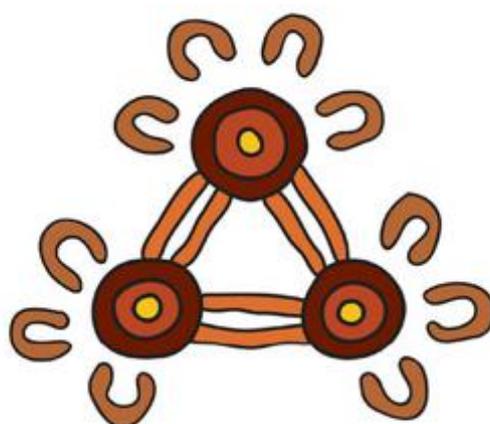


ARA IRITITJA PROJECT PROTOCOLS, POLICIES AND BEST PRACTICE GUIDELINES

2016



Ara Irititja

CONTENTS

PAGE 3	1. ANANGU EMPOWERMENT
	1.1 The engagement of Anangu by the Ara Irititja project
PAGE 4	1.2 The role of Anangu steering committee and Anangu Executive
	1.3 Funding for Anangu project officers
	1.4 Regular contact with community operators and advisers
	1.5 Involvement of Anangu in commercial enterprises
	2. STAKEHOLDERS AND ADMINISTRATIVE BODIES
PAGE 6	2.1 Private and public financial contributors from 1994–2013
	2.2 The development of the collection in terms of interested parties
	2.3 State and Federal Governments’ political and administrative bodies
	2.4 Anangu administrative bodies including NPYWC, Nganampa Health, PY Media and APY Land Council
PAGE 7	2.5 Anangu Education Services, AP schools, AnTEP and other educational bodies
	2.6 Purchasers of Keeping Culture KMS software and Ara Irititja expertise
	2.7 The revised Pitjantjatjara/ Yankunytjatjara Land Rights Act
	3. OFFICES AND PERSONNEL
PAGE 8	3.1 The role of the Adelaide office
	3.2 The role of the Alice Springs office
	3.3 Full-time and part-time personnel
	3.4 Role of field officers
	3.5 Role of consultants
PAGE 9	4. OWNERSHIP AND CONTROL
	4.1 Ownership and Control
PAGE 10	4.2 Expertise
	4.3 Software
	4.4 Physical Materials
	4.5 Database contents and cultural products
	5. CULTURAL ISSUES AND PROTOCOLS

PAGE 11	<ul style="list-style-type: none"> 5.1 Promotion of Pitjantjatjara /Yankunytjatjara language and culture 5.2 Sorrow and Sensitive material 5.3 Men’s and Women’s materials
PAGE 12	<ul style="list-style-type: none"> 5.4 Responsibility for the Men’s and Women’s databases and where these databases are located 5.5 Equal time, money and resources being spent on each database 5.6 Access to the project’s collection by non-Anangu 5.7 Advisory and liaison role between other institutions, private collectors and Anangu 6. CONTENT CRITERIA
PAGE 13	<ul style="list-style-type: none"> 6.1 Priorities and relevance for inclusion
PAGE 14	<ul style="list-style-type: none"> 6.2 Balance of materials: photos, movies, audio, nyiri, kutjupa kutjupa 6.3 Deletions from the database — justification/Reject box 7. IT PROCEDURES AND QUALITY STANDARDS 7.1 Status of software development 7.2 Interface, database and computer filing structures
PAGE 15	<ul style="list-style-type: none"> 7.3 Internet access and websites 7.4 Data entry technology/passwords/ratification process 7.5 Standards of enhancement of images, resolution of images, scanning procedures, digitising of audio and movies 8. CONSERVATION AND MANAGEMENT OF PHYSICAL MATERIALS 8.1 Processes – the ‘path’ of an item from back shed to computer 8.2 Physical archival materials
PAGE 16	<ul style="list-style-type: none"> 8.3 Filing and storage materials and techniques 8.4 Filing and numbering/cross referencing system 8.5 Security and environmental control 8.6 Long-term management issues

1 ANANGU EMPOWERMENT

The Ara Irititja project belongs to Pitjantjatjara, Yankunytjatjara and Ngaanyatjarra people, (Anangu). It is, in itself, a tool of empowerment for Anangu as it acts as a repository of cultural knowledge through the gathering of images, oral histories, films, art and language. It also aspires to have Anangu involved with the project in as many ways as possible. Training people to use the newly developed, browser-based software, designed with a user-friendly interface and a facility for Anangu to record themselves in real time directly into the archive is an ongoing process.

The software also collects information about people, plants, animals, places and organisations and has become a knowledge management system (Keeping Culture KMS) as opposed to a collection of digital files. It also has an easy to use, sophisticated mapping facility, allowing Anangu to search for media associated with a particular geographic area defined on a map or to pinpoint important geographic locations if they wish.

Ara Irititja used to report to the Executive of the Pitjantjatjara Council and Anangu Pitjantjatjara Yankunytjatjara Land Council. It has recently become an incorporated entity in its own right – the Ara Irititja Aboriginal Corporation – AIAC. From 2016 Ara Irititja will report to this new entity that is made up of several Aboriginal organisations as members. The founding members include – Pitjantjatjara Council Aboriginal Corporation, PY Media, NG Media, Pitjantjatjara, Yankunytjatjara Education Committee and Indigenous Remote Communications Association. The function of these reports is to seek clarification and guidance at an executive level. Reporting to Anangu in general occurs through regular trips to the Lands and discussions by phone.

Regular visits to the Lands are made by Ara Irititja field officers when funding permits to set up and maintain the community computers that contain the Ara Irititja interactive, multi-media archive. Field officers also provide training to Community Operators who in turn train Community Users. This process ensures regular contact with Anangu and access to feedback essential for the direction of the project. The project offices at Netley and Alice Springs are always available to Anangu visitors who are a source of valuable feedback and information.

In 2005–2006 Grant money from ICC provided for the training and employment of Anangu Community Liaison Officers. Anangu directed the process of identifying these positions. These Community Liaison Officers were appointed to represent a broad geographical coverage of the Anangu Pitjantjatjara Yankunytjatjara Lands (APY Lands).

The idea of creating commercial enterprises that benefit the project financially has been approved in principle by the Anangu Executive. Whilst Ara Irititja has the cultural resources and many ideas on how this might be best achieved it lacks the marketing expertise and financial resources to make it happen on any significant scale.

Policy Statement:

1.1 The engagement of Anangu by the Ara Irititja project

- Train Anangu wherever possible in order that they gain experience in the workings of the project.
- Foster levels of literacy, numeracy and computer skills on Anangu communities.
- Listen to Anangu feedback in the redevelopment of the software used for their archive.

1.2 The role of Anangu steering committee and Anangu Executive

- Be 100 per cent accountable to the Anangu Executive of AIAC.
- Help outline the role of an Anangu steering committee in policy and decision-making.
- Communicate with Anangu at regular intervals to seek clarification and guidance.
- Continue to report to the Pitjantjatjara Council and Anangu Pitjantjatjara Yankunytjatjara (APY) Land Council's board meetings to table future directions and results.

1.3 Funding for Anangu Community Project Officers

- Continue to seek funding to train Anangu in the importance and use of the Ara Irititja archive.
- Continue to train Anangu Community Operators.

1.4 Regular contact with Community Operators and advisors

- Maintain communications with Anangu at the community level by continuing community visits and on-site training.
- Maintain up-to-date Ara Irititja archive instruction manuals.
- Follow up site visits with reports sent to the Ara Irititja office.
- Maintain community networks and access by visitors to the Adelaide and Alice Springs offices.

1.5 Involvement of Anangu in commercial enterprises

- Prepare a Business Plan.
- Act with integrity in the knowledge that Anangu have given their permission at an executive level for any commercial enterprise initiated by Ara Irititja that directly benefits the project.
- Acknowledge Anangu ownership of all the cultural information and copyright for any commercial enterprise.

2 STAKEHOLDERS AND ADMINISTRATIVE BODIES

The Ara Irititja project strives to maintain its extensive networks with stakeholders and administrative bodies and acknowledges that these relationships are an integral part of core business.

Since its beginning, the majority of the Ara Irititja collection has been donated or lent for copying by private non-Anangu families or individuals. All donors and lenders must sign a permission agreement that outlines conditions and copyright issues.

Ara Irititja has identified a number of collecting and research institutions in Australia that hold material of cultural significance to Anangu. These institutions commonly have a strong interest in liaison and communication with Anangu to assist them in the assessment of the material and the development of management protocols. Ara Irititja supports this liaison process and has established working relationships with several institutions including the State Library of South Australia, the South Australian Museum, the National Library of Australia, the National Museum of Australia, the Strehlow Research Centre and the National Film and Sound Archive. Where appropriate, agreements have been formalised with these institutions. The Ara Irititja project is formally affiliated with Museum Victoria and has a Memorandum of Understanding with the South Australian Museum. The

SA Museum has agreed to safe keep all physical material donated to the Aṛa Irititja project.

Aṛa Irititja is looked to by Anangu administrative bodies for advice and as a resource for cultural and historical materials and their archival management. This process needs to be further developed and protocols and procedures set in place to facilitate an 'archival culture' in all these organisations. A particularly strong relationship occurs with APY Land Council, NPY Women's Council (NPYWC), PY Media and AP Services with whom joint funding applications have been successfully achieved. NPYWC, Ngaanyatjarra Media, PY Media and APY Land Management also access the Aṛa Irititja archive at their offices. Several art centres also now use the archive on the APY Lands.

Strong relationships exist with relevant Pitjantjatjara and Yankunytjatjara educational bodies such as Anangu Education Services, APY schools and AnTEP. The majority of APY schools access the Aṛa Irititja archive as does the Pukatja AnTEP facility. Aṛa Irititja is keen to develop accredited courses with AnTEP, TAFE and the schools that utilise the archive. Preliminary talks to discuss this began in 2003 with Anangu Education Services. Courses could be developed in the history, cultural importance, methodology, protocols, philosophy and use of the archive.

Ara Irititja has successfully applied for funds through a number of State and Federal agencies. This has exposed the project to a large number of administrative and political personnel throughout Australia. A great deal of 'good will' has been achieved. This needs to be maintained and further developed for the benefit of Aṛa Irititja itself, as well as for other projects modelled on Aṛa Irititja. Aṛa Irititja has, in all instances, completed projects satisfactorily and reported with proper financial acquittals.

Since its inception in 1994 Aṛa Irititja has been funded by a succession of grants from both private and public sources. All of these funds have been project specific and have been of limited duration, mostly one year. Only once, through the philanthropic funds of the Telstra Foundation, was a three-year program approved. Although some of the one-year grants provided substantial amounts of money, the complexity of the applications and the project specific nature of the funding agreements have been very costly to the Aṛa Irititja team in time and effort.

Of particular note in the history of grant funding for Aṛa Irititja is that during the period between 1999 and 2004 a major proportion of funding came from three Federal grant programs. These programs were of a 'one off' nature and of a specific time duration and are consequently no longer available to Aṛa Irititja. These were Networking the Nation, Centenary of Federation History and Education Program and Visions of Australia, all administered through DCITA. The conclusion of these programs highlighted the urgent need for on-going financial security.

Aṛa Irititja negotiated with the SA Government for 6 years in order to obtain long-term financial and administrative security. In 2007 documents and agreements were finalised to provide for one full time salary from the state government, administered through the South Australian Museum. This funding, originally given for a four-year term, now has ongoing approval. Funding is not provided for any specific projects that Aṛa Irititja would like to achieve, nor does it provide for other personnel working for the project.

Aṛa Irititja used to always rely on successful grant applications from Federal and philanthropic organisations. In the 2005–2006, 2006-2007 and 2007-2008 years, grants

were approved from the Federal Government through the Indigenous Co-ordination Centre (ICC). Since that time however, no grants have been received.

APY Land Council supported the Aṛa Irititja financially on an annual basis from 1995 to 2010. Since that time no funding has been received from them.

Following the successful development and testing of Aṛa Irititja software in 2010, many other Indigenous organisations in Australia purchased licences to use the software to create their own archival projects using the Aṛa Irititja methodology. This crucial income helped provide Aṛa Irititja with just enough money to carry out its core activities. In 2015 new arrangements were made and the software was renamed Keeping Culture KMS and is now distributed and managed as a Cloud hosted system by Keeping Culture Pty Ltd.

Grant monies from the CLC from 2011 to 2016 subsidised Aṛa Irititja to install stand-alone archive systems in Northern Territory Communities - Kaltukatjara, Aputula, Mutitjula, Watarrka, Yurara College, Lilla and Finke and to provide training to Aṅangu in all these communities.

Policy Statement:

2.1 Private and public financial contributors from 1994–2013

- Maintain relationships with private and public financial contributors.
- Continue to seek funding from these contributors and/or organisations.
- Prepare professional grant submissions and acquit project funds.
- Ensure that information is provided about the project.

2.2 The development of the collection in terms of interested parties

- Act on the wishes of Aṅangu who take precedence over other interested parties.
- Honour agreements made with private donors regarding the copying of their material and access to this material through the Aṛa Irititja archive.
- Honour the agreement established between Aṛa Irititja and the SA Museum and keep the MOU with them current and viable.
- Honour the formal agreement Aṛa Irititja has with Museum Victoria.
- Pursue a formal agreement following exchange of letters and informal agreement reached with the National Film and Sound Archive.

2.3 State and Federal Governments' political and administrative bodies

- Maintain goodwill and networks with State and Federal Governments.
- Maintain goodwill and networks with the administrative departments of the State and Federal Governments.
- Prepare professional grant submissions and acquit project funds.
- Ensure that information is provided about the project to all stakeholders.

2.4 Aṅangu administrative bodies including NPYWC, Nganampa Health, PY Media and APY Land Council

- Maintain positive working relationships and goodwill with all Aṅangu administrative bodies.
- Encourage an archival culture within these bodies.
- Maintain productive networks.
- Maintain Aṛa Irititja's unique status as a non-political brother/sister organisation.

- Focus on Aṛa Irititja's core business rather than attempting to duplicate existing services.
- Provide and maintain Aṛa Irititja workstations at these Aṅangu organisations.

2.5 Aṅangu Education Services, AP schools, AṅTEP and other educational bodies

- Maintain positive working relationships with all Aṅangu educational services.
- Encourage an archival culture within these organisations.
- Foster productive networks.
- Provide and maintain Aṛa Irititja computer terminals at these organisations.
- Encourage educational bodies to include Aṛa Irititja as a tool within school curriculum.
- Hold regular meetings with Aṅangu Education Services.
- Charge an annual fee for the archive and computer terminal.
- Encourage the development of accredited courses at all levels of education, using the technology and cultural content of the archive in curriculum development.

2.6 Purchasers of Keeping Culture KMS software and Aṛa Irititja expertise

- Provide assistance and training to users of Keeping Culture KMS as fees for service.

2.7 The revised Pitjantjatjara/ Yankunytjatjara Land Rights Act

- Define our relationship with the revised Pitjantjatjara/ Yankunytjatjara Land Rights Act when appropriate.

3 OFFICES AND PERSONNEL

The Aṛa Irititja office in Adelaide was established in 1995. It is located within the premises of the SA Museum as a direct result of their in-kind support. The office is the administrative base for the project. It acts as the central location for communications and meetings between different people working on the project, between those people and Aṅangu, and between those people and different administrative and funding bodies.

The Adelaide office is also the repository for physical collections. As it is part of the SA Museum's storage area it complies with all archival standards. It also serves the role of a showcase for the project as it is the point where all administrative, archival and IT processes can be observed and demonstrated. This is done to promote the project as a model for best practice in Australian Indigenous and other organisations, as well as a location for training such organisations.

The Alice Springs office is set up in the Pitjantjatjara Council's premises to provide a focal point for the project and its employees in Alice Springs. The role of Alice Springs as a residential, schooling and hospital centre for Aṅangu away from the Lands, enables this office to fulfil an important cultural liaison role. This office is also the coordinating centre for Community Operators and Aṅangu employees of Aṛa Irititja.

All staff employed by Aṛa Irititja have an understanding of and respect for Pitjantjatjara/Yankunytjatjara cultural issues and protocols. They understand that they are fully accountable to Aṛa Irititja and therefore to Aṅangu Pitjantjatjara Yankunytjatjara. All full-time employees of Aṛa Irititja have the identified skills and professionalism necessary to undertake their role and have a copy of their full job description.

Consultants are employed on an as needs basis as identified by Aṛa Irititja. Consultants are engaged primarily for the technical side of the project. Consultants will continue to be needed by the project for work not currently covered by full-time employees.

Aṛa Irititja also employs consultant and employee field project officers. These project officers carry out work for Aṛa Irititja at the community computer terminals that have been set up on the Lands and at the Alice Springs office. There is scope for these people to help in the training of Aṅangu for some or all of this work.

Policy Statement:

3.1 The role of the Adelaide office

- Maintain the Adelaide office as a base for the Aṛa Irititja project.
- Maintain and further develop the relationship that exists with the SA Museum.
- Use the Adelaide office as an administrative centre and showcase for Aṛa Irititja.
- Use the Adelaide office as the repository for physical materials related to the archive in conjunction with the SA Museum.
- Accommodate Aṅangu and other authorised visitors to Adelaide who are wanting to access the archive.

3.2 The role of the Alice Springs office

- Maintain an Alice Springs office as a cultural liaison focal point.
- Encourage Aṅangu at the community level to access the archive in Alice Springs as well as at the community computer terminals.
- Encourage a greater use of the archive by Aṅangu in Alice Springs for the documentation of collections and feedback on cultural issues

3.3 Full-time and part-time personnel

- Maintain the full-time and part-time positions associated with the project for as long as possible.
- Continue to encourage the employment of Aṅangu in full-time and part-time positions.
- Continue to seek out funding, both short and long term, to finance the positions associated with the project.

3.4 Role of field officers

- Maintain the presence of field project officers working on the Lands.
- Be the 'on the Lands' face of Aṛa Irititja.
- Have experience with remote area conditions.
- Undertake field trips to Pitjantjatjara/ Yankunytjatjara communities.
- Encourage the training of Aṅangu Community Operators.
- Encourage involvement in the Aṛa Irititja project amongst the Aṅangu community.
- Liaise with Aṅangu in reference to issues related to Aṛa Irititja at a community level.
- Provide education to Aṅangu in the use of the Aṛa Irititja archive, documentation and printing at the community computer terminals.
- Seek feedback from Aṅangu about the progress of the project.

3.5 Role of consultants

- Be accountable to the Aṛa Irititja project.

- Be familiar with a relevant Aboriginal language.
- Be known to relevant Pitjantjatjara/ Yankunytjatjara people.
- Have an understanding of and respect for Pitjantjatjara/ Yankunytjatjara cultural issues and protocols.
- Have the necessary skills to carry out ongoing scanning and digitising of various collections.
- Have the necessary skills to manage and file original materials in archival conditions at Adelaide office.
- Have the necessary skills to digitally photograph original items, make digital audio or movie recordings.
- Have the necessary skills to write administrative documents in conjunction with other employees of Aṛa Irititja.
- Give high-level technical advice and carry out high-level technical tasks.
- Have the necessary skills to train other employees or future employees.

4 OWNERSHIP AND CONTROL

The legal ownership of the resources of the Aṛa Irititja project can be divided into three main parts.

The first category is made up of property that has been purchased or developed with funds from grants and other sources. All of this property includes expertise and procedures that can be marketed as well as computers and other equipment used for the development and presentation of the archive. These assets are housed at the administrative offices of Aṛa Irititja in Adelaide and Alice Springs, as well as at the communities. These were all owned by Pitjantjatjara Council Aboriginal Corporation and are being transferred to the Aṛa Irititja Aboriginal Corporation in 2016.

The second category concerns materials from private sources. The original physical materials that have been donated to the project become the property of the SA Museum, with the agreement of Anangu. Physical materials loaned to the project for copying remain the property of the lender. In both of these cases, if the source of the materials is also their creator, such as the photographer or the author, then copyright laws apply. This means that a large amount of material represented on the database is legally owned by and has copyright owned by non-Anangu. However, without exception, those people have accepted the principle that Anangu hold an overriding intellectual property right, although this is not protected by law.

The third category encompasses the entire contents of the database and includes any cultural products that may be created from that resource such as Aṛa Winki. This resource belongs to Anangu. It is not a public facility but rather a community-controlled resource. We are however looking to develop a limited version of the database for access by a wider cross section of the community. This development will be done in liaison with Anangu.

Policy Statement:

4.1 Equipment

- Acknowledge that Aṛa Irititja Aboriginal Corporation owns all the assets of the Aṛa Irititja project. These include all computers in Adelaide, Alice Springs and those supplied by the Pitjantjatjara Council on the APY Lands, all scanning,

printing and digitising equipment, all mobile units with accompanying hardware located at community computer terminals.

4.2 Expertise

- Acknowledge that expertise gained by Aṛa Irititja in the processes and protocols appropriate to the development and management of the project constitutes a marketable asset owned by the Aṛa Irititja Aboriginal Corporation.
- To foster enterprises using these assets for the benefit of the project.

4.3 Software

- Acknowledge that the specially developed software used by Aṛa Irititja has been upgraded to a browser-based model Keeping Culture KMS and that this will make it even more suitable for use by other organisations.

4.4 Physical Materials

- Acknowledge that all the physical materials in Aṛa Irititja's permanent collection are the property of the SA Museum, with the agreement of the Aṅangu through the Pitjantjatjara Council Executive.
- Acknowledge the in-kind support of the SA Museum to house these materials in the best possible archival conditions and under Aṅangu approved access protocols.
- Ensure that Aṅangu have access to these materials in perpetuity.

4.5 Database contents and cultural products

- Acknowledge Aṅangu ownership of all intellectual property within or produced from the database.
- Actively protect and assist with the management of Aṅangu intellectual property within or produced from the database.
- Promote the development of cultural products that can be marketed for the benefit of the project.

5 CULTURAL ISSUES AND PROTOCOLS

Aṛa Irititja was created for Aṅangu, on the request of Aṅangu. The database provides a great resource for the preservation, development and promotion of Pitjantjatjara /Yankunytjatjara language and culture. The main motivation for the creation of the Aṛa Irititja database was to return Aṅangu cultural and historical material back to the people on their land and to enable them to manage and control their rightful intellectual property.

Aṛa Irititja has an important role in assisting Aṅangu to achieve this. The project acts as a liaison point between Aṅangu and other institutions or individuals and makes sure that the database is not used as a public facility with open access for research or any other purpose.

Aṛa Irititja goes to great lengths to understand Aṅangu wishes about a collection that may contain sensitive material or material that is identified as Sorrow. According to the wishes of Aṅangu, Aṛa Irititja has developed protocols and passwords within the software to keep Sensitive and Sorrow material inaccessible to inappropriate people. This has led to the creation of three separate databases, one open for family and community access, one for senior women and one for senior men. These databases share a common interface design but are kept physically separated, in separate computers, and accessible only under the agreed protocols of Aṅangu.

In dealing with culturally sensitive materials either physical or digital, A_{ra} Irititja tends to err on the side of caution. Consequently, this may lead to a backlog of sensitive items needing processing as A_{ra} Irititja has limited resources and an appropriate person is not always available to do this work. In principle A_{ra} Irititja believes in equal time, money and resources being spent on the Men's and Women's databases. This is not always easy to achieve. Balanced and sufficient funding is rarely available to work on each database.

Policy Statement:

5.1 Promotion of Pitjantjatjara /Yankunytjatjara /Ngaanyatjarra languages and culture

- Recognise that the A_{ra} Irititja provides a great resource for the preservation, development and promotion of Pitjantjatjara /Yankunytjatjara /Ngaanyatjarra languages and culture.
- Facilitate the development of A_{ngu}-centred histories.
- Support the maintenance of A_{ngu} culture and language.
- Record oral histories using A_{ngu} languages.
- Record traditional inma and other activities in Pitjantjatjara /Yankunytjatjara /Ngaanyatjarra languages.
- Give priority to recording, transcribing and translating the stories of elderly A_{ngu}.
- Interview and record former missionaries, government employees and community workers who have stories and information relevant to A_{ngu}.
- Deliver back to A_{ngu} via interactive multi-media databases the historical material that would otherwise be inaccessible to them.
- Sustain the long-term management of and access to, this historical material.
- Encourage the maximum identification of A_{ngu} represented in the database.
- Maximise the use of Pitjantjatjara /Yankunytjatjara /Ngaanyatjarra languages in the creation of the new database interfaces.
- Train A_{ngu} in skills to write and enter stories into the database in their own language.
- Expand knowledge about existing items in the database.

5.2 Sorrow and Sensitive material

- Acknowledge that A_{ngu} are very sensitive about viewing images of people who have recently passed away. Consequently the database has built into it a system of locking away images and other media files so that only people with the correct password can access them.
- Encourage A_{ngu} themselves to lock away images that they don't want seen.
- Deal with Sorrow and Sensitive materials immediately according to A_{ngu} wishes.

5.3 Men's and Women's materials

- Acknowledge that there are specific men's and women's materials in existence that require special treatment by A_{ra} Irititja and anyone coming into contact with the database.
- Develop both men's only and women's only physical collections including historical, traditional and contemporary materials using procedures which honour these sensitivities.

- Keep separate databases for the collections of men's only and women's only material.
- Provide access only to the appropriate people.
- Be committed to maintaining cultural standards when handling men's and women's physical materials and digitised files.
- Increase material and documentation of material in both the men's and women's collections.

5.4 Responsibility for the Men's and Women's databases and where these databases are located

- Provide access only to the appropriate people.
- Maintain privacy of secret passwords.
- Ensure that each gender specific archive is accessible by appropriate men or women.
- Ensure that each archive is located in a safe place ensuring appropriate access.

5.5 Equal time, money and resources being spent on each database

- Ensure that each gender specific archive has the same level of importance.
- Ensure that the project will generate funding for work on both collections.
- Ensure that resources are directed in an equal manner to both collections.

5.6 Access to Ara Irititja's collection by non-Anangu

- Agree that there are no obligations to provide non-Anangu researchers with access to its collections.
- Make the database accessible to non-Anangu for research purposes when deemed appropriate by Anangu and when the proper protocols are followed.
- Support Anangu in their desire that their stories and experiences are given due recognition within the larger history of Australia.

5.7 Advisory and liaison role between other institutions, private collectors and Anangu

- Ensure that research that is based on community consultation and that is carried out with due sensitivity is welcomed and supported.
- Maintain the good relationship with the SA Museum and SLSA.
- Develop relationships with other institutions that hold relevant materials.
- Continue to play a supporting role for visits by senior men to institutions to discuss material.
- Initiate discussions with institutions and senior women in regards to women's materials in institutional collections.
- Support institutions and private collectors in the development of their collection management protocols with regards to sensitive materials.

6 CONTENT CRITERIA

Ara Irititja practises a culture of inclusion when selecting material for the database. When confronted by a decision whether to include a photograph or not it is generally done with two main principles in mind: quality and relevance. As Keeping Culture KMS has a virtually unlimited capacity to store images and data, there is some room for flexibility. Images of less quality or less relevance might still be better included than not. It is generally better to be safe than sorry. Ara Irititja can afford to be generous with selections if there is any doubt and the project would sooner see a poor image of someone than no image at all.

There are, however, a couple of contentious issues that continue to arise. These include: how many images of non-Indigenous people should be included in the database? How many images of one person should there be in the database, when occasionally these images might all have been taken within the space of a relatively short time. Is it fair that there might be 300 images of one person and only 10 of another? These issues may not be resolvable.

Although a regional balance is desirable, equal time and space in the database for each community is not achievable. This is largely due to the major differences in the historical development of each community. Ernabella's pivotal and early role in the modern development of the Lands means that it will always have a greater representation in the database.

It is difficult to build an archive that has a balanced number of photographs, audio recordings, movies etc. This is largely due to the abundance of photographs available and also to the ease of processing. The technical advancement of certain software to cater for digitising and compressing other media is critical. For instance, it is only since 2005 that it has become viable to include large numbers of high quality movies into the archive because of the availability of powerful compression software and increased memory.

Spending equal time on different media is also difficult due to the fact that Aṛa Irititja behaves very much on a supply and demand basis. Photos are in high demand from Anangu. They are easy to see, project, print and document, and are more user friendly. Unfortunately, due to the project's limited resources this means that there is often a backlog of audio and movie material needing processing.

Policy Statement:

6.1 Priorities and relevance for inclusion

- Include a balanced coverage of a certain place, family or person.
- Include material that is relevant to Anangu: the history and life of Anangu and life on the Anangu Pitjantjatjara Yankunytjatjara Lands, both traditional and contemporary, including visual and oral material, as well as life in places other than on the Lands if relevant, the development of the Land and its flora and fauna.
- Include material that is of sufficiently high quality that it adequately reflects Anangu culture and identity.
- Include material that covers the broadest possible time frame.
- Identify whether material is from an 'at risk' collection.
- Identify whether the material assists the preservation of Anangu culture and identity.
- Acknowledge that sometimes it is necessary to give preference to a collection waiting to be archived if that collection belongs to a financial contributor.
- Acknowledge that sometimes collections or items are included in the archive for historic purposes but they may not always have wide popular appeal for Anangu.
- Acknowledge that it is historically relevant to include images of non-Anangu in the database where these images are of individuals who have spent some significant amount of time on the AP Lands frequently working with Anangu.

6.2 Balance of materials: photos, movies, audio, nyiri, kutjupa kutjupa

- Ensure that all physical materials are assessed, prioritised and digitally processed before being entered into the database.
- Ensure that all media types are represented in the database.
- Spend equal time processing photos, audio files, movies, documents and objects for inclusion in the database.
- Acknowledge that some media types are more labour intensive and less in demand by Anangu.

6.3 Deletions from the database — justification/Reject box

- Delete material that is of such poor quality that the subject matter is unidentifiable or where the subject matter is completely irrelevant to the project.
- Put into a 'Junk Box' for perpetuity all other material identified for deletion for reasons other than those mentioned above, with a justification explaining action.

7 IT PROCEDURES AND QUALITY STANDARDS

Over the years Ara Irititja has developed systems and standards for processing data to make it ready for the database. The development of the Ara Irititja software has been outsourced but has been developed to the specifications required to satisfy the wishes of Anangu. Over the years these wishes have changed and whilst the technology has become more and more sophisticated, Ara Irititja has always tried to keep a user-friendly interface, both for the administrative staff and for Anangu.

The rapid advancement of technology is potentially problematic when one is dealing with the quality of images and other media types digitised for a database. Right from its inception Ara Irititja has attempted to keep the quality of the media files to the highest possible standard given the technology and memory capacity of computers at the time. There is of course a point now where it is of no value to go even bigger or better. The purpose for which the database is created is relevant and each different application of the software will need different specifications depending on the situation. What Ara Irititja recommends to other users of the software is the minimum best practice to achieve high quality results.

Anangu see the internet as a world-wide access facility. They, like most Indigenous communities who have observed the Ara Irititja project, see no reason for their private historical records to be accessed through this medium. We are looking to develop a limited version of the database for display in non-indigenous organisations and through the internet, in order to foster a greater understanding and appreciation of Anangu culture.

Policy Statement:

7.1 Status of software development

- Promote the cultural requirements of Anangu in the ongoing development of Keeping Culture KMS

7.2 Interface, database and computer filing structures

- Be guided by Anangu wishes in developing any new interface and database functions used by the Ara Irititja project.
- Continue to ensure that cultural issues take high priority in the development of the database software and interface

- Maintain the Keeping Culture KMS numbering system and computer filing structures to reflect the system used to archive and store the physical materials.

7.3 Internet access and websites

- Acknowledge that the Aṛa Irititja archive is not intended for public access through the internet.
- Acknowledge that Aṛa Irititja is entirely directed by the wishes of Aṅangu on the matter of access to the database on the internet or in any public institutions and has no authority to make decisions independent of Aṅangu.

8 CONSERVATION AND MANAGEMENT OF PHYSICAL MATERIALS

The physical materials under the care of Aṛa Irititja include letters, books, manuscripts, movies, audiotapes, newspaper articles, acrylic paintings, traditional artworks, wooden and stone artefacts both modern and traditional, and both colour and black and white negatives, transparencies and prints, as well as various other items relevant to Pitjantjatjara and Yankunytjatjara history. Aṛa Irititja seeks to hold all of these materials in the best possible archival conditions. Whether the items are on loan or donated they are filed with archivally appropriate materials and held under secure environmental conditions. During more than 22 years of the project's experience, Aṛa Irititja has developed procedures that are affordable and achievable in practice by most Indigenous community organisations.

Policy Statement:

8.1 Processes – the 'path' of an item from back shed to computer

- Continue to seek out hard copy collections of material relevant to Aṅangu, especially those that are deemed 'at risk'. This is particularly true of private collections that are often held in poor environments. As time passes, elderly people, who have no idea what to do with their collections before their passing, are more frequently owning these collections.
- Assure original owners of collections that their material is in good hands, that it will be archivally stored and included in the database thereby insuring its longevity.
- Assure original owners of materials that their collections will be given full credit in the database.
- Assure original owners that their material will be under Aṅangu control and will be made accessible to them
- Supply original owners with electronic copies of any or all of their materials when asked.

8.2 Physical archival materials

- Try at all times to convince the owners of collections of historic material relevant to Aṅangu Pitjantjatjara to donate their material to the Aṛa Irititja project. Failing this donation of material by the collection owners, Aṛa Irititja is committed to borrowing relevant material for long enough to digitise it, enter it into the database and to document it with any information that can be gathered from the materials in question.

8.3 Filing and storage materials and techniques

- Ensure that all physical materials in the care of Aṛa Irititja are treated individually and according to archival best practice. This means that archivally sound folders, negative and print holders, boxes etc are used to store the materials.

8.4 Filing and numbering/cross referencing system

- Ensure that every item in the database has a separate archive number.
- Ensure that a cross referencing system is maintained at all times between physical objects and hard copy materials and the electronic representation of them in the database. Every physical object, document, photograph etc that is collected by Aṛa Irititja is numbered with the appropriate archive number.

8.5 Security and environmental control

- Ensure that the environment in which physical materials are stored is also suitable for long-term archival care.

8.6 Long-term management issues

- Refer to Conservation Management Plan produced by ArtLab.
- Maintain regular discussion with the SA Museum about storage and care of the physical and electronic collection.