation that will take place between the Indigenous Unit and communities about the language resources will require time and conversation. This is an important process, centred on building relationships to ensure positive outcomes for both the community and the SLNSW. In addition, there are many outward benefits that will emanate from the project, including developing a better understanding in the wider public about Indigenous language and culture. But how do libraries measure these benefits? And how do they measure their impact?

It is imperative that libraries and archives employ new frameworks for measuring impact through research and programme evaluation so that they can gather data and evidence on the impact of their project or service on the health and wellbeing of the community. The benefits of being engaged in projects such as the *Rediscovering Indigenous Language* project should be clearly articulated through an evidence-based approach, which in turn could bring new insights and understanding to the profession. The benefits for engaging with and building relationships with communities are many. Christen (2011) for example discusses the benefits for new collecting through shared curatorial pathways: “I aim to highlight the emergent curatorial possibilities for both collecting

institutions and the many communities they serve as new digital opportunities become available for the curation, display, and reproduction of cultural heritage materials” (Christen 2011, 193). This work speaks to the larger agenda previously discussed in relation to the implementation of the recommendations of the UN Declaration on the Rights of Indigenous Peoples and the important roles that the library and archival profession have in supporting Indigenous people to be active participants in the overall management of records (Janke and Iacovino 2012).

Emerging research in information studies provide some tools and frameworks for measuring impact. A recent preliminary investigation on the social justice impact of archives on communities discusses the question of Why Study Impact?. The authors suggest that measuring impact (both positive and detrimental) can be a powerful advocacy tool used to generate hard evidence, but that the methods that will need to be deployed may be more suited to case studies or narratives about projects and programmes (Duff et al. 2013, n.p.).

When seeking to better understand and describe the impacts of archival approaches to social justice, it is clear that any account of these changes should not only encompass solid, tangible outcomes... Less easily described or perhaps even observed, intangible, emotional, psychological, spiritual, and cultural outcome... must also be included within the impacts. Understanding such ‘intangible’ or ‘emotional’ impacts is not suited to purely quantitative measurements and we will be employing more qualitative, narrative approaches to better appreciate these effects. In developing models which seek to describe the different types and magnitude of impacts which may result from archival approaches to social justice, we need to be able to represent multiple and changing impacts which affect different groups of people in different ways at different times and which also do not reduce such impacts merely to a number on a scale (Duff et al. 2013, n.p.).

The challenge for libraries and archives is to ensure that a project’s planning and delivery includes time for practitioners to be involved in reflexive approaches to their work, to document these narratives, and to gather data that can be utilised as evidence of their projects impact. This needs to be undertaken with the full participation and informed consent of the communities that are involved. By designing projects in this way the community can also use the data gathered for their own purposes and capacity-building at a local level. This may be useful for example, in applying for funding or support for additional programmes identified by the community. Sustainability is also a key factor for libraries and archives to consider, as linking projects to community action (as has been the case with the *Rediscovering Indigenous Languages* project) have the potential for long-term benefit and impact to the communities.

A further example of research in the information field discussing impact is from Tanner (2012), who has developed the *Balanced Value Impact Model* as a framework for cultural institutions to measure the impact of digital resources on a community. The model assesses a beneficial change in a person’s life or life opportunity, for example through education and learning, health and wellbeing or equity and equality (Tanner 2012, 12). Tanner refocuses the measure of impact to consider the possible improvements in a stakeholder’s self-confidence, self-esteem, or more broadly with community attitudes to an issue. This could also include: understanding more about the value of a project in creating social cohesion or community empowerment; in celebrating a local culture; and in developing imagination and creativity as well as seeing improvements in health and wellbeing (Tanner 2012, 52). Projects such as the *Rediscovering Indigenous Languages*, where cultural institutions are working with communities and access to their collections, lend themselves to this analysis and reflection.

Conclusion

There have been major developments in the library and archive field in increasing access to collections for Indigenous people, and in understanding the importance of records for cultural revitalisation. There are still however many challenges that exist for Indigenous people in identifying and accessing dispersed collections of materials held in national and international institutions. Digital technologies have been an enabling source for Indigenous people, providing the ability for copies of their cultural heritage materials to be digitally returned and brought together for community use.

As a case study, the *Rediscovering Indigenous Languages* project highlights the important contribution that libraries and archives can make to Indigenous programmes at a community level. The various phases of the project – from research and curation, through to community engagement and collaboration – aim to connect the SLNSW with Indigenous communities to assist with the process of language revitalisation. The importance of libraries engaging in active discussion with communities and linguists in regards to the use and revitalisation of these historical documentary resources is evident and requires reflection. Central to designing and delivering projects that have maximum impact for language and cultural revitalisation are Indigenous protocols relating to community engagement and collaboration.

Further research and action needs to take place to gather data and tell stories about the impact of programmes that engage Indigenous people with cultural heritage collections. Whether positive or negative, assessing impact can provide an evidence-base for further programme development. This investment in collaboration, adoption of protocols, coupled with reflexive practice, will no doubt open up the possibility for more sustainable community-based projects to be realised between the library and information field and Indigenous Australians.

Acknowledgements

The authors would like to acknowledge and thank those people that have directly, or indirectly, contributed to the *Rediscovering Indigenous Languages* project at the State Library of NSW. Thank you also to colleagues at the State Library of NSW contributing to the work of the project, and staff of the Indigenous Unit.

Notes on contributors

Kirsten Thorpe is the coordinator of the Indigenous Unit at the State Library of NSW, and has worked as a professional archivist for over a decade creating spaces of engagement for Aboriginal people to connect with collections documenting their history. Kirsten's professional and research interests relate to the return of archival sources of material to Aboriginal and Torres Strait Islander communities and the opportunities that the digital domain presents for Aboriginal and Torres Strait Islander communities to be actively involved in the creation and management of their cultural heritage resources. Kirsten is a descendant of the Worimi people of Port Stephens New South Wales and is descended from the Manton, Feeneys and Newlins.

Monica Galassi is the project officer, Indigenous Unit at the State Library of New South Wales. Her interests are related to the field of Aboriginal culture, in particular to the physical repatriation and digital return of cultural patrimony held overseas. Monica started to work at the Library in 2013, as organiser of *Hidden Gems*, the international symposium discussing the revitalisation of Indigenous languages and culture. Monica's research background in Italy has included a focus on anthropology and while studying in Australia has increased her interest and research into Aboriginal publishing and literature. In addition to this, Monica takes keen interest in connecting with Indigenous people worldwide to discuss new and emerging projects that empower Indigenous participation in libraries and archives.

References

- Aboriginal and Torres Strait Islander Data Archive (ATSIDA). *ATSIDA Protocols*. Accessed February 10, 2014. <http://www.atsida.edu.au/protocols/atsida>
- Aboriginal and Torres Strait Islanders Library and Information Resource Network (ATSILIRN). 2012. *ATSILIRN Protocols Brochure*. Accessed February 18, 2014. <http://aiatsis.gov.au/atsilirn/docs/ProtocolBrochure2012.pdf>
- Allen, Lindy, Louise Hamby, and Nicolas Peterson. 2008. "Introduction to The Makers and Making of Indigenous Australian Museum Collection." edited by Lindy Allen, Louise Hamby, and Nicolas Peterson, 1–26. Melbourne: Melbourne University Press.
- Anderson, Jane. 2005. "Access and Control of Indigenous Knowledge in Libraries and Archives: Ownership and Future Use." In *Conference Paper of the American Library Association and the MacArthur Foundation*. New York: Columbia University, May 5–7. Accessed February 22, 2014. http://correctingcourse.columbia.edu/paper_anderson.pdf
- Association of Canadian Archivists Public Awareness Committee. 2007. *Aboriginal Archives Guide*. Accessed February 24, 2014. http://archivists.ca/sites/default/files/Attachments/Outreach_attachments/Aboriginal_Archives_English_WEB.pdf
- Australian Government. 1991. "Royal Commission into Aboriginal Deaths in Custody." edited by E. Johnston, and J. H. Muirhead. Canberra: Australian Govt. Pub. Service.
- Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), and Federation of Aboriginal and Torres Strait Islander Languages (FATSIL). 2005. "National Indigenous Languages Survey Report." Accessed February 07, 2014. <http://arts.gov.au/sites/default/files/pdfs/nils-report-2005.pdf>
- Behrendt, Larissa. 2013. "Keeping Culture Strong. Language." *Hot Topics. First Australians* 86: 3–4.
- Berg, Jim, and Shannon Faulkhead, eds. 2010. *Power and the Passion: Our Ancestors Return Home*. Melbourne: Koorie Heritage Trust Incorporated.
- Birch, Bruce. 2013. "Putting Language Documentation in the Hands of the Speakers." Accessed February 2, 2014. <http://blogs.crikey.com.au/fullysic/2013/02/19/putting-language-documentation-in-the-hands-of-the-speakers/>
- Bowern, Claire. 2013. "Language Nests: A Way to Revive Indigenous Languages at Risk." *The Conversation*. Accessed February 4, 2014. <https://theconversation.com/language-nests-a-way-to-revive-indigenous-languages-at-risk-1982>
- Callinan, Tara. 2014. "Call for Compensation over 'Stolen' Indigenous Languages." *SBS*. Accessed February 4, 2014. <http://www.sbs.com.au/news/article/2014/02/03/call-compensation-over-stolen-indigenous-languages>
- Castan, Melissa, J Debeljak, Sue McKemish, and Lynette Russell. 2012. "Indigenous Peoples' Human Rights and the Victorian Charter: A Framework for Reorienting Recordkeeping and Archival Practice." *Archival Science* 12 (2): 213–233.
- Christen, Kimberly. 2005. "Gone Digital: Aboriginal Remix and the Cultural Commons." *International Journal of Cultural Property* 12 (3): 315–345.
- Christen, Kimberly. 2006. "Ara Irititja: Protecting the Past, Accessing the Future? Indigenous Memories in a Digital Age." *Museum Anthropology* 29 (1): 56–60.
- Christen, Kimberly. 2008. "Archival Challenges and Digital Solutions in Aboriginal Australia." *SAA Archaeological Recorder* 8 (2): 21–24.
- Christen, Kimberly. 2011. "Opening Archives: Respectful Repatriation." *American Archivist* 74: 185–210.
- Commonwealth of Australia, House of Representatives. 2008. "National Apology to the Stolen Generations." Accessed February 10, 2014. <http://parlinfo.aph.gov.au/parlInfo/search/display/display.w3p;db=CHAMBER;id=chamber%2Fhansardr%2F2008-02-12%2F0045;query=Id%3Achamber%2Fhansardr%2F2008-02-12%2F0000>
- Cooper, Carol. 1989. *Aboriginal and Torres Strait Islander Collections in Overseas Museums*. Canberra: Aboriginal Studies Press.
- Council of Australian Museums Associations. 1993. *Previous Possessions. New Obligations. Policies for Museums in Australia and Aboriginal and Torres Strait Islander Peoples*. Melbourne: Museums Australia.
- Duff, W. M., A. Flinn, K. E. Suurtamm, and Wallace. 2013. "Social Justice Impact of Archives: a Preliminary Investigation." *Archival Science* 13 (4): 317–348. Accessed February 14, 2014. doi:10.1007/s10502-012-9198-x.

- Eventifier: Hidden Gems. 2013. "The role of Libraries and Archives in Cultural Revitalisation." Accessed February 5, 2014. <http://eventifier.com/event/hiddengems13/>
- First Archivist Circle. 2007. *Protocols for Native American Archival Materials*. Accessed February 25, 2014. <http://www2.nau.edu/libnap-p/index.html>
- Garwood-Houng, Alana. 2005. "Protocols: Meeting the Challenges of Indigenous Information Needs." *Australian Academic & Research Libraries* 36 (2): 143–151. doi:10.1080/00048623.2005.10721254.
- Gibson, Jason. 2009. "Managing Indigenous Digital Data: An Exploration of the Our Story Database." In *Indigenous Libraries and Knowledge Centres of the Northern Territory*. Sydney: UTS ePress. Electronic version. Accessed February 9, 2014. <http://epress.lib.uts.edu.au/research/bitstream/handle/10453/19485/2009%20-%20Gibson.pdf?sequence=1>
- Gooda, Michael. 2010. "The Practical Power of Human Rights." Paper presented at the Lecture Series of the Queensland University of Technology Faculty of Law, Brisbane, Queensland, May 19. Accessed February 10, 2014. <http://www.humanrights.gov.au/news/speeches/practical-power-human-rights>
- Hobson, JohnRobert, Kevin Lowe, Susan Poetsch, and Michael Walsh. 2010. *Introduction to Re-awakening Languages. Theory and Practice in the Revitalisation of Australia's Indigenous Languages*, edited by JohnRobert Hobson, Kevin Lowe, Susan Poetsch, and Michael Walsh, XXV–XXX. Sydney: Sydney University Press.
- Human Rights and Equal Opportunity Commission Australia (HREOC). 1997. "Bringing Them Home: Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families." Accessed February 8, 2014. http://www.hreoc.gov.au/social_justice/bth_report/report/index.html
- Janke, Terri. 1998. *Our Culture, Our Future: Report on Australian Indigenous Cultural and Intellectual Property*. Canberra: Aboriginal and Torres Strait Islander Studies.
- Janke, Terri. 2005. "Managing Indigenous Knowledge and Indigenous Cultural and Intellectual Property." *Australian Academic & Research Libraries* 36 (2): 95–107. doi:10.1080/00048623.2005.10721251
- Janke, Terri, and Livia Iacovino. 2012. "Keeping Cultures Alive: Archives and Indigenous Cultural and intellectual Property Rights." *Archival Science* 12 (2): 151–171.
- Koori Mail. 2007. "Census Shows More Identify as Indigenous." *Koori Mail*, July 4 (404): 7. Accessed February 4, 2014. <http://www.aiatsis.gov.au/koorimail/issues/pdf/404.pdf>
- Krebs, A. B. 2012. "Native America's Twenty-First-Century Right to Know." *Archival Science* 12 (2): 173–190.
- Monash University. 2009. "Statement of Principles Relating to Australian Indigenous Knowledge and the Archives." Accessed February 10, 2014. <http://infotech.monash.edu/research/about/centres/cosi/projects/trust/deliverables/principles-3.html>
- Nakata, Martin. 2007. "The Cultural Interface." *The Australian Journal of Indigenous Education* 36 (5): 2–14.
- Nakata, Martin, Alex Byrne, Vicky Nakata, and Gabrielle Gardiner. 2005. "Indigenous Knowledge, the Library and Information Service Sector, and Protocols." *Australian Academic & Research Libraries* 36 (2): 7–21. doi:10.1080/00048623.2005.10721244
- Nakata, Martin, and Marcia Langton. 2005. "Introduction." *Australian Academic & Research Libraries* 36 (2): 3–6. doi:10.1080/00048623.2005.10721243
- National and State Libraries Australasia (NSLA). 2013. "Working with Community: Guidelines for Collaborative Practice Between Libraries and Aboriginal and Torres Strait Islander Communities." Accessed February 10, 2014. <http://www.nsla.org.au/publication/working-community-guidelines-collaborative-practice-between-libraries-and-aboriginal-and>
- National and State Libraries Australasia (NSLA). 2013. "NSLA News: NTL App Teaches Language Flash." Accessed February 5, 2014. <http://www.nsla.org.au/news/ntl-app-teaches-language-flash>
- National and State Libraries Australasia (NSLA). 2014. "NSLA Projects: Indigenous." Accessed June 4, 2014. <http://www.nsla.org.au/projects/indigenous>
- National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families (Australia). 1997. *Bringing Them Home: Report of the National Inquiry Into the Separation of Aboriginal and Torres Strait Islander Children from Their Families*. Sydney: Human Rights and Equal Opportunity Commission.
- Opportunity, Choice, Healing, Responsibility, Empowerment (OCHRE). 2013. "NSW Government Plan for Aboriginal Affairs: Education, Employment & Accountability." Accessed February 08,

2014. http://www.aboriginalaffairs.nsw.gov.au/wp-content/uploads/2013/04/AA_OCHRE_final.pdf
- Ormond-Parker, Lyndon, and Robyn Sloggett. 2012. "Local Archives and Community Collecting in the Digital Age." *Archival Science* 12 (2): 191–212.
- Rice, Deborah. 2013. "Interview to Michael Walsh. Treasure trove of Indigenous Language Documents Unearthed at NSW State Library." *ABC Premium News*. August 26, Accessed February 10, 2014. <http://search.proquest.com/docview/1427720361?accountid=13902>
- Russell, Lynette. 2005. "Indigenous Knowledge and Archives: Accessing Hidden History and Understandings." *Australian Academic & Research Libraries* 36 (2): 161–171. doi:10.1080/00048623.2005.10721256
- SBS. 06 September 2013. "Restoring Indigenous Languages." Accessed February 10, 2014. <http://www.sbs.com.au/news/article/2013/09/06/restoring-indigenous-languages>
- South Australia Mobile Language Team. Accessed February 10, 2014. <http://www.mobilelanguage.com.au/>
- State Library NSW. 2011. "About the Project." Accessed February 10, 2014. http://blog.sl.nsw.gov.au/indigenous_languages/index.cfm/2011/10/27/about
- State Library NSW. 2013. "Rediscovering Indigenous Languages." Brochure.
- State Library NSW. 2014. "State Library Web site: Rediscovering Indigenous Languages Patron of the Project." Accessed February 3, 2014. http://blog.sl.nsw.gov.au/indigenous_languages/index.cfm/2011/10/27/patron-of-the-project
- State Library NSW Hidden Gems. 2013. "Hidden Gems: The Role of Libraries and Archives in Cultural Revitalisation." Accessed February 9, 2014. <http://blogs.sl.nsw.gov.au/hidden-gems/>
- State Library of Queensland. "Protocols for Aboriginal and Torres Strait Islander Collections." Accessed February 05, 2014. http://www.slq.qld.gov.au/__data/assets/pdf_file/0006/64599/SLQ_-_Protocols_for_Indigenous_Collections.pdf
- State Library of Western Australia. "Storylines." Accessed February 09, 2014. <http://storylines.slwa.wa.gov.au/archive/index.php>
- State Records NSW. 2008. "Protocols for Staff Working with Indigenous People." Accessed February, 05, 2014. <http://www.records.nsw.gov.au/state-archives/resources-for/indigenous-people/files/Protocols%20for%20Staff%20Working%20with%20Indigenous%20People.pdf/view>
- Tanner, Simon. 2012. *Measuring the Impact of Digital Resources: The Balanced Value Impact Model*. London: King's College London. Accessed February 8, 2014. http://www.kdcs.kcl.ac.uk/fileadmin/documents/pubs/BalancedValueImpactModel_SimonTanner_October2012.pdf
- Thorpe, Kirsten. 2001. "Indigenous Records: How Far Have we Come in Bringing the History Back Home?" *Archives and Manuscripts* 29 (2): 10–31.
- UN General Assembly. 2007. *United Nations Declaration on the Rights of Indigenous Peoples*. Washington: United Nations. Accessed February 24, 2014. http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf
- Walsh, Michael. 1993. "Languages and their Status in Aboriginal Australia." In *Language and Culture in Aboriginal Australia*, edited by Michael Walsh, and Colin Yallop, 1–14. Canberra: Aboriginal Studies Press.
- Walsh, Michael. 2005. "Will Indigenous Languages Survive?" *Annual Review of Anthropology* 34 (1): 293–315.
- Walsh, Michael. 2010. "Why Language Revitalisation Sometimes Works." In *Re-awakening Languages. Theory and Practice in the Revitalisation of Australia's Indigenous Languages*, edited by JohnRobert Hobson, Kevin Lowe, Susan Poetsch, and Michael Walsh, 22–36. Sydney: Sydney University Press.
- Walsh, G., and M. Zuckermann. 2011. "Stop, Revive, Survive: Lessons from the Hebrew Revival Applicable to the Reclamation, Maintenance and Empowerment of Aboriginal Languages and Cultures." *Australian Journal of Linguistics* 31 (1): 111–127.
- Williams, Evan, Cultural Ministers Council (Australia), and Stuartfield House Consulting Group. 1997. *Records of National Cultural Significance: Indigenous Australians; a Report of the Archives Working Group of the Cultural Ministers Council*. Canberra, A.C.T: Archives Working Group of the Cultural Ministers Council.
- Williams, Loris, Kirsten Thorpe, and Andrew Wilson. 2006. "Identity and Access to Government Records: Empowering the Community (Archives relating to Aborigines)." *Archives and Manuscripts* 34 (1): 8–30.

- Yugambeh, Museum. Accessed February 10, 2014. http://www.yugambeh.com/resources_language.php 2014.
- Zuckermann, Ghil'ad. 2013. "Historical and Moral Arguments for Language Reclamation." *History and Philosophy of the Language Sciences*. Accessed February 10, 2014. <http://hiphilangsci.net/2013/06/26/historical-and-moral-arguments-for-language-reclamation>

Copyright of Australian Academic & Research Libraries is the property of Routledge and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.