A Planning Meeting May 1st '2005 at Merri Creek Productions, Abbotsford, Melbourne.

Helen's notes and responses from talk via computers Wed 27-7-05

• It seemed that the firmest decision that came out of the discussion was the one that had us adopting i-view media pro as the proprietary databasing-displaying software we go with. This seems to involve a de facto partial decision to go with Mac platforms and prioritises DVDs as the primary form of distribution to Indigenous users. We reckon that DVDs is the primary way digitised products circulate in indigenous communities. And this (ie DVD using Aboriginal individuals, families, and communities) is our primary constituency. This gives the 'intergenerational transmission' element of our 'warrant' the highest priority.

Yes I think iVMP is a hybrid object between a data managements system (like you desktop) and a database (insofar as we may have recourse to text searching). I think we still need to keep other options open. Need to talk to TvW and BAK about making it available on pcs.

I think there may be some confusion about what a DVD is and isn't or it could just be in the naming. There are 2 main ways they are refered to. 1.A DVD (Digital Video Disc) was first developed for putting movies on with a simple menu. 2. DVD's are also use for storing any sort of information just like CD discs. Most DVD's hold about 4.7 Gigabytes (4,700 Megabytes) CD's hold 650 Megabytes. So there would be 2 different DVD's for Gulumerrgin. Number 1 Is the current DVD, the one with the map interface and it can go into a DVD player and a computer. Number 2 Is the iView Media Pro catalogue which has all the digital files (text audio music + movies) on the DVD and they can be viewed via the iView Media Pro application and can only be viewed on a computer

•I was taken with the story of 'Telling True Stories' and how collecting short video clips together on CD/DVD with both Yolngu and Balanda gathered up together in one folder suddenly has Balanda 'hearing'. It seems that Yolngu have been saying the sorts of stuff that is here assembled for a while, but somehow with this medium. something different happens. This suggests that a transcribed/translated/video text is a particularly useful form of digital object promoting better communication between Indigenous/non-Indigenous. I suspect it's effect is something to do with the redundancy that is inherent in the combination. If anything it's overdetermined in terms of content, and that is important. Perhaps it's something to do with the combination of the presentation being simultaneously an aural-visual-literary text. That seems to me to actually be 'a finding'. This complicated form of text is a digital object that makes the Indigenous voice a little

louder, enabling Indigenous witness/testimony to go further than other forms of Indigenous texts in Balanda society. (Or at least I think this is what Bryce was saying.)

It seems to me that you are suggesting first that having this ontologically grounded set of searchable representations (texts, audios videos etc) is a good way of making Balanda hear Yolngu.

I wonder if something happens to a representations when they are digitised into a consistent format and if the physical sameness (ie 320 X 240 pixels + millions of colours etc) gives all the movies a certain sameness that allows each one to be just as important as the other. On the surface then there are all these movies that are the same so those by yolngu and those by balanda are then treated as equally important…

I am also keen on the ways in which video/transcription/translation sets can make sorts of boundary objects which can mean different things in different contexts to different people, and therefore form the basis for some interesting negotiations.

However there is a slight problem there (apart from Bryce's wanting to get rid of the texts altogether) in that it's actually difficult to group the video, the transcription and the translation together on iVMP. It's also hard to achieve those groupings on the other databases like x-meg/dstc or Waymamba's database

(http://pelican.ntu.edu.au/FATSIS/index.cfm?fuseaction=displayMainPage) On Waymamba's one, I think the glossaries and the texts both have the same metadata because we've given them the same Title.   We need to talk about this more.

Also remember Bryce's point about how much easier it is to deal with still photos than with videos in all this computer work, and how much more conversation (rather than passive viewing) the photos provoke.

• This points to a second constituency for us—the institutional Indigenous voice. This voice carries much of the burden of communication between indigenous and non-Indigenous in formalised settings. For us this is NAILSMA and GCSI—Yes secondary in terms of our priorities, and in some cases with interests opposed to those who we see as our primary constituency—but they are the ones who put in the money and in 12 months time we need to be able to show that we have made a product for them. I reckon this is [A] a zoomy map on a computer with the capacity to a) change maps; b) put names on maps and c) with a loadable

backend for images and text files—for NAILSMA. And [B] an on-line structure with Yolngu education related material loaded into it. (Yes fuzzy text search is planned. But I reckon that will take more than the 12 months we have.) –for GCSI. Yes and [C] a GEKO of images of plants and animlas on DVD for dDonna, Glenn, DIPE and the land management groups, probably organised on iVMP (but again we have the problem of grouping images (eg the plant, its leaf, its fruit, its flower).

I'm a bit suss of the Indigenous institutional voice. In a sense the reason why we had to bring our work down to the family level (Lorraine, Yingiya, Mangay, etc) is because places like Knowledge Centres don't actually have an indigenous institutional voice (which is why they frustrate the Yolngu who work through them.)

I don't think we should assume that it will always be an indigenous organisation which "carries much of the burden of communication between indigenous and non-Indigenous in formalised settings" – or at least we should not assume that that is the optimum situation. People can still have their own resources and share them in the institutional setting in for particular purposes.

• So perhaps work with i-view media pro and producing DVD products is a first priority for Bryce. That will also be the medium for the material that is generated in the up-coming visit to Yirrkala. The lives of these products will then need to be followed.

yes, I am working on getting the photos (!)

• Perhaps generating the computer located zoomy map product is a first priority for Trevor.

yes, maybe we could play with one at Yirrkala.

• Perhaps making the DSTC structure look pretty is also a first priority for Trevor. Not sure that Trevor can actually do that, can you Tv?

I can re-brand the interface of the DSTC and put a different picture and logos on the front page

And Juli, Helen and perhaps Leon are given the task of finding and uploading education related material to this prettified but still clunky thing housed on a CDU server. It would be good to begin get some of the material we know exists digitised as a basis for putting in for an AIATSIS grant.

Yes, but in the mean time, at Yirrkala we'll concentrate on a workable iVMP subset of that sturff for Raymattja (if she's available and still wants it)

The Ganbulapula republication may also emerge as an emerging solution.

Coming in also are smaller jobs and lower priority products.

1) Bryce or Michael elicit some comments from Lorraine and from John and Mangay on the products we have already made. I have devised a story that might help them make recordings that we can transcribe.

I will make sure that if John goes to see Mangay when he's out at Mapuru this week with Bryce, that they get some feedback from Mangay.

2) keep working with Lorraine to get product she's happy to make public. Trevor to ring Lorraine to discuss this.

With regard to Lorraine, I think:

1 She is a bit like me with the YYF database, she is overwhelmed with stuff she wants to do and can't get started on any of it.

2 Maybe instead of paying for her to go to the women's conference we should pay for her to go to visit her relatives and talk about the Gulumerrgin.

3 Maybe we should pay her to do the research that Helen has outlined in her letter to Lorraine. (In which case you might want to rewrite it slightly Helen) Would you like me to talk to Lorraine about how shemight be involved? We could offer her a couple of grand to do a bit of visiting and to make a video or audiorecording of her report. (I remember her sister being very strong onsome of the ideas as well.)

4 She keeps reminding me of the old lady's tapes. Once again not something to which she would give public access, but might be a way for us to get started on the geko thing (which I think I might be optimistic thinking of a general solution first up)

I wrote to Lorraine yesterday about the problem of not being able to visualise the end product because the work of collecting the content and organising it is overwhelming. I think it's a real catch 22 situation. I fantasy about having this problem in relation to making art. There are so many things I want to make and so many ideas to follow up that I can't do any of them. The only solution (a friend told me) is to go to a gallery and make a date for an exhibition and by the time it comes around you will make whatever compromises you need to make to fill the gallery. There is a hindi god that represents this problem (ive forgotten his name) but he wanted to solve all the problems in the world, injustice, sickness etc etc. He exploded in the end, probably stressed out and paranoid. He is represented with 1,00 heads (all looking at a particular problem), a thousand arms (all holding a particular issue) etc etc. I think that it can become an excuse not to represent

anything, just waiting to get it right. At least having the DVD the ideas can be shared and developed and taken somewhere.

3) For the ranger groups: zoomy maps of their lands—GIMA and GEKO (i-view media pro or i-photo?) collections of plants, animals, noises, habitats? We need information back from Robyn. Information on 'the stuff' from Michael. okay, Is Lorraine going to go to Timber creek? I don't think we should send her Will we have a product? may have the timber dreek map. will talk to Robyn about that. If so can Lorraine learn to use it and then teach someone else to use it? Is she OK about helping someone else to show their country by zoomy map and collection of files as GEKO? If so she needs both a truck and a computer, but will we have a product?

4) Making the epoc for TAMI needs to keep plugging along. yes

5) On the website: a) abandon the glossary idea; okay, but do you have any ideaas about incorporating Bryce's writing?

b) each of us go to each of the emerging solutions and imagine what might be added to give the impression that emergence is continuing!

I think iViewMediaPro is emerging.

I think Ganbulapula might emerge

Do we need a split between emerging collections (Ganbulapula) and emerging technologies (iView Media Pro)