



**AIATSIS**

AUSTRALIAN INSTITUTE OF  
ABORIGINAL AND TORRES STRAIT  
ISLANDER STUDIES



Information Technologies and Indigenous Communities

**13–15 July 2010** Canberra

Workshops 16 July am

Co-hosted with the ANU and the National Film and Sound Archive and  
in conjunction with the National Recording Project's 9th Symposium on  
Indigenous Music and Dance.



SCHOOL OF MUSIC



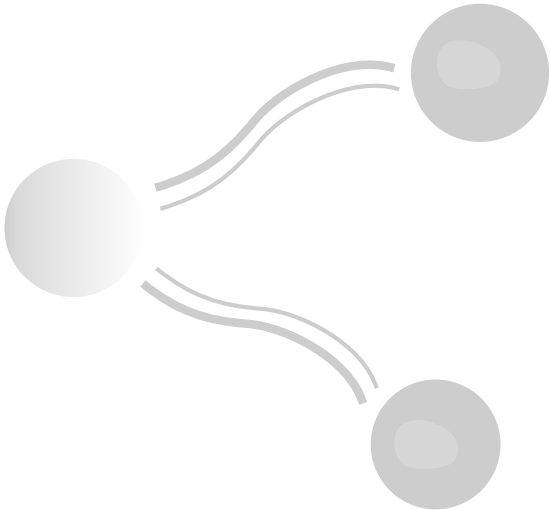
Australian Government  
Department of Innovation  
Industry, Science and Research



A U S T R A L I A



**NATIONAL RECORDING PROJECT**  
for Indigenous Performance in Australia

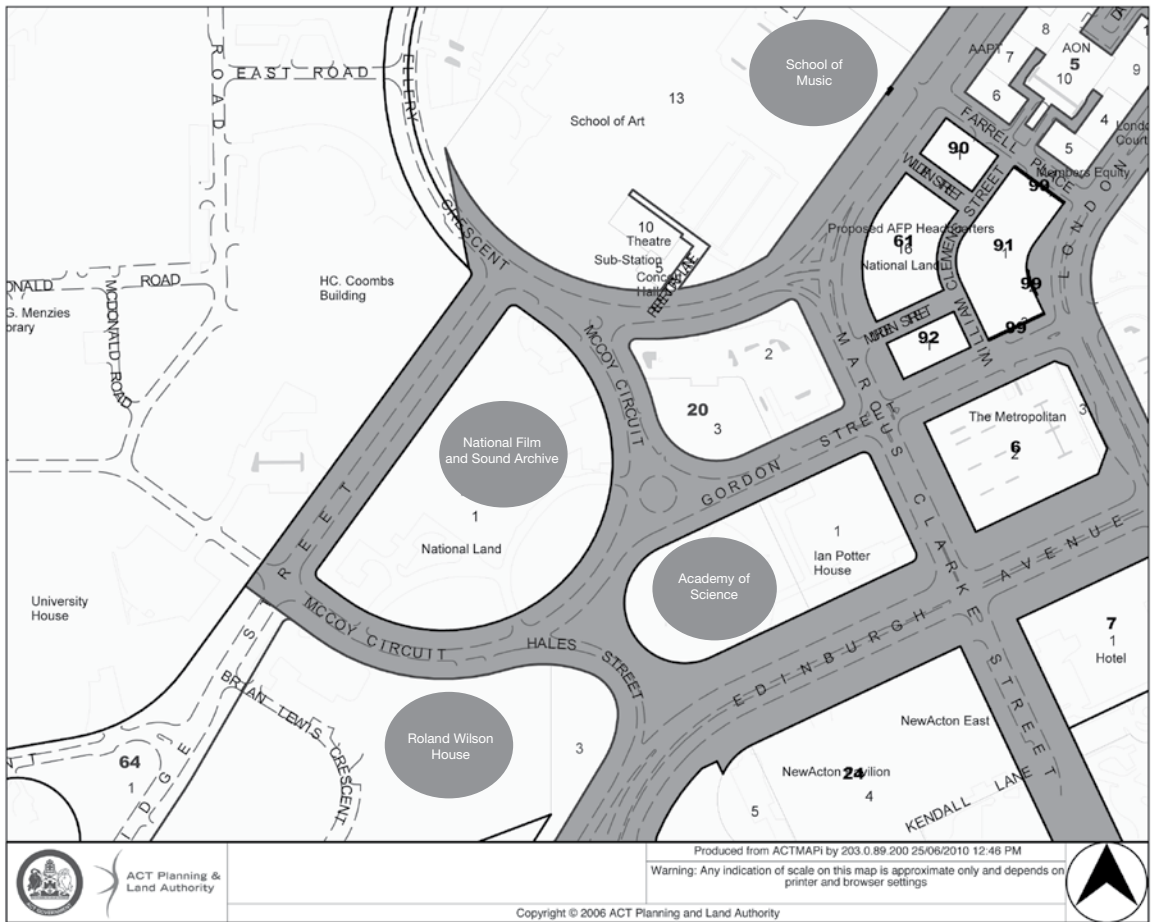


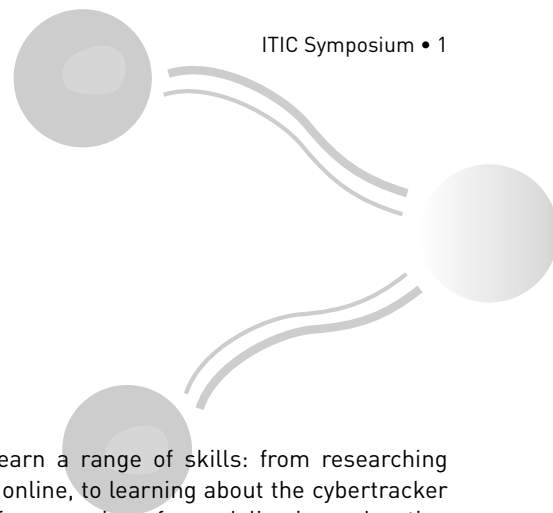
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### VENUE MAP

● = symposium venues





## REGISTRATION

Registration opens at 8.00am on Tuesday the 13<sup>th</sup> of July in the Shine Dome (Academy of Science) foyer.

If you have any conference enquiries, please come to the registration desk. Conference telephone number: 02 6201 9462.

## VENUES

### SYMPOSIUM

#### Tuesday 13 – Thursday 15<sup>th</sup> July

The symposium will be held at three venues, all within very easy walking distance of one another.

#### **The Shine Dome (Academy of Sciences), Gordon St, Canberra**

The Shine Dome is the main venue, and houses the registration desk and all catering. Stream 1 will be held in the main theatre throughout the symposium. A council room (the Becker Room) is available at the Shine Dome if you require a meeting room for discussion, demonstration of software etc. Please see the registration desk for bookings. The conference dinner on Wednesday the 14<sup>th</sup> will be also held at the Shine Dome.

#### **National Film and Sound Archive (NFSA), McCoy Circuit, Acton**

Opposite the Shine Dome is the National Film and Sound Archive (NFSA). The ARC cinema at the NFSA will be the venue for Stream 2 on Tuesday the 13<sup>th</sup>. It is also the venue for the film screening and reception on the evening of Tuesday the 13<sup>th</sup> (commencing at 5.30pm).

#### **Roland Wilson Building, Gordon St, Canberra**

Next door to the Shine Dome is the Roland Wilson Building. On Wednesday the 14<sup>th</sup> of July, Stream 2 will be held in the Conference Room, and Stream 3 will be held in the Theatrette. On Thursday the 15<sup>th</sup> of July, Stream 2 will be held in the Theatrette.

## WORKSHOPS

### Friday 16<sup>th</sup> July

Please sign up for workshops at the Registration Desk

With the exception of W4: Audiovisual Documentation (which has a briefing on the Monday 12<sup>th</sup> of July and will be ongoing throughout the symposium), all workshops will be held on the morning of Friday the 16<sup>th</sup> of July.

Come along and learn a range of skills: from researching your family history online, to learning about the cybertracker technology used for mapping, from delivering education modules online, to using social media (Facebook, Twitter and others), from how to undertake audio visual documentation to how to preserve these materials.

**National Film and Sound Archive McCoy Circuit, Acton** This venue will host Workshops W4: Audiovisual documentation and W5: Preservation. Please meet at the NFSA reception area at 9am. **Please note** that for those interested in attending workshop W4, there will be a briefing at the NFSA on Monday the 12<sup>th</sup> at 1pm, meeting in the reception area at NFSA.

#### **ANU School of Music, William Herbert Place (off Childers Street)**

Lecture Theatre 1 will be the venue for Workshops W1: Collecting and Using Geospatial Field Data with Cybertracker, and W6: AUSTKIN.

#### **ANU Peter Karmel Building, William Herbert Place (off Childers Street), Acton**

**Room 2.25** will be the venue for workshop W2: Researching Family History Online. **Room 2.28** will be the venue for workshops W3: Delivering Education Models Online, and W7: Social Media

## INTERNET ACCESS

Free WIFI internet access is available at the Shine Dome. No password is required.

## TRANSPORT

AIATSIS will provide a minibus for transport during the Symposium. It will transport delegates from the Canberra Rex Hotel to the venue and return each day. There may be limited availability for other transport, please enquire at the registration desk.

## EVENTS

### **Tuesday 13<sup>th</sup> of July, 5.30–8.30pm: Film Screening, Q&A and Reception at ARC Cinema, National Film and Sound Archive.**

A screening of short films by Indigenous film makers will be followed by a Q&A and reception. Contributions include: short films and animations from the Mulka Project in Yirrkala; animation of important stories from Yanyuwa country, south west Gulf of Carpentaria and video collages by artist Tracey Moffatt (introduced by Professor Marcia Langton).

### **Wednesday 14<sup>th</sup> July**

6.30pm: Dinner at the Shine Dome.

## PROGRAM

DAY 1. TUESDAY 13 JULY 2010

## DAY 1. TUESDAY 13 JULY 2010

STREAM 1		STREAM 2	
THEME		THEME	
THE DIGITAL LANDSCAPE: MAPPING, MANAGEMENT AND ARCHIVES		CULTURAL INNOVATION, TRANSMISSION, AND COMMUNICATION	
VENUE		VENUE	
THE SHINE DOME, ACADEMY OF SCIENCE		ARC CINEMA National Film and Sound Archive	
<b>8.00-9.15</b>	Registration		
<b>9.15-9.45</b>	Welcome to Country and Official Opening		
<b>9.45-10.30</b>	KEYNOTE Ara Iritija and Beyond Josephine Mick and Sally Scales		
<b>10.30-11.00</b>	Morning Tea		
<b>11.00-12.30</b>	<b>1A1. Mapping and Management 1</b> CHAIR: DAVE JOHNSTON 1. Neil Ward: <i>Use and Occupancy Mapping in the Murray Darling Basin.</i> 2. Shierese Cunningham & Bruce Birch: <i>The Akarida Cultural Mapping Project</i> 3. Dennis Barber & Kevin Guy: <i>Connecting to Country – Mapping Cultural Values through Digital Stories</i>	<b>1B1. Digital media and Cultural Innovation</b> CHAIR: AARON CORN 1. Djangirrawuy Garawirtja: <i>From Shortwave to YouTube: Exploring the Yolngu embrace of new media and technologies through the legacy of Soft Sands and the rise of the Chooky Dancers</i> 2. Benjamin Wilfred & Desmond Wilfred (Australian Art Orchestra) with Aaron Corn and Samuel Curkpatrick (ANU): <i>A New Manikay: Digital audio technologies and aural organicism in the Australian Art Orchestra's Crossing Roper Bar</i> 3. Genevieve Campbell: <i>Returning Tiwi songs to the community: using archived song recordings to rediscover language, history and art practice.</i>	
<b>12.30-1.30</b>	Lunch		

## DAY 1 continued...

**1A2. Mapping and Management 2**

CHAIR: DAVE JOHNSTON

1. Micha Jackson: *I-Tracker : technology-based tools to support Indigenous rangers to manage their traditional land and sea estates in north Australia*
2. D. Barrett, I. Beasley, J. Bradley, N. Fitzpatrick, G. Friday, A. Grech, S. Johnson, A. Johnston, F. Keighran, H. Marsh, R. Miller, L. Norman, L. Norman, G. J. Parra, D. Pracy, T. Simon, S. Whiting and the Yanyuwa families: *Developing a decision process based on Traditional Knowledge to inform the management of dugongs and coastal dolphins in the Yanyuwa Sea Country of the Northern Territory*

**1.30 -3.00****3.00-3.30**

Afternoon Tea

**1A3. Mapping and Management 3**

CHAIR: DAVE JOHNSTON

1. Troy Mallie & Glen MacLaren: *Cultural and Ecological Information Management Systems: Technology for recording and managing cultural and ecological sites*
2. Sean Gordon & Steve Sydenham: *Implementing Land Council based IT solutions for the management of Cultural & Heritage Sites*

**3.30-5.00****1B2. Digital Media and Cultural Transmission**

CHAIR: AARON CORN

1. Steve Wanta Jampijinpa Patrick & Yukihiro (Jungarayi) Doi: *Milpirri 2009 and beyond.*
2. Matthew Martin & Sally Treloyn : *Keeping junba strong: using digital technologies to support song and dance in the Kimberley*
3. William Pambruk and Mark Crocombe: *BRACS, RIBS and digital mapping of country: work in Wadeye*
4. Jeff Doring: *Record, Protect, Survive*

**1B3. Digital Media and Cultural Transmission**

CHAIR: AARON CORN

1. Helen Rrikawuku & Lysbeth Ford: *Keeping Milkarri Strong: Documenting Yolngu women's crying songs in the Digital Age*
2. David and Jenny, Manmurulu (Warruwi Community) & Isabel O'Keeffe: *Sustaining the Inyalarrku 'mermaid' song tradition*
3. Bruce Birch, Charlie Mangulda & James Cooper: *Manyardi of Northwestern Arnhem Land: The Yanajanak Example*

**5.30 -  
8.30**

FILM SCREENING and Q&A  
National Film and Sound Archive  
Followed by Reception

DAY 1. TUESDAY 13 JULY 2010

## DAY 2: WEDNESDAY 14 JULY 2010

DAY 2: WEDNESDAY 14 JULY 2010	
STREAM 1 THE DIGITAL LANDSCAPE: MAPPING, MANAGEMENT AND ARCHIVES	STREAM 2 CULTURAL INNOVATION, TRANSMISSION, AND COMMUNICATION
THE SHINE DOME, ACADEMY OF SCIENCES	ROLAND WILSON CONFERENCE ROOM
THEME	STREAM 3 LANGUAGE REVITALISATION
VENUE	ROLAND WILSON BUILDING THEATRETTE
<b>9.00-10.30</b>	<b>2A1. Community Collecting and Museum Outreach 1</b> CHAIR: LYNDON ORMOND-PARKER 1. Phil Gordon: <i>Communities, Museums and Objects – One model</i> 2. Nicole Ma, Curtis Taylor & Tikka Wilson: <i>Canning Stock Route project: creating the digital archive</i> 3. Michael Cawthorn & Hart Cohen: <i>Digital archives and discoverability: innovating access to the Strehlow collection</i>
<b>10.30-11.00</b>	<b>2B1. Access to ICT and Infrastructure</b> CHAIR: SANDY O'SULLIVAN 1. Peter Radoll: <i>The Primary Determinates of Indigenous household Information and Communication Technology Adoption in a rural context</i> 2. Darlene Hoskins-McKenzie: <i>Information is Knowledge &amp; Knowledge is Power - The Information Impoverishment of Aboriginal Peoples in the Information Age</i> 3. Crighton Nicholas & Cat Kutay: <i>One Laptop per Child and personalised learning through IT: No-size fits all</i>
<b>11.00-12.30</b>	<b>2A2. Community Collecting and Museum Outreach 2</b> CHAIR: LYNDON ORMOND-PARKER 1. Neparrŋa Gumbula, Julia Mant & Aaron Corn: <i>Archival Discovery, Digital Media and New Recording Initiatives for Yolŋu Music Traditions</i> 2. Debbie Campbell: <i>Trove – a new information destination for all Australians</i> 3. Robyn van Dyk & Gary Oakley: <i>The Australian War Memorial's Indigenous service database</i>
<b>12.30-1.30</b>	<b>2B2. IT and Education 1</b> CHAIR: JEANINE LEANE 1. Carol Rose Baird, Suraya Bin Talib, Michelle McLaughlin & Gary Urquhart: <i>Delivering Education Modules Online to Local and Remote Students: a case study from the Kimberley</i> 2. Guyula, Yinjya & Dhunumbu Guyula: <i>Using digital technologies and Indigenous research protocols to educate about culture, ancestry and history</i> 3. Kaye Mundine & Cat Kutay: <i>Training for Inclusion</i>
<b>10.30-11.00</b>	<b>2C1. Digital Media and Language Documentation</b> CHAIR: SARAH CUTFIELD 1. Colleen Hattersley: <i>Lexique Pro for Community Language Workers</i> 2. Julia Miller: <i>The importance of 'Place': Language documentation and cultural mapping using Google Earth</i> 3. Stephen Cassidy: <i>Government, Indigenous languages and Information Technology</i>
<b>11.00-12.30</b>	<b>2C2. Language Revitalisation: Accessing language resources</b> CHAIR: KAZUKO OBATA 1. Honiana Te Puni Love & Neavin Broughton: <i>Tuku Reo, Tuku Mourī: Information technology in the strategic revitalisation of Te Reo Māori o Taranaki (Taranaki Māori dialect) in Aotearoa New Zealand</i> 2. John Giacon: <i>Gaay garay guladha – Language on the web</i> 3. Jason Lee: <i>The Online Language Community Access Program (OLCAP)</i>
<b>12.30-1.30</b>	Lunch

## DAY 2: WEDNESDAY 14 JULY 2010

## DAY 2 continued

**2A3. Community Collecting and Traditional Knowledge**

CHAIR: LYNDON ORMOND-PARKER

1. Peta Standley & Victor Steffensen: *Building sustainable communities: Old knowledge and new digital technologies – "We all got to work together."* [VIA SKYPE]

2. John Dallwitz, Douglas Mann, Sally Scales, Josephine Mick, Sabra Thorne; Dora Dallwitz: *Ara iritija*

3. Wukun Wanambi & Rob Lane: *Yolngu Digital Archive Networks*

**1.30 -3.00****2B3. IT and Education 2**

CHAIR: JEANINE LEANE

1. Annie Liebrecht & Karen Adams: *How's your sugar? Using ICT to Maximise engagement in Well being Management*

2. Yinjya Guyula, Dhāngal Gurruwiwi; Dhunumbu Guyula: *Teaching from Country using IT*

3. Nelson Conboy: *Media production and training at Hopevale*

**2C3. Language Revitalization and the Web**

CHAIR: JASON LEE

1. Heather Bowe, Kathy Lynch & Julie Reid: *The Power of I.T.: Revival of Australian [Victorian] Aboriginal Languages*

2. Richard Green & Cat Kutay: *Culture Online*

3. Gadji & Jodie Maymuru: *Sharing Culture Online – Connecting kids with Elders, Culture and Communities Through Technology*

**3.00-3.30**

Afternoon Tea

**2A4. ICT and Creative Solutions**

CHAIR: LYNDON ORMOND-PARKER

1. Daniel Featherstone: *How Ngaanyatjarra people are using ICTs for Indigenous storytelling*

2. Helen Travers & Ernest Hunter: *HiTnet: an opportunity for the creation of virtual art galleries and museums in very disadvantaged Indigenous settings across Australia.*

3. Laurel Evelyn Dyson & Fiona Brady: *A Study of Mobile Technology in a Cape York Community: Its reality today and potential for the future*

**3.30-5.00****2B4. Voice and Representation**

CHAIR: SANDY O'SULLIVAN

1. Neco Egas Sarmento: *'While you are still alive: Make something meaningful': The Uma Mutin (White House) Archive, Regeneration and Development Project*

2. Gino Orticio: *Communities Before Connectivity: Reflections from the Philippine Indigenous Rights Network (2003-2008)*

3. Barbara Paulson: *Overcoming Cultural Barriers with IT: work at the National Museum of Australia*

**2C4. Language, Linguistics and the Web**

CHAIR: SARAH CUTFIELD

1. Michael Walsh: *The 4th dimension: the future of Netspeak in Indigenous communities*

2. Thomas Petzold: *What Future for Indigenous Australian Languages in Digital Culture? Language Governance Online and the Pervasiveness of Digital Language Services*

3. Mark Dras: *Language Technology for Aboriginal Languages: Plans for an Initial Project on Arrernte and Football*

**7.00-9.00**  
SYMPOSIUM DINNER  
The Shine Dome

## DAY 3: THURSDAY 15 JULY 2010

## DAY 3: THURSDAY 15 JULY 2010

## STREAM 1

THEME  
THE DIGITAL LANDSCAPE:  
MAPPING, MANAGEMENT AND ARCHIVES

VENUE  
THE SHINE DOME, ACADEMY OF SCIENCE

## STREAM 2

CULTURAL INNOVATION, TRANSMISSION, AND  
COMMUNICATION

ROLAND WILSON BUILDING  
THEATRETTE

**3A1. The Social Impact of Digital Media**

CHAIR: GRACE KOCH

1. Shane White, Maxwell Tasman & Inge Kral:  
*Remote Indigenous Australian youth, multimodality  
and changing media practice*
2. Muriel Swijghuisen Reigersberg: *Digital media,  
song recording and wellbeing*
3. Samia Goudie: *"Old ways New ways" – telling  
our stories using new media*

9.00-10.30

**3B1. Placing Culture Online: Opportunities and challenges**

CHAIR: LYNDON ORMOND-PARKER

1. Merata Kawharu, Michael Hennessy & Hirini Tane:  
*Ipkaree.com: Launching traditional knowledge into  
the internet. A New Zealand case study, its challenges  
and opportunities*
2. Barbara Glowczewski: *Cultural, scientific and  
technical issues involved in translating different  
media technologies: from Warlpiri networks to digital  
data, from multimedia to Internet*
3. Reece George & Keith Nesbitt: *Developing a  
Prototype for an Aboriginal Website*

10.30-

Morning Tea

11.00

**3A2. Safeguarding the Virtual World**

CHAIR: CRESSIDA FFORDE

1. Michael Aird: *Who Will Check Grandma's Hard  
Drive?*
2. Nick Thieberger: *Reuse and responsibility:  
records and recordings of speakers of Indigenous  
languages*
3. Lyndon Ormond-Parker & Robyn Sloggett:  
*Crashes along the super highway: The information  
continuum*

11.00-

12.30

**3B2. Managing Knowledge in the Digital World**

CHAIR: GRACE KOCH

1. Glenda Nalder & Christopher Matthews: *Identifying  
and addressing rights and responsibilities in the  
management of Indigenous knowledge projects*
2. Sandy O'Sullivan: *Parsimony and Accord: Pan-  
Indigenous Identity struggles in the Technology  
Museum*
3. Kirsten Thorpe: *ATSIDA – The Aboriginal and Torres  
Strait Islander Data Archive*

12.30-1.30

Lunch



**DAY 3 continued****3A3. Media Associations and Remote Communities**

CHAIR: JIM REMEDIO

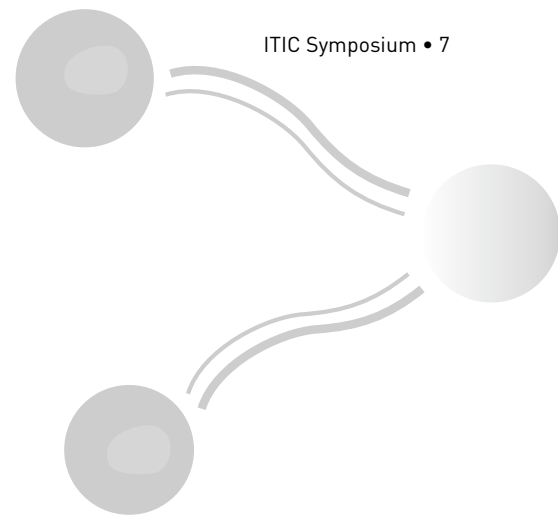
1. Teague Schneider: *The Future Is In High-Speed: Improving accessibility and use of multimedia content in remote areas with IsumaTV's local servers project*
2. Rita Cattoni: *Innovation & Indigenous Community Television (ICTV)*
3. Linda Chellew: *Towards a strong Future: The changing role of the Remote Indigenous Communications Sector in a converging digital economy*

**1.30 -4.00****Discussion Panel****4.00-4.30**

Afternoon Tea

**3.30-5.00**

PLENARY DISCUSSION PANEL: Key Issues and Ways forward



**DAY 4 FRIDAY 16 JULY 2010: WORKSHOPS**

<b>DAY 4 FRIDAY 16 JULY 2010: WORKSHOPS</b>			
<b>VENUE</b>	ANU SCHOOL OF MUSIC LECTURE THEATRE 1	PETER KARMEL BUILDING ROOM 2.25	PETER KARMEL BUILDING ROOM 2.28
		NFSA	NFSA
<b>9.00-10.30</b>	<b>W1</b> COLLECTING AND USING GEOSPATIAL FIELD DATA WITH CYBERTRACKER I-TRACKER	<b>W2</b> RESEARCHING FAMILY HISTORY ONLINE AIATSI	<b>W3</b> DELIVERING EDUCATION MODELS ONLINE KIMBERLEY TAFE
		<b>W4</b> AUDIOVISUAL DOCUMENTATION WORKSHOPS NFSA	<b>W5</b> PRESERVATION WORKSHOP NFSA
<b>10.30-11.00</b>	Morning Tea		
<b>11.00-12.30</b>	<b>W6</b> AUSTKIN AUSTKIN	<b>W2 Cont..</b> RESEARCHING FAMILY HISTORY ONLINE AIATSI	<b>W7</b> SOCIAL MEDIA CHRIS RAUCHLE
		<b>W4 cont..</b> AUDIOVISUAL DOCUMENTATION WORKSHOPS NFSA	<b>W4 Cont..</b> PRESERVATION WORKSHOP NFSA

## ABSTRACTS

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### SESSION 1A1: MAPPING AND MANAGEMENT 1

Tuesday July 13

11.00 – 12.30 Shine Dome

Chair: Dave Johnston

#### 1. Use and Occupancy Mapping in the Murray Darling Basin

Neil Ward (*Murray Darling Basin Authority*)

Abstract awaited

#### 2. The Akarlida Cultural Mapping Project

Shierese Cunningham (*Araru Outstation*) and Bruce Birch (*ANU*)

##### ABSTRACT

This project is centred around the knowledge of the senior traditional owner of the Akarlida estate on Cobourg Peninsula in North-western Arnhem Land, a man of around 80 years of age who grew up experiencing and learning about his country first-hand, travelling from place to place by canoe and on foot. New technologies now provide a vastly different mode of collecting, keeping, accessing and sharing the kind of knowledge which this old man and others like him possess, when compared to the experientially-based and memory-intense modes typical of oral cultures. We discuss the ways in which our project brought this contrast in knowledge acquisition and management into profile and the process which evolved in order to resolve some of the issues which arose from its recognition. Whereas it was agreed that some of the data collected should be generally available, it was felt that access to other data collected should be restricted to certain individuals. The project has two main aims. Firstly, to record and document highly endangered Indigenous ecological knowledge using a combination of physical presence on country and digital tools, and secondly to stimulate cross-generational transfer of this knowledge by involving younger members of the old man's family both in spending time visiting country and sitting down listening to the old man, as well as acquiring skills in the use of tools such as Google Earth, and learning about aspects of video and audio technology, including recording, capture, editing and archiving. In this talk we will report on the progress of the project which began in the dry season of 2009. We will present a description of the work carried out so far, and the results as far as the achievement of aims is concerned. In addition we will discuss issues which emerged specifically with regard to the storage of and access to the data.

#### 3. Connecting to Country – Mapping Cultural Values through Digital Stories

Barber, Dennis (*Aboriginal Co-Management Officer, World Heritage Unit, Greater Blue Mountains World Heritage Area, NSW National Parks and Wildlife Service*) and Kevin Guy (*Environment Manager, Feral Arts, developers of the PlaceStories system*)

##### ABSTRACT

National Park Plans of Management, National and World Heritage listings are all ways in which Aboriginal Cultural Heritage values of the Greater Blue Mountains World Heritage Area (GBMWH) may be acknowledged, recognised, managed and protected. However, it takes more than the sites, artifacts, rock art, plants, animals and the landscape itself to tell of the Aboriginal Cultural values. Plans of Management and any

nominations of the GBMWH to include Aboriginal cultural heritage values must take into account Aboriginal people's perspectives and stories related to their values for this place. To achieve this the New South Wales National Parks and Wildlife Service (NPWS) is commencing a digital storytelling and online networking project, Connecting to Country, using the PlaceStories system for the traditional owners and Aboriginal community of the GBMWH to create, publish and share their own digital stories about the cultural values of the region. PlaceStories is a software system for managing digital media, creating digital stories and publishing online through Google Earth. The key element of Connecting to Country is community cultural development with the focus on building communication skills within organisations and communities to develop and publish their own media. This offers GBMWH Aboriginal communities new ways to participate, engage, and share information, resources and experiences online. By encouraging the adoption of digital storytelling as a new and accessible means of reporting on activities, sharing knowledge, voicing issues and responding to challenges, Connecting to Country is establishing a community of interest to present the cultural values and issues associated with the GBMWH.

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### SESSION 1A2: MAPPING AND MANAGEMENT 2

Tuesday July 13

1.30 – 3.00 Shine Dome

Chair: Dave Johnston

#### 1. I-Tracker : technology-based tools to support Indigenous rangers to manage their traditional land and sea estates in north Australia

Micha Jackson (*I-Tracker Project Development Officer, Dugong and Marine Turtle Management Project, North Australian Indigenous Land and Sea Management Alliance*)

##### ABSTRACT

I-Tracker is an initiative of the North Australia Indigenous Land and Sea Management Alliance (NAILSMA), which is made up of Indigenous organisations and supports practical land and sea management by Traditional Owners across north Australia. The I-Tracker project empowers Indigenous rangers by providing them with the tools and skills to effectively collect and manage environmental data. The project uses ruggedised hand-held field computers loaded with internationally acclaimed CyberTracker® software and customised data collection applications. It supports participants with training and networking opportunities, and is underpinned by a set of guiding principles that are focused on the cultural rights and obligations of Traditional Owners. I-Tracker is designed primarily to provide tools to inform local scale decision making about land and sea management. However, Indigenous rangers also recognise the importance of coordinated data collection and sharing to address landscape scale issues. The I-Tracker project supports rangers to share data across northern Australia to address regional, national, and international issues such as migratory species and large-scale environmental and biosecurity threats. Indigenous rangers are currently using an I-Tracker 'Saltwater Country Patrol' application to collect information on marine species, sick and stranded wildlife, marine debris, fishing activities, and Quarantine and Customs information. The application includes data collection requirements for fee for service arrangements with Australian Quarantine Inspection Service

(AQIS), Australian Customs, NT Fisheries, and Carpentaria Ghost Nets Programme. Using I-Tracker tools, rangers can carry out activities that are part of their traditional responsibilities to care for country while collecting data that empowers local people to be involved in management that is recognised by government and other funding organizations.

## **2. Developing a decision process based on Traditional Knowledge to inform the management of dugongs and coastal dolphins in the Yanyuwa Sea Country of the Northern Territory**

*David Barrett<sup>1</sup>, Isabel Beasley<sup>2</sup>, John Bradley<sup>3</sup>, Nicholas Fitzpatrick<sup>1</sup>, Graham Friday<sup>1</sup>, Alana Grech<sup>2</sup>, Steve Johnson<sup>1</sup>, Anthony Johnston<sup>1</sup>, Fiona Keighran<sup>1</sup>, Helene Marsh<sup>2</sup>, Ronnie Miller<sup>1</sup>, Leanne Norman<sup>1</sup>, Leonard Norman<sup>1</sup>, Guido J. Parra<sup>4</sup>, Damien Pracy<sup>1</sup>, Thomas Simon<sup>1</sup>, Scott Whiting<sup>5</sup> and the Yanyuwa families.*

<sup>1</sup> *li-Anthawirriyarra Sea Rangers, Mabunji Resource Association, Borroloola*

<sup>2</sup> *School of Earth and Environmental Sciences, James Cook University, Townsville*

<sup>3</sup> *Centre for Australian Indigenous Studies, Monash University, Melbourne*

<sup>4</sup> *School of Biological Sciences, Flinders University, Adelaide*

<sup>5</sup> *Northern Territory Department of Natural Resources Environment and the Arts,*

### **ABSTRACT**

The inshore waters of northern Australia support globally significant populations of three species of marine mammals of conservation concern: the endemic Australian snubfin dolphin, humpback dolphin, and the dugong. In light of the importance of the Sea Country of Traditional Owners of northern Australia to coastal dolphins and dugongs, we developed a decision process based on Traditional Knowledge to inform the management of the four species using the Yanyuwa Sea Country of the Northern Territory as a case study. We designed a community engagement tool using images from Google Earth to bring together information from Traditional Owners and the li-Anthawirriyarra Sea Rangers on the distribution of coastal dolphins, dugongs and their habitats in the Yanyuwa Sea Country. During the community workshop we found that coastal dolphins (snubfin, humpback and bottlenose) and dugongs are well known to the Traditional Owners and have Yanyuwa names. The qualitative information obtained from Traditional Owners and Sea Rangers indicated that dolphins and dugongs are widely distributed, particularly in shallow inshore waters.

A dedicated dolphin and dugong vessel survey was designed and implemented in November 2009 with the assistance of the Yanyuwa Traditional Owners and the li-Anthawirriyarra Sea Rangers. The survey confirmed the presence of all three species of coastal dolphins in the Sea Country of the Yanyuwa. Nonetheless, the vessel surveys encountered low numbers of each of the three dolphin species. Further surveys are needed to assess seasonal patterns of occurrence for the three dolphin species. In contrast, high numbers of dugongs were observed during the survey, particularly in shallow coastal waters. We combined the information from the community workshop with sightings obtained on the vessel survey in a geographical information system and returned it to the Yanyuwa community and the li-Anthawirriyarra Sea Rangers to inform the management of dolphins and dugongs in their Sea Country. In

our presentation we conclude that: (1) a combined approach provided more information on the distribution of the coastal dolphins and dugongs than either the expert informants or the scientific survey could have provided alone; and (2) the decision process developed in our study is best-practice for research on coastal dolphins and dugongs in the Sea Country of Traditional Owners of northern Australia.

## **SESSION 1A3: MAPPING AND MANAGEMENT 3**

**Tuesday July 13**

**3.30-5.00 Shine Dome**

**Chair: Dave Johnston**

### **1. Cultural and Ecological Information Management Systems: Technology for recording and managing cultural and ecological sites**

*Troy Mallie (Cultural Systems Solutions) and Glen MacLaren (Environmental Systems Solutions)*

#### **ABSTRACT**

Various aspects of GIS, web and relational database technology are being used together to develop and implement Cultural and Ecological Information Management Systems (CEIMS) for Traditional owner groups, consultants and government agencies throughout Australia and overseas. These systems are designed to conform to local cultural and business protocols and allow archaeologists, ecologists and traditional owners to record photos, GPS locations site maintenance schedules and other content that describe the characteristics and management requirements of significant sites. Data summaries and reports generated from these systems are being used to pre-empt field based activities and to influence management and planning decisions. These tools have also proven to be aid communication allowing these groups to publish selected materials to third parties such as mining companies, government departments and research institutes. Hand held computing technologies are being used to streamline the process of collating and transferring data collected in the field to these systems.

### **2. Implementing Land Council based IT solutions for the management of Cultural & Heritage Sites**

*Sean Gordon (Darkinjung Local Aboriginal Land Council & Steve Sydenham (Resource Governance Solutions)*

#### **ABSTRACT**

Maintaining heritage values and places is a vital aspect of each Land Council's cultural identity and well-being. Land Councils are the primary source of information on the value of their heritage and play a critical role in deciding how this heritage is best conserved. In order to fulfill their responsibilities Land Councils must be able to control the information related to their heritage and to develop effective conservation management plans. Currently, The Department of Environment Climate Change and Water (DECCW) maintain a database, AHIMS, that contains details of Aboriginal objects, places and other heritage values across NSW. This database records basic where and what information but is neither controlled by Land Councils or designed for implementing conservation management plans. A number of attempts have been made to implement information technology solutions that can be used by Local Aboriginal Land Councils to record heritage information and to deliver conservation management plans; however, these have been unsuccessful or are proprietary and not able to be implemented easily in another Council. A cultural & heritage

management solution has been developed and implemented at Darkinjung LALC that contains a register of all heritage sites in that area. Details contained on each site include Name, Location Coordinates, Site Features, pictures and the Site Card details were initially obtained from The Department of Environment Climate Change and Water's AHIMS database. Conservation management plans are now being developed for each site based on a priority assigned to the site. These conservation management plans are being developed within an asset management framework that provides a structured and business oriented approach to conservation management activities. The plans define how often inspections and proactive conservation activities are required to be undertaken and the results of these inspection and conservation activities are then recorded to allow conservation effectiveness to be measured over time. The support of the DECCW's Aboriginal Heritage Operations Branch in supplying site records from the AHIMS database resulted in the rapid population of the Darkinjung database and processes are being developed to synchronise site records between the two systems. The AHIMS data base will continue to maintain basic site data to facilitate a NSW wide search of Aboriginal objects while the Land Council's databases will maintain additional information for actively managing the conservation of their heritage. Conclusions Implementing a Land Council based information solution for the registration and management of heritage is an important factor in enabling Land Councils to actively control their heritage and to develop effective conservation management plans.

## **SESSION 1B1. DIGITAL MEDIA AND CULTURAL INNOVATION**

**Tuesday July 13**

**9.00-10.30 ARC cinema, National Film and Sound Archive**

**Chair: Aaron Corn**

### **1. From Shortwave to YouTube: Exploring the Yolŋu embrace of new media and technologies through the legacy of Soft Sands and the rise of the Chooky Dancers**

*Djangirrawuy Garawirrtja (Laynhapuy Homelands Association)*

#### **ABSTRACT**

In the early 1980s, the Soft Sands became the first Yolŋu popular band from Arnhem Land to tour outside Australia and release a commercial studio album. Established at Galiwin'ku in 1970, the formative experiences of these musicians, myself included, had been shaped by the local introduction of radio in the 1950s, and within the following two decades, our regional influence would contribute markedly to the musical innovations of Yothu Yindi and the creation of the Top End Aboriginal Bush Broadcasting Association (TEABBA). This paper will focus specifically on the life and career of my late brother, Frank, who was a founder of Soft Sands, the leader of our North American tour in 1982, and TEABBA's founding Deputy Director. It also follows his more recent work as founding Director of the Galiwin'ku Healthy Lifestyle Festival, and as Manager of the Chooky Dancers which is led by his son, Dulmanawuy. The Chooky Dancers rose to international prominence after Frank uploaded his video of their Zorba the Greek routine to YouTube in 2007, and I trace a direct line from this recent development to the technological engagements pioneered by Soft Sands in Yolŋu communities four decades ago.

### **2. A New Manikay: Digital audio technologies and aural organicism in the Australian Art Orchestra's Crossing Roper Bar**

*Benjamin Wilfred and Desmond Wilfred (Australian Art Orchestra) with Aaron Corn and Samuel Curkpatrick (ANU)*

#### **ABSTRACT**

Crossing Roper Bar comprises a unique musical collaboration between the Yolŋu manikay 'song' tradition of northeast Arnhem Land and Australia's contemporary jazz avant garde. Initiated in 2004, it is the brainchild of Benjamin Wilfred, leader of the Young Wägilak Group at Ngukurr, and the Australian Art Orchestra as led by the eminent pianist and artistic director, Paul Grabowsky. Crossing Roper Bar is structured around a traditional Wägilak Yolŋu song series, yet with its roots in the traditions of both manikay and jazz, its performance is highly improvisatory and realised differently through each new iteration. This paper will focus on how lengthy dialogues across these seemingly-disparate musical traditions culminated in the Crossing Roper Bar album recorded at Alan Eaton Studios in Melbourne in 2009. It will examine how uses of digital audio technologies throughout this process have contributed to the creation of a coherent aural organicism from the manikay and jazz elements of this work, and how they have already begun to inform new possibilities for its future development. Finally, we will show how this collaboration has contributed to ensuring a future for the Wägilak manikay repertoire both through the recording of its core traditional material for digital archiving in association with the National Recording Project for Indigenous Performance in Australia, and through its inspiration of new song items to expand this manikay series.

### **3. Returning Tiwi songs to the community: using archived song recordings to rediscover language, history and art practice**

*Genevieve Campbell (Charles Darwin University)*

#### **ABSTRACT:**

'Ngawa ampi nginiwutawa putuwurrupurra awarra ngirraminni api awarra ngawarra ningurimagi. Karri ngapaningimarri ngaruwajirri ngini ngarikirmi ngirraminni ngini ngawa ngarukuruwala.' – 'The songs are about people. We hear stories. We put the story into songs.. so that singing and dancing about everything is how we maintain our culture. We don't write things down like you mob. Our songs are our history books.' Regina Kantilla, Tiwi elder. The creation of new songs has always been an important aspect of Tiwi culture as well as the passing on of very old songs. Within the corpus of Tiwi songs is preserved an important historical archive. I have recently spent three months on the Tiwi Islands, north of Darwin, working closely with senior Tiwi songmen and songwomen on ethnographic field-recordings of Tiwi ceremony, recently repatriated from AIATSIS. With particular reference to the field-recordings taken by B. Spencer in 1912, C.W.M. Hart in 1928, C.P. Mountford in 1954 and S. Holmes in 1966. I will discuss a rich record of history, complexity of Tiwi song language and elements of vocal and dance performance practice that have been all but lost, while also showing a strong connection of kinship through song across five generations of singers. The survival of Tiwi song culture relies heavily on the passing on of musical, linguistic and performative improvisation skills. I will report on how the old recordings have been received in the community and how they have already had an impact upon contemporary song

composition. Central to this presentation are the opinions and perceptions held by current Tiwi Elders of permissions, property and copyright laws and fundamental questions as to the role of the anthropologist. While some elders feel that many of these recordings should perhaps not have been taken in the first place, many believe that with the tenuous state of Tiwi song, language and ceremony they are now of great value to the community for the preservation of culture. They are proving to be a meaningful resource for the continuation of existing and new forms of Tiwi music making.

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## **SESSION 1B2. DIGITAL MEDIA AND CULTURAL TRANSMISSION**

**Tuesday July 13**

**1.30-3.00 ARC cinema, National Film and Sound Archive**

**Chair: Aaron Corn**

### **1. Milpirri 2009 and beyond**

*Steve Wanta Jampijinpa Patrick (Lajamanu School) and Yukihiro (Jungarayi) Doi (ANU)*

#### **ABSTRACT**

The Milpirri project is based on a relationship between its creator Steve Wanta Jampijinpa Patrick, Elders and the Community Education Centre in Lajamanu, a remote Aboriginal community, and Tracks Dance Company in Darwin. The third Milpirri held in 2009 was based on the Juntu Purlapa, a genre of Warlpiri traditional Purlapa public music and dance. This Milpirri performance contained eighteen sections, ten of which were traditional by young and senior women and men and eight contemporary by school children for six weeks taught by Tracks instructors. The rehearsal of Elders and children were video-recorded by the members of the Pintubi, Anmatjere, Warlpiri (PAW) Radio Network which was started in 2001 in Central Australia and provides a radio service to Lajamanu. In this presentation, Steve explains that the Milpirri works as a bridge that joins the ancient with the modern in the community and what are the roles of the current PAW Radio and old recordings taken by Dr Stephen Wild.

### **2. Keeping Junba Strong: using digital technologies to support song and dance in the Kimberley**

*Matthew Martin (Dodnun Community) and Sally Treloyn (Melbourne University)*

#### **ABSTRACT**

This presentation will discuss the current project 'Sustaining Junba: recording and documenting endangered songs and dances in the northern Kimberley'. The project aims to record and document songs and dances, and identify effective ways to use these records to support transmission of songs and dances and associated knowledge between generations. The presentation will discuss how DVDs and CDs can support oral transmission of songs and dances, as well as of knowledge about country, law and performance practices, and show how an itunes database is being used to generate discussion about junba songs and dances, and generate discussion about appropriate use and management of recordings and associated documentation. The presentation will also discuss why keeping junba strong and this project is so important for cultural, social and individual wellbeing.

### **2. BRACS, RIBS and Digital Mapping of Country: work in Wadeye**

*William Pambruk and Mark Crocombe (Wadeye Aboriginal Languages Centre)*

### **3. Record, Protect, Survive**

*Jeff Doring (Pathway Project)*

#### **ABSTRACT**

The educational media produced by the Pathway Project, is a collaboration begun in 1992 when senior Ngarinyin law experts known as munnumburra decided they must reveal evidence of the origins of their culture based in Wunan law to secure native title rights in Australian law. "And they been put that Wunan there, see like a parliament... and they said: "we have to make a rule and a law" (Nyawarra). The Pathway Project uses mixed media documenting evidence of the origins of Wunan, the complex and civilizing laws that began with a seminal conference at the stone table. Australian history begins here, initiating social structures that define permanent land tenure and kinship relationships to country ending the archaic nomadic era. Inevitably this history must become part of the national curriculum. "Where we own land... where our symbols are...it started from here." (Banggal). New media systems are essential to educate with protocols of discretion while compiling a media archive of cultural evidence including extremely vulnerable Wanjina and Gwion rock art sites. Public exhibitions and websites when carefully focused can help protect sacred and secret evidence by deflecting the demanding gaze of tourism with film and facsimile substitutes, thus keeping cultural and commercial control in the actual hands of munnumburra as local authorities. "Gwion Gwion was a secret, to protect man... blood... law." Ngarjno Ungudman Nyawarra Banggal. With a shared aim to record such meanings active in their art and country we hope to continue the Pathway Project as an extension of the oldest continuous culture in the world.

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## **SESSION 1B3. DIGITAL MEDIA AND CULTURAL TRANSMISSION**

**Tuesday July 13**

**3.30-5.00 ARC cinema, National Film and Sound Archive**

**Chair: Aaron Corn**

### **1. Keeping Milkarri Strong: Documenting Yolngu Women's Crying Songs in the digital age**

*Helen Rrikawuku Yunupinju and Dr Lysbeth Ford, BIITE*

#### **ABSTRACT**

This project started on Elcho Island as a collaboration between Shepherdson College and Miwatj Language Management at Galiwin'ku. Helen Rrikawuku chose to document Milkarri, Yolngu women's grieving songs, because they are unique to and important for Yolngu women. They are also highly endangered. Rrikawuku worked with Aaron Corn to transcribe and translate recordings of the Milkarri sung by her family in the 1990s, and then refined her translations, working with Dr Lysbeth Ford, her lecturer at the Centre for Indigenous Languages and Linguistics at Batchelor Institute. This presentation focuses on one Milkarri which has special significance for Rrikawuku and will explain its layers of

meaning and how it fits into bunggul 'ceremony'; manikay 'song' and buku-lup 'cleansing ceremony', as one of the great Yolngu ways of performing knowledge. Rrikawuku believes that when the old people have passed away, it will be the turn of women of her generation to take over these songs, and teach them to the kids. It is important to have Milkarri digitized for future generations to listen to and look at, because this ritual grieving, intimately bound up with place, shows respect to the old people who have passed away. Men sing and dance, but only women perform the ritual grieving that is Milkarri.

## 2. Sustaining the Inyalarrku 'mermaid' song tradition

*David and Jenny Manmurulu (Warruwi Community) & Isabel O'Keeffe (University of Melbourne)*

### ABSTRACT

The Inyalarrku 'mermaid' song-set is an individually-owned set of songs accompanied by didjeridu and clapsticks performed in northwestern Arnhem Land. The songs are still regularly performed in both ceremonial and non-ceremonial contexts and the performers are in high demand at funerals and mamurrng 'diplomacy' ceremonies across Arnhem Land and beyond. The current custodian of the song-set, David Manmurulu, inherited the song-set from his father, George Winungudj, a member of the Mawng-speaking Yalama clan and Ngurtikin clan aggregate. He is now passing on the songs and associated dances to his sons and grandsons. Jenny Manmurulu, lead female Inyalarrku dancer and assistant teacher at Warruwi school, is teaching the women's dances to younger women and girls in ceremonial and informal contexts, as well as through Warruwi School's cultural program. In this presentation we will discuss the origins, history and conception of the Inyalarrku songs and dances, and their relationship to the Inyalarrku 'mermaid' beings and Yumparrparr mythical giants. We will also discuss the successful intergenerational transmission of the Inyalarrku songs and the use of new technologies and collaborations that may contribute to the ongoing maintenance and recognition of this rich song tradition. These include collaborations with Warruwi School, Mardbalk Arts & Crafts, and with researchers from the Western Arnhem Land Song Project. Inyalarrku songs have been recorded and documented as part of the Western Arnhem Land song project (associated with the National Recording Project) and there are plans for a digital repository of these and other songs at a local workstation at Mardbalk Arts & Crafts. There is also preparation underway for the production of a well-documented CD. As part of the presentation we would also like to include a performance of a selection of the Inyalarrku songs and associated dances, including the spectacular Yumparrparr mythical giant dance (approximately 15-20 minutes).

## 3. Manyardi of Northwestern Arnhem Land: The Yanajanak Example

*Bruce Birch (linguistics, CAP, ANU); Charlie Mangulda (Bunitj Clan) & James Cooper (Kamurlkbarn Clan)*

### ABSTRACT

Yanajanak is one of the best-known and best-loved song sets of northwestern Arnhem Land. Its origins are in the escarpment country around Awunbarna, known more generally as Mt

Borradaile, the 'holy mountain' of western Arnhem Land. It is sung in Amurdak, a language now no longer in use as an everyday channel of communication, though still understood by a small number of older people who grew up hearing it. Yanajanak was taught to the male ancestors of contemporary songman Charlie Mangulda by spirits trapped in a cave as a result of the audacious act of stealing fish from a giant as he dragged his catch along behind him. Yanajanak is an example of the manyardi tradition of northwestern Arnhem Land. Manyardi are songs taught to humans by spirits, the transfer typically taking place while the receiver is in a dream state. The songs are always connected to a particular geographic location, and are sung in a particular language, even though the words of the songs are neither recognizable nor translatable, their association with a given language residing wholly in geography and phonology. In this presentation, Mangulda will perform Yanajanak songs accompanied by his son James Cooper. Birch will discuss the current state of documentation of the songs, which began as part of the DoBeS-funded Iwaidja Documentation Project in 2004, with the participation of ethno-musicologist Linda Barwick. Preparations are now underway for the publication of a CD with accompanying booklet containing information on the historical and social context of Yanajanak, as well as transcriptions and analysis of both the music and the song texts.

## SESSION 2A1: COMMUNITY COLLECTING AND MUSEUM OUTREACH 1

**Wednesday July 14**

**9,00-10.30 Shine Dome**

**Chair: Lyndon Ormond-Parker**

### 1. Communities, Museums and Objects – One model

*Phil Gordon (The Australian Museum)*

### ABSTRACT

In this innovative project the Australian Museum, in partnership with the Wonnarua Nation Aboriginal Corporation, aimed to provide digital access to a key Indigenous cultural collection held at the Museum and to develop a web-based platform to promote local intergenerational experiences of the collection (the Morrison collection consists of 145 objects and has not been seen publicly for over 100 years). The project aims to facilitate social transformation through the delivery of specialized new media skills to community members (video production, web 2.0 functionality), promotion and encouragement of cultural transmission of intangible cultural heritage, strengthening of local identities and community building. This project is seen by the community as a preliminary step towards the eventual establishment of a local Indigenous Culture Centre in Singleton, which will feature physical objects from the Morrison collection. The project aims to: engage new audiences in innovative ways; increase access for source communities to key cultural materials; enable participation in the new social media domain through production of local content (stories, heritage, images); capacity building (specialized skills training, providing employment and new enterprise opportunities); create interactive digital content in new media; strengthen local identity and community networks; partnerships/links with education (produce a resource for educators); stimulate/faci-

litate cultural transmission; raise awareness of local heritage issues. The project has developed a number of ways to increase community engagement, one way is to inform schools of the work the Australian Museum has been doing with the Wonnarua Nation Aboriginal Corporation; staff from the Museum are implementing workshops at high schools in the Singleton region. Indigenous students are being targeted for participation in these workshops. The aim of the workshops is to familiarize students with the Morrison collection web site and to get them thinking about ways in which they can engage with their culture through this collection using new media and the web. It is hoped that students participating in the workshops will then go on to use, engage with and promote the web site within their own communities. During this presentation we will discuss how the project has developed and its future applications.

## **2. Canning Stock Route Project: Creating the digital archive**

*Nicole Ma (National Museum of Australia) Curtis Taylor (Canning Stock Route Emerging Multimedia Producer) and Tikka Wilson (NMA)*

### **ABSTRACT**

The National Museum of Australia and FORM, an arts organisation in Western Australia, is developing an exhibition on the Canning Stock Route. The stock route was surveyed in the early years of the twentieth century by Alfred Canning to enable cattle to be moved from stations in Halls Creek to gold fields in Wiluna. The route established wells at Aboriginal traditional waters, crossing the countries and disrupting the lives of many Aboriginal groups. The exhibition features a collection of works created by Indigenous artists whose countries intersect the stock route, focussing on their stories, histories and experiences. The works were created in painting camps during a return-to-country trip organised by FORM in 2007. A key component of the project was its documentation in video, audio and thousands of images. And, importantly, three young Indigenous community members worked on the project as emerging multimedia producers, mentored by Nicki Ma, a Melbourne filmmaker. For many exhibition visitors in Canberra the people and the country of outback Western Australia will be unfamiliar. The digital collections created during the project enable the exhibition to bring the country, the artists, their families and communities into the gallery and into relationship with exhibition visitors. Copies of the digital collection will be given to the communities and will provide a rich resource for the future. The presentation will discuss the digital archive developed by the project, the approach to copyright and cultural clearance, the multimedia mentoring program, show some of the multimedia pieces produced for the project and give a sneak preview of an 8-metre-long multimedia interactive map developed for the exhibition.

## **3. Digital archives and discoverability: innovating access to the Strehlow collection**

*Michael Cawthorn (Strehlow Research Centre) and Hart Cohen (University of Western Sydney)*

### **ABSTRACT**

The Strehlow Collection is one of Australia's unique cultural treasures and represents a fundamentally interconnected set of archival data collected between the early 1900's and 1970's relating to the ceremony, land tenure and genealogical connectivity of central Australian Aboriginal people. The

research of Carl and TGH Strehlow resulted in one of the world's largest and best documented collections of material relating to Indigenous ceremonial life and is a rich and complex source of anthropological data, cultural and family history information. This paper will explore how the collection is currently accessed by Aboriginal people, the strengths and limitations of the archival material and the issues associated with developing an effective and accessible database to manage and make discoverable the material while recognising that the interests and concerns of Aboriginal custodians are paramount in determining how the Strehlow collection is used and accessed. The Strehlow Research Centre has been working collaboratively with the University of Western Sydney over a long period of time on several projects including the cataloguing and digitisation of the film works of TGH Strehlow and two broadcast documentaries developed to aid in the dissemination of this research. Recently an ARC grant has enabled the team to create an online heritage database of digitised archival sources connected to the anthropologist TGH Strehlow's biographical memoir *Journey to Horseshoe Bend* (1969). The differing forms of information dissemination undertaken by the SRC/UWS partnership – film digitisation, documentary, database and website – have encountered ongoing deliberations and highlighted deficiencies in information architecture and new technologies. At the core of this continuing collaborative research is whether a digital heritage resource can be conceived as a sustainable emerging “thing-in-the-making” to reflect community, cultural and knowledge interests? The answer to this question is dependant upon continuing community consultation. Thus this paper is a work-in-progress account of several projects that have been subject to the complex, evolving worlds of convergent media, digital heritage preservation and intercultural communications.

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## **SESSION 2A2: COMMUNITY COLLECTING AND MUSEUM OUTREACH 2**

**Wednesday July 14**

**11.00-12.30 Shine Dome**

**Chair: Lyndon Ormond-Parker**

### **1. Archival Discovery, Digital Media and New Recording Initiatives for Yolŋu Music Traditions**

*Neparrŋa Gumbula (The University of Sydney) with Aaron Corn (ANU)*

### **ABSTRACT**

There is an immense interest among Yolŋu in discovering their recorded history. Over the past decade, the introduction of new digital media to Arnhem Land has enabled copies of rare records and materials held in cultural heritage collections worldwide to be returned home. Their rediscovery, after many decades of radical socioeconomic change, has stimulated a new awareness of history among Yolŋu communities, and prompted many local elders to consider what kind of recorded legacy they might leave behind for future generations. This paper will trace my endeavours to locate the recorded legacy of my family and home communities in museums and archives worldwide. The rare materials held in these collections span sound, film, photographs, papers and artifacts dating from 1925. I will also demonstrate how these investigations have influenced related family efforts to comprehensively record, for the first time, our hereditary music traditions using new digital media and technologies.



## 2. Trove – a new information destination for all Australians

*Debbie Campbell (National Library of Australia)*

### ABSTRACT

The National Library has a significant track record in working with cultural and research agencies around Australia to support the discovery of Australian content. Collaborations which were exemplified in services such as Libraries Australia (the National Bibliographic Database), Picture Australia, Music Australia, the Register of Australia Archives and Manuscripts and Australian Research Online have coalesced into Trove, a new discovery engine. After being in prototype for seven months, Trove was released as an ongoing service in December 2009. It has already become an essential starting point for discovering information about Australia and Australians. Trove offers a single search across the descriptions of 90 million items, including books, video and sound files, images, manuscripts, original research and newspaper articles. Many of the items are available for viewing online. All of the original services may be categorised as aggregations, that is, they collate descriptions and direct searchers to items wherever the items are managed. Trove has taken discovery a further step by seeking out and adding sources of freely available full-text, such as the Open Library's digitised books and the Hathi Trust's shared digital repository. All of the original services may be categorised as aggregations, that is, they collate descriptions and direct searchers to items wherever the items are managed. Trove has taken discovery a further step by seeking out and adding sources of freely available full-text, such as the Open Library's digitised books and the Hathi Trust's shared digital repository. These two international initiatives are digitising books in academic and other collections outside Australia. The collections contain out-of-copyright Australian items and include Indigenous history. However, there is a significant point of difference between the old services and the new – Trove recognises the importance of engagement with the public, and provides tools for this purpose. Searchers can add tags, comments, and rankings to any format of material. They can create lists of items of interest. An industry of text correction has been established, by searchers, around the digitised full text of newspaper articles. These types of annotation have engendered new ways of thinking about and using such resources, turning Trove into a rich destination site in its own right. This paper explores what might be possible for the discovery and use of Indigenous knowledge resources in Trove.

## 3. The Australian War Memorial's Indigenous service database

*Robyn van Dyk and Gary Oakley (The Australian War Memorial)*

### ABSTRACT

The Australian War Memorial holds a rich collection of material related to Indigenous servicemen and women from the First World War to the present day. This includes embarkation information, prisoner of war records, Red Cross files, personal letters, service details, art works, photographs and medals. The Indigenous Service Database is a means of capturing these records and displaying them on the Memorial's website as a database of Indigenous service. This database will be a significant resource for Indigenous families and communities, students and researchers. It will consist of the names and details of Indigenous service personnel and will be searchable

via a broad cross section of fields including name, unit and conflict. Users searching under an individual's name will be able to locate collection material and biographical information within the Research Centre biographical databases related to that individual. To date some 3,000 Indigenous service personnel have been identified. Sources and collection material have been identified using research by the Australian War Memorial and Department of Veterans Affairs (DVA). The database will be developed within the Memorial's existing collection management systems. This project will pilot greater linkages between our collection items and the names of individuals stored in our various biographical databases. Recent upgrades to the Memorial's collection management systems as well as the storage and management of our digital collections have made the development of this database possible. The presentation will provide an update on the Memorial's progress with the database and will outline some of the challenges and solutions we have experienced in developing this database.

## SESSION 2A3: COMMUNITY COLLECTING AND TRADITIONAL KNOWLEDGE

**Wednesday July 14**

**1.30-3.00 Shine Dome**

**Chair: Lyndon Ormond-Parker**

*Peta Standley (James Cook University TKRP KTFMRP co-researcher), Victor Steffensen (Traditional Knowledge Revival Pathways Program Director) Tommy George Snr. (Kuku Thaypan Senior Elder Traditional Knowledge Recording Project contact Quinkan Cultural Centre)*

### ABSTRACT

With the proliferation of global information and communications technologies (ICT), digital new media tools are being heralded as a panacea to ensuring the survival of Traditional Ecological Knowledge (TK). However, the limitations of these tools concerning storage, infrastructure, access, training, use, intellectual property and knowledge management are intertwined and pose many questions concerning the sustainability of archival digital media and database system projects and ultimately TK into the future. This paper will highlight how an Indigenous led initiative reaches across geographical and cultural gulfs by using digital, new media and research in ways that are profoundly embedded in the values associated with specific places. The methodology of Traditional Knowledge Revival Pathways (TRKP), co-created according to the ancient knowledge system of the Kuku Thaypan Traditional Owner Elders in Cape York Peninsula, their fire management research project (KTFMRP) and co-generative action research PhD illustrate the way digital media can be used to traverse disciplinary boundaries, connect both Indigenous and non-Indigenous people to places and ensure the cultural survival of knowledge through its demonstration to issues of contemporary environmental, social and economic concern. It does this while working with community on generating solutions for technical 'opportunities' (sic limitations), addressing constraints to strengthening Traditional Knowledge.

## 2. Ara Irititja

*John Dallwitz, Douglas Mann; Sabra Thorner; Dora Dallwitz; Josephine Mick & Sally Scales*

**ABSTRACT**

Ara Irititja (AI) is a digital archiving project that exemplifies how Indigenous ontologies are re-shaping digital technologies. Databases are tools embedded with assumptions about the world, encoded with specific structures of information management. AI re-imagines how knowledge and language are preserved and transmitted among Ngaanyatjarra, Pitjantjatjara, and Yankunytjatjara communities in Central Australia. Beginning sixteen years ago with the digital repatriation of photographs, oral histories, and film recordings, AI is transitioning from an object-based digital archive into a multimedia knowledge management system. In 2011, the project will launch browser-based, cross-platform software in 31 constituent communities, reinvigorating an established cultural resource as a foundation for interactive, intergenerational learning. AI has developed a holistic approach to storing and sharing knowledge that reflects and enacts Indigenous cultural protocols. Profiles for people, places, events, and cosmological narratives comprise a mind-map searchable by both visual and textual tools. Photographs of persons recently deceased are locked away in a password-protected "sorrow" category until family members deem them acceptable for viewing. Men's and women's sacred materials are maintained in gender-specific computers in private rooms according to Anangu norms of knowledge-custodianship. Until now, AI has not been online; rather, 65 workstations have been manually synchronized, a time-intensive process necessary to accommodate Anangu concern to keep knowledge under local control. Yet adequate infrastructure for high-speed connections is increasingly available, and Anangu are growing up using the Internet as a communications tool. With the new software, community-users will now be able to communicate in real time - via a secure intranet - creating unprecedented possibilities for exchange across vast distances. Our presentation will describe Ara Irititja's dynamic strategies for safeguarding Anangu artifacts, culture, and language, and feature a demonstration of the new software program, focusing on how Indigenous people in remote Central Australia are

**3. Yolngu Digital Archive Networks**

*Wukun Wanambi and Rob Lane (Mulka Project, Yirrkala)*

**ABSTRACT**

The Mulka Indigenous Knowledge Project in Yirrkala northeast Arnhem Land holds a unique place in digital heritage practices because it is something that is growing from the community and the culture, with community control and access, rather than being imposed from outside as has so often been the case. Yolngu leaders want control of digital records related to artwork, artefacts, text, video, audio and photographic materials, past and present. To prove it cultural leaders, artists, community members and staff funded The Mulka Project building, a 150 square meter purpose-built space annexed to the Art Centre, containing areas for a 50 person Theatre, Computer Booth and Project Room. The investment in infrastructure and leadership from community Elders is due to the belief The Mulka Project can empower youth, promote cultural celebration, and provide a focal point in Arnhem Land to collect and protect Yolngu knowledge. Elders use digital content as another platform to represent Yolngu knowledge. High quality digital content is generated for the archives in the Homelands and Yirrkala to build connections amongst the creators, distributors and users. The generated media is supplied to the local community through a video,

audio and photographic archive across a variety of spaces and software. Yolngu are currently exploring new ways to supply local communities with digital content outside the physical borders of Mulka. Creating a Yolngu library network across Northeast Arnhem Land is the development of the Indigenous knowledge network around existing clan relationships and connections. [www.yirrkala.com/mulka](http://www.yirrkala.com/mulka)

**SESSION 2A4: ICT AND CREATIVE SOLUTIONS**

**Wednesday July 14**

**3.30-5.00 Shine Dome**

**Chair: Lyndon Ormond-Parker**

**1. How Ngaanyatjarra people are using ICTs for Indigenous storytelling**

*Daniel Featherstone (Murdoch University)*

**ABSTRACT**

This paper is an outline of how ICT and media infrastructure and applications are being used in innovative and culturally appropriate ways in remote communities by Yarnangu in the Ngaanyatjarra Lands of WA. Based on 9 years experience as Coordinator of the Indigenous-owned media organisation, Ngaanyatjarra Media, Daniel Featherstone will outline the growth of media and ICT production in the region and the culturally significant and locally relevant outcomes. He will propose appropriate technologies and applications that could be used in remote communities for language and cultural maintenance, social heritage, community development and affordable communications and networking. Ng Media is the supporting media and communications programs in the Ngaanyatjarra Lands of WA cover a large area of over 400,000 square kms in the Great Victoria and Gibson desert region of WA, with a relatively recent contact history and cultural and linguistic continuity. Other remote media organisations are quietly carrying out similar pioneering work in remote communities across Australia. The convergence of media and ICT has made it possible for media production and distribution to be primarily done using computers. Far from being passive consumers of non-Indigenous media and information, Yarnangu have actively engaged with new technologies to create locally specific media in local language and are learning to use ICTs to distribute and access this media. Ng Media played a key role in advocating for a fibre-optic broadband network for the region and has established WiFi broadband access, community access e-centres in all sites. It has delivered culturally appropriate training in ICT and media with broad participation from all ages and English literacy levels. Ng Media is currently extending the Ara Irititja Archival project into Ngaanyatjarra communities and seeking to catalogue its 20 year back-catalogue of photographs and analog video recordings, with high demand but significant issues to address.

**2. HITnet: an opportunity for the creation of virtual art galleries and museums in very disadvantaged Indigenous settings across Australia**

*Helen Travers (HITnet) and Ernest Hunter (Queensland Health)*

**ABSTRACT**

The Health Interactive Technology Network ([www.hitnet.com.au](http://www.hitnet.com.au)) develops and deploys creative media solutions to reduce Indigenous health inequalities. HITnet is an ICT for Development program that merges a network of touchscreen kiosks, content management and production software, web

services and social media applications with community cultural development. Interactive stories, documentaries, animations, serious games and music videos are all developed with communities and researchers to address the health concerns of communities.

HITnet's novelty and success lies in the combination of trusted health information and locally-produced content with simple robust technology, creating an autonomous learning experience and mechanism for sustainable health information delivery. HITnet also provides content on iDVD and is developing its next generation software to deliver to mobile phones, tablets and the web. There are 68 community-based kiosks across Australia located in health, school, correctional and public settings. While covering the spectrum of Indigenous health priorities, a particular focus on mental health – kids issues, sexual health, alcohol, community response to suicide and mental health promotion through music – has positively engaged a talented but under-utilised group, Indigenous youth, perfectly poised to grasp emerging digital technology and deploy it across the entire Indigenous demographic to help tackle vital issues. With a creative approach to harnessing the new media landscape, young people and their families in very disadvantaged settings can be meaningfully engaged in the use of ICT to access, create and collate cultural information and heritage. Robust accessible touchscreen kiosks across Indigenous Australia provide an ideal vehicle for the creation of a network of virtual art galleries and historical museums, enabling the transmission and decentralisation of collections and the information they contain, and creation of the new at the local level.

### **3. A Study of Mobile Technology in a Cape York Community: Its reality today and potential for the future**

*Laurel Evelyn Dyson (Centre for Human Centred Technology Design, University of Technology, Sydney) and Fiona Brady (Bloomfield)*

#### **ABSTRACT**

The paper presents a study of mobile technology adoption and use by the Aboriginal community of Wujal Wujal, located in the remote Bloomfield River Valley of Cape York. The implementation of a Telstra 3G mobile phone network in January 2008 represents a major change in the provision of Information Technologies (IT) to this community. Up to that time, the residents of Wujal Wujal, like most Indigenous Australians, had been low users of IT, with poor rates of private adoption of fixed-line phones, computers and the Internet. The study, undertaken for the Wujal Wujal Aboriginal Shire Council, showed high rates of ownership of mobile phones (55% of interviewees) and MP3 players (39%). Mobile phones have become an essential tool for communicating with family (including children away at boarding school), friends and for work. In addition, many people make good use of the multimedia and Internet features of their phones, e.g., watching sport on Foxtel or listening to music. A key factor in the acquisition of mobile phones was identified as the superior cost management that mobiles offer over other IT. Most people control costs well through prepaid services and a variety of other strategies. However, people were found to be generally underutilizing their mobile phones because of the high costs of mobile phone calls. Because of this the study recommends the introduction of untimed local mobile calls for remote Indigenous communities. Major deficits uncovered by the study include the limited mobile coverage in areas frequented by community members outside the township of

Wujal Wujal, and the lack of recognition by service providers of the potential of mobile technology to develop capacity and improve services in the community for better health, education and emergency co-ordination. Finally, the authors highlight the potential of mobile technology for cultural and language revitalization.

## **SESSION 2B1: ACCESS TO ICT AND INFRASTRUCTURE**

**Wednesday July 14**

**9.00-10.30 Roland Wilson Building: Conference Room**

**Chair: Sandy O'Sullivan**

### **1. The Primary Determinates of Indigenous household Information and Communication Technology Adoption in a rural context**

*Peter Radoll (Jabal Indigenous Higher Education Centre, ANU and College of Business and Economics at ANU)*

#### **ABSTRACT**

Access to Information Communication Technology (ICT) in Australia is almost taken for granted; however, there is one segment of the Australian population that lags well behind the majority, namely the Aboriginal Community. Wider access to ICTs, and in particular the Internet, is vital to overcome the digital divide and disadvantage. There have been many studies that demonstrate education and employment are strong factors in predicting access to ICTs; however, to understand the digital divide between Aboriginal and non-Aboriginal Australia, it is important to examine the factors affecting adoption of ICTs. Using a Classic Glaserian Grounded Theory approach, this paper examines the factors that contribute to the existence of the digital divide between Aboriginal and non-Aboriginal Australians in a rural context. Drawing on Pierre Bourdieu's Theory of Habitus, this paper develops a conceptual schema of Indigenous household ICT adoption. The study illustrates the value of habitus as an ontology to understand ICT adoption from an Australian Aboriginal perspective. Case study analysis suggests that this research has practical and policy implications.

### **2. Information is Knowledge & Knowledge is Power - The Information Impoverishment of Aboriginal Peoples in the Information Age**

*Darlene Hoskins-McKenzie (PhD candidate, University of Technology, Sydney)*

#### **ABSTRACT**

The latest statistics released by 'The Global Information Technology Report 2009-2010: ICT for Sustainability' places Australia 16th in the world on the 'Networked Readiness Index'. Yet despite this international ranking, and other success indicators in this report demonstrating Australia's ICT capacity, Australia has continued not to engage Aboriginal Peoples in ICT and new technologies. This is despite the fact that the Telstra Sale (Parts 1 & 2) potentially offered to bring Aboriginal peoples and their communities into line with other Australians in respect of ICT infrastructure, accessibility and educational opportunities flowing from this new Creative Economy agenda. Consequently this failure by Government has reinforced the need to highlight the fact that Aboriginal peoples have been afforded few opportunities to fully participate in the now entrenched Information Age. Indeed Australia boasts one of the highest computer and technological penetration rates in the world. Yet still Aboriginal peoples experience significantly lower levels of access, participation outcomes and educational success and in turn therefore

experience higher levels of unemployment and lower social benefits that naturally flow for those who have accessible ICT infrastructure, connectivity and usability. In this paper I will address two central concerns in relation to Aboriginal people's right to equal access to what some might consider 'standard government issue' of infrastructure and other goods and services such as education. Firstly the issues of social responsibility and social justice: if Government is to be considered to be closing the gap on Aboriginal disadvantage it must examine its obligations and responsibilities to Aboriginal peoples to be able to access and use ICT and other new technologies. Secondly, it must be recognised that as the global Creative Economy becomes more and more reliant on 'creation, accessing, sharing and manipulation of information' (Fahey 1999), knowledge production by Aboriginal peoples for Aboriginal peoples and others will contribute to the knowledge and economic base of the Creative Economy, which in turn will boost Aboriginal peoples' individual and community capacity and ability to move into the general wider Australian community and economy.

Melbourne.

### **3. One Laptop Per Child and Personalised Learning Through IT: No-size fits all**

*Crighton Nichols (One Laptop Per Child, University of Sydney) and Cat Kutay (UNSW)*

#### **ABSTRACT**

In aiming to develop IT skills in Indigenous communities it is necessary to look beyond data entry and report writing. Instead, Indigenous peoples need to be included in the future of computing, in its evolution and design, and in the creation of new aspects and usage. The One Laptop per Child (OLPC) project takes learners beyond instruction. The system is designed to allow children to actively engage in a process of learning through doing and teaching with their peers. OLPC Australia see localisation as a critical aspect of our deployments, as they lower the technology & cultural barriers to use and adaptation of the XO laptops by Indigenous communities, so they can more easily design and create innovations that are relevant and meaningful to their lives. These localisation efforts will drive the personalised learning that 1:1 computing helps facilitate. The first priority has been to incorporate Indigenous language capabilities. This begins with installing fonts for the local languages, which allow non-English characters in some Aboriginal languages to be entered using a combination of key-strokes. The language localisation program will eventually include a full keypad overlay that will leverage the replaceable keyboard that was specially designed for the XO laptops. Further localisation efforts include translation of text used on the machines to local languages, and potentially recording sound versions for each icon. By translating computer jargon in to local terms, the operating environment will be more accessible. The talk will present some of the programs already written for the XO laptops, as well as a description of the deployment process developed for Australia. We will also introduce a number of localisation projects.

## **SESSION 2B2: IT AND EDUCATION 1**

**Wednesday July 14**

**9.00-10.30 Roland Wilson Building: Conference Room**

**Chair: Jeanine Leane**

### **1. Delivering Education Modules Online to Local and Remote Students: a case study from the Kimberley**

*Carol Rose Baird (Lecturer, Derby Campus, Kimberley TAFE); Suraya Bin Talib (Business / Governance Lecturer, Broome TAFE); Michelle McLaughlin (Business Lecturer, Broome TAFE); Gary Urquhart (Kimberley TAFE)*

#### **ABSTRACT**

Kimberley College of TAFE will explain and demonstrate features of the online learning management system CE6 which is used to present courses in a flexible manner to local and remote students. CE6 is part of the Blackboard system which has been customised over the past seven or so years to suit the needs of the mainly Indigenous clientele of the Kimberley region of Western Australia. It is now possible for us to offer online courses to students anywhere in Australia who have an internet connection (and who satisfy residential requirements). Especially for external trainees, using CE6 helps monitor, record and communicate with trainees and allows the lecturer to add extra information if necessary. Tools such as the calendar help with letting students know important dates and when the lecturer will be available online. We can also see who is online and when. We can use voiceover to assist students with low literacy skills and can reach students who cannot attend a formal class for whatever reason. The learning is self paced and can work around students' personal and cultural commitments. It has an inbuilt email facility which means not only lecturer-student, but student-student contact is easy to establish. The paper will outline current online courses in Business, Governance and IT. In Business courses there are many more Indigenous students now, many of whom are women. It is encouraging to see women creating positive role models in their communities by being prepared to gain their own knowledge. We often feel that they, like us, are on the leading edge of breaking entrenched stereotypes, especially when people are surprised to realise we are the lecturers, not support staff. We feel that our female students will go on to consolidate that position, especially as their numbers increase. The open discussion on training as an online Trainer from an Indigenous woman's perspective will provide an opportunity for participants to ask questions and relate our experiences to their own situations. Some points about online training advantages are; students can access units at any time – especially helpful for women who have many competing commitments; easy to follow instructions; develops students' computer skills; develops confidence and positive attitudes towards independent learning; unlike classroom learning there are few interruptions so student's can focus on their study; allows lecturer/student communication even if student is remote; allows students to feel connected to the world of technology; improves classroom attendance. We will be pleased to discuss the variety of computer programs we use in delivering our courses and making resources. We will be interested to know what programs others find useful.

### **2. Using digital technologies and Indigenous research protocols to educate about culture, ancestry and history.**

*Yinjiya Guyula (Charles Darwin University) and Dhunumbu Yinjiya Guyula (Gapuwiyak)*

#### **ABSTRACT**

This presentation will report on an AIATSIS research grant documenting the use of digital technologies in a contemporary setting in East Arnhem Land. Modern digital technologies

are increasingly used by Yolŋu to convey important cultural messages through the images connecting land, people, and the environment. These technologies are an excellent medium for educating both the younger Yolŋu generations and people from other cultures. Yinjya and Dhunumbu will show footage from a DVD and talk about Yolŋu protocols for knowledge in the

### 3. Training for Inclusion

*Kaye Mundine and Cat Kutay (Centre for Indigenous Technology Information and Engineering Solutions)*

#### ABSTRACT

There have been many programs initiated in Australia to train Aboriginal students for inclusion into the IT sector. These range from Microsoft Unlimited Potential courses mainly focuses at preparation for office work, to OLAP games for discovery learning. We suggest that the latter approach has much more useful ramifications for the Indigenous sector in terms of engaging in employment and education. Years of research into Aboriginal and Torres Strait Islander education has recommended that education in this sector should focus on practical, discovery learning with opportunity for cultural and personal relevance in learning (see Nakata (2006), Harris (1990), and Nicholls, Crowley and Watt (1998)). The differences between Aboriginal and Western belief systems are many, and these will influence the knowledge that is valued and taught, as well as the way it is taught. For instance we need to consider the significance of spiritual and wellbeing in learning, as well as the need for relevance, and greater respect for the learner as knowledge holder. Such programs must acknowledge their existence within a social context and their relation to the broader historical, social and political issues (Wall 2006). Information Technology provides an opportunity to develop online material that provides a framework for this learning, while retains flexibility to be tailored to different learners or teachers. For example the VET Indigenous Flexible Learning Toolboxes has provided an interface to assist experienced teachers to develop and share their ideas in training online. Also we give an example of an online cultural course that illustrates a framework for sharing stories. Also we look at a project to develop an image based search interface for community knowledge sharing. Such IT project using cultural information and providing relevance to Indigenous Knowledge creates a market force for Indigenous entry into IT programs at University.

## SESSION 2B3: IT AND EDUCATION 2

Wednesday July 14

1.30-3.00 Roland Wilson Building: Conference Room

Chair: Jeanine Leane

### 1. How's Your Sugar? Using ICT to maximise Engagement in well being Management

*Annie Liezeit (Victoria University) and Karen Adams (Victoria University)*

#### ABSTRACT

Information Technology has been used previously in Indigenous health promotion and health education. These types of resources predominantly mirror one dimensional print media in the form of PDF and linear navigation. They also tend to focus on telling people what to do and what they shouldn't be doing. We designed an ICT resource that aimed to draw on a strengths based approach to living well and

strategies to enable this. We also drew on the potential of the medium as a vehicle for a culturally relevant web presence. The cultural components included elements of imagery, sound, story, humour, iconic pop culture references and circular navigation. Graphics and navigation were considered in response to stories that emerged and aimed to support and enhance these. The resource was designed to elicit active participation through opportunities for exploration and engagement through visual and audio triggers and prompts. Developed ICT resources also require social marketing to improve usage, we utilised social networking sites as a way of disseminating information as well as other forms of media with varying degrees of achievement. This presentation will outline the pitfalls and the successes that emerged through the process of action learning and responsive flexibility.

### 2. Teaching from Country using IT

*Yinjya Guyula (Charles Darwin University), Dhängal Gurruwiwi (Gikal homeland Centre); Dhunumbu Guyula (Gapuwiyak)*

A group of Yolŋu consultants who have been working with Charles Darwin University, have for the past year been teaching their languages and culture from their homelands in north east Arnhem Land. They have been experimenting with their own information and communication technologies like laptop computers, wireless modems, satellite dishes, Skype and other free software. This presentation will give a Yolŋu perspective on the successes, challenges, and new ideas emerging from this work. More information about the program can be found at [www.cdu.edu.au/tfc](http://www.cdu.edu.au/tfc).

### 3. Media Training and Remote Indigenous Communities

*Nelson Conboy*

#### ABSTRACT

Balkanu is a not for profit organisation with representatives from different communities in Cape York. A service of Balkanu is the CYDN (Cape York Digital Network) with fourteen centres located through Cape York providing Internet access and technical assistance to the Cape York communities. One of the most important initiatives that Balkanu has undertaken was to have the CYDN operatives undertake a Cert IV in Training and assessment and in Business. The unique success of the project was not the nature of the course but the way it was done.

## SESSION 2B4: VOICE AND REPRESENTATION

Wednesday July 14

3.30-5.00 Roland Wilson Building: Conference Room

Chair: Sandy O'Sullivan

### 1. 'While you are still alive: Make something meaningful': The Uma Mutin (White House) Archive, Regeneration and Development Project

*Neco Egas Sarmento*

#### ABSTRACT

This paper is about the late Paulo Quintão da Costa. His life, work, legacy and contribution to language (Tetun-los) and literature of Timorese culture, and the Uma Mutin (White House) Project as the physical focus of the culture he loved. As an Indigenous Timorese and an individual my recollections of Timor culture go back to a very young age. Due to my lineage to Paulo Quintão da Costa, his care and influence, I was given

knowledge of my ancestry. However, for individuals this past remains as memories, and in the case of Timor-Leste, often dispersed across the globe, unless institutions like public archives, museums, universities and others have an interest in supporting, promoting and acknowledging recognition of local knowledge. The problem of Indigenous intellectuals like Paulo Quintão da Costa is their contribution is not publicly accessible. IT can provide innovations for access and use, but does not provide the context of the appropriate mechanism leaving us (Indigenous community) with a continuity of the disempowerment through colonization, internal conflict, civil war, lack of acknowledgement even during nation building processes. This danger can be overcome by the development of a proper framework at the commencement of the project. And this framework must begin with the acknowledgment of the individual Timorese intellectuals, social and political leaders whose images, writings, rhetoric, and places are preserved in archives and memories. Another problem is that unless an economic base is built for Indigenous Timorese at community level to relate, associate and find out about their culture and identity, then any institutional support given for IT access to Timorese historical and cultural documents has the danger of being self-serving rather than empowering. Funding for nation building programs tends to deal with family and clan based structures as if they are problematic, e.g., contribute to corruption and nepotism. Hence money for individuals is difficult to obtain, yet the knowledge resides with individuals. As generations pass this context remains undocumented and is in danger of being lost forever like the manuscripts and texts of the late Paulo Quintão da Costa. The Uma Mutin (White House) project takes clan, tribe and Somoro kingdom history and, though a site specific program, will build links to external organizations from a position of community endorsement, input, power and benefit.

## **2. Communities Before Connectivity: Reflections from the Philippine Indigenous Rights Network (2003- 2008)**

*Gino Orticio (PhD student, QUT)*

### **ABSTRACT**

The Philippine Indigenous Peoples' movement has been using information and communication technologies (ICT) for three interrelated aims, namely: communicative, coalition-building and collective action. These aims are undertaken by interweaving sociotechnical regimes (assemblages of ICT appliances and/or protocols such as mailing lists, mobile telephony, to name a few) to pursue the vision of self-determination and rights to land and resources. However, this elaboration of sociotechnical regimes by the movement must not be misconstrued as being highly dependent on external ICT expertise. In fact, the reverse is true: it is argued that community network-building, reliance to existing networks, effervescence of dialogue, and taking a critical approach on technology took ascendancy over the promises of speed, a global audience, and technological sophistication which are accentuated as features of the ICT infrastructure. It is propounded that building of communicative networks and culturally sensitive ICT capability-building projects among Indigenous persons must be integrated within the rubric of a ICT infrastructure development program. The idea is that Indigenous communities, equipped with knowledge and practical understanding of ICT at their disposal, are able to define what particular technologies are important to

them, and that technical expertise must be more dialogical than unilateral in implementing ICT projects in Indigenous communities.

## **3. Overcoming Cultural Barriers with IT: work at the National Museum of Australia**

*Barbara Paulson (National Museum of Australia)*

### **ABSTRACT**

There are many cultural barriers which exist between Aboriginal and Torres Strait Islander peoples and museums. Some of those barriers are historical and social, while others are practical - such as geography. The use of multi media is an integral part of a multi layered approach to overcoming some those cultural barriers and have appropriate presentation of First Australian's material and knowledge in the National Museum of Australia. In this paper I want to discuss some of the issues faced by the National Museum of Australia when collecting and representing First Australians material culture. Issues from self representation and accessing collections to representing the dynamics of cultural adaption, and how technology has helped us address some of those issues.

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## **SESSION 2C1: DIGITAL MEDIA AND LANGUAGE DOCUMENTATION**

**Wednesday July 14**

**9.00-10.30 Roland Wilson Building Theatre**

**Chair: Sarah Cutfield**

### **1. Lexique Pro for community language workers**

*Colleen Hattersley*

### **ABSTRACT**

A senior Gooniyandi language worker set the ball rolling. In 2007 Gooniyandi and Bunuba speakers tried to learn the free SIL program Lexique Pro so that they could produce dictionaries for their speakers. Ones that show language the way community people use it. The teams worked solidly for eight weeks while funding lasted. Since then the main Gooniyandi worker has been racing the clock unassisted and unfinanced to complete the work before her kidneys fail. Knowledge of Language and English is good, but understanding the computer software has been challenging. Believing there are others with similar skills and motivation, Kimberley College of TAFE and linguist Colleen Hattersley are now creating a self-paced online course for community people to learn how Lexique Pro works. The course is in two sections - the first will teach the principles of the program, the second will build on that knowledge to guide community dictionary projects. The course focuses on the structure of the computer program, not details of individual languages. It will equip language speakers to build the dictionaries they want to see while creating a database that can be used for future academic investigation should that become appropriate. The skills can be applied to any language. Graduates of the course will obtain a certificate of attainment that can be included in Certificate II or III courses in Business or IT. Lessons will be also available on a CD included in course materials. Assessments can be submitted by email or normal post. The course will have national accreditation. A presentation of the course content will be given during the Information Technologies and Indigenous Communities conference in July 2010. Constructive feedback will be gratefully received.

## 2. The importance of 'Place': Language documentation and cultural mapping using Google Earth

*Julia Miller (University of Washington & ANU)*

### ABSTRACT

Dane-zaa (Athabaskan) is spoken across six reserves in Alberta and British Columbia, Canada. In documenting the language from a place-names perspective, we have focused on collecting linguistic data intrinsically tied to the land. By developing map layers to be viewed with Google Earth, we've created a user-friendly portal into our digital archive and a means to express geographic knowledge of the Dane-zaa. During our documentation project we collected place names along with stories of culturally relevant locations and personal migration histories. These materials, which have been deposited into a digital archive, include narratives, conversations, folklore and procedural recordings that are inherently tied to the land. A main goal of the Google Earth project was to visually connect linguistic data to geography. A second goal was to create an alternative portal through which one could access the materials in the digital archive, linking different media types within one simple, user-friendly access point. To this end, we created two map layers. The first represents specific sites that were chosen by community Elders as historically relevant locations. Each of these geographic points has various media files associated with it, displayed within the layer's information bubbles. Direct links to these media are provided, as well as entry points into the archive to nodes bearing similar media that may interest the visitor. A second map layer represents the aboriginal place names of selected geographic features, including audio files and brief explanations of the names. There are many applications for similar Google Earth collaborative projects in Australia: representation of local concepts about landscape or language; personal histories; creation of layers presenting language materials

## 3. Government, Indigenous languages and Information Technology

*Stephen Cassidy (Director, Indigenous Languages and Culture with the Department of the Environment, Water, Heritage and the Arts)*

### ABSTRACT

National support for Indigenous languages is provided by the Maintenance of Indigenous Languages and Records (MILR) Program administered by the Department of the Environment, Water, Heritage and the Arts. The Program underpins the National Indigenous Languages Policy announced by the Australian Government in August 2009. Both the Policy and the Program have a strong focus on the role of Information Technology in supporting community-based languages work through a number of strands; increase use of new technology to broaden the impact of language maintenance and revival activities by local community Indigenous language centres and support community-based Indigenous language centres by increasing links with major national, state and territory cultural institutions to ensure that Indigenous languages material is properly preserved and made accessible appropriately. Many of the organisations funded through the MILR Program, including several triennially funded ones, are working heavily with Information Technology to extend their reach and impact.

## SESSION 2C2: LANGUAGE REVITALISATION: ACCESSING LANGUAGE RESOURCES

**Wednesday July 14**

**11.00-12.30 Roland Wilson Building Theatrette**

**Chair: Kazuko Obata**

### 1. Tuku Reo, Tuku Mouri: Information technology in the strategic revitalisation of Te Reo Māori o Taranaki (Taranaki Māori dialect) in Aotearoa New Zealand

*Honiana Te Puni Love and Neavin Broughton (Te PĀtĀ Routiriata o Taranaki/Taranaki Māori Digital Archive).*

#### ABSTRACT

For more than 20 years Te Reo o Taranaki Charitable Trust has pursued a vision of revitalising Taranaki Reo Māori, a dialect of New Zealand's official Indigenous language. The Trust fosters the use of a native tongue distinct to iwi (tribes) with a genealogical affiliation to Taranaki – a region dominated by Mount Taranaki, in the North Island of Aotearoa, New Zealand. "The strongest single taonga (property) of Taranaki Māori is Maunga Taranaki." All Taranaki tribes associate strongly with the mountain that dominates the landscape—Maunga Taranaki is revered unanimously. Language revitalisation is afforded the same collective spirit, and the Trust supports all Taranaki iwi (tribes) to ensure the local dialect echoes around the mountain and beyond – as more than half of Taranaki's 37,000 iwi-affiliated Māori live outside the geographic region. Historic diaspora in the wake of colonisation, war and land confiscation scattered Taranaki tribes to the four winds – and the impact on the region's distinctive dialect has been severe. Te Reo o Taranaki Charitable Trust formed in 1986 in a bid to boost the vitality of Taranaki Māori through the promotion of traditional language. The Trust, which operates as a non-profit organisation, relies increasingly on digital and information technology to engage with students, and to provide information and resources to reo Māori speaking communities. Taranaki's fledgling Māori Digital Archive (Te PĀtĀ Routiriata o Taranaki) is one strand of a long-term, community-driven plan to secure the vitality of Taranaki reo (language) and tikanga (culture) – the other three strands being awareness, acquisition, and application. The digital archiving project is in its second year, and has two distinct streams – the establishment of an online, community repository; and developing research relationships with national archival institutions. The latter has enabled the identification, cataloguing, digitising, and collection of metadata related to historic State documents, namely maps and manuscripts recorded in traditional Taranaki Māori language. It's one of the rare occasions a Māori community organisation has been invited to work inside a Crown repository, and this paper examines some of the benefits and challenges to engaging with the state as a grass-roots Māori organisation. It focuses on the start of Te Reo o Taranaki's journey towards an electronically-managed Indigenous knowledge centre, and presents some of the choices being faced by Taranaki iwi (tribes) with regard to the the digital repatriation and storage of culturally significant information.

### 2. Gaay garay guladha – Language on the web

*John Giacon (ANU)*

#### ABSTRACT

Gamilaraay Yuwaalaraay [GY] are languages from the north inland of New South Wales. The use of these languages has

been decreasing since white occupation of the area, and by the 1990s was reduced to the use of a relatively small number of words and a few phrases. There are historical resources, the most important being tapes made in the 1970s and a grammar written in 1980. Since the 1990s there have been ongoing language 'revival' programs. I have taken the view that 'revival' involves trying to understand and recreate the traditional language in a way that makes it an effective means of communication today. So, the linguist's job includes understanding the traditional language and making that understanding available. And making new developments in the language available. One tool for doing this is the internet. As well language only exists between people, as a community activity. The internet is one means of creating a language community. Learning language is an interactive activity. The internet can be a tool there, too. There have been a range of GY publications, initially books, one of them with a CD, but recently there has been increasing use of the internet. I will look at three GY internet resources I have been closely associated with, and briefly at a number of others. I will consider in some detail the actual content, the thinking behind the resource and, for some, the technology used for: a website, at <http://yuwaalaraay.org>, which has been on line for over 6 years; Gayarragi, Winangali – a multi-media resource which includes dictionary, songs, text and games. It was launched in 2009 [Done with David Nathan]; The GY Moodle site, currently under development. [moodle.arm.catholic.edu.au](http://moodle.arm.catholic.edu.au). I will also consider questions about the management of the sites and their content and other issues, such as what constitutes the Gamilaraay Yuwaalaraay community.

### **The Online Language Community Access Program (OLCAP)**

*Jason Lee (AIATSIS)*

#### **ABSTRACT**

Audiovisual archives in Australia and around the world include significant recordings of Australian Indigenous languages. Newer documentation programs are digital and some have high standards of metadata and annotation. Two challenges that audiovisual archives face are documentation and repatriation. Older analogue recordings are being digitised. However, not many have content metadata or annotation such as transcriptions and translations added. Indigenous languages are nearly all highly endangered and inadequately documented. As time passes, the ease with which detailed documentation can be carried out is lessened. The number of native speakers and researchers who understand these languages may decrease. Many recordings are in danger of becoming less meaningful to future generations. In Australia many Indigenous people are assisting to document recordings through their own bodies like Regional Indigenous Language Centres. They are using these recordings to create educational materials, which will help keep their heritage alive. In some cases, materials from repositories are simply returned to communities. In the absence of proper local archiving and documentation, this can be ineffective. In other cases, local archives are set up in communities. However, the infrastructure and expertise needed to maintain such operations is sometimes beyond local capacities. An alternative is to build an online central repository, which can provide materials to local and regional centres as needed. OLCAP is a pilot started in late 2007 to trial, from AIATSIS (the Australian Institute of Aboriginal and Torres Strait Islander

Studies), the Max Planck Institute for Psycholinguistics' online system of storing digital recordings, adding annotation such as transcriptions and translations, adding metadata, and, the online delivery of such recordings to communities. That is, MPI Nijmegen's Language Archiving Tools (the software tools that support the DoBeS Documentation of Endangered Languages archive) are being used. This paper describes OLCAP and evaluates the issues surrounding the pilot project, such as rights management and technical issues. It suggests a way forward for a longer-term implementation of OLCAP.

### **SESSION 2C3: LANGUAGE REVITALISATION AND THE WEB**

**Wednesday July 14**

**1.30-3.00 Roland Wilson Building Theatre**

**Chair: Jason Lee**

#### **1. The Power of I.T.: Revival of Australian (Victoria) Aboriginal Languages**

*Heather Bowe, Kathy Lynch and Julie Reid (Monash University)*

#### **ABSTRACT**

Many things have changed over the last two decades, for example Information and Communication Technologies (ICTs) have become common-place and affordable, the World Wide Web and its extensive number of applications and services has grown exponentially, and the Australian nation has said 'sorry' to the ancestors of the first Australians – the Indigenous community. During this time, there has also been a resurgence of interest by Victorian Indigenous people in their language heritage as they assert their Aboriginal identity as emerging writers, playwrights, educators and scholars, all of which have generated a need for access to key historical and academic resources pertaining to Victorian Aboriginal Languages. Furthermore, access to these resources has been very limited, particularly for regional Aboriginal communities. The Aboriginal Languages of Victoria Resource Portal (funded and supported by government and community partners), is an example of the power of ICTs in enabling easy and central access to resources for language reclamation. The Aboriginal Languages of Victoria Resource Portal (ALV-RP) provides access to key historical data and primary linguistic research that was not previously available online. In particular, it contains a searchable interface to words, sketch grammars, references and other resources for several Languages; and provides a social networking interface that allows for the exchange of conversations, ideas, images, videos, etc. In addition, there is background information on Victorian Aboriginal Languages, including their known clan groups, relatedness to one another, and an introduction to the sound systems of Australian Languages. The resulting artefact is a valuable linguistic resource for continuing research on the Aboriginal Languages of Victoria. However, most significantly, it enables Aboriginal people to strengthen their own social identity and enhance their skills in their heritage Language, literacy and information technology, and provides an opportunity for non-Aboriginal people to learn more about Victorian Aboriginal Languages. This has all been made possible through the use and power of IT. The ALV-RP is a digital avenue to the reclamation and revitalisation of the Aboriginal Languages of Victoria (Australia). This avenue was created through advances in information technology, and the



power they bring to breaking down barriers to learning - in particular Language learning.

## 2. Culture Online

*Richard Green and Cat Kutay (UNSW)*

### ABSTRACT

Many Indigenous projects use existing IT resources for cultural sharing, such as on the web, or storing culture on computer systems separated from the web for security reasons. Many language resources are also on CD, in simple interactive systems, and online. At present these language tools are fairly static. The resources and exercise are collected in one language and presented in a complete format, with all resources. We discuss the possibilities for development of frameworks to share these techniques or material between language groups. The amount of cultural data online is sparse, and much of the existing language knowledge is not easy to distribute publicly. This issue arises often from the way in which resources have been collected. If Indigenous people can themselves nominate the interface and context of where the knowledge is shared, and this can be guaranteed, then the process of providing access will be carried out by the knowledge holder, and not reliant on researchers to continually recheck as the situation changes for how knowledge is used. The example of the language site developed by Richard Green, a Darug songman from Sydney, will be demonstrated. We will look then at international projects that use technology to support community knowledge sharing spaces. These include engineered interfaces that enable users to physically 'interact' with images and computer-generated objects, or use mobile phones to project images and place audio information into the real world, re-creating past or future environments. Web sites are used to recreate the community of survivors of recent earthquakes and develop a learning space. Finally the (limited) possibilities of existing work on text to speech and speech to text will be presented. We relate this work to Australian Indigenous cultural projects and discuss how links might be made, especially with open source developments and research projects.

## 3. Sharing Culture Online – Connecting kids with Elders, Culture and Communities Through Technology

*Gadj Maymuru and Jodie Maymuru (Sharing Culture Pty Ltd)*

### ABSTRACT

Sharing Culture Pty Ltd is an Indigenous owned and operated business. We have recently developed a groundbreaking online resource that allows communities to compile dictionaries and record the words/sounds with images; produce digital bi-lingual books; and create a mini website with facts/any information that they want to record or share. There are also some fun games and activities for people to play with. More information on Sharing Culture Online can be found on our website – [www.sharingculture.com.au](http://www.sharingculture.com.au) Sharing Culture Online has been designed to be simple and easy to use for Elders and children, and those with low technology skills. The concept is that Elders and language speakers within the community record dictionaries, stories and knowledge. This information is then passed on through the rest of the community and to the wider public in schools etc. Each person has their own account and have total control over the content that is contributed and who can access the content. Sharing Culture Online is easily accessible and the cultural content can be updated very easily.

The program has evolved from a set of resources that were CDROM based and focused on Yolngu culture. There were restrictions to using CDROMs as it meant content couldn't be updated, which was a huge barrier in observing cultural protocols. The technology became outdated easily, which has become a challenge especially in our effort to protect our IP from piracy. The online system is taking advantage of the latest online technologies and utilising cloud systems. It allows us to grow with minimum outlays and effort. The feedback from other communities was 'can you do that for us', so we developed the system to enable people create their own tools and have control over their content. It's been a huge learning journey for us and if we can pass on some of the things we've learnt along the way and inspire others, we're happy to do so.

## SESSION 2C4: LANGUAGE, LINGUISTICS AND THE WEB

**Wednesday July 14**

**3.30-5.00 Roland Wilson Building Theatre**

**Chair: Sarah Cutfield**

### 1. The 4th dimension: the future of Netspeak in Indigenous communities

*Michael Walsh (Department of Linguistics, University of Sydney)*

#### ABSTRACT

The two dimensions of language use with which most of us are most familiar are speaking and writing. Another is signing which has a more limited distribution. The linguist, David Crystal (2004, 2006) has drawn attention to a 4th dimension of language use which he refers to as Netspeak. For Indigenous communities speech has been in common use from time immemorial while literacy is much more recent with some of the older generations only having marginal access. Netspeak is very recent whether for Indigenous people or the broader community. But the reason Crystal identifies this '4th dimension' is because Netspeak is in some ways not like speech and in some ways not like writing. It is not like speech for at least 3 reasons: lack of simultaneous feedback; multiple simultaneous input (e.g. chatrooms); time-delay in response(s). And it is not like writing for at least 3 reasons: the dynamism of WebPages; framing; hypertext linking. One can ponder the pluses and minuses of Netspeak in Indigenous communities. Some have seen the Internet as another means for the English language to attain world-wide dominance. However there have been recent moves to offset this dominance (e.g. <http://news.bbc.co.uk/2/hi/technology/10100108.stm> – accessed 7 May 2010) and the Internet can in fact be beneficial for minority languages. Regardless of developments in other parts of the world we can anticipate significant take-up of Netspeak in Indigenous communities. Elsewhere (e.g. Walsh 1997) I have claimed that Indigenous communities may have different uses of new media because of a different interactional style in language. In this paper I want to consider some of the consequences of this take-up specifically as it affects this 4th dimension of language use.

### 2. What Future for Indigenous Australian Languages in Digital Culture? Language Governance Online and the Pervasiveness of Digital Language Services

*Thomas Petzold (Doctoral Candidate, ARC Centre of Excellence for Creative Industries and Innovation, Queensland University of Technology)*

**ABSTRACT**

This paper is concerned with the implications of linguistic developments of digital culture (both in its structure as well as its dynamics) for Indigenous Australian languages. First, it introduces language governance as a significant structural element of digital participation, and describes both key players as well as the dominant paradigms of language governance they represent. Language governance in digital culture asks about how (and which) languages and language communities participate online by critically examining who exercises considerable influence on how agreements, procedures, conventions and policies are negotiated and communicated in this regard, and how decision makers are being held accountable. The paper goes on to critically discuss the actual and potential uses of Indigenous languages by major players in digital culture, drawing from both Australian as well as international examples with the latter including Wikipedia and Google's seminal language service Google Translate. The paper concludes with some brief comments on the dynamics of digital language services. It looks in particular at the pervasiveness of those services and examines what impact this may have on the future of Indigenous Australian

### **3. Language Technology for Aboriginal Languages: Plans for an Initial Project on Arrernte and Football**

*Mark Dras (Department of Computing, Macquarie University)*

**ABSTRACT**

The field of Language Technology deals with the processing of human language by computers – translating, searching, summarising and so on. Most language technology is developed for languages with many speakers, such as English, French or Spanish. There is some work on Indigenous languages around the world: a translation tutoring system for Maori in New Zealand, search capability for Inuktitut in Canada. However, apart from some noteworthy isolated instances, this isn't the case for Australian Aboriginal languages. This presentation will describe a three-year project funded by the Australian Research Council to apply language technology to an Aboriginal language, which has just started this year. Specifically, the project will be developing and implementing algorithms for generating stories about football, starting from widely available AFL match and player stats, in the Arrernte language. The task of generating football stories from data was chosen in part because it has been studied for English and some other European languages, giving a concrete starting point; because it avoids some difficulties with translation or search, notably the need for large amounts of existing electronic data; and most particularly because of a broad interest in football in Australian Indigenous communities. The project aims to address both academic and community interests. The topic is of academic interest because Aboriginal languages present challenges to existing representations of languages and algorithms for dealing with them. From a community point of view, the interest is in the generated stories, on a topic relevant to many community members, that could be used for language maintenance and literacy purposes; engagement could be further encouraged by presenting the football stories as a webpage or a Wiki, or some other social media. So far, we have discussed the project with members of the Arrernte community in Alice Springs, and have developed it based on feedback from there.

## **SESSION 3A1: THE SOCIAL IMPACT OF DIGITAL MEDIA**

**Thursday July 15**

**9.00-10.30 Shine Dome**

**Chair: Grace Koch**

### **1. Remote Indigenous Australian youth, multimodality and changing media practice**

*Shane White (Lajamanu Library and Knowledge Centre)*

*Maxwell Tasman (Lajamanu Library and Knowledge Centre) and Inge Kral (ANU)*

**ABSTRACT**

In remote Indigenous Australia changing media practice has led to a shift in the presentation of self in the public space and altered communication forms. It was only in the 1980s that free to air TV was introduced to remote communities alongside the development of local media (video, radio and music) production where Indigenous people were both the producers and the audience. Now with the introduction of digital technologies new forms of media production and multimodal communication are evolving. Ethnographic observations from a three year research project underpin this presentation looking at how Indigenous youth in remote regions are voluntarily gaining media expertise in community media and arts centres, libraries and from each other. Dissemination of multimedia productions at festivals, on YouTube and through CD and DVD production is further allowing remote youth to position themselves as the mediators between old knowledge and new technologies and as the documenters of changing cultural and linguistic practice. Young people are performing themselves differently from their elders in the public space and using altered multimodal communication styles. Yet, the content of their productions commonly forms a resonant repertoire of themes and discourses that bridge tradition and modernity. Shane White and Maxwell Tasman, youth media workers from Lajamanu community, have worked as research collaborators with Inge Kral from CAEPR (ANU) on an Australian Research Council Linkage Project with a range of organisations including the Northern Territory Library, the Fred Hollows Foundation and Ngaanyatjarra Media.

### **2. Interdisciplinary methodologies in exploring relationships between Christian choral singing, new media practices, and Australian Indigenous diversity, identity and wellbeing**

*Muriel Swijghuisen Reigersberg*

**ABSTRACT**

This paper details the influence that Indigenous Christian choral singing practices in Hopevale, Northern Queensland, and their engagements with local producers of digital media content, can have on Indigenous constructs of identity and wellbeing. My paper presents the possibility of interdisciplinary approaches to the study of the relationship between choral singing, new media production, and wellbeing in an Indigenous Australian context through community music therapy (Pavlicevic & Ansdell 2004) and culture-centred music therapy (Stige 2002). Both forms of therapy use ethnographic theory alongside music therapy practices. I will argue that such an approach enhances music therapy and research methodologies which explore the relationship between Australian Indigenous wellbeing and performance.

My discussion will be based on applied ethnomusicological research outcomes from work done in collaboration with the Hopevale community, Northern Queensland, and will refer to the community film work of local broadcast and digital media expert, Nelson Conboy, who incorporates references to choral singing in his work while raising issues related to Indigenous wellbeing in his media and web productions. I shall suggest how, ethically, it is necessary for applied ethnomusicologists, music therapists and music psychologists to engage with interdisciplinary approaches when employing music and recordings to improve wellbeing. My recent research has indicated that some music therapy activities fail to reach their potential in Indigenous rehabilitation centres because the therapy activities are based on Western models which do not take into account Indigenous performative and listening preferences. To provide the best care for those in rehabilitation, I therefore argue that it is necessary to investigate how approaches might be adapted to increase wellbeing as defined by Indigenous Australians themselves.

## **SESSION 3A2: SAFEGUARDING THE VIRTUAL WORLD**

**Thursday July 15**

**11.00-12.30 Shine Dome**

**Chair: Cressida Fforde**

### **1. Who Will Check Grandma's Hard Drive?**

*Michael Aird (Keeaira Press)*

#### **ABSTRACT**

We are fortunate to have had photographers from the late 1800s that developed technologies that enabled them to produce high quality photographs that even 100 or more years later are still in great condition. Although there have been a few unfortunate periods where poor quality cameras or inferior photo processing methods have reduced the number of quality images that survived from some years. Early cheap digital cameras and even worse quality mobile phone cameras have more recently contributed to many missed opportunities to properly document historical events. But on the positive side the average person now has access to good quality digital cameras and affordable computers and mass digital storage systems. But we no longer have the average person accumulating masses of hard-copy prints and albums and attaching information to these photos. In 100 years time, we will probably still have access to the original high quality photographs from the late 1880's and the early 1900's. But in 100 years time, will we have access to photographs taken in the early 2000s? In the past we have had important photographic collections being donated to museums and libraries, even if they were donated after the owners' death by relatives that did not appreciate their value. But in years to come, who will be checking their dead grandmother or grandfathers' digital hard drive looking for photographs? Possibly in years to come, instead of donations of old photo albums with hand written notes, institutions will be given old computers and external hard drives full of thousands upon thousands of digital photographs, with possibly no information attached other than self-generated digital file names. My presentation will look at how past technologies have affected the quality of the historic photographic record and how anybody with a camera should be considering how their digital images can be preserved for future generations.

### **2. Reuse and responsibility: records and recordings of speakers of Indigenous languages**

*Nick Thieberger (The University of Melbourne / University of Hawai'i at Ma'noa)*

#### **ABSTRACT**

The material on which good ethnographic research is built provides the evidence for claims made by the researcher. This is the case for humanities researchers creating audio and video recordings of linguistic, musical or other kinds of performances. But what happens to that material after our fieldwork is over? Digital data needs special care, but has the advantage of being reusable, serving more than the immediate project for which it is created. For example, texts recorded for linguistic analysis can also be used in books, produced as CDs, or played online. In order to have long term access to digital data, we need repositories that can house it and make it locatable and accessible over time. In Australia the Aboriginal Studies Electronic Data Archive (ASEDA) at AIATSIS was the first of these archives in the world. While AIATSIS looks after Australian material, there was no digital repository for material recorded outside of Australia and so a group of linguists and musicologists established the Pacific and Regional Archive for Digital Sources in Endangered Cultures (PARADISEC). As a digital archive it has been able to adopt and advocate methods for data creation that make it easier for the researcher to cite and access the data and for the archive to receive it. In this presentation I will outline the ways in which research and archiving fit together, to the benefit of the research community, and, more importantly, to the benefit of those recorded and their descendants.

### **3. Crashes along the super highway: the information continuum**

*Lyndon Ormond-Parker and Robyn Sloggett (University of Melbourne)*

#### **ABSTRACT**

When the term 'information superhighway' was coined in the mid-1990s it was a metaphor for both the speed with which information could be transmitted and accessed in electronic form and the speed with which the technology for this transmission and access was changing. Optimism about increased access to, and democratisation of information, belies the complications associated with IP negotiations, commercialised product, rapid and often incompatible developments in the hardware and software, and ultimately the transient and ephemeral nature of digitised and born-digital information. Add to this a discussion of the technical issues relating to the digitised world and it is clear that the speed of IT developments along the superhighway have often led to information fatalities. Part of the reason for such information disasters is the technical complications related to archiving and storing electronic data. However, while those on the ground wait for the IT technocrats to develop guides and standards for the preservation of electronic records, important digital and born-digital records are being jeopardized or lost. While traditional, physical forms of record-keeping, paper, art and objects, have problems associated with their physicality there are parameters around their care and preservation that are clearly understood. Such parameters include national and international record-keeping and archival standards, as well as agreed practices. This paper argues that the clarity

of these practices, and the very practical and clear advice that accompanies them, provides a good model for training in the preservation of digitised and born-digital material. For example simple conservation practices relating to choice of materials, environmental parameters for handling and storage, filing and record-retrieval, and physical care are all translatable into discussions about preserving digital formats. While lacking technical detail about digital production and format-shifting, such discussion provides readily understood examples that can be physically demonstrated; an important consideration when working across language divides.

### **SESSION 3A3: MEDIA ASSOCIATIONS AND REMOTE COMMUNITIES**

**Thursday July 15**

**1.30-4.00 Shine Dome**

**Chair: Jim Remedio**

#### **1. The Future Is In High-Speed: Improving accessibility and use of multimedia content in remote areas with IsumaTV's local servers project**

*Teague Schneider and John Hodgkins (Isuma TV)*

##### **ABSTRACT**

After a long history of keeping collections under one roof and under closed doors, more recently cultural institutions, such as museums and audiovisual archives, have begun trying to reach audiences by creating more user-oriented and openly accessible collections via web interfaces. When institutions endeavour mass-digitisation projects, hypothetically the potential for improving accessibility improves. However, often with Indigenous content, the unfortunate fact is that often real usable access to communities who have real use for the content remains hypothetical. Because access to high-speed Internet in Indigenous communities, especially in remote areas, is limited, in reality researchers in major cities have better access to Indigenous cultural heritage materials, than the native people who the content directly affects. Further, given the shortage of literary (i.e. non-media) resources among most oral Indigenous cultures/languages, media archives take on an enhanced need to be used by the people themselves and for their own survival, education and identity—and not just preserved or studied by cultural outsiders. Thus, this presentation focuses on new solutions to multimedia distribution via web technologies to improve accessibility and usability of multimedia content for those living in remote communities. In May 2009, IsumaTV—a free internet multimedia portal for global Indigenous media available to local and worldwide audiences—launched NITV, a digital distribution project that works to bring a hi-speed version of IsumaTV into remote Inuit communities of Nunavut, where the bandwidth is inadequate to view video and multimedia via the web. This local servers project allows access to high-speed multimedia from the IsumaTV site in areas with at best low-speed connections. It allows films to be re-broadcast through local cable or low-power channels, or downloaded to digital projectors. Local servers are set up in high traffic and high use, such as community centres and schools. This new method of video distribution, dissemination and access, might be a cost-effective way for Indigenous communities worldwide to access content relating to their language and culture, and potentially for cultural institutions to finally get their Indigenous content to the communities that they directly relate to. Though thus far reception for the project from Inuit users has been overwhelmingly positive, further

research is necessary to uncover further/future applications of the local servers technology. After demonstrating some video interviews with Inuit educators speaking about how the uses of access to audiovisual content in their native language of Inuktitut (Inuit language), I will open the floor to begin a dialogue on the following questions: How widely applicable might the local servers project be?; Might this project be applicable in the Australian context to suit the needs of people living in remote areas with slow internet connections who wish to access cultural content that relates to their people? We at IsumaTV are excited about presenting this project outside of the Canadian context, as we think dialogue with people from Aboriginal communities, as well as those involved in Aboriginal cultural heritage preservation and access projects and initiatives, will inspire an open, honest, and creative look at future pathways, and possible collaborations.

#### **2. Innovation & Indigenous Community Television (ICTV)**

*Rita Cattoni (Manager, ICTV)*

##### **ABSTRACT**

The development of ICTV has marked a coming of age for remote Indigenous television. ICTV has moved the concept of local television into new territory by compiling a diversity of content produced by Indigenous community video makers in remote communities, and making it available at a local transmission point, via the Optus Aurora satellite, to remote Indigenous audiences. ICTV demonstrates the very essence of community television: community content, for and by community. ICTV has demonstrated technical and political ingenuity in its quest to bring language and culture video content to remote Indigenous audiences. For the Information Technologies and Indigenous Cultures Forum, ICTV proposes to present an overview of its operational model for reaching audiences: the model will include examples of the innovative use of technologies that has enabled ICTV's two current distribution platforms to operate. ICTV broadcasts to remote communities, via satellite, each weekend on the Optus Aurora satellite via the Westlink service. The ICTV ploy is based in Perth. ICTV operations and scheduling are based in Alice Springs. ICTV programming comes from remote communities around Australia. ICTV also operates a video on demand website – Indigitube – concurrently to the weekend broadcasts. ICTV has developed a range of systems to enable both platforms to operate efficiently using a range of technical solutions across a range of platforms and across vast distances. ICTV is a model organisation, using minimal technical and human resources within an appropriate cultural and legal framework, to achieve outstanding outcomes.

#### **3. Towards a strong Future: The changing role of the Remote Indigenous Communications Sector in a converging digital economy**

*Linda Chellew (Manager, Indigenous Remote Communications Association)*

##### **ABSTRACT**

The culturally rich Remote Indigenous Communications Sector spans the work of 8 Remote Indigenous Media Associations (RIMOs) and their regional networks of community broadcasting services (RIBS) across four States of Australia. This Sector serves regions far off the 'beaten track' where languages are alive and culture strong. Established to play a key role in maintaining and preserving language to counter the

impact of commercial Television back in 1984 (with the launch of Aussat), the sector has given people a strong voice and powerful tools to broadcast, record cultural and community events and provide information in language and as an essential service. While initially funded to produce community radio and television since 2007 the Indigenous Broadcasting Program has reduced its scope of funding to only include radio broadcasting. Despite the obstacles the sector has grown through need and demand, to include digital archiving projects, event management, music projects and recording facilities, video production, public computer and internet access, online platforms and social media participation, training programs and the provision of technical services to remote communities. While not all RIMOs engage in all these activities there has been a credible demonstration of the potential of the sector to develop these roles and identify new partnerships and funding stakeholders. It is a time of change and opportunity for the Sector. The Indigenous Broadcasting Program is under joint departmental review (FaHCSIA, DEWHA and DBCDE); the planned Switchover to Digital Television in 2013 may remove a key element of the sector's core business and the rollout of the National Broadband Network brings a whole new suite of opportunities. The AIATSIS Symposium represents a key opportunity for consultation and cross-pollination of ideas. A time to join the dots between Remote Media and Indigenous Arts; Digital Archiving Programs; Language and Knowledge Centre Programs, ICT access and training. It's time for a new vision. There are valuable jobs to be created, economic benefits to be harvested and social impacts that could bring greater cultural safety and resilience for Indigenous people.

## DISCUSSION PANEL

### SESSION 3B1: PLACING CULTURE ONLINE

Thursday July 15

9.00-10.30 Roland Wilson Building Theatre

Chair: Lyndon Ormond-Parker

#### 1. Ipukarea.com: Launching traditional knowledge into the internet. A New Zealand case study, its challenges and opportunities

*Merata Kawharu, Michael Hennessy and Hirini Tane (James Henare Māori Research Centre, University of Auckland)*

#### ABSTRACT

This presentation discusses the intellectual property, ethical and practical issues facing a team of researchers who have recently created a web 2.0 resource for tribal communities in northern New Zealand. Ipukarea.com contains filmed oral histories, images, text and maps about ancestral landscapes and regional language of tribal groups. It was built over an 18 month period and involved community leaders and representatives and schools. The principle aim of the resource is to provide access to young Māori to regional heritage and language in a form (i.e. the internet) with which they are familiar and relate to. School resources (published material) on local histories and regional language are by and large sparse and there is as yet no comprehensive equivalent resource online. What exists online is usually limited in scope and information, and is not built from 'first voice', community-based perspectives. Ipukarea attempts to bridge these cultural, educational and digital gaps. Having created the site, challenges now confronting the team concern the long term management of the traditional knowledge and information

contained in the site. Principal among the challenges is how to protect the integrity of the information; how to moderate the interpretation of traditional knowledge; and how to ensure community control of the information. Once information is on the internet, the checks and balances of the kinship system that otherwise operated in controlling the flow and transmission of traditional knowledge no longer operates. It is very difficult to control the way the information is used, by whom and for what purpose. Information/knowledge is taken out of the local community context and transmitted to the global level. There are also the questions of information storage, on what server and where, as well as other questions about how to continue the recording of oral traditions for upload onto the site. This presentation will discuss these issues in more detail and possible ways for addressing the ongoing maintenance and management concerns.

#### 2. Cultural, scientific and technical issues involved in translating different media technologies: from Warlpiri networks to digital data, from multimedia to Internet. (the example of the Yapa/Dream trackers CD-ROM developed in the 1990s with UNESCO and the artists of Warnayaka Arts, Lajamanu NT)

*Barbara Glowczewski (Laboratory of Social Anthropology, CNRS/EHESS/Collège de France)*

#### ABSTRACT

Between 1995 and 2000, during the process of restitution of my films and other data for the CD-ROM Dream trackers (2000, UNESCO [http://portal.unesco.org/science/en/ev.php-URL\\_ID=3540&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/science/en/ev.php-URL_ID=3540&URL_DO=DO_TOPIC&URL_SECTION=201.html)), the 50 custodians of Warlpiri Law in Lajamanu - who were involved in this project through their recorded rituals and recent acrylic paintings on canvas - agreed to include for general viewing some women-only footage I had filmed in 1979 at the condition it was not put on Internet and the artists received a payment for the intellectual copyright (which UNESCO agreed to by signing a contract giving 25% of sales to the artists): Warlpiri artist and manager of Warnayaka Arts, Jimmy Robertson Jampijinpa was invited by UNESCO in 2001 in Paris to present Dream trackers at an international conference discussing the use of new technologies by Indigenous people (A CD-ROM of the proceedings was published with recommendations: Cultural Diversity and Indigenous Peoples, UNESCO Publishing 2004). In 2006, Warlpiri artists or their descendants in Lajamanu (half of the artists had passed away) asked me why their Yapa (Aboriginal) CD-ROM is not on Internet. Since the advent of Youtube, Warlpiri people like many other Indigenous people have been putting short films on Internet to spread cultural and political information. A video clip shows for instance Steve Patrick Jampijinpa from Lajamanu explaining with a sand drawing his vision of Warlpiri culture. He was invited in 2009 by the Musée des Confluences in Lyon (France) to meet other young Indigenous people and explain his vision for the future. I propose to discuss here the evolution of the Indigenous use of Internet and the work-in-process of my involvement as an anthropologist to find a solution to "translate" in a web language the "lingo" of the Dream trackers CD-ROM.

#### 3. Developing a Prototype for an Aboriginal Website

*Reece George and Keith Nesbitt (School of Design, Communication and IT, The University of Newcastle)*

**ABSTRACT**

This paper describes the development of a culturally appropriate website for an Aboriginal community. The requirements were gathered using a focus group approach which was then used by the Aboriginal researcher to develop a website prototype to meet the community needs in a culturally sensitive way. The opinions and responses from the Aboriginal participants in the focus group are analysed and discussed as part of this paper. The data extracted from the various stages of discussion in the focus group agreed with principles of Aboriginal communication identified in the literature (Auld, Butchmann, Clements, Fischer, Gibb, Munn, Trudgen, Williams). The findings revealed six major thematic categories: visual imagery, kinship, language, humour, music, dance and ceremony, community. The design of these cultural principles into a website may at first seem like a simple process but it presented a number of difficult design decisions, such as 'how do we design humour into a website?', 'what type of language is appropriate?' an 'what types of media are most appropriate?' The resulting prototype and the reasoning behind the culturally dependent design decisions are also presented here.

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**SESSION 3B2: MANAGING KNOWLEDGE IN THE DIGITAL WORLD**

**Thursday July 15**

**11.00-12.30 Roland Wilson Building Theatrette**

**Chair: Grace Koch**

**1. Identifying and addressing rights and responsibilities in the management of Indigenous knowledge**

*Glenda Nalder & Christopher Matthews (Griffith University)*

**ABSTRACT**

A crucial factor influencing the acceptability and viability of Indigenous knowledge keeping and building initiatives is the capacity of the proponent(s) to recognise the responsibilities of knowledge holders and to address their rights. Proposals are often made that use the rationale that Indigenous knowledges are in danger of being lost, and therefore any project is intrinsically worthy and should be supported. Regardless of the rationale provided by proponents, the values underpinning any initiative to collect, store and use collectively held and owned knowledge must be made explicit to so that knowledge holders are able to assess and enact their rights and responsibilities in the matter. The application of digital information and communications technologies and systems in Indigenous knowledge projects brings additional issues to the decision-making process that require consideration by Indigenous knowledge project proponents and decision-makers. This paper will examine two cases – one public, and external to the community, and one private, and internal to the community – as a means to identify issues for consideration in the ethical treatment and sharing of collectively held knowledge.

**2. Parsimony and Accord: Pan-Indigenous identity struggles in the technology museum**

*Sandy O'Sullivan, Sandy (Batchelor Institute of Indigenous Tertiary Education)*

**ABSTRACT**

As we move to increasing digitization of collections and display in major museums, what role do Indigenous people have in contributing a complex and literal voice to the viewing space? Are these contributions being managed into defining spaces

of identity, allowing fluidity and a variety of communities of engagement or do they isolate and silo identity as a means of categorization and cataloguing. This paper explores contributions that technology and virtual spaces play in challenging or reinforcing tropes of Indigenous identity found in these national identity spaces.

**3. ATSIDA: The Aboriginal and Torres Strait Islander Data Archive**

*Kirsten Thorpe, ATSIDA*

**ABSTRACT**

The Aboriginal and Torres Strait Islander Data Archive (ATSIDA) provides a unique link between research data and community development. With data, statistics and datasets that comprise everything from SPSS numerical data, through to bark paintings and song recordings, the project provides both essential infrastructure for current and emerging social science researchers, and community access to datasets which relate to them. A primary goal of ATSIDA is to ensure that the Indigenous communities informing the research gain access to knowledge provided by their ancestors and peers. This presentation will explore questions which go to the heart of curatorial and research practice including: How can different or changing views within a community be respected and dealt with in a way that is productive and useful? Who determines authority? Who manages community annotation or extension of research data? Does that create a new 'research object' – and at what stage and on whose authority? What roles can Web 2.0 technologies play?

**PLENARY DISCUSSION PANEL**

**Thursday July 15**

**4.00-5.00pm The Shine Dome**

**WORKSHOPS**

**Friday 16<sup>th</sup> of July**

**W1. I-TRACKER WORKSHOP: COLLECTING AND USING GEOSPATIAL FIELD DATA WITH CYBERTRACKER**

**VENUE: ANU School of Music – Lecture Theatre 1**

**9.00-10.30. Friday 16th**

**Convenor: Micha Jackson, I-Tracker**

This workshop will focus on the practical components of NAILSMA's I-Tracker project. It will demonstrate how field data is collected using a customised 'application' created with CyberTracker software and coupled with highly a ruggedized Personal Digital Assistant (PDA). It will also provide an overview of the mapping and reporting capabilities of CyberTracker software.

**W2. FIND YOUR MOB ONLINE : USING DIGITAL RESOURCES TO RESEARCH YOUR FAMILY HISTORY**

**VENUE: Peter Karmel Building Room 2.25**

**9.00-12.30 Friday 16th**

**Convenors: AIATSIS Family History Unit**

The AIATSIS Family History Unit helps anyone of Aboriginal and/or Torres Strait Islander heritage to find out about their family history. The Unit also assists Link-Up Caseworkers in support of reunions for members of the Stolen Generations, including providing training in family history research methods and resources. The AIATSIS Family History Team has a wealth of experience in Indigenous family history research

and an excellent knowledge of what records and resources are available.

Our Find Your Mob online! workshop is great opportunity to get advice from the Team. It's also an excellent opportunity to learn about how to trace your family history online and where to look for information on your mob! The workshop will be hands-on and the Family History Team will be providing demonstrations of searching a range of family history resources on the internet.

Participants will have the opportunity to search for information on their own families and communities.

Topics covered will include:

- Using Google and Facebook for family history research
- Birth, Death and Marriage indexes online
- Cemetery indexes online
- Aboriginal and Torres Strait Islander Biographical Index
- Dawn magazine
- War records online
- Photographs online
- When it's not on the web - finding records in archives

### **W3. DELIVERING EDUCATION MODULES ONLINE**

**VENUE: Peter Karmel Building Room 2.28**

**9.00-10.30 Friday 16th**

**Convenors: Carol Rose Baird (Lecturer, Derby Campus, Kimberley TAFE); Suraya Bin Talib (Business / Governance Lecturer, Broome E); Michelle McLaughlin (Business Lecturer, Broome TAFE); Gary Urquhart (Kimberley TAFE)**

Presenters from Kimberley College of TAFE will be three Indigenous women lecturers and team leader Gary Urquhart. The lecturers are Michelle McLaughlin, Suraya BinTalib and Carol Baird. The team will demonstrate features of the online learning management system CE6 which is used by to present courses in a flexible manner to local and remote students. CE6 is part of the Blackboard system which has been customised over the past seven or so years to suit the needs of the mainly Indigenous clientele of the Kimberley region of Western Australia. It is now possible for to offer its online courses to students anywhere in Australia who have an internet connection (and who satisfy residential requirements).The Kimberley TAFE team has offered to present two workshops and a mid week presentation from an Aboriginal woman's perspective covering the following topics.

#### **The use of online learning management system CE6**

Especially for external trainees, using CE6 helps monitor, record and communicate with trainees and allows the lecturer to add extra information if necessary. Tools such as the calendar help with letting students know important dates and when the lecturer will be available online. We can also see who is online and when. We can use voiceover to assist students with low literacy skills and can reach students who cannot attend a formal class for whatever reason. The learning is self paced and can work around students' personal and cultural commitments. It has an inbuilt email facility which means not only lecturer-student, but student-student contact is easy to establish.

#### **Conducting current online courses in Business, Governance and IT**

Appreciation of issues surrounding governance within communities is essential knowledge in today's social and political climate. Governance courses empower community members to take on decision-making roles and responsibilities and

improve understanding for Indigenous organisations about how corporations work. It is very satisfying to know that we are part of increasing community education and can offer such a powerful tool for creating knowledge. Increasingly women are taking on the decision-making roles and are often interested to pursue other courses for their own personal development. Unfortunately TAFE and communities are resource poor at the moment and lecturers have to create most of their own additional materials. In Business courses there are many more Indigenous students now, many of whom are women. It is encouraging to see women creating positive role models in their communities by being prepared to gain their own knowledge. We often feel that they, like us, are on the leading edge of breaking entrenched stereotypes, especially when people are surprised to realise we are the lecturers, not support staff. We feel that our female students will go on to consolidate that position, especially as their numbers increase.

#### **Open discussion on training as an online Trainer from an Indigenous woman's perspective**

This will provide an opportunity for participants to ask questions and relate our experiences to their own situations. Some points about online training are:

##### *Advantages*

- Students can access units at any time – especially helpful for women who have many competing commitments
- Easy to follow instructions
- Develops students' computer skills
- Develops confidence and positive attitudes towards independent learning
- Unlike classroom learning there are few interruptions so students can focus on their study.
- Allows lecturer/student communication even if student is remote
- Allows students to feel connected to the world of technology
- Improves classroom attendance

##### *Disadvantages*

Student needs access to a computer to do online work  
Internet access is not always available or consistent

#### **Open discussion on adapting to new IT technologies and utilising them for the training of Indigenous people.**

We will be pleased to discuss the variety of computer programs we use in delivering our courses and making resources. We will be interested to know what programs others find useful. We find that new technology needs to be simple and relevant and have a high chance of success in the early stages of use. Our main program is the Blackboard system and all its features which will be demonstrated during the conference. We also use the Microsoft suite and programs such as Photostory. A virtual meeting program called Elluminate was learned but then discarded by TAFE and is now being replaced by Go To Meeting/Go To Training which looks more promising. Go To will enable us to have face-to-face contact with remote students and allow us to guide their learning through demonstrating on their computer if necessary. Go To also allows students to network with each other thus helping them to feel part of a group and to develop relationships with others with similar interests. The need for such a program is higher if students are off campus or working outside such

as in social or housing programs. We will demonstrate the features of Go To Meeting during the workshops.

#### **Embedding e-learning workplace language requirements into online learning.**

This point holds its own challenges, not least because it requires introducing yet another language into an already complex linguistic situation. How do we explain e-learning language to students who may speak English as a second, third or fourth language? We try to cover most terms within the course induction and keep an eye out for indications that terms are not properly understood. We are aware of one trainer who uses Kimberley Kriol to explain e-learning special terms. We can also use voice over options so that students are not relying on their literacy skills but can receive the information aurally which is usually their preferred mode of operation. We also liaise with supervisors for feedback on the students' progress. This is an instance where Go To Training will be invaluable.

#### **Co-ordinating online training, resources and copyright**

Copyright is a foreign concept to most Indigenous students and even after more than 20 years of discussion is still a one-way street in Australia. Copyright protects non-Indigenous 'ownership' of information but not communal ownership which is our way of seeing things. The outcome of the present battle between an art gallery owner in Katoomba and the Mowanjum people for use of wanjina images may give us a vehicle for explaining the underlying principles of copyright to our students. However, from a TAFE lecturer's perspective, we use material that is copyright cleared and already publicly available such as resources provided by Microsoft, public shareware and toolboxes and interactive web sites that encourage participation in learning activities. If we need specific photographs we tend to take our own, and always ask students' permission if want to use their image for some reason. Learning how to co-ordinate online training is part of our own learning experience with TAFE. We find that mastering small chunks of instruction on a need-to-know basis is less daunting than lengthy sessions of complex information that may or may not be relevant to each lecturer's individual situation.

#### **W4 AUDIOVISUAL DOCUMENTATION WORKSHOPS**

**VENUE: NFSA**

**9.00-12.30 Friday 16th**

**Convenor: Matthew Davies (NFSA)**

The audiovisual documentation workshops will comprise practical exercises which will be undertaken by a small group consisting of 1 NFSA resource person and 3 Symposium delegates. We will run 2 sessions on each of the 3 days of the conference so a total of 18 delegates will be able to participate. The aims of the documentation workshop are to develop skills in using audiovisual and photographic techniques to document an event, in this case this Symposium, and to practice using Internet services to disseminate the resulting audiovisual and photographic records. All participating delegates will be required to attend a meeting from 1 PM to 3 PM on Monday 12th July; followed by one day of practical work with the NFSA team leader on Tuesday, Wednesday or Thursday; and finally attend a 2 hour session to complete their project on Friday the 16th of July. Delegates will benefit from the NFSA staff's professional advice on technical and aesthetic issues.

#### **W5 PRESERVATION WORKSHOP**

**VENUE: NFSA**

**9.00-12.30 Friday 16th**

**Convenor: Matthew Davies (NFSA)**

The preservation workshop will be held on Friday 16th July and comprises a half-day workshop including of talks, demonstrations and some hands on practical instruction in working with legacy or archival audiovisual materials. Delegates will have an opportunity to raise specific questions relating to materials in their own collections. Up to 20 delegates can be accommodated.

#### **W6. THE AUSTKIN DATABASE**

**VENUE: ANU School of Music, Lecture Theatre 1**

**9.00-10.30 Friday 16<sup>th</sup> July**

**Convenors: Jeanie Bell, Rachel Hendery, Harold Koch, Patrick McConvell**

Tracing change in family and social organization in Indigenous Australia, using evidence from language" is a 3-year project involving participation from linguists and anthropologists in Australia and overseas. The main focus of this project is to construct a database of family and social vocabulary from Indigenous Australian languages, to let users explore the similarities and differences between kinship systems across regions and languages. We will begin by demonstrating some of the uses of the database at the present time and showing some of the difficulties involved in trying to represent kinship vocabulary in this way, as well as why we have chosen the solutions to these difficulties that we have. We will show some examples of the language data contained in the database, and some of the functions of the current interface, including the automatic "dictionaries", language maps, and the "family tree" representations the database can generate. As one of the aims of the project is reconstructing historical change, we will show how the database can aid such reconstruction, and display historical and reconstructed links between languages. As we are currently in the final phase of the project, we are anticipating potential public uses of the database, and are soliciting input from communities and individual researchers on what interface features would be of use to them, and under what conditions we should make data available.

#### **W7: SOCIAL MEDIA**

**VENUE: Peter Karmel Building Room 2.28**

**11.00-12.30 Friday 16<sup>th</sup>**

**Convenor: Chris Rauchle**

Indigenous communities stand to benefit more than most from the new technology enabling social networking. This workshop tells you why one-to-one communications devices like mobile phones, one to many communications systems like Twitter, Facebook YouTube and many to many community sites like Apple iTunes, Google Sites and Microsoft Live are going to be a critical part life in your community in the future. New technology allows the creation of new linkages that have not been seen in our cultures before. In the past relationships were formed over several meetings requiring introductions and formal processes that took time and were often linked to meals and formal celebrations. Social networking technologies strengthen but do not replace these mechanisms. If all this sounds cold and mechanical we will show you how it will help members of our community who have difficulty communicating and point to advances in technology that are able to bring new ways of communicating to our communities,



allowing language translation, collaboration and remote experience of Country and family into our daily lives at little or no expense. We will show you how to set up a blog, tweet and put together a site to share news about activities in your area and give you a start on where to find IT resources in your community.

## BIOGRAPHICAL NOTES

**Karen Adams** is a Senior Research Fellow at Victoria University and has over 15 years experience working in Indigenous health as a researcher, health manager and practitioner. She led the establishment of accredited Aboriginal Health Worker training in Victoria and has worked in mainstream and Aboriginal community controlled health sectors. Karen has been awarded research grants in the areas of food security, chronic disease and family health. Her research draws on strengths based approaches, action research and engagement of creative mediums to assist and provide solutions to complex problems.

**Michael Aird** has worked full time in the area of Aboriginal cultural heritage since 1985, graduating in 1990 with a Bachelor of Arts in Anthropology from the University of Queensland. His main interest is urban Aboriginal photographic history, curating several exhibitions as well as being author of several books and articles. In 1996 he established Keeaira Press an independent publishing house. For five years Michael was the Curator of Aboriginal Studies at the Queensland Museum and is currently working with the Centre for Australian Indigenous Studies at Monash University as a researcher with the Aboriginal Visual Histories Project.

**Carol Rose Baird** was born and grew up in Broome, Western Australia. She attended St Mary's School and found her first employment at the Nulungu College, now known as St Mary's College. Mother of five, Carol commenced the Bachelor of Education degree with Edith Cowan University in 1995 but was unable to complete her studies at that time. Carol returned to the workforce as a CDEP employee in various Aboriginal organizations where she gained experience in finance, administration, field work and housing. A position as STEP Manager was terminated after a year due to lack of funding. She eventually joined TAFE in Derby on a casual basis to lecture in business studies and leadership course.

**Dennis Barber** is a descendant of the Traditional people and custodians from Mudgee of the Wiradjuri Language Group. He is the Aboriginal Co-Management Officer for the Greater Blue Mountains World Heritage Unit (WHU) within the NSW National Parks and Wildlife Service (NPWS) of the Department of Environment, Climate Change and Water NSW. He began his career with the NPWS as a Cadet Ranger in 2002 and completed a Bachelor of Science (Parks Recreation and Heritage) degree with Charles Sturt University in 2005. I became a full time Ranger working in South West Sydney in 2006 and in 2007 accepted a temporary position in the WHU as acting Aboriginal Co-Management Officer. He then applied for and accepted this position when it became permanent in 2008. His role involves liaison with and Co-Management negotiations between Aboriginal communities associated with the Greater Blue Mountains World Heritage Area (GBMWhA) and NPWS Management.

**Jeanie Bell** is a Jagera and Dulingbara woman from south-east Queensland, who has worked with Aboriginal languages for over 25 years. Jeanie worked in central Australia for a number of years at Yipirinya School and the Institute for Aboriginal Development, as well as in north Queensland where she taught Indigenous Australian language studies at the North Queensland Institute of TAFE in Cairns. She was a member of the Research Advisory Committee at AIATSIS in Canberra for 7 years, and has a Masters degree in Linguistics from the University of Melbourne where she wrote her thesis on a Sketch Grammar of the Badjala language of Gari (Fraser Island). Jeanie also worked as the linguist/researcher for the Victorian Aboriginal Corporation for languages in 2004/2005 and is now employed as the Senior lecturer in the Centre for Australian Languages and Linguistics at the Batchelor Institute for Indigenous Tertiary Education in the Northern Territory.

**Bruce Birch** is an anthropological linguist who has been based in the Cobourg region of North-western Arnhem Land for the past six years, and is currently a Departmental Visitor in Linguistics at RSPAS, ANU. Bruce originally moved to the community of Minjilang on Croker Island to take up a position as principal field linguist for the DoBeS funded Iwaidja Documentation Project in 2003. As a result of this project, which has recently received funding for a second phase, Iwaidja now has the largest online archive of annotated video and audio texts of any Australian Indigenous language. Bruce has initiated and consulted on a number of projects in the area of Indigenous ecological knowledge, particularly marine knowledge, and is also consulting linguist for the Minjilang based Iwaidja Inyman, a project committed to the publication and maintenance of the Iwaidja language and associated cultural knowledge, initiated and co ordinated by partner Sabine Hoeng.

**Heather Bowe** was recently a Monash University linguist of some 20 years. She began working on the Yorta Yorta language at the invitation of Yorta Yorta woman Lois Peeler in 1993. Heather Bowe was instrumental in the conceptualisation of the VCE Study Indigenous Languages of Victoria – Revival and Reclamation and is active in the support of initiatives for the revival and reclamation of Indigenous languages in Victoria, and was the linguist behind the Aboriginal Languages of Victoria Web Resource Portal project. Dr Bowe has been involved in Native Title Claims, Aboriginal projects and has authored numerous books on Aboriginal language.

**Fiona Brady** has lived in Bloomfield River Valley in Cape York Peninsula for over two decades. She has a Master of Learning Management from Central Queensland University and has many years experience in education and training. She has worked extensively with Indigenous communities in Cape York Peninsula and the Torres Strait Islands where she has taken part in projects focusing on cultural revitalization and archiving using IT, the adoption of Internet banking and mobile phone adoption. Fiona is currently involved in community development.

**Neavin Broughton**, Ngā Ruahinerangi, Ngā Rauru, Ngāti Ruanui. Neavin has a strong background in Māori education, health and business. He started his working career in Kāhanga Reo, moved into the public health sector and then progressed into Māori business. Most recently, he has been engaged in

research and training for Te Reo o Taranaki within Archives New Zealand. Neavin has a passion for Māori Education and has worked from the Kāhanga Reo (preschool total immersion education) level through to the Whare Wānanga (tertiary total immersion education) level. He is a second language learner who is fluent in Te Reo Māori (Māori language) and comfortable communicating in total immersion environments. Neavin has been involved in the public health sector since 2001 and has held roles that have ranged from regional community worker, to national project manager to international Indigenous relations manager. Neavin has provided cultural advice within a Māori business setting for the past seven years. He has worked with Local and Central Government and has some innovative approaches to aligning the Principles of The Treaty of Waitangi with existing policy and procedures.

**Debbie Campbell** Using her information technology background, Debbie Campbell has project managed several of the National Library's national online collaborative discovery services including Picture Australia, digitised Australian Newspapers 1803-1954 and Australian Research Online. They all form part of Debbie's current portfolio which also supports account management for Libraries Australia – the nation's bibliographic network. On a daily basis, Debbie aims to connect colleagues to each other within libraries and beyond, and the general public to library services which can help to transform their lives. She has done this for 30 years as public servant, including 24 years spent at the National Library and a short stint in the UK Higher Education sector.

**Genevieve Campbell** has worked for 20 years as a freelance French Horn player around Australia and overseas. In 2006 she instigated Ngarukuruwala – we sing songs, a collaborative improvised music project between a group of Tiwi strong women and some jazz musicians from Sydney. Her professional interest in Tiwi music in the context of contemporary performance and the desire to be part of the rediscovery and preservation of old Tiwi songs led to her current PhD candidature at CDU.

**Stephen Cassidy** has been Director, Indigenous Languages and Culture with the Department of the Environment, Water, Heritage and the Arts since 2005. He is responsible for the National Indigenous Languages Policy and Action Plan, the Maintenance of Indigenous Language and Records Program and the Indigenous Culture Support Program and deals with intangible cultural heritage issues related to Indigenous languages, culture, traditional knowledge and traditional cultural expressions. Before this he was responsible for developing the Indigenous Contemporary Music Action Plan and for managing consideration by the Australian Government of ratification of the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage. He worked on a range of projects to support Australian creative industries – the Digital Content Industry Action Agenda, the Creative Industries Cluster Study and the Enquiry into the Role of Creativity in the Innovation Economy for the Prime Ministers Science, Engineering and Innovation Council, as well as the redevelopment of Australian Museums and Galleries Online. He organised the inaugural OzeCulture Conference on cultural organisations and the Internet. He has worked in the publishing industry, as Membership Manager for the Powerhouse Museum, Development Manager for Community Radio 2SER-FM, Arts Officer for the ACTU and the Trades and

Labour Council of South Australia and as a Community Arts Officer with local government.

**Rita Cattoni** is the manager of ICTV, and has operated in this position for the last two and a half years. Prior to ICTV, Rita managed PAW Media & Communications (formerly Warlpiri Media) a remote Indigenous media organisation based in Yuendumu, 300 kms north west of Alice Springs. She held this position for seven years.

**Michael Cawthorn** is currently the Deputy Director of the Museum of Central Australia and the Strehlow Research Centre. Previously Michael was the anthropologist with the Strehlow Research Centre. He has spent two years working as a field anthropologist with Ngaanyatjarra Council site mapping and recording stories across the Ngaanyatjarra Lands in Western Australia. Michael completed his Honours in Anthropology at the Australian National University in 2006. His thesis focused on the repatriation of central Australian Aboriginal secret sacred objects. Michael is particularly interested in the repatriation of digital archival material to Aboriginal communities and is exploring the development of a digital media centre at the Strehlow Research Centre to house Strehlow collection archival material and facilitate Indigenous access to the collection.

**Hart Cohen** is the Associate Head of School, Research, at School of Communication Arts, University of Western Sydney. Dr. Cohen is a member of the Centre for Cultural Research has published widely in the field of visual anthropology, communications and film studies. He directed two Australian Research Council projects related to the Strehlow Collection held at the Strehlow Research Centre in Alice Springs. The current project is an online database documentary related to TGH Strehlow's memoir, "Journey to Horseshoe Bend". Two films have been made in relation to these projects: "Mr. Strehlow's Films" (SBSI 2001) and Cantata Journey (ABC TV 2006). He is co-author of Screen Media Arts: An Introduction to Concepts and Practices for Oxford University Press (2009).

**Aaron Corn**, PhD Melb, holds long-term collaborations with Indigenous communities in Arnhem Land on research into the application of their traditions to new intercultural contexts, and is a founding Investigator on the National Recording Project for Indigenous Performance in Australia. His recent book, Reflections and Voices, explores the cultural and political legacy of the celebrated Australian band, Yothu Yindi, and its influential lead singer, Mandawuy Yunupingu. Dr Corn contributes to numerous Indigenous cultural survival initiatives with Yolŋu performers from Arnhem Land, records Indigenous oral histories for the National Library of Australia, and lectures extensively on Yolŋu music, law and culture in consultation with Yolŋu elders such as Neparrŋa Gumbula. He has recently been awarded a prestigious Future Fellowship, the first in any field of the Creative Arts, by the Australian Research Council (ARC).

**Nelson Conboy** began his academic career in the science faculty at Central Queensland University in Rockhampton on Queensland's central coast. He worked as a research assistant with Dr Karl Neundfeldt from the communication faculty on a Torres Strait contemporary music project recording and collecting material in analogue and digital format. The outcome of the research was the production of Seaman Dan's

debut album "Follow The Sun" produced by Karl, Nelson and recording engineer Nigel Pegrum. Karl was the catalyst of Nelson's transition from the science faculty to the media faculty at Macquarie University in Sydney. After a semester at Macquarie Nelson transferred to Griffith University in the Bachelor of Communication degree. Nelson's postgraduate studies were in digital publishing and community development at the University of the Sunshine Coast. Nelson relocated to the Aboriginal community of Hopevale in Cape York where he began work with Cape York Digital Network and Hopevale's Remote Indigenous Broadcasting Service. During this time Nelson completed his Masters in Journalism and Mass Communication at Griffith University under the supervision of Assoc Prof Michael Meadows. Currently Nelson is the Internet Communication Technology director of AICA (Australia Indigenous Communication Association), Chair of IRCA (Indigenous Remote Communication Association), Director on ICTV (Indigenous Community Television Ltd), Treasurer of QRAMAC (Queensland Remote Aboriginal Media Aboriginal Corporation) and the Indigenous representative on the Indigenous Grants Advisory Committee and the Training Grants Advisory Committee.

**Shierese Cunningham** was born and grew up and continues to live on her great-grandfather's country at Araru on Cobourg Peninsula in Northwestern Arnhem Land, studying via Katherine School of the Air to which she connects via satellite broadband. Shierese used the Akarlda Cultural Mapping Project as a way of learning more about the country she lives on, as well as gaining skills in the use of digital tools such as Google Earth. She is in the vanguard of a new generation whose understanding of and connection to country is based both on old and new ways of acquiring and managing knowledge.

**Dora Dallwitz** is an artist, artistic director, and archivist who has been working with Ara Irititja since 1998. Dora completed her Master of Visual Arts in 1993 and is an avid sculptor. She has extensive practical experience, participating in an arts collective and in managing artistic production and exhibition spaces – including studios, gallery, and website. Dora has travelled extensively throughout the Pitjantjatjara Yankunytjatjara Lands, and in her twelve years at Ara Irititja has overseen the archival management of hundreds of thousands of fragile document pages, historic films, photographs, and sound recordings, and has participated actively in the development of culturally-relevant archival procedures. Dora is committed to notions of Australian identity, feminist and postmodern theory, and the preservation of narrative as a necessary process in the shaping of culture. She sees the Ara Irititja Project as a repository for Indigenous communities to safeguard, not only their documents, films, and artworks, but also their narratives, thereby ensuring the preservation and reshaping of their culture. Dora manages the women's-only materials in the Adelaide headquarters of Ara Irititja, oversees digitization of collections, and implements strategies for best practice archival storage. She has been an active contributor in the development of the Ara Irititja Strategic Plan and Protocols and Best Practices documents.

**John Dallwitz** has been an artist, photographer, educator, heritage consultant and cultural adviser, based in South Australia, since the 1960s. From 1986 to 1992, John was consultant to the South Australian Government's Aboriginal

Heritage Branch in the research and development of the Aboriginal Heritage Photographic Project. For this project he located, researched, copied and catalogued into a computer database more than 10,000 photographic images and many documents of significance to Aboriginal history in South Australia. As part of that project, he carried out the research, photography, design and construction of an outdoor, transportable exhibition to mark the 10 Years Celebration of the Pitjantjatjara Land Rights Act. This experience introduced him to Anangu tjuta (Pitjantjatjara and Yankunytjatjara people) and was one of the factors to inspire the archive project Ara Irititja ("stories from a long time ago"). Driven by a small team of archivists, anthropologists, and IT professionals, and a great deal of Anangu support, the Ara Irititja project has developed over 16 years into an innovative, culturally sensitive database project; it now provides Anangu access at a community level to more than 100,000 digitised historical documents, photos, artworks, movies and sounds. As the Manager of the Ara Irititja Project and the Pitjantjatjara Council's Social History Unit, John oversees and administers all of the Project's work.

**Yukihiro (Jungarrayi) Doi** was born in Hokkaido, Japan. He is a PhD Candidate at the School of Music, Australian National University. He was a Research student of Oyasato Institute for the Study of Religion, at Tenri University in 2007, and Tenrikyo Graduate Seminary (Postgraduate Qualification) in 2004. Tenri University (BA), 2000. He was a member of the Gagaku concert tours of Tenri University (Japan, Korea, Russia, Spain, Australia, Malaysia and China) from 1996 to 2008. Part-time lecturer of the Gagaku Ensemble of Cologne University, Germany, 2004.

**Jeff Doring's** work includes: Art student at National Art School and Papua-New Guinea; Artist exhibiting at Gallery A Sydney. Documentary Film Director / Producer "Tidikawa and friends" 1972; 15th American Film Festival Gold Award Best Documentary 1973; AFI awards Best Documentary, Sound, Colour Photography etc; "Spirit World of Tidikawa" BBC 1973; " Morris Louis - Radiant Zones " NYC 1980; Documentary Sound Recordist "Patrol into the Unknown" NBCTV 1969; "Four Films on Narritjin Maymuru" Film Australia ; "Africa " 4 hour TIME-LIFE special etc. He has worked on the Pathway Project continuous documentary collaboration with Ngarinyin Aboriginal Corporation, which commenced in 1992.

**Mark Dras** is a senior lecturer in the Department of Computing, Macquarie University. His research interests include areas of language technology such as machine translation and natural language generation.

**Laurel Evelyn Dyson** is a senior lecturer in Information Technology at the University of Technology, Sydney. She has a PhD from the University of Sydney and a Master of Information Technology from UTS. Her research focuses on the use of IT by Indigenous people and mobile learning. She has been involved in UTS' Indigenous Participation in IT Program, the Indigenous Pre-IT Program and UNESCO's ICT4ID Project. Her publications include the book Information Technology and Indigenous People.

**Daniel Featherstone** worked as Coordinator of remote Indigenous media organisation Ngaanyatjarra Media from 2001- 2010. He helped build the organisation from a single

staff posting to having over 25 employees (20 Indigenous) with a broad range of programs- radio, video, IT, language and culture, music development, archiving, technical services. Highlights include the building of a \$2.5m media and communications centre, establishment of the \$4m broadband network, establishment of regional radio network, contributing to development of Indigenous Community TV, establishing the Technical Services Unit, annual music & culture festival and a music development program. He is currently undertaking a Research Masters project with Murdoch University, entitled 'An Evaluation of Media and Communications as Tools for Community Development in the Ngaanyatjarra Lands'. Prior to working in remote media, Daniel worked as a cinematographer in Sydney, shooting Australian and international documentaries, commercials, corporate videos, and short films, winning numerous awards for his work, both nationally and internationally. He completed a BA in Cinematography at the Australian Film Television and Radio School. He also has a Bachelor of Applied Science (Multidisciplinary) and a Post-Graduate Diploma in Communications at Curtin University of Technology.

**Lysbeth Ford** has spent the last 22 years documenting endangered languages of the Darwin and Daly regions in Australia's NT. She works with the last fluent speakers of all coastal languages from Darwin to the WA border to transcribe and translate hundreds of song and stories from these languages, and has co-authored a legal glossary in Murrinhpatha. She has written grammars for Batjmalh, Emmi-Mendhe, Marritjavin-Marri Ammu, and Marri Ngarr-Magati Ge, published a dictionary of Batjmalh, and several articles on the language of wangga and lirrga songs. She is presently writing the book, Wangga Songs of Northwest Australia, with ethnomusicologists Allan Marett and Linda Barwick.

**Brian Djangirrawuy Garawirtja** is a Yolŋu elder who holds chief responsibility for maintaining the endangered manikay 'song' repertoire of his hereditary group, the Birrkili. He plays drums for the Yolŋu popular band, Soft Sands, has worked as a Literacy Worker and Tutor for Shepherdson College at Galiwin'ku, and serves as a Homeland Coordinator for the Laynhapuy Homelands Association based at Yirrkala. Since 2005, he has directed numerous sessions to record manikay for the National Recording Project for Indigenous Performance in Australia, and has led the Gupapuyŋu Dancers in major performances of this tradition at the Darwin Festival and the National Museum of Australia.

**Reece George** is an urban blackfella. He is a descendant of the Madu people who live at Jigalong, in the Pilbara region of Western Australia. Reece has a Bachelor of Computing from James Cook University and is currently a PhD candidate in Information Technology, investigating how to develop websites for Aboriginal communities. Reece first started working on the Internet back in 1995. Since then he has run numerous successful (and unsuccessful) online businesses. He has over 12 years experience as a website developer and currently works in the area of search engine optimization.

**Tommy George Senior** is the last fluent speaker of the Awu Laya language. Tommy was bought up on his traditional country, and had the opportunity to learn from the old people who were still living on the land. For many years the Elders have been working on their homelands getting people to work together

and draw from the right way of managing country through traditional knowledge. Over time they have been teaching language and culture at the local school in Laura where many of their grandchildren attend. Through these efforts, the Elders started to record their own knowledge with video technology which became the first Traditional Knowledge Revival Pathways project in the year 2000. Along with his brother and Victor Steffensen Tommy George co-created the methodology applied by the TKRP. He was awarded an honorary Doctorate in 2005 by James Cook University in recognition of the contribution of his custodial knowledge and skills to the research and wider community throughout his lifetime and as part of demonstrating appropriate research methodologies through his co-generative fire research PhD. Tommy's knowledge and skills are vast but he holds a special set of ecological and faunal knowledge relationships. He is the Senior Elder of the Kuku Thaypan people.

**John Giacom** was born in Italy and grew up in Wollongong. He worked in schools in NSW and the ACT as a teacher and administrator. In 1994 he moved to Walgett and shortly after began working in Yuwaalaraay language, and later Gamilaraay. John has been closely involved in the language program at St Joseph's Walgett and has worked with other projects. He has been involved in publishing a number of language resources, including the Gamilaraay Yuwaalaraay Yuwaalayaay Dictionary, the multimedia program Gayarragi, Winangali, and has been involved in developing the website [www.yuwaalaraay.org](http://www.yuwaalaraay.org). He is currently doing a PhD in Gamilaraay Yuwaalaraay grammar at ANU, teaches Gamilaraay at University of Sydney and Gamilaraay and Yuwaalaraay elsewhere, and is working on more GY resources.

**Barbara Glowczewski** (PhD) is Director of research at the Laboratory of Social Anthropology (CNRS/EHESS/Collège de France) where she coordinates the team "Anthropology of perception". She teaches at EHESS (School of Social Sciences, Paris) since 1998 and co-directed ten thesis, including 5 joint degrees with Australian Universities (JCU, Melbourne, UQ). Since 1979, has cumulated 12 years of fieldwork in Australia (Warpipi people in Lajamanu, Yawuru and Jabirr Jabirr people in Broome, Pam Island), published ten books and many scientific articles. Co-directed (with Australian film maker Wayne Barker) the film Spirit of Anchor, 2002 (Bawaka, Arnhem Land, NT). Received awards for her multimedia work which has been displayed in many exhibitions (Moebius 1998, Festival du film de chercheur CNRS 2000 et 2002). Her research investigates Aboriginal reticular thinking (in myth, ritual, dream creativity and art) and social and cultural transformations with a focus on Indigenous agency. She also published on urban anthropology, teenage rituals and gender issues. Since 2004, Adjunct Professor at JCU, she questions issues of social justice and the place of creation in surviving to disaster and violences. Currently member of the CNU (French National Council of Universities), the Administration Council of the EHESS (Paris) and the International Advisory Board, Cairns Institute, Australia.

**Phil Gordon** is employed at the Australian Museum in Sydney. His role there is to advise Aboriginal communities on issues such as the museums Aboriginal Museum outreach program and repatriation of Aboriginal human remains and other significant cultural property as well as providing advice for various government agencies on cultural heritage issues and policy development. He plays an important role in working

with cultural centres and Keeping places in setting up and planning, as well as advising on ongoing training needs. Phil has a diverse range of experience with a range of funding agencies including Visions of Australia, as Chair of the NSW Museums Committee and as a member of the Heritage Collections Council.

**Sean Gordon** is a Barkindji/Wangamara from Brewarrina, Western NSW. He has a diverse range of experience and is a licensed builder as well as a qualified teacher in adult education. Sean has been heavily involved in Aboriginal education and training for 10 years prior to his appointment as CEO of Darkinjung DLAC in 1998.

**Alana Grech** has a degree in Environmental Science with Honours from the University of Adelaide and a PhD from the School of Earth and Environmental Sciences at James Cook University. Alana's research interests include spatial predictions of species distributions, geographical information systems (GIS) and spatial risk assessments for applied issues in ecology and conservation biology. Alana has extensive experience in teaching GPS and GIS technologies to ranger groups and communities in remote Indigenous communities of northern Australia. Her current position is a postdoctoral research fellowship at the ARC Centre of Excellence for Coral Reef Studies where she is working with the Torres Strait Regional Authority and Indigenous communities on developing innovative tools for systematic conservation planning in the Sea Country of Torres Strait.

**Richard Green** is a Dharug speaker, descendant of the Darug people of western Sydney. He has been teaching language for many years, and has done much to revitalise the Sydney language. His language and song is being developed into a public web site for school and community learners

**Joe Neparrŋa Gumbula** comes from a long line of prominent Yolŋu leaders whose contributions to understanding between Indigenous and other Australians date from the 1920s. He performs with the Yolŋu popular band, Soft Sands, is an experienced singer of the Yolŋu manikay 'song' tradition, and has led the Gupapuyŋu Dancers in major performances of this tradition at the Garma Festival and Womadelaide. He is a foremost authority on collections of material culture from Arnhem Land, and sits on the Steering Committee of the National Recording Project for Indigenous Performance in Australia. In 2007, Gumbula became the first Yolŋu investigator to lead a project funded by the Australian Research Council (ARC), and he was also awarded an honorary Doctor of Music by the University of Sydney. He now works here as an inaugural ARC Australian Research Fellow—Indigenous.

**Yinŋiya Guyula** is a Liya-Dhālŋinmirr elder of the Djambarrpuyŋu people of northeast Arnhemland. He is currently senior lecturer in Yolŋu Studies at Charles Darwin University. His work involves research into the uses of digital technologies for Yolŋu knowledge work.

**Dhunumbu Guyula** is a young man of the Liya-Dhālŋinmirr Djambarrpuyŋu people of northeast Arnhemland who is an emerging leader and researcher. He has been involved in the AIATSIS project "Using Digital Technologies and Indigenous Research Protocols to Educate about Culture, Ancestry and History".

**Dhāŋgal Gurruwiwi** is a Gälpu elder from Gikal homeland community in Northeast Arnhem Land. She is a trained interpreter, bicultural consultant, researcher and part time university lecturer.

**Rachel Hendery** is the Research Assistant on the AustKin project. Since completing her PhD in linguistics at the Australian National University in 2008, she has continued to work at the ANU as a lecturer and as an assistant on various projects, including Luise Hercus's project on the Emu History from Wangkangurru-Arabana country. Her research interests include language change, typology, and language contact, both in Australia and the wider Pacific region.

**Michael Hennessy** (BSc, MA) – Oral Historian, Director, Producer, Writer. A professional oral historian based in Auckland, NZ, Mike has 17 years experience working as a researcher, writer, director and producer of broadcast television, corporate and institutional video, multimedia and internet projects. Recent projects have included directing a six part television series, production of a taonga puoro album and feature length documentary, the multimedia production for a travelling exhibition and in 2010 the launch of two significant web 2.0 cultural internet projects.

**Darlene Hoskins-McKenzie** is an Aboriginal woman of Ganangar/Bidjigal (Eora), Yuin, Anawan (Kamilaroi) and Biripi/Worimi descent. She is a PhD candidate at the University of Technology, Sydney (UTS), and her thesis is about Aboriginal ways of using information technology in community to create educational pathways. Darlene grew up on the La Perouse Aboriginal Reserve, Sydney, and later on the South Coast of New South Wales. Darlene is a member of the NSW Aboriginal Reconciliation Council, Tranby Aboriginal College, Glebe, the Inner West Aboriginal Community Corporation and also a member of the La Perouse Local Aboriginal Land Council. Her family have been extensively involved in the struggle for the rights of Aboriginal people in NSW for many years.

**Ernest Hunter** is an Australian medical graduate trained in adult, child and cross-cultural psychiatry and public health in the USA. He has worked for the last two decades in remote Indigenous populations across northern Australia, and is founder of the national Health Interactive Technology Network (HITnet). He is a Regional Psychiatrist with Queensland Health and Adjunct Professor in both the School of Medicine, University of Queensland and James Cook University in Cairns. He is an AIATSIS Member and Foundation Fellow of the Centre for Rural and Remote Mental Health – Queensland.

**Micha Jackson** grew up near Toronto, Canada. She completed a Bachelor of Arts in Environmental Science and Government at Lawrence University, Wisconsin, USA. During her studies she completed field work in the Caribbean, Europe and China. She then received a prestigious Watson Fellowship to live and work Oman, Australia and Palau exploring Indigenous and community-based management in coastal regions. Micha joined the North Australian Indigenous Land and Sea Management Alliance (NAILSMA) in March 2009 as the Project Officer for the I-Tracker project. "I-Tracker", short for Indigenous Tracker, is a project that is helping Indigenous Land and Sea Managers to collect and manage information about country across remote north Australia utilising the renowned CyberTracker software. She provides on-ground and workshop training and technical support to Indigenous

rangers and ranger coordinators throughout northern Australia.

**Colleen Hattersley.** After a lifetime in teaching and public administration, Colleen studied Linguistics at the Australian National University from 1995 to 1999 where she furthered her interest in Australian and Austronesian languages. Splitting her time between oral history collection and community language work, she soon realised that dependence on external consultants and the perception that it takes lots of money to do language work were major impediments to language speakers doing their own documentation. Colleen has long held the opinion that there are sufficient free computer programs available for literate language speakers to be able to drive their own documentation processes – if they are given the skills to do so. Since 2005 Colleen has conducted introductory language workshops in Queensland (Beenleigh, Cunnamulla, Mitchell) and Western Australia (Fitzroy Crossing, Derby, Broome) using the SIL program Lexique Pro. She is currently working with the Nyikina community of the West Kimberley to complete an interactive dictionary of Lower Nyikina which incorporates the corpus collected by Dr Bronwyn Stokes in the 1970s and extends to current usage. Two literate speakers of the language are involved in the project. An additional project to publish Nyikina Beginning stories as accessible language learning resources has seen the release of two out of three bilingual books with audio versions on an accompanying CD and vocabulary puzzles for each story. In 2009/10 she was instrumental in establishing the Nyikina Language and Culture Hub in Broome, WA for local Indigenous organisation Madjulla Inc. In partnership with Kimberley College of TAFE, Colleen is now developing a self-paced online course to teach the workings of Lexique Pro. The course will be nationally accredited and available on CD for those who do not have reliable internet connection.

**Merata Kawharu** is the Director of Research of the James Henare Maori Research Centre at the University of Auckland. She has published on Maori socio-environmental and development studies, Maori interests in museum governance, the Treaty of Waitangi and World Heritage. She is a member of the Maori Heritage Council and the New Zealand Historic Places Trust Board. Merata is a Principal Investigator for a project, which involves a team of 12, that is building a web 2.0 resource containing information on tribal heritage, traditional knowledge and regional language, for use by school children, tribal and wider communities.

**Harold Koch** is a Visiting Fellow in Linguistics in the School of Language Studies, Australian National University, where he has recently retired from his teaching position. Harold has been involved in Aboriginal linguistics since the 1970s. His research has focused on Kaytetye and the other Arandic languages of Central Australia and issues in the historical-comparative linguistics of the Australian languages in general. With Claire Bowern, he edited a book on the classification of Australian languages (Australian languages: classification and the comparative method, Amsterdam: John Benjamins, 2004). During the last few years he has been investigating the historical documentation on the Indigenous languages and placenames of southeastern NSW, and is supervising the research of two PhD students working with historical materials on NSW languages to aid revitalisation projects. He edited,

with Luise Hercus, a 2009 book, *Aboriginal placenames: naming and renaming the Australian landscape* (Aboriginal History Monograph series) Canberra: ANU E Press.

**Inge Kral** is an Australian Research Council (ARC) Postdoctoral Fellow at Centre for Aboriginal Economic Policy Research (ANU) on the ARC Linkage Project Lifespan Learning and Literacy for Young Adults in Remote Indigenous Communities. Inge has worked in Aboriginal education for some 20 years as a teacher, teacher linguist, curriculum developer and trainer in bilingual schools and adult education, and as a consultant on education policy. She has an MA in applied linguistics (University of Melbourne) for her study of the development of literacy in Arrernte, and a PhD in anthropology through CAEPR (ANU) for her ethnographic study of social literacy practices in the Western Desert. Inge's research interests include community-based out of school learning and literacy; youth learning and adolescent language socialisation, digital media and multimodal literacies; family literacy; and Indigenous languages and literacy.

**Cat Kutay** is a researcher in Computer Science and Engineering working at the University of New South Wales on IT projects to support Indigenous inclusion in IT. She is doing consultation work on localisation and sound support for OLPC.

**Jason Lee** is a linguist. He graduated from the University of Western Australia in 1997 with a First Class Honours in Linguistics and an additional major in anthropology. He has been a PhD candidate in Linguistics at the Australian National University. He has conducted linguistic fieldwork in the Philippines (Agusan Manobo), Indonesia (Mandar) and the Northern Territory (Kriol). He has also worked as a community linguist with the Katherine Regional Aboriginal Language Centre working with speakers of Kriol, Mangarrayi, Mayali, Dalabon, Rembarrnga in the communities of Katherine, Jilkminggan, Bulman and Wugularr, among others.

**Anna Liebzeit** is a Research Fellow at Victoria University leading development of an ICT resource for Indigenous Australians who live with diabetes and photo-voice projects. Anna has worked in Indigenous education for 12 years working in prisons, TAFE's and Universities teaching art and graphic design. She is also a practicing artist who works across forms including visual art, sound design and performance. Anna managed the first national Indigenous photographers' forum in 2009 and has been principle artist in community art projects.

**Honiana Te Puni Love**, Te Ātiawa, Taranaki, Ngāti Ruanui. Honiana has extensive experience working in the areas of archives, libraries and historical research. She completed a Tohu Māoritanga, Bachelor of Arts in History and a Masters in Library and Information Studies from Victoria University. Honiana has recently completed Te Pākarewa Reo Rumaki: Advanced Certificate in Māori Immersion through Te Ātaarangi. She has worked in Aotearoa's National Library, Wellington City Library, Archives New Zealand and The New Zealand Film Archives in a variety of roles and is passionate about the care, preservation and protection of taonga. Over the last three years she has been working on a digital archiving project for Te Reo o Taranaki, and now leads the archive development and information management work stream. Living with

her children in Wellington enables the whanau to be active members of local Taranaki Whānui community and they are often at hui and events in and around the region, as well as travelling regularly back to Taranaki.

**Kathy Lynch** is a cross-disciplinary academic – information technology and education, and has taught in the university (Vic), TAFE (Vic) and Secondary School sectors (NT, QLD and NSW). During the past few years she has brought the power of IT into many areas including language revival, HIV education, students' university experiences, and marine conservation. She is an honorary research associate in the Faculty of IT at the University of Technology Sydney, the Faculty of Computing and IT at Makerere University (Uganda), and the School of IS at University of Cape Town. Dr Lynch is/has been the Editor-in-chief and an editor of international journals, a reviewer for numerous IT and education journals and conferences, and the author of two information technology text books.

**Nicole Ma** is based in Melbourne and coordinates the Canning Stock Route's multimedia output as well as mentoring the Aboriginal multimedia practitioners. Nicole is an award winning independent film maker and she was the executive producer of multimedia for the inaugural exhibitions at the National Museum of Australia.

**Patrick McConvell** is currently Research Fellow in the College of Arts and Social Sciences, Australian National University, working on the AustKin project, and a project on the dynamics of language change among hunter-gatherers, PI Claire Bowers. He has carried out linguistic and anthropological fieldwork in the Northern Territory and Western Australia, and has worked in Indigenous language programs in schools, helping to establish the Kimberley Language Resource Centre and training Indigenous people in language work. He taught anthropology at the Northern Territory and Griffith Universities and from 2000 to 2008 he worked at AIATSIS as Research Fellow, Language and Society, working on projects including the Aboriginal Child Language Acquisition Project (ACLAP), the Online Language Community Access Program (OLCAP), and the National Indigenous Language Survey (NILS).

**Glen MacLaren** develops data management tools and processes relating to cultural and natural resource management. Glen has a degree in Forest Science from the University of Melbourne and has worked at Uluru-Kata Tjuta National Park, Chief Roi Mata's Domain in Vanuatu and the Shoalhaven Defence Estate in New South Wales to develop Cultural Heritage Information Management Systems customised to conform existing cultural protocols and management objectives. Currently Glen is working with tribal groups from the Wet Tropics World Heritage Area in North Queensland, Kakadu National Park and the Jawoyn Association in the Northern Territory to develop similar systems.

**Michelle McLaughlin** (nee Abdullah) is a descendant from the Wongai tribe, her Father Aboriginal and Indian born in WA and Mother Dutch, born in Amsterdam Holland, migrating to Australia at a young age. Michelle graduated from Broome Senior High School in 1994 after completing year 12. She completed an Aboriginal Orientation course in 1995 at UWA in Perth, to further her studies in many courses. As she worked and volunteered her time to the community, she completed

courses Certificate III in Tourism and Hospitality, Certificate III in Business and Certificate IV in Training and Assessment at Kimberley TAFE. Her role today is a lecturer at Kimberley TAFE in the Business and IT department, after completing a 2 year Indigenous Lecturing Cadetship. She is responsible for the training of Cert II and III Business & Retail trainees, both local and within the state, where she uses online delivery for these students, Year 11 and 12 high school students doing Business at TAFE and those wanting to learn basic bookkeeping and MYOB skills.

**Troy Mallie** is Director of Cultural Systems Solutions (CSS) – an Indigenous Townsville based business that utilises database technology, the Internet and Geographic Information Systems (GIS) to build cultural and natural resource information management systems. Troy works with communities in developing Heritage Information Management Systems ([www.keepingplaces.com](http://www.keepingplaces.com)) to assist in the storage and protection of heritage information. These systems have been designed to conform with cultural protocols such as gender sensitive information and sorry business. Some of the places that are using this technology include Uluru Kata-Tjuta National Park – NT, Chief Roi Mata's Domain – Vanuatu and Jawoyn Association – NT.

**David Winungudj Manmurulu** is from the Mawng-speaking Yalama clan, which is part of the Ngurtikin clan aggregate who own mainland coastal estates opposite South Goulburn Island. He is the senior songman and custodian of the Inyalarrku 'mermaid' song-set, which he inherited from his father George Winungudj. He is in high demand as a performer across Arnhem Land, is a consultant for the Western Arnhem Land song project and is on the steering committee of the National Recording Project for Indigenous Performance in Australia.

**Jenny Manmurulu** is from the Kunwinjku-speaking Mayirrwulidj clan. She is married to Inyalarrku songman David Manmurulu and is the lead female dancer for Inyalarrku songs. In her role as an assistant teacher at Waruwi School she has helped to develop an Indigenous cultural program for the students. As part of this program she teaches the Inyalarrku dances to female students.

**Douglas Mann**, Managing Director of Rightside Response Pty Ltd, is the Ara Irititja Software Designer and Developer. Douglas completed a Bachelor of Visual Arts in 1998, focusing on computer imaging and multimedia. Since then, he has completed a certificate in Small Business Management (2005), and a Graduate Diploma in Computer Science (2007). He has worked with Ara Irititja for over ten years, beginning with the production of Ara Wiki, a DVD telling the story of Pitjantjatjara and Yankunytjatjara people living in the far northwest corner of South Australia, now used in displays at the South Australian Museum, Alice Springs Library, and Port Augusta Prison. He contributed multimedia and graphic design to a 2003 touring exhibition about Ara Irititja. Since 2007, he has been instrumental in the development of the new Ara Irititja software, a browser/server based multimedia archive and traditional knowledge database designed to address Indigenous cultural protocols and requirements. Beginning in late 2010, Douglas will be delivering the new software to Ara Irititja, responding to community feedback and input, and

then developing additional components, including genealogy and geospatial mapping features.

**Matthew Dembal Martin** is a Ngarinyin/Wunambal man from the Bororongarri dambun (clan) in the northern Kimberley. He is an important garnungga (singer) and jodnangga (dancer) for junba and wolunggarri ceremony for Ngarinyin, Worrorra and Wunambal peoples. Matthew was grown up by the pre-eminent Ngarinyin/Wunambal composer and singer Scotty Nyalgodi Martin, who's songs he is now taking on responsibility for leading. He represents Gibb River Road communities on the board of the Kimberley Aboriginal Law and Culture Centre and is the key consultant and advisor on the AIATSIS funded research project 'Sustaining junba: recording and documenting endangered songs and dances in the northern Kimberley'.

**Chris Matthews** is from the Quandamooka people of Minjerribah (Stradbroke Island), Queensland. He is Co-ordinator of Griffith University's Indigenous Research Network. His practice and research are concerned with mathematics education and Indigenising curriculum in the Higher Education Sector as well as within the schooling system.

**Gadj and Jodie Maymuru**, are the developers of Sharing Culture. We're not academics; we are parents and community people. Gadj had a traditional upbringing in northeast Arnhem Land and contributes his Yolngu language, stories, knowledge and protocols to our programs. Jodie has Maori heritage, was born in NZ and raised in PNG. Jodie has a Diploma in Multimedia and last year completed a Diploma in E-learning. The knowledge Jodie has gained through these courses have given her exposure to some great IT tools which have been especially useful for the development of Sharing Culture programs.

**Julia Colleen Miller** is a PhD Candidate at the University of Washington, currently on a research exchange at the Australian National University. Her dissertation topic focuses on the acoustic properties of lexical tone in the endangered First Nations language Dane-zaa (Athabaskan), spoken in NE British Columbia and NW Alberta, Canada. Other academic interests include: digital archiving of endangered languages, designing multiple access points to accommodate different types of users; creating practical language materials for community use from collected research recordings, including subtitled movies; pitch normalization methodologies; geographic information systems and dialect mapping.

**Kaye Mundine** is retired from her work at the City of Sydney. She spent many years in government and in the community developing policy on training and recognition of community needs. She is at present developing an online space for sharing Bundjalung resources.

**Glenda Nalder's** ancestral connections are to the Ngugi people of the Quandamooka. She is a member of Griffith University's Indigenous Research Network. Her practice and research are concerned with the construction of actual and virtual places for social and cultural exchange and learning.

**Crighon Nichols** is the Education and Research Manager at One Laptop per Child Australia, and a PhD candidate

at the University of Sydney. At the intersection of his work and research is the desire to contribute to the capability of Indigenous peoples to design technological innovations they deem valuable.

**Isabel O'Keeffe** (née Bickerdike) is a doctoral student at the University of Melbourne (Department of Linguistics and Applied Linguistics), a postgraduate researcher for the Western Arnhem Land song project and a casual ethnomusicology lecturer for Charles Darwin University (Darwin). In 2006 she spent 9 months based at Warruwi community, South Goulburn Island, recording and documenting Kun-barlang language and western Arnhem Land song traditions. More recently (May 2010) she took a group of Charles Darwin University students to Warruwi for fieldwork experience, working collaboratively with David and Jenny Manmurulu and their family.

**Lyndon Ormond-Parker** is a PhD candidate with the Centre for Cultural Materials Conservation and the Centre for Health and Society at the University of Melbourne, and a visiting research fellow with AIATSIS. Lyndon's current academic research is on the application of ITC as a tool for the preservation of materials and local histories.

**Gino Orticio** was a research coordinator and information officer for the Philippine Partners' Task Force for Indigenous Peoples' Rights ([www.eedtfip.org](http://www.eedtfip.org)) from 2003 to 2008. Now permanently residing in Brisbane, Orticio is currently doing sessional academic work while pursuing his PhD in Sociology at the Queensland University of Technology (QUT). His doctoral research focuses on the impact of the internet among the Kankanaey people in the Philippines.

**Chris Rauchle** is a PhD student with Macquarie University. Currently a Manager, Project Management Office with the Institute of Chartered Accountants in Australia, he has been an Operations Director for television station Fox Sports, state IT manager for several legal firms and worked in Manufacturing and Education. He is interested in using social networking technologies and extending them to provide a mechanism for Indigenous communities to be able to use these technologies in a way that encodes and enforces special access control requirements related to Indigenous media.

**Sandy O'Sullivan** (ARC Research Fellow) is a proud member of the Wiradjuri Nation, Sandy works in the Research Division of Batchelor Institute of Indigenous Tertiary Education. Her work focuses on technology museum in museums, and the digital museum space. Her work focuses on ways that we might use new media and digital forms to create research outcomes that are both rigorous, culturally appropriate and meaningful for our cultural communities and our communities of practice. Sandy is an ALTC Teaching Fellow and current ARC Indigenous Research Fellow.

**Steven Wanta Jampijinpa Patrick.** At present, Steven is responsible for cultural advice between Lajamanu School and community. Additionally, he is involved in the cultural professional development of all staff within the School. His professional history includes: an award for most innovative curriculum in 2007; guest speaker at the WIPCE conference in Melbourne; international speaker at the 'Indigenous Music and Dance as Cultural Property: Global Perspectives' conference held in 2008 at Toronto, Canada; and also guest speaker at



this year's 'Indigenous voices' conference at Lyon, France. As founder of the Milpirri celebration 2005, which he developed in symposium with the tribal Elders and Tracks Dance Company, Steven is also involved deeply in the 2009 celebration. Having completed all his traditional ceremonies, he is well on his way to becoming a next generation elder of the Warlpiri people.

**Barbara Paulson** is a Mununtjali / Gungari woman. Currently a curator in the Aboriginal and Torres Strait Islander program (ATSIP) at the National Museum of Australia. Barbara has worked and lived in many Aboriginal communities around Australia in differing positions such as artists, arts-worker, project worker, educator and cross-cultural liaison. Knowledge gained and developed while within those communities and positions is the reference point she uses in any role where she is actively representing First Australians culture, knowledge and stories.

**Thomas Petzold** is a doctoral candidate at the ARC Centre of Excellence for Creative Industries and Innovation at Queensland University of Technology, Brisbane, Australia. He holds a BA Hons (Media Studies and Economics) from The Open University, Milton Keynes and an MA (Media Studies and Linguistics) from the European University Viadrina Frankfurt/Oder. He has a professional background in the creative industries working as an academic, journalist and media expert since the late 1990s. He has been awarded Commonwealth of Australia and European Union/German Government Scholarships to undertake research in the fields of culture, language and Internet, looking in particular at the uses of multilingualism in digital culture.

**Peter Radoll** is Director of the Jabal Indigenous Higher Education Centre at the Australian National University, and PhD candidate with the College of Business and Economics at ANU, examining the Adoption and Effective use of Information Communication Technologies in Australian Indigenous Communities. Prior to commencing at the Jabal Indigenous Higher Education Centre, Peter taught Information Systems in the College of Business and Economics. Peter is a member of the National Centre for Information Systems Research and his research interests include: Information Systems and Information Technology adoption, and Information Technology development projects in Australian Indigenous Communities.

**Julie Reid** began working on Victorian Aboriginal languages with Professor Barry Blake in the early 1990s. During the last few years Julie has been a research fellow at Monash University working on developing materials for the Aboriginal Languages of Victoria Web Resource Portal Project, alongside Heather Bowe and Kathy Lynch. Julie has also taught the Victorian Certificate of Education study design Indigenous Languages of Victoria: Revival and Reclamation at the Victorian School of Languages, and is a member of the Victorian Curriculum and Assessment Authority's Implementation Committee for this study design.

**Muriel Swijghuisen Reigersberg** obtained her PhD in applied ethnomusicology in 2009 from Roehampton University, London UK. Her research, funded by a Roehampton University scholarship, focused on the relationship between Indigenous Australian choral singing and constructs of identity. During her year's fieldwork in Hopevale, Northern Queensland, Muriel facilitated the Hopevale Community Choir for whom

she organized a four-day tour through Northern Queensland. This choir tour received Queensland Arts Council funding and media coverage through ABC radio. Muriel is currently publishing her research outcomes and investigating further research opportunities.

**Neco Sarmento** was educated in primary school in Siobada in Timor-Leste and secondary school at College Nuno Alveres, Soibada. He studied at the Catholic University Jakarta, seminary Nossa Fatima in Dare Timor-Leste. He left Timor-Leste in 1978 to study at High School in Central Java, and arrived Australia through Red Cross family reunion program in 1987. He continued studies in Sydney, graduating in nursing in 1999 and Master of Arts in Peace and Conflict Studies from Sydney University in 2002. In Australia from 1999-2001 he worked extensively with East Timorese refugees working with both INTERFET forces and the UN under the UNDP repatriation of refugees program in East Hills. Neco Sarmento is the nephew of the late Paulo Quintão da Costa.

**Teague Schneiter** is a media archivist and researcher who has worked extensively in film and video curating, programming and preservation in Australia, the US and Holland. She recently completed the Professional MA in Preservation & Presentation of the Moving Image at the University of Amsterdam, with a minor thesis focused on the ethics and politics of the presentation of Indigenous moving image archives online. Since completing her degree, she has worked for the international human rights video advocacy organization WITNESS, and is currently the DIAMA (Digitising the Inuit & Aboriginal Media Archive) Project Coordinator for the Montreal/Igloolik-based Indigenous media organization IsumaTV.

**Robyn Sloggett** is Director and Grimwade Chief Conservator of the Centre for Cultural Materials Conservation at the University of Melbourne. The Centre for Cultural Materials Conservation delivers Victoria's largest commercial conservation program which includes programs in art, archive and artefact conservation services, and conservation management and art authentication programs. Robyn has qualifications in Art History, Philosophy and Applied Science (Cultural Materials Conservation). She is Chair of Arts Victoria's Indemnification Committee, a member of the Collections Committee of the Library Board of the State Library of Victoria, an Expert Assessor under the Protection of Movable Cultural Heritage Act, and a member of the Australian Commercial Galleries Association Forgery Focus Group. At the University of Melbourne she is a member of the Cultural Collections Advisory Group, Associate Investigator in the ARC Centre of Excellence for Free Radical Chemistry & Biotechnology, and a member of the Centre for Accounting & Industry Partnerships Advisory Board. In 2003 she was awarded the AICCM's Conservator of the Year Award for 'Services to the Conservation Profession.'

**Peta Standley** was born and grew up in North Queensland experiencing its rich cultural dialogue. This included spending a great deal of time in the natural environment. She completed a Bachelor of Arts majoring in Education through Griffith University and tutored for a short time at the Gumurri Centre in an Indigenous arts course before returning to the North in 1998. For six and a half years she worked for Queensland Parks and Wildlife Service (QPWS) in Community Nature Conservation and Natural Resource

Management in the Wet Tropics and Northern Gulf. During this time she did environmental education based volunteer work for conservation organisations and completed a Masters of Environmental Management through Griffith University. This activity led to her present PhD research study through James Cook University with the TKRP Kuku Thaypan Fire Management Research Project. Peta has over fifteen years experience working with grassroots Indigenous and non-Indigenous organisations in the fields of cultural and environmental resource management and education. She is affiliated with James Cook University School of Earth and Environmental Sciences and the School of Arts and Social Sciences and is supported also by CSIRO Sustainable Ecosystems Division. She is the TKRP KTFMRP co-generative researcher and co-author of the related thesis 'The Importance of Campfires to Effective Conservation Communication.'

**Victor Steffensen** is the co-founder and Director of the Traditional Knowledge Revival Pathways program in North Queensland, Australia. Being a part of people and country through his Mothers roots to country, he has always dedicated himself to strengthening Indigenous Knowledge for healthy country and people. Over many years of experience with land and cultural management, Victor has developed trustful relationships with many Indigenous communities from all over Australia. All Indigenous communities share the concern to the loss of traditional knowledge through our Elders passing on before they can hand down the knowledge to benefit the next generations. This great concern lead Victor to work in the idea of re-enforcing traditional knowledge using digital technology, while supporting the traditional transfer with the practical application for the preservation of environment and cultural well-being.

**Steve Sydenham** is an IT professional with extensive experience developing software solution for asset management applications. He has worked for large multi-nationals and innovative Australian based software houses and is now Director of Resource Governance Solutions, an Australian software development company that focuses on specialised asset management applications.

**Suraya Bin Talib** is a descendant of the Bardi and Nyul Nyul tribe from the Dampier Peninsular in the Kimberley region of Western Australia. Suraya has a degree in Social Science (Indigenous Community Management and Development) from Curtin University in Perth after completing in 2008 and has extensive working experience working in Government and non-Government organisations within the area of Education, Training and Employment in various locations around the Kimberly (such as Fitzroy Crossing and Halls Creek), Darwin, Ballarat, Melbourne and Broome. In 2007, Suraya commenced with Kimberley TAFE as a Indigenous Projects Lecturer delivering Indigenous Housing Management System (IHMS) training to housing officers and managers across the Kimberley. She later took on the permanent role of Governance Lecturer within the Business faculty and is responsible for delivering Certificate I, II and III in Business units, Certificate IV in Business (Governance), Certificate I in Leadership to VET in Schools students in Year 10 and does customer service training in Hospitality. Suraya's delivery methods encompass using Information Technology through black board which she sees as a critical development in her Lecturing as due to the

geographical isolation of the Kimberley, it is critical to ensure that all Indigenous people have quality and timely access to vocational education and training which is not limited to the traditional means such as the classroom setting.

**Maxwell Japanangka Tasman** is a Warlpiri man from Lajamanu. He did his schooling at Lajamanu and Kormilda College in Darwin. He finished Year 11 at Lajamanu School in 2006. In 2006 he started learning Warlpiri literacy and became interested in media work. Since then he has done informal media training through PAW Media and Communications and is doing media training through Batchelor Institute. Maxwell has worked on a number of film projects including the Milpirri Festival and the Warlpiri Education and Training Trust DVD (2009) for Central Land Council. Maxwell does regular broadcasts on PAW Radio and is employed by the Central Desert Shire to work on media and digital archiving projects for the Lajamanu Library and Knowledge Centre. He has been a research collaborator on the ARC Linkage Project Lifespan Learning and Literacy for Young Adults in Remote Indigenous Communities since 2007.

**Hirini Tane** is a post-graduate student at the University of Auckland specialising in archaeology, heritage and Maori entrepreneurship. He has lectured on Maori subjects to workshops over the last two years and mentors undergraduate students. Most recently he has been a researcher for a government-funded University project on developing a web 2.0 cultural internet resource for schools. He is also involved in the preparation of a tribal treaty claim concerning the lands of his people Ngati Rahiri and Ngati Kawa in the Bay of Islands, New Zealand.

**Nick Thieberger** is a linguist who has worked with speakers of Warnman, from Western Australia and South Efate, a language from central Vanuatu, for which he developed a method for citing archival recordings created during fieldwork, presenting a DVD of playable example sentences and texts in the language together with the published grammar. He is the project officer with the multi-institutional Pacific and Regional Archive for Digital Sources in Endangered Cultures (PARADISEC.org.au) an archiving project that holds 2,4540 hours of digitised audio files. He is interested in developments in e-humanities methods and their potential to improve research practice and his main focus now is on developing methods for reation of reusable data sets from fieldwork on previously unrecorded languages. He is an Australian Research Council QEII Fellow at the University of Melbourne and an Assistant Professor in the linguistics department at the University of Hawai'i.

**Sabra Thorner** is a Ph.D. Candidate in the Department of Anthropology and Program in Culture and Media at New York University (NYU). Her dissertation research focuses on Indigenous photography and new media. She began work at Ara Irititja in August 2009 as part of her doctoral fieldwork, and has become an integral member of the team, conducting research and writing, compiling a history of the organization, developing long-term strategies for its self-sufficiency, and contributing her documentary and cross-cultural communications skills to a recent fieldtrip through Ara Irititja's remote communities. She first travelled to Australia in 1999 as an undergraduate exchange student; as a Fulbright scholar, she completed a Master of Arts in Australian Studies at the

University of Melbourne in 2003. Her graduate work at NYU has included four years of advanced coursework, university-level teaching and mentoring, grant-writing, and intensive film-making training. As a Research Officer at the Ara Irititja Project, Sabra works on documenting and recording the project's activities, grant-writing and external development, and assistance in the delivery of new archives and associated training.

**Kirsten Thorpe** is employed as the Aboriginal and Torres Strait Islander Data Archive (ATSIDA) Project Officer at the University of Technology, Sydney (UTS). The ATSIDA Project Officer is responsible for developing ways to locate and incorporate research data on Aboriginal and Torres Strait Islander people into the ATSIDA data archive. Previously Kirsten was employed by State Records NSW (SRNSW) as the Archivist-Aboriginal Liaison (1999–2009). Kirsten's work involved assisting Indigenous people to gain access to historical records held as State Archives and is a point of contact for Aboriginal people making enquiries about accessing the State's archives. Since the establishment of the NSW Aboriginal Trust Fund Scheme (ATFRS), Kirsten had been responsible for coordinating the research at State Records NSW to assist the verification of claims submitted via the ATFRS Unit based in the Department of Premier and Cabinet. She is a descendant of the Worimi people of Port Stephens NSW and is descended from the Manton, Feeneys and Newlins. Kirsten is a professional member of the Australian Society of Archivists and an Executive Member of the Indigenous Issues Special Interest Group (IISIG). Kirsten is a recipient of the Monash Indigenous Archives Scholarship studying a Masters of Information Management and Systems (MIMS) through the Faculty of Information Technology.

**Helen Travers** has worked in Indigenous Population Health interventions for the last thirteen years, mainly in disadvantaged, remote communities in Cape York, managing projects across Aboriginal community-controlled, government and academic sectors to address priority health issues including sexual, maternal and child, and mental health. She has had ten years experience overseeing the expansion of HITnet, the Health Interactive Technology Network ([www.hitnet.com.au](http://www.hitnet.com.au)), an innovative new-media network across remote Indigenous Australia, with 68 community-based touchscreen sites delivering interactive TV-like health information – interactive films, music, documentaries, games and animations – to people in need.

**Sally Treloyn** is a John McKenzie Postdoctoral Fellow in Ethnomusicology in the School of Music at The University of Melbourne and Coordinator of the National Recording Project for Indigenous Performance in Australia. She received a PhD from The University of Sydney in 2007 for work on junba song and dance from the northern Kimberley and is currently working with Ngarinyin elders on the AIATSIS funded research project 'Sustaining Junba: recording and documenting endangered songs and dances in the northern Kimberley'.

**Helen Rrikawuku Yunupijū** is an experienced Yolŋu linguist and a Literacy Worker at Shepherdson College, Galiwin'ku. Over the past two decades, she has extensively researched and recorded the endangered Yolŋu tradition of women's milkarri 'crying' songs, and has worked closely with the ethnomusicologists Fiona Magowan and Aaron Corn.

**Robyn van Dyk** is the Senior Curator of Published and Digitised Records at the Australian War Memorial. Her work at the Memorial involves the development, management and preservation of the Memorial's digital collections and the provision of access to these collections including developing control and context. In the course of her work she has communicated broadly on issues of digital collection management including copyright, digital born collections, Digital asset management systems, Australian military history and published several articles on Australian Military History and copyright.

**Michael Walsh.** Since 1972, Michael has carried out fieldwork in the Top End of the Northern Territory, mainly in the Darwin-Daly region. This has been a mixture of academic endeavours as well as consultancies since 1979 mainly relating to Aboriginal land issues. From 1999 he has been involved in the revitalization of Aboriginal languages in NSW. From 1982 up till the end of 2005 he was part of the teaching staff of the Department of Linguistics, University of Sydney. Since then, as an Honorary Associate, he has continued his research interests especially through a large ARC grant involving a team of linguists and musicologists running from 2004 to 2009 [<http://azoulay.arts.usyd.edu.au/mpsong/>]. This project aims to document the song traditions of the Murriny Patha people and was triggered by community concern to preserve these traditions for future generations.

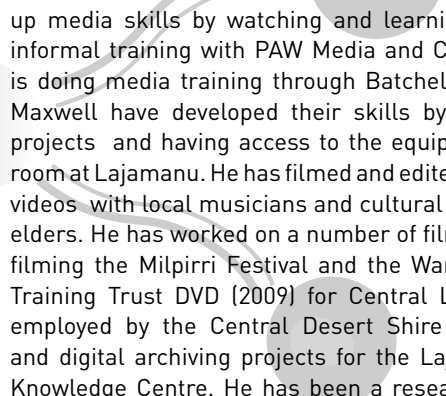
**Benjamin Wilfred** leads the Australian Art Orchestra's Young Wägilak Group. His father's father was the eminent Yolŋu elder and artist, Sambo Barabara, from whom he inherited learning and authority for the Wägilak manikay 'song' repertoire, which forms a basis for his collaborative work with the Australian Art Orchestra (AAO), Crossing Roper Bar. He was raised at Ngukurr in southeast Arnhem Land and now works locally as a Yugul-Mangi Ranger.

**Desmond Wilfred** is lead singer for the Australian Art Orchestra's Young Wägilak Group. He is highly-trained in the performance of the Wägilak manikay 'song' repertoire, which forms a basis for his collaborative work with the Australian Art Orchestra (AAO), and he specialises in the study and realisation of the older styles of singing heard among very old men.

**Tikka Wilson** is the Manager of Multimedia and Web at the National Museum of Australia. Before coming to the Museum four years ago she was the Managing Editor of the National Archives of Australia website and worked in a publications unit at the Australian National University.

**Wukun Wanambi**, Cultural Director, is a middle-aged man of increasing importance as a leader of his Marrakulu clan. Wukun's status as a ceremonial man of his people qualifies him to liaise with other leaders in the Miwatj region and to handle sensitive materials that form Mulka's archive. This point was discussed and considered very carefully with Wukun and other leaders. He now leads a group of young Mulka project officers archiving ceremony of the region.

**Shane Jupurrurla White** is a Warlpiri man from Lajamanu. He went to school at Lajamanu and Yuendumu and completed Year 10 at Kormilda College in Darwin. He taught himself to read and write in Warlpiri as a young man. He starting picking



up media skills by watching and learning and doing some informal training with PAW Media and Communications and is doing media training through Batchelor Institute. He and Maxwell have developed their skills by working on media projects and having access to the equipment in the BRACS room at Lajamanu. He has filmed and edited a number of music videos with local musicians and cultural documentaries with elders. He has worked on a number of film projects including filming the Milpirri Festival and the Warlpiri Education and Training Trust DVD (2009) for Central Land Council. He is employed by the Central Desert Shire to work on media and digital archiving projects for the Lajamanu Library and Knowledge Centre. He has been a research collaborator on the ARC Linkage Project Lifespan Learning and Literacy for Young Adults in Remote Indigenous Communities since 2007.