

NSLA Contemporary Collections Audit

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I live, work and drafted his report on the lands of the Gubbi Gubbi/Kabi Kabi Nation. This is one of the hundreds of First Nations across what we now know as Australia that has maintained its knowledge and culture through their own collection methods for tens of thousands of years. I hope that this report honours the recordkeeping practice of First Nations. I pay my respects to the many First Nations whose stories are captured in the original collections that were part of this audit.

I would also like to express my thanks to library staff who took part in the audit process. I appreciate the time and knowledge that you generously shared to make this work possible.

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Introduction

This report was commissioned by the National and State Libraries of Australasia (NSLA). This research is stage 3 of a 4-stage research process. It focusses specifically on original collections acquired since 2010 that relate to Aboriginal and Torres Strait Islander peoples. The participating libraries were the State Library of Queensland (SLQ), the State Library of New South Wales (SLNSW), the State Library of Western Australia (SLWA) and the National Library of Australia (NLA). All of the participating libraries had challenges and successes, with common themes emerging across the four participating libraries. This report focusses on the five main collection acquisition methods rather than the individual library's practices. It found that the majority of collections, both the content and the processes, are *about* Indigenous people rather than *by* Indigenous people. Indigenous representation and consultation in the contemporary collections acquisition process is influenced by the mode of acquisition and whether the vendor/donor of the materials is Indigenous or non-Indigenous. Recognition of ICIP rights holder is sporadic at best with copyright still taking precedence over ICIP rights. Similarly, consent for access is often determined by the materials' donor/vendor without due diligence to Indigenous subjects of the record. Indigenous self-determination in the collections acquisitions process would benefit from stronger relationships between Indigenous communities and libraries. Within the library, staff lack confidence in dealing with ICIP obligations, and collections and cataloguing teams lack Indigenous staff. The audited collections with these issues are the collections that are now in a restricted access limbo. This audit also revealed some wonderful examples of partnerships between libraries and Indigenous communities. Going forward it will be important for libraries to build stronger relationships with communities and integrate ICIP protocols into their core business to ensure a robust and representative collecting practice.

Participating libraries

State Library of Queensland (SLQ)

Collections audited:

- [33001 William Turton Kennett archive](#)
- [32825 Mabo family collection](#)
- 32021 Return of the Ancestral King film footage (not publicly available)
- [WWI Indigenous soldier portraits in The Queenslander pictorial supplement](#)¹
- Lutheran Church Archive photographs² (not currently publicly available)

SLQ is unique in the Australian state library landscape due to its Indigenous Knowledge Centre (IKC) network. The 25 IKCs, reaching across the state from Cherbourg to the Torres Strait, have enabled SLQ to build direct relationships with Aboriginal and Torres Strait Islander communities where they are. These relationships between SLQ and the IKC communities have, in some cases, led to community-led collection acquisitions not seen at the other state libraries that participated in this audit process.

State Library of New South Wales (SLNSW)

Collections audited:

1 This is not an independent collection. It is a curated selection of images taken from a pre-existing collection.

2 At the time of my visit to SLQ this collection is still in the ingest phase and as such is not currently in the SLQ catalogue.

- Oral history interviews with members of Aboriginal nations living in south-west Sydney, New South Wales, conducted by Jagath Dheersekara in collaboration with Tharawal Aboriginal Corporation
- Coolangatta Estate Photograph album
- Rose Chown papers
- Alma Smith and Alva Atkins (nee Smith) papers and photograph
- Series 1: NSW Aboriginal Rugby League Knockout

As the oldest library in Australia, SLNSW is in the unique position of holding collections of materials from other Australian states, acquired prior to the establishment of those states. While this situation may not affect contemporary acquisitions, it is still a factor to consider in relationships between SLNSW and Indigenous communities from other Australian states. While SLNSW is no longer acquiring collections from outside of NSW, it still fields requests from Indigenous communities outside of NSW about its existing collections.

While SLNSW lacks the formal structure of IKCs, the Indigenous staff at SLNSW have worked hard to build programs with Indigenous communities as partners. While outside the scope of this research, it is worth noting that SLNSW is currently working towards supporting several NSW Indigenous communities in having their own keeping places.

State Library of Western Australia (SLWA)

Collections audited:

- Mary Macha papers
- Ingetje Tadros photographs of indigenous communities
- Rose Whitehurst Noongar Language Collection
- Howard Coate collection

The SLWA serves a widely dispersed population, particularly in relation to the state's Indigenous population, many of whom are situated hundreds or thousands of kilometres outside of Perth. Unlike SLQ, SLWA does not have community based knowledge centres that connect SLWA into the remote Aboriginal communities. It does however have the digital Storylines Archives (not included in this audit), a digital keeping place for some Indigenous communities within the state.

National Library of Australia (NLA)

Collections audited:

- Papers of John Kempster
- Lutheran Koonibba Mission, South Australia

The NLA is the youngest of all the participating libraries in this audit but it has the broadest scope. NLA's acquisitions serve to preserve stories of national significance into the permanent memory of the country. NLA works collaboratively with state libraries to determine the best keeping place for materials.

Limitations of the research scope

The findings of this research are intentionally limited to ensure the research was achievable within the proposed timeline and budget. This research was not an exhaustive audit of all collections within the participating libraries and therefore it is not possible to draw conclusions about how representative these collections are of the overall collecting strategy of the participating libraries.

Library staff were very helpful in supplying as much information as possible within the constraints of the time and communication modes. Due to COVID, SLQ was the only library where the research could be conducted in person. All other interviews and audits were conducted online and via Teams. There is no doubt that this has resulted in a deeper understanding of the situation at SLQ than other libraries.

This report relates directly to addressing the research questions as laid out in the terms of reference for this stage. Reviewing the individual policies, strategies and commitment statements of the participating libraries is outside the scope of this research. Such a review, combined with an institutional deep dive, may be a logical next step for those libraries that wish to address issues specific to themselves.

Terms of reference

This audit (Stage 3) focused specifically on original collections that have been acquired since 2010. The audit was structured according to pre-approved research questions (see Appendix 1). The research questions were mapped to ATSLIRN protocols and pre-approved by the NSLA Executive Officer. The nine overarching research questions were:

1. Were the First Nations communities identified and consulted prior to the acquisition of the collection materials?
2. What steps in the selection, acquisition and ingest processes could be 'activated' in terms of community involvement?
3. Did the library obtain prior, freely given consent to provide public access and re-use of collection materials? Was this consent recorded?
4. To what degree were First Nations communities involved or consulted in relation to the description, cataloguing and classification of the collection materials?
5. Are First Nations community members able to annotate or describe these materials?
6. How have Indigenous Cultural and Intellectual Property (ICIP) rights been attributed?
7. What does a systematic review (using a Boolean search in each library's catalogue) reveal about discoverability of these materials?

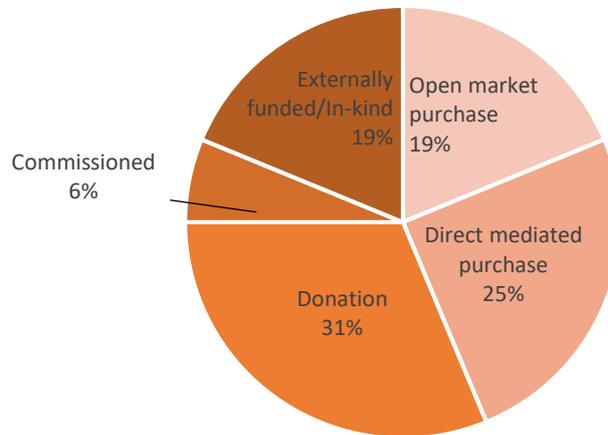
Summary of findings

Despite the different contexts for each library, some common themes emerged across the collections that were reviewed.

- Collections are acquired in five ways: open market purchase, direct mediated purchase, donation, commissioned acquisitions, and external funding/in-kind contributions
- The method of acquisition can determine the amount of Indigenous consultation that takes place prior to, during and after the acquisition
- Materials acquired are still overwhelmingly *about* Indigenous people but not *by* Indigenous people
- Collections acquisition and cataloguing teams lack Indigenous staff
- Identification of relevant First Nations and ICIP rights holders is sporadic and in need of systematic approach
- Collections are languishing in inaccessibility because of lack of appropriate community engagement and ICIP protocols
- Staff lack confidence when dealing with ICIP issues
- Underpinning these issues is the need to build direct relationships with Indigenous communities as partners

Collections acquisition

The original collections audit illustrated five key modes of acquisition: open market purchase, direct mediated purchase, donation, commissioned, and externally funded/in-kind contribution. Each mode has implications for Indigenous involvement in the collection acquisitions and ingest process.



Open market purchase

Applies to the William Turton Kennett archive collection (SLQ), the Coolangatta Estate Photograph album (SLNSW) and the Papers of John Kempster (NLA).

Open market purchases happen through private dealers or auction houses. The library is often in competition with other national or international bidders. This mode of acquisition involves no community consultation prior to acquisition. The lack of consultation is often due to the short window of opportunity with this mode of acquisition. Activating community involvement in the acquisition process would only be possible where strong relationships already exist with the community.

Due to the lack of consultation prior to acquisition, consent for public access is not sought nor obtained from Indigenous communities prior to acquisition. Consent for public access was only considered within the framework of copyright. From the limited data pool for this audit, it seems that the vendor in open market purchases is always non-Indigenous. In some cases, the vendor does value add work, including identifying Indigenous communities and people in the materials.

For the open market purchase collections in this audit, Indigenous communities had not been made aware that the libraries had acquired collections that relate to them. All of the libraries expressed intentions to speak to the relevant communities, but many staff expressed a lack of confidence in where to start with the community engagement process after the acquisition had occurred. The result is that Indigenous communities have not been involved in the ingest process including record description, cataloguing and classification. Recognition of the ICIP rights of Indigenous people or communities appears much more likely to happen if the vendor has already recognised the community/person in their value add descriptions of the material. If this has not occurred prior to ingest it leads to a long delay in rectifying the omission.

Direct Mediated purchase

Applies to the Mabo family collection (SLQ); the Jagath Dheerasekara in collaboration with Tharawal Aboriginal Corporation oral history collection³; the Ingetje Tadros photographs (SLWA); and the Lutheran Koonibba Mission (NLA).

Direct mediated purchase involves direct negotiation between the materials owner and the library to decide the terms of acquisitions; this includes payment and access conditions. According to the examples from this audit, the seller is often the materials creator or has a relationship with the materials creator. There may still be an urgency to this process but generally speaking, this is a more considered process than open market purchase.

The amount of community input into direct mediated purchased materials can vary greatly, and often the amount of community involvement is determined by whether the vendor is Indigenous. The *Lutheran Koonibba Mission (NLA)* and the *Ingetje Tadros photographs (SLWA)* involved no community consultation. The *Jagath Dheerasekara in collaboration with Tharawal Aboriginal Corporation oral history collection (SLNSW)* acquisition was community led and jointly initiated by the Tharawal Aboriginal Corporation and Dheerasekara. Similarly, the *Mabo family collection* acquisition was a collaborative partnership between SLQ and Gail Mabo as the Mabo family representative. When the vendor is Indigenous, the acquisition process automatically includes some form of Indigenous consultation.

Collections acquired without Indigenous community collaboration meant the library focused on acquisition first, community consultation second. In the case of the *Ingetje Tadros photographs (SLWA)* and the *Lutheran Koonibba Mission (NLA)* there has been no direct contact between the library and the community, despite it being several years since acquisition. Library staff expressed feelings of doubt or regret that there had not been community consultation with the community to date. In some cases, staff felt unsure about how to proceed with community consultation because they had already been through much of the decision making process without the community.

Practice around consent also varied widely depending on the vendor. Where the vendor is Indigenous, identifying the owner, copyright owner and moral rights owner was more straight forward (this is not always the case as will be discussed in the following section). In the case of the *Ingetje Tadros photographs*, Tadros assured SLWA that she had consent from the community to transfer the photos and provide access to them via the library, but there is no record of that consent from the community. Librarians mentioned that they asked for assurance that the record was created with the consent of the Indigenous subjects but they did not require this proof as a condition of purchase. Librarians said that they took the word of the vendor “at face value”.

Not all direct mediated purchases are initiated by vendors; libraries also pro-actively seek out materials not currently available in the market. Pro-active acquisitions can be exhibition driven, as was the case with the *Mabo Family collection* where SLQ approached Gail Mabo to inquire if she had any materials that would fit within the theme of the *Deadly Threadz* exhibition that they were planning. This connection came through SLQ’s Indigenous Services Unit in Cairns.

In the process of mediated purchase, there is scope for careful consideration of ICIP rights, but thus far, this has been done sporadically at best. Acquisition protocols vary from library to library and do not mandate capturing information about First Nations or potential ICIP rights holders at the time of

³ This collection was initially commissioned by the Tharawal Land Council who exhibited the collection and produced a book about it. Afterwards, Tharawal and Jagath Dheerasekara decided to approach SLNSW about moving the collection to SLNSW. SLNSW then acquired the collection through direct mediated purchase.

acquisition. Some collections documentation contained information about the First Nation or ICIP rights holders in the general description, but there was no allocated field to indicate a systematic approach to capturing this information.

Donation

Applies to the Rose Chown papers, and the Alma Smith and Alva Atkins (nee Smith) papers and photographs (SLNSW); and the Mary Macha papers, Rose Whitehurst Noongar Language Collection, and the Howard Coate collection (SLWA)

Donated collections can face many similar issues to direct mediated purchase, the biggest difference between the two modes of acquisition is that donation does not require payment to the donor. Again, collections that are donated by an Indigenous person have a higher degree of Indigenous involvement in the acknowledgement in the process, but this does not make the acquisition free from issues. In the case of the *Rose Chown papers (SLNSW)*, the donation was mediated between the library and Rose Chown's solicitor, who was acting on behalf of Chown's estate and her husband. After the donation, community members contested the donation, believing that some of documents in the collection belonged to the community, not Chown personally. SLNSW staff realised that the materials rights had not been adequately investigated prior to accepting the donation. A similar issue occurred with the *Rose Whitehurst Noongar Language Collection (SLWA)*, where the community have disputed the acquisition on the basis that community members recorded in the language tapes were not notified, and did not give their consent for the materials to be donated to SLWA. These two collections illustrate that even if the donor is Indigenous, there is still a duty of care to carry out a thorough community consultation process.

The collections donated by non-Indigenous donors the *Alma Smith and Alva Atkins (nee Smith) papers and photograph (SLNSW)* and the *Howard Coate collection (SLWA)* both involved significant value add work by the donors prior to acquisition. This included adding descriptions to the materials and notifying the community prior to the acquisition. Once again, though, the Indigenous community members were not involved as decision makers. The libraries had no direct contact with the communities and took the word of the donor as sufficient proof of consent for the acquisition.

Commissioned

Applies to Series 1: NSW Aboriginal Rugby League Knockout (SLNSW)

The single example of commissioned acquisition had strong elements of Indigenous self-determination built into the process. The subject and materials' content was decided by Indigenous people or community who in some cases were the content creators as well. The *Series 1: NSW Aboriginal Rugby League Knockout (SLNSW)* by Aunty Barb McGrady is a collection that is created by an Indigenous person, with Indigenous people and culture as the subjects. It is a collection by, for and about Indigenous people. This collection in particular, had a unique way of collecting consent for the photos to be shared through SLNSW; Aunty Barb reached out to community via Facebook and screenshotted the supportive responses.

External funding or in kind contributions

Applies to the Return of the Ancestral King Remains, WWI Indigenous soldier portraits in The Queenslander pictorial supplement and the Lutheran Church Archive photographs (SLQ)

The three externally funded and/or in-kind contribution collections for this audit resulted in materials that were as significant, or more significant to collaboration partners than they were to the library.

One of the defining factors of this category is that the collections created are part of an externally managed project and the library is a contributor to the project but not necessarily the decision maker.

The *Return of the Ancestral King Remains* and the *Lutheran Church Archive photographs* were both externally funded, community led projects to which SLQ provided in-kind support in exchange for the materials. That support was in the form of skills, digitisation and money for resources needed for the community led program, not payment directly for materials. In these examples, the community approached SLQ with their goal and an understanding of how the library could support them in achieving it. These are strong examples of data sovereignty and self-determination in recordkeeping.

The *WWI Indigenous soldier portraits in The Queenslander pictorial supplement* (all SLQ) was work that resulted from an allocation of millions of dollars through the Queensland Government's legacy project *QANZAC100: memories for a new generation* funding. SLQ used a portion of the funds to digitise, exhibit and promote the portraits of Queensland soldiers captured in the 'The Queenslander', and in the process uncovered the many Indigenous soldiers who had previously gone unnoticed. SLQ staff member, Marg Powell, created a blog post for each Indigenous soldier and these blogs reached family members around the world. The SLQ team worked directly with the National Archives of Australia and the Australian Memorial team in Canberra to link the portrait to the soldier's service record. In some cases, family members also contributed information for the blog.

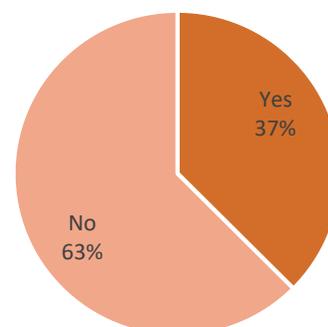
The collections in this category were driven by external goals and funding and enabled SLQ to take part in projects that they otherwise may not have known about.

Answering the research questions

The key issues identified through this audit were:

1. Were the First Nations communities identified and consulted prior to the acquisition of the collection materials?

Almost 40% of collections involved identifying the relevant First Nation at the time of acquisition. This seems to suggest a relatively high rate of First Nations recognition, until you realise that 100% of the collections that identified First Nations were collections with materials created by First Nations people. The remaining collections without First Nations identification were all created by non-Indigenous people. Therefore, it would be more accurate to consider the rate of First Nation identification in record acquisition as being very low considering the majority of materials acquired are created by non-Indigenous people.



The degree to which First Nations were identified and consulted differed depending on the mode of acquisition. Open market purchases did not involve identification and consultation with the relevant First Nations community. Direct mediated purchase, commissioned acquisitions, and donations sometimes did, but this depended on the seller/donor with no absolute requirement from the library to have proof of community consultation. External funding/in-kind contributions modes were community led which was the strongest example of self-determination in collection.

2. What steps in the selection, acquisition and ingest processes could be 'activated' in terms of community involvement?

Libraries can be much more pro-active in identifying, notifying and engaging with Indigenous communities about collections that relate to them to ensure that ICIP rights are recognised. Acquisition recommendation documentation does not currently have dedicated fields for identifying the relevant Indigenous community or the ICIP rights holders.

3. Did the library work with the community to determine access conditions? (Reworded from: Did the library obtain prior, freely given, consent for public access?)

Not all of the audited collections are public access collections. Regardless of the access status, all collections had obtained free, prior and informed consent from the materials donor/vendor prior to acquisition, but only 25% of acquisitions involved discussions with the community to gain consent prior to acquisition. Those collections that did involve community decision making in access were the community-led acquisitions. In the case of mediated purchase and donations library staff "took on face value" the word of the vendor/ donor that they had obtained permission from Indigenous communities to transfer the collection and allow access to the material via the library. Verification of this approval was taken "on good faith" without any formal consent agreement with the community being recorded as part of the collection acquisition. There was no direct contact between the libraries and the community to verify this consent.

4. To what degree were First Nations communities involved or consulted in relation to the description, cataloguing and classification of the collection materials?

Across all participating libraries, there were strong expressions of intent regarding working with First Nations communities to describe, catalogue and classify original collections' materials. At the time of the audit, few of these intentions had translated into action. Many library staff expressed feelings of apprehension or lack of confidence in approaching communities to start this work. The participating libraries lacked ICIP policies or protocols for staff to follow to assist them in this work.

5. Are First Nations community members able to annotate or describe these materials?

All of the participating libraries have regular channels of user feedback that Indigenous community members can access to share information in relation to collection materials. These channels include through the library's website contact form, email, phone call or through speaking directly to staff at the library. There are no annotation or description channels specific to the needs of First Nations people. Trove is useful in allowing users to add their own tags and categories for records, but this information sits separately in Trove and does not become part of the metadata of the record in the library management system.

6. How have Indigenous Cultural and Intellectual Property (ICIP) rights been attributed?

ICIP rights were attributed sporadically. Even within one library some materials had forms of ICIP recognition (such as Indigenous people attributed as creators, First Nations names or subject codes included in the record description) but not in others. ICIP protocol implementation lacked a consistent, systematic approach. All library staff that participated in the audit recognised the moral obligation of ICIP recognition but many felt unsure about how to address this in practice.

7. What does a systematic review (using a Boolean search in each library's catalogue) reveal about discoverability of these materials?

Many of the audited collections could not be assessed for their discoverability because they had not yet been described and made available through the catalogue. It was clear, however, that compounding issues of lack of identification of relevant First Nations and lack of implementation of ICIP protocols meant that materials were unlikely to be discoverable in relation to the relevant First Nation.

Findings

The key issues identified through this audit were:

1. New acquisitions are still overwhelmingly materials *about* Indigenous peoples, not *by* Indigenous peoples.
2. Acquisitions of materials by Indigenous creators are more likely to have some form of ICIP recognition, although there is still a lack of due diligence at the time of acquisition
3. With the exception of community-led collections, ICIP rights holders are not included in the acquisition or ingest decision-making process
4. Collection acquisition teams lack Indigenous staff
5. With the exception of SLQ, libraries lack the direct, ongoing relationships with Indigenous communities which would enable libraries to seek community input with urgent acquisitions
6. Library staff lack confidence to address gaps in ICIP protocols with collections already acquired leading to collections being locked in a restricted access limbo
7. Libraries need to imbed ICIP protocols into their core business

Key issues

Key issue one

New acquisitions are still overwhelmingly materials *about* Indigenous peoples, not *by* Indigenous peoples. To address the lack of self-determined Indigenous content this needs to be balanced with a strategic approach to acquiring materials created by Indigenous people and communities, and held as evidence of Indigenous first-person lived experience. Furthermore, this audit has found that collection acquisition that is not driven from a partnership with an Indigenous person or community almost always results in collections that lack even the most basic recognition of the relevant First nations and their ICIP.

Key issue two

Lack of ICIP due diligence at the time of acquisition. Indigenous people do not have an equal decision-making role in the acquisition process as non-Indigenous vendors/donors and library staff. Even Indigenous library staff are rarely involved in acquisition and description processes from start to finish. This issue is discussed further in *Key issue three*.

Key issue three

ICIP rights holders are not included in the acquisition or ingest decision-making process. Indigenous people do not have an equal decision-making role in the acquisition process as non-Indigenous vendors/donors and library staff. Even Indigenous library staff are rarely involved in acquisition and description processes from start to finish. This issue is discussed further in *Key issue four*.

Key issue four

Collection acquisition teams lack Indigenous staff. Decisions about what to acquire and how to acquire are being made without Indigenous self-determination at each step of the process. This trend continues through decisions of how to describe, arrange, preserve and make accessible the materials. It is common practice to ask Indigenous staff (who are not part of the collection acquisitions team) for their opinion on pending acquisitions. The sentiment was often that the decision has already been made before they had been asked. This can put Indigenous staff in a difficult position as a representative of both the Indigenous community and the library. In addition to cultural safety concerns, some Indigenous staff expressed frustration at not having the opportunity to be trained in collection acquisition or cataloguing as part of their career progression pathway.

Key issue five

Lack of direct relationships with Indigenous communities that would enable libraries to seek community input regarding urgent acquisitions. The ongoing, structured support that SLQ provides to the IKC communities means that communication channels are always open between the two. This has resulted in some unique community-led collection opportunities. SLNSW has relationships with Indigenous communities, but these are less formally structured than the Queensland IKCs. To a large degree, they rely on the personal relationships between SLNSW staff and community members. SLWA and NLA are yet to develop a robust relationship framework with Indigenous communities as partners.

Key issue six

Library staff lack confidence to address gaps in ICIP protocols. This appeared to be the biggest and fastest growing concern with library collections. Library staff's lack of confidence with addressing gaps in ICIP protocols within existing collections is exacerbated the longer the time between material creation and community engagement. For example, the donor of the *Alma Smith and Alva Atkins (nee Smith) papers and photographs* collection, who holds the most amount of IP about the collection, is still alive and potentially in a position to connect the library with Indigenous community members that feature in the materials. At the time of interviewing SLNSW staff this had not been done.

Key issue seven

Libraries lack ICIP protocol integration in their everyday business. Part of the hesitancy with ICIP protocols seems to be that the work to address ICIP is seen as an overwhelming monolith, rather than a part of the day to day business of the library. ICIP protocols can and should be a normalised part of the workflow of collection acquisition.

Recommendations

Key issue one: Collections *by* Indigenous people not just collections *about* Indigenous people

- 1.1 Libraries to consider in collaboration with Indigenous communities what materials they would like to see collected. The 'Return of the King Ancestral Remains' and the 'Lutheran Church Archive' (both SLQ) are examples of Indigenous self-determination in collection acquisition.
- 1.2 Libraries to run an EOI process for communities to lead a collecting project for their community

Key issue two: Lack of due diligence during acquisition

- 1.1 Libraries to seek written direct confirmation of consent from communities for direct mediated purchase or donated acquisitions

Key issue three: ICIP rights holders as decision makers in the collection acquisition

- 1.1 Acquisition recommendation processes to include mandatory field identifying the relevant First Nations community and potential ICIP rights holders.
- 1.2 Relevant community/ICIP rights holders to be notified within one year of acquisition of a related collection
- 1.3 All collections related staff to undergo ICIP training⁴
- 1.4 All libraries to have an ICIP protocol framework with appropriate staff training for implementation
- 1.5 Acquisition documentation/deed of gift for direct mediated purchases and donations to include confirmation direct from relevant community/ICIP rights holders that they have given approval for transfer to the library and access conditions for materials

Key issue four: Indigenous collection building staff

- 1.2 Libraries to encourage development of Indigenous people, including Indigenous staff, into collections and cataloguing roles through work exchanges, traineeships, residency programs, scholarships and short term project funding
- 1.3 Libraries to develop career pathways for existing Indigenous staff who wish to move into collection acquisition, description or cataloguing.

Key issue five: Direct relationships with Indigenous communities

- 1.1 Identify existing collections that relate to Indigenous communities and notify them of the collections' existence
- 1.2 Allocate funding for communities to partner with libraries to describe and catalogue existing collections
- 1.3 Allocate funding for digitisation and digital repatriation where required
- 1.4 Seek advice from communities about the materials that would be of most interest to them

Key issue six: Building staff confidence in ICIP protocols

See recommendations for key issue three.

Key issue seven: Integrating ICIP protocols into everyday business

See recommendations for key issue three.

Conclusion

Despite the unique provenance and jurisdiction of each participating library, this audit uncovered common themes across the five main modes of collections acquisition. ICIP recognition and ICP protocol implementation is a growing issue that needs to be addressed before it balloons out of control. Assuming that collections are ICIP compliant or community approved because they are a product of Indigenous collaboration or production is not adequate. Libraries must work to integrate ICIP protocols as part of their core business. To do this they will need to develop strong relationships with Indigenous communities and support Indigenous self-determination in both the communities and their own Indigenous staff.

⁴ ICIP workshops are delivered by Terri Janke and Company <https://www.terrijanke.com.au/icip>

Appendix A: Mapped research questions

Project Objectives	Relevant ATILRIN protocol	Research Questions	Supporting Research Questions
<p>A. How we make collecting decisions for contemporary Indigenous collections</p>	<p>1.3 Ensure meaningful Aboriginal and Torres Strait Islander participation in effective development, adoption and implementation of relevant policies. 2.1 Consult in an appropriate and ongoing manner with relevant Aboriginal and Torres Strait Islander communities in regard to the development and management of the collections.</p>	<p>1. Were First Nations communities identified and consulted prior to the acquisition of collection materials?</p>	<p>1A. If so, which ones? 1B. What did the consultation process for acquisition consist of? 1C. Was the acquisition prompted by the Indigenous community/library/other? 1D. Were Indigenous staff involved in the acquisition of these collections?</p>
		<p>2. What steps in the selection, acquisition and ingest processes could be 'activated' in terms of community involvement?</p>	<p>2A. What worked well? 2B. What could have been done better?</p>
		<p>3. Did the library obtain prior, freely given, consent to provide public access and re-use of collection materials? Was this consent recorded?</p>	<p>3A. How was consent recorded? 3B. Who was consent collected from? (Has consent been requested from the record creator and/also the community captured in the record).</p>

<p>B. Whose voices are represented in those collections</p>	<p>2.2 Seek to balance collections by acquiring material by and about Aboriginal and Torres Strait Islander peoples. 5.5 Provide opportunities for Aboriginal and Torres Strait Islander people to describe and annotate material that relates to themselves and their communities. 10.2 Actively acquire materials produced by Aboriginal and Islander peoples and organisations.</p>	<p>4. To what degree were First Nations communities involved or consulted in relation to the description, cataloguing and classification of the collection materials?</p>	<p>4A. Who is the collection creator/primary subjects/secondary subjects? 4B. Are the items created by an Indigenous person/s?</p>
		<p>5. Are First Nations community members able to annotate or describe these materials?</p>	<p>5A. What is the process for annotating collections/series/items (direct to collection/via staff)?</p>
		<p>6. How have Indigenous Cultural and Intellectual Property (ICIP) rights been attributed?</p>	<p>6A. How is ICIP recognised in the collection?</p>

<p>C. How discoverable & visible are our collections are within and across our institutions</p>	<p>5.1 Use national Indigenous thesauri for describing documentation relating to Aboriginal and Torres Strait Islander peoples and issues.</p> <p>5.2 Promote appropriate changes to standard descriptive tools and metadata. schemas with the aim of retrospectively re-cataloguing items recorded with unsuitable subject headings.</p> <p>5.3 Improve access by the introduction of classificatory systems which describe items by their geographic, language and cultural identifiers.</p> <p>5.4 Consult with Aboriginal and Torres Strait Islander peoples at local, state/territory and national levels in relation to the description, cataloguing and classification of materials in libraries, archives and information services.</p>	<p>7. What does a systematic review (using a Boolean search in each library's catalogue) reveal about discoverability of these materials?</p>	<p>7A. What search terms would be expected to discover this collection?</p> <p>7B. How are First Nations identities determined?</p> <p>7C. How are First Nations recorded in record descriptors?</p>
	<p>10.1 Be proactive in the role of educator, promoting awareness of Aboriginal and Torres Strait Islander peoples, cultures and issues among non-Indigenous people.</p> <p>10.3 Highlight Aboriginal and Torres Strait Islander content and perspectives through such means as oral history, indexing, record copying projects and online.</p> <p>10.4 Promote awareness and use of Aboriginal and Torres Strait Islander related holdings, by such means as targeted guides, finding aids, tours, websites and exhibitions.</p>	<p>8. How have these materials been shared with the First Nations communities that they pertain to? How have they been engaged with, to the library's knowledge?</p>	<p>8A. How have these collections been promoted?</p> <p>8B. Is there data about access/use of the collection?</p>

	<p>6.4 Seek actively to identify the existence of secret or sacred and sensitive materials by retrospectively surveying holdings and by monitoring current materials.</p> <p>6.6 Provide suitable storage and viewing facilities with limited access as may be required.</p> <p>6.7 Ensure that any conditions on access are understood by staff and users and are fully implemented.</p> <p>6.8 Ensure that secret, sacred and sensitive material is managed appropriately in the Digital Environment.</p>	<p>9. Do the collections include any secret and sacred materials? How have these been identified and managed by the library?</p>	<p>9A. If secret or sacred, how is access managed?</p>
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	<p>12.1 Ensure sustainable choices of formats, descriptive methods and access and preservation strategies for Aboriginal and Torres Strait Islander peoples' knowledge, creativity and experience.</p> <p>12.2 Pursue digitisation and digital access as a means of facilitating repatriation to Aboriginal and Torres Strait Islander communities, and preserving material for future generations.</p> <p>12.3 Consult with Aboriginal and Torres Strait Islander communities about relevant digital content made available via their websites.</p> <p>12.4 Avoid providing access to items deemed secret, sacred or sensitive via their websites and online catalogues.</p> <p>12.5 Ensure that material is digitised and stored electronically, in a manner consistent with and respectful to Aboriginal and Torres Strait Islander cultural protocols.</p> <p>12.6 Work cooperatively with Aboriginal and Torres Strait Islander peoples to promote the creation, collection and management of digital materials.</p> <p>12.7 Educate users of their collections about the potential benefits and risks of sharing digital content in an online environment.</p>		<p>8C. How much of this collection is digitised?</p> <p>8D. How much of this collection is available online?</p> <p>8E. Have any cultural protocols been following to provide digital access to the collection?</p>
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