INDIGENOUS ARCHIVING AND WELLBEING: SURVIVING, THRIVING, RECONCILING

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1. Introduction

Too often, Australia's mainstream discourse continues to be written and crafted to endorse and valorise the actions of an often-violent past, whilst disregarding the effects of the brutal systems of colonisation upon Indigenous Australian peoples[1]. Various forms of trauma continue to impact upon many Indigenous Australian people, families and communities, contributing to ongoing discrimination and disadvantage (Atkinson, 2002). *Cultural* trauma is where a collective group is affected by a horrendous event that irrevocably marks memory and changes identity forever (Alexander, 2004). It is impossible to be an Indigenous Australian today and not be linked in some way to individual and collective experiences of invasion and colonisation.

As is so often the case, recordkeeping and archiving plays a crucial role in the progression of colonial and oppressive regimes. Australia's government and collecting archival institutions manage this legacy, evidencing colonisation, not just in their archival holdings, but in how they are appraised, described, managed and made accessible. As Indigenous Australians in the second half of the twentieth century have sought access to records in institutional archives that document their lives, they have re-confronted not just the trauma in the records, but in the edifices and apparatuses around them. Moreover, when Indigenous peoples interact with archival materials that tell stories through a colonial lens, the trauma is not just an individualised one; it has collective impact in the here and now on both people and on Country[2].

Faced with the cultural genocide of colonisation, Indigenous Australians have utilised the strength and resilience of their oral traditions and other practices to retain connections to family, community and Country. These are the foundation of many community archives initiatives that are part of reclamation,

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[1] The term 'Indigenous Australian' has been used in this paper to refer to Aboriginal and Torres Strait Islander peoples and communities across Australia who are the First Peoples of Australia. The authors acknowledge the diversity of Indigenous Australian peoples across Australia.

[2] The term Country encapsulates deep and timeless cultural connections to land, environment and community. The depth and breadth of its meaning is hard to define for Western audiences. 'In Aboriginal English, a person's land, sea, sky, rivers, sites, seasons, plants and animals; place of heritage, belonging and spirituality; is called 'Country'. Retrieved from https://australianmuseum.net.au/glossary-indigenous-australia-terms

revitalisation and continuation of language and culture, to come to terms with the ongoing ramifications from colonisation, and contribute to reconciliation for the whole Australian community.

In this chapter, we begin with the 1997 *Bringing Them Home Report* as a significant turning point when the trauma in institutional archives and archival practices were revealed to all Australians. We then discuss the increased insight into the historical, social and political determinants of health and wellbeing for Indigenous Australians that has developed since. While much is written about the decolonisation of archives from social justice perspectives, our focus is to explore this area from a wellbeing perspective, as a way to deal with the trauma of colonial archives for Indigenous Australians, and for all those who interact with them. We introduce and use a Social and Emotional Wellbeing (SEWB) model to reflect on the enriched understandings of the interconnectedness of Indigenous archiving with wellbeing that has developed over the past twenty years. We examine continued challenges that exist for Indigenous peoples and communities in gaining access to institutional archives, and to meaningfully address their inaccuracies and incompleteness. We look at how to foster continual decolonising of archival institutions, through embedding into archival frameworks, processes and systems rights of access, interaction and control for Indigenous Australians. We discuss the need for archival institutions to also learn how to better support and interoperate with Indigenous community archiving initiatives. We conclude with a summary of the key elements that we believe are essential for Indigenous community archives of the future. This requires embracing community participation in the formation and management of all archives, moving beyond improving access to embracing archival autonomy and self-determination with flow on effects for individual and community wellbeing and to further reconciliation across the Australian community.

2.   Background

The brutal nature of colonisation is exemplified by the protection and assimilation policies that oversaw the forced removal of Indigenous Australian children from their families, communities, culture and Country throughout much of the 20th century. 2017 marked the twentieth anniversary of the landmark *Bringing Them Home* report, the outcome of an Australian Human Rights Commission inquiry which shone the spotlight on the identity, memory and accountability needs of those who had been forcibly removed; the Stolen Generations (Australian Human Rights and Equal Opportunity Commission, 1997). The Inquiry was charged with examining the adequacies and shortfalls of existing legislation, policies, practices and systems to support those who had been taken from their families and communities. With the report detailing the abuse suffered in childhoods under institutional 'care' and the lifelong ramifications of the denial of access to their Indigenous culture, it was also a time for private and public Australian memory keeping institutions to begin a more critical examination of the evidence of forced removal within their holdings.

The *Bringing Them Home* report highlighted the many difficulties faced by members of the Stolen Generations seeking access to their records in order to piece together childhood experiences, establish identity, and find their families. Its recommendations to make access to records 'easier and less hurtful', included challenging the Australian archival and recordkeeping community to work towards supporting Indigenous self-determination, by providing Indigenous communities with opportunities 'to manage their own historical documentation'. These objectives recognise records in government and other institutional archives as intrinsic to the individual and community archives of Indigenous Australians, and emphasise the importance of their decolonisation. Enabling Indigenous communities to access, as well as having

control over these records is 'one step in the process of recovering from the history of genocide.' (Australian Human Rights and Equal Opportunity Commission, 1997, p. 299)

The *Bringing the Home* report further promoted the significance of recognising the complex interconnections between Indigenous archiving, reconciliation, and health and wellbeing for individuals, communities and Australian society as a whole. For generations Indigenous Australian peoples have identified the need for a strong sense of identity and belonging with the interconnectedness of past, present, and future being the driving force for the return of Indigenous cultural materials and knowledge to their peoples to assist in addressing trauma and supporting wellbeing (Ley 1991, 13).

Despite government policy and actions that removed cultural material from Country and banned cultural practices, knowledges, and languages, Indigenous Australian peoples have found ways to maintain what they could, forget[3] what they had to, and passing on the knowledge required to survive. When facing cultural genocide over actual annihilation, communities needed to be pragmatic and resilient, and difficult decisions had to be made whilst retaining hope that lost/forgotten knowledge will somehow be located again. Inquiries, discussions, reports, and research have reiterated the need to invest in mechanisms for securing and strengthening Indigenous culture as an integral part of addressing pressing health and social issues. The continued scrutiny and surveillance of Indigenous lives through quick fix responses, not only perpetuates ongoing discrimination and disadvantage, but through lack of agency and autonomy contribute to poorer health and social outcomes (Murphy, 2014).

Progressive policy-making is bringing together increased insight into the historical, social and political determinants of health and wellbeing for Indigenous Australians with deeper awareness, appreciation and responsiveness to the centrality of connectedness to kin, community, culture and Country (Commonwealth of Australia, 2017).

> "Aboriginal health" means not just the physical wellbeing of an individual but refers to the social, emotional and cultural wellbeing of the whole Community in which each individual is able to achieve their full potential as a human being, thereby bringing about the total wellbeing of their Community. It is a whole-of-life view and includes the cyclical concept of life-death-life. (National Aboriginal Health Strategy, 1989)

This understanding builds upon human rights and Indigenous rights frameworks, and both comes about through, and fosters the development of, strong and equitable partnerships with Indigenous Australian communities in tackling health challenges[4]. Modelling of Indigenous perspectives of social and emotional wellbeing, such as that developed by Gee et al. (2014) for use in cultural competence education for mental health practitioners, show how perceptions of self are 'inseparable from, and embedded within, family and community' and placed within the context of continuing impacts of colonisation. Discussion of the
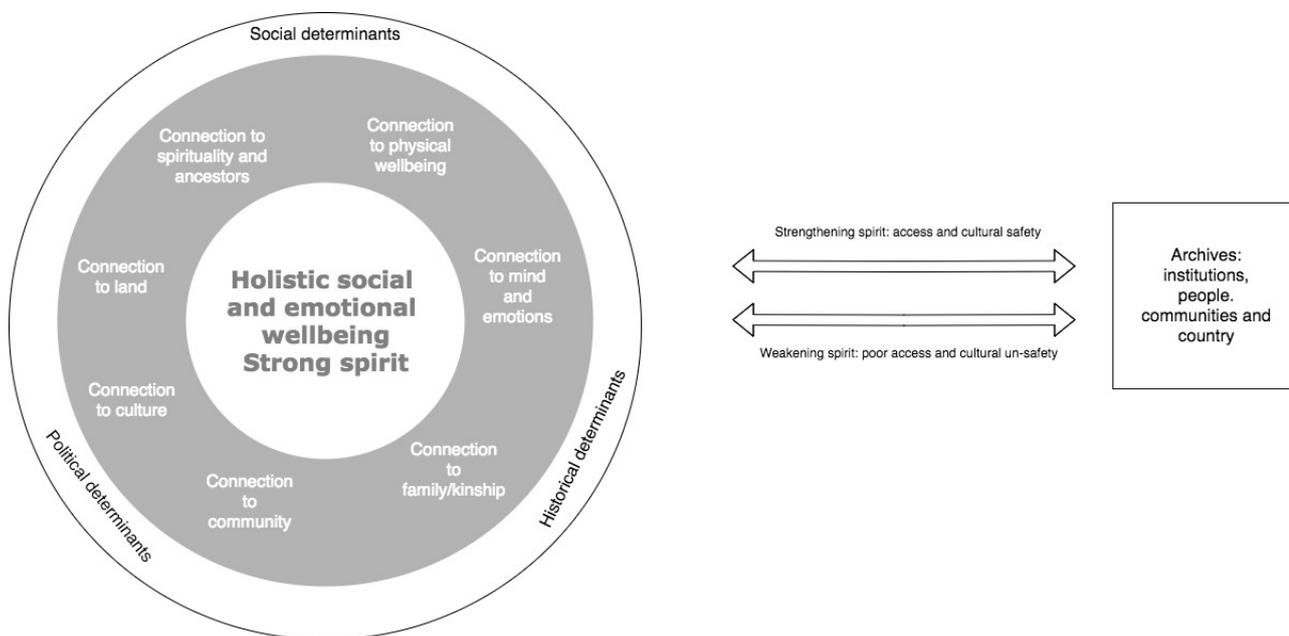
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[3] Forgetting is a vital element to of memory and collective memory; providing the ability to remember that which is important. For example: Susan Crane, "AHR Forum: Writing the Individual Back into Collective Memory," *American Historical Review* 102 (1997), p. 1380. Indigenous peoples also used it as a way of survival. Faulkhead, Shannon. 2008. *Narratives of Koorie Victoria*. PhD thesis. Clayton: Monash University.

[4] For example the National Aboriginal and Torres Strait Islander Health Plan 2013–2023 is based on principles of Health Equality and a Human Rights Approach, Aboriginal and Torres Strait Islander Community Control and Engagement, Partnership and Accountability, see http://www.health.gov.au/internet/publications/publishing.nsf/Content/oatsih-healthplan-toc~overview.

practical usage of this model highlights the importance of mental health professionals knowing the history (and therefore engaging with the archives) of the Indigenous communities with which they work:

> These critical factors—such as a community's local history of colonisation and the extent to which a cultural group is able to resist assimilation, maintain cultural continuity, and retain the right of self-determination and sovereignty – will all significantly influence a community's capacity to retain their cultural values, principals, practices, and traditions. This, in turn, will differentially empower or impinge upon individual and family SEWB [social and emotional wellbeing]. (Gee, et al. 2014, p. 62)

Implicit in this discussion is the interconnectedness of Indigenous archiving with social and emotional wellbeing in, and across, individual, community and societal levels. As illustrated in Figure 1, it raises questions as to the roles archives of all kinds play in the strengthening or weakening of spirit and self.

SEWB diagram adapted from: Gee, Dudgeon, Schultz, Hart and Kelly, 2013

FIGURE 1: INDIGENOUS PEOPLES SOCIAL & EMOTIONAL WELLBEING AND THE ARCHIVES

3.   Trauma, Healing and Archives

Western methods of treating trauma often involve individualised psychological approaches, through counselling or other therapeutic interventions focused on self. An Indigenous perspective moves beyond viewing trauma as an individual's medical problem, rather as a symptom of broader unresolved societal problems that continue to manifest as health and wellbeing issues (Corntassel, 2008; Atkinson, 2002). Dealing with the collective trauma resulting from colonisation requires broader communal approaches that incorporate cultural knowledge and traditional ways of healing (Corntassel, 2008). Involving Indigenous Elders or healers from within the communities to provide expertise as to appropriate cultural ways of dealing with the trauma of colonisation is a key strategy (Marsella, 2017). Holistic approaches that incorporate Indigenous knowledge are also supported by reviews and policies recommending good practice for strengthening Indigenous social and emotional wellbeing (Australian Institute of Health and Welfare, 2013; Australian Government, 2013; Department of Health, 2017; Victorian Government, 2017).

Indigenous Australian expressions of healing often refer to the spirit that resides within a person and its connection to multiple elements (Victorian Government, 2017). It is not uncommon to hear Indigenous Australian peoples refer to missing, broken, negative, low, weak, bad or wounded spirit to describe un-wellness and a strong, positive, energized, good and whole spirit for indicating wellness. Spirit is multi-dimensional and can refer to a person, family, community or to Country (Atkinson, 2002; Australian Government, 2013). Achieving a healthy spirit may involve delving into institutional archives in the quest for information to strengthen one's place, family, community, and Country. In doing so, Indigenous peoples are taking a risk of finding more trauma alongside answers, or in some cases, finding nothing at all. Archival institutions can assist in this healing through creating protocols and processes that support people's journey, rather than blocking their path. Restricting access to records often may result in individuals and communities being caught in a holding pattern with continuing trauma and negative impacts upon wellbeing. A further complexity is the inherent trauma in the stories and records makes them difficult to share, compounding the deliberate disruption to intergenerational sharing of stories of colonising actions and processes.

With increased desire and opportunity for archival access, ensuring cultural safety and personal and community wellbeing has become a growing concern. This is supported by anecdotal and intensifying evidence of the impacts this access can have upon individuals and communities. Issues pervade the archive world, such as: frustration with institutional barriers (McKemmish et al., 2011); partnership tensions (Adams & Faulkhead, 2012); lateral violence (Australian Human Rights Commission, 2011); concerns about understanding, care and interpretation of records (Thorpe, 2005); offensive records and role confusion (Thorpe, 2014) and; disappointment and despair at unfulfilled expectations of archival materials (Evans et al., 2012). In addition, Indigenous and non-Indigenous people utilising the archives for teaching and cultural revitalisation processes can be similarly challenged (Reynolds, 2005; Ma Rhea & Russell, 2012). However, there is little written about how wellbeing can be protected, and cultural safety ensured.

Whilst government libraries and archives have been mandated with the task of making their records accessible to Indigenous Australians, there are bigger issues regarding connecting Indigenous peoples with their records and stories. Whilst members of the Stolen Generations, and Indigenous peoples more broadly, are now more able to access records relating to them, they currently have little agency over where and how the records are stored, or who accesses them. Issues of ownership, copyright, and rights over access control, de-accessioning and destruction of records are not being adequately addressed. Nor is the need to allow for amendment to records that are incomplete or incorrect. The majority of libraries and archives in Australia have not implemented policies to manage Indigenous Intellectual and Cultural Property (ICIP) rights (Kearney & Janke, 2018), and are yet to fully engage with Indigenous peoples and communities about appropriate protocols for the management of cultural records. However,.

The Social and Emotional Wellbeing (SEWB) model clearly has implications for Indigenous wellbeing and archives. If Indigenous Australian peoples are seeking information on their histories of colonisation, then it is crucial that access to records in archival institutions are provided in appropriate ways. Without self-determination and ownership of one's own narrative, the archive and archival process have the ability to reiterate removal from family and dispossession of culture. Every person and community has the right to own their own stories and for them to become part of their individual, family and community archives. The potential via a people-centred participatory approach for archival institutions to be a decolonising rather

than colonising force is manifold. But to do so requires an institution-wide commitment and an understanding of the rich landscape of contemporary Indigenous archiving.

4. Indigenous Archiving

Indigenous Australian histories, stories and experience are now held across multiple, and often fragmented places. In this contemporary context, a community archive encompasses oral and written records, literature, landscape, dance, art, the built environment, and other artefacts. The archive exists within individuals, communities and lives within Country, both tangible and intangible. This is how Indigenous archives and memory have always existed, carried through generations orally, in performance, art, the environment, and in place. Indigenous peoples who store their records in orality, in family and community, and in and on Country are blending this knowledge with institutional archival collections, providing opportunities for Indigenous stories and histories to flourish, rather than being dispersed and disconnected (Faulkhead, 2009; Faulkhead, et al., 2017). In some cases, physical copying or digital repatriation processes are enabling institutional archival records to be reconnected with oral records in communities, and enabling the use of oral traditions to continue these stories intergenerationally.

Indigenous community archives are thus emerging as sites of truth telling and reconciliation,[5] fuelling calls for national truth telling to be a part of constitutional recognition.[6] Repatriation and integration processes are vital in tackling the legacies of colonisation, particularly in addressing the resulting silences in the archive. Today many Indigenous authors, artists, storytellers, and archivists are sharing their stories and knowledge to reveal and heal the trauma in the archive (Jorgensen & McLean, 2017; Thorpe, et al., forthcoming 2018-19; Faulkhead, 2009; Vickery et al., 2007). They are demonstrating how archives can provide a platform to support the telling of Indigenous stories and become instruments of decolonisation. Positive narratives of Indigenous peoples, culture and history assists the wellbeing of the represented communities, whilst bolstering the education of next generation Australians to question the colonial, hegemonic and assimilatory narratives of the past. It assists in creating a possible future where complex Indigenous stories are part of mainstream Australian collective knowledge.

Indigenous archivists, in collaboration with other cultural heritage professionals, have also developed protocols to better guide the handling of Indigenous content in institutions and collections (Thorpe, 2013). The Aboriginal and Torres Strait Islander Library and Information Resource Network (ATSILIRN) Protocols, developed in 1995 and revised in 2005, aim to foster respectful collaborations with Indigenous Australian communities, so that material is handled in culturally appropriate and respectful ways. They emphasise the need for such engagement to be reflected in governance, as well as operational processes, and that education and dialog is required to enhance cultural competence and greater awareness of Indigenous Australian issues and needs.

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[5]Two exemplars in the case of the Stolen Generations are Kinchela Boys Home Aboriginal Corporation http://www.kinchelaboyshome.org.au/ and The Cherbourg Memory http://cherbourgmemory.org/.

[6] The opportunity for a national truth-telling of Indigenous Australian peoples' history is continually being demanded as a way for reconciling Australia's Indigenous and colonial past, present, and future. The latest was in the May 2017 First Nations National Constitutional Convention which was convened to discuss constitutional reform to recognise Aboriginal and Torres Strait Islander peoples. The *Uluru Statement from the Heart*, 2017, seeks 'a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history'. See https://www.1voiceuluru.org/the-statement/

A rich landscape of Indigenous community archival projects were showcased at the National Indigenous Research Conference organised by the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) in 2017. The projects embodied many of the principles of working with Indigenous communities – designed, developed and implemented in partnerships; time devoted to relationship building and mutual learning; respect for Indigenous cultural rights; representing Indigenous ways of knowing and being in system and process design – along with celebrating dynamic, vibrant and resilient peoples and cultures. It demonstrated a shift from debating the need to engage with the Indigenous community represented in records as can happen at other professional conferences, to showcasing the wide variety of ways in which such engagement can be carried out..[7]

The projects were both a reflection of how far Indigenous heritage and archiving projects had come, but also how far the cultural heritage sector still needs to go in enabling Indigenous communities to have (and sustain) control over their own historical documentation. In looking across the projects from a decolonisation perspective, many are still crafted around 'benevolent access' to specific archival material in cultural heritage institutions, rather than developing shared models of ownership and stewardship for promulgating across other holdings and across other institutions. While it was important to hear the ways in which the barriers inherent in archival frameworks designed around the rights of a singular records creator (i.e. where records are described and controlled from the perspective of the person or body that created, collected or set aside the recorded material as evidence of the conduct of their activities) were negotiated in each case, it was also frustrating that future projects would have to go over the same ground and navigate the same hurdles. In some cases, there was also a sense of the instability of uneasy compromises that could so easily be rolled back with a change of personnel or management strategy. A further concern was the bespoke nature of the technological developments and a lack of interoperability between community and institutional systems. This could potentially put many of Indigenous community archives projects at risk of obsolescence once resourcing comes to an end, and/or as costs of re-development of custom-built database systems becomes too high.

With Indigenous community archival initiatives playing a part in the strengthening of spirit and connections as highlighted by the SEWB model, mechanisms to support and sustain them become vital. While a colonisation approach might see a collecting archive take on their responsibility in the face of sustainability issues, a decolonisation approach focuses on more complex and challenging questions of how they can be maintained within communities and/ or – at the very least – under community control. Many would argue that to do so requires a shift to a participatory, post-custodial, post-colonial archival paradigm.

5.   Ensuring the Future for Indigenous archiving

"Displacing systematic discrimination against Indigenous peoples created and legitimized by the cognitive frameworks of imperialism and colonialism remains the single most crucial cultural challenge facing humanity. Meeting this responsibility is not just a problem for the colonized and the oppressed, but rather the defining challenge for all peoples. It is the path to a shared and sustainable future for all peoples." *(Daes* in Battiste, et al., 1999, 82)

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[7] For the conference program and audio recordings of sessions see http://aiatsis.gov.au/news-and-events/events/aiatsis-national-indigenous-research-conference-2017

Calls to transform archival frameworks, processes and systems for Indigenous Australians peoples were heard a decade ago in the findings from the Trust and Technology (T&T) research project. Funded through an Australian Research Council Linkage Grant, the T&T Project brought together recordkeeping and Indigenous Studies researchers at Monash University in partnership with the Public Record Office of Victoria, the Koorie Heritage Trust Inc., the Victorian Koorie Records Taskforce, and the Australian Society of Archivists Indigenous Issues Special Interest Group to explore ways in which Koorie communities could archive oral memory, and engage with existing government and institutional archives on their terms (McKemmish et al. 2010). A draft position statement calling on the Australian archival profession, archival institutions and records authorities to address the archival and recordkeeping claims of Indigenous Australian peoples was one of the key outcomes of the project. It identified the need to reform legislation, policy, practices and technological systems to respect and enable the exercise of Indigenous recordkeeping rights (i.e. encompassing Indigenous cultural rights with other recordkeeping implications of the UN human rights charters) in support of reconciliation and self-determination (Iacovino et al., 2009). A key section of this statement is reproduced below to demonstrate its bold, far reaching nature, along with its continuing relevance ten years later.

Recommendation to Archival Profession, Archival Institutions and Records Authorities

By far the largest obstacle to the realisation of Indigenous human rights related to the archival sources of their knowledge is that Australian legal and archival frameworks do not recognise Indigenous cultural rights as human rights, or provide for ownership rights for people who are considered to be the subject of records. Therefore the general effect of the laws of personal and intellectual property is that the organisations which create or receive and maintain records relating to Indigenous peoples exercise almost all control over them. In relation to government records, privacy, freedom of information and public records laws do give records subjects some rights over the collection, use and disclosure of information about themselves. However, these rights apply only to individual records subjects: they cannot be exercised by Indigenous peoples as a collective or by individuals in relation to deceased family members.

The legal and archival frameworks apply equally to anyone who is the subject of records in archives: Indigenous people are legally in exactly the same situation as everyone else. The *effect* of this framework, however, is not the same for everyone. The special claims of Indigenous people could be addressed by:

- Reforms to Australian archival legal frameworks to recognise Indigenous cultural rights in records, and consequent extension of existing international and national laws and protocols relating to Indigenous human rights and heritage to archival sources of Indigenous knowledge, e.g. United Nations *Joinet-Orentlicher Principles* (UN1999 & 2005), United Nations *Declaration of Indigenous Human Rights* (UN 2007), *Report on Australian Indigenous Cultural and Intellectual Property Rights* (ATSIC 1999).
- Australian archival institutions and records authorities should use a combination of information technology, legal and policy initiatives to extend the existing legal and moral rights of Indigenous individuals and communities relating to the control, disclosure, access and use of records.
- The adoption by the Australian archival profession and institutions of a participant model which involves repositioning record subjects as records agents - participants in the act of records creation. In a fully implemented participant model, every contributor, including the person who is the subject of the document, has legal and moral rights and responsibilities in relation to ownership, access and privacy.
- Expanding the definition of record creators in archival science to include everyone who has contributed to a record's creative process and has been affected by its action, thus supporting the enforcement of a broader spectrum of rights and obligations.

Figure 2 Extract from Exposure Draft Position Statement: Human Rights, Indigenous Communities in Australia and the Archives (Iacovino, Ketelaar & Mckemmish, 2009)

While those who developed this statement may despair at the lack of endorsement and uptake by the Australian archival profession as a whole, it still functions as a source of inspiration for those keen to explore the design and development of participatory recordkeeping and archival systems. Emerging is a

growing consensus that participatory requirements cannot be just tacked on to existing systems, but require a fundamental re-design (Evans et al., 2015). Models for shared stewardship (Gilliland & McKemmish, 2014; McKemmish et al., 2010), informed and influenced by human rights, decolonisation, continuum and critical theory discourses, to integrate, rather than segregate, community and institutional archives, are needed for currently marginalised individuals and communities to have archival autonomy – the ability to participate in societal memory on their own terms and with their own voice (Evans, et al., 2015).

Participation begins with the ways in which these new models and systems are designed. Positive systemic change comes about where there is equity; enabling stakeholders to have voice and agency in design, development and implementation processes. Indigenous Australians have fought long and hard for inclusion in decision making that impacts on their lives, and while there is still a long way to go, there is also evidence of where this is now a normative approach. Community engagement, partnering and control were a key feature of the community archives projects showcased at the 2017 AIATSIS conference discussed earlier. The challenge for the Australian archival community is to make this a feature of all of their projects. It also extends to designing institutional systems as community systems, capable of respecting, representing and enacting multiple rights in records, and embracing and enabling a plurality of perspectives to cohabit archival spaces.

In a participatory paradigm, the role of the archival and recordkeeping professional role shifts from the benevolent provision of access to archival materials for Indigenous communities, to fostering the frameworks, processes and systems for the development of Indigenous community archives which can directly engage with institutional records. A participatory infrastructure would recognise the continua of orality and text, incorporate connections between people, Country, culture, community, and history in a multiplicity of ways, and allow for remembering and forgetting in ways that promote and strengthen spirit and wellbeing. It would also interconnect institutional and community archives to overcome the current bifurcations (Evans et al., 2017).

What might inform that reconfiguration? Thorpe (2017) has identified three key roles for an Aboriginal community archive, namely that 'it should be a learning place, a gathering and support place, and a place to connect with culture and heritage' in order to enable archival autonomy, promote social and emotional wellbeing and support the self-determination of Indigenous communities. How can institutional archives become community archives? We suggest embracing the following principles.

ACKNOWLEDGING CO-CREATION RIGHTS

Recognising the 'subjects' of records as co-creators is a first step in the development of models of shared stewardship. The right of Indigenous peoples to have control of their records held within archival institutions was emphasised in the reporting from the T&T Project, and has spurred further research into rights based models for recordkeeping (McKemmish et al., 2011, Evans et al. 2017). Supporting co-creation rights requires acknowledgement of the power structures that currently exist, and the ways in which they may inhibit equitable participation and mutual learning. Whilst it is a complex process to develop systems capable of representing and negotiating individual, community/collective and institutional rights, an investment in developing protocols and guidelines that complement and support Indigenous Australian community decision making processes and governance structures, is a way to begin to redress this imbalance in most archival institutions.

EMBEDDING CULTURAL PROTOCOLS

Shared stewardship requires respect for cultural protocols to be at the core of archival systems. These protocols would be supported by appropriate governance structures to allow Indigenous people to lead decision making about their records. For example in collecting institutions, collection development and acquisition policies should be shaped and determined by community needs, with Elders providing advice on locally focussed recording needs, including records that need to be maintained and preserved as ongoing memories and those that should not.

Cultural protocols would be a fundamental requirement of system design and archival management, not merely an add-on or a separate function, and be part of building and engendering trust. It would also include designing access systems that move beyond the traditional approach of material being either open or closed, to accommodate dynamic and contextual community access needs, and extend to decisions about digitisation. Processes for embedding cultural requirements into processes and systems would enable mutual learning and help non-Indigenous practitioners to be less hesitant and fearful of community engagement.

FACILITATING ARCHIVAL AUTONOMY

Facilitating participation and enabling agency in archival processes requires the challenging, and changing, of colonial archival traditions. Bringing Indigenous and non-Indigenous archival practices together should be seen as an exciting challenge. Creating opportunities for mutual exploration of methods and models to embrace the complexities of dealing with sensitive, fraught or troubling records, and the racist and discriminatory contexts of their creation and/or collection is fundamental to the building of inclusive models for managing archives. An example of this in relation to the needs of the Stolen Generations would be working with Indigenous communities on how a 'right of reply' to records could be embedded into systems, to acknowledge and address tensions and emotional impact that exists around racist, misused, inadequate, and abusive terminology and language that is then replicated in description and access interfaces. This could lead to the development of ways in which materials could be described in culturally rich and appropriate ways to enhance their accessibility, and be a start of the development of archival processes underpinned by Indigenous Australian ways of knowing.

SUPPORTING CULTURAL SAFETY

Consistent with principles of wellbeing is cultural safety, which emerged from the field of health science, and is, a responsibility to 'provide care in a manner that is respectful of a person's culture and beliefs, and that is free from discrimination' (Australian Commission on Safety and Quality in Healthcare, 2009). Generally cultural safety is considered the provision of a safe place where there is no assault, challenge or denial of a person's identity (Williams, 1999). To create change in health and wellbeing leadership is needed; these leaders cannot work in isolation requiring support to enhance their skills and knowledge, but more importantly to sustain their practice (Koh and Jacobson, 2009).

Cultural Safety is an important issue for both users of archives as well as those that care for them. Archival institutions need to address the collective trauma archivists can experience and provide staff with ways to keep their 'spirit strong'. For example, one response could involve partnering with Indigenous communities to install memorials to recognise the archival trauma that exists in their responsibility and remit. Memorials can come in many formats and can act as places for reflection, contemplation and

healing of spirit. Embedding cultural safety within the policies and practices of the organisation would be another way of demonstrating support and commitment to social and emotional wellbeing.

SHARING STEWARDSHIP

Cultural heritage and archival institutions have the opportunity to develop a networked and co-ordinated framework to support shared stewardship and self-determination, acknowledging the value of archival material for communities and implementing operational changes to dismantle the inherited power structures of imperial and colonial recordkeeping and collecting regimes. The institutional inclination towards Western notions of ownership and preservation are often at odds with the goals of repatriation and revitalisation. Opening up archives comes about by relinquishing the idea that these processes and policies are not favourable to the institutional goal of keeping, cataloguing and display. Rather repatriation and revitalisation efforts provide the cultural heritage sector with a new opportunity to respond to unethical and problematic collecting and curating histories and engage with communities and new audiences.

A national agenda that articulates pathways to mutual learning, shared stewardship and a relinquishing of control to deliver better outcomes, needs to be developed in a format that works with the communities and practitioners who are already involved in repatriation and revitalisation efforts, to understand best what is needed to move forward in policy. Cross sector communication and the consistent involvement of community in amending institutional policy and process is paramount to successfully shifting the focus of operations to support institutional accountability and community self-determination. Institutions would be made accountable for communicating information on their impact, in particular to ensure that services that are designed for communities are appropriate and transformational.

We call for a leadership roles and decision-making roles to be created in the major collecting and cultural institutions to foster and enable Indigenous self-determination in archives. These leadership roles would be responsible for enacting the principles articulated in the ATSILIRN Protocols and the T&T Statement to consider the needs of records co-creators in all archival processes.

6. Conclusion

In this chapter, we have discussed how colonial archives document histories of impact, dispossession, and forced removal, as well as stories of resilience, political advocacy and community mobilisation. Trauma endured by Indigenous Australian peoples and the cataclysmic effect on cultural knowledge and practice, moves inter-generationally through time, and the archive is both a repository of evidence of these traumatic actions and a resource of materials to recover, reunite, redress and build anew. However, simply providing access is not enough, nor the full potential of what archival institutions can facilitate. We have argued that there is much to be gained in recognising and embracing the archives role in social and emotional wellbeing. Records in archival institutions are a source of lost or forgotten knowledge that can be brought back to Indigenous Australian peoples and communities, to support healing and play a part in the continuation of inter-generational knowledge transmission for the world's oldest living cultures.

We call on archival institutions to look at how they can work together with Indigenous communities to develop culturally safe spaces, in which multiple sources of evidence and memory can be brought together under community stewardship. The process of reconfiguring and reconceptualising the archive allows for the temporal and spatial shifting of narratives, allowing for a plurality of perspectives to co-

exist and connect. Our hope would be that not only would it help to heal the archive, but also to play a part in the reconciliation needed across Australian society, to come to terms with our colonial past. Decolonising the archive is a concern for all.

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8. Author Bios

Associate Professor Joanne Evans is the recipient of an Australian Research Council Future Fellowship (FT140100073) and is co-ordinator of the Records Continuum Research Group in the Faculty of Information Technology, Monash University. Through her fellowship, she has established the interdisciplinary Archives and the Rights of the Child Research Program to address the lifelong identity, memory and accountability needs of childhood out of home Care. This involves the exploration of participatory design and research strategies to develop dynamic evidence and memory management frameworks, processes and systems supportive of multiple rights in records and recordkeeping.

Dr Shannon Faulkhead is Koorie woman from Mildura. Shannon's research concentrates on Koorie peoples' knowledges; the location, its position within the broader Australian society and collective knowledge as reflected through narratives and records. Shannon's multi-disciplinary research has centred on community and archival collections of records. Being the recipient of the Finkel Fellowship provides opportunities for greater exploration and development in the area of Indigenous archiving.

Kirsten Thorpe (Worimi, Port Stephens NSW) is a PhD student in the Faculty of Information Technology, Monash University, and a researcher at the Jumbunna Institute of Indigenous Education & Research, University of Technology Sydney. Kirsten's research interests relate to Indigenous self-determination in libraries and archives. She has been involved in numerous projects that have involved the return of historic collections to communities, and advocates for a transformation of practice to center Indigenous priorities and voice in regard to the management of data, records and collections. Kirsten is an advocate for building and supporting the development of local digital keeping places.

Professor Karen Adams is Wiradjuri and the Director of the Indigenous Unit in the Faculty of Medicine, Nursing and Health Sciences at Monash University. Karen has a nursing background, working in areas of aged care, communicable diseases and managing Aboriginal health services. She has a Masters in Applied Epidemiology and her PhD focussed on social network analysis and child health. Her research has largely focussed on equity and she has an interest in adaptable health workforces that can respond to needs of Indigenous peoples and believes having equitable representation of Indigenous peoples in the health professions is critical to this.

Lauren Booker (Garigal clan & Dharug, Western Sydney) is a Research Fellow and PhD student at the Jumbunna Institute of Indigenous Education & Research, University of Technology Sydney. She has previously worked for PARADISEC (USYD), assisting on projects with endangered language communities to digitise recorded cultural material for cultural and language revitalization and organise appropriate digital archives. Lauren was a 2017 Churchill Fellow and her current research focuses on institutional collecting and keeping of Ancestral remains, and the related issues of archival preservation and collection management.

Narissa Timbery is a PhD student in the Faculty of IT and Monash Indigenous Centre, Monash University, exploring the development of an Aboriginal community archival system of the virtual 3D models of the Monash Country Lines Archive, with the support of a scholarship from auDA (.au Domain Administration). Narissa is a Koori woman whose family is from the Yuin Nation, on the NSW South Coast. She is passionate about archives that relate to Aboriginal and Torres Strait Islander People's and has a strong desire to connect families and archival material in a way that best suits their needs.