ARA IRITITJA
STRATEGIC and OPERATIONAL PLAN

October 2018

Ara Irititja is a project of Ara Irititja Aboriginal Corporation. It was initiated by the Pitjantjatjara Council's Cultural Heritage Unit in 1994. This Strategic Plan was first developed in 2005 by Ara Irititja in consultation with AP Services. All details of the Plan, including the vision statement, the mission statement and the goals and objectives are a direct response to the instructions of Ngaanyatjarra, Pitjantjatjara and Yankunytjatjara people (Anangu) made prior to, and during, the Ara Irititja project's development. The Plan will continue to be modified in response to ongoing interaction with Anangu.

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South Australia 5033

Ara Irititja is proud to be supported by the South Australian Museum

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1. FOREWORD

Today I am thinking about why Ara Irititja is important.

It is important for all the people, throughout the West, East, North and South to see their own history — for children, teenagers, young and old people, men and women to see and hear about their past.

Missionaries, explorers and others recorded and photographed the lives of the people and took these records away. Ara Irititja makes it possible to bring the history back home where it belongs.

To have Ara Irititja in our communities helps keep the past in the present and helps keep our culture strong. It is important for the future generations to link them through Ara Irititja to the past generations.

Today we live in the computer technology time. The computer has a huge brain and is very clever. It can hide things if necessary, and then bring them back later.

The Ara Irititja computer is clever like a Dingo.

This Ara Irititja project Strategic Plan gives us a good straight road to follow so we don't follow the many crooked tracks and bad roads going sideways and backwards.

Wilton Foster
Chairperson Pitjantjatjara Council 1993 – 2015
Founding Chairperson Ara Irititja Aboriginal Corporation 2016 - present

2. OVERVIEW

The Ara Irititja project identifies, records and electronically copies historical and cultural materials and information about Anangu and their language. The project stores this material in an interactive multi-media archive. The project belongs to Anangu. It is not a public institution but rather a community-controlled resource. The project commenced in 1994 when it was realised that a large amount of archival material about Anangu was not controlled by or accessible to them. This material was held in museums, libraries and private collections. Materials held by private individuals were often at risk of being damaged or irretrievably lost. To date, a major focus of the project has been retrieving and digitising such records for the benefit of Anangu. In many cases, individuals have elected to donate their collections to the project. Others have allowed materials to be copied.

The recording of oral histories in Ngaanyatjarra, Pitjantjatjara and Yankunytjatjara (NPY) languages is an integral part of the project. Priority is given to recording, transcribing and translating the stories of elderly Anangu. In addition, extensive interviews have been recorded with former missionaries, government employees and community workers. In order to facilitate Anangu access to this collection of material, purpose-built archive software was created by the project.

The original software was developed in response to the specific cultural needs of Anangu. Where possible, Anangu languages are used. The innovative software protects and/or restricts access to private and sensitive materials. Additional separate archives have been created to accommodate both Men's (Watiku) and Women's (Minymaku) materials. In 2011, the development of a new cross platform, browser-based software was completed for the project, incorporating all the functions of the old software and adding many new features. These include individual profiles for every person, plant, animal, thing, place and collection in the archive. In 2013 a new mapping facility was also added and in 2018 a genealogy chart mapping facility is being developed. This extended information and mapping capability makes the new archive a comprehensive Indigenous Knowledge Management System. In 2015 the software was developed for mobile devices and at this point the software became known as *Keeping Culture KMS*. Ara Irititja handed over the management of the software to Keeping Culture Pty Ltd at this time. It was rewritten in 2017.

Most conventional archival institutions manage comparatively static collections of historical materials. This project is structured around a dynamic database. When viewing records, Anangu can add, expand, or correct data and

historical details. This flexibility facilitates the development of Anangu-centred histories. The Keeping Culture KMS software allows people to record their stories by way of audio or video directly into the archive.

In 2018 the archive holds more than 200,000 records. This includes many thousands of still photographs, art and craft works, traditional objects, diaries, journals, manuscripts and hundreds of hours of movies and sound recordings.

Access to Ara Irititja is available on numerous Anangu communities in South Australia, Western Australia and the Northern Territory, depending on the quality of the internet. The archive is also accessed at the Wiltja Secondary Program and Hostel in Adelaide. All communities and organisations are provided with training if they need it. This is frequently achieved over the phone.

The project does not consider itself obliged to provide non-Anangu researchers with access to its collections. Nevertheless, Anangu are keen for their stories and experiences to be given due recognition within the larger history of Australia. Research that is based on community consultation and that is carried out with due sensitivity is welcomed and supported.

The project includes photographs and other historical material derived from the geographical area outlined on the following map. It also embraces historical material generated outside of the NPY Lands where the content of that material is directly related to the activities of Anangu or includes Anangu in other geographical locations.

'I like Ara Irititja. It makes me feel good when I see old people. I like learning on the Ara Irititja computer. It is good to use the things like printing, putting names and looking at photos of my own family and friends. It is very great.

I think the white people and Anangu people think it is good to have an Ara Irititja on our lands and in cities because they want to learn more about Anangu, how they lived a long time ago and hunted.'

Jacinta Marks, Pukatja School, 17 years

'They (young people) need to be able to look and learn about all aspects of their Tjukurpa (cultural stories). We want to keep Ara Irititja archive going for the benefit of future generations, and for all the children to explore the archive, and learn from it…We need it to help teach them.'

Daphne Puntjina, Utju senior woman

'I like looking at the olden times things that I don't know about. I like having the memory of my grandmother through seeing her in the photos, hearing the stories she tells and being able to look at her. I see the photos of me when I was a school girl at Wiltja.

Sometimes it's okay for family to have a look at their families who've passed away.'

Narelda Adamson, AnTEP student Pukatja

Ara Irititja is the main one for Anangu. While our young people are falling by the wayside, at least we have Ara Irititja there as a guide to the past. We refer to it to show the young people the way things should be done. There are so many good things on Ara Irititja. It is a great record of ourselves, and our lives'

Janet Inyika, community leader Amata SA

'I've seen Ara Irititja at Umuwa, too. Now it's in lots of places. I've seen it for ages now and I've learnt a lot about lots of places and seen how my family lived in the old days.

My old mother: I've seen her naked, poor thing. I heard my dad, who's passed away, singing in the Ernabella Choir. I went with them to Sydney when I was a little girl.'

Lisa Tjitayi, AnTEP student Pukatja

Hello, I work on the Ara Irititja archive. I know that Ara Irititja is really good for all the children today, and will be for all children yet to be born, to look at and learn about their cultural heritage. How did their grandmother's and grandfather's generation live? How did they live as nomadic people, walking around their country, with only camels, donkeys and horses, back in the days without cars? Today is so different, as we all travel around in cars, or on the Bush Bus. Ara Irititja shows the children how Anangu used to live, and how my own grandmother used to live.

Judy Brumby, Utju community leader

3. MAP

Ara Irititja Project - Community Computer Locations 2010
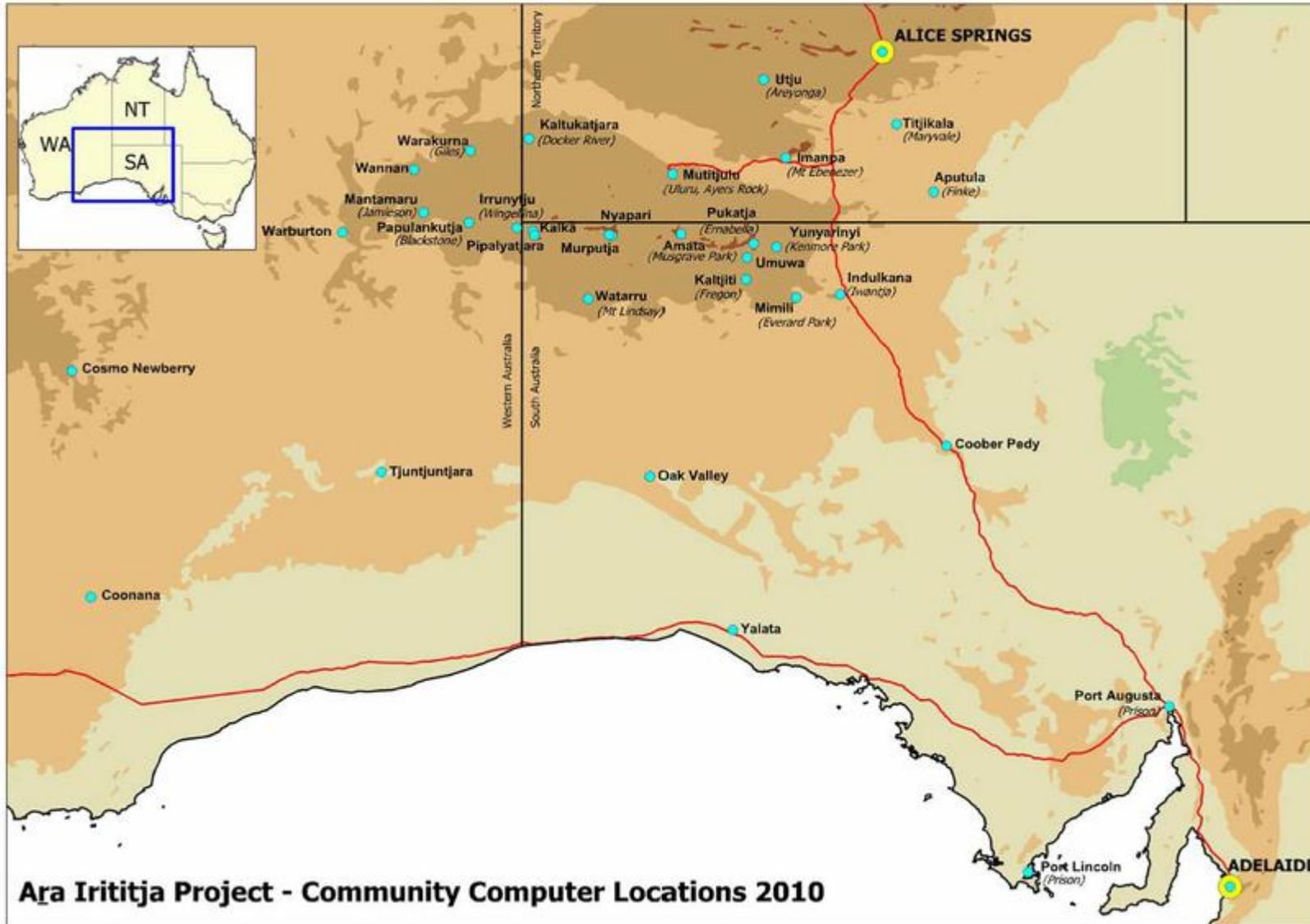
4. VISION

The Ara Irititja project is a strong growing project that

- collects and preserves for perpetuity historical, traditional and contemporary Anangu material and stories with an easy to use Knowledge Management System
- supports, through the use of a custom made archive, the maintenance of Anangu culture and language
- delivers back to Anangu via an interactive multi-media archive the historical material that would otherwise be inaccessible to them
- in liaison with the SA Museum sustains the long-term protection and management of, and access to, this historical material for Anangu

'Ngayulu wangkanytja wiya maru tjuta kutju, palu piranpa tjuta kulu-kulu. Piranpa tjutangku iriti culture wiru kanyininggi kunpu. Tjitji tjuta mamangku ngunytjungku kanyiningi munu nintiningi.

Kuwari nganana nyanganyi tjukurpa irititja. Maru tjutaku tjukurpa, maru city tjutaku tjukurpa, piranpa tjutaku tjukurpa.Munula nyanganyi, wangkanyi tjungungku palyantjikitjangku. Munula nganganyi maruku walytja tjuta munu piranpa tjutaku walytja tjuta.

Ka tjinguru tjana ara maru tjutaku kulira munu nyakula palyalku. Ka culture tjanampa munu nganampa kunpuringkuku. Palya.'

Alec Minutjukur
August 1988

'I'm not only talking about Anangu, but whitefellas as well. Whitefellas keep their history strong. The parents teach their children about it.

Today we are looking at old stories. Anangu stories, as well as city dwellers' and whitefellas' stories. We are looking and speaking together about how to look after these stories.

Perhaps people will think about Anangu history and learn how to look after it. And their culture and our culture will both become strong. OK?'

Quote by a community leader expressing desire for what was to become the Ara Irititja project

5. MISSION STATEMENT

The Ara Irititja project works to accommodate Anangu wishes to collect and preserve records of their history, stories, culture and language. This material is delivered through online, high quality interactive multi-media databases, in Pitjantjatjara/Yankunytjatjara/Ngaanyatjarra languages and English, into their communities. The project is dedicated to maintaining regular Anangu access to these databases and is accountable to Anangu in the management of this historical material.


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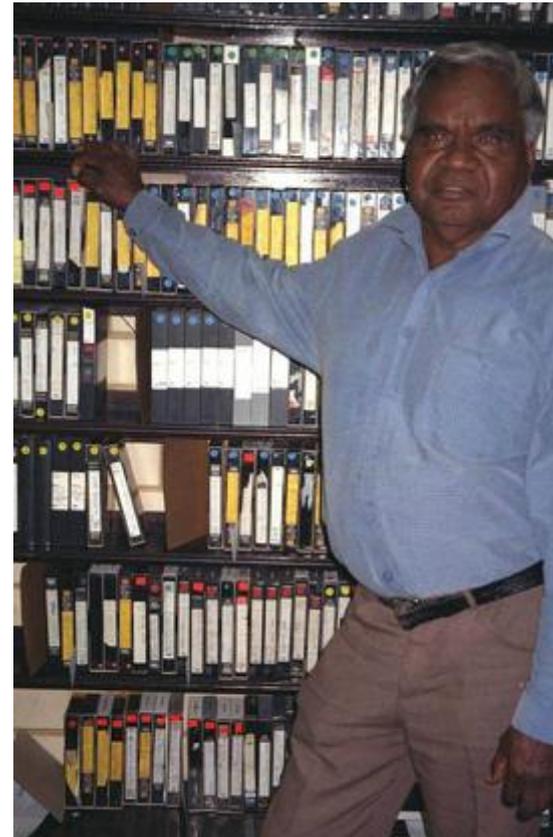
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Anangu are involved in the sorting of materials at the Ara Irititja project Office, Adelaide

6. CORE VALUES

The activities of the Ara Irititja project will be clearly guided and distinguishable by the following values:

- Accountability to Anangu.
- Sensitivity to the language, cultural issues and protocols of Anangu.
- High quality and state-of-the-art database technology.
- Archivally sound best practices for the ongoing preservation of traditional and contemporary knowledge and materials owned by Anangu.
- Commitment to the growth and sustainability of an interactive multi-media archive.
- Provision of access to Indigenous knowledge and historical material through the Keeping Culture KMS in Anangu communities.
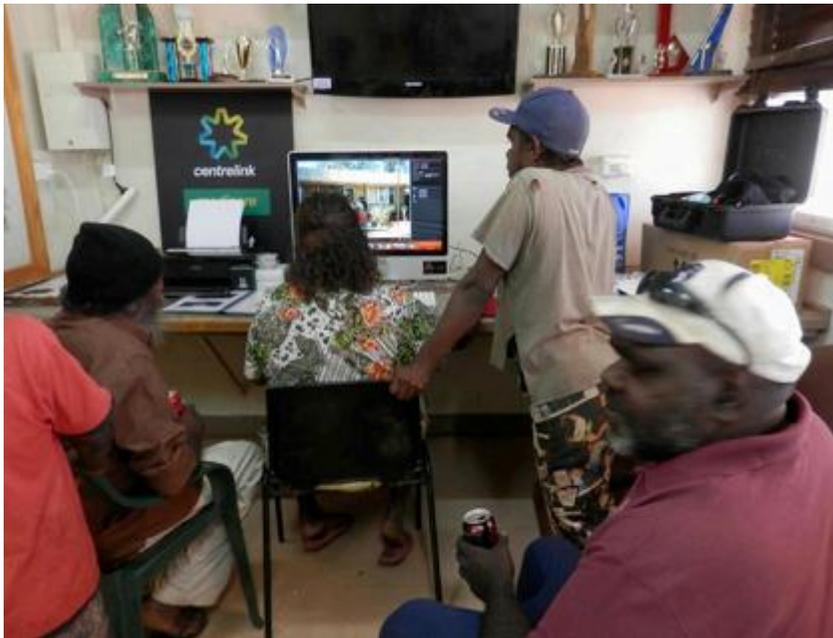
Anangu using Ara Irititja in 2012 at Aputula and Kaltukatjara

7. ARA IRITITJA OPERATIONAL PLAN: OUTLINE OF GOALS AND OBJECTIVES

GOAL 1   **A high quality, growing, interactive multi-media archive for Anangu**

- Objective 1.1 – Collection and recording of historical, traditional and contemporary photographs, audio recordings, movies, documents, artefacts, stories and events for the preservation of Anangu language, culture and identity
- Objective 1.2 – Processing and digitisation of historical, traditional and contemporary photographs, audio recordings, movies, documents, artefacts, stories and events
- Objective 1.3 – A computer software program and interface designed to maintain IT best practices and to accommodate the wishes and cultural imperatives of Anangu
- Objective 1.4 – Effective articulation and communication of Ara Irititja project's policies and best practice

GOAL 2   **An Anangu population empowered and informed about the Ara Irititja project**

- Objective 2.1 – Effective use of the archive for the preservation of NPY languages, culture and identity
- Objective 2.2 – Anangu trained in the skills required for the use, development and maintenance of the archive
- Objective 2.3 – Anangu employed when and wherever possible

GOAL 3   **Access for Anangu to the Ara Irititja project**

- Objective 3.1 – Delivery to Anangu communities, by way of the internet, Interactive multi-media archive workstations, that include historical, traditional and contemporary materials, stories and Indigenous knowledge

GOAL 4   **Physical and digital historical materials, conserved and stored in archival conditions**

- Objective 4.1 – Original physical and digital materials that are archivally managed and protected

GOAL 5   **The continued success of the Ara Irititja project**

- Objective 5.1 – A project that is financially secure and sustainable
- Objective 5.2 – A project that is administratively secure and sustainable

GOAL 1   A high quality, growing, interactive multi-media archive for A<u>n</u>angu

The archive screen in 2018

Objective 1.1   Collection and recording of historical, traditional and contemporary photographs, audio recordings, movies, documents, artefacts, stories and events for the preservation of Anangu language, culture and identity

Explanation of the objective

A large proportion of the material collected by the project is from private collections. It is imperative that this process is continued as many of these collections are at risk. The project also needs to be pro-active to facilitate the ongoing recording and documentation of traditional and contemporary Anangu language, culture and identity.

Strategies to achieve objective

1.1.1   **Identify and collect relevant material held by private owners, particularly 'at risk' collections. Identify which material is on loan and which material is donated**

1.1.2   **Identify and access relevant historical material and recordings held by other institutions**

1.1.3   **Engage and equip specialist field recorders**

1.1.4   **Actively seek funding to achieve above**

Outcome

- A collection of significant materials that accurately reflects traditional and contemporary Anangu culture and identity

Performance Measures

- The number of private collections identified and accessed
- The number of institutional collections identified and accessed
- The number of field recorders engaged
- Funding sources approached

Objective 1.2   Processing and digitisation of historical, traditional and contemporary photographs, audio recordings, movies, documents, artefacts, stories and events

Explanation of the objective

Material for the project has to be assessed, prioritised and digitally processed before it is entered into the archive. This also makes the material suitable for other IT applications and productions.

Strategies to achieve objective

1.2.1   **Prioritise relevant material held by private owners, particularly 'at risk' collections.
Identify which material is on loan and which material is donated**

1.2.2   **Assess and select historical records held by other institutions**

1.2.3   **Transfer, copy and process materials for inclusion in the archive, using best practice multi-media and digital techniques**

Outcomes

- A fully digitised collection

Performance Measures

- The number of private collections digitised
- The number of institutional collections digitised

Objective 1.3   Use of a computer software program and interface designed to maintain IT best practices and to accommodate the wishes and cultural imperatives of Anangu

Explanation of the objective

When the project commenced there was no multi-media database readily available to fulfil the requirements of Anangu. A major focus was to design and continuously refine the software and its interface in response to feedback from Anangu communities, in response to developing technologies and in response to the steadily expanding collection of historical materials. The software has undergone major restructuring into a browser-based model and is now managed by Keeping Culture Pty Ltd. This has enabled the addition of many new culturally specific features including an easy to use mapping facility and genealogy charting functionality. The archive has been developed in three separate parts, one for general family access (Open), one for senior men (Watiku) and one for senior women (Minymaku).

Strategies to achieve objective

1.3.1   **Utilise *Keeping Culture KMS* software that is able to accommodate the wishes of Anangu**

1.3.2   **Ensure that the development of *Keeping Culture KMS* keeps abreast with new technologies and the changing needs of Ara Irititja**

1.3.3   **Develop three archives to accommodate Anangu cultural imperatives ie Men's, Women's and Open**

1.3.4   **Maintain close liaison with Anangu operators at community access points**

Outcomes

- Ongoing improvement of computer software program designed to the specifications of Anangu

Performance Measures

- *Keeping Culture KMS* database software employed with culturally specific features
- The growth of three archives
- Feedback from Anangu community operators

Objective 1.4   Effective articulation and communication of Aṟa Irititja project's policies and best practice

Explanation of the objective

In consultation with Aṉangu, the project has managed the archive and physical materials using protocols, policies and best practice developed and refined over many years. There has been a growing need for the project to articulate these for the benefit of all stakeholders.

Strategies to achieve objective

1.4.1   **Prepare a document *Aṟa Irititja project – Protocols, Policies and Best Practice Guidelines* that details**

- the project's key stakeholders and administrative environment
- intellectual control and ownership issues of all the stakeholders
- commitment to an Aṉangu population empowered and informed in all aspects of the project
- the project's commitment to cultural and language maintenance
- cultural issues and protocols used by the project regarding sensitive material
- principles used for selecting material for the archive to ensure inclusivity and the preservation of Aṉangu culture and identity
- conservation and management of physical materials

1.4.2   **Ensure that the *Aṟa Irititja project – Protocols, Policies and Best Practice Guidelines* document underpins the implementation of this Plan**

Outcome

- A document *Aṟa Irititja project – Protocols, Policies and Best Practice Guidelines*

Performance Measures

- Completion and degree of implementation of document *Aṟa Irititja project – Protocols, Policies and Best Practice Guidelines*

GOAL 2 An Anangu population empowered and informed about the Ara Irititja project

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Training workshops in 2012 for Anangu at Aputula and Watarrka

Objective 2.1 Effective use of the database for the preservation of Ngaanyatjarra, Pitjantjatjara, and Yankunytjatjara language, culture and identity

Explanation of the objective

This project preserves Anangu language, culture and identity in a variety of ways. Local NPY languages are in daily use but under increasing threat by the influences of modern society. The project uses NPY oral and written language at every opportunity to ensure its perpetuity.

Strategies to achieve objective

2.1.1   **Encourage maximum identification of Anangu represented in the database**

2.1.2   **Maximise the use of NPY languages in the database interfaces**

2.1.3   **Collect Anangu stories recorded and transcribed in local language**

2.1.4   **Record traditional inma and other activities in NPY languages**

2.1.5   **Train Anangu in skills to write and enter stories into the archive in NPY languages**

2.1.6   **Promote and facilitate Anangu data entry in NPY languages to expand knowledge about existing items in the database**

Outcome

- Anangu trained for effective use of the archive to preserve their culture and language

Performance Measures

- Use of NPY languages in the archive interface
- Number of Anangu stories recorded and transcribed in NPY languages
- Number of Anangu trained for effective data entry

Objective 2.2　　　Anangu trained in the skills required for the use, development and maintenance of the archive

Explanation of the objective

It is necessary for Anangu to be involved with as many different facets of the project as possible. Many Anangu have not had the opportunity to participate in vocational and higher education programs that provide them with skills relevant to the project.

Strategies to achieve objective

2.1.1　**Field training by Ara Irititja Field Officers and Anangu on-site Community Operators particularly in data entry and story-telling in their own language**

2.1.2　**Train Anangu Community Operators to work with communities on an ongoing basis**

2.1.3　**Conduct organised workshops for more effective understanding and use of the archive**

2.1.4　**Work with Anangu schools to develop curriculum based on the history, use and importance of the archive and its content. This should be directed towards mainstream education programs for Anangu**

2.1.5　**Develop mainstream cultural and technological educational programs for Anangu**

2.1.6　**Support accredited IT training programs at a senior level for Anangu**

2.1.7　**Seek specific funds to achieve all of the above**

Outcome

- Anangu trained in all aspects of the Ara Irititja project

Performance Measures

- Number of Anangu Community Operators trained, employed and engaged in data entry at workstations
- Number of workshops held
- Ara Irititja project integrated into school curriculum
- Appointment and training of Anangu on-site Project Officer

Objective 2.3　　　　Anangu employed when and wherever possible

Explanation of the objective

The project offers a number of opportunities for the employment of Anangu. Relevant employment tasks include the recording of contemporary events and stories, recording oral history in the field, carrying out many of the database and computer maintenance activities at a community level and many advisory and liaison roles. In the future, other roles would include assessing collections, entering data, scanning, translating and involvement in enterprise.

Strategies to achieve objective

2.2.1　　**Vocational training for Anangu Community Operators in the skills necessary for the development, maintenance and management of the database and archival collection**

2.2.2　　**Be proactive in seeking funds specifically for the employment of Anangu in the project**

2.2.3　　**Work with other service providers to establish training/development opportunities**

2.2.4　　**Adopt the *Ara Irititja project – Business Plan* with regard to employment of Anangu in enterprise (see strategy 5.1.1)**

Outcome

- Anangu employed in the Ara Irititja project

Performance Measures

- Number of Anangu trained
- Number of Anangu employed

GOAL 3   Access for Anangu to the Ara Irititja project

Nyarapai Gina Lyons and her granddaughter Delaney at Netley in 2017   Senior students at Watarrrka school in 2018

Objective 3.1   Deliver to Aṉangu communities, by way of the internet, the interactive multi-media archive that includes historical, traditional and contemporary materials, stories and Indigenous knowledge

Explanation of objective

After material for the project has been collected, assessed, prioritised and processed, it is entered into the archive, documented and repatriated to communities for Aṉangu to view via the internet.

Strategies to achieve objective

3.1.1   **Identify community sites and assess viable locations for the archive depending on adequacy of the internet and suitability of the physical environment**

3.1.2   **Encourage the purchase and setup of online computers and other multi-media equipment at community locations**

3.1.3   **Identify and train Community Operators (see *Aṟa Irititja project – Protocols, Policies and Best Practice Guidelines*)**

Outcome

- All communities having online access to the Aṟa Irititja project

Performance Measures

- Number of sites served by Aṟa Irititja project
- Number of community operators trained

GOAL 4   Physical and digital historical materials, conserved and stored in archival conditions

Physical materials are stored under archival conditions at the Ara Irititja project office in Adelaide

Objective 4.1   Original physical and digital materials that are archivally managed and protected

Explanation of the objective

Original materials including photographs, audio recordings, movies, artworks and documents are collected, sorted and protected by the project. Under the terms of agreement with SA Museum, the original materials are accessioned and housed in archival conditions by the SA Museum. These materials are accessible to Aṉangu at any time but need ongoing archival management. Digital materials are preserved, backed up and held in best practice storage.

Strategies to achieve objective

4.1.1   **Implement *Aṟa Irititja project – Protocols, Policies and Best Practice Guidelines* in the filing and storage of original materials and digital copies**

4.1.2   **implement *Aṟa Irititja Collection: Survey of Preservation Needs* prepared by Artlab in 2009**

4.1.3   **Maintain and update the terms of the *Memorandum of Understanding* with SA Museum**

4.1.4   **Copy and digitise collections following IT best practice**

4.1.5   **Prepare film and audio collections for digitising to new IT standards when available**

4.1.6   **Involve Aṉangu advisers and volunteers, including input from sources of collections**

4.1.7   **Maintain ongoing archival management of original physical and digital materials and copies**

Outcome

- Continued archival management and protection of physical and digital materials

Performance Measures

- Completion and degree of implementation of document *Aṟa Irititja project – Protocols, Policies and Best Practice Guidelines*
- Number of archival collections added to the database
- Number of volunteers engaged

GOAL 5   The continued success of the Ara Irititja project
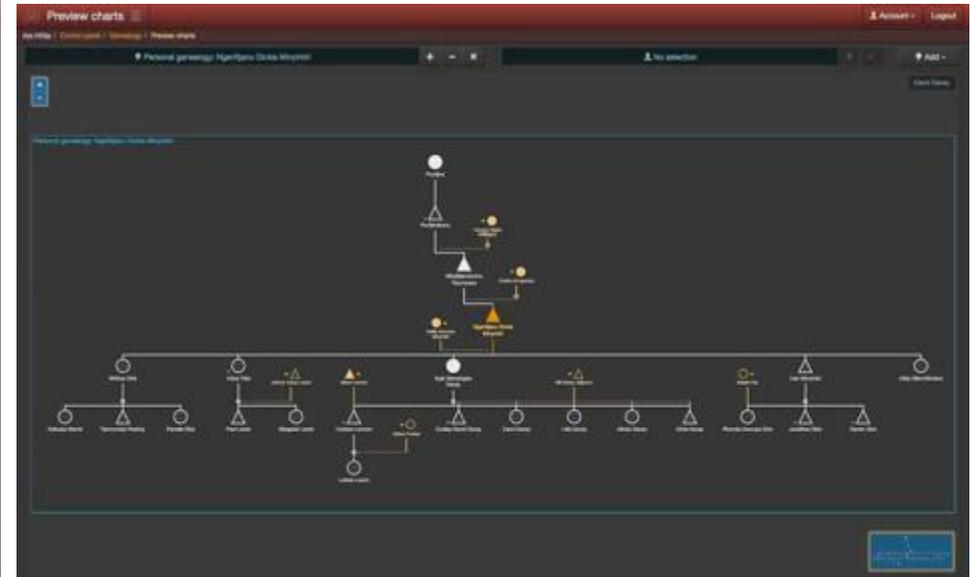
Mapping and genealogy screens in 2018

'I am overjoyed that our photographs have been returned to Anangu. It's great to have Ara Irititja so that we can see all our families.'	'After some time, we open the photographs of people who have passed away so that our grandsons and granddaughters can have a look.'	'I like looking at the old times, learning from this, seeing different places and looking at children and people I haven't known. It's really great.'
Janet Inyika, Amata	Muyuru Burton, Wallany Homeland	Lisa Tjitayi, Pukatja

Statements from students in the Anangu Tertiary Education Program (AnTEP) about the importance of the project

Objective 5.1   A project that is financially secure and sustainable

Explanation of the objective

For the benefit of future generations of Anangu, the project needs to establish secure ongoing sources of income. The project currently draws on a combination of grants and enterprise income and is being provided with ongoing core funding by the South Australian Government, administered through the South Australian Museum. SA Museum has continued to provide storage and office space since 1995. The project has the opportunity to use its resources, skills and experience, database software and archive contents to ensure a more financially secure future.

Strategies to achieve objective

5.1.1   Produce a document *Ara Irititja project – Business and Enterprise Plan* which articulates

- a long term Financial Plan
- financial environment, including funding from grants and philanthropic organisations
- Anangu involvement with financial matters particularly Pitjantjatjara Council
- business and commercial enterprises
- exploitation of intellectual property – software training
- financial management and internal control procedures

5.1.2   Implement the strategies of the *Business and Enterprise Plan*

5.1.3   Maintain and foster the supportive relationship with the South Australian Museum.

5.1.4   Produce a marketable education resource based on content and functionality of Ara Irititja.

Outcome

- A project that has a high level of financial security and is less reliant on short term government and grant funding

Performance Measures

- Overall annual amount of income received
- Amount of income generated by enterprise and the resources of the Ara Irititja Project

Objective 5.2   A project that is administratively secure and sustainable

Explanation of the objective

From 1994 until 2015, the Pitjantjatjara Council Aboriginal Corporation managed the project financially and administratively. The project has been guided and advised by Aṉangu from their communities. In recent years the functions of the Pitjantjatjara Council have changed, as has the administrative structure on the APY Lands. For the benefit of future generations of Aṉangu and for all future stakeholders, the project needs to maintain a secure management structure. A *Memorandum of Understanding* was agreed upon by the Pitjantjatjara Council in 2007 with the South Australian Museum. This was renewed in 2013. In 2016, through ORIC, Aṟa Irititja became an Aboriginal Corporation in its own right – the Aṟa Irititja Aboriginal Corporation - AIAC. The founding members of the corporation are all Aṉangu organisations - Pitjantjatjara Council Aboriginal Corporation, PY Media, NG Media, Pitjantjatjara, Yankunytjatjara Education Committee and Indigenous Remote Communications Association. In 2018 AIAC started negotiations to develop an administrative partnership with APY.

Strategies to achieve the objective

5.2.1	**Implement management considerations outlined in *Aṟa Irititja project – Protocols, Policies and Best Practice Guidelines***
5.2.2	**Monitor and respond to management changes brought about by changing circumstances on the APY Lands**
5.2.2	**Steer the ongoing development of the new Aṟa Irititja Aboriginal Corporation - AIAC to ensure a successful transition to a self-sustaining, robust and viable organisation**
5.2.4	**Maintain and foster the relationship with the South Australian Museum under the terms of the *Memorandum of Understanding***
5.2.5	**Monitor and update the *Best Practice* and *Memorandum* documents when appropriate**

Outcome

- A project that fits securely within the administrative structure of the APY Lands
- A project that enjoys an enduring supportive relationship with the South Australian Museum
- An Aṟa Irititja Aboriginal Corporation - AIAC

Performance Measures

- Degree of implementation of the *Ara Irititja project – Protocols, Policies and Best Practice Guidelines*
- Level of response to management changes brought about by changing circumstances on the APY Lands
- Level of relationship with and support from the South Australian Museum
- Successful completion of process to become an Aboriginal Corporation

8. STRATEGIC and OPERATIONAL PLAN IMPLEMENTATION

The Ara Irititja project will implement the goals and policies outlined in this Plan at every given opportunity including applications for funding and public exhibitions. The Plan needs to be implemented in close conjunction with the development and implementation of the *Business Plan* and *Policies and Best Practice* documents. The impact of the ongoing implementation of these three documents will be carefully monitored. The Ara Irititja project will respond to any feedback from this monitoring process with regular revision of this Plan.

The achievement of our strategy is predicated on our capability to collect, preserve, support and maintain a multi-media archive. An Appendix is available that details our current strategic capabilities for people, process and technology and what is required to fill the gaps in order to achieve each of the objectives in our Plan.

Time frames for carrying out the goals outlined in this Plan will depend upon resources available to the project. This is the reason that timelines and priorities have not been specifically defined. Most of our goals, objectives and strategies are already in place and are part of an ongoing focus and the general ethos of the project.

'I like using Ara Irititja to see all the places in the old times and today. I like looking at the changes over the years like the change from wiltja (shelters) to houses. I like looking at all the old people who have passed away. Their pictures are still there for us to see.

On Ara Irititja, the old people are telling us stories - showing some Tjukurpa (law), kuka (meat), rockholes, inma (dance), bushfood, and places in the olden days. Now the old people have sufferings and sicknesses such as diabetes.

Everyone wants to come to see the old people on Ara Irititja. We feel happy to see our families and to remember them. The old people are telling stories for all their grandchildren from the pictures that they are looking at. They tell us and we understand about how Anangu people lived a long time ago. It's really good.

When people have passed away, some kids grow up and don't know their history. They want to learn how they lived a long time ago. They can come to see the Ara Irititja photos and learn.'

Dianne Brown, AnTEP Pukatja, 2003

'Nganampa maruku irititja tjuta nganana kanyini titutjarajngku, wantiriyantja wiyangku, wantikatinytja wiyangku. Nganana kanyini alatjitu titutjarangku, tjana ngapartji nintiringkunytjaku malatja tjuta, anangu nganampa tjitji tjuta.'

'We always keep our Anangu old stories (heritage). We won't let it go, we won't lose it. We keep it forever so that future generations can learn from it – our children.'

Nganyinytja 1988