11-20 Heritage officer and archaeologist. Indigenous organisation.

1 It’s a Native Title related body so I mainly do heritage surveys in accordance with Native Title exploration, things like that.

2 Technically it’s private [SC: Would it be a Community Organisation?] Yeah maybe ‘Other’ if it’s like Aboriginal – well it’s a Land Council so.

3 About 100

4 Well probably only two. There’s two archaeologists. We’ve got quite a few Anthros [anthropologists] but directly archaeology. But obviously we do engage consultants for archaeology – but they are not technically employees. [SC: So you hire consultants? That’s fine. Obviously it’s not always easy to answer these questions.]

5 I would say probably large – yes. I’d say so.

6 State X

7 Same state as where the organisation is based. [SC: Do you communicate with anyone in other states or overseas?] Yes. [SC: Where would you..?]. So regularly just through work it will mainly be people just in [our state]. But I have fairly frequent communication with people in another state and occasionally in state Y.

8 Not particularly.

9 Research [this is the entire organisation]. I’m just trying to think - heritage conservation or management doing surveys. I guess we do a bit of that – we are moving into management. [Heritage conservation and management]. [SC: Do you do “Other” do you consider Native Title as a separate issue?]. Um yes I’d say – yes.

10 Heritage conservation and management and research to a smaller degree.

11 Oh – frequently – yeah.

12 We’ve got communications officers. Up til now we haven’t had that much need to communicate specifically about archaeology but I’m sure if it came up – especially with repatriation ore reburials and things like that – they’d be the people looking after it. [SC: Okay – so what types of things are they normally dealing with – not archaeology?]. Well just the face between the organisation and clients, claim groups, things like that and the media or other organisations and stuff. [SC: So do you have to go through the media organisation in order to communicate with people?]. No. No that would be if it was a public release. As part of my job there’s a lot of communicating with mining proponents, traditional owners and things like that as part of the process of undertaking surveys. [SC: No that’s alright. Obviously that varies a lot between people
depending on where they work – the extent to which they are directly able to communicate with people or whether they have to go through.. anyway that’s alright – that’s why that’s in there.]

13 No

14 Teaching and training? None. [SC: Do you have any experience of communication?] No.

15 No

16, 17, 18 No. I haven’t no.

19/20. We often get requests from people in claim groups and things in regard to archaeology. There’s quite a few which come through various channels like claim lawyers or anthropologists or whatever.

21 I guess on the first level would be communicating in a formalised fashion as part of the heritage survey process – so writing reports, archaeological survey reports. The second way would be as part of communicating as part of Native Title I suppose. [SC: Okay – so your job would be as part of the NT process to talk to people about archaeology?] Yeah. Um... or at least inform that communication anyway.

22 [SC So what types of archaeological content are involved? What’s the content of the message – or what are you explaining?] Right. Well... in the process of surveys or just? [SC: Both or either?] Obviously in surveys it’s like fairly formalised. So you’d just be like anyone else in a survey. When people come with queries about things to do with archaeology - sometimes people would like to have stuff dated or like with reburials or [SC: So are you describing artefacts or are you explaining histories or are you explaining the process or?] Right [laughs]. [SC: I know I’m leading you on a bit here...]. I see what you mean. Generally because we employ a lot of anthropologists as well, they sort of take most of the contextualisation with the ethnography and most of what I’ve had to do so far is just commenting on the scientific [significance?] of.. the archaeological perspective on things on artefacts or sites or how these could be interpreted. An archaeological paradigm kind of thing.

23 Special interest groups – not as part of our work. Yes I have informal communication with other archaeologists and things like that. Other professionals – geologists a lot – and anthropologists.

24 Development companies.

25 Apart from ‘that’s how it is usually’ if I’m writing an archaeological report to go to a proponent it’s on the assumption that they don’t know about it. We’ve also submitted evidence and affidavits in enquiries as well as an expert. [SC: So is that in the legal process?] Yes. [SC: I didn't put that on the questionnaire but it has come up a couple of times – legal evidence.]
I don’t know. [SC: Why not – why don’t you use them?]. Um – I don’t have... [laughs] we can’t access Facebook on our work computers. [SC: So you can’t access Facebook at work?] No. Or Twitter or YouTube I think. [SC: Are they blocked by your organisation?]. Yes. [SC: Do you know why that is?]. I think it’s a standard office procedure. [SC: So does the organisation not use these officially?]. No.
As far as mapping is concerned it would be good – I mean I’ve seen a few programmes that are quite powerful in terms of what we want to do in collating data, collecting and then spitting it out depending on what we need to do. I suppose that could be a challenge in that it needs to be – especially with maps – it needs to be tangible a lot of the time. [SC: What do you mean ‘it needs to be tangible’?]. What I mean is usually you need to be able to print out a map to be able to talk about it to people. [SC: Why is that?] Um… I guess… like trying to describe – like I find it hard to describe – hard to translate theory or conceptual – sorry – hard to translate the concepts into a digital media. So – archaeological sites will be bounded on a map – but then it’s hard to translate things like cultural landscape or – you know – associations between sites and things like that. [SC: So the type of work you are doing is not just about points on the map where you find artefacts – is that what you are saying?] Yes. [SC: And it’s harder to map connections to land or more interpretative aspects of landscapes?] Yes, yes. [SC: Or something? Is that [laughs].] Yes [laughs]. [SC: Okay – but beyond the technology – who are you showing these to? Are these proponents or are these Indigenous communities or both?] Both – both. [SC: If you wanted to put them on the map – if you had wonderful technology that allow you to map cultural things – and people have tried to do this – would that work or is it just a practical thing that you need to take a map out somewhere?] I guess it’s part of a translation thing because people most people don’t need a map – they just know where places are by going there. But like at some stage these things need to be codified you know to fit into the legislative processes or whatever.

Ah well – Average, Above Average.

Usually I just sort of seek it out by myself. [SC: Okay – is that like for using software and things like that?] Yes. [SC: Do you have ICT technical support for networking and software and things like that?] We’ve got people you know who can come and fix stuff but not training or anything. [SC: So ‘self-help’ [laughs] – very common answer by the way – even when people have ICT help. Very interesting that one.]