

Vision: Through creativity, collaboration and inclusion **we seek and solve problems to improve life on earth.**

ADA Framework for developing good practice in Aboriginal & Torres Strait Islander Research

Prepared for:

The Faculty of Arts, Design & Architecture
UNSW Sydney

Version 1.0 July 2023

Prepared by:

Associate Deans Indigenous,
Associate Professor Fabri Blacklock
Associate Professor Liza-Mare Syron



Artwork

Leilani Tallulah Knight, "U gonna listen now?", 2021

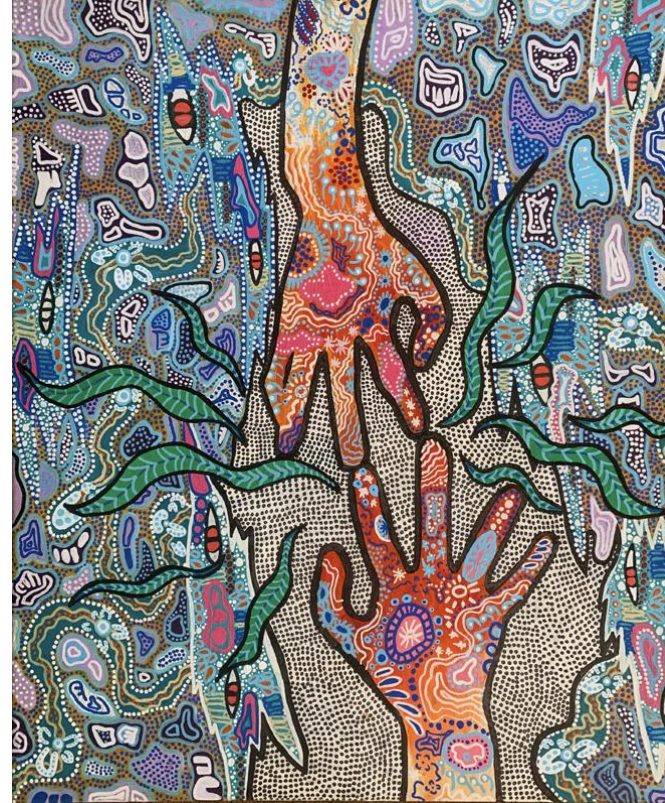
This work, entitled "U gonna listen now?" speaks to my experiences both throughout my university career and its influence on my identity as a Queer Indigenous artist. It draws on the collective knowledges and traditions passed throughout my family and the subsequent inter- generational traumas obtained through regressive government policies and harmful racial stereotypes.

This work mirrors the discontent felt following the dismantling of the Indigenous support system at Art & Design following the cessation of Tess Allas' contract and the steady rise of the student led #StandWithTess movement.

However, at its heart this piece truly reflects the resilience of Indigenous cultures and is a beacon to centre community and healing at the centre of institutional policies. As I have shared my pain with UNSW and encapsulated my tremulous journey within the institution's domain, I seek truth telling and justice from those in power.

Artist Bio

Leilani Tallulah Knight is a Wiradjuri and Kamilaroi Queer artist whose artistic practise aims to integrate the traditional works of her family with her own abstract style while facilitating conversations around culture, time & place. Her works are heavily influenced by the dispossession of Indigenous peoples from Land and Lore which are inextricably linked. She is fuelled through her experiences and family history surrounding racism and culture and explores her journey into becoming LGBTQ+.



Acknowledgements

Thank you to colleagues who reviewed the previous FASS document and contributed resources for further reading:

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Dr Tanja Dreher
Professor Dorottya Fabian
Dr Maree Higgins
Professor Carla Treloar
Dr Caroline Wake"

Acknowledgement of Country

UNSW's three campuses are built on the sovereign lands of the Bidjigal (Kensington Campus), Gadigal (City and Art & Design Campus) and Ngunnawal (Australian Defence Force Academy in Canberra) peoples. We acknowledge the traditional custodians of these lands, waters and winds where we meet, share and learn. We pay deepest respects to Elders past and present.

Acknowledgement from ADA Co-Associate Deans Indigenous.

Associate Professor Fabri Blacklock and Dr Liza-Mare Syron

We acknowledge the work of the outgoing ADA Associate Dean Indigenous Dr BJ Newton who is a proud Wiradjuri woman of the Kalare (Lachlan) River in Cowra NSW. BJ oversaw the development of the 2022 Research Framework for FASS with the aim of ensuring the knowledges and cultural safety of Aboriginal peoples and communities are considered in the development of research projects, and that as a faculty all researchers adhere to best practice principles when undertaking Indigenous research. Of equal importance is that researchers be aware of their own social and cultural positioning when engaging with Indigenous peoples, communities, and content in research.

The 2023 ADA Indigenous Research Framework is an updated version and as an evolving document continues to serve as a starting point for researchers when seeking to undertake research with Indigenous peoples, communities, and culture.



Associate Professor Fabri Blacklock and Dr Liza-Mare Syron, Indigenous Student Awards, Photo Credit_Cassandra Hannagan

Associate Professor Fabri Blacklock is a Nucoorilma/ Ngarabal/Biripi woman with English and Scottish ancestry. An academic, artist, historian and curator Fabri is a Scientia Fellow in the School of Art and Design at UNSW who is passionate about improving educational equity for Aboriginal people. She utilises Aboriginal Research Methodologies like yarning, deep listening and artistic practice in her co-designed research projects with Aboriginal communities. She has extensive research and community engagement experience gathered across diverse projects including arts exhibitions, curation, community arts organising, oral histories, and consultancy.

Liza-Mare has family ties to the Biripay people of the Mid North Coast of NSW. A theatre maker and academic, Liza-Mare is currently a Co-Associate Dean Indigenous in the Faculty of Arts Design and Architecture and an Indigenous Scientia Senior Lecturer in the School of Arts and Media at UNSW. She is widely published in the field of Indigenous performing arts and has recently published a book on the Rehearsal Practices of Indigenous Women Theatre Makers: Australia, Aotearoa, and Turtle Island (2021).

Dean's Forward

This Faculty Indigenous Research Framework is an important document that all researchers in the faculty need to engage with. It provides a framework for best practice principles for Indigenous research and offers a clear basis for respectful engagement for researchers working within and alongside Indigenous communities. It is also a living document setting out best practice approaches and methodologies, ensuring alignment with evolving concepts. Our researchers will have access to a range of quality resources that will assist them to build their own and, as a result, our faculty's understanding of the importance of Indigenous-specific principles and approaches to research. I have no doubt that we are just touching the tip of the iceberg here and that there is still a lot more to learn. I'm grateful to past and present Associate Deans Indigenous for their leadership and guidance in developing this essential framework. It has been a privilege to work shoulder to shoulder with members of our Indigenous communities who have taught me an enormous amount about Indigenous culture and knowledges. It is absolutely imperative that we, as a faculty, and more broadly as a university, protect and safeguard our Indigenous communities' heritage and knowledges and provide a cultural framework for faculty researchers to respectfully and appropriately engage with Indigenous peoples, communities and content.



Professor Claire Annesley,
Dean

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01 Purpose of this Framework

The purpose of the Framework for developing good practice in Aboriginal and Torres Strait Islander Research within the Faculty of Arts Design and Architecture is to provide an accessible and easy-to-read resource for staff and students who are thinking about or are currently conducting research involving Aboriginal or Torres Strait Islander peoples or communities.

This framework guides researchers in the faculty to a range of resources to:

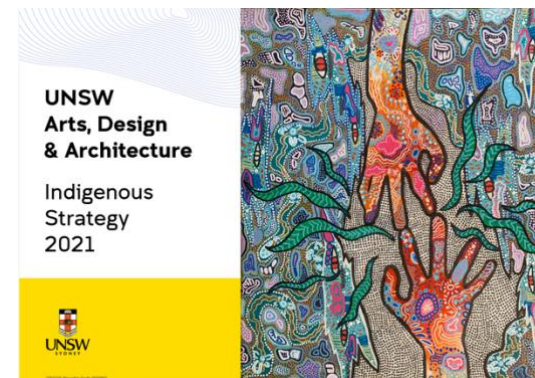
- Understand the importance of Indigenous-specific research principles and approaches.
- Provide a foundational knowledge of Indigenous research principles and methods.
- Become familiar with Indigenous ethics applications and processes.
- Identify how to ensure research meets ethical principles for Indigenous research.

As a member of Universities Australia, UNSW has an obligation to implement the [Universities Australia Indigenous Strategy 2022-2025](#). One of the commitments of this Indigenous Strategy is embedding research strategies, which states:



“The new Strategy will build on the success of the first Strategy and adopt more ambitious objectives and commitments. UA now seeks – in partnership with Indigenous university leaders – to move beyond aspiration to implementation, ensuring that commitment to principles translates consistently into concrete actions and outcomes. This requires a sharper focus on universities’ commitment and responsibility, both at an institutional level and across the sector, to ensure those responsible are delivering on the commitments, and that indicators and evidence show how they deliver and whether they have reached their goals”.

The [UNSW Indigenous Strategy](#) will remain focussed on equal opportunity and self-determination for Aboriginal and Torres Strait Islander peoples. At the same time, the revised [Faculty Strategy](#) aims to foreground the value and benefits that Indigenous advancement brings to everyone: Indigenous participation and success at all levels within the university is a strength and a benefit not only for Indigenous people, but for universities themselves, for non-Indigenous students, researchers and staff, and for the nation as a whole. “



02 What Is Indigenous Research?

The [AIATSIS Code of Ethics for Aboriginal and Torres Strait Islander Research](#) states that Indigenous research is: “research that concerns or impacts Aboriginal and Torres Strait Islander peoples in any of the following ways:

The research is about Aboriginal and Torres Strait Islander peoples, societies, culture and/or knowledge, Aboriginal and Torres Strait Islander policies or experience.

The target population is Aboriginal and Torres Strait Islander individuals or communities.

The target population is not explicitly Aboriginal and Torres Strait Islander individuals or communities but due to the nature of the research, the research population includes a high number of Aboriginal and Torres Strait Islander people.

There are Aboriginal and Torres Strait Islander individuals or communities participating in the research.

There is new or pre-existing data related to Aboriginal and Torres Strait Islander peoples being used in the research.

The research concerns Aboriginal and Torres Strait Islander peoples’ lands or waters.” (AIATSIS: 2020:6)



The Faculty of Arts, Design and Architecture at UNSW Sydney recognises that Indigenous research is conducted in all disciplines, Schools and Centres across the Faculty. Indigenous research is research that can create an impact on Aboriginal and Torres Strait Islander people's lives, their societies, culture, knowledge, and policies. At ADA Indigenous research may include studies in history, creative practice, education, social policy, built environment, media studies and philosophical research.

03 What you need to know before considering Indigenous research.

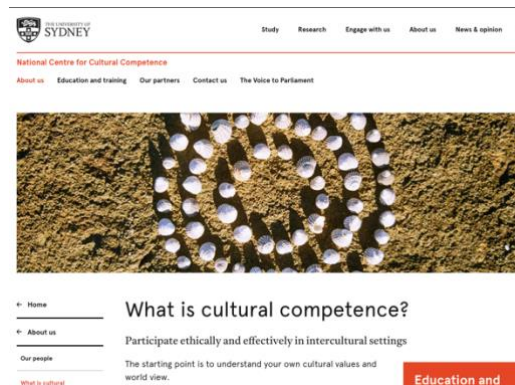
Historically, research has been used as a weapon to exploit and colonise Aboriginal people, and to further the interests of mainstream Australia. This has caused considerable pain and suffering to Aboriginal people and communities. Researchers have traditionally intruded on Aboriginal communities, taken what they need from the participants - whether stories or something more tangible - usually without any permission or adherence to cultural protocols. At the conclusion of data collection, researchers have often neglected to share their findings with the communities they entered, who have been left reeling from the experience and knowing nothing of the outcomes from the research.



For some examples of poor previous research, see page 6 of the [Lowitja Research Guidelines](#)

Consequently, today many Aboriginal people do not trust research and researchers. Indeed, Linda Tuhiwai-Smith's much cited book, *Decolonising Methodologies*, begins with the observation that for Indigenous people's 'research' is a dirty word, indeed, one of the dirtiest words (2012:1). It is important to acknowledge the role that universities, as powerful research institutions, have played in perpetuating the unethical treatment of and harm caused to Indigenous peoples and communities in research. As recently as 2018 Māori academic Tuhiwai-Smith found that it is very important that academics have sufficient understanding of the history of colonisation and trauma, and empathy for the people who continue to be impacted by colonisation today. In other words, you must be culturally competent to conduct Indigenous research. (2012:124)

You can learn more about [cultural competence](#)



Cultural safety is another concept that researchers need to understand when engaging Aboriginal peoples and groups in research. It is vital that researchers conduct themselves, and their work in a way that does not compromise anyone's cultural safety.

Cultural safety refers to:

“an environment that is spiritually, socially and emotionally safe, as well as physically safe for people; where there is no assault challenge or denial of their identity, of who they are and what they need”

Eckermann et al 1994; cited in Williams 1999, p.213.



A great resource to better understand [cultural safety in research](#)

In some situations, you may conclude that the most ethical and culturally competent and safe approach is for you to not undertake the research as you had envisioned and adopt a less intrusive and more culturally sensitive way forward with your research.



Cultural sensitivity

Deceased persons

Aboriginal and Torres Strait Islander people should be aware that this website contains images, voices and names of deceased persons.

In some Aboriginal and Torres Strait Islander communities, hearing recordings, seeing images or the names of deceased persons may cause sadness or distress and in some cases, offend against strongly held cultural prohibitions.

Language

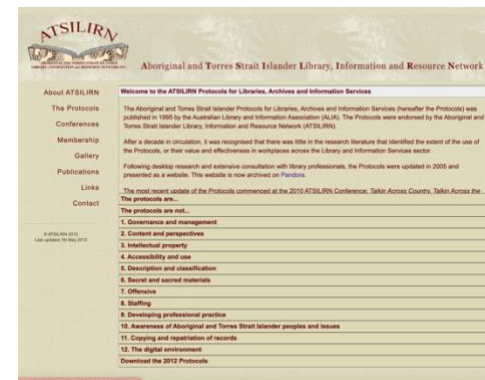
Some material on this website may contain words, descriptions and terms which may be culturally sensitive and that reflect authors' views, or those of the period in which the content was created, but may not be considered appropriate today.

Terms and associations which reflect the creator's attitude or that of the period in which the item was written may be considered inappropriate today in some circumstances.

These views are not necessarily the views of AIATSIS. While the information may not reflect current understanding, it is provided in an historical context.

To help you with this decision, this is a [useful article](#).

Guidance for [cultural safety research](#) with library and archival materials is provided by the Aboriginal and Torres Strait Islander Protocols for Libraries, Archives and Information Services (which have been endorsed by the Aboriginal and Torres Strait Islander Library, Information and Resource Network).



There are still more scholars working with deficit approaches who are trying to either “save” us from ourselves or fix us up, sort us out, and, in some cases still, convince us that they “know best.” I am reminded quite often that faculties of education are still dominated by academic staff who are ignorant and hostile to Indigenous peoples. I feel a sense of view that some of my early work still needs to be restated.

Smith et al: 2018 p.6.

Before undertaking Indigenous research, University Scholars need to be aware of the history of their roles as representing institutions that have caused harm to Indigenous peoples.

04 Key documents to guide good Indigenous research.

AIATSIS Guidelines for Ethical Research in Australian Indigenous Studies (GERAIS).

Written by the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), these guidelines form the foundation for Indigenous research in Australia, which comprise of 14 principles under the following 6 categories:

- i. Rights Respect and Recognition
- ii. Negotiation, consideration and mutual understanding
- iii. Participation, collaboration and partnership
- iv. Benefits outcomes and giving back
- v. Managing research use, storage and access.
- vi. Reporting and compliance.



AIATSIS

AIATSIS Code of Ethics
for Aboriginal and Torres
Strait Islander Research



You can read the full [AIATSIS guidelines](#) here.

Ethical conduct in research with Aboriginal and Torres Strait Islander Peoples and communities: Guidelines for researchers and stakeholders

Written by the National Health and Medical Research Council (NHMRC), these guidelines 'provide a set of principles to ensure research is safe, respectful, responsible, high quality, of benefit to Aboriginal and Torres Strait Islander people and communities and of benefit to research' (NHMRC 2018:2). These principles, which are similar to the GERAIS principles, are:

- Responsibility
- Reciprocity
- Respect
- Equity
- Cultural continuity
- Spirit and Integrity



You can read the full [NHMRC guidelines](#) here.

Keeping research on track II

This document was developed to provide practical guidance for implementing the NHMRC ethics principles.

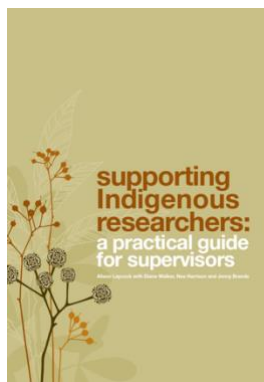


Researching Indigenous Health: **A practical guide for researchers**

This is a very comprehensive resource to aid researchers in understanding the history and context of Indigenous research, as well as practical strategies and case examples for undertaking Indigenous research.

Supporting Indigenous Researchers: A practical guide for supervisors

This document is for supervisors working with Indigenous students or researchers. It helps supervisors to practically recruit, train, support, and develop the capacity of Indigenous researchers.



05 Where to start when undertaking Indigenous research

First, you need to identify your motivation for wanting to undertake Indigenous research. Ideally, the motivation and idea for the research should come from an Indigenous group or organisation. However, this is not always possible, and if the idea for research has not been initiated by an Aboriginal group or organisation, in line with the national guidelines, you need to first start by engaging Aboriginal people and communities to see if the research is something they identify as important and want to support.

If you are unsure who to engage, local Aboriginal Community Controlled organisations are a good place to start. Depending on where you are conducting the research, these may include Aboriginal health services, Local Aboriginal Land Councils, Local Councils, Aboriginal childcare services, arts or cultural organisations or Aboriginal community centres and services.



**Coalition
of Peaks**

Other organisations cover Indigenous interests more broadly and may include [Aboriginal peak bodies](#) in particular sectors or industries.

During this initial engagement, you may meet someone who is particularly interested in the research and can help you to engage the community further by introducing you to other community members and inviting you to community events. You should talk to as many people as you can about the research, to get a sense of whether it is wanted and feasible.

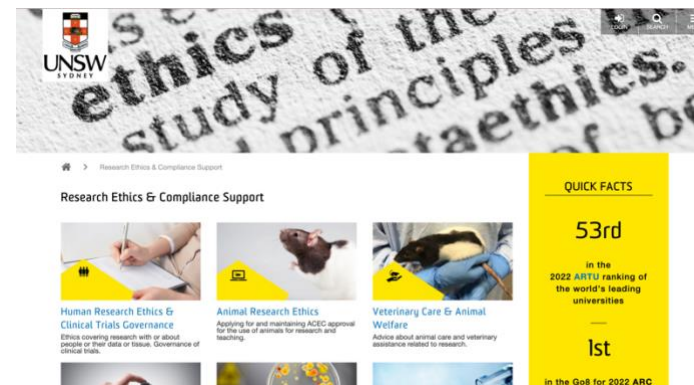
Following an affirmative response from Aboriginal people or groups, you can then progress your research. You should also be prepared to accept that Aboriginal people may not want to participate in the research project, and you should respect this decision.

If your research requires ethics approval, you will need to request a letter of support from an Incorporated Aboriginal organisation or community representative body to accompany your ethics application. This letter of support will permit you to undertake the research, collect data, and report on findings specific to Aboriginal and Torres Strait Islander participants when the time comes. The process for seeking this letter of support will be different depending on the organisation or group you make the request to; the request may include a formal presentation about the research to the group, or you may be asked to submit the request in writing. Alternatively, the organisation may have research request processes and templates already established. Having this letter of support does not ensure that community support will be ongoing, and you must continue working with the community at each step of the research.

06 Ethics in Indigenous Research

6.1 Do I need ethics approval?

Ethics approval is required for any UNSW staff or students who intend to conduct [human research \(UNSW\)](#). For further information to see if your research is considered human research, see here:

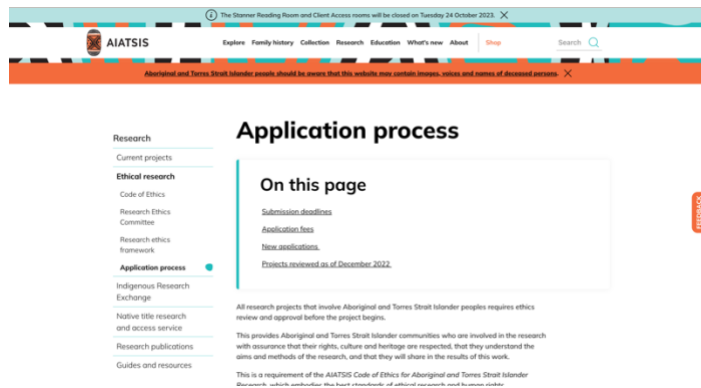


If you require ethics approval from an Indigenous ethics committee:

You don't need to make two separate ethics applications to undertake Indigenous research at UNSW. You can apply to the Indigenous ethics committee that is most appropriate to your project, and then once this is approved, lodge this approval to UNSW to ratify along with the documents that the UNSW Ethics Committee requires.

Indigenous ethics committee options:

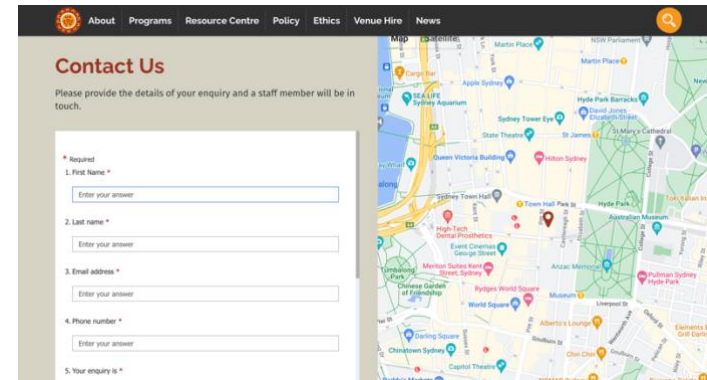
For national projects that include more than one state or territory, you can apply through the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS). For further information about submitting your ethics application through AIATSIS, see here:



For projects that include only one state/territory, you can apply through AIATSIS, or you can apply through the Aboriginal Community Controlled Peak Body where your research takes place. Alternatively, if the project includes more than one state/territory, you will need to apply for ethics approval to each ethics board.

If you are conducting research in NSW, and your research will directly or indirectly impact the health and wellbeing of Indigenous people, you can apply for ethics approval through the Aboriginal Health and Medical Research Council (AH&MRC). For further information about submitting your ethics application through the AH&MRC see here:

If you are unsure if your research falls under the broad health criteria, the [AH&MRC](#) can assist you here:



6.2 What if I don't need ethics approval?

You will not need ethics approval if you are not undertaking human research. If you don't need ethics approval, as a researcher you are still expected to act in accordance with ethical principles for conducting Indigenous research. See section 4 of this document for resources to guide you.

07 Specific considerations for undertaking Indigenous research.

7.1 For HDR and Honours students

Strongly suggest seeking the appointment of an Indigenous supervisor.

Your supervisor/s must understand the historical issues related to Indigenous Australians (cultural competence) and Indigenous research.

At least one of your supervisors should have experience in Indigenous research and be committed to this framework.

If you do not have an Indigenous supervisor, you must have engaged one or more individuals willing to be Indigenous research advisors on the project prior to commencing your research.

Even if your supervisor is Indigenous, it is still necessary for you to engage Indigenous advisors, but this can be done after your project commences. It is recommended that you establish an Indigenous research advisory, alternatively it may be suitable to appoint an Indigenous Supervisor or Cultural Supervisor from your department or from another university.

7.2 Payment of Indigenous advisors and or participants.

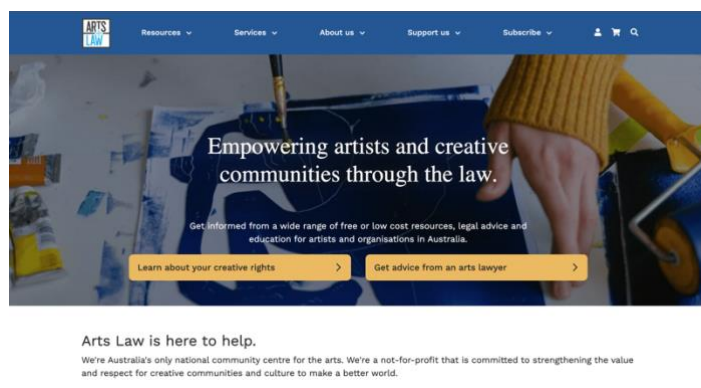
AIATSIS recommends that payment be provided to community advisors and/or participants for their time and contribution to your project. AIATSIS 2020:1.7 states that benefits should be defined through discussion with Aboriginal and Torres Strait Islander research partners, participants, or project governing bodies. This includes providing all the relevant information to allow partners to weigh potential benefits against possible risks or disadvantages. More information can be found here:



Also, university finance systems can be tricky as most are set up for the appointment of suppliers or staff. It is best to discuss the right payment system with your supervisor or Faculty finance.

7.3 Indigenous Cultural and Intellectual Property (ICIP)

Indigenous Cultural and Intellectual Property rights need to be considered when conducting research with Indigenous people. Indigenous participants should retain the copyright to the intellectual property they share in research projects. They should also be appropriately acknowledged as copyright holders and remunerated appropriately. Likewise, co-authorship of publications with collaborators ensures that Indigenous people are recognised through the research partnership. More information on ICIP can be found here:



7.4 Timing

Engaging Aboriginal communities and undertaking research in Aboriginal communities can take longer than expected. You need to consider the time it takes to initially engage communities in research prior to applying for ethics or commencing the research and anticipate that best practice may mean it will be a lengthy process. Once you apply for ethics, it may take at least another two months for your application to be approved. Following this, co-design and data collection could further delay the next stages of research, because community priorities, such as Sorry Business, will take precedence over research.

7.5 Dynamics or differences in the communities

Like all communities, Aboriginal communities are not homogenous. Know that wherever you are conducting the research, whether in a big city, small town, or remote area, there may be more than one Aboriginal community, and within communities there may be a variety of views and experiences.

7.6 Budget

Given that you will invest lots of time in engaging Aboriginal people for the research, and this can (should) take several months, this may have implications on your project timeline, and your budget, particularly if you are required to travel.

Additionally, you will need to provide payment to Aboriginal community members who participate in your research in any capacity, whether that be as participants or advisors (see 7.1). It is also considered polite to provide refreshments and travel to participants and advisors.

7.7 Managing Expectations.

It is important to be upfront about what you can or cannot deliver to the Aboriginal people or groups you are working with. As a researcher, you will be constrained by time, budget, scope, resources and expertise. If what the community requests is beyond your capacity, you need to be honest and discuss alternative options that are realistic within the confines of the research.

08 Managing Risk

Research can involve risk to participants, researchers or organisations so, in determining the risk level of your project, High or Low, you will need to identify who will be affected and assess the likelihood and extent for each risk. Perception and experience of risk may be different from an Indigenous perspective so if you are a non-Indigenous researcher, you should seek advice in identifying and managing risks.

Participants must be made aware of any potential risks and that information must be included in the participant information sheet and consent form.

AIATSIS have identify the following areas that involve risk:

- Research that involves participants under the age of 18.
- Confidential information and likelihood of re-identification, particularly with small communities or specific experiences.
- Research focussed on suicide, mental illness, loss, trauma or grief.
- Research that may include or reveal illegal or criminal behaviour or activities.

- Research with participants who are experiencing or have in the past experienced substance misuse or domestic and family violence.
- Real or perceived conflicts of interest between and within Indigenous communities, and conflict of interest with the researcher.
- Research that may involve or reveal culturally restricted information and knowledge.
- Any physical risk to participants or researchers.
- Research that reinforces negative stereotypes or deficit profiling.
- Legal risks and reporting obligations when issues are identified as part of the research project.
- People or groups that may have different consideration or challenges engaging or participating in research, such as people who are incarcerated, people with disabilities, and individuals or communities for whom English is not a first language.

Ways of assessing and mitigating risk can be found on the [AIATSIS website](#):



09 A Final Note

This Framework is intended to be a living document, which will be periodically revised and updated to align with changes to available practice and evolving concepts of best practice approaches and methodologies.

As mentioned, this is not intended to be a standalone document. It aims to provide a range of quality resources to assist researchers to take steps to build their capacity in understanding the importance of Indigenous specific principles and approaches to research. There is much more to learn than what has been provided in this document, but it is a solid start. Please turn to the end of this document for further reading and resources.

If you do not feel as though you fully understand the significance of conducting Indigenous research or research with Indigenous communities as it relates to the history of colonisation and trauma, please consider whether you are the best person to complete the research.

10 References and useful resources

References noted in these guidelines

AH&MRC:

<https://www.ahmrc.org.au/ethics/>

AIATSIS:

<https://aiatsis.gov.au/research/ethical-research/aiatsis-code-ethics>

https://aiatsis.gov.au/sites/default/files/docs/research-and-guides/ethics/consult/consultation_draft_guidelines_for_ethical_research_in_australian_indigenous_studies.pdf

<https://aiatsis.gov.au/publications/presentations/cultural-safety-indigenous-research>

Lowitja Institute:

https://www.lowitja.org.au/content/Document/Lowitja-Publishing/Researchers-Guide_0.pdf

<https://www.lowitja.org.au/page/services/resources/health-services-and-workforce/workforce/Researching-Indigenous-Health-Guide/>

NHMRC:

<https://www.nhmrc.gov.au/about-us/resources/ethical-conduct-research-aboriginal-and-torres-strait-islander-peoples-and-communities/>

Keeping research on track II 2018

<https://www.nhmrc.gov.au/about-us/resources/keeping-research-track-ii>

Smith 1999

Introduction' in Decolonizing Methodologies: Research and indigenous peoples (Please contact Tanja Dreher on t.dreher@unsw.edu.au if you would like access to a PDF copy)

Tuck and Yang 2014

http://townsendgroups.berkeley.edu/sites/default/files/tuckandyangwords_refusingresearch.arch.pdf

Universities Australia Indigenous Strategy 2017-2020

<https://www.universitiesaustralia.edu.au/wp-content/uploads/2019/06/Indigenous-Strategy-2019.pdf>

Universities Australia Indigenous Strategy 2022-2025

<https://www.universitiesaustralia.edu.au/wp-content/uploads/2022/03/UA-Indigenous-Strategy-2022-25.pdf>

UNSW Ethics:

<https://research.unsw.edu.au/recs/human-research-ethics-home>

USyd National Centre for Cultural Competence resources:

<https://www.sydney.edu.au/nccc/>

Books and book chapters

Introduction and first chapter in Ngugi wa Thiong'o'(1987) Decolonising the Mind: The Politics of Language in African Literature (Please contact Tanja Dreher on t.dreher@unsw.edu.au if you would like access to a PDF copy)

Introduction from Dip Kapoor and Edward Shizha (2010) Indigenous Knowledge and Learning in Asia/Pacific and Africa (Please contact Tanja Dreher on t.dreher@unsw.edu.au if you would like access to a PDF copy)

Decolonizing Research: Indigenous Story work as Methodology (2019) Edited by Jo-Ann Archibald, Jenny Lee-Morgan and Jason De Santolo. With a Foreword by Linda Tuhiwai Smith <https://www.zedbooks.net/shop/book/decolonizing-research/>

Qualitative health research

D'Antoine H, Abbott P, Sherwood J, Wright M, Bond C, Dowling C, Lehmann D, Eades A, Bessarab D (2019) A collaborative yarn on qualitative health research with Aboriginal communities. Australian Indigenous HealthBulletin 19(2) <http://healthbulletin.org.au/wpcontent/uploads/2019/03/bulletin-article-mar-2019.Pdf>

McPhail-Bell, K., Nelson, A., Lacey, I., Fredericks, B., Bond, C., & Brough, M. (2018). Using an Indigenist framework for decolonizing health promotion research. In Handbook of research methods in health social sciences. Springer Singapore.

Humanities and Arts resources

Australia Council for the Arts, Working with Indigenous Artists Protocols:

<https://www.australiacouncil.gov.au/about/protocolsfor-working-with-indigenous-artists/>

Australia Council for the Arts, Indigenous Cultural Protocols and the Arts (by Terri Jan ke):

<https://australiacouncil.gov.au/investment-and-development/protocols-and-resources/protocols-for-using-first-nations-cultural-and-intellectual-property-in-the-arts/>

Moogahlin Performing Arts: <https://www.moogahlin.org/>

ILBIJERRI Theatre Company: <https://ilbijerri.com.au/>

Yirra Yakin: <https://yirrayaakin.com.au/>

Yirramboi Festival: <https://yirramboi.net.au/>

NAVA (National Association for the Visual Arts) work:

<https://visualarts.net.au/advocacy/aboriginal-andtorres-strait-islander/>

Open access resources:

Appleton, Nayantara Sheoran (2019). 'Do Not 'Decolonize' . . . If You Are Not Decolonizing: Progressive Language and Planning Beyond a Hollow Academic Rebranding', Critical Ethnic Studies <http://www.criticalethnicstudiesjournal.org/blog/2019/1/21/do-not-decolonize-if-you-are-not-decolonizing-alternate-language-to-navigate-desires-for-progressive-academia-6y5sg>

Aram Han Sifuentes 'Steps towards decolonizing crafts' Textile Society of America

[https://textilesocietyofamerica.org/6728/steps-towardsdecolonizing-craft/Eve Tuck and K Wayne Yang \(2012\) 'Decolonization is not a metaphor' Decolonization: Indigeneity, Education & Society](https://textilesocietyofamerica.org/6728/steps-towardsdecolonizing-craft/Eve-Tuck-and-K-Wayne-Yang-(2012)-'Decolonization-is-not-a-metaphor'-Decolonization:Indigeneity,Education-&Society) <https://jps.library.utoronto.ca/index.php/des/article/view/18630/>

Indigenous film and media resources

First Nations Media Australia: <https://firstnationsmedia.org.au/>

NFSA:

<https://www.nfsa.gov.au/about/what-we-collect/indigenous-connections>

Screen Australia: <https://www.screenaustralia.gov.au/about-us/doing-business-with-us/indigenous-content>

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Faculty of Arts, Design and Architecture

UNSW Sydney NSW 2052 Australia

T +61 2 9385 7800

F +61 2 9385 7838

E sprc@unsw.edu.au

W www.sprc.unsw.edu.au

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