**How to Cite Sources for your Profile Informally**

**1) Primary Research:** If you are using **quotes, paraphrase, or summary from an interview** ***you* conduct with the person** (whether in person, by phone, email, Skype, or whatever), **be sure that is clear to your readers**. Often **descriptive details of the actual experience** of the interview are included, as below, which was an in-person interview. It could be more subtle, revealed just **in the signal phrase**, e.g. “In a recent telephone interview, Maathai told me that” followed by the quote or paraphrase. These two kinds of citations are highlighted below in yellow. Note there are two in-person interviews—the main one with Wangari Maathai and one with her daughter, earlier.

2) **Secondary Research**: If you are using information—quote, paraphrase, or summary—from someone else’s work, say, an article posted on the web, then you need to include enough information about the source to give it credit. Ideally, you also include enough to establish the credibility of the source. This can be done in a separate sentence or just worked into a signal phrase, as is done below. I’ve highlighted that one in aqua, for clarity.

Below is a sample from a magazine interview titled “The Woman Who Plants Peace.” (This is posted on the main site under supplemental readings.) I’m not using quotation marks around the whole thing to preserve the quoting in the original.

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Maathai is a strong woman who has had to be strong, who has faced conflict bravely and whose very selection as a Nobel laureate generated controversy. Why, some asked, did the Nobel Committee select a woman best known for founding the Green Belt Movement, a nonprofit grassroots organization that focuses on environmental conservation, primarily through planting trees, to receive this highest of honors—the Nobel Peace Prize? What, these people asked, do trees have to do with peace?

It’s a question that we will ask and she will answer, but first things first. We have 20 minutes to talk with Maathai, her assistant tells us, hurriedly ushering us into the professor’s office. I have come from Little Rock, Arkansas, site of Heifer’s headquarters, with a few small gifts, which I fairly fling at Maathai in a rush. The most meaningful of these, at least for me, is the arrowhead from my family’s farm in western Arkansas, one of dozens found over the years by my part-Cherokee father, who died a year ago at 85. And it is indeed the arrowhead that sparks Maathai’s interest.

Wangari Maathai comes from the Kikuyu tribe or “micro-nation,” the term Maathai is said to prefer, one of 42 in Kenya and, along with the Luhya, the largest. I explain that we have tribes in the United States too, Indian tribes, although, as Jeffrey Sachs, head of Columbia University’s Earth Institute, wrote in the *Sunday Times* of London, we are all Africans—genetically, geographically, some of us staying in the continent of our origin, others wandering until we populated the planet.

“Ah, this is wonderful,” Maathai says in her lilting East African accent, fingering the small but beautifully formed arrowhead. “You know, we just stopped in Philadelphia. There was this concert. It was fantastic.” Maathai’s daughter, Wanjira, had told us in an interview the day before about the music and dance performance by Native Americans and how much she and her mother had enjoyed it.