The Ara Irititja Archival Project – Knowing the Past to Strengthen Our Future project

 [Name of the Writer]

[Name of the Institution]

The Ara Irititja Archival Project – Knowing the Past to Strengthen Our Future project

**Background of the Community**

The Anangu community of central Australia has for long been the inhabitants of Uluru, which is one of the most majestic landmarks of Australian territory. The people and culture of Anangu are one of the oldest in the present-day world. Their heritage, norms and beliefs are preserved and followed by the community. The daily life routines of people of Anangu circulates around Tjurkurpa, which means that life of a human being revolves around the time when the world came into existence. This belief puts huge importance on the concept of life and death for Anangu people. The Anangu individuals have a place with the most seasoned cultures known to humans going back to more than 60,000 years (Dallwitz, Dallwitz & Lowish, 2019). They accept that their way of life has consistently existed in central and surrounding parts of Australia and that this site was made at the initial stages of life force by the voyages of extraordinary hereditary creatures.

Uluru and Kata Tjuta are said to give realistic proof of the said obsolete occasions and have been utilised for customary functions and transitional experiences for more than 10,000 years. Snakes also have importance among the community as they have folklores and stories about certain snakes from which the most notable is the Woma Python. This snake has become endangered over the years and because of this, it holds high regards among the community. This community has worked overtime with great efforts to keep its heritage preserved. They have been following the Ara Irtitja project since 1994 (Kral, 2019). The community of Anangu is not only preserving its culture and norms but also keeping them alive for thousands of years so that future generations can keep the heritage alive and follow the footsteps of their ancestors.

**Exploration of the issue that the community Seeks to Address**

People over the century have been visiting these ancient lands and community of Anangu where people have always failed to preserve the data they have collected. The collected data has been exploited rather than used in a positive way for preserving the national heritage. This material that included photographs, recordings and manuscripts was of great importance to the Anangu community on all levels. Family photo collections possessed by Anangu are very uncommon, and difﬁcult to save and maintain. Albeit advanced camera use is currently normal, comparative issues about multiplication and protection exist for the more up to date design. Information of all sorts provided by Anangu to outside scientists is not frequently returned in a useable organisation (Lydon, 2019). It remains out of reach to a great extent for Anangu in established collections. The sight and sound usefulness of the Ara Irititja programming tends to these requirements and assists the people of Anangu in such matters so their heritage and culture can be preserved more professionally and progressively.

**Outline of the Project**

The fundamental point of the Ara Irititja project is to protect the data of the community as a whole and provide complete access to the information in more functional and manageable ways. The Ara Irititja Project is a communal and system-based enterprise that was planned in line with Anangu people and their community. Pitjantjatjara Council serves as the executive board for the project. This project has painstakingly pursued its transitory from Anangu to protect and offer complete access to their social history. It also guarantees that Anangu keeps up control of their ever so lasting legacy (Ginsburg, 2016). As a network-controlled asset, Ara Irititja is organised around an active and developing accumulation of resources and information. Most traditional documented establishments oversee relatively static accumulations of chronicled materials. It reacts straightforwardly to the requirements of communal members.

The task group follows up on criticism received legitimately from Anangu either during visits to the societies or through close to home or phone interaction. Over the ages, this has implied that robust securities and cozy connections are shaped between the filers, students of history, anthropologists and etymologists in Adelaide, Alice Springs and Anangu people. Ara Irititja is both multi-layered and intergenerational (Neath, 2018). Anangu leaders Peter Nyaningu and Colin Tjapiya in 1994 along with the Pitjantjatjara Council anthropologist, Ushma Scales, met up with John Dallwitz to concur upon a name. It was mainly for the attempts they were making and looking for finances for those efforts.

Ara Irititja was perceived, and a Communal History Component inside the Council of Pitjantjatjara was made. Before the end of 2001, the ﬁrst Ara Irititja PCs were conveyed to Anangu people and their group in Western, Northern Territory and South Australia. They were structured so that Anangu can explore the advanced accumulation, including data, stories and reﬂections, and use keywords to limit access to particular things for social motives. These capacities encouraged the improvement of Anangu-focused narratives and brought about some interesting capacities and abilities of the underlying programs and software.

For many centuries, Anangu has overseen complex social data systems, which limits access to some learning based on rank and sexual orientation. From the start, the Ara Irititja programming was created because of the speciﬁc social needs of Anangu (Buchanan et al., 2016). Further, these social needs were coordinated into the plan of its computerised file in the modern days of technology. Its resourceful programming ensures and confines access to exclusive and delicate materials, for example, pictures of individuals who have either passed away have become heroic figures.

**Stakeholders**

 The Ara Irititja Project group has arranged a few memos of considering. It has also created working associations with open foundations crosswise over Australia. These associations hold accumulations of recorded and social material that the people and community of Anangu wish to be expelled. This simulated deportation is referred by the Ara Irititja Project group utilising its very own product (Fogarty & Kral, 2018). As an essential segment of a portion of these organisations, the Project group and Anangu experts have been pledged to evaluate documented material and set up conventions for social sensitivities inside these official accumulations. This procedure likewise helps the organisations in distinguishing important material and giving consistent, accurate and socially fitting data about it.

Ara Irititja in 2006, started an affiliation with the University of Melbourne to team up on data innovation and other mega history ventures. This joint effort is progressing and has so far brought about subsidising commitments for the improvement of new programming and meetings with a few senior Anangu people with great knowledge. They log in their very own dialects, with translations in Pitjantjatjara and English, for expansion to the file. It has additionally given connections and information to different researchers working at colleges abroad. The library is known as Northern Territory Library (NTL), and it set up a fruitful and prominent Library and Knowledge Center program that incorporated the first Ara Irititja FileMaker programming. It was later retitled to Our Story. Bill and Melinda Gates foundation bid $1.2 Million for the software in 2007, and since then the working and development of the project has flourished. During the period of improvement of Ara Irititja, the estimation of collective organisations has been perceived. Commonly beneﬁcial ventures have started, and these headings are being trailed by Ara Irititja:

* Encouraging APY senior people to prompt social establishments, for example, AIATSIS, the National Library of Australia, and the National Museum of Australia, the Strehlow Research Center about the material and social sensitivities of related resources in their accumulations.
* Solidifying existing organisations and seeking new ones with Australian open gathering foundations
* Seeking after joint undertakings and subsidising applications in effectively settled corporations, such as those with the University of Melbourne and South Australian Museum.
* Working cooperatively with organisations for the return of openly held family and social authentic material, including confined things that might be related to men or women.

The advancement of the Ara Irititja programming initiated with an independent FileMaker module that was programmed by Greg Fidock in 1995. Martin Hughes assumed responsibility for programming and improvement of the software in 1997 and has advanced it in numerous phases from that point forward (Young, 2017). Toward the start of the project, there were a huge number of pictures in different arrangements, many long stretches of ﬁlm and sound, records, files, magazines, journals, and different types of works of art. Probably the most punctual test was to find bygone machines to work the memorable sound, ﬁlm and videotapes to start the procedure of digitising all material. The product engineer's directions were mind-boggling: build up a catalogue that handles various media, consolidates social limitations, and is anything but difficult to use for a group of people with constrained education and, frequently, having very poor eyesight.

The structure of a realistic chronicle or gallery accumulation was reﬂected in the product interface and the operations of catalogue. With more advancement and development, the catalogue was divided into five main portions, namely documents, movies, photos, sounds and objects. This methodology encourages quotation between the things in the physical and simulated accumulations (Thorpe, Galassi & Franks, 2016). It likewise empowers the easy to understand interface to exhibit the gathering inside a straightforward numerical index system, and in this way simpliﬁes both study and information passage forms. In this way, Ara Irititja shows an effective, innovative utilisation of data and correspondence advances that makes it dissimilar to many existing non-reliable databases. The Ara Irititja Project found that there are some significant inquiries to think about when contemplating setting up a network of history and its archives. There may likewise be different issues more speciﬁc to every network or association that should be included.

**Strengths**

In pushing such an undertaking, there is one thing that comes out to be true. There should be a long-haul duty and a solid valuation for the profits that such a network-based endeavour will bring for upcoming generation and what is to come. Ara Irititja has made due to being the longest and biggest network-based library in Australia because of the commitment of its colleagues (Taylor & Gibson, 2017). The Ara Irititja Project is an all-encompassing compound with the product being nevertheless one vital component. Those trying to imitate the achievement of this undertaking would do well to reason comprehensively. For many years now, this project has inspired many communities around the world and has pushed them to same workout programs for indigenous, native and non-native communities. These projects will help them in the same manner as it has helped the people and community of Anangu. This project has allowed native people of Central Australia to make their heritage a complete success by first and most importantly, preserving it.

**Limitations**

 The accomplishments of Ara Irititja have been achieved through the committed actions and endeavours of a persevering group of individuals. It has endured and even extended in spite of incredibly restricted financing with humble repetitive awards from Anangu associations, offers of Ara Irititja programming and skill, and unusual awards from Commonwealth countries and national government departments (Benson, 2017). Along these lines, Ara Irititja has kept up its autonomy and concentration on the network, instead of on institutional or open needs. Many state and national departments, along with political parties, have volunteered to keep the funding of the program permanent. This methodology has inspired many countries across the globe, especially New Zealand and North America. Their current module of the project and software is advancing day by day so that the heritage of native and non-native communities can be preserved without facing any difficulty.

However, Ara Irititja is a private gathering and collection of heritage for Anangu and is not accessible to the overall population. Ara Irititja does not see itself as appreciative to give non-Anangu scientists and scholars with any such access to the accumulations and heritage. Nevertheless, Anangu is sharp and want for their accounts and encounters to be given due acknowledgement inside the long history of Australia. Research that depends on network discussion and completed with due affectability is invited and reinforced. Once in a while, the community of Anangu and its people can be difﬁcult to understand for outside analysts (De Souza at al., 2016). It is difficult and hard for scholars and analysts to experience an alternate culture of learning and access. Ara Irititja has chipped away at numerous commonly beneﬁcial ventures, some of which are very well known all around Australia as it is a part of the Australian heritage itself.

**References**

Benson, T. M. (2017). Using data to empower community and build culture. Electronic Visualisation and the Arts Australasia 2016, 34.

Buchanan, J., Collard, L., Cumming, I., Palmer, D., Scott, K., & Hartley, J. (2016). 7: Gnulla Koorliny–Working with other groups. Cultural Science, 9(1), 116-139.

Dallwitz, D., Dallwitz, J., & Lowish, S. (2019). A ra Irititja and A ra Winki in the APY Lands: connecting archives to communities through mobile apps on portable devices. Archives and Manuscripts, 47(1), 35-52.

De Souza, P., Edmonds, F., McQuire, S., Evans, M., & Chenhall, R. (2016). Aboriginal Knowledge, Digital Technologies and Cultural Collections.

Fogarty, W., & Kral, I. (2018). Indigenous language education in remote communities.

Ginsburg, F. (2016). Indigenous media from U-Matic to YouTube: Media sovereignty in the digital age. Sociologia & Antropologia, 6(3), 581-599.

Kral, I. (2019). A Story From Indigenous Australia. Stories from Inequity to Justice in Literacy Education: Confronting Digital Divides.

Lydon, J. (2019). Photography and Critical Heritage: Australian Aboriginal Photographic Archives and the Stolen Generations. The Public Historian, 41(1), 18-33.

Neath, J. (2018). Art and cultural ownership [Book Review]. Arena Magazine (Fitzroy, Vic), (153), 56.

Taylor, J., & Gibson, L. K. (2017). Digitisation, digital interaction and social media: embedded barriers to democratic heritage. International Journal of Heritage Studies, 23(5), 408-420.

Thorpe, K., Galassi, M., & Franks, R. (2016). Discovering Indigenous Australian culture: Building trusted engagement in online environments. Journal of Web Librarianship, 10(4), 343-363.

Young, D. J. (2017). Deaconess Winifred Hilliard and the cultural brokerage of the ernabella craft room. Aboriginal History, 41, 71-94.