**Tjukurpa Katutja Ngarantja**

**Tjukurpa Above All Else**



COMMONWEALTH OF AUSTRALIA

*National Parks and Wildlife Conservation Act 1975*

**ULURU – KATA TJUTA** **NATIONAL PARK**

**PLAN OF MANAGEMENT**

**Uluru – Kata Tjuta Board of Management**

**Parks Australia**

**2000**

***“Tjukurpa of Uluru”*** *Malya Teamay© :* The painting depicts the important stories of Uluru. Uluru is represented in the centre of the painting by concentric circles. The different shades of colour surrounding Uluru show the different land and vegetation, which is all Tjukurpa, crossed by these ancestral beings on their journeys to Uluru. The ancestral beings (Tjukuritja) represented in this painting are: Kuniya the Python Woman with her eggs; Liru, the poisonous snake, Kurpany, the doglike creature represented by the pawprints; and Mala the rufous hare wallaby represented by the wallaby tracks; the footprints and spears represent the warriors of the Warmala revenge party.

***“Looking After Uluru”*** *Malya Teamay©:* The painting depicts the main features of the Plan of Management, clockwise from top left: the Tjukurpa of Uluru; a map of the Park showing Uluru and Kata Tjuta, inside the Park’s boundary sits the Board of Management with Anangu and Piranpa Board Members working together to look after the Park; the interpretation of the Park’s values, and education about the Park; administration and law enforcement; natural and cultural resource management; the Mutitjulu Community; and Park infrastructure including bores, roads and telecommunications; the different coloured background shows that Tjukurpa is everywhere, both inside and outside the Park.

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Uluru - Kata Tjuta Board of Management and Parks Australia *Fourth Uluru - Kata Tjuta National Park Plan of Management*

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As far as possible, correct Pitjantjatjara orthography (spelling and use of diacritical marks) is used throughout this Plan. For example, the line beneath certain consonants in Pitjantjatjara words denotes four (retroflex) sounds that are not distinguished in English. These are l, n, r and t. The official (gazetted) names for both the Park and the Board use orthography that is not consistent with current practice. A corrected version of the names is used throughout the Plan, even though the official titles remain as gazetted for the time being.

**FOREWORD**

The Aboriginal traditional owners of Uluru - Kata Tjuta National Park have looked after, and in turn been looked after by, the land for over one thousand generations. Aboriginal use of the land over that time is reflected throughout the Uluru - Kata Tjuta landscape, which is recognised as a World Heritage area of outstanding universal value. Many places in the Park are of enormous spiritual and cultural importance to the traditional owners. The Park also contains features such as Uluru and Kata Tjuta which have become major symbols of Australia. Acknowledgment of Uluru - Kata Tjuta as a cultural landscape is fundamental to the success of the joint management arrangement. The Park is managed in such a way that the rights, interests, skills and knowledge of the traditional owners are respected and integrated in all of the Park’s management programs. The Park is a place where the traditional owners and the Australian Government work as partners by combining Anangu natural and cultural management skills with conventional park management practices.

This fourth Plan of Management was prepared by the Uluru - Kata Tjuta Board of Management and the Director of National Parks and Wildlife, in accordance with the provisions of the *National Parks and Wildlife Conservation Act 1975* under which the Park was established.

This new Plan for Uluru - Kata Tjuta will ensure that the Park continues to be well maintained, and that it develops in an orderly way. The Plan also ensures that Nguraritja and all other Australians and international visitors have access to the Park and are able to understand the significance of the place.

The *National Parks and Wildlife Conservation Act 1975* will be replaced by the *Environment Protection and Biodiversity Conservation Act 1999* by no later than 16 July 2000. The new Act will also replace the *Environment Protection (Impact of Proposals) Act 1974, Endangered Species Protection Act 1992,* and *World Heritage Properties Conservation Act 1983* which are relevant to the Park and this Plan. References to these Acts in this Plan of Management are to be read where necessary as including references to the *Environment Protection and Biodiversity Conservation Act 1999* and the Plan will need to be read subject to the provisions of the new Act once it has commenced.

Existing provisions for the management of the Park, including management in accordance with the Plan, will continue under the *Environment Protection and Biodiversity Conservation Act 1999.* The new Act has some additional requirements for the content of plans and some variation to the matters which the Board of Management and Director must have regard to in preparing a plan. The changes have been taken into account in the preparation of the Plan.

|  |  |
| --- | --- |
| Joanne Willmot | Peter Cochrane |
| Chair | Director of National Parks and Wildlife |
| Uluru - Kata Tjuta Board of Management |  |

**SHORT TITLE**

This Plan of Management may be cited as the Uluru - Kata Tjuta Plan of Management.

**Acknowledgments**

Parks Australia and the Uluru - Kata Tjuta Board of Management thank the many individuals and organisations who provided information and assistance during the preparation of this Plan. In particular, they acknowledge Anangu traditional owners, Park staff and consultants, the Office for Joint Management, the Central Land Council, and all those people, organisations and government agencies who submitted representations for the Plan. A large number of useful suggestions were made, and the Board and Director are grateful for the efforts of the authors of the representations in reading and commenting on the Plan.

**Members of the Uluru - Kata Tjuta Board of Management as at February 2000**

Joanne Willmot (Chair)

|  |  |
| --- | --- |
| Tony Tjamiwa | Peter Cochrane |
| Ngoi Ngoi Donald | Isabel McBryde |
| Johnny Jingo | Grant Hunt |
| Kunbry Peipei | Graham Griffin |
| Malya Teamay |  |

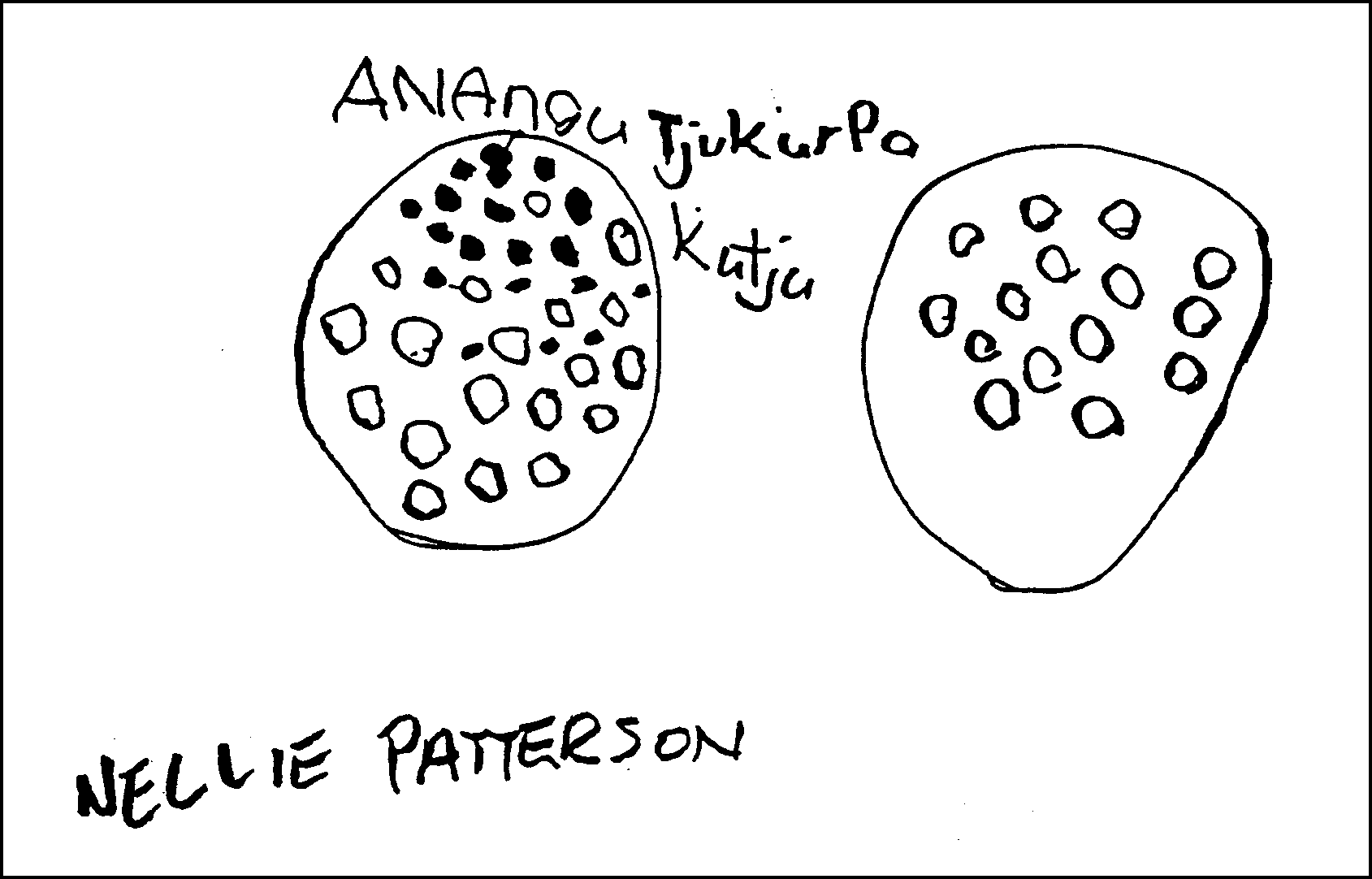
**One Anangu Tjukurpa**

***Nganana mukuringanyi ‘Tjungu Waakaripainya’ wiru kunpu ngarantjaku. Ngaranyi mula-mula tjukaruru ngarantjaku.***

***Tjukurpa pulka mulapa palyantjaku kunpu ngarantjaku.***

***Plan of Management nyuwanaku ngaranyi kunpu ngarantjaku, alatjingku mantu wiru palyani Anangu munu ranger tjutangku tjungungku Park run-amilantjaku. Tjungungku runamilantjikitjangku wiru palyani ngulaku Anangu tjitji malatja tjutaku.***

***—Mrs Patterson ©***



***[We want the ‘Joint Management’ to work effectively for us. It needs to be real and straight.***

***We have to ensure we include all the really important issues, enabling things to remain strong in the future.***

***The new Plan of Management must be strong to ensure continuous work and involvement for Anangu and rangers in running the Park together. Running things together will ensure a good healthy future for our children.]©***

**ULURU - KATA TJUTA NATIONAL PARK PLAN OF MANAGEMENT**

**TABLE OF CONTENTS**

|  |  |
| --- | --- |
| **BOARD OF MANAGEMENT VISION** | **ix** |
| **EXECUTIVE SUMMARY IN PITJANTJATJARA** | **xi** |
| **EXECUTIVE SUMMARY IN ENGLISH** | **xx** |
| **PART ONE BACKGROUND** | **1** |
| **1 ULURU - KATA TJUTA NATIONAL PARK** | **3** |
| 1.1 The Park and its values | 3 |
| 1.1.1 The Park’s biophysical characteristics | 3 |
| 1.1.2 The Park’s history | 5 |
| 1.1.3 Joint management | 10 |
| 1.1.4 Park values | 10 |
| 1.2 The regional context | 11 |
| 1.2.1 Cultural considerations | 11 |
| 1.2.2 Economic considerations | 11 |
| 1.2.3 Conservation | 12 |
| 1.3 The planning process | 12 |
| 1.3.1 Producing the Plan of Management | 12 |
| 1.3.2 Commencement and termination | 13 |
| **2 RESPONSIBILITIES** | **17** |
| 2.1 Introduction | 17 |
| 2.2 Tjukurpa | 17 |
| 2.2.1 Tjukurpa in Park management | 18 |
| 2.2.2 Tjukurpa and looking after country | 20 |
| 2.2.3 Tjukurpa and Anangu cultural heritage | 23 |
| 2.2.4 Tjukurpa and social responsibility | 27 |
| 2.2.5 Tjukurpa: managing visitors and maintaining the Law | 28 |
| 2.3 Anangu interests | 31 |
| 2.3.1 Traditional Aboriginal owners | 31 |
| 2.3.2 Community aspirations | 31 |
| 2.3.3 Looking after country | 32 |
| 2.3.4 Economic opportunities | 32 |
| 2.4 The Lease | 33 |
| 2.5 International obligations | 34 |
| 2.5.1 The concept of a national park | 34 |
| 2.5.2 World Heritage listing | 35 |

|  |  |
| --- | --- |
| 2.5.3 UNESCO | 36 |
| 2.6 National legislation, polices and strategies | 36 |
| 2.6.1 Key Parks and Land Rights Legislation | 36 |
| 2.6.2 Other relevant national legislation | 37 |
| 2.6.3 Strategies and policies | 39 |
| 2.7 Northern Territory legislation and policies | 39 |
| **3 JOINT MANAGEMENT** | **43** |
| 3.1 Introduction | 43 |
| 3.2 The Board of Management | 44 |
| 3.3 The joint partners | 45 |
| 3.3.1 The Director of National Parks and Wildlife and Parks Australia | 45 |
| 3.3.2 Mutitjulu Community Inc. and the Office for Joint Management | 47 |
| 3.3.3 Uluru-Katatjuta Land Trust and the Central Land Council | 48 |
| 3.4 Tjunguringkula warkaripai-working together | 50 |
| 3.5 Consultative groups | 53 |
| 3.6 Making this Plan work | 55 |
| 3.6.1 Operational & business planning | 55 |
| 3.6.2 Monitoring and technical audits | 55 |
| **PART TWO MANAGEMENT IMPLEMENTATION** | **57** |
| **4 CULTURAL AND NATURAL RESOURCE MANAGEMENT** | **61** |
| 4.1 Introduction | 61 |
| 4.2 Anangu sites of significance | 62 |
| 4.3 Places of cultural significance: rock art and Anangu archaeological material | 64 |
| 4.4 Anangu oral history, traditional knowledge and cultural property rights | 67 |
| 4.5 Waterhole maintenance | 68 |
| 4.6 Geology, landforms and soils | 70 |
| 4.7 Hydrology | 72 |
| 4.8 Fire management | 75 |
| 4.9 Native fauna | 83 |
| 4.10 Introduced and pest animals | 87 |
| 4.11 Native flora | 89 |
| 4.12 Introduced plants | 93 |
| 4.13 Bioprospecting | 95 |
| 4.14 Mining | 96 |

|  |  |
| --- | --- |
| 4.15 Research and monitoring | 97 |
| 4.16 Environmental impact assessment | 100 |
| **5 VISITORS** | **105** |
| 5.1 A strategic approach to visitor management | 105 |
| 5.1.1 Site planning | 105 |
| 5.1.2 Transportation and access | 109 |
| 5.2 Appropriate visitor use | 117 |
| 5.2.1 General | 117 |
| 5.2.2 Uluru | 119 |
| 5.3 The Cultural Centre | 120 |
| 5.4 Information, education and interpretation | 123 |
| 5.5 Safety and comfort | 128 |
| 5.6 Promoting the Park | 131 |
| 5.7 Commercial operations | 133 |
| 5.8 Fees for Park use | 139 |
| 5.9 Monitoring for visitor management | 141 |
| **6 MUTITJULU COMMUNITY** | 145 |
| 6.1 Community management | 145 |
| 6.2 Community services, infrastructure and maintenance | 147 |
| 6.3 Housing and other buildings | 149 |
| 6.4 Homelands development | 151 |
| **7 ADMINISTRATION** | **155** |
| 7.1 Park staff employment | 155 |
| 7.2 Education and training for Park staff | 159 |
| 7.3 Law enforcement | 161 |
| 7.4 Financial arrangements | 163 |
| 7.5 Workshop and services | 164 |
| 7.6 Office accommodation | 165 |
| 7.7 Asset maintenance and capital works | 166 |
| 7.7.1 Existing assets and their maintenance | 166 |
| 7.7.2 Roads, car parks, tracks and track heads | 167 |
| 7.7.3 Buildings and other structures | 169 |
| 7.7.4 Plant, vehicles and equipment | 170 |
| 7.7.5 Communications | 170 |
| 7.7.6 Essential services and infrastructure | 172 |

|  |  |
| --- | --- |
| APPENDIX A World Heritage attributes of Uluru - Kata Tjuta National Park | 177 |
| APPENDIX B Rare and Endangered Plant and Animal Species in Uluru - Kata Tjuta National Park | 182 |
| APPENDIX C Schedules 1, 2 and 3 | 186 |
| APPENDIX D Pitjantjatjara/Yankunytjatjara words used in the English text of this Plan | 190 |
| APPENDIX E Definitions of Words used in this Plan | 192 |
| BIBLIOGRAPHY | 194 |
| **MAPS** |  |
| Figure 1. Location of the Park and distance from major cities | 2 |
| Figure 2. Approximate present day extent of Western Desert language speakers | 4 |
| Figure 3. Aboriginal communities and their proximity to the Park | 6 |
| Figure 4. Some Anangu place names at Uluru | 24 |
| Figure 5. Some Anangu place names at Kata Tjuta | 25 |
| Figure 6. Regional access to the Park | 108 |
| Figure 7. The road system in and near the Park | 110 |
| Figure 8. Walking tracks around Kata Tjuta | 112 |
| Figure 9. Walking tracks around Uluru | 114 |
| **ILLUSTRATION PAGES** |  |
| One Anangu Tjukurpa - Mrs Patterson | iii |
| New Plan Story - Topsy Tjulyata | xxix |
| Everything is One Tjukurpa - Tony Tjamiwa | 15 |
| Always Working Together - Malya Teamay & Nancy Miller | 41 |
| How Country is Looked After - Kakali Kinyin | 59 |
| They Live with the Land - Tony Tjamiwa | 81 |
| Tourists are Coming to Uluru - Kitty Curtis Miller & Edith Imantura Richards | 103 |
| The Way of Life - Awalari Teamay | 143 |
| Learning Story - Barbara Tjikatu | 153 |
| It is all Tjukurpa - Pulya Taylor | 175 |
| Looking after Things Properly - Edith Imantura Richards | 201 |

**BOARD OF MANAGEMENT VISION in Pitjantjatjara**

Ulurunya munu Kata-Tjutanya ngura pulka alatjitu ngura Tjukurpa pulkatjara munu nintiringkupaitjara. Punu tjutangku, kuka tjutangku, apu tjutangku munu kapi tjutangku Tjukurpa pulka kanyini nyinantjatjara nyangkangka, kuwariku munu ngulaku.

Anangu nguraritja uwankarangku rawangku nintiringkuku ngura nyangaku Tjukurpa tjutaku. Tjana tjukaruru wirura nyinaku ngura nyangangka. Nyangatja Tjukurpa.

Ngura pulka alatjitunyala Ulurunya munu Kata Tjutanya pulkara wirura atunymankuku ngura nyangatja-mantu World Heritage list-angka ngaranyi. Ranger tjutangku pulkara wirura Park run-amilantjanguru, utiruku ara pulka tjutanya Tjukurpatjara munu ara Australia-ku National symbol-atjaranya.

Nyangatja palyalku tjungungku run-amilantja-wanungku panya Anangungku munu Piranpa munu Anangu Ranger tjutangku lipula-ngku tjungu wirura warkaringkuku ara pulka ngapartji-ngapartji-ngku tjakultjunkula munu nintira pulanku kaltja-wanungku wirura tjukarurungku atunymankunytjaku Uluru-nya munu Kata-Tjutanya.

Kuwarila Ananguku Tjukurpa-wanungku munu piranpaku Park law-wanungku nyangatja alatji palyalku:

* Tjukurpa kunpungku kanyini
* Ananguku kaltja munu Anangu tjutanya wirura atunymananyi;
* ngura Uluru-nya munu Kata-Tjutanya angakanyira atunymananya uwankaraku nyanga Australia-la nyinapai tjutaku;
* angakanyira atunymankula wirura kanyintjaku World Heritage ngura pulka tjutanya, Uluru-la munu Kata-Tjuta-la ngarantja tjutanya. Munu ngura atunymankunytjawanungku wiruntjaku Anangu munu piranpa wirura tjungu nyinantjaku munu warkaringkula mani palyantjaku.

Mukuringanyila minga uwankaranya munu Anangu kutjupa uwankaranya nintiringkuntjaku ngura nyangaku Anangu nguraritja tjutanguru. Mukuringanyila nyura nintiringkula mula-mulangku kulira, wirura ngura nyangangka paranyakula wirura malaku ankunytjaku nyurampa walytjapitikutu. Munu nyurampa walytjapitkutu ara wiru tjuta Ulurunyatjara munu Kata-Tjutanyatjara tjkultjunkunytjaku.

—Uluru - Kata Tjuta Board of Management

**BOARD OF MANAGEMENT VISION in English**

The Uluru - Kata Tjuta landscape is and will always be a significant place of knowledge and learning. All the plants, animals, rocks, and waterholes contain important information about life and living here now and for all time.

Anangu grandparents and grandchildren will always gain their knowledge from this landscape. They will live in it in the proper way. This is Tjukurpa.

The special natural and cultural features of this area, which have placed it on the World Heritage list, will be protected. Its importance as a sacred place, and a national symbol, will be reflected in a high standard of management.

This will be achieved through joint management of Uluru - Kata Tjuta National Park where Anangu and Piranpa will work together as equals, exchanging knowledge about our different cultural values, processes and their application.

Together we will apply Anangu Tjukurpa and practice and relevant Piranpa knowledge to

* keep Tjukurpa strong;
* support a healthy Anangu culture and society;
* look after country and protect a national symbol;
* protect World Heritage natural and cultural environments of the Park in harmony with Australian social and economic aspirations.

We would like all visitors and people with an interest in this place to learn about this land from those who have its knowledge. We would like you to respect this knowledge, behave in a proper way, enjoy your visit, and return safely to your homes and families to share the knowledge you have gained.

—Uluru - Kata Tjuta Board of Management

**EXECUTIVE SUMMARY IN PITJANTJATJARA**

**PART ONE NGANMANYPA ULURULA NGARANTJA**

**1. ULURU- KATA TJUTA NATIONAL PARK**

*Uluru Kata-Tjuta National Park-anya (Park) kuwari ngaranyi Ananguku law-wanungku ngura Park nyangatja runamilani. Palu nganmaypa mulapa Ulurunya pulanya Kata-Tjutanya tjukuritja tjutangka ngura palyanu munu ngurangka nyinara wiyaringu.*

*Park-a nyangangka ngaranyi punu, kuka munu puli panya ngura kutjupangka lipula ngaranytja wiyatu kaya minga, punuku nintipuka, kukaku nintipuka munu puliku nintipuka ngura winkinguru pitjanyi Ulurula munu Kata-Tjutala palunya tjananya nyakuntjikitja.*

*Anangungku wangkangu tjananya tjukuritja tjutangku ngura nyangangka tjunu ngura miilmiilpa/ tjukuritja palyara. Pira May-ngka 24th 1977-angka Park nyangatja tjana Commonwealth National Parks and Wildlife Conservation Act 1975-wanungku wangkara tjunu Uluru (Ayers Rock-Mt Olga) National Park. September 2nd 1985 –angka kapmantangku Uluru-Katatjuta Aboriginal Land Trust-nga ungu Nguraritjakutu pira October 26 1985-angka. Munu 1993-ngka tjana pirukungku ini kutjupanu Park nyangaku panya Uluru (Ayers Rock-Mt Olga) National Park-alanguru tjana kutjupankula initjunu Uluru Kata-Tjuta National Park. Park nyangatja tjana tjunu IUCN-tawanu, category II-National Park.*

*Ngura Australia-la munu urungka munkarangurungku Uluru Kata-Tjutanya tjungungku runamilantjanya kulira maninypunganyi titutjarangku. Park nyangatja ngura winkingurungku pitjala nyanganyi panya maru munu piranpa Park-a kanyilpayi tjutangku. Maru ngura kutjupangurungku munu Indigenous Anangu ngura urungka munkarangurungku. Tjana pitjala Uluru Kata-Tjuta National Park-angka nintiringanyi tjungu warkaringkula Park run-amilantjaku.*

*Nyanga ruultjara (rules) ngarantja pulka tjutanya wanara Anangungku munu Park warkana tjutangku tjungu warkaringkula Park tjungungku run-amilani. Ruul tjutanya nyanga tjaru ngaranyi panya;*

* *Tjukurpa*
* *Natural and Cultural Values / Ngura, kuka, Punu, ukiri, tjulpu munu Ananguku kaltja.*
* *Tjungungku run-amilantja ruul tjuta wanara.*
* *Minga, maru munu piranpa tjutanya tjakultjunanyi Park-aku ara munu warka.*

*Director-ngku munu Board-tu uwankaranya tjakultjunu plan nyangatja tjaatamilara palyantjikitjangku pira November 1966-angka. Winkiya warkaringangi plan nyangatja palyantjikitjangku. Panya nyanga tjana warkaringangi plan palyantjikitjangku nguraritja tjuta, Park-aku Director, Board of Management, Office for Joint Management (OJM), Central Land Council (CLC), Park warkana tjuta, Tourism Consultative Committee munu consultants tjuta. Tjana mukuringanyi Plan of Management nyuwananya 7 yiyaku ngarakatintjaku.*

**2. PARK-AKU WARKA PULKA TJANA TJUKARURUNGKU PALYANTJAKU**

*Park-angka warkaripai tjutaku ngarany Ananguku Tjukurpa munu piranpaku law rawangku kulilkatinytjaku warka panya Park-angka tjukarurungku warkaringkuntjikitjangku.*

*Anangungku tjanampa kamuku munu tjamuku arangka ngura kanyira run-amilani Tjukuritja tjutangku ruul tjukurta tjunkuntjangurungka. Anangungku wangkapai Tjurpa kuranyu ka piranpaku law mala, law kutjarangku use-amilara Park wirura run-amilara kanyini.*

*Anangungku Tjukurpa wanara ngura Park-angka ngarantjanya wirura atunymananyi ka Parks Aus-tralia-lu Anangu nguraritja tjutawanungku Tjukurpa-wanungku ngura Park-angka ngarantjanya wirura atunymananyi.*

*Nguraritja tjutangku mai putjitja urara ngalkuni munu kuka pungkula ngalkuni palya Park-angka unngu. Munu Nuraritja tjutanya mukuringanyi Park rawa ngarantjaku munu tjana mukuringanyi warka minga tjutangka palyara mani pulka palyara mantjintjikitja.*

*Park Management-aku ngaranyi, tjana Australian piranpa law-wanungku Park run-amilani ka Anangu nguraritja tjutangku Uluru Kata-Tjuta Aboriginal Land Trust-wanungku munu Tjukurpa-wanungku tjanampa manta witira kanyini. Anangu nguraritjangku lease unngu Parks Australia-nya tjana Anangu nguraritja-wanungku Park atunymakula kanyira run-amilantjaku.*

*Ngula pira July-ngka yiya nyanga 2000-ta, Environment Protection and Biodiversity Conversation Act 1999 ngaraku ka iriti ngarantja National Parks and Wildlife Conversation Act 1975-ngka wiyaringkuku. Aboriginal Land Rights (NT) Act 1976-tu ruul kunpu tjuta kanyini Ananguku ka Aboriginal Land Rights Act use-amilara Lease palyara Park Director-ku unngu tjana park run-amilantjaku. Law panya Act kutjaratjarangku panya NPCW Act-atjarangku munu EP&BC Act-tjarangku Park-a run-amilani.*

*Uluru Kata-Tjuta National Park-anya ngura wirutjara munu Ananguku kaltja pulkanya ngurkantankula World Heritage List-angka tjunu 1995-angka. Kutjupa kulu Uluru Kata-Tjuta National Park-tu win-amilanu Picasso Gold Medal, UNESCO-languru. Park pulkara mulapa wirura atunymankula run-amilara mantjinu Picasso Gold Medal. Medal nyangatjaya unngu Uluru Kata-Tjuta Board of Man-agement–akutu munu Parks Australia-lakutu, kutjarangku pula nyangatja mantjinu yiya 1977-angka.*

**3. TJUNGU WARKARINGKUPAI**

*“Tjungu Warkaringkupainya” ngaratjunu Board nampa wan-angku 1985-angka munu Plan of Management-angka tjana ara kunpu tjuta tjunkukatingi “tjungu warkaringkupainya.” Kuwari Uluru Kata-Tjuta Board of Management-angka nyinanyi 10. Ka 6 Anangu nyinanyi ka 3 piranpa. Piranpa 3-nyaya ngaranyi kutju Director, National Parks and Wildlife-nguru, kutju Tour-ism-nguru munu kutju scientist. Board-ku warka alatji ngaranyi tjukarurungku law-wanungku. Director-wanungku Plan of Management palyantjaku wangkara ruul tjukuntjaku panya Park tjukarurungku warkana tjutangku palyantjaku rawangku wakunguruntjaku Park run-amilantjanya*

*munu Director-wanungku Minister-nya tjakultjunkuntjaku kuranyu-kuranyungku tjakultjunkuntjaku warka kutjupa-kutjupa Park-angka palyantjikitjangku.*

*Lease-angka ruul ngaranyi panya Director-ku warka ngaranyi every day-ngku warka Park-angka palyantjanya nyakukatintjaku titutjarangku Parks Australia-ku warkana tjutaku warka.*

*Park wirura run-amialntjikitjangku Parks Australia-lu pula Board-tu consultative committee tjuta kanyini munu pula nguraritja tjutangka munu stakeholders kutjupa-kutjupa tjutangka ilatu-ilatu para-wangkanyi munu wirura ngaparku wangkanyi munu tjungu wirura warkaringanyi.*

*Parks Australia-lu Operational Plan every yiya palyalkatiku, yiya mankurku. Munu kutjupaya palyalku ruul tjuta Board-tu palyantjanya Parks Australia-lu ngaratjunkuku tjanampa Operational Plan-angka munu Parks Director-lu Board-kutu ngalya-katinyi Board-tu kulintjaku. Plan nyangatja wiyaringkukitjangka ilaringkunyangkaya nintipuka kutjupa mantjilku tjana nyakuntjaku panya warka Plan-angka tjunu ngula palyantjikitja tjutanya nyakuntjaku tjinguru uwankara kalkuntjanya warka palyanu munu tjinguru wiyanguwanpa panya warka palyantjawiya.*

**PART TWO. PARK KULILTJARANGKU WIRURA RUN-AMILANTJIKITJANGKU**

**4. KALTJA MUNU NATURAL RESOURCES ATUNYMANKULA KANYINTJAKU**

*Park nyangatja Ananguku tjukurpatjarangku run-amilani. Anangu tjuta Ulurula munu Kata-Tjutala nyinapai iritinguru ka nyara palurungku Ananguku kaltjangku munu tjukurtu witira Park-a kanyini. Park Australia-lu archaeological survey ngula Park-angka palyalku. Ananguku kaltja munu intellectual property rights angakanyintjikitjangku ruul tjuta ngaratjunkuku Parks Australia-lu pula Board-angku.*

*Anangu tjuta ninti pulka tjanampa ngurangka ngarantja tjutaku panya kuka tjutaku, punu munu ukiri tjutaku, nguraku munu ara iriti ngarantja tjutaku. Iriti Anangungku pinangka kanyintja tjutanya nyiringka ngarantja wiya palu kuwari-nguwanpa kutju Parks Australia-lu nyiringka Anangu tjutangku pinangka kanyintja tjutanya walkatjunanyi.Pulka mulapa ngaranyi ara irititja panya Anangu Ulurula munu Kata-Tjutala nyinantja tjutanya munu Ananguku kaltja kunpu kanyintjaku ngula. Anangu lawngku munu kaltjangkumantu Park nyangatja kunpura kanyini. Tjungu warkaringkupainya Ananguku law munu piranpaku law tjungura kanyira Park nyangatja wirura run-amilani. Kapi tjunu munu tjukula tjuta Park-angka ngarantjanya pulka mulapa ngaranyi tjukuritja tjutangku palyantja Tjukurtu. Nguraritjangku munu Parks Australia-lu warkana tjutangku kapi tjunu munu tjukula kilinara kanyilku iriti purunypangku. Nguraritjangku munu Parks Australia-lu nyakukatiku bore wakantjikitjangku panya kapi pulka wiruku ngurintjikitjangku.*

*Iriti Anangungku ngura warutjarangku tililpai ukuri kukaku munu mai tjuta pakantjaku. Palu piranpa pitjanyangka wiyaringu waru tilintjaku. Palu Park-angka Anangu ranger-ngku munu piranpa ranger-ngku warkarira rawa ngura Park-angka warungka tilira kanyini ka ngura wiru ngaranyi kuwari.*

*Anangungku Park-angka palya kuka pungkula ngalkuni munu mai urara ngalkuni. Kuka, tjulpu munu linga winki mulapa alatjitu ngaranyi Park-angka.Rawangku kuka munu ngura tjutanya Park-angku nyakukatira nyiringka walkatjunayi. Parks Australia-nya nguraritjawanu munu Scientific Consultative Committee-wanu titutjara warkaringkuku panya kuka iriti Park-angka nyinantja tjutanya malakungku mantjira Park-angka tjunkuntjikitjangku. Nyanga palunya palyatjikitjangku ngaraku kuka maliki tjutanya munu punu maliki tjutanya wiyantjaku. Munu ara tjilpingku munu pampangku kanyintja tjutanya panya kuka tjutatjara, punu tjutatjara, tjulpu tjutatjara, kapitjara munu ngura tjutatjara Anangu yangupala tjutanya nintini.*

*Ukiri munu punu kutjupa-tjara Park-angka ngarantjanya tjukuritja tjutangku tjunkuntja munu ngalkuntja tjukurta. Mai ukiringuru munu pununguru Anangungku kuwari kutu titutjarangku urara ngalkuni. Uluru Kata-Tjuta Herbarium palyara tjunu 1989-angka. Anangu minyma tjutangku uninypa Punutja munu ukiritja urara Parks Australia-nyaunganyi. Ngula Parks Australia-lu munu Mutitjulu Community-lu wangkara kutjupa-kutjupa tjunkuntjaku ngula warutjara panya yaaltji-yaaltjingku waru Park-angka urantjaku.*

*Kuwari Park-angka ngaranyi ukiri ngura kutjupanguru nampa kuwari malikitja 34 Park-angka ngaranyi. Park-angka ukiri malikitja pulka mulapa ngaranyi ukiri perennial buffel grass-anya munu couch grass-anya. Parks Australia-lu pula nguraritja tjutangku wangkara kutjupa-kutjupa ngaratjunanyi tjana tjungungku warkarira ukiri malikitja tjutanya Park-angka wiyantjikitjangku.*

*Uluru Kata-Tjuta National Park-anya World Heritage list-angka ngaranyi ka palulanguru mining wiya alatjitu Park-angka ngaraku munu mining taraka wiya Park-awanu tjarpara waintananyi.*

*Parks Australia-ku ngaranyi World Heritage Convention listing ruul-wanungku Park-aku warka uwankaranya every yiyangku nyakukatira plan ngulaku palyantjaku tjana Park-a nyangatja wirura kunpungku run-amilantjikitjangku titutjara palatja.*

**5. VISITORS MUNU MINGA**

*Tourist tjutangkuya mani pulka utini ngura Australia-la winkingka. Australia-la Kakadu-lakutu, Great Barrier Reef-takutu munu Uluru Kata-Tjuta-lakutu minga winki alatjitu pitjanyi. 1999-angka 330,000 minga pitjangu Ulurulakutu. Sydney Olympic Games yiya nyangangka ngaranyangka minga winki alatjitu pitjaku Ulurulakutu.*

*Site planning master plan ngula Parks Australia-lu munu Nguraritjangku palyalku. Site plan palunyaya Park-aku ruul uwankaranya wirura wanara uwankara tjukarurungku palyalku. Panya minga tjuta Park-aku wirungka kutju para-ngarala tjanampa ngurakutu malaku ankuntjaku.*

*Kuwari iwara Western Australia-laku ankuntjikitjaku ngaranyi Park-wanu tjarpara mapitjala mapakara Docker River-lakutu mapitjanyi. Ka Western Australian Kapmantangku pula Northern Territory Kapmantangku kulini kuwari-nguwanpangku palyantjikitjangku Outback Highway ka palula kuranyu-kuranyungka ngaranyi, Parks-angku munu Nguraritjangku pulka mulapa palyantjaku cultural, social and environmental impacts study.*

*Park-angku kutjupa-kutjupa nyuwana palyantjikitjngku 18 months lead time unganyi Tourism Industry-kutu. Palu kutjupa ara Parks-angku mapalkungku kutjupa-kutjupa palyani Park-angka panya emergency-ngka, safety risk-angka munu tjinguru Anangu business-wanungku kutjupa-*

*kutjupa Park-angka palyannyangka. Park Director-ngku Park-a uwankaranya munu tjinguru ngura tjuku-tjuku tjutanya Park-angka ngarantjanya patintjaku power kanyini panya Anangu tjutanya Park-angka business-angka ngaranyangka.*

*Uluru Kata-Tjuta National Park-akutu minga pitjala Ulurunya tatini nyanga tatintjanya nampa wan ngaranyi, minga tjutawanu. Palu tjatintjanya Park-angku munu Nguraritjangku kulini kutjupankuntjikitjangku panya tjana minga tjutanya wangkaku tjana mantangka para-ngarala Anangu kaltjaku munu nguraku nintiringkuntjaku panya kukaku, kapiku, maiku munu tjukurpaku. Nguraritja tjuta pulkara tjituru-tjitururingkupai minga Ulurula tatira punkannyangka. Nguraritjangku minga tjutakutu wangkapai rawangku “Nganana tatintja wiya.” Walk tjutangka minga tjutanya ankuntjaku, Park-angku munu nguraritjangku tjananya rawangku wangkapai munu titutjara palatja wangkaku.*

*Minga irupulainangka munu ilikapatangka kalpara ankula katungurungku Uluru-nya munu Kata-Tjutanya nyakuntjikitja. Palu nyanga paluru kura tjuku-tjuku ngaranyi. Kura ngaranyi panya irupulaina munu ilikapata katipaingku Park-aku ruul katantananyitjanampa Memorandum of Understanding-anya munu tjana tjukaruru wiya Ulurulawanu munu Kata Tjuta-lawanu para-ngaranyi.*

*Park-angka ungu wiya ngaripai minga. Minga tjutaku ngaranyi Yulara-la kutju ngarintjaku. Park-angka wiya ngarinyi. Ngura panya minga winkingku kura pulka palyalpaingka. Park-a tjintu tjarpanyangka gate patiringanyi.*

*Tour Operators-tu kutjupa-kutjupangku kulini kutjupa-kutjupa Parkangka palyantjikitjangku ka Park-tu tjanampa kulintjanya kulira ka tjukaruru Park-wanu munu Anangu-wanu ngaranyangka palu tjukaruru ngarantjawiyangka wiyanmananyi. Mingaku wiya ngaranyi tjana puturu mantjintjaku munu video-ngka mantjintjaku ngura Park angka tjukuritja tjutanya munu miil-miil tjutanya. Ngura tjukuritjangka munu miil-miilta parangaranyi fence. Fence tjana ngaratjunu ngura tjukuritjakutu munu miil-miiltakutu minga tjutanya watarku tjarpapaingka. Kata Tjutanya kulu-kulu ngura miil-miilpa pulka mulapa ngaranyi panya minga tjutangku wiya Kata-Tjutanya nyairpungkuntjaku. Kaltja Tjantanyaya palyanu Park-aku warka utintjaku Ananguku kaltjatjara, Ananguku lawtjara munu Ananguku Tjukurpatjara utintjaku minga tjutakutu. Kutjupa, Kaltja Tjantangka ngaranyi Ananguku business tjutanya tjana Park-angka warka palyara mani palyani Anangu tjutaku. Kaltja Tjantanyaya ngula pulkani, warka tjuta-mantu nyarapalula palyannyangka.*

*Nguraritjangku munu Parks Australia-lu pulkara kulini minga tjutaku ara tjuta Park-atjara, Ananguku kaltjatjara, Tjukurpatjara munu scientific aratjara munu ara iriti Park-angka ngarantjanya pulkara ara tjukaruru tjutanya tjukarurungku minga tjutaku munu tour guides tjutakutu tjakultjunkunytjaku. Parks Australia-lu interpretive plan palyalku plan nyapalula tjana interpretation munu orientation Park-aku ngulaku wirura kunpu pulka palyani. Ulurula parapitjantja walk tjutangka tjana sign tjuta palyalku minga tjutaku. Tjana sign tjuta, nyiri tjuta munu wiltja tjuta parapalyani Ulurula minga tjutaku parangarala ngura nyakula ara uwankaraku sign tjuta read-amilara nintiringkuntjaku.*

*Park-angku munu nguraritjangku warka pulka mulapa rawangku palyalkatinyi minga tjuta panya sate parangarala wanka munu pika wiya tjanampa ngurakutu malaku ankuntjaku. Park-angku Visitor Safety Plan kanyini munu Visitor Safety Plan kanyira Parks Australia-lu munu Nguraritjangku safe kanyini minga tjutanya Park-angka.*

*Parks Australia-lu pula Nguraritja tjutangku ara tjukaruru palya tjuta ungkuku Australia winki munu urungka munkarangka tjana panya minga tjuta ara palya mantjira kuranyu-kuranyungku mantjira malalta pitjanyi Uluru Kata-Tjutalakutu ngura nyakunytjikitjangku. Ara tjukaruru tjutanya Photo*

*Libraries-angka munu nyiri tjutangka tjunkuku munu tour operator tjuta rawangku tjakultjunanyi ara tjukaruru-tjara tjana tour operator tjuta ara Ananguku tjukarurunya tjutanya kutju minga tjuta kutu tjakultjunkunytjaku.*

*Commercial tour operator tjuta Park-angka warka pulka palyani tjana Parks Australia-nya munu Nguraritja tjutangka alpamilani Ananguku Tjukurpa munu kaltja tjakultjunanyi minga tjutakutu. Tour operators tjutangka Park-angka warkaringkupaingku 60% minga Park-akutu ngalya katinyi. Uluru Kata-Tjuta National Park-angku walytjangku tjanampa tour operator accreditation munu courses palyalku Northern Territory Accreditation-atjara.*

*National Parks and Wildlife ruulswanungku pany Regulation 23-lawanungku commercial operations permit / permission unganyi Director-ngku. Director-ngku power pulkatjarangku permit malakungku mantjini munu ruuls kampa kutjupananyi. Munu Director-ngku power pulkatjarangku permit malakungku mantjini commerical tour operater kuranguru.*

*Film and photography permit system tjunkuku ka palulanguru Nguraritja tjutangku tjanampa intellectual and cultural property rights pulkara wirura anga-kanyintjaku. Munu kutjupa panya Nguraritja tjutanya nintipunganyi tjana walyatjangku ngula intellectual and cultural property rights warka mapalyalkatintjaku titutjara palatja.*

*Anangu nguraritja tjuta pulkara mukuringanyi mani Park-nguru mantjintjaku panya warka tjutanguru minganguru, punu tjalamilantjanguru munu tourism ventures-nguru.*

*Ngaratjunkukuya warka tjuta Park-angka munu palulangurungku training tjuta ngaratjunkuku Anangu tjuta nintiringkula warka tjutangka Park-angka ngaranyi munu warka private sector-ngka kulu-kulu ngarantjaku. Ananguku business Park-angka ngarantjaku palya mulapa ngaranyi.*

*Minga tjutangku, film palyalpai tjutangku, puturu mantjilpai tjutangku munu kutjupa-kutjupa tjutangku mani payamilara Park-akutu tjarpanyi ka nyara paluru Park-tu mani nyara palunya use-amilani Park run-amialntjaku munu Anangungku Nguraritja tjutangku mani mantjini. Park-tu kulini kuwari ngulaku tjana fees tjuta wirura mulapa mantjintjaku fee tjutanya urantjaku system, wiru kunputjarangku.*

**6. MUTITJULU KUMUNITI**

*Nyiri nyangangka utini yaaltji-yaaltjingku Mutitjulu Kumunutinya nganmanytju run-amilalpai, munu nyiri nyangangka utilku yaaltji-yaaltjingku Mutitjulu Kumunutinya kuwaringuru ngulaku wirulku ngura wiru mulapa ngarantjaku.*

*Mutitjulu Kumuniti Inc-nga incorporated association ngaranyi Anangu Mutitjulu Kumuniti-ngka nyinapai tjutaku. Park-ngka ngaranyi Mutitjulu Kumunitiwanu rawangku tjunguringkula mitingingka Parks Australia-lu wangka-katintjaku ara administration-atjara, run-amilantjatjara munu Park control-tjara.*

*Kuwari Mutitjulu Kumunitilu mani tjukaruru mantjintjawiya funding agencies tjutanguru munu Park Director-nguru kulu-kulu. Ngaranyi Anangu Mutitjulu Kumunitila nyinapi tjutangku walytjangku tjana kumuniti wirura run-amilantjaku. Alatjingku tjana kulini Board-tu palyanmankunyangka*

*township wangkara tjunkuntjaku Mutitjulu Kumunitinya. Munu kutjupa tjana palyalku Mutitjuluku mani-line panya budget ngulaku Mutitjulu Kumunitiku, Office for Joint Management-wanungku tjana mani-line-atjarangku Mutitjulu Kumunitinya run-amilantjaku munu Parks Australia-nya alpamilara tjungungku kunpungku wirura Uluru Kata-Tjuta National Park-anya run-amilantjaku.*

*Kuwari Parks Australia-lu alpamilani Mutitjulu Kumunitinya tjana essential services-atjara palu Northern Territory kumuniti kutjupa tjutangku Northern Territory Kapmantangurungku munu Power and Water Authority-langurungku tjanampa essential services-atjara alpamilani palu Mutitjulu Kumunitingka Parks Australia-lu alpamilani essential services-atjara mungatungurungku panya kuwarikutu. Mutitjulu Kumunitiku essential services palya mulapa wiru ngarantjaku ngaraku ngula tjanampa ngaranyi mankurtu panya Mutitjulu Kumunitilu, Parks Australia-lu munu Office for Joint Management-tu tjungungku Mutitjulu Kumunitiku plan pulka palyantjaku panya Mutitjulu Kumunitiku development munu management strategy tjana walyatjangku Anangu tjutangku tjanampa ngura run-amilantjaku. Nyanga palunya palyannyangka kutju ATSIC-tu munu Northern Territory Kapmantangku pulkara wirura tjukarurungku Mutitjulu Kumunitinya alpamilalku.*

*Wali nyuwana tjuta Mutitjulu Kumunitingka tjunanya ka palurungku warka pulka palyani essential services-wanungku, panya kapiku, power-ku munu sewage-ku. Alatjingka ngaranyi ngula power tjintu-nguru panya solar power palyantjaku Mutitjuluku munu gas use-amilantjaku panya electricity power-nya wantira.*

*Liquor (Wama) Act-wanungku (NT) Mutitjulu Kumunitinya Dry Area tjunu 1987-ta panya wama wiya tjikintjaku Mutitjulu Kumunitingka. Dry area law nyangatjaya wanani kuwari mungatunguru kuwarikutu palu ngula nguraritja tjutangkuya wangkara ngaratjunkuku ngula special area-ngka Park-a Anangungku palya nyinara tjikintjaku.*

*Parks Australia-lu pula Mutitjulu Kumunitilu warka tjungungku palyalku Mutitjulu Kumuniti Homelands tjutaku palu warka nyanga palunyaya palyalku pulampa law-wanungku munu mani ngarinyangka kutjungku.*

**7. UPUTJU**

*Parks Australia-ku Parks staff tjutanya warka mantjira warkaringanya Public Service Act 1922-wanungku, Tjanampa warka ngaranyi Park Director-nya alpamilara warka palyantjaku National Parks and Wildlife Conversation Act 1975-wanungku. Parks-tu Equal Employment Opportunities-wanungku warka Park-angka ngarantja tjutanya unganyi warkaku ngatjiringkupai tjutaku.*

*Anangu Ranger-ngkuya warka kuwari kanyini Public Service-wanungku, ranger tjaraya full time warkaringanyi munu tjaraya part time warkaringanyi. Warka tjaraya Parks Australia-la ngarantja tjutanyaya initjara ngaranyi Ananguku panya Anangungku warka mantjira Park-angka warkaringkuntjaku. Parks Australia-lu Anangu kutjupa tjaranya casual basis-wanungku consultancy warkangka kanyini ka 30% Ananguya warkaringanyi Uluru Kata-Tjuta National Park-angka. Park-angku tjanampa organisational restructure kuwari palyani ngulaku, ngula panya tjana organisation structure wiru, kunpu-tjarangku warka kunpungku wirura Park run-amilantjikitjangku. Munu pula tjungungku Mutitjulu Kumunitilu munu Parks Australia-lu training tjuta ngaratjunanyi Anangu tjutaku tjana training palyara warka tjuta palyantjaku Park-angka munu Mutitjulu Kumunitingka. Munuya Malpa (Mentor) program ngaratjunanyi Park-aku work-place-angka.*

*Parks Australia-lu Anangu ranger munu piranpa ranger train-amilani law enforcement –aku. Tjana nintiringkula nyakuku minga tjuta tjukaruru Park-angka ngarala ankuntjaku palu tjinguru tjana kura palyani ka ranger tjutangku power-tjarangku minga kuranya paini munu tjinguru fine unganyi. Tjana law enforcement law-wanungku paini law nyanga paluru ngaranyi National Parks and Wildlife Conservation Act 1975-angka.*

*Canberra kapmantangku every yiya Parks-aku mani ungkukatipai mani nyanga paluru pitjanyi salaries-ku, lease payment-ku, Park operations-ku, administrative costs-ku, central services-ku, general Park maintenance-ku munu minor munu medium warka tjutaku. Parks Australia-lu every yiya tjanampa mani-line panya budget tjanampa nyiringka utilku munu Board-kutu katira nintini.*

*Park-ku workshop compound-nga Mutitjulu Kumunitingka ngaranyi. Warka tjutaya workshop-angka palyani panya warka, maintenance, assets munu services. Nyangatjaya every day-ngku warka palyani ranger tjutangku. Ngulaya workshop area-nya mapulkalku, warka-mantu matjuta-tjutaringkunyangka.*

*Yiya panya 1980’s-angka munu 1990’s-angka Park-ku assets tjutanya ma-tjutaringu mulapa alatjitu. Assets nyanga tjananya tjana maintenance ilatu-ilatungku palyani. Ngulaku tjana kulini assets kutjupa tjuta mantjintjaku. Computer-ngka tjana assets tjutanya walkatjunkula tjunu. Assets wiru tjuta kanyira wirura warka palyalpai tjutanya mutukaku munu walk iwara tjutaku.*

*Parks Australia-lu kulini palyantjaku ngula buildings uwankara Park-angka ngarantjanya energy efficent ngarantjaku. Kaya five year asset maintenance plan palyalku.*

*Kuwari Park staff accomodation full ngaranyi ka ngulaya kulilku tjinguru Yularala ranger kutjupa tjara tjunkuntjaku.*

*Park Headquarters kuwaritjanya iriti 1979-ta tjunu ka kuwari staff tjutaringu karoom-a wiya ngaranyi warkana nyuwana tjutaku. Parks Australia-lu kuwari plan palyani ngulaku panya Park Headquarters nyuwana pulka mulapa palyantjaku.*

*Kaltja Tjantanyaya mani tjararingkula wirura lipilku warka pulkaringkunyangka.*

*Parks Australia-lu communications systems wiru kunpu tjuta kanyilku tjana warka wirura communications systems wirutjarangku warka Park-angka palyantjikitjangku. Tjana nyanga tjanaya kanyilku UKF radio handheld, car mounted and base, visitor operated emergency radio alarms, fax, email munu telephone network.*

*Kuwari Parks Australia-lu walytjangku essential services Park-angka palyani. Mutitjulu Kumuniti essential services upgrade Parks Australia-lu tjaatamilara palyanu 1997-angka. Kapi entry station-aku munu Kata-Tjutaku Park-angka parangurilku munu bore ngura kutjaraku wakalku. Munu kutjupa kapi kuranya evaporative pond-nguru munu Mutitjulu sewage-ngurunya nyakuku kapi kuranya palunya recycl-amilantjikitjangku irrigation-aku.*

***ARA KUTJUPA TJUTA NYIRI KUTJUPA TJUTANGKA NGARINTJANYA NYIRI NYANGANGK TJUNGU (APPENDICES)***

*Nyangatja ara malatjanya plan of managemnt-aku. Ara nyangangku utinu nyaanguru Uluru Kata-Tjuta National Park-anya World Heritage list-angka tjunu. Uluru Kata-Tjuta National Park - angku rare punu, ukiri, kuka munu tjulpi kanyini munu ngura wiru tjuta munu apu pulka mulapatjara.*

*List ngaranyi ini tjuta tjara panya punu munu kuka wiyaringku-katinytjatjara. Park-angka panya kuka iriti nyinapi tjutanya tjananya, English-angku utinu Ananguku words tjutanya munu legal section ngaranyi interpretation-atjara, nyara palula ngaranyi piranpa-wanungku utira explain-amilantjanya wangka plan of management-angku use-amilantja tjutaku.*

*Munu mala mulapa painting ngaranyi Imantura Richards-tu palyantja. Painting nyangatja ara pulka mulapa plan of management-aku, munu Park-aku munu uwankarangkula kulintjaku panya ara nyanga tjarutjanya:*

*“Wirura tjukarurungku atunymanama.”*

**EXECUTIVE SUMMARY IN ENGLISH**

*The Plan commences with a message from the Chair of the Board of Management and the Director stating that this Plan aims to ensure the Park is well maintained and continues to develop in an orderly way. It acknowledges the efforts of all individuals and organisations who contributed to this Plan. A list of the current Board members in 2000 is provided, as is the Board’s vision for the Park, in Pitjantjatjara and English.*

**PART ONE BACKGROUND**

**1. ULURU- KATA TJUTA NATIONAL PARK**

*As a cultural landscape, the Park as we know it today, represents the work of Anangu and nature throughout thousands of years. The landscape of the Park has been managed over this time using traditional Anangu methods governed by Tjukurpa, which is Anangu Law. The Park contains some outstanding examples of the habitats of rare desert flora and fauna as well as the major geological features of Uluru and Kata Tjuta.*

*Anangu believe the Park landscape was created at the beginning of time by ancestral beings and Anangu are their direct descendants and have lived here ever since. On 24 May 1977, the Park was declared under the Commonwealth National Parks and Wildlife Conservation Act 1975 as the Uluru (Ayers Rock - Mount Olga) National Park. The Uluru - Katatjuta Aboriginal Land Trust was granted title to the Park on 26 October 1985. In 1993 the official name of the Park was changed from Uluru (Ayers Rock - Mt Olga) National Park to Uluru - Kata Tjuta National Park. The Park is assigned IUCN category II - National Park.*

*The joint management of Uluru - Kata Tjuta is internationally recognised. The Park is held in high regard and is regularly visited by representatives of protected areas and of indigenous people from Australia and overseas seeking to learn more about joint management.*

*A number of values provide guidance for how the Park should be used and managed. These are;*

* *Tjukurpa. – The Park is Aboriginal land and Tjukurpa is recognised as the fundamental value to guide its management. Any use of the Park should be culturally sustainable and not adversely affect Anangu cultural aspirations*
* *Natural and Cultural Values - Looking After Country. Conserving the special natural and cultural values of the Park is both essential to Tjukurpa, and for fulfilment of Australia’s obligations to protect the World Heritage quality of the Park. Anangu knowledge and best practice park management approaches will be applied to looking after country properly.*
* *Joint Management Values. – Joint management demonstrates how Anangu and other Australians can work together, respect each other and achieve mutual goals. Nguraritja economic and community aspirations will be supported as will Nguraritja expectations of benefiting from their land being used as a national park.*
* *Educational Values – Telling the Park’s story. It is important that interpretation of Uluru - Kata Tjuta allows visitors to learn about the natural and cultural features of the Park, and take away a better understanding of Anangu perspectives.*

*The Director and the Board announced the commencement of the preparation of this Plan in November 1996.*

*Nguraritja, the Director, the Board of Management, the Office for Joint Management, the Central Land Council, Parks staff, the Tourism Consultative Committee and consultants all worked cooperatively together to produce this plan, by conducting workshops, seeking public representations, taking part in the steering committee and offering expert advice. It is intended*

*that the Plan of Management will be in effect for seven years.*

**2. RESPONSIBILITIES**

*All the people and organisations involved in looking after the Park have obligations to consider Anangu and Piranpa Law and interests.*

*Anangu primary responsibility is to maintain Tjukurpa. Tjukurpa unites Anangu with each other and the landscape. It embodies the principles of religion, philosophy and human behaviour which need to be followed in order for people to live harmoniously with each other and the natural landscape. The Board sets policy directions for the Park. The responsibility of Anangu to care for their country will overcome other management considerations.*

*Caring for the land is an essential part of Tjukurpa. Traditional owners have rights and responsibilities in relation to sites within the country, to other Anangu who are related to the land in the same way, and to ancestral beings with whom the sites and tracks are associated. Caring for the land is also a responsibility with important obligations to current and future generations. This obligation is also shared by Parks Australia under World Heritage Convention listing.*

*Nguraritja want to continue their way of life of harvesting resources, ie. hunting and foraging. They also expect to gain from their land being managed as a National Park and the increasing tourist numbers. Recognising how important these issues are and supporting community development programs assists making joint management of the Park strong.*

*Parks Australia have obligations under Australian Piranpa Law including the Director’s obligations under the Lease for the Park. The Uluru - Katatjuta Aboriginal Land Trust, which has been established under the Aboriginal Land Rights (Northern Territory) Act 1976 leases the Park to the Director of National Parks. The current Lease expires on 25 October 2084.*

*The National Parks and Wildlife Conservation Act 1975 will be superseded by the Environment Protection and Biodiversity Conservation Act 1999 in July 2000. The Aboriginal Land Rights (Northern Territory) Act 1976 also provides the necessary mechanisms for Nguraritja land to be leased to the Director of National Parks and Wildlife and managed under the National Parks and Wildlife Conservation Act 1975 and the Environment Protection and Biodiversity Conservation Act 1999.*

*Uluru - Kata Tjuta National Park is listed on the World Heritage List for both its natural and cultural values. In 1995, the Park won the Picasso Gold Medal (UNESCO’s highest award) for outstanding efforts to preserve the landscape and Aboriginal culture in the Park, and for setting new international standards for World Heritage Management. The award went jointly to Parks Australia and the Uluru - Kata Tjuta Board of Management. Uluru - Kata Tjuta National Park was accepted in January 1977 as a Biosphere Reserve under the UNESCO Man and the Biosphere (MAB) program, an international network which aims to protect and preserve examples of the world’s major ecosystem types.*

**3. JOINT MANAGEMENT**

*It is the intention of the Plan to identify ways of making joint management more sustainable and workable.*

*Joint management of Uluru-Kata Tjuta was formalised in 1985 when the first Board of Management was established. Sharing resources and working together are strong elements of the practice of Tjukurpa.*

*The Board of Management is currently comprised of six Aboriginal persons nominated by traditional owners, the Director of National Parks and Wildlife, a representative of the Minister for Environment, a representative of the Minister for Tourism and a scientist experienced in arid land ecology and*

*management.*

*The Board’s functions under the Act are: with the Director to prepare Plans of Management; to make decisions about the Park management that are consistent with the Plan; to monitor the way the Park is managed; and with the Director, to advise the Minister on the future development of the Park.*

*Pursuant to the Lease and his statutory functions, the Director is responsible for the day to day management of the Park through Parks Australia undertaking the preservation, maintenance of the plants and animals, cultural heritage and natural environment of the Park to the best standards.*

*To manage the Park decisions have to be made on a wide range of issues. A number of consultative committees provide for the exchange of views and maintaining good working relationships between the Board, Parks Australia, Nguraritja and stakeholders on issues of mutual concern related to the Park.*

*An Operational Plan will be prepared on an annual basis, within a broader three year strategic framework. Also an annual report on the implementation of management prescriptions described in this Plan will be presented to the Board by the Director. Towards the end of the life of this Plan an independent technical audit will be undertaken to evaluate the actions stated in the Plan with the actual achievements that happen.*

**PART TWO MANAGEMENT IMPLICATIONS**

**4. CULTURAL AND NATURAL RESOURCE MANAGEMENT**

*The landscape of the Park is a living example of Anangu management practices. The history of Anangu occupation is a very important part of the cultural significance of the Park, as is keeping Tjukurpa strong by making sure that access to significant or sacred sites and material is properly managed. Systematic surveys of the archaeological resources of the Park will be undertaken. A best practice strategy for the protection of Anangu cultural and intellectual property relating to the management of all cultural material will be developed and reporting to the Board will be undertaken annually.*

*Anangu have immense and detailed knowledge of the flora, fauna, habitats, seasonal changes, landscapes, places and history of the Park. Until very recent times little of this knowledge was written down, and even today a lot of this still remains unrecorded. The conservation of oral history and tradition is vital to the well being of Anangu culture and to on-going management of the Park. Joint management aims to balance Anangu cultural and ecological knowledge with western conservation practice. An example of this is the ongoing Uluru Fauna Survey. The survey recognises and draws on the expertise that Anangu possess regarding the ecology of their country.*

*Anangu consider that all water sources in the Park are caused by or have association with Tjukurpa. Groundwater is the only reliable water supply in the region. It is intended to maintain a safe and sustainable supply of water from the Southern Aquifer according to the best available health standards for Park residents and visitors and ensuring that the utilisation of the Dunes Plains Aquifer is sustainable, and does not impact negatively on ecological processes of the Park. Anangu will be involved in the development and implementation of a program of rock hole maintenance so that, traditional practices are continued and traditional knowledge is imparted to young Anangu. Surface hydrology, ground water and scenic aspects will be carefully considered in the process of planning and design for Park infrastructure and tourism.*

*Fire was used extensively by Anangu in Central Australia before the introduction of livestock by Europeans. Anangu deliberately intervened with fire and developed it as a technology for ecosystem care and manipulation. The arrival of European people in Central Australia resulted in loss of traditional burning regimes over vast areas. A strategy has been designed to re-establish, within*

*the Park, a fire management regime integrating aspects of traditional Anangu burning practices with a scientifically based approach and carried out with the involvement of Anangu.*

*Anangu still hunt and gather animal species in remote areas of the Park and on Anangu land outside the Park as they have done for generations. 46 species of native mammal are known to have once existed in the Uluru region. Surveys have found that there are currently 21 species of native mammal in the Park. The Park has a representative and moderately diverse arid zone bird population which is rich by Central-Western Desert standards with 178 species of bird having been recorded. The Park has a very rich reptile fauna of high conservation significance with 73 species being reliably recorded.*

*Long term monitoring of fauna and habitats will continue to provide the most complete understanding of the factors influencing abundance and distribution. Liaison will continue to take place with neighbours on matters of mutual concern. Parks Australia, in consultation with Nguraritja and the Scientific Consultative Committee, may develop and initiate a reintroduction program of certain locally extinct animals during the life of the Plan, dependent upon the long term effective control of introduced herbivores and predators. The involvement and transmission of ecological knowledge to young Anangu will be supported.*

*The pressures exerted by introduced predators and herbivores upon the original animals of Central Australia played a major role in the extinction of approximately 40% of the native species. Of the 27 mammal species found in the Park 6 of the total are introduced. Parks Australia will continue to develop a management plan for feral animals in the Park. Resident’s domestic pets will require permits. Permit conditions for Nguraritja will take into account their cultural perceptions. Cats are not allowed at all, and visitors are not allowed to bring dogs into the Park, except guide dogs.*

*Native plants contain the essence of the Tjukurpa by their association with ancestral beings. The collection of plant foods is still a culturally important activity today. The Uluru Herbarium was completed in 1989 and a seed bank has been established utilising Anangu expertise in the collection and sorting of material. Several rare and significant species occur in the Park in restricted habitats such as waterholes and soaks. The ecologically sustainable collection and use of firewood will be investigated with Anangu.*

*A total of thirty four exotic plant species have been recorded in the Park. Currently, the most significant environmental weed in the Park is the perennial Buffel grass. Couch grass also exists in the Park in small pockets within the Mutitjulu Community. This weed has the potential to spread to areas of the Park. A weed management plan will be developed, and a study conducted of garden plantings in the Community to ensure there are no other potentially invasive plants there, and an assessment of the risk posed by buffel grass within the Park. The use of chemicals for weed control will be limited as much as possible. The nature and implications of weed management must be appropriately discussed with Nguraritja in order to receive support for weed control programs.*

*Bioprospecting is the combination of the processes of exploration, extraction and screening of biological diversity and indigenous knowledge for potential commercially valuable genetic or biochemical resources. Parks Australia, the Office for Joint Management and the Central Land Council will review the implications of bioprospecting for Nguraritja and the Park as a high priority.*

*Mining is not compatible with the World Heritage Status and other values of the Park. This Plan of Management states that mining or the transport of minerals through the Park will not be permitted because it is inappropriate and incompatible with the cultural and natural Park values and visitor expectations. Activities external to the Park may also have the potential to impact deleteriously upon the highly significant ecosystems within the Park.*

*Under World Heritage Convention listing, Parks Australia is required to monitor and report the status of the Park. Research, surveys and monitoring give the Director and the Board information that can assist in making sound Park management decisions. Parks Australia will develop a research and monitoring plan, research guidelines, user friendly computerised databases for collection of information, and develop indicators for monitoring future changes.*

*Environmental impact assessment is the process of assessing likely environmental impacts of a development or other proposal in order to inform decision makers before any firm commitment is made. The Director is responsible under the Lease for the maintenance and enhancement of the Park and its values. Any action that may affect the environment to a significant extent requires consideration under the Environment Protection (Impact of Proposals) Act 1974. From the commencement of the Environment Protection and Biodiversity Conservation Act 1999 actions that would or would be likely to affect the Park will be subject to the approvals provisions of that Act.*

**5. VISITORS**

*Tourism is the fastest growing export industry in Australia and governments at all levels are actively undertaking marketing and promotion. Along with other places of natural beauty in Australia such as Kakadu and the Great Barrier Reef, Uluru - Kata Tjuta has become a major tourism attraction for visitors to Australia. The Park had approximately 372,000 visitors in 1999. The potential impact of the Sydney 2000 Olympic Games and the Park’s anticipated increasing visitor numbers need to be constructively managed.*

*A site planning masterplan will firstly be developed. Site plans will then be developed in accordance with existing joint management consultation protocols for all key use areas with an aim to optimise visitor satisfaction, safety and comfort in the Park and consider the needs of disabled access, consistent with Anangu priorities and sensitivities.*

*Public road access into the Park is via the Lasseter Highway from Yulara and the Docker River road from Western Australia. Before any development such as the Outback Highway is proposed an extensive cultural social and environmental impact assessment must be carried out.*

*The tourism industry will be formally consulted and given 18 months lead time for changes to existing arrangements within the Park wherever possible. In cases of emergency, safety risk, cultural activities or events beyond the control of Parks Australia, changes may be made within shorter time frames. The Director will approve the temporary closure of the Park or certain areas within it if required, to allow for private Anangu cultural activities*

*Under the obligations of Tjukurpa, Nguraritja have a responsibility to look after visitors to their country. Each time a visitor is seriously or fatally injured at Uluru, Nguraritja share in the grieving process. Visitors will be encouraged not to climb through use of the interpretive message Nganana Tatintja Wiya - We Never Climb. The walk around the base of Uluru will continue to be actively promoted as an alternative to climbing and a requirement for briefings for all visitors who want to climb may be introduced.*

*Scenic viewing of Uluru and Kata Tjuta from the air is an established and popular activity. There is some concern, however, regarding the impact of this activity on the enjoyment of other visitors. There is also particular concern in relation to occasional breaches of the Memorandum of Understanding for aircraft use.*

*Camping is not permitted in the Park for environment protection and cultural reasons. Closure of the Park to visitors between specified hours at night will continue in order to protect Park values and ensure visitor safety.*

*Activities or events considered by the Board of Management to be inappropriate to the maintenance of Park values and Tjukurpa will not be permitted. Photography of identified sacred sites by visitors is not allowed. Signs and protective fencing will be erected in consultation with Anangu. The domes of Kata Tjuta are strictly off limits to visitors.*

*The cultural interpretations and displays contained in the Cultural Centre provide a major opportunity for conveying messages about the Park, Tjukurpa, Park values and the commitment to joint management. The centre supports Anangu enterprise by providing a high quality venue for sales for Maruku Arts and Crafts, Ininti Souvenirs and Kiosk outlet, Anangu Tours and by Walkatjara Arts. The Cultural Centre is also the Parks Australia point of information on Park activities. Nguraritja*

*and Parks Australia desire that visitors should firstly visit the Cultural Centre, prior to visiting the rest of the Park to learn about cultural values, to encourage appropriate behaviour and thinking about whether to climb Uluru. Extensions to the Cultural Centre may be undertaken during the life of this Plan, and lease agreements with businesses in the Cultural Centre will be introduced.*

*Nguraritja and Parks Australia want to ensure that visitors continue to receive accurate and culturally appropriate information. There is also a clear demand for additional cultural, scientific and historical information from both visitors and tour guides.*

*Parks Australia will ensure an Interpretive Plan for the Park is prepared. Matters to be included in this plan are: future upgrading of all existing interpretation and orientation in the Park, the provision of interpretation for the Uluru Base Walk including signage, pamphlet production and provision of shade structures.*

*Visitor safety is of particular concern within the Park. In 1997, Parks Australia commissioned consultants to assess visitor risks in the Park and to prepare a Visitor Safety Plan. This consultancy was completed in September 1997. Critical recommendations of the Safety Plan were implemented in late 1997 and early 1998 including closures of the climb when necessary. Park Emergency operation responses in the Park are a time-consuming and expensive component of overall operations and the safety of personnel is put at risk during rescues. Staff training for incident response and first aid is a high priority and is ongoing. Commercial tour operators will continue to be required to take responsibility for the safety of their clients and to be fully familiar with safety precautions and procedures applying in the Park. The Climb or other areas of the Park will be closed during times when it is felt that conditions may compromise safety. Additional emergency water supplies will be provided on walks at Kata Tjuta.*

*Promotion of the Park plays an important role in its protection. It helps to build peoples’ expectations before they visit, and it helps gain public support for the Park through education. Photo libraries will be encouraged to withdraw inappropriate imagery of the Park. Publishers will be encouraged to replace inappropriate images in subsequent print runs of existing books and Tour operators are to be requested to explain Anangu views in their brochures.*

*Commercial tour operations play an important part role in helping visitors appropriately use, appreciate and enjoy Uluru - Kata Tjuta National Park. Well run commercial tours are also important as they help Parks Australia to manage visitors in the Park, and enhance positive visitor experiences. Tour operators bring 60% of visitors to the Park. Uluru - Kata Tjuta National Park will develop its own system of compulsory tour operator accreditation and dedicated modules as part of the Northern Territory wide accreditation approach, early in the life of this Plan.*

*All commercial operations in the Park require a permit in writing from the Director. The Director may impose conditions on any permit issued. The Director may also withdraw permission for a commercial operator if the operator does not meet these conditions.*

*A review of the current film and photography permit system will be conducted with a view to rewarding Nguraritja for the use of their intellectual and cultural property, ensuring stronger protection for Tjukurpa values, streamlining procedure, shortening application processing times, and increasing Nguraritja participation and involvement in administration and implementation.*

*Nguraritja expect to benefit from their land being managed as a National Park and the commercial use of their land for tourism, through direct employment in the Park, and the development of tourism ventures. The sale of artefacts produced by Anangu will be encouraged and other merchandise for sale within the Park will meet the requirements for the protection of intellectual and cultural property rights and copyright.*

*A strategy will be developed for employment and training of Anangu in the private sector, and Parks will introduce a system that provides preferences to businesses that are Anangu owned, or willing to set targets for increased Anangu involvement. Direct consultation with Anangu young people will continue to take place regarding their training and expectations. Anangu and Anangu businesses*

*will continue to be encouraged to come forward with commercial proposals for Board of Management consideration.*

*Park use fees are charged in line with user pays principles endorsed by the Commonwealth Government, and are an important part of the lease arrangements with Nguraritja. Park use fees provide essential revenue for Uluru, however they do not alone supply sufficient funding to cover all aspects of Park Management. It is intended to continue to improve the system of collection of entrance and other fees, to further investigate systems of cost recovery for services rendered, and if appropriate, to implement desirable changes.*

**6. MUTITJULU COMMUNITY**

*This part of the Plan describes the ways the Community has been managed, and looks at how community life will be improved during the term of this Plan.*

*Mutitjulu Community Inc is an incorporated association of Anangu people who live at Mutitjulu. In the Park Lease the Mutitjulu Community must be consulted regarding the administration, management and control of the Park.*

*Currently it receives its funding on an ad hoc basis from different agencies including the Director. The intention is that all Anangu entitled to live at Mutitjulu should be able to manage their own affairs, as a community. Therefore subject to the agreement of the Board a sublease, incorporation, or development as a township may be actioned during the life of the Plan. Also detailed funding budgets will be prepared in conjunction with the Office for Joint Management for the management of the Park and the Community.*

*Parks Australia supplies all essential services to the Community, whereas with other Aboriginal Communities maintained by the NT Government, services are provided by the Power & Water Authority. During the life of the previous Plan, Parks Australia upgraded the capacity of the Community electricity distribution system to the maximum capacity for the powerhouse, and the sewage system underwent major reconstruction works. In 1997 the Board agreed that ‘user pays’ power should be implemented as a cost recovery measure. The Board discussed the role of Parks Australia providing maintenance and repairs of essential services and the engaging of a consultant to establish procedures for developing the provision of services in line with other NT Aboriginal Communities.*

*Parks Australia, the Office for Joint Management and Mutitjulu Community are working towards this in a manner consistent with self determination and self management for the Community, and improved access to ATSIC and NT Government community support funding.*

*Additional buildings constructed in the community put a heavier burden on the power and water supply. Building design and construction should take into account minimising ongoing maintenance costs, use environmentally sustainable energy sources where possible, particularly the use of solar power, and gas instead of electricity.*

*Under the provisions of the Liquor Act (Northern Territory), Mutitjulu Community was declared a Dry (alcohol free) area in 1987. Anangu wishes will be supported in relation to restrictions on the availability of alcohol.*

*The joint management partners will cooperate with the management of adjacent homelands within legal and budgetary constraints.*

**7. ADMINISTRATION**

*All Park staff are employed under the Public Service Act 1999, and their general duties are to assist*

*the Director carry out his functions under the Act. Parks are committed to Equal Employment Opportunities being provided to all staff.*

*Anangu currently hold positions as rangers on either full-time or part-time basis. Some of these positions were created specifically for Anangu to be employed in the Park. Parks Australia also employs Anangu people on a casual basis on traditional consultancy work. 30 per cent of staff are Anangu. The Park is undertaking a staff organisational and structural review.*

*Mutitjulu Community has an Employment, Education and Training Committee, with the Park Training Officer representing the Park. A Community Ranger Programme will be jointly developed to provide “on the job” training and applied learning. The Malpa programme will be implemented as a matter of priority, to pair up Aboriginal people with both Piranpa and Anangu staff to foster two way learning, mentoring, and on the job training. Specific efforts will be made to ensure that Nguraritja play an increasing role in operational management.*

*Anangu and Piranpa staff are given the opportunity for training and skills development They will continue to be involved in training that enables all staff to work safely and efficiently. In conjunction with the Employment Education and Training Committee, the Park Training officer will develop, implement and review a detailed Anangu staff training strategy.*

*Law enforcement relevant to the Park is carried out and enforceable under the Act and Regulations made under the Act. Parks Australia will continue to enforce the Act and Regulations and ensure that visitors observe appropriate behaviour according to Tjukurpa.*

*Funds are provided to Parks Australia by the Commonwealth Government, each financial year. These are divided into budget allocations for the payment of salaries, Lease payments, park operations including administrative costs, the provision of central services, general Park maintenance, and capital works. The Lease payments are paid to the Central Land Council on behalf of Nguraritja as required in the Lease agreement in instalments throughout the year. The remaining Park entry fee money and any other income adds to the government’s contribution to running the Park. In order to maximise efficient use of the funds available and to ensure Nguraritja understand the ‘moneyline’. A draft annual budget will be presented to the Board before the start of each financial year, and a simple financial report will be presented regularly at Board meetings.*

*The remainder of this section covers works, maintenance, assets and services. These are run on a day to day basis from the workshop compound based in Mutitjulu Community. During the life of the Plan it is intended that increased storage facilities will be added to this area and other improvements may be considered.*

*During the late 1980s and 90s the number of Park assets increased markedly, and now require extensive maintenance. During the life of this Plan, emphasis will be placed on the consolidation and upgrading of existing assets. A computer based assets register and maintenance program is currently being developed. It is intended to modify and improve the network of roads, carparks, tracks and trackheads with the aim of dispersing visitor loads during peak periods, cater more for the mobility impaired and elderly, and upgrade facilities to improve visitor safety and enjoyment.*

*Where feasible and cost effective all buildings constructed by Parks Australia shall use energy efficient environmental building design and renewable energy sources, and minimise water use.*

*Parks Australia will continue to examine alternative staff accommodation options outside the Park.*

*The existing Park Headquarters was constructed in 1979 when the visitor and staff numbers were very low. The building has been expanded over the years to accommodate the additional staff. Depending on funds availability, environmental impact evaluation, and the approval of the Board it is proposed to construct a more appropriate Park Headquarters during the life of this Plan.*

*Additions to the Cultural Centre may also be constructed if the accommodation is required and*

*funds are available.*

*Parks Australia provides a wide range of plant vehicles and equipment necessary for management and maintenance of the Park. Parks Australia will continue to provide such equipment and upgrade it where required.*

*Parks Australia will continue to provide effective electronic communications systems including UHF radio handheld, car mounted and base, visitor operated emergency radio alarms, fax, email and the telephone network.*

*Parks Australia currently provide the essential services of water supply, power, gas, sewage processing and rubbish disposal throughout the Park. A major upgrade of Mutitjulu services was undertaken in 1997. The supply of drinking water to the Park Entry Station and Kata Tjuta will be reviewed. The recycling of non-drinking water from the Cultural Centre evaporative pond and Mutitjulu sewage lagoons for irrigation use will be investigated.*

**Appendices**

*This is the final section that includes formal information required in a Plan of Management.*

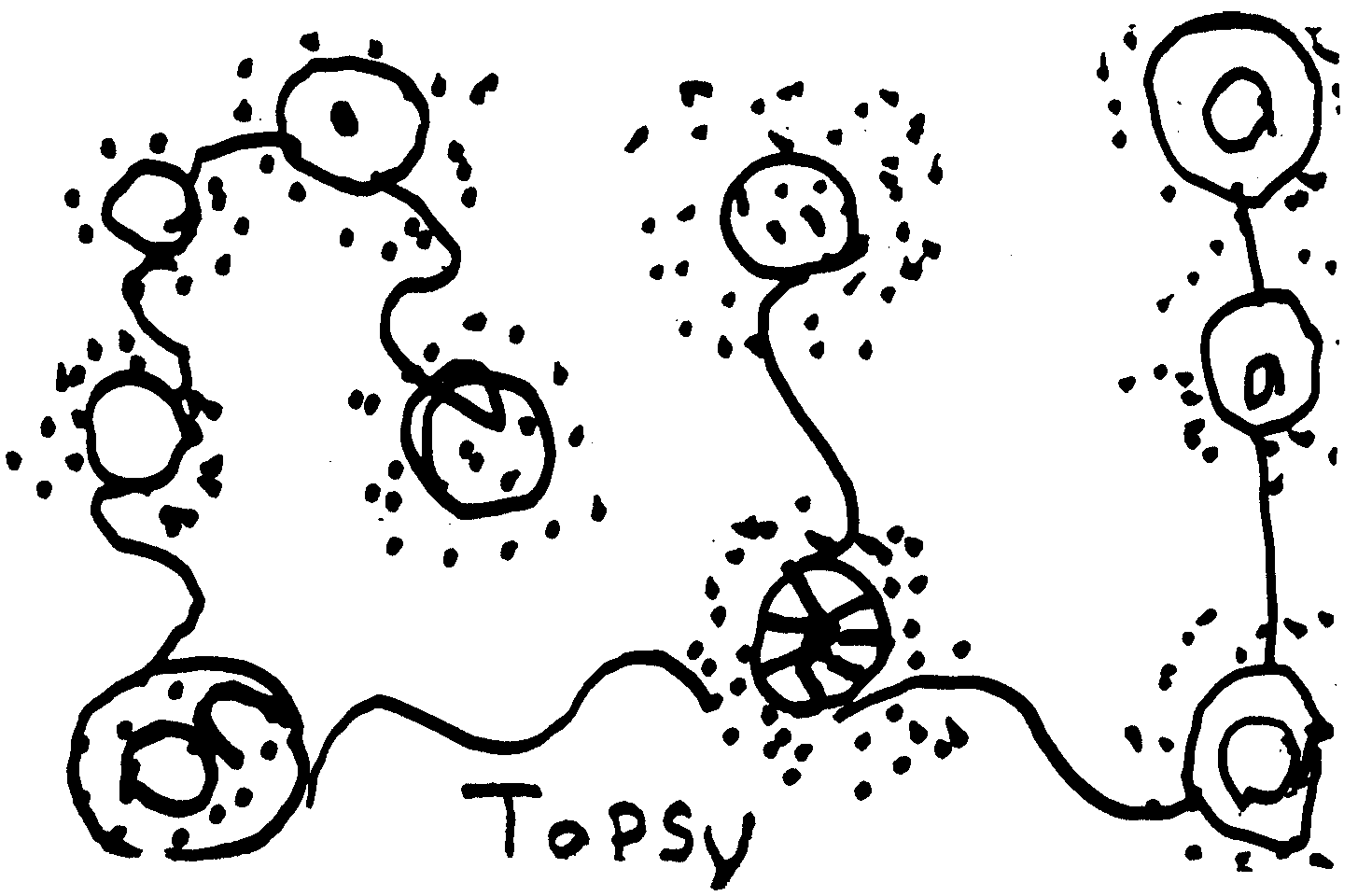
*It explains why the Park is on the World Heritage list for its natural and cultural values. Its natural values include the fact that it contains “unique, rare or superlative natural phenomena, formations or features or areas of exceptional natural beauty, such as superlative examples of the most important ecosystems to man.” Part of its justification as a cultural landscape included the fact that it satisfied the criteria of being “directly and tangibly associated with ideas and with beliefs of outstanding universal significance”.*

*There is a list of the current rare and endangered plants and animals and their habitats in the Park, an explanation of Anangu words and there is also a legal section called Interpretation, that gives the Piranpa definition of some of the terms used in the Plan.*

*Finally, there is a painting by Imantura Richards that is very important for the Plan, the Park and all of us to think about called:*

*“Looking after things Properly”.*

**New Plan Story**



*‘Pitja nyangangka ngaranyi ngura Ulurunya, Mutitjulunya munu Kata-Tjutanya munu ngura tjuta ngarantja Ulurula alinytjarakutu. Munu ngura ulparira tjuta, ngura panya Melbourne-nga, Ernabella-nya, Adelaide-nga munu Fregon-nga. Pitja nyangangka ngura Canberranya ngaranyitu. Canberra Kapamantangku alpamilani Uluru Kata-Tjutanya palu ngura tjutangkuya ngura nyanga Australia-la, tjana tjanampa plan walytja kanyini ka kapamantangku tjananya mani unganyi. Kapamantangku warka wiru palyani, palumpa warka mantu nyarapalunya.*

*Mutitjulunya kulu-kulu ngura pulka ngura kutjupa tjuta purunypatu. Nganana warka pulka tjuta Park-angka, panya Liru Walk-anya tjananya.*

*Kuwarilta nganampa ngaranyi nganampa plan nyuwana palyantjaku. Plan nyuwanangka nganana mukuringkula palyantjakunya walkatjunanyi munu Tjukurpa irititja tjuta kulu-kulu tjunanyi. Nganampa wangka tjuta ngaranyi purkarangku parawangkara kulintjaku munu palulangurungku wirura nyiringka walkatjunkula Canberra-lakutu iyantjaku.*

*Minga tjutangku munu visitors tjutangku pitjala ngura Ulurunya, Kata-Tjutanya munu Mutitjulunya wiru nyakuntjaku, ngaranyi panya ranger tjuta, wati tjuta munu minyma tjuta tjungu pulkara warkaringkula ngura wiru kanyintjaku. Alatjingka nganampa pulka mulapa ngaranyi wirura tjukarurungku kanyintjaku, tjana mantu Australia winkingku munu urungka munkara winkingku kulu-kulu titutjarangku ngura Ulurunya munu Kata-Tjutanya nyanganyi. Ngura winkinguru nganananya nyanganyi. Alatjingka nganampa ngaranyi nganampa Plan of Management nyuwana wiru kunpu alatjitu palyantjaku. Nganampa pulka mulapa ngaranyi ara pulka uwankaranya Plan of Management-angka tjunkuntjaku. Nganampa ara pulka uwankara irititja tjuta Plan of Management-angka ngarantjaku, ngaranyi alatji nganampa tjitji tjutangku law irititja tjuta kanyira use-amilalku. Nganana wariringanyi tjitji nganampangku tjinguru mani pulkatjara nyinaku. Palu nganampa ngaranyi tjitji nganampa tjuta Tjukurpa tjuta nintintjaku tjana tjinguru mai wiya nyinaku palu tjana tjukurpaku ninti alatjitu nyinantjaku. Ara nyanga palurulanya tjituru-tjituru palyani.’*

*-Topsy Tjulyata ©*

*[This picture represents Uluru, Mutitjulu, Kata Tjuta and areas towards the north of Uluru. Also southern communities. Also northern communities. Also southern communities such as Melbourne, Ernabella, Adelaide and Fregon. The other place on this picture is Canberra. The Government in Canberra helps Uluru Kata Tjuta but each and every place everywhere! Each and every place has its own Plan. and the Government sends them all money. The Government does its best for all these places, that’s its job. At Mutitjulu we are just as important as all those other places. We do important jobs in the Park, like the Liru Walk and others. So now its time for us to put down our new Plan for what we want to do, and also all our old traditions have to be included too. They all have to be considered and written up properly, and presented to Canberra in a good way. Rangers and Wati work together looking after Kata Tjuta, Mutitjulu and Uluru in a good way so that everyone who comes to see this place can see that it is really good. That is why we have to get it right because they are watching us. All places are watching us, so we need to plan our new Plan of Joint Management properly. It is really important to make sure we include everything in the Plan of Management because we are going to be living in it, so we can’t afford to leave anything out. All our traditions must be kept there so that our children inherit and manage things according to our Laws. We are worried about our children having enough money. But we must ensure they still have Tjukurpa. Even if we havn’t got anything to eat they will still learn Tjukurpa. Some aspects of this make us sad].©*

**Part One**

**Background**

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|  | Figure 1 Location of the Park and Distance from Major Cities |

**1 ULURU - KATA TJUTA NATIONAL PARK**

**1.1 The Park and its values**

**1.1.1 The Park’s biophysical characteristics**

Uluru - Kata Tjuta National Park is part of an extensive Aboriginal cultural landscape. The Park represents the work of Anangu and nature during thousands of years. Its landscape has been managed using traditional Anangu methods governed by Tjukurpa, which is Anangu Law.

Uluru - Kata Tjuta National Park contains Uluru, which is arguably the most distinctive landscape symbol of Australia, nationally and internationally. It conveys a powerful sense of the very long time during which the landscape of the Australian continent has evolved. Far from the coastal cities, and with its rich red tones, it epitomises the isolation and starkness of Australia’s desert environment. When coupled with the profound spiritual importance of many parts of Uluru to Anangu (Western Desert Aboriginal people, see Figure 2), these natural qualities have resulted in the use of Uluru in Australia and elsewhere as the embodiment of the Australian landscape. As a consequence, Uluru has become the focus of visitors’ attention in the Central Australian region, while other parks offer a complementary range of experiences.

The Park consists of the Uluru - Katatjuta Aboriginal Land Trust Aboriginal freehold land. It covers about 1325 square kilometres and is 335 kilometres by air and about 500 kilometres by road to the south-west of Alice Springs (see Figure 1). Living in the Park are members of the Mutitjulu Aboriginal Community, made up of about 400 Anangu, other community workers and some Park staff. The Ayers Rock Resort at Yulara adjoins the Park’s northern boundary. Both the Park and the Resort are surrounded by Aboriginal freehold land held by the Petermann and Katiti Land Trusts (see Figure 3).

Uluru is a sandstone monolith some 9.4 kilometres in circumference and rising about 340 metres above the surrounding plain. Kata Tjuta (the Olgas) comprises 36 rock domes of varying sizes. One of the domes, rising about 500 metres above the plain (or 1066 metres above sea level), is the highest feature in the Park.

In addition to the important geological features of Uluru and Kata Tjuta, the Park contains some outstanding examples of rare desert flora and fauna. More than 400 plant species are found there, among them seven rare or endangered species, which are generally restricted to the moist areas at the bases of Uluru and the domes of Kata Tjuta. Twenty-one species of native mammals, including several species of small marsupials,

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|  | Figure 2 Approximate present day extent of Western Desert language speakers |

native rodents and bats, have been recorded there, as have over 170 species of birds, many reptile and invertebrate species, and a number of species of amphibians.

The Park’s outstanding natural and cultural heritage values are acknowledged through inscription on the World Heritage list. At present, Uluru - Kata Tjuta is one of only 22 World Heritage sites listed for both their natural and cultural heritage; in 1994 it became the second national park in the world to be recognised as a cultural landscape by the world Heritage Committee. It is also on the Register of the National Estate because of its national significance to the present and future generations of Australians and since 1977 the Park has been listed as a Biosphere Reserve under UNESCO’s Man and the Biosphere Program.

The Park is assigned by this Plan to the IUCN Category II, National Park. This is a protected area managed mainly for ecosystem protection and recreation.

***Manta panya irititja munu kuwaritja. Panya kuwari nganana wangkanyi warka tjungungku palyantjikitjangku kuwaringurungku. Panya ngura nyanga palunya urungka munkara-nguru pitjala nyanganyi munu mayatja kutjupa tjutangku kulu. Nyangatja ngura pulka kutjaratjara ngaranyi. —Malya Teamay ©***

***[This land has a history and a future. We are talking about how we can work together from now on. Because we all know that this place is visited by people from over the seas and watched by governments and other leading people. This country is a very important one with two major sites.]©***

**1.1.2 The Park’s history**

Aboriginal people and their culture have always been associated with Uluru. According to Anangu, the landscape was created at the beginning of time by ancestral beings. Anangu are the direct descendants of these beings and they are responsible for the protection and appropriate management of these lands. The knowledge necessary to fulfil these responsibilities has been passed down from generation to generation through Tjukurpa.

During the 1870s, expedition parties headed by explorers Ernest Giles and William Gosse were the first Europeans to visit the area. As part of the colonisation process, Uluru was named ‘Ayers Rock’ and Kata Tjuta ‘The Olgas’ by these explorers in honour of political figures of the day. Further explorations quickly followed with the aim of establishing the possibilities of the area for pastoral expansion. It was soon concluded that the area was unsuitable for pastoralism. Few Europeans visited over the following decades, apart from small numbers of mineral prospectors, surveyors and scientists.

|  |  |
| --- | --- |
|  | Figure 3 Aboriginal communities and their proximity to the Park |

In the 1920s the Commonwealth, South Australian and Western Australian Governments declared the great central reserves, including the area that is now the Park, as sanctuaries for a nomadic people who had virtually no contact with white people. Despite this initiative, small parties of prospectors continued to visit the area and from 1936 were joined by the first tourists. A number of the oldest people now living at Uluru can recall meetings and incidents associated with white visitors during this period. Some of that contact was violent and engendered a fear of white authority.

From the 1940s the two main reasons for permanent and substantial European settlement in the region were Aboriginal welfare policy and the promotion of tourism at Uluru. These two endeavours, sometimes in harmony, sometimes in conflict, have determined the relationships between Europeans and Anangu.

In 1948 the first vehicular track to Uluru was constructed, responding to increasing tourism interest in the region. Tour bus services began in the early 1950s and later an airstrip, several motels and a camping ground were built at the base of the Rock. In 1958, in response to pressures to support tourism enterprises, the area that is now the Park was excised from the Petermann Aboriginal Reserve to be managed by the Northern Territory Reserves Board as the Ayers Rock - Mt Olga National Park. The first ranger was the legendary central Australian figure, Bill Harney.

Post-war assimilation policies assumed that Pitjantjatjara and Yankunytjatjara people had begun a rapid and irreversible transition into mainstream Australian society and would give up their nomadic lifestyle, moving to specific Aboriginal settlements developed by welfare authorities for this purpose. Further, with increasing tourism development in the area from the late 1950s, Anangu were discouraged from visiting the Park. However, Anangu continued to travel widely over their homelands, pursuing ceremonial life, visiting kin and hunting and collecting food. The semi-permanent water available at Uluru made it a particularly important stopping point on the western route of these journeys.

By the early 1970s Anangu found their traditional country unprecedentedly accessible with roads, motor cars, radio communications and an extended network of settlements. At a time of major change in Government policies, new approaches to welfare policies promoting economic self-sufficiency for Aboriginal people began to conflict with the then prevailing Park management policies. The establishment in 1972 of the Ininti Store as an Aboriginal enterprise on a lease within the Park offering supplies and services to tourists, became the nucleus of a permanent Anangu community at the Rock.

The ad hoc development of tourism infrastructure adjacent to the base of Uluru that began in the 1950s soon produced adverse environmental impacts. It was decided in the early 1970s to remove all accommodation-related tourist facilities and re-establish them outside the Park. In 1975 a reservation of 104 square kilometres of land beyond the park’s northern boundary, 15 kilometres from Uluru, was approved for the development of a tourist facility and an associated airport, to be known as Yulara. The campground within the Park was closed in 1983 and the motels finally closed in late 1984, coinciding with the opening of the Yulara resort.

Confusion about representation of Anangu in decision-making associated with the relocation of facilities to Yulara led to decisions being made which were adverse to Anangu interests. It was not until the formation of the Central Land Council and the Pitjantjatjara Council in the 1970s that Anangu began to influence the ways in which their views were represented to government.

On 24 May 1977 the Park became the first area declared under the Commonwealth *National Parks and Wildlife Conservation Act 1975,* under the name Uluru (Ayers Rock-Mount Olga) National Park. The Park was declared over an area of 132,550 hectares and included the subsoil to a depth of 1,000 metres. The declaration was amended on 21 October 1985 to include an additional area of 16 hectares. The Territory Parks and Wildlife Commission (the successor to the Northern Territory Reserves Board) continued with day-to-day management. During this period Anangu indicated their interest in the Park and its management, including requests for protective fencing of sacred sites and permission for houses to be built for older people to camp at the Rock to teach young people.

In February 1979, a claim was lodged under the *Aboriginal Land Rights (Northern Territory) Act 1976* by the Central Land Council (on behalf of the traditional owners) for an area of land that included the Park. The Aboriginal Land Commissioner, Mr Justice Toohey, found there were traditional owners for the Park but that the Park could not be claimed as it had ceased to be unalienated Crown land upon its proclamation in 1977. The claimed land to the north east of the Park is now Aboriginal Land held by the Katiti Aboriginal Land Trust.

That decision, to establish the Park as a Commonwealth Park, heightened tension between the Commonwealth and Northern Territory Governments of the day. Negotiations over a joint management arrangement between the Northern Territory Government and Anangu based on grant of title to the Park were undertaken but agreement on mutually satisfactory arrangements could not be reached. Anangu were also unwilling to accept

Commonwealth Government proposals for establishment of an advisory committee to make recommendations to the Director of National Parks and Wildlife on park management.

In line with commitments made by the newly elected Commonwealth Government in 1983, legislation amending the *Na tional Parks and Wildlife Act 1975* and the *Aboriginal Land Rights (Northern Territory) 1976* came into force on 2 September 1985 to put in place joint management of the Park between Anangu and the Commonwealth. These amendments provided for the area of the Park to be granted as inalienable freehold land to the Uluru-Kata Tjuta Aboriginal Land Trust and to be simultaneously leased back to the Director of National Parks and Wildlife, to be managed under a Board of Management with an Anangu majority. During negotiations of these arrangements, Anangu achieved payment of a share of Park revenue as annual rental for use of their land as a Park.

At a major ceremony at the Park on 26 October 1985, the Governor-General formally granted title to the Park to the Uluru - Katatjuta Aboriginal Land Trust. The inaugural Board of Management was gazetted on 10 December 1985 and held its first meeting on 22 April 1986. In 1993, at the request of Anangu and the Board of Management, the official name of the Park was changed to its present name, Uluru - Kata Tjuta National Park.

Because of continuing opposition from the then Northern Territory Government to the new management arrangements for the Park, the situation whereby the Conservation Commission of the Northern Territory carried out day to day management on behalf of the Director became untenable. During 1986 the arrangements that had been in place since 1977 were terminated, and staff of the Australian National Parks and Wildlife Service have carried out day to day management since that time.

Although Anangu played a strong role in park management since receiving title to the Park in 1985, they remained dissatisfied with their level of participation and influence in the tourist industry. In late 1995 traditional landowners instructed the Central Land Council to pursue, on their behalf, a native title claim over the Yulara town site. A claim was lodged and eventually accepted by the National Native Title Tribunal, without alterations, on 18 November 1997 and is before the Federal Court.

In June 1999, while this Plan of Management was being prepared, the *Environment Protection and Biodiversity Conservation Act* 1999 was enacted. The new law will replace the National Parks Act in July 2000 as the legal basis underpinning joint management. A controversial section of the new Act provides for a representative of the Northern Territory Government to sit on the Park Board of Management in consultation with traditional landowners.

**1.1.3 Joint management**

Joint management is the term used to describe the working partnership between all traditional owners and relevant Aboriginal people and the Director of National Parks and Wildlife as lessee of the Park as framed by the Lease, within its legislative context. Joint management is based on Aboriginal title to the land, which is supported by a legal framework laid out in the *National Parks and Wildlife Conser vation Act 1975* and continued by the *Environment Protection and Biodiversity Conservation Act 1999*. This arrangement involves the establishment of a Board of Management with an Anangu majority, a Lease between the Director and the Uluru -Kata Tjuta Aboriginal Land Trust, and the development of a Plan of Management. The Uluru - Kata Tjuta National Park Office for Joint Management facilitates consultation and communication between the joint management partners and provides secretariat support for the Board of Management.

***Anangu munu Park Staff tjungu warkaringanyi. Anangu munu Park Management tjungu warkaringanyi. — Mrs Patterson ©***

***[Anangu and Park staff are working together. Anangu and Park Management, together.]©***

The joint management of Uluru - Kata Tjuta is nationally and internationally recognised. The Park is regularly visited by representatives of protected areas and indigenous people from Australia and from overseas, seeking to learn about joint management.

**1.1.4 Park values**

A number of values provide guidance for determining how the Park should be used and managed. Park values are discussed in further detail later in the Plan.

***Tjukurpa***

The Park is Aboriginal land and Tjukurpa is recognised as the fundamental value to guide management. Any use of the Park should be culturally sustainable and should not adversely affect Anangu cultural aspirations.

***Cultural and natural values: looking after country***

Conserving the natural and cultural values of the Park is essential both to Tjukurpa and for fulfilling Australia’s obligations to protect the World Heritage values of the Park. Anangu knowledge and best-practice park-management approaches will be applied to looking after country properly. Any use of the Park should be ecologically sustainable and should not adversely affect biodiversity conservation.

***Joint management values***

Joint management of Uluru - Kata Tjuta National Park demonstrates how Anangu and other Australians can work together, respect each other, and achieve mutual goals. Anangu economic and community development aspirations will be supported by joint management, as will Nguraritja expectations of benefiting from their land being used as a national park.

***Educational values: telling the Park’s story***

It is important that visitors to Uluru - Kata Tjuta can learn about the Park’s cultural and natural features and, in particular, gain a better understanding of Anangu culture.

**1.2 The regional context**

It is important that management is sensitive to the Park’s regional context in terms of cultural and economic considerations and conservation.

**1.2.1 Cultural considerations**

It is an expressed view of Nguraritja that this Plan of Management should acknowledge the links, through Tjukurpa, between the Park and adjoining lands in the region. These links have direct implications for the practice and maintenance of Tjukurpa associated with the Park.

***Ngaranyi manta Park-angka urilta kulu kulu manage-amilantjaku. Atunymankunytjaku ngura Park-angka urilta ngarantja tjuta. —Barbara Tjikatu ©***

***[We need land management both within and outside the Park. There are many things to protect outside the Park.]©***

This view from Nguraritja supports new international obligations the Park has in connection with its 1994 cultural listing under the World Heritage Convention. It also takes into account obligations associated with regional ecological management of the Park under the UNESCO Man and the Biosphere program.

**1.2.2 Economic considerations**

The Central Australian community supports a number of tour operators and others who derive a significant proportion of their income from visitors to the Park. Tourism is central to the regional economy, particularly in terms of employment, and it is important that tourism development in the Park is compatible with other plans for regional development. The standard of visitor facilities that Parks Australia develops and maintains in Uluru - Kata Tjuta greatly influences the quality of tourists’ experience of the region.

Uluru - Kata Tjuta is an important place for recreation. Anangu are happy to share parts of their country with visitors. They would like visitors to appreciate and enjoy the Park so they can take positive memories and understanding away, but they also expect visitors to behave appropriately in the Park. It is important that the Park is well managed to provide high-quality recreational experiences for visitors while ensuring that cultural and natural values are respected.

**1.2.3 Conservation**

Uluru - Kata Tjuta National Park is the only Commonwealth park in Central Australia. Other parks in the Central Australian region generally cover hill, mountain range or riverine country and are managed under relevant Northern Territory and state legislation. Uluru - Kata Tjuta is located in the Great Sandy Desert bioregion and is the only protected area in this bioregion in the Northern Territory. It thus has an important place in the national reserve system.

**1.3 The planning process**

**1.3.1 Producing the Plan of Management**

In 1996 the Uluru - Kata Tjuta Board of Management and the Director of National Parks and Wildlife announced their intention to develop a new Plan of Management for Uluru - Kata Tjuta National Park. The Plan of Management that was current at the time was to cease to have effect on 31 December 1997. Preparation of the new Plan has taken longer than anticipated and the Park continues to be managed in accordance with the previous Plan.

Parks Australia engaged a consultant to prepare issues papers, coordinate consultation and the involvement of interested parties, and start developing the Plan. Another consultant was engaged to prepare a comprehensive cultural and social impact assessment to contribute to the Plan.

Public notices were issued in November 1996, announcing that the Plan was to be prepared and inviting interested parties to make representations. Forty-five representations were received as a result. They have been taken into account in the development of this document.

The Central Land Council’s Land Assessment Unit and the Office for Joint Management introduced the model for participatory planning that became central to the method of cooperatively working with Nguraritja in the development of the Plan (Central Land Council 1997a, 1997b). The framework and method for the consultation phase were approved by the Board of Management at its meetings in March and May 1997.

During 1998, staff of Parks Australia and the Office for Joint Management, with the assistance of the Tourism Consultative Committee, considered important visitor-related matters affecting the Park. Their subsequent recommendations formed the basis for Chapter 5 of this Plan.

On 3 March 1999, the Director released the draft Plan and published a notice inviting interested persons to make representations on the Plan by 26 May 1999. Twenty-five representations were received. The Board and Director appointed a Steering Committee to analyse and discuss the representations and refer them to meetings of the Board in August and December 1999, and February 2000. The draft Plan was amended following these deliberations, and this final Plan referred to the Minister for Environment and Heritage in March 2000, for consideration and presentation to Parliament.

The *National Parks and Wildlife Conser vation Act 1975* provides that, in preparing the Plan of Management, regard shall be had to the following:

* the interests of the traditional owners, and other Aboriginal people to land within the Park;
* preservation of the Park in its natural condition and protection of its special features, including objects and sites of biological, historical, palaeontological, archaeological, geological and geographical interest;
* protection, conservation and management of wildlife within the Park;
* encouragement and regulation of appropriate use, appreciation and enjoyment of the Park by the public;
* protection of the Park against damage.

The Plan is also essential for implementing Australia’s obligations under the World Heritage Convention to protect, conserve and present the attributes of the Park that are of World Heritage significance.

During the preparation of the Plan the *Environment Protection and Biodiversity Conservation Act 1999*, which replaces the *National Parks and Wildlife Conser vation Act 1975*, was enacted by the Commonwealth Parliament and will commence no later than 16 July 2000. The new Act has some changes to the matters which the Board of Management and Director must have regard to in preparing the Plan. The changes have been taken into account in the preparation of the Plan.

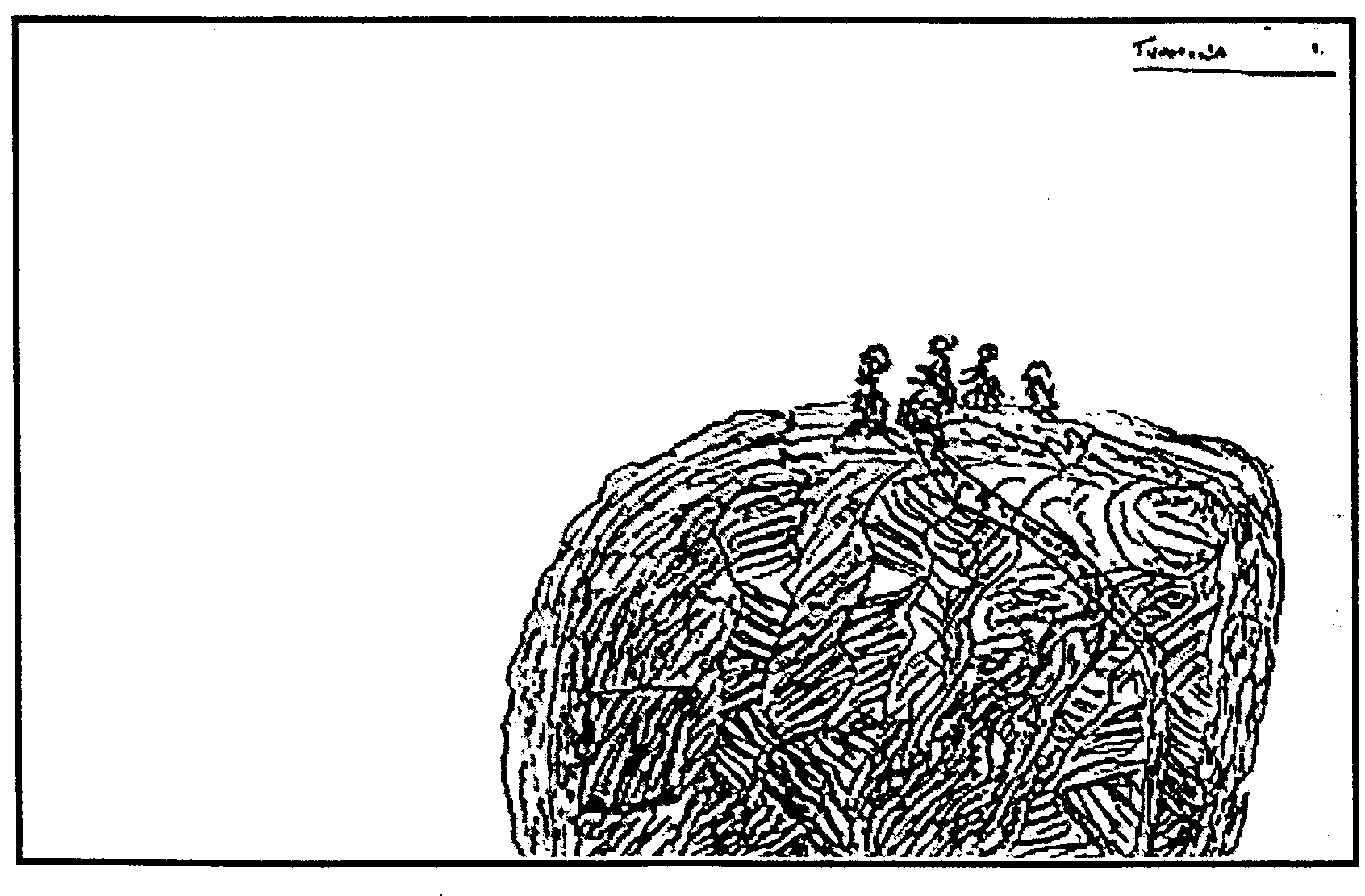
**1.3.2 Commencement and termination**

This Fourth Plan of Management commences in accordance with section 12(3) of the *National Parks and Wildlife Conservation Act 1975* (or as provided in section 371 of the *Environment Protection and Biodiversity Conservation Act 1999)*. The Plan will cease to have effect on either the day specified by the Minister in a notice published in the *Commonwealth Gazette* pursuant to section 12(6) of the *National Parks and Wildlife Conservation Act 1975* (intended to be seven years from its commencement) or automatically after seven years in accordance with s.373 of the *Environment Protection and Biodiversity Conservation Act 1999.*

**Everything is One Tjukurpa**

***Wati tjutaya Kulpitjata munuya Kalaya Tjukurpaku nintiringanyi. Nintiringkunytjaku pulka mulapa ngaranyi, pulka mulapa ngaranyi wati malatja tjutakutu Tjukurpa titutjarangku, tjukarurungku nintintjaku. Park-angka unngu munu Park-angka urilta Tjukurpa palunyatu ngaranyi kutjupa wiya. Ngura miilmiilpa tjuta Park-angka ngaranyi - uwankara kutju ngaranyi, Tjukurpangka.***

***—Tony Tjamiwa ©***



***[The men are in the cave at Kulpitjata, learning about Emu Tjukurpa. That learning is very important. It is important to pass on knowledge from generation to generation in the proper way. It is one Tjukurpa inside the Park and outside the Park-not different. There are very important secret and sacred places in the Park. One line. Everything is one Tjukurpa.]©***

**2 RESPONSIBILITIES**

**2.1 Introduction**

Parks Australia and all the other people and organisations involved in looking after Uluru - Kata Tjuta National Park have legal and moral obligations to take account of Anangu Tjukurpa and Piranpa law and to recognise other interests within Australia and internationally.

***Nganampa ngaranyi uwankara unngukutu nyakunytjaku-panya tyre pilytjaringanyi nganampa ngaranyi tyre unngutja fix-amilantjaku. Law kutjaraku ngaranyi tjunguringkunytjaku munu pula ara tjutangka wirura ngarantjaku. Law kutjara watalpi tjunguringu munulta kuwari ngaranyi kunpuntjaku kutju. Mara kutjara tjunguringkula pulkara kunpungku witini. —Tony Tjamiwa ©***

***[We need to see right through things-if a tyre is flat we need to fix the inside. The Law must be linked on both sides and run through everything. The two Laws have been linked already and now it only needs to be strengthened. Hands have reached out to interlink and now they can be clasped.]©***

**2.2 Tjukurpa**

Tjukurpa unites Anangu with each other and with the landscape. It embodies the principles of religion, philosophy and human behaviour that are to be observed in order to live harmoniously, with one another and with the natural landscape. Humans and every aspect of the landscape are inextricably one.

According to Tjukurpa, there was a time when ancestral beings in the form of humans, animals and plants travelled widely across the land and performed remarkable feats of creation and destruction. The journeys of these beings are remembered and celebrated and the record of their activities exists today in aspects and features of the land. For Anangu, this record provides an account and the meaning of the cosmos for the past and the present. When Anangu speak of the many natural features within Uluru - Kata Tjuta National Park their interpretations and explanations are expressed in terms of the activities of particular Tjukurpa beings, rather than by reference to geological or other explanations. Primarily, Anangu have a spiritual interpretation of the landscape of the Park. In traditional terms, therefore, they speak of the spiritual meaning of the Park, not just of the shape its surface features take.

Tjukurpa prescribes the nature of the relationships between and the obligations of those responsible for the maintenance of Tjukurpa and the associated landscape and those who visit that land. The central attributes of these relationships are integrity, respect, honesty, trust, sharing, learning,

and working together as equals. In all interactions with visitors to their land, Anangu stress the need for:

***Tjurkultu kulintjaku kuranyu nguru pinangku munu utura nguukanytja tjura titutjaraku witira kanyintjikitjaku kututungku kulira. – Tony Tjamiwa ©***

***[Clear listening, which starts with the ears, then moves to the mind, and ultimately settles in the heart as knowledge]. ©***

**2.2.1 Tjukurpa in Park management**

***Plan of Management nyuwana Tjukurpa pulka mulapa Anangu tjutaku. Ara tjuta ngaranyi Plan of Management-angka - ara Tjukuritja tjutatjara: atunymananyi Law. Anangu munu Park staff tjungu warkaringanyi. Munu Anangu munu park management tjungu warkaringanyi. —Mrs Patterson ©***

***[The Plan of Management is an important Tjukurpa for Anangu. There are a lot of stories in the Plan-sacred sites; protecting Law. Anangu and Park staff are working together. Anangu and Park management together.] ©***

Tjukurpa is the foundation of Park management, in terms of infrastructure development, interpretation of the Park’s values and cultural and natural resource management. Anangu members of the Board make a critical contribution to setting policy directions for the Park.

Anangu consider that, to care properly for the Park, Tjukurpa must come first. Their description of what this means in practice is detailed:

* passing on knowledge to young men and women;
* learning to find water and bush food;
* travelling around the country;
* learning about, collecting and using bush medicines;
* visiting sacred sites;
* visiting family in other communities;
* watching the country and making sure Tjukurpa is observed;
* remembering the past;
* thinking about the future;
* keeping visitors safe-keeping women away from men’s sites and keeping men away from women’s sites;
* teaching visitors how to observe and respect Tjukurpa;
* teaching Park staff and other piranpa how to observe Tjukurpa;
* bringing up children strong and caring for children;
* growing the country by doing the right things-for example, hunting at

the right times of the year and not at wrong times or in the wrong way;

* keeping Anangu men and women safe;
* making the country alive-for example, through stories, ceremony and song;
* keeping the Mutitjulu Community private and safe;
* putting the roads and Park facilities in proper places so that sacred places are safeguarded;
* cleaning and protecting rock waterholes inside and outside the Park;
* collecting bush foods and seeds;
* old men teaching stories, young boys and men learning stories;
* old women teaching stories, young girls and women learning stories;
* looking after country - for example, burning work;
* hunting food to feed young children and old people.

Anangu say that if all of these things are not done the requirements of Tjukurpa will not be fulfilled and the country will die (Holden 1998).

In conjunction with the Park Manager, the Office for Joint Management consults Nguraritja on all major and most minor works in the Park, to ensure that neither the nature nor the location of proposed developments conflicts with Tjukurpa. Examples of the results of this consultation are the siting of the Kata Tjuta access road, the siting and design of both the climb and sunset car parks, the location of walking tracks at Uluru and Kata Tjuta, and the siting and design of the Cultural Centre. Nguraritja have in the past modified or rejected a number of proposals for development when they found them to be in conflict with Tjukurpa.

Decision making in the Park has been based on the principle that Anangu responsibility to care for country always take precedence over other management considerations. Both at Board level and in day-to-day management Nguraritja viewpoints have been a significant and deciding factor. Nguraritja opinions have been sought in decision-making processes, including planning for developments, staff selection, work programming, planning for interpretation, and designing training programs. This involvement has been facilitated through

* paying senior Nguraritja for their work in important decision-making processes;
* employing *tjilpi* (senior men) and *minyma pampa* (senior women) as rangers and part-time Park employees;
* supporting senior Nguraritja to set work directions in all areas where they have traditional expertise relevant to the management of the

Park, (eg. fire management);

• National Accreditation Authority for Translation and Interpretation (NAATI) accredited interpretor briefings of Anangu Board members and discussions prior to and during Board meetings.

***Issue***

* to ensure consultation with appropriate Nguraritja in relation to Park management, particularly the nature and siting of developments in the Park
* support for Anangu to carry out the Tjukurpa activities described above

***Aim***

• to continue to respect Tjukurpa in all aspects of Park management and development

***Actions***

* ***Consultation***. In all policy areas and for major management decisions such as Park developments, the Board of Management and Parks Australia will continue to consult Nguraritja through the Office for Joint Management and the Central Land Council.
* To facilitate the process of consultation, new guidelines will be formulated by Parks Australia and the Office for Joint Management.
* Parks Australia and the Office for Joint Management will maintain a record of all consultations with Nguraritja in relation to policy development and important management decisions.
* ***Training***. Permanent staff will continue to receive cross-cultural training, and the learning and use of Anangu languages will be encouraged.
* ***Community awareness***.Continue to involve younger Nguraritja in all aspects of the management of the Park through Tjukurpa.
* ***Tjukurpa activities***. As appropriate support and resource Nguraritja in the conducting of these activities.

**2.2.2 Tjukurpa and looking after country**

***Mai puutjitji tjutaya ngaranyi Park-angka, tupunpangka. Tjukurpa kulu-kulu ngaranyi mantangka, kuwarikutu titutjara ngaranyi, Anangu ninti, palu tjitingka nyinapainya tjana ngurpa. Anangungku tjukurpa atunymananyi.***

***—Tony Tjamiwa ©***

***[There is a lot of bush tucker inside the Park and in the sandhills. There is Tjukurpa in the land; it is still here, Anangu know. In the city, people don’t. Anangu look after Tjukurpa.]©***

The area of Tjukurpa that relates to ecological responsibility is what Anangu usually refer to as ‘looking after country’. Caring for the land is an essential part of ‘keeping the Law straight’. From this area of Tjukurpa Anangu learn their rights and responsibilities in relation to sites within country, other people who are related to the land in the same way, and the ancestral beings with whom sites and tracks are associated. This is also where Anangu learn about the formal responsibilities of caring for the land.

Creations that derive from Tjukurpa are not confined to geological features such as rock faces, boulders and waterfalls. Plants and animals derive from the creative period of Tjukurpa. Much of what Piranpa would call biological or ecological knowledge about the behaviour and distribution of plants and animals is considered by Anangu to be knowledge of Tjukurpa.

Such knowledge commonly forms part of the content of the stories of the ancestral beings’ activities and is taught in association with exploitation of food resources. Thus, whilst travelling the land to gather and hunt for food, Anangu learn how such activities are related to a unified scheme of life that stretches from the beginning of all things to the present.

Tjukurpa also refers to the record of all activities of ancestral beings, from the beginning to the end of their travels. With few exceptions, Tjukurpa within the Park is part of much wider travels of ancestral beings. The relationship of the Park area with other areas is traceable by sites along the tracks of ancestral beings on their way to or from Uluru or Kata Tjuta, thus making the Park an important focus of many converging ancestral tracks.

Around Uluru, for instance, there are many examples of ancestral sites. The Mala Tjukurpa tells of mala (the rufous hare-wallaby) that travelled to Uluru from the North. Subsequently they fled to the south and south-east (into South Australia) as they attempted to escape from Kurpany, an evil dog-like creature that had been specifically created and sent from Kikingkura (close to the Western Australian border).

It is important that planning in the Park take into account the Anangu perception that, through these links, areas in the Park derive their meaning from, and contribute meaning to, places outside the Park. Links with other places form an integral part of the way in which Anangu ‘map’ the landscape of the Park, which in turn has implications for their decisions about areas in the Park and the strong relationships they wish to maintain with the entire Western Desert area. The location of Homelands in Anangu lands bordering the Park has been heavily influenced by such landscape ‘mapping’. The homelands also reinforce the social connections and ritual obligations among Nguraritja. Taken together, they mean a responsibility for looking after country. Thus the Homelands are integral to the Tjukurpa of Uluru - Kata Tjuta National Park.

Anangu have used landscape ‘maps’ for many management purposes during the operation of the previous Plan. This knowledge has assisted with the location of Park developments, the identification of fauna and flora colonies, and the interpretation of landscape features for visitors to the Park. The Liru and Mala Walks, in particular, were constructed on the basis of landscape ‘maps’ derived from Tjukurpa.

***Issues***

* some walking tracks and roads have the potential to create a network that is at odds with the maintenance of Tjukurpa and Park values
* appropriate consultation with Nguraritja who live beyond the Park’s boundaries is required
* sufficient funding to engage Anangu in flora and fauna surveys and other ecological record work
* support of occupation of homelands is linked to the maintenance of Tjukurpa.

***Aims***

* to ensure that walking tracks and roads do not create a network that is at odds with the maintenance of Tjukurpa and Park values
* to ensure that Nguraritja who live beyond the Park’s boundaries are consulted
* to ensure that there is sufficient funding to engage Anangu in flora and fauna surveys and other ‘ecological record’ work
* to ensure Nguraritja contribute in all areas of decision making and activity relating to looking after country
* to continue to investigate and record Anangu ecological knowledge and understanding
* to continue to use Anangu landscape ‘maps’ as planning, resource-management and training tools
* to reinforce Tjukurpa links beyond the Park’s boundaries through the support of Anangu homeland and management initiatives

***Actions***

• ***Decision making***. In all decision-making processes the Board of Management and Parks Australia will continue to give high priority to Nguraritja responsibility for looking after their country.

* Parks Australia will continue to consult about planning and work programming for ‘looking after country’ work through the Office for Joint Management and the Central Land Council.
* ***Funding.*** To include Nguraritja in high-level decision making, the Director of National Parks and Wildlife will continue to make funds available through the Community Traditional Consultancy budget and other agreed measures.
* ***Employment.*** Parks Australia will continue to employ senior Nguraritja as traditional consultants to set work directions in areas of traditional land-management expertise.
* ***Research.*** The research program for the Park will include Anangu ecological knowledge and understanding where appropriate. Consultancies may be commissioned to allow for the production of interpretive materials based on this research.
* ***Homelands.*** The joint management partners will cooperate with the management of adjacent homelands within legal and budgetary constraints.

**2.2.3 Tjukurpa and Anangu cultural heritage**

***Tjilpingku munu pampangku ara tjuta kanyini katangka; tjana mukuringanyi yangupala tjutangku ara tjutaku nintiringkunytjaku. Yaaltji-yaaltji warkaringkunytjaku munu nintintjaku Tjukurpa? —Mary Kaiu Kaiu ©***

***[Old people have the stories in their heads; they want young people to learn them. How are we to work and teach the Tjukurpa ?] ©***

Anangu have lived in and maintained the landscape and Tjukurpa at Uluru and Kata Tjuta for many thousands of years. The story of this occupation and land use can be reconstructed from archaeological deposits, from the rock art and engravings Anangu created to depict events from Tjukurpa and their own lives, and from the personal histories of people living in the Park today. Anangu history is an important part of the cultural significance of the Park and is worthy of record and preservation.

During the currency of the previous Plan measures for the protection and conservation of rock art were implemented, among them the installation of platforms, guide rails and barriers. Consultants were also engaged to provide a management plan for rock art at Uluru. This included data management, field assessment, and recommendations for specific sites. Silicon drip lines have been installed in a number of caves. Some vandalism to rock art has been repaired and one cave has been closed to visitors.

In the past some work has been done to collect and interpret for visitors the oral history of Uluru and its traditional owners; examples are the film ‘Uluru: an Anangu story’, made by Anangu with Film Australia, and audio and video displays at the Cultural Centre.

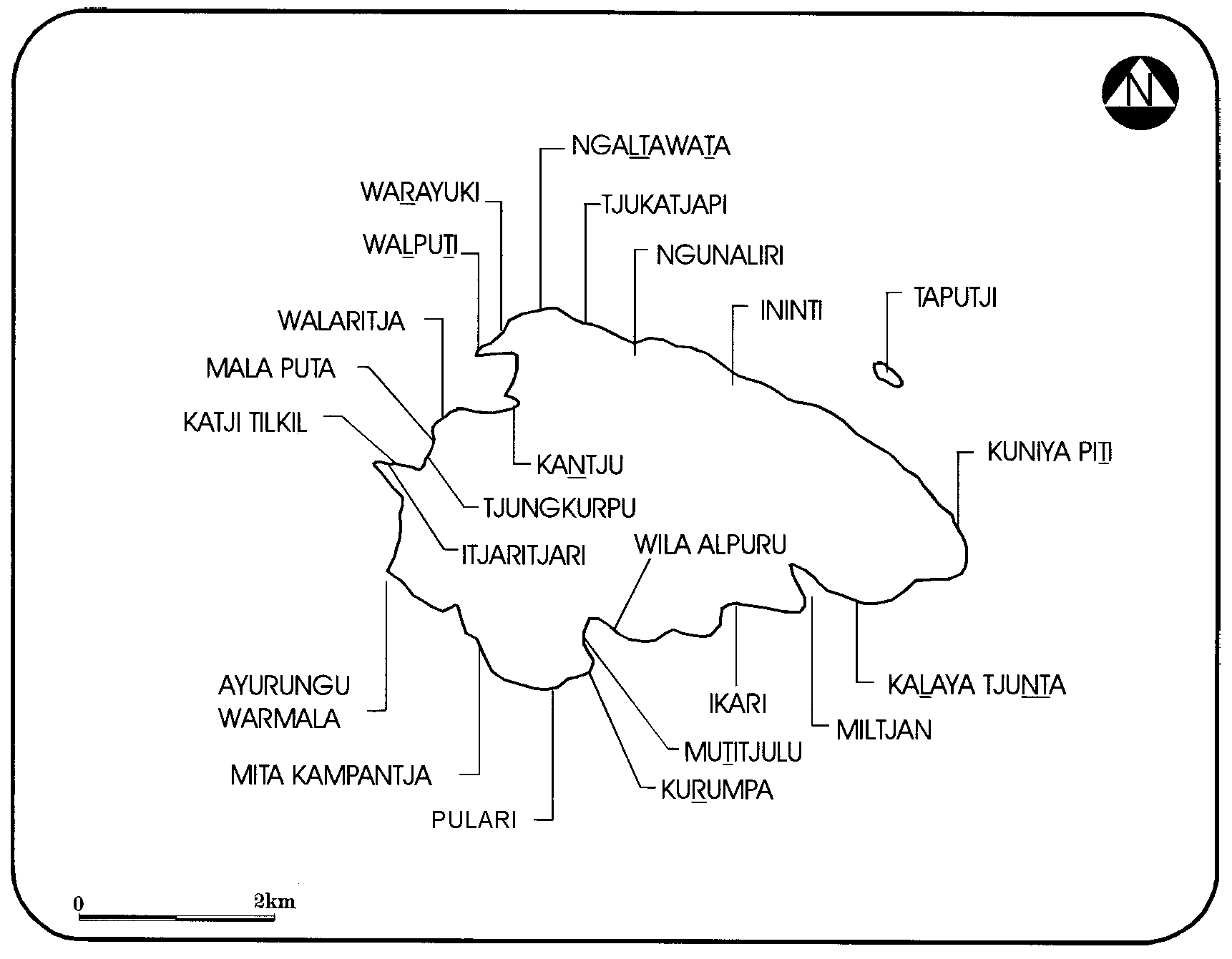


Figure 4 Some Anangu place names at Uluru

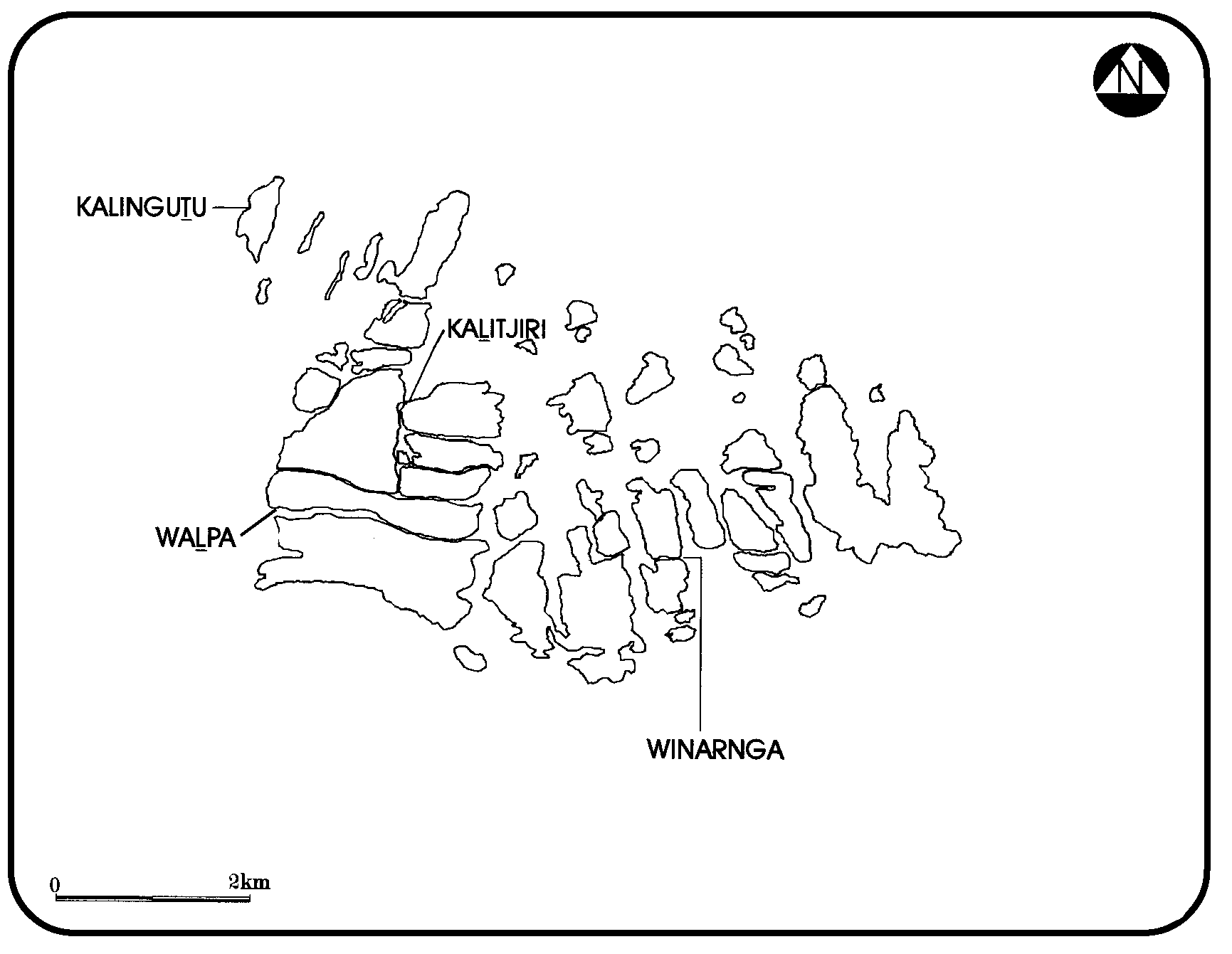


Figure 5 Some Anangu place names at Kata Tjuta

***Issues***

* ensuring the adequate enforcement of the laws designed to prevent inappropriate access to sacred sites
* securing adequate funding to engage Anangu in the management of cultural heritage sites
* effectively explain to visitors the reasons for prohibiting access to some areas of the Park and why at some places no Tjukurpa interpretation is offered.

***Aims***

* to empower appropriate Anangu to manage all sacred sites in the Park
* to enhance the protection and conservation of the Park’s rock art resources
* for Parks Australia staff in conjunction with Nguraritja, to identify and take appropriate action to conserve the Park’s archaeological resources
* to record and interpret to visitors Anangu oral history and Anangu perceptions about use of the Park’s landscape

***Actions***

* ***Interpretation.*** Information contained in interpretive brochures (such as *Park Notes*) relating to Anangu rock art will be revised. Additional measures for interpreting rock art will be considered in the development of an interpretation plan for the Park.
* Anangu oral history will be recorded as appropriate and interpretive materials based on this history will be developed. Consultancies may be commissioned to work on this.
* ***Conservation.*** Measures recommended during previous archaeological surveys for the rehabilitation and conservation of rock art and other culturally important sites will be implemented as a matter of priority. An ongoing program of rock art, and other heritage resource conservation, protection and interpretation will be developed and implemented during the life of this Plan. Systematic surveys will be carried out, under proposed cultural heritage management guidelines, during the life of this Plan in order to develop a comprehensive understanding of the archaeological resources of the Park.
* ***Collaborative Work.*** Nguraritja and Parks Australia staff will continue to work collaboratively to determine needs, develop appropriate strategies and take action for the protection of sacred sites.

**2.2.4 Tjukurpa and social responsibility**

***Anangu tjutangku, Anangu munu piranpa kuwari pitjantja tjuta nintini Tjukurpatjara. Tjana mantu pulkara wirura uti kulintjaku Ananguku kaltjaku munu tjanalta tjungu Anangu tjutawanungku ngura munu Anangu tjuta atunymananyi. —Sarah Goodwin ©***

***[Anangu are teaching Anangu and non - Anangu newcomers about Tjukurpa so they can clearly understand the Anangu way and help us to protect our country and people.] ©***

Like any body of law, Tjukurpa is the source of rules of appropriate behaviour that relate people to other people and people to the land. The first area of appropriate behaviour deals with day-to-day things such as protocol, the relationship between men and women, marriage, child rearing, and the relationships between the old and the young and between various other categories of kin.

From earliest times, throughout the entire Western Desert area, Anangu have been able to establish through kinship or family ties their social relationships with other people so as to be able to use kin terms comfortably. They then deal with each other as family (walytja), even if they have never before met. This is how Anangu are able to refer to themselves as ‘one people’. These structured relationships carry intricate economic, social and religious rights and responsibilities. One of the advantages of such social organisation is that it supports cooperative strategies for movement over the land and for exploitation of the land’s resources, even by people who cannot be constantly in contact with one another.

***Iriti Anangu walytja-piti tjuta ninti nyinangi, panya yaaltji-yaaltji wirura tjukaruru nyinanytjaku. Yangupala tjutanya tjilpingku munu pampangku nintipungkupai ka mamangku munu ngunytjungku wirura maingka tjitji kanyilpai. Kuwari nganana Park atunymananyi munula nyanga alatji ngarantjaku mukuringanyi. —Pulya Taylor ©***

***[In the old way families knew how to behave and live well. The young were taught by the old and the parents provided for them all. Now we have the Park to look after and we want it to work in this way.]©***

Employment arrangements for Anangu working in the Park take into account social and religious obligations by allowing for considerable flexibility in work hours. Where Anangu have been required to go away for several weeks at a time for religious ceremonies or to honour other social or family responsibilities Parks Australia has been able to adapt work requirements so as not to disadvantage Anangu and not to affect overall Park-management responsibilities.

The Park was closed for three hours in 1987 to allow the unobserved transit through the Park of Anangu who were engaged in ceremonial activity. Since this time parts of the Park have sometimes been closed for ceremonial reasons. These closures are effected in a way that minimises disruption to visitors.

Park staff have received instruction in aspects of social behaviour that affect Anangu work practices. This includes avoidance relationships (kin not permitted to talk to or look at each other), the appropriate type of work for men and women, and the precedence of old people over the young in decision making. These aspects of social behaviour are taken into account in the development of work programs.

***Issues***

* insufficient employment opportunities currently exist for young people, to work in cultural maintenance
* the flexibility of employment conditions to meet Anangu cultural needs

***Aims***

* to continue to support Anangu social and religious obligations in connection with Tjukurpa
* to facilitate additional and more flexible employment opportunities and conditions for Anangu

***Actions***

* Employment. Flexible working arrangements for Anangu will continue to be developed by the joint management partners.
* Training. Anangu cultural needs will continue to be recognised in their employment and training.
* The tourism industry will also be encouraged to create flexible work opportunities for the employment of Anangu.
* The Board of Management may approve other measures that facilitate the observance of Anangu social or religious responsibility.

**2.2.5 Tjukurpa: managing visitors and maintaining the Law**

***Wangkanytjaku iwara patu-patu wirura tjunkunytjaku minga tjutaku munu alatjingku ngura Tjukuritja tjuta wirura anga kanyinytjaku munu minga tjuta safe kanyinytjaku.***

***—Millie Okai ©***

***[Talk about the proper place to put the roads for visitors and safeguard sacred areas and keep visitors safe.]©***

For Anangu, an essential part of ‘keeping the Law straight’ involves ensuring that knowledge is not imparted to the wrong people and that access to significant or sacred sites is not gained by the wrong people, whether ‘wrong’ means men or women, Piranpa visitors, or certain other Anangu.

It is as much a part of Anangu religious responsibility to care for this information properly as it is for other religions to care for their sacred precincts and relics. The same holds true for sites and locations on ancestral tracks where events that are not for public knowledge took place. Neither knowledge of nor access to such sites is permissible under Anangu Law. Even inadvertent access to some sites constitutes sacrilege.

Special management measures have been taken to help Anangu continue protecting Tjukurpa whilst allowing visitors to enjoy the Park. One of the main objectives of the interpretive strategy for the Park is to enhance visitors’ knowledge and appreciation of what constitutes culturally appropriate behaviour as part of the experience of visiting a jointly managed national park.

Policies and regulations in relation to visitor management have been developed in such a way as to emphasise Anangu perceptions of appropriate behaviour for visitors. Of particular importance are policies and guidelines developed by the Board of Management for commercial filming and photography and the fencing off of certain areas around the base of Uluru, to ensure visitors do not inadvertently contravene Tjukurpa restrictions.

During the life of a previous Plan Anangu expressed dissatisfaction with the quality of the information about Anangu culture and Tjukurpa that visitors were receiving from published materials and tour company guides. To help counter this, the award-winning Uluru - Kata Tjuta Cultural Centre was built, opening in 1995. The Centre has greatly increased opportunities for visitors to learn about Tjukurpa, Anangu culture and the Park.

Within the bounds of appropriate access, Tjukurpa provides a basis for most of the interpretation of the Park to visitors. Anangu want visitors to understand how they interpret this landscape. Tjukurpa contains information about the landscape features, the ecology, the flora and fauna, and appropriate use of areas of the Park. Tjukurpa has been passed down through the generations and can be shared with visitors. In addition, Anangu believe that visitors’ understanding of the Park can be enhanced by the provision of information about how Anangu use the Park’s resources and the history of their use of these resources.

Anangu explanations of the Park’s landscape form the core of interpretive materials prepared for visitors. Among such materials are the *Park Notes*, the Liru, Mala and Mutitjulu Walk brochures and signs, the Kata Tjuta viewing platform signs, and the interpretive display in the Cultural Centre.

***Issues***

• occasional adverse attitudes to restrictions on access to particular parts of the Park

* to ensure that where other scientific interpretations of the landscape are provided-for example, geological, biological and archaeological interpretations-they are offered in ways that complement the primary Anangu interpretation
* to clearly and sensitively explain the reasoning behind access restrictions to some parts of the Park, so that visitors can understand and accept the restrictions

***Aims***

* to expand and develop the program of interpretation of Anangu explanations of the landscape and ensure that interpretive materials promote Anangu values and priorities
* to support and enforce existing policies and regulations and develop new polices for visitor management based on Anangu perceptions of appropriate behaviour for visitors

***Actions***

* ***Interpretation.*** Parks Australia will continue to direct resources to expanding and developing interpretive materials and activities that present Anangu explanations of the Park’s landscape to visitors.
* An interpretive plan identifying the most appropriate ways of interpreting Uluru - Kata Tjuta National Park to visitors will be developed.
* An explanation of why access restrictions are imposed will be considered for the interpretive plan.
* ***Policies.*** Parks Australia and the Board of Management will continue to support and enforce existing visitor-management policies to protect and maintain the Park’s social and cultural values.
* The Board of Management will develop new policies for appropriately managing visitors’ behaviour if required to further protect the social and cultural values of the Park by Nguraritja.
* ***Access.*** Restrictions on visitor access to areas of the Park may be imposed in order to maintain the privacy of cultural events being held by Nguraritja.
* Interpretive materials will be prepared to enhance visitors’ understanding of why restrictions are placed on access to parts of the Park.

**2.3 Anangu interests**

***Tjinguru Anangungku pitjala wangkanytjaku kuranyungku yaaltji tjana wangkaku panya puli nyangatja wiru mulapalampa uwankaraku. –Kunbry Peipei ©***

***[People should come and talk to Anangu first and listen to what they say. The Rock is a very significant place for us].©***

The interests of Aboriginal people in Uluru - Kata Tjuta National Park stem principally from an individual’s or a group’s relationship to the land, as defined by Tjukurpa, or Anangu Law. The term Anangu use to describe all the people with such interests in the land is ‘Nguraritja ‘. There is not necessarily a directly equivalent term in English, but there are several (essentially non-Aboriginal) legal constructs that attempt to define various Aboriginal interests in the Park, as follows.

**2.3.1 Traditional Aboriginal owners**

‘Traditional Aboriginal owners’ is defined in the *Aboriginal Land Rights (Northern Territory) Act 1976.* In relation to land, the term means a local descent group of Aboriginal people who

1. have common spiritual affiliations to a site on the land being affiliations that place the group under a primary spiritual responsibility for that site and for the land; and
2. are entitled by Aboriginal tradition to forage as of right over that land.

The Lease for the Park also refers to ‘relevant Aboriginals’, which includes all the traditional Aboriginal owners of the Park plus Aboriginal people entitled to use or occupy the Park and Aboriginal people permitted by them to reside in the Park.

The Uluru - Katatjuta Aboriginal Land Trust was established under the *Aboriginal Land Rights (Northern Territory) Act 1976* to hold title to the land making up the National Park. The Director of National Parks and Wildlife leases the Park from the Land Trust. Under the Land Rights Act, the Central Land Council represents the Land Trust.

**2.3.2 Community aspirations**

Uluru - Kata Tjuta National Park is an Aboriginal landscape. While the Park has been established to conserve its natural and cultural values, and to provide for appropriate visitor use, it is also a management objective that recognition be given to the rights of the Aboriginal landowners and managers. It is particularly important to Nguraritja that their children and future generations enjoy their rights, responsibilities and cultural understanding.

It is essential that Parks Australia understands Nguraritja aspirations and that it assists, where possible, with community development. Within the region of the Park, federal and Territory government agencies and regional Aboriginal associations are primarily responsible for matters such as health (including managing substance abuse), housing, education and employment. Recognising how important these things are and supporting community-development programs greatly assists in making joint management of the Park strong and sustainable.

It is also important to Nguraritja that their partners in park management, and the wider Australian community, appreciate and respect their community and cultural values and priorities.

**2.3.3 Looking after country**

Central to Tjukurpa is the concept that Anangu are responsible for looking after country. This responsibility entails obligations to current and future generations. These obligations are shared by Nguraritja and Parks Australia.

A prime objective of joint management is to make sure that traditional skills and values and a ‘scientific’ approach complement each other in looking after the country of the Park. Nguraritja have expressed their wish for Parks Australia, as a joint management partner, to contribute current best-practice knowledge about park management to augment their traditional management practices. Looking after country is one of the most successful expressions of joint management in the Park: Anangu and Piranpa share knowledge and work.

**2.3.4 Economic opportunities**

The land has always provided for the economic well-being of Nguraritja. Traditionally, harvesting and using the Park’s resources have provided the basis for their economy. Nguraritja want to continue their tradition of harvesting and using resources but they also want to benefit from their land in other, new ways.

Nguraritja expect to benefit from their land being managed as a national park through direct employment in the Park, by provision of services to Anangu enterprises and Parks Australia and by being paid rent. They seek greater benefit from the use of their land for tourism and have asked that prime tourism resources or activities be reserved for their benefit. This, of course, would not prevent partnerships between Piranpa and Anangu in developing tourism ventures. Anangu expect to be able to explore and develop new opportunities where these activities do not detract from Park values.

**2.4 The Lease**

The Park is owned by the Uluru - Katatjuta Aboriginal Land Trust (representing the traditional owners) and leased to the Director of National Parks and Wildlife as a national park. The Lease expires on 25 October 2084. With the exception of the term, the provisions of the Lease may be renegotiated by the Land Trust, the Central Land Council and the Director every five years. The Land Trust and the Director may also vary any provision of the Lease at any time. Five years before the Lease expires the Land Trust and the Director will negotiate for its renewal or extension. The Land Trust and the Director may agree in writing to terminate the Lease at any time.

If any legislation enacted in connection with the Park is inconsistent with the Lease and substantially detrimental to the Land Trust or to ‘relevant Aboriginals’ in terms of the Park’s administration, management or control, the Lease is deemed to be breached and may lead to termination of the Lease on 18 months’ notice being given by the Land Trust, subject to an obligation to negotiate bona fide with a view to a new lease being granted.

Under the Lease the following rights of ‘relevant Aboriginals’ are reserved (subject to the Plan of Management):

* to enter, use and occupy the Park in accordance with Aboriginal tradition;
* to continue to use the Park for hunting and food gathering and for ceremonial and religious purposes;

• to reside in the Park at the Mutitjulu Community site.

The Director’s responsibilities under the Lease include:

* at the request of the Land Trust, to sub-let any reasonable part of the Park to the Mutitjulu Community Inc. provided the sublease is in accordance with the Act, the Land Rights Act and the Plan of Management;
* to pay rent to the Central Land Council on behalf of the Land Trust; (Currently this is $150,000 a year, indexed from May 1990, and an amount equal to 25 per cent of the Park revenue);
* to comply with the Act and Regulations, other laws and the Plan of Management and to manage the Park in accordance with world best practice;
* to promote and protect the interests of ‘relevant Aboriginals’ and their Aboriginal traditions and areas of significance and to promote Aboriginal administration, management and control of the Park;
* to promote the employment and training of ‘relevant Aboriginals’;

• to promote understanding of and respect for Aboriginal traditions, languages, cultures, customs and skills;

* to consult the Central Land Council, the Pitjantjatjara Council Inc. and Mutitjulu Community Inc. about the management of the Park;
* to encourage Aboriginal business and commercial enterprises;
* to provide funding to the Mutitjulu Community Inc. to employ a community liaison officer (now called Coordinator, Joint Management);
* to provide maintenance of roads and other facilities;
* to implement a licensing scheme for tour operators;
* to properly collect and audit entrance fees and other charges;
* to fund the administration of the Board of Joint Management;
* to maintain specified staffing arrangements;
* to restrict public access to areas of the Park for the purpose of Aboriginal use of these areas;
* to assist the Central Land Council in identifying and recording sacred sites in the Park;
* to exchange research information with the Central Land Council.

**2.5 International obligations**

**2.5.1 The concept of a national park**

The definition of a protected area derived from the IV World Congress on National Parks and Protected Areas is:

An area of land and/or sea especially dedicated to the protection and maintenance of biological diversity, and of natural and associated cultural resources, and managed through legal or other effective means

Uluru – Kata Tjuta National Park has also been assigned the IUCN Category II National Park. This is defined by the IUCN as;

A natural area of land or sea, designated to (a) protect the ecological integrity of one or more ecosystems for present and future generations, (b) exclude exploitation or occupation inimical to the purposes of designation of the area and (c) provide a foundation for spiritual, scientific, educational, recreational and visitor opportunities, all of which must be environmentally and culturally compatible

Along with many countries, the IUCN has recognised the appropriateness of indigenous people playing a legitimate role in the management of

national parks declared over traditional lands (Dassman 1973; CNPPA 1978). Australia leads the world in implementation of the concept of cooperative management of national parks on traditionally owned land.

*The Environmental Reform (Consequential Provisions) Act 1999* which will commence at the same time as the *Environment Protection and Biodiversity Conservation Act 1999* deems the declaration of a park under the *National Parks and Wildlife Conservation Act 1975* to have stated that the purposes for which the park was declared were the preservation of the area in its natural condition and the encouragement and regulation of the appropriate use, appreciation and enjoyment of the area by the public.

**2.5.2 World Heritage listing**

Australia was one of the first countries in the world to become a State Party to the Convention Concerning the Protection of the World Cultural and Natural Heritage (the World Heritage Convention). The Convention came into force in 1975. A State Party is a country which has ratified the Convention. As at January 2000 there were 158 State Parties to the Convention. Of these, 118 had properties inscribed on the World Heritage List. As at January 2000 there were 630 properties on the World Heritage List. Of these, 480 are listed for their cultural World Heritage values, 128 for their natural World Heritage values and 22 for their mixed (natural and cultural World Heritage) values. As at January 2000, Australia has 13 properties inscribed on the World Heritage List.

The World Heritage Convention aims to promote cooperation among nations to protect world-wide heritage which is of such outstanding universal value that its conservation is of concern to all people. State Parties to the Convention undertake to identify, protect, conserve, present and transmit to future generations the World Heritage properties on their territory.

As noted, Uluru - Kata Tjuta National Park is one of few properties on the World Heritage list for both its natural and cultural values.

It was listed in 1987 as a natural property for two reasons:

* an outstanding example representing significant ongoing geological processes, biological evolution and man’s interaction with his natural environment; and
* contains unique, rare or superlative natural phenomena, formations or features or areas of exceptional natural beauty, such as superlative examples of most important ecosystems to man, natural features, spectacles presented by great concentrations of animals, sweeping vistas covered by natural vegetation and exceptional combinations of natural or cultural elements.

In 1994 Uluru - Kata Tjuta became the second property in the world to be listed as a cultural landscape, again for two reasons:

* an outstanding example of a traditional human settlement and land-use which is representative of a culture (or cultures), especially when it has become vulnerable under the impact of irreversible change; and
* directly and tangibly associated with events or living traditions, or with beliefs of outstanding universal significance.

Appendix A summarises the features of Uluru - Kata Tjuta National Park that meet these natural and cultural World Heritage criteria.

The listing of Uluru - Kata Tjuta National Park as a World Heritage Cultural Landscape provides international recognition of Tjukurpa as a major religious philosophy which links Anangu to their environment, and is their primary tool for caring for country.

**2.5.3 UNESCO (United Nations Educational Scientific and Cultural Organisation)**

In 1995 Uluru - Kata Tjuta National Park won the Picasso Gold Medal, UNESCO’s highest award for outstanding efforts to preserve the landscape and Anangu culture and for setting new international standards for World Heritage management. The award went jointly to Parks Australia and the Uluru - Kata Tjuta Board of Management.

In addition, in January 1977 Uluru - Kata Tjuta National Park was accepted as a biosphere reserve under the UNESCO Man and the Biosphere program, an international network that aims to protect and preserve examples of the world’s major ecosystem types.

**2.6 National legislation, polices and strategies**

**2.6.1 Key Parks and Land Rights Legislation**

The legislative foundation for the joint management arrangements applying to Uluru - Kata Tjuta National Park is found in the Commonwealth’s *National Parks and Wildlife Conservation Act 1975* and *Aboriginal Land Rights (Northern Territory) Act 1976.* Over the years both Acts have been amended in concert to ensure that a solid, workable basis exists for the complex actions and activities of joint management.

Among other things, the *National Parks and Wildlife Conservation Act 1975:*

• provides for Aboriginal land leased to the Director to be declared a national park;

• provides for the establishment of a board of management with an Aboriginal majority for such a park;

* determines the powers and functions of the Director and the board of management;
* requires a plan of management to be prepared for a park and determines the process that must be followed in its preparation;
* requires the Director to manage the park in accordance with the plan of management and establishes a dispute-resolution process if disagreement arises between the Director and the board. The board has the function of making decisions in relation to the management of the Park that are consistent with the plan.

The *Environment Protection and Biodiversity Conservation Act 1999*, which will replace the *National Parks and Wildlife Conservation Act 1975* from no later than 16 July 2000, has similar provisions and requirements.

Among other things, the *Aboriginal Land Rights Act (Northern Territory) Act 1976:*

* provides for the granting of traditional Aboriginal land to Aboriginal Land Trusts for the benefit of Aboriginals entitled by Aboriginal tradition to the use or occupation of the land;
* allows land trusts to lease land vested in them;
* makes it a condition of the grant to certain land trusts (including Uluru-Kata Tjuta Aboriginal Land Trust) that the relevant land council enter into an agreement with the Director to direct the land trust to grant a lease to the Director for the purpose of a national park;
* ensures that the interests of traditional owners are respected in any such arrangement;
* provides for the establishment of Aboriginal land councils to fulfil several functions, including to represent the interests of certain Aboriginals in relation to matters affecting Aboriginal land. Uluru - Kata Tjuta National Park is in the area for which the Central Land Council is established under the Act.

**2.6.2 Other relevant Commonwealth legislation**

***Australian Heritage Commission Act 1975***

Uluru - Kata Tjuta National Park is on the register of the National Estate and consequently the Minister and Director are subject to provisions of the *Australian Heritage Commission Act 1975* relating to any activities that may affect to a significant extent the Park’s National Estate values. The Act is expected to be changed under the new *Environmental Protection and Biodiversity Conservation Act 1999.*

***World Heritage Properties Conservation Act 1983***

The *World Heritage Properties Conservation Act 1983* provides for the protection and conservation of those properties in Australia that are of outstanding universal natural or cultural value.

Part 3, division 1, subdivision A and part 15, division 1 of the *Environment Protection and Biodiversity Conser vation Act 1999* will replace the *World Heritage Properties Conservation Act 1983.* However, Schedule 6 of the associated *Environmental Reform (Consequential Provisions) Act 1999* provides that the *World Heritage Properties Conservation Act,* and all instruments (including regulations, Proclamations and consents) made under it and in force immediately before its repeal, continue to apply in relation to properties and sites that were declared by the Proclamations to be properties and sites to which sections of the Act apply, as if the Act had not be repealed. Consent can still be given under section 9, 10 or 11 of the *World Heritage Properties Conservation Act* to do acts prescribed under that Act in relation to a proclaimed world heritage property.

Under the *Environment Protection and Biodiversity Conser vation Act 1999* the Minister is required by s.316(1) to make a plan of management for each Australian property that is included on the World Heritage List, except that plans may not be made for so much of a property as in a Commonwealth reserve (s.316(b)). Plans for Commonwealth reserves such as Uluru must be prepared taking into account Australia’s obligations under the World Heritage Convention (s.368(3)(g)).

***Environment Protection (Impact of Proposals) Act 1974***

The *Environment Protection (Impact of Proposals) Act 1974* establishes procedures to be followed if there is potential for serious impacts on a national park’s environment. For example, it has been customary to assess new plans of management under this Act.

Chapters 2 and 4 of the *Environment Protection and Biodiversity Conser vation Act 1999* will replace the *Environment Protection (Impact of Proposals) Act 1974.* Under the *Environment Protection and Biodiversity Conservation Act 1999,* actions that would or are likely to have a significant impact on a matter of “national environmental significance” will prima facie be subject to the assessment and approval provisions in Chapters 2 and 4 of the Act. The matters of national environmental significance are:

* World Heritage properties;
* wetlands of international importance (Ramsar wetlands);
* listed threatened species and communities;
* listed migratory species;
* nuclear actions;
* the marine environment; and

• such further actions as are prescribed by the regulations under the Act.

Responsibility for compliance with the Act lies with persons taking relevant “controlled” actions. A person proposing to take an action that the person thinks may be or is a controlled action must refer the proposal to the Minister for the Environment and Heritage for the Minister’s decision whether or not the action is a controlled action. Civil and criminal penalties may be imposed for breaches of the Act.

***Endangered Species Protection Act 1992***

The *Endangered Species Protection Act 1992* provides for the conservation of endangered and vulnerable species and communities and for the mitigation and control of threatening processes responsible for the species’ and communities’ status.

The Act will be replaced by the *Environment Protection and Biodiversity Conservation Act 1999.* That Act continues provisions relating to listing of species and threatening processes, preparation of recovery plans and threat abatement plans and, preparation of inventories of species.

**2.6.3 Strategies and policies**

In recent times a number of significant strategies and policy documents have been developed by the Commonwealth Government or its agencies. Some are pertinent to the management of Uluru - Kata Tjuta National Park and must be taken into consideration in determining policies. Among them are the following:

* the National Strategy for Ecologically Sustainable Development
* the National Strategy for the Conservation of Australia’s Biological Diversity
* the National Tourism Strategy
* the National Ecotourism Strategy
* the National Indigenous Tourism Strategy
* The National Aboriginal and Islander Health Strategy
* the Aboriginal and Torres Strait Islander Commission’s Environment Policy.

**2.7 Northern Territory legislation and policies**

Northern Territory laws are applicable to the Park and people in the Park provided those laws are not inconsistent with the *Na tional Park s and Wildlife Conservation Act 1975* and Regulations or other Commonwealth laws. They must also not interfere with the performance of functions and exercise of powers by the Director of National Parks and Wildlife. Among Northern Territory laws of relevance to the Park are those relating to criminal and illegal activities, sacred sites and heritage, traffic and motor vehicles, work health and occupational health and safety, and provision of services

(power, water and sewerage). The operation of Northern Territory laws relating to wildlife conservation in areas adjoining the Park may be of relevance given the objective and need to manage the Park in a regional context.

Given the proximity of Yulara and its airport to the Park, Northern Territory government policies and actions relating to such activities as tourism and its promotion may have considerable effects on operations in the Park.

Among Northern Territory laws of potential relevance to the Park are the following:

***Territory Parks and Wildlife Conservation Act 1995***

The *Territory Parks and Wildlife Conservation Act 1995* provides for the declaration of parks, reserves, protected areas and sanctuaries in the Territory. It provides for the protection and conservation of wildlife (including plants and animals), and for the control of pests. It provides certain management powers to the Parks and Wildlife Commission of the Northern Territory (which is constituted under separate legislation). Those powers are relevant to parks and reserves under the Act (not including Uluru - Kata Tjuta National Park) and to wildlife conservation.

***Northern Territory Aboriginal Sacred Sites Act 1989***

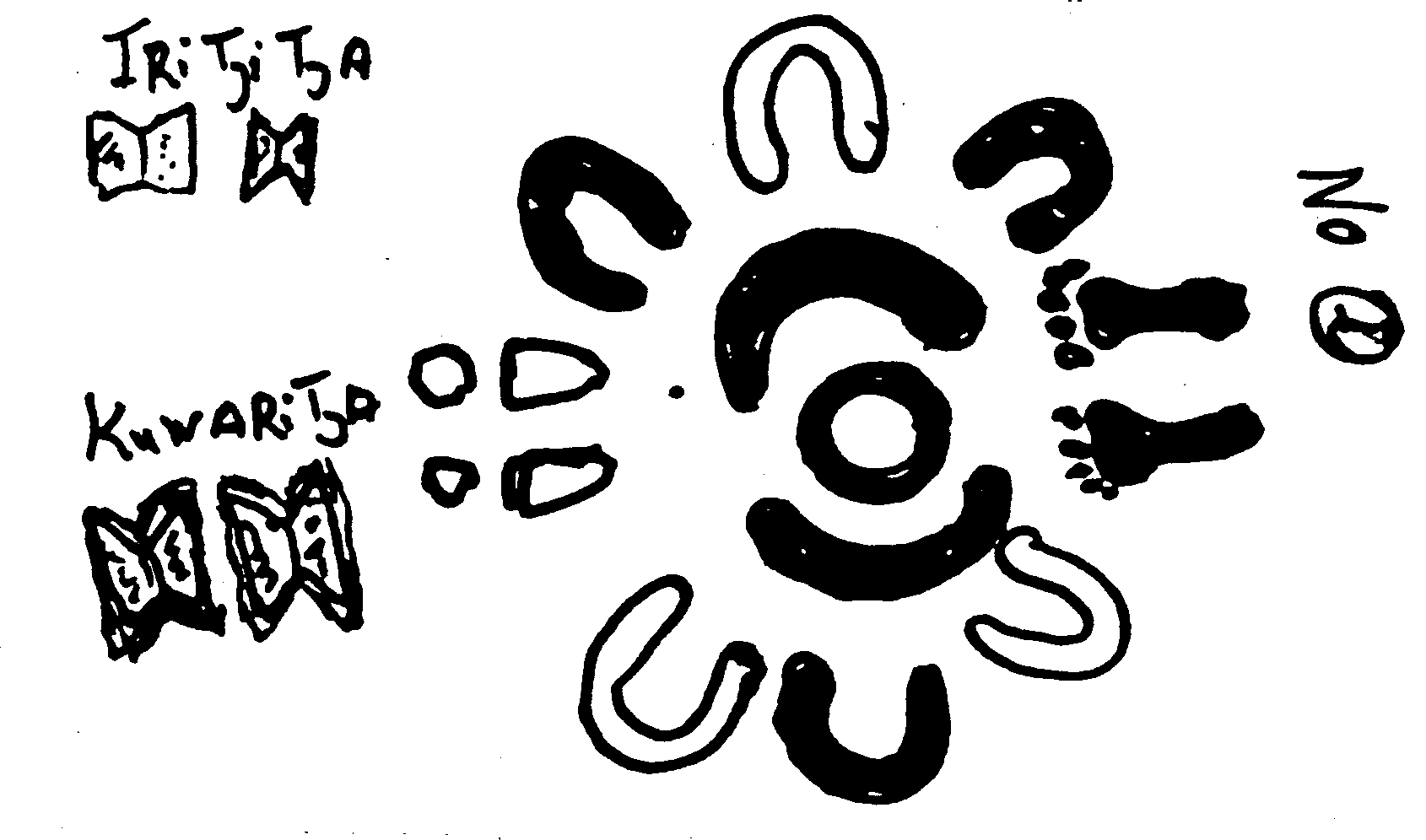
The *Northern Territory Aboriginal Sacred Sites Act 1989* provides for the establishment of the Aboriginal Areas Protection Authority. It allows for the recording and registration of sacred sites. It makes it an offence to enter, work on, use or desecrate a sacred site without a certificate from the Authority, and provides heavier penalties than alternative legislation. Some sites in the Park have been registered under the Act.

***Heritage Conservation Act 1991***

The *Heritage Conservation Act 1991* established a Heritage Advisory Council, which identifies and assesses places and objects for their heritage values, and makes recommendations to the relevant Minister about the declaration of heritage places and heritage objects. The Act makes it an offence to work on, damage, demolish, destroy, desecrate or alter a heritage place or heritage object. The Act also protects certain archaeological places and objects.

**Always Working Together**

***Uwankara tjungu warkaringanyi munu record-amilani uwankara palyantjanya munu wangkanytjanya nyiringka. Iriti ngarangi, ara kutjara. Ara tjuta tjana walkatjunangi Piranpaku palu Ananguku ara tjuku-tjuku tjunangi nyiringka. Uti alatji ngarantjaku ara lipula walkatjunkunytjaku nyiringka panya Piranpaku munu Ananguku. Walka nyangangku utini ‘Tjungu Warkaripainya’ munu ngapartji, ngapartjinya. —Malya Teamay ©***



***[People are working together and the things done and spoken about are recorded and written up. In the past there were two stories. A lot of Piranpa on paper but not a lot on paper about Anangu. There must be a balanced recording of the white perspective as well as Anangu views. This painting depicts ‘Always Working Together’ and equality in joint management.] ©***

***Nganana pulkara pukularinyi Plan of Management warka nyangatja kuwari tjungungku palyanyangka. Nganana pulkara kuliningi Park-aku ara pulka tjuta-tjara. Munula uwankaraku wangkara kulira nyiringka walkatjunu, nganampa tjamu kulataku munu kami pitiku law-wanungku munu manta atunymankunytjaku law-wanungku.***

***Kuranyu ngarangi, nganana nguwanpa kawaliringu, putula Tjukurpa munu Anangu nganampa atunymanangi walypalaku ara munu kaltjawanungku. Kuwari, nganana idea kutjupa kutjupa tjunguni munula tjungungku pulkara tjungu warkarinyi kuwari kutju alatjitu.***

***Ngayulu pukulpa alatjitu. Nganana tjungungku warkaringkunyangka Plan of Management kunpu palyantjaku, ngulaku. Nganana Plan of Management kuwari palyantjanya ngula nyakula wanani alatjingku tjukarurungku kunpungku Park run-amilantjaku.***

***Kuwarila idea tjuta tjunguni alatjingku nganana kuranyu-kuranyu ngaratjunanyi joint management kunpu tjukaruru ngarantjaku. Nganana kutjupa kutjupa tjuta mulapaku nintiringu munula nintilta nyinanyi kuwari ngulaku wiru tjuta kuwari ma palyantjakitjangku.***

***Ngayulu pulkara nyanga palunyatjara kulinu munu kulini, tjinguru Anangu kutjupa-tjarangku putu palyalku tjana putu Plan of Management-wanungku warkariku palu Plan of Management kunpu ngaraku alatjingka tjinguru Anangu kutjupa tjuta nintiringkula palya warkariku Plan of Management wanara. —Nancy Miller ©***

***[We are really happy now this work is being done together. We’ve thought hard about the issues in the Park and put all our ideas down about looking after it according to the Tjukurpa of our grandfathers’ spear and our grandmothers’ carrying bowl and the land protection laws.***

***Before, we were in danger of becoming lost, unable to protect Tjukurpa and look after our people well enough within the white system. Today we are drawing the different ideas together and we’re starting joint management in the real sense of the term.***

***I am overjoyed that we are really working together now to form one strong plan which will carry us into the future. We can follow this guide we are making together so our direction in management is strong, firm and true.***

***When we bring these ideas together today we will be really starting proper joint management. We need to make the plan first so joint managent is strong and true. We’ve gained a lot of experience in many things which enables us to work well toward good things for the future.***

***I’ve thought a lot about this and perhaps there are some people unable to make plans and work this way, but the Plan will be strong and so perhaps these people can learn too and follow the Plan in their work.] ©***

**3 JOINT MANAGEMENT**

**3.1 Introduction**

***Nganana mukuringanyi ‘Tjungu Warkaripainya’ panya Joint Management-anya mulapa wirura ngarantjaku. Tjukaruru mula-mula ngarantjaku ngaranyi. —Mrs Patterson ©***

***[We want ‘Joint Management’ to work strongly for us. It needs to be real and straight.]©***

The intention in developing this Plan of Management is to identify ways of making joint management more sustainable and workable. This will mean formalising some practices between the joint management partners being the Director of National Parks and Wildlife, Mutitjulu Community Inc. and the Uluru Katatjuta Aboriginal Land Trust (through the Central Land Council). These partners are assisted by many other key groups, including the Office for Joint Management (formerly known as the Community Park Liaison Office), the Pitjantjatjara Council Inc. and Parks Australia consultative groups and committees. It is anticipated that the concept and implementation of joint management will continue to develop during the currency of the Plan.

Title to the Park was granted to the Uluru - Katatjuta Aboriginal Land Trust on 26 October 1985, and the Land Trust immediately leased the Park to the Director. Joint management of Uluru - Kata Tjuta National Park has been operating since 10 December 1985 when the Board of Management was established. From this time Anangu and Piranpa have worked together to manage the Park’s natural and cultural values as well as the steep increase in the number of people visiting the Park. This has involved a great deal of commitment to the spirit of cooperative, or joint, management by all concerned. The maintenance of Tjukurpa as the driving force has been paramount. In addition, laws such as the *Aboriginal Land Rights (Northern Territory) Act 1976* and the *National Parks and Wildlife Conser vation Act 1975,* and the Park Lease guide and inform joint management.

The concept of joint management is relatively new for national parks around the world. It is based on sharing resources and working together. These are also strong elements of Tjukurpa. Examples of other jointly managed Parks in Australia include Kakadu, Mutawintji, Witjira, Nitmiluk and Booderee.

Uluru - Kata Tjuta National Park is known throughout the world as a ‘symbol of and forum for cooperative management and intercultural communication’ (Layton & Titchen 1995). This comment highlights the scope, and the importance, of joint management in world terms.

This chapter describes the formal and informal mechanisms for joint management in the Park.

**3.2 The Board of Management**

***Nganampa ngaranyi rules kutjupa kutjupa palyantjaku mitingiku. Nganana mitingingka wangkantja tjuta uti tjukarurungku kulintjaku. -Kunmanara Ailek ©***

***[We need to have proper ways of meeting so everyone clearly and at all times understands.]©***

Uluru - Kata Tjuta Board of Management was established by a notice issued under section 14C of the *National Parks and Wildlife Conservation Act 1975.* The notice was published by the Minister for the Arts, Heritage and the Environment (with the agreement of the Central Land Council, as required by section14C) in the Commonwealth *Gazette* on 10 December 1985. It has since been amended by further notices published in the *Gazette* on 21 April 1986 and 21 June 1989. The amended notice makes the following provisions.

* A Board for Uluru - Kata Tjuta National Park is established.
* The name of the Board is the Uluru - Kata Tjuta Board of Management.
* The Board consists of six Aboriginal people nominated by traditional owners, the Director of National Parks and Wildlife, a representative of the Minister for the Environment, a representative of the Minister for Tourism, and a scientist experienced in arid land ecology and management.

The Board’s functions under section 14D of the Act are as follows:

* with the Director, to prepare the Plan of Management for the Park;
* to make decisions about the management of the Park that are consistent with the Plan of Management;
* with the Director, to monitor the management of the Park;
* with the Director, to advise the Minister on the future development of the Park.

Board procedures and appointments are provided for in sections 14E to 14K of the Act. The Board will continue under the *Environment Protection and Biodiversity Conservation Act 1999.*

***Issues***

* the Board of Management’s role in monitoring and ensuring compliance with the Plan of Management and the Lease should be a priority.
* training should be appropriate for both Anangu and Piranpa Board members.
* it is important to recognise that limited resources and time are available for information gathering.

• current budget arrangements limit the Board of Management’s scope of activities.

***Aim***

\* to ensure that the Board of Management is adequately supported to effectively carry out its statutory role in managing the Park.

***Actions***

* ***Training for Board members.*** All members of the Board are to continue to receive training in their legal and policy roles and responsibilities, including policy development, monitoring and budgeting processes, meeting procedures, conflict of interest, ministerial briefings, and cross-cultural awareness. The training program is to be prepared by the Office for Joint Management in consultation with the Park Manager and the Chair of the Board. Funding for this training is to be incorporated in the Board’s annual budget allocation.
* ***Procedures manual.*** The Board Secretariat is to prepare for the Board a procedures manual that records the respective roles and responsibilities of Board members as well as meeting procedures, including agenda and standing items. Board procedures should be periodically reviewed through the Secretariat.
* ***Consultative Groups.*** In addition to existing consultative groups, the Board may provide for the establishment of consultative or advisory groups, on either a continuing or a short-term basis, to advise the Board and be a forum for dialogue between Parks Australia, the Board of Management, and other interested parties.
* ***Secretariat support.*** Secretariat functions and support will continue to be provided through the Office for Joint Management.

**3.3 The joint partners**

**3.3.1 The Director of National Parks and Wildlife and Parks Australia**

The position of Director of National Parks and Wildlife exists by virtue of the *National Parks and Wildlife Conservation Act 1975.* The position and functions of the Director continue under the *Environment Protection and Biodiversity Conservation Act 1999.* Under the Act, the Director has responsibilities for the management of the Park, and the administration of the Act and other legislation (see section 2.6). Under the Lease, the Director also has a number of rights and responsibilities (see section 2.4). The Director sits on the Board of Management in his or her own right

and is responsible to the Board for Park management and the implementation of Board decisions; in this respect the Park Manager and the staff of Parks Australia are the Director’s agents. The Park Manager reports to the Director through the head office of Parks Australia North, in Darwin.

Parks Australia is part of the Commonwealth Government’s Environment Australia and shares Environment Australia’s charter of striving for excellence in the programs for which it is responsible. It also upholds the ethical values of the Australian Public Service and is committed to integrity, responsiveness, responsibility, and caring for the environment, as outlined in Environment Australia’s corporate plan.

The Director of National Parks and Wildlife has a number of obligations under the Act, the Lease and the Plan of Management. The Lease states that preservation, management and maintenance of the Park’s flora, fauna, cultural heritage and natural environment be in accord with the best management practices established for national parks anywhere in the world or, where no comparable management practices exist, with the highest standards practicable. Any change to Park-related legislation that could be considered substantially detrimental to the interests of the Aboriginal traditional owners of the Park may provide grounds for terminating the Lease subject to an obligation to negotiate bona fide with a view to a new Lease being granted.

***Issues***

* Park budgets constrain the extent to which Parks Australia is able to move ahead with Plan of Management and Lease prescriptions and maintain Park values whilst allowing high-quality, controlled use of the Park by visitors
* because of the Park’s significance as a national icon and a tourist attraction, it is especially important that Parks Australia is able to maintain good relations with all interested parties
* the Northern Territory Government aspires to a greater role in management of the Park

***Aim***

• to ensure that the functions and responsibilities of the Director of National Parks and Wildlife and Parks Australia continue to be carried out in accordance with the *National Parks and Wildlife Conservation Act 1975,* and the *Environment Protection and Biodiversity Conservation Act 1999,* and the Park Lease and uphold the charter and values of Environment Australia

***Actions***

* ***Liaison with the tourism industry and other interested parties.*** Parks Australia will continue to pursue open and productive communication with the tourism industry and other interested parties. The consultative committees will be an important part of this process.
* ***Requirements of the Lease and the Act.*** During the preparation of budgets and business plans, Parks Australia will draw attention to the legal obligations under the Lease, the Act and this Plan in relation to the management standards required for the Park.
* The Director or Commonwealth will not enter into arrangements under s20 or s36 of the *National Parks and Wildlife Conservation Act 1975* or s393 or s515 of the *Environment Protection and Biodiversity Conservation Act 1999,* or under clause 8 of the Lease changing management roles in the Park, without the consent of the Land Trust and relevant Aboriginal Association.

**3.3.2 Mutitjulu Community Inc. and the Office for Joint Management**

As the Lease requires, the Director of National Parks and Wildlife provides funding to Mutitjulu Community Inc. for a Community Liaison Officer in accordance with the budget approved by the Board of Management.

The previous Plan of Management determined that Board consultation on park management policy with Nguraritja ‘will be conducted through the Mutitjulu Community Liaison Officer unless Mutitjulu Community Council requests other mechanisms acceptable to the Board’.

During the term of the previous Plan the Community Liaison Officer’s workload escalated for a number of reasons. These included a substantial rise in the number of visitors, an associated increase in visitor-management developments, increased Parks Australia projects and proposals requiring greater consultation with Nguraritja about cultural and natural resource management. The national effects of the Sydney 2000 Olympic Games, and the 2001 celebration of the centenary of the Federation give cause to expect that these pressures will continue to increase.

A review of the Community Liaison Officer position, presented to the Board in February 1997, recommended that the position title be changed to ‘Coordinator, Joint Management’ and further ‘that the office through which the position operates be renamed the Office for Joint Management’ (Morgan 1997). Other recommendations dealt with expansion of the functions of and resources for this Office. The expanded functions include the development and management of a structured training and development program for people involved in joint management of the Park and the provision of a Board Secretariat.

The Secretariat service is provided by the Assistant Coordinator, Office for Joint Management, a position created in 1997. Among the Assistant Coordinator’s other responsibilities are supporting the Chair of the Board of Management and the Coordinator, Joint Management and identifying a systematic program of cost recovery for the training program.

The Board endorsed the review’s key recommendations at its March 1997 meeting. The new arrangements have now been implemented.

***Issues***

* provision of adequate funding to perform planned tasks
* regular communication between all those parties involved in joint management

***Aim***

• to ensure that the Office for Joint Management is provided with adequate resources to meet its responsibilities during the currency of this Plan and that the resources are sufficient to facilitate effective Anangu involvement in joint management

***Actions***

* ***Office for Joint Management.*** The effectiveness, funding and staffing requirements of the Office for Joint Management will be reviewed at least once during the life of this Plan.
* ***Funding.*** Funds will be made available from the Park’s Australia budget for the effective implementation of joint management.

**3.3.3 Uluru Katatjuta Aboriginal Land Trust and the Central Land Council**

The Central Land Council is established under the *Aboriginal Land Rights (Nor thern Territor y) Act 1976.* As the representative of the Uluru Katatjuta Aboriginal Land Trust, the Central Land Council plays an important role in joint management of the Park through assistance with consulting traditional owners, both within the Park and in surrounding communities. The Land Council also helps ensure that the provisions of the Lease are upheld. Its functions under the Act for the Central Land Council area include:

* ascertaining and expressing the wishes and opinions of Aboriginals in that area as to management of and legislation concerning Aboriginal land in that area;
* protecting the interests of traditional Aboriginal owners and other Aboriginals interested in the Aboriginal land in that area;
* assisting Aboriginals in the protection of sacred sites in those areas;
* consulting with traditional Aboriginal owners of, and other Aboriginals interested in Aboriginal land in the area about proposals for the use of that land;
* assisting Aboriginals in that area to carry out commercial activities; and
* supervise and assist Land Trusts that hold title to Aboriginal land in that area.

Under the Lease, the Central Land Council represents the Uluru Katatjuta Aboriginal Land Trust and has specific functions-for example, receiving and distributing rent and other payments; being consulted in relation to administration, management and control of the Park; and providing a mechanism whereby the Director of National Parks and Wildlife can consult with ‘relevant Aboriginals’.

The Central Land Council also has important functions under the *National Parks and Wildlife Conservation Act 1975:* it may make representations in relation to a proposed Plan of Management; it monitors whether the Director is complying with the Plan of Management; and once a Board of Management has been established by the Minister the notice cannot be revoked or amended without the Land Council’s agreement.

***Issues***

* a number of matters such as a lack of resources, time and the size and nature of consultations required, affect the ability of the Central Land Council to consult with traditional owners
* many of the Park’s traditional owners live in communities remote from the Park

***Aim***

• to ensure the Central Land Council fulfils its functions in relation to the Lease and relevant legislation

***Actions***

• ***Consultation.*** In keeping with its statutory obligations and the requirements of the Park Lease, the Central Land Council should continue consultations with Nguraritja in relation to matters such as Park management, land use and development proposals, and Anangu-owned commercial activities. Ways of improving the coordination of consultations carried out through the Central Land Council and the Office for Joint Management will be considered.

* The Central Land Council should engage in regular consultation and liaison with the Director of National Parks and Wildlife, Mutitjulu Community Inc. and the Pitjantjatjara Council Inc. in relation to the administration, management and control of the Park.
* ***Monitoring implementation of the Plan.*** The Central Land Council should have a number of roles in the development and monitoring of the Plan of Management:
* provide a staff member with suitable expertise to observe and advise at all Board of Management meetings;
* provide a staff member as a participant in planning forums for the Park;
* provide staff and resources (including interpreters) to facilitate Anangu participation in Park affairs.
* The Central Land Council should report regularly on consultations with ‘relevant Aboriginals’ and monitoring of compliance with implementation of the Plan.

**3.4 *(Tjunguringkula warkaripai)* - working together**

***Anangungku munu walypalangku tjaataringkula warkaringanyi uwankara tjukaruru palyantjaku. Tjana kulintja tjuta munu palyantja tjuta ukiri wiru purunypa pakani.***

***—Mantatjara ©***

***[People, white and black, began to work together to make things right and strong again. Their good work and thoughts spring up together like fresh green growth.] ©***

Working together is the basic philosophy of the Park’s joint managers. Overall management of the Park is determined by policy decisions made by the Board of Management. Joint management is implemented through Anangu working with Parks Australia. The Office for Joint Management facilitates Anangu involvement in all aspects of Park management as well as providing secretariat and operational support to the Board of Management.

The Park’s joint management partners will continue working to increase the effectiveness of the management arrangements. This is in keeping with the Board’s vision of working together as equals, exchanging knowledge about different cultural values and processes, and applying Anangu Tjukurpa and practice and relevant Piranpa knowledge in joint management.

Anangu work with Parks Australia in a number of areas:

• employment and training of younger Anangu in the work of managing the Park;

* consultation with senior Nguraritja about important aspects of planning, management and use of the Park;
* two-way sharing of information in the field, workshops and meetings;
* developing mutual respect and recognition of skills and knowledge;
* identifying and solving problems together;
* some administrative duties, including staff recruitment;
* developing and implementing the Park’s policies including film, photography, interpretations and land management.

Successful joint management must be based on a partnership of trust, with all parties committed to making it work, just as when people live and work closely together, success is ultimately measured by individuals’ ability to cooperate within formal structures and to respect each other. Joint management is about solving problems, making decisions and sharing responsibility for those decisions. It is about the partners feeling comfortable in the relationship and benefiting from it while achieving the desired ends.

There are many participatory methods of consultation and planning which are ideally suited to the concepts and philosophy of joint management. Recent years have seen a remarkable expansion in participatory learning, research, extension planning, land management and monitoring. Participatory methods of consultation and planning are ideally suited to the concepts and philosophy of joint management because they:

* stress the importance of landowner participation and ‘ownership’ of decisions;
* aim to empower landowners, fostering trust, openness and self determination;
* provide a practical array of exercises enabling landowners to share, enhance and analyse their life experiences, to plan and to act;
* emphasise the role of ‘outsiders’ as facilitators rather than advisers;
* help in the 2 way flow of complex concepts between people with different cultures and world views;

Such methods were used in the preparation of this Plan of Management.

As the Board of Management and Parks Australia look to the new millennium, joint management will continue to progress at the forefront of world best practice. Joint management will also greatly contribute to reconciliation in Australia and the recognition and maintenance of indigenous cultural values where Anangu and Piranpa work, listen and learn together.

***Issues***

* varying cultures, languages and views between partners in joint management
* differences between Anangu and Piranpa with regard to access to funding
* increased opportunities and promotion of the value of joint management to Park visitors and the tourism industry to increase understanding of the way Park related decisions are made

***Aim***

• to continue developing and promoting the concept and practice of working together through joint management at all levels, and in all aspects of Park management and operations, through participatory consultation, employment, training, planning and action

***Actions***

* ***Promoting joint management.*** Parks Australia, Anangu, the Board of Management and the Office for Joint Management will work together to promote joint management to visitors, the media and the tourism industry to increase understanding of the way Park related decisions are made.
* ***Training.*** Piranpa and Anangu Park staff, Community staff and other people employed in the Park will receive training in cross-cultural awareness to further enhance joint management in the Park. The Office for Joint Management and the Park’s training officer will coordinate this training.
* Parks Australia and the Office for Joint Management will work together with senior Nguraritja to facilitate the employment and training of Anangu in Park management through culturally responsive and flexible work and training arrangements.
* ***Participatory methods.*** Parks Australia and the Office for Joint Management will use participatory methods of consultation and planning with those having an interest in the Park. There are many participatory methods available which provide a ‘toolbox’ for consultation. The joint management partners will remain open to learning and applying improved methods for consultation and negotiation.

• ***Park Consultation Policy.*** Parks Australia North, the Office for Joint Management and the Central Land Council will, within the first 12 months of this plan coming into effect, develop a clear, well defined consultative procedure for all development proposals in the Park.

• ***Meetings and communication.*** Informal meetings between the Office for Joint Management and Parks Australia will continue on a weekly basis. Office for Joint Management staff will continue to attend the monthly meetings of senior Parks Australia staff. Staff in the Park will work together to maintain positive communication links. Integrity, trust, respect, and clear and regular communication are essential for all people involved in joint management.

**3.5 Consultative groups**

In managing Uluru - Kata Tjuta National Park decisions must be made about a wide range of matters at many levels.

* The Plan of Management provides overall policy direction and guidelines for management of the Park.
* The Board of Management makes policy decisions consistent with the Plan on a continuing basis.
* Parks Australia staff make day-to-day management decisions in accordance with the *National Parks and Wildlife Conser vation Act 1975,* the Plan of Management, Board decisions, consultation with Nguraritja within approved guidelines, and consultation with other stakeholders as necessary.

Parks Australia, the Office for Joint Management and the Central Land Council are responsible for advising the Board of Management on a wide range of matters. As such they will need to consult with Nguraritja and other interested parties. They are required to advise the Board of the level of consultation carried out and the views expressed. Written records will continue to be kept of all Board decisions and the reasons for those decisions.

Due to the wide range of agencies and individuals with interests in Uluru - Kata Tjuta National Park, consultative committees will be established to provide the following:

* arrangements for exchanging views and maintaining good working relationships between stakeholders and the joint management partners;
* a means of ensuring that the opinions of interested parties and experts are considered by the Board and Parks Australia, so that decision making is well informed;
* sounding boards for proposals, developments and problems related to the Park;
* regional representation, to enhance understanding and cooperation between organisations with regional interests.

Terms of reference and the extent and nature of Board involvement in the following committees and groups will be determined and periodically reviewed by the Board.

**The Tourism Consultative Committee**

During the term of the third Plan of Management, a Tourism Consultative Committee provided a forum for discussion of tourism matters relating to the Park. Members of the Board of Management are currently members of the Committee and provide a link between Committee and the Board. Ways of improving dialogue between such a Committee and the Parks traditional owners will be developed, and the committee will be encouraged to continue to function effectively.

**The Scientific Consultative Committee**

The Scientific Consultative Committee will provide for increased coordination and liaison between agencies with responsibility for land management in the region. The Committee will help the Board of Management and Parks Australia fulfil their responsibility for taking a regional approach to management, as required under natural and cultural listing as a World Heritage area. Further, the Committee will help to meet the regional ecological management obligations the Park has under UNESCO’s Man and the Biosphere program. The Committee will be made up of Anangu and other individuals who have expertise in scientific research and survey relevant to Uluru - Kata Tjuta National Park. The Board of Management’s arid zone ecologist will provide a link between the Committee and the Board. The effectiveness of the regional focus of this Committee will depend on the support of neighbouring landholders and the Central Land Council.

**The Cultural Centre Steering Committee**

The Cultural Centre is a focus for interpreting the Park’s cultural and natural values and for Anangu owned enterprises. There is a continuing need to improve the Centre’s viability and to facilitate greater Anangu control of its functions. To this end a Cultural Centre Steering Committee will be established, comprising male and female representatives of each organisation operating from the Centre. A Board member familiar with the tourism industry will sit on the Committee and provide the link between the Committee and the Board. The Committee will have a majority of Anangu.

**The Employment, Education and Training Commitee**

The Mutitjulu Community Inc. has established the Employment, Education and Training Committee, consisting of the Park Training Officer, a representative of the Office for Joint Management, Mutitjulu Community Inc. governing committee members, relevant Community staff and other

specialist members of employment and training government agencies like TAFE and DEETYA. The Committee will facilitate the coordination, liaison, development and oversight all employment, education and training strategies in the Park.

**3.6 Making this Plan work**

***Nganampa ngaranyi Plan of Management wiru kunpu kanyintjaku. Nganana mantu Park nyangangka nyinanyi. Alatjingka nganampa ngaranyi ara pulka uwankara Plan of Management-angka kuranyu-kuranyungku tjunkunytjaku, panya ngula putu kulilpaingka. —Topsy Tjulyata ©***

***[We need a strong and proper Plan of Joint Management. It is us who are living in the Park so it is us who must put all our ideas in the Plan from the start, to make sure that everyone understands things.]©***

Under the Act, the Board of Management makes decisions consistent with the Plan of Management, monitors (jointly with the Director of National Parks and Wildlife) the management of the Park, and gives advice (jointly with the Director) on all aspects of the Park’s future development. The Director has responsibility for day-to-day management of the Park, in accordance with the Plan of Management.

**3.6.1 Operational and business planning**

Annual operational and business plans will be prepared (within a three year framework) for implementation of the actions prescribed by the Plan of Management and related decisions of the Board of Management. The plans need to allow flexibility for day-to-day contingencies.

These plans will be prepared by Parks Australia in conjunction with the Office for Joint Management, and will be presented to the Board of Management for approval.

**3.6.2 Monitoring and technical audits**

An annual report about the implementation of actions described in this Plan of Management will be presented to the Board by the Director of National Parks and Wildlife.

Towards the end of the term of this Plan, the Board and the Director will commission an independent technical audit of the Plan, with the following terms of reference:

1. to consider each prescribed management action and determine whether or not it was carried out;
2. to evaluate the performance of each prescribed action in relation to the objective or objectives it was intended to serve;
3. in the case of any prescribed action that was not implemented, or that failed to achieve the desired outcome, to determine the cause;
4. to present the results of (a), (b) and (c) to the Board, together with an overall assessment of Plan delivery in relation to its objectives;
5. in the light of the Plan’s performance, to recommend, through the Director of National Parks and Wildlife, to the Minister any changes to the objectives and prescribed actions that should be considered during the preparation of the next Plan of Management.

The technical audit will also contribute to the conservation of the Park’s World Heritage attributes. Monitoring of the Plan’s implementation will be carried out in accordance with the mechanisms stated in the operational guidelines for implementation of the World Heritage Convention.

**Part Two**

**Management Implementation**

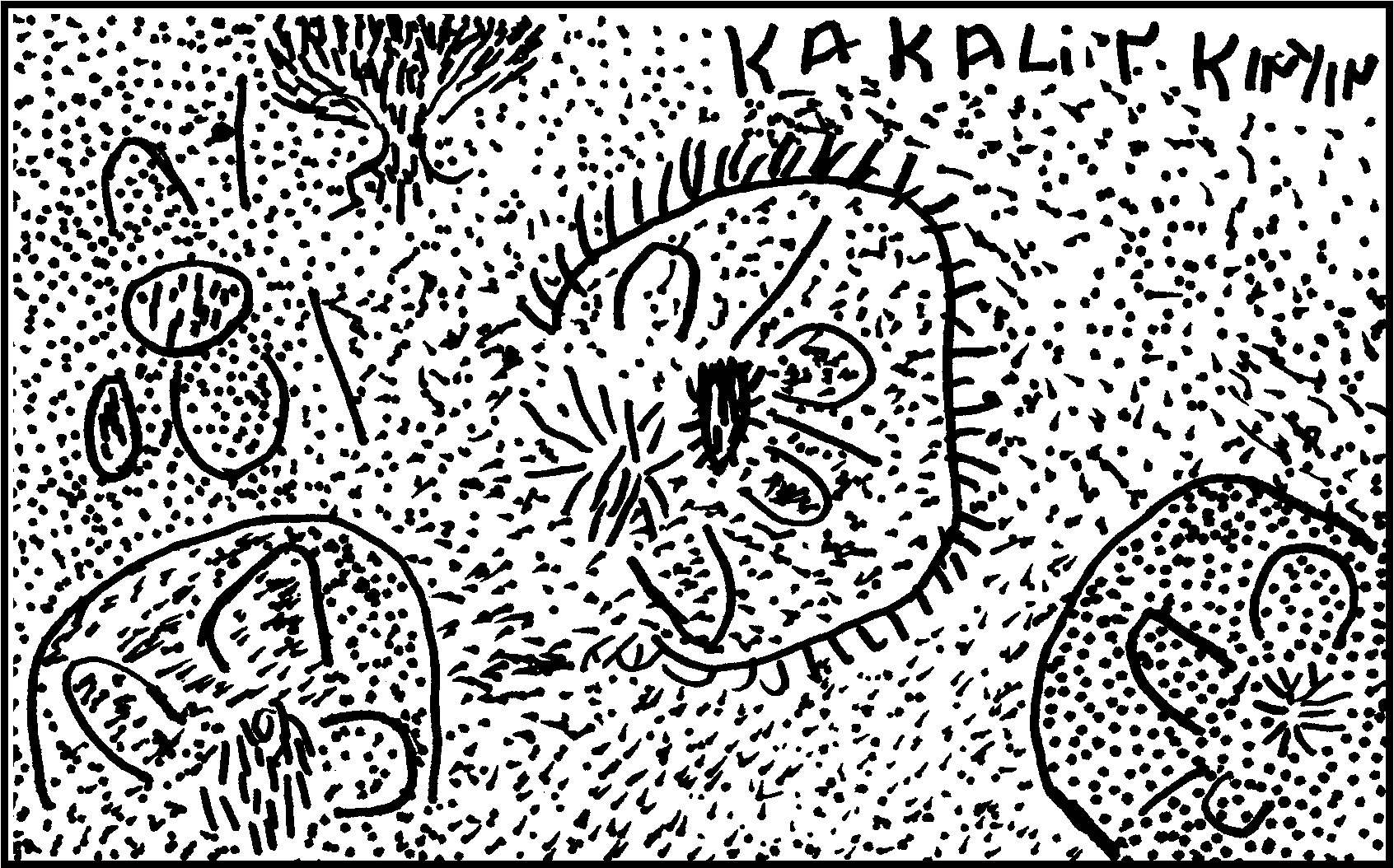
**How Country is Looked After**

***Ngayuku piitjangku nintira utini mama, ngunytju munu tjitji kutjara yuungka nyinanyi. Ngururpa tjana kuka ngalkuni. Tjana nintiringu tjanampa ngunytju tjutanguru munu kami tjutanguru.***

***Tjana nintiringu mai putitja tjutaku - yaaltji-yaaltjingku ngurira mai urantjaku munu yaaltji-yaaltjingku ngura atunymankunytjaku. Tjana parapitjala mai tjuta urani nyarungka, munuya nyinara yuungka warungka itingka mai ngalkuni.***

***Piitjangka katu tjampu tjaitingka ngaranyi piitjangka kungka kutjara pulkaringanyi munu pula mai walytja urani.***

***— Kakali Kinyin ©***



***[My picture shows two children with their mother and father sitting down in their camp with a windbreak sheltering them. In the centre they are eating meat. They have learnt from their mothers and grandmothers.***

***They have learnt about bush foods-where to find them and how country is looked after. They travel around collecting foods in the areas cleared by fire and they sit close to the fire in the shelter to eat.***

***In the top left-hand corner of the picture are two girls growing up and collecting food for themselves.] ©***

**4 CULTURAL AND NATURAL RESOURCE MANAGEMENT**

**4.1 Introduction**

***Manta atunymananyi, kuka tjuta atunymananyi munu mai tjuta atunymananyi. Kaltja atunymananyi munu Tjukurpa kulu-kulu. Park atunymananyi. Kumuniti atunymananyi. -Judy Trigger ©***

***[Looking after land. Looking after animals, and bush tucker. Looking after culture and Tjukurpa. Looking after Park. Looking after community.] ©***

Looking after the country in accordance with Tjukurpa is the prime responsibility shared by Parks Australia and Anangu within the fabric of joint management. The listing of Uluru - Kata Tjuta National Park as a World Heritage cultural landscape is recognition of this commitment to joint management and confirmation of the inseparable nature of cultural and natural resource management in the Park. The richness of the range of culturally significant places is of great contemporary and archaeological importance. Management practices must aim to retain and protect cultural as well as biodiversity values.

The World Heritage cultural landscape listing of 1994 is an international recognition of the cultural values that have shaped the landscape over time in accordance with Tjukurpa. The Park’s natural and cultural values are now being protected by Anangu and researchers working together in accordance with Tjukurpa. Separate pressures or actions, which may not have a significant impact on World Heritage values when considered in isolation, may have an adverse impact in combination or over time. Management will take account of such cumulative impacts.

Earlier management concentrated on surveying and making an inventory of resources. This has evolved into a broader approach whereby management of ecosystems takes account of ecological and human patterns and processes operating and interacting at the local and regional levels. Just as Tjukurpa and the responsibilities it entails are not contained within the Park’s boundaries, so too must the Park’s ecosystems be viewed within the regional context if natural resources are to be effectively managed.

A number of long-term research and monitoring studies in the Park have been instrumental in contributing to an improved understanding of the processes operating in the landscape of arid Australia. These have also included social science based studies which are an essential prerequisite to effective management. The studies’ findings have lead to the formulation of a number of basic principles relating to the functioning of arid zone ecology.

To comply with the World Heritage Convention’s operational guidelines, Park management will continue to keep abreast of the latest best-practice developments in the management of cultural and natural resources.

The principles for cultural heritage management in the Park are that it:

* is a joint management initiative controlled by senior Anangu Law men and women;
* is jointly supported and sponsored by Parks Australia and Mutitjulu Community Inc;
* includes training in, and application of Western Scientific conservation skills as well as traditional skills;
* requires the development and utilisation of Anangu skills in planning, administration, bugeting, policy development and implementation;
* needs the involvement of Parks Australia and Community rangers, and Traditional persons trained in cultural heritage management;
* extends beyond the Park’s boundaries, and where Parks Australia resources are involved, subject to management guidelines approved by the Board.

An appropriately qualified person will facilitate the implementation of these principles.

**4.2 Anangu living culture and sites of significance**

An essential part of keeping Tjukurpa strong is the maintenance of traditional ceremonial activities. While such matters are very much the responsibility of Nguraritja, it is appropriate for this Plan of Management to assist, by ensuring that significant or sacred sites and material within Uluru - Kata Tjuta National Park are managed in such a way that Nguraritja continue to have access to them. Conversely it is also important that such sites are protected from unauthorised or inappropriate use or access. This assists in protecting the values of the continuing cultural practices recognised in the World Heritage cultural heritage listing.

The Park offers access to and information about the details and significance of some sites, but access to other sites and information about them is not freely available to visitors. Some sites are known only to adult Anangu men and women, some are restricted to women, and some to initiated men. For example, a large proportion of the area of Kata Tjuta is associated with ritual information and activities that must remain the exclusive prerogative of initiated men. Access to the area and information about the area is therefore restricted.

Not all sites that are important under Tjukurpa are restricted, and Park visitors have many opportunities to learn about Anangu and their

relationship to the land. Access to many parts of the Park has been negotiated and agreed with Nguraritja.

The existence and protection of sacred sites enhances the experience of visitors who can come to understand the country and the nature of knowledge in Anangu culture and who appreciate the shared responsibility that comes with a visit.

Measures such as erection of low barrier fencing and signs have been taken to help Anangu to protect sites and Tjukurpa, while helping visitors to continue enjoying the Park within the context of culturally appropriate behaviour.

The *Aboriginal Land Rights (Northern Territory) Act 1976* and the National Parks and Wildlife Regulations provide for formal legal protection of sacred sites and other sites of significance to Anangu in the Park. Sacred site protection will be continued under the regulations to be made under the *Environment Protection and Biodiversity Conservation Act 1999.* The *Northern Territory Aboriginal Sacred Sites Act* (NT) and the *Heritage Conser vation Act* (NT) are also relevant to the protection of sacred sites and certain objects. Those Acts are described in section 2.7 above. The Commonwealth *Aboriginal and Torres Strait Islander Heritage Protection Act 1984* is also available as a protection mechanism of last resort. The Aboriginal and Torres Strait Islander Heritage Protection Bill 1998 will, if enacted, replace the 1984 Act and provide for last resort protection in some cases.

***Issues***

* protection of some sites of cultural significance has not been as effective as desired. Concerns include unauthorised entry, vandalism by visitors, and insufficient funding to allow for employment of Anangu in the management of such sites
* some infrastructure at Uluru and Kata Tjuta is in need of review and relocation as its current placement encourages inappropriate visitor activity
* privacy is required for traditional ceremonial activity at sites around Uluru and Kata Tjuta. Privacy is difficult to achieve due to the frequent and close proximity of visitors

***Aims***

* to support the maintenance of Tjukurpa as living Anangu culture
* to maintain and strengthen the right of Nguraritja to continue traditional use of the Park in accordance with Tjukurpa

• to protect sacred sites in the Park from unauthorised entry and viewing,

damage, and vandalism; and to protect other sites of significance in the Park, at the direction of Nguraritja, consistent with the Lease and Tjukurpa responsibilities

• to continue to use Anangu landscape ‘maps’ as planning, resource- management and training tools and to maintain Tjukurpa links beyond the Park boundaries

***Actions***

* ***Infrastructure review***. Parks Australia and Anangu will continue to review and improve infrastructure, including signs and the location of walking tracks and other infrastructure near sacred sites and will reroute or relocate tracks and upgrade signs where necessary.
* ***Maintenance of living culture***. Recognising that cultural maintenance is principally the responsibility of Nguraritja, the joint management partners will support maintenance of the Park’s living cultural values by contributing resources to the development and implementation of a comprehensive cultural heritage maintenance program.
* ***Site access.*** Where requested by Nguraritja, site access by visitors will be restricted. Inconvenience to tourism operations will be minimised, by providing as much notice as possible of such restrictions.
* Sites with restricted public access will continue to be patrolled and monitored by Park staff, in conjunction with appropriate senior Nguraritja.
* ***Interpretive material.*** Continue to ensure, through interpretive material, that visitors are aware of their responsibilities in relation to access to and photographing of sites of significance.

**4.3 Places of cultural significance: rock art and Anangu archaeological material**

In part, the history of Anangu occupation can be reconstructed from archaeological materials, from rock art and engravings that Anangu made to depict events from Tjukurpa and their own lives, and from the personal histories of people living in the Park today. This history of occupation is an important part of the cultural significance of the Park. In addition, archaeological sites document the Park’s history of occupation in the context of that of Central Australia during the last 30 000 years and its adaptations, social and economic, to the changing environmental history of the region.

The significance of this history reflects respect for the lives of ancestors.

There is a strong desire to look after this collective memory within the culture today and to pass it on to future generations in a suitable way.

During the term of the previous Plan consultants Lambert and Eldershaw prepared a report on Uluru rock art conservation. In response to concerns expressed by Nguraritja and Parks Australia, improved access to key public rock shelters has been designed and installed to reduce visitor impact. Among other measures designed to conserve rock art is the installation of silicon drip lines. Interpretive material is also presented at some galleries.

A cultural heritage workshop will be held during the early stages of this plan to consider management issues in relation to the Park’s cultural resources (places of cultural significance including places of historic interest and significance for Aboriginal history) and to develop strategies and guidelines for their conservation and management needs. The outcomes of these will be submitted to the Board for consideration.

***Issues***

* graffiti and vandalism at some art sites at Uluru
* the physical deterioration of cultural heritage material and the need to constantly reassess and upgrade conservation, protection and interpretive measures designed to counter vandalism, theft and other impacts
* incorporation of archaeological impact assessment for appraisal in development project proposals for the Park
* the need for a comprehensive and systematic survey of the Park’s archaeological record
* the need for Park staff with expertise in archaeology and anthropology to work with Anangu on cultural and environmental management
* there is a need to develop a comprehensive plan to implement the Lambert and Eldershaw recommendations

***Aims***

* to ensure that Nguraritja control management of their cultural heritage and cultural material in the Park. This should be done in close liaison with Parks Australia
* in accordance with Nguraritja requirements, to take measures to physically protect and conserve all rock art and cultural material from visitor impacts, vandalism, climatic conditions and weathering

• to ensure that the Park’s World Heritage values in relation to cultural material are protected

***Actions***

* ***Uluru rock art conservation.*** Measures recommended by Lambert and Eldershaw during the previous archaeological surveys for the rehabilitation and conservation of rock art, will be implemented as a matter of priority. An ongoing program of rock art and other heritage resources conservation will be developed and implemented during the life of this Plan. Systematic surveys will be carried out during the life of this Plan in order to develop a comprehensive understanding of the archaeological resources of the Park. Control of this information will lie with appropriate Nguraritja.
* Implement a prioritised work program for rock art conservation and protection.
* ***Anangu cultural material.*** A proposal for best-practice standards for the protection of Anangu cultural material will be prepared, for the Board of Management’s consideration and approval.
* ***Interpretation.*** Interpretation and protection material relating to the conservation of the cultural resources and rock art of the Park will continue to be developed. Additional measures for interpreting rock art will be considered in the development of an interpretation plan for the Park.
* ***Reporting.*** Parks Australia will report to the Board of Management for its annual audit of the implementation of the Plan of Management and to Environment Australia for the state of the environment report (as appropriate) with regard to the foregoing actions. The Board may approve further consultancies to identify or investigate other aspects of cultural heritage management in the Park and recommend conservation measures.
* ***Survey.*** Parks Australia and the Board will continue to develop a comprehensive and systematic archaeological survey of the Park, with continuing attention to the following:
* Anangu involvement at all levels in the planning and conduct of archaeological survey work and in the management of places of archaeological significance;
* consistency with other cultural heritage management programs and plans.

• ***Assessment.*** Parks Australia and the Board will ensure that archaeological impact assessment is incorporated into development- project proposals for the Park. This should include any potential impacts on depositional archaeological materials.

**4.4 Anangu oral history, traditional knowledge and cultural property rights**

Anangu have very detailed knowledge of the flora, fauna, habitats, seasonal changes, landscapes, places and history of the Park. Until very recently little of this knowledge was recorded, and even today much of it remains unrecorded.

The Cultural Centre helps Anangu ‘keep the Law straight’ by explaining, teaching and celebrating Tjukurpa for the public. Inma and public Tjukurpa from the Park were recorded for displays, films and soundscapes and a range of Anangu oral histories are presented in the light of Tjukurpa. Conservation of oral history and tradition is vital to the well-being of Anangu culture and the continuing management of the Park.

Joint management aims to balance Anangu cultural and ecological conservation and management practice with Western conservation and management practice. An example of this is the Uluru fauna survey, which recognises the knowledge and expertise Anangu possess in relation to the ecology of their country. This information has complemented and improved Western scientific survey methods. The survey is producing valuable material for the better management of the Park and for the better maintenance of Tjukurpa.

Conservation of Anangu oral history and traditional knowledge is vital to understanding the cultural landscape in the future and vital to the success of land management in the Park and the region. It is integral to the programs for reintroducing rare and endangered species, for fire management, waterhole maintenance, flora and fauna identification, and the control of introduced animals.

***Issues***

* maintenance of Anangu traditional knowledge is fundamental to the conservation of the Park’s cultural values
* Anangu do not want to lose the knowledge and understanding associated with the past, and the use of contemporary media to record, store and use their knowledge along Anangu cultural lines will help prevent such loss
* the need to protect Nguraritja intellectual and cultural property rights is highlighted by the scientific and broader community’s growing awareness of the depth and value of traditional knowledge

***Aims***

• to ensure Nguraritja control of the recording of oral history and cultural tradition and to continue to help Nguraritja record their oral history and tradition

* to protect Nguraritja cultural and intellectual property rights
* to design and implement a professional program for systematically recording traditional ecological knowledge in a regional context

***Actions***

* ***Maintenance of Anangu traditional knowledge.*** Parks Australia will support the maintenance of Nguraritja traditions.
* Senior Nguraritja will be supported in teaching younger Anangu and Park staff in traditional knowledge and skills associated with land management in the Park. This will be achieved through the Junior Ranger and Secondary School Programs as well as the Park’s continuing land-management work and education and training programs for Park staff.
* Support Anangu to establish a formal process for the collection and storage of and access to oral history and tradition, this would include the utilization of contemporary media equipment and techniques, consistent with Anangu responsibility and priorities associated with Tjukurpa.
* ***Anangu intellectual and cultural property.*** A policy incorporating best-practice standards for the protection of Nguraritja intellectual and cultural property will be prepared for the Board of Management’s consideration and approval,
* In close liaison with the Central Land Council and the Office for Joint Management, Parks Australia will seek to ensure that the intellectual and cultural property rights of Nguraritja are protected in relation to the collection and possible dissemination of traditional ecological knowledge.
* The permit system for research related to the Park’s natural and cultural resources will be reviewed to safeguard Anangu interests and protection of cultural and intellectual property.

**4.5 Waterhole maintenance**

Anangu people recognise four main kinds of water sources (Layton 1986).

* The most reliable water sources are large waterholes or springs, which are considered to be the home of *wanamp i* (water snakes), Tjukurpa creatures considered to be guardians of the water source they reside in, control and allow people to use.
* Second on the scale of reliability is the soak *(kakanpa)*. Soaks are also fed from an underground supply, but in this case the supply is a superficial and purely local water table in the sand of a dry creek bed

or in the soil on the margin of a rock dome. Soaks are fairly reliable because the water is protected from evaporation by the sandy surface.

* Waterholes *(tjukula)* occur on exposed platforms in the gullies of Uluru and Kata Tjuta and are not protected by sand or soil.
* The least reliable source of water is the claypan *(tjintjira)*, which is particularly susceptible to evaporation.

Anangu consider that all these water sources are caused by, and have continuing associations with, Tjukurpa, so their maintenance is of prime importance to Anangu in the management of the landscape.

***Issues***

* Anangu want to maintain waterholes such that traditional knowledge is practised and imparted to present and future generations of Anangu and to Park staff
* the need for resources to document and monitor water sources, by mapping or recording locations and conditions, and understanding the ecological implications of water fluctuations

***Aims***

* to maintain the condition of the waterholes and their environs consistent with Tjukurpa and to appropriately document the traditional water resources of the Park
* within overall management of the Park’s resources, to consider the natural water resources’ effects on biodiversity

***Actions***

* ***Ongoing support.*** Support Anangu aspirations regarding development and implementation of a program of waterhole maintenance such that traditional practices are continued and traditional knowledge is imparted to young Anangu.
* Include management of the Park’s traditional water resources within the Park’s operational plan.
* A review of Anangu knowledge of the Park’s water resources be conducted to investigate the relationship between these resources and the biodiversity of the Park.

**4.6 Geology, landforms and soils**

Anangu explanations of the formation of Uluru and Kata Tjuta derive from Tjukurpa. Some of these explanations, especially those that concern Kata Tjuta, are in the realm of secret information. Geological interpretations of the landscape’s origins are very different.

The current geological interpretations of the formation of Uluru and Kata Tjuta and of the low range of hills known as the Sedimentaries to the north of the Park focus on folding and the upthrust of rock strata during earth movements. The features are seen as surface expressions of the underlying Mt Currie conglomerate. Kata Tjuta is made up of gently dipping conglomerate, which is totally different in appearance from the steeply dipping arkose of Uluru. The tilted strata of the Sedimentaries expose Mt Currie conglomerate and upper Proterozoic rocks called the Winnal Beds.

Surrounding these exposed rock features are very large areas dominated by sand dunes, sandplains and alluvium deposited by water flows from Uluru, Kata Tjuta, the Sedimentaries and, to a lesser extent, from Britten Jones Creek and the creeks that flow from Kata Tjuta. The parallel, reticulate and irregular dunes rise an average of 10 metres above the surrounding plain.

Allan (1984) grouped these features into three broad land systems.

* The Gillen land system consists of the two large outcrops of Uluru and Kata Tjuta, their narrow gorges, gullies and creeklines, and associated gently sloping fans and alluvium of coarse-textured soils.
* The Karee land system consists of the gently sloping plains fringing the fans and alluvium of the Gillen land system.
* The Simpson land system, consisting of sandplains and dunefields, is the most extensive land system in the Park.

Early unrestricted vehicular access around the base of Uluru resulted in tracks intercepting sheet flow and consequent severe gully erosion. Early erosion-control works have achieved a degree of stability in some areas but have exacerbated the problem in others.

The Mutitjulu waterhole area is now stable following the construction of ponding banks in the late 1960s. But Kantju Gorge and Warayuki (a sacred site) are still eroding; these areas have been subject to a detailed survey and analysis and erosion-control works have been recently designed.

The scenery of the Park is both dramatic and subtle and adds greatly to overall Park values. Continuing protection of the Park’s scenic values is of the utmost importance.

***Issues***

* the soils of the Gillen land system are the most susceptible to erosion in the Park. This land system is based around Uluru and Kata Tjuta, where the pressures of tourism are greatest
* surface hydrology, soil susceptibility to erosion and scenic aspects must be carefully considered in planning and designing Park infrastructure
* best practice management of the Gillen Land System requires soil mapping at a finer scale than is currently available
* surface hydrology, soil susceptibility to erosion and scenic aspects must be carefully considered in planning and designing Park infrastructure

***Aims***

* to ensure Tjukurpa and the Park’s scenic values are retained and accommodated in the assessment of development proposals
* to ensure that erosion is contained and minimised, especially in heavily used areas
* to encourage and extend visitors’ appreciation of the different landforms and landscape types in the Park
* to ensure that the Park’s World Heritage values in relation to soil and geological management issues are protected

***Actions***

* ***Erosion and soils.*** Extreme care will be exercised in the course of operational activities particularly in the Gillen land system. Fine scale soil mapping will be implemented for the production of soil management plans particularly in ares of high visitor use.
* Operational activities within dune and sandplain areas of the Park will take account of the susceptibility of these systems to wind erosion.
* Erosion risk and hazard maps will be prepared for the Park.
* Erosion works designed for Kantju Gorge and Warayuki will be carried out and a monitoring program established. Revegetation will be undertaken using local species.
* Other eroded areas around the base of Uluru will be surveyed and the necessary control works designed and constructed by appropriate experts. Eroding ponding banks along the rehabilitated old Kata Tjuta road will be restored.
* All future location and design of Park facilities, particularly the siting of

roads and tracks, will take account of soil characteristics and local surface hydrology.

* The rationalisation and rehabilitation of the old Curtin Springs road will be investigated
* The rehabilitated old Kata Tjuta ring road and Valley of the Winds track will be monitored for erosive processes and if necessary control works will be constructed.
* All actively eroded areas in the Park will be mapped in addition to areas already identified at risk or deemed an erosion hazard. Subsequently a prioritised erosion control works program will be developed and used to guide subsequent works and resource allocations.

**4.7 Hydrology**

Anangu consider that all water sources in the Park are caused by or have an association with Tjukurpa. The knowledge of the location and temporal availability of water sources has always been an essential component of Anangu ability to survive when travelling through country. The science of hydrology broadly divides the waters of the Park into two categories: surface and subsurface.

**Surface hydrology**

The Mutitjulu waterhole at the base of Uluru is regarded as the only perennial source. After heavy rains surface water may be present for varying periods in the waterholes and drainage lines associated with the gorges of Uluru and Kata Tjuta and the claypans and depressions associated with mulga communities in the Park. Rainfall in the arid zone is low, highly unpredictable and highly variable, temporally and spatially. Major rainfalls are rare and very important, hydrologically and ecologically, in recharging groundwater systems and eliciting a massive pulse of life through ecosystems. Any disruption to flows can result in adverse effects on soils and vegetation in these areas.

**Subsurface hydrology**

Groundwater is the only reliable water supply in the region. There are two main aquifer systems in the Park of concern to management: the dune plains aquifer, from which Yulara draws its water supply; and the southern aquifer, on which the Mutitjulu Community and more recently the Cultural Centre depend.

***The dune plains aquifer.*** The aquifer is related to an ancient buried palaeodrainage line or palaeoriver that at its maximum was about 60 metres deep, emanated from the south of the Kata Tjuta complex, flowed eastwards towards present-day Yulara, then swung to the north along the eastern edge of the Sedimentaries to Lake Amadeus. The Park’s mulga habitat for the Mulgara (a carnivorous marsupial mammal) coincides with this area. Recharge of the dune plains aquifer is associated with rare major rainfalls such as that in 1989 and in 1999-2000.

In 1996 the Park commissioned AGSO to review the existing a pre-existing Palaeodrainage model in the region (Jacobson et al 1989) particularly in the light of research that suggested the core Mulgara habitat and aquifer were in some way ecologically connected. (Reid et al. 1993, Baker & Jarman 1995). The subsequent review proposed that the depth to the water table of the core Mulgara habitat might be less important than its proximity to the run-off from the sedimentaries through the adjacent extensive Mulga Shrubland. Instead the review emphasised the highly significant role that this sheetwash zone may play in the recharge of the aquifer as well as concentrating surface water and nutrients in the transitional zone between Mulga and sandplain, the core Mulgara habitat. These findings have direct implications both for the management of the Dune Plains Aquifer and the Mulgara population. The presence of roads and tracks across this specialised landscape with its unique interaction of soils, patterned vegetation and hydrology is likely to have a significant detrimental impact.

***The southern aquifer.*** The southern aquifer is quite distinct from the dune plains aquifer and is not hydrologically connected. Groundwater levels are directly influenced by run-off from Uluru.

Following the removal of tourist accommodation from the Park after the establishment of Yulara, water extraction from the southern aquifer dropped dramatically and there was a concomitant rise in the groundwater level. The establishment in 1995 of the Cultural Centre, in conjunction with extraction by the growing Mutitjulu Community, will impose increasing use on groundwater supplies.

Increased levels of visitation are placing increasing levels of demand upon the groundwater systems of the dune plains and southern aquifers. The Olympic games in the year 2000 will probably significantly increase visitation placing potentially heavier demands than usual on the water supply as will any intended expansion of Yulara. Recharge events for the dune plains aquifer are associated with rare major rainfall events such as that of 1989 which was considered to be a 1 in 20 year event (English, 1997a). A review of the Dune plains and Southern Aquifer systems is overdue in the light of increased visitation and will be a high priority for the Park and Yulara. (English, 1997b).

***Issues***

* it is important to understand more about traditional knowledge of the distribution of water in the landscape and the ecological and hydrological patterns and processes
* decisions about the siting of Park infrastructure such as roads and tracks must have due regard to natural surface flows to perennial vegetation.
* sheetflow run-off from mulga shrubland near the northern boundary of the Park has been identified as being highly significant. This sheetflow supplies water and nutrients to the extremely important transitional sandplain habitat in the Park
* failure to closely monitor and manage increased use of the resources of the two aquifer systems may lead to diminished long term water availability and water quality and impact deleteriously upon the ecology of the transitional sandplain environment associated with the dune plains aquifer. There are few alternative viable aquifer systems elsewhere in the region (English 1997a, 1997b)

***Aims***

* to maintain a safe and sustainable supply of water from the southern aquifer, according to the best available health standards for Park residents and visitors
* to maintain the natural surface hydrology of the Park to the greatest degree possible, within the constraints of providing roads, tracks and other infrastructure
* to ensure that use of the dune plains and southern aquifers is sustainable; so that their level of use does not adversely affect the Park’s ecology and natural values.
* to ensure that the Park’s World Heritage values in relation to hydrology and waste management issues are protected
* the Park will actively protect the values of the dune borefield area

***Actions***

• ***Anangu knowledge.*** Following consultation and approval, Parks Australia will work with Nguraritja and others to record traditional knowledge relating to regional hydrology and major rainfall events. The present network of vehicle tracks to the south and east of Uluru will be rationalised in close consultation with Anangu. Those no longer

considered necessary will be rehabilitated. This will be achieved by restoration of surface level and revegetation with local species.

* ***Surface hydrology.*** Care will be exercised in sensitive run-off areas to ensure that Park operations do not disturb or disrupt natural surface hydrological processes.
* Conduct a community awareness programme aimed at informing Park residents about their role in preventing erosion.
* ***Subsurface hydrology.*** Monitoring of the water of the southern aquifer will continue at regular intervals to ensure that the water quality meets standards recommended by relevant health guidelines.
* The Northern Territory Power and Water Authority will continue to monitor extraction rates and standing water levels in the borefield.
* Any new roads in the bore field area shall not adversely affect the associated Park values.
* Parks Australia will commission a review of the hydrodynamics and current and projected use of the dune plains and southern aquifer in order to determine the nature of recharge and impacts of current rates of extraction, and any consequent management response required.
* ***Hydrology and waste management.*** Parks Australia will commission a review of the current nature of water consumption and waste-water management in the Park. The review will investigate suitable water conservation measures and the potential for inadvertent pollution of groundwater in the Park. Recommendations for alleviating any adverse effects will be made.

**4.8 Fire management**

***Nganana kulini nyanga Park-angka warkaripai tjutatjara, Anangutjara munu ranger tjutatjara. Nguraritja mayatja tjutangku munu Park mayatja tjutangku tjungungku wangkara rule tjuta palyanu munu tjakultjunanyi yaaltji-yaaltji Piranpa ranger tjuta wirura tjungu Anangu-wanu munu kumuniti-wanu warkaringkunytjaku. Kutjupa tjaraya ananyi Liru Walk-angka munu Kuniya Walk-angka ka kutjupaytjarangku warka palyani panya yuu palyani wariringkunytjaku tawara munu waru tjutuni ngura Tjukuritja kampanytjaku tawara. Munuya pukulpa pulkangku warka nyanga tjananya palyani. —Topsy Tjulyata ©***

***[We’re thinking together about this work in the Park and the Anangu and ranger workers. Traditional owners and Park leaders together discussed and made rules and they explain how the non-Anangu rangers can work effectively through Anangu and through the Community. Others go on the Liru and Kuniya Walks and others again work together making windbreaks for the cold weather and lighting fires to protect ancestral country from burning. And they are really happy doing these things.]©***

Anangu traditionally used fire to create a mosaic of differing aged vegetation across the landscape. The regime was maintained for thousands of years and had the effect of inhibiting the spread of wildfires.

Before Europeans introduced livestock, fire was used extensively by Anangu in Central Australia. Anangu deliberately intervened with fire and developed it as a technology for ecosystem manipulation (Jones 1969, Hallam 1975). They did this for a number of reasons, such as hunting and the encouragement of ‘bush tucker’ vegetation and green feed for animals. Burning was an integral part of life and fundamental to looking after country. Anangu typically burnt as they travelled the country; most movement, and burning, occurred in the cooler months or following heavy rains.

‘Areas were managed through the use or non-use of fire according to landform and vegetation as well as criteria which derive from the Tjukurpa’ (Baker et al. 1993).

After the arrival of European people in Central Australia the displacement of Anangu resulted in loss of traditional burning regimes over vast areas. As a consequence, the pattern changed from the previous mosaic of patch burns to extensive areas of country carrying increasing fuel loads associated with unburnt vegetation. The inevitable result was huge wildfires following periods of above-average rainfall.

The loss of the habitat diversity that had been associated with the earlier mosaic patterning is believed to be one of a variety of factors contributing to the loss of over 40 per cent of mammal species from the Central Australian region. Serious wildfires in 1976 burnt about three quarters of the Park. Subsequently, CSIRO, as part of a collaborative research contract with then Conservation Commission of the Northern Territory, developed a fire management strategy (Saxon 1984) to mitigate the destructive effects of wildfires. Anangu played a crucial role in implementing this fire management strategy. The fire-management regime integrates aspects of traditional Anangu burning practices with a scientifically based approach. Prescriptive fire action plans will be included as part of the review being conducted currently of the Fire Management Strategy.

The Uluru fauna survey also resulted in a number of recommendations that were incorporated in the fire-management program:

* that the majority of the standing mulga and much of the regenerating 1976 mulga be protected from fire;
* that the majority of 1976 aged spinifex be protected from fire, at least until surveys to search for rare species are concluded;
* that mallee-spinifex areas be protected from fire until they have been surveyed for rare species;
* that surveys of these habitats be carried out to assess and map their habitat quality for wildlife and that recommendations arising from the research be formally written into the fire-management strategy;
* that, notwithstanding the foregoing the patch-burn strategy be vigorously pursued to promote landscape and faunal diversity (Reid et al. 1993).

Since the Uluru Fauna Survey additional research projects or monitoring programs have resulted in a further clarification of the requirements of various faunal communities (Reid & Hobbs, 1995, 1996) and individual species such as the striated grass wren, (Pedler 1997), mulgara, *(Dasycercus cristicauda)* (Baker & Jarman 1995) and the great desert skink, *(Egernia kintorei)* (McAlpin, 1997). The findings and recommendations contained in these reports have been incorporated in the overall fire strategy, as they became available.

Within the Park there are vulnerable plant species and communities, such as the *(Acacia ammobia)* community on the eastern boundary.

Integral to the strategy has been the use of satellite data and a geographic information system the development of fire history maps for recording both management and wildfire burns and in planning future burning.

Fire management is a fundamental management practice in the Park and a clear example of the adaptive management process operating successfully within the joint management framework.

***Issues***

* fire-sensitive plant and animal communities that need to be protected should be mapped clearly and specific prescriptions for protection should be formulated
* fire management in the Park must be undertaken a regional context. Wildfires from beyond the Park’s boundaries have the capacity to seriously damage ecosystems in the Park

***Aims***

* to maintain traditional Anangu burning practices and promote their integration with scientific knowledge
* to maintain the Park’s biodiversity
* to protect life, property and culturally significant sites and mitigate the effects of wildfire
* to maintain community education and interpretation programs dealing with the role of fire in the Park
* to develop a regional and integrated fire management plan

• to ensure that the Park’s World Heritage values in relation to fire management are protected

***Actions***

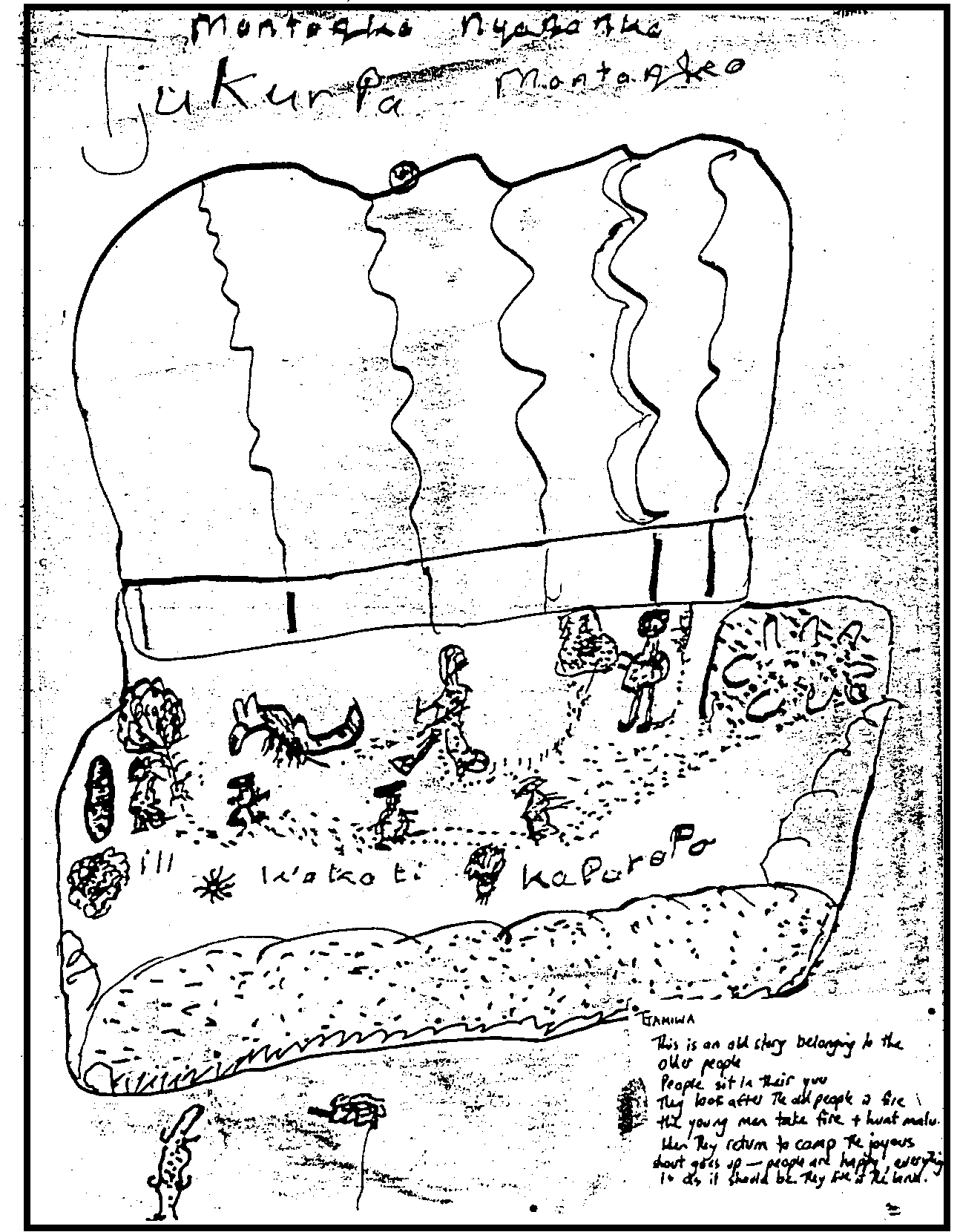
* ***Working together.*** Anangu and Parks Australia will continue to work together in all aspects of fire management.
* Traditional fire-management knowledge will continue to be documented and used.
* ***Significant sites.*** Nguraritja will be assisted by Parks Australia in appropriate fire-management practices for the protection of culturally significant sites. Culturally appropriate location maps may be produced that clearly delineate areas that require protection from fire.
* ***Fire-management review.*** Parks Australia will update the fire-management strategy. In the interim, the current patch-burn strategy will continue, incorporating the findings and recommendations of Nguraritja and scientific advisers.
* Vulnerable plant species will be clearly identified and mapped to facilitate protection under the fire management strategy.
* Parks Australia will participate in the formulation of a regional fire management action plan through workshops with neighbours to identify roles, responsibilities and funding sources.
* the fire research and monitoring program will continue.
* ***Wildfire.*** Wildfire suppression will take place only after careful consideration of the threat to fire-sensitive plant or animal communities and the threat to Park infrastructure.
* Fire suppression that calls for off-road vehicle use will be carried out only where life, property or, in the opinion of Nguraritja, culturally significant sites are threatened.
* ***Training.*** Park staff involved in fire management or containment will be required to complete at the minimum a Level 1 Bushfire Fighting Operations course.
* Park Staff involved in fire management will receive training in traditional fire management techniques from senior Anangu.
* ***Equipment.*** Parks Australia will maintain a stock of fire-fighting equipment that is readily accessible to suitably trained staff.

• ***Regional Context.*** Parks Australia will continue to work with landowners and other stakeholders to encourage and assist with fire management outside the Park.

* The Park will continue to foster the exchange of traditional fire-management knowledge and skills between relevant Anangu in the region.
* Parks Australia will encourage Ayers Rock Resort Management to maintain a fire management strategy for the Yulara area that helps sustain populations of the vulnerable mulgara and Great Desert Skink and maintenance of life, property and landscape aesthetics.

**They Live with the Land**

***Ara nyangatja irititja munu ara nyangatja pampa tjutaku munu tjilpi tjutaku. Ananguya yuungka nyinanyi. Tjana pampa tjuta munu tjilpi tjuta warungku wirura atunymankula kanyini. Wati yangupala tjutangku tjangi mantjira maluku ananyi. Tjana malaku malutjara pitjanyangka, Anangu tjutaya pukularira mirapai-Ananguya pukulpa, alatji ngarantjaku ngaranyi iriti purunypa. Tjana mantangka nyinapai. — Tony Tjamiwa ©***



***[This is an old story belonging to older people. People sit in their shelter. They look after the old people making sure they always have fire. The young men take a fire stick and hunt kangaroo. When they return to camp with one, the joyous shout goes up-people are happy. This is how it should be, like in the old days. They always lived with the land.]©***

**4.9 Native fauna**

***Minyma yangupala tjutanya tjungu ananyi mai putjitja tjutanya urantjaku. Minyma pulka tjutangku kulu mai putjitjanya uralpaitu. Wati tjutangkuya kukaku ankula, kukatjara pitjapai munu tjanampa walytja-pitiku kuka ungkupai. —Barbara Tjikatu ©***

***[The young women go out together for bush fruits and seeds. The older women do the same. The men go hunting and return to the family group with meat to share with their families.]©***

In the context of Tjukurpa the actions of ancestral animals such as *mala* (rufous hare-wallaby), *panpanpalala* (crested bellbird), *kuniya* (Woma python), *lungkata* (blue-tongue lizard) and *itjaritjari* (marsupial mole), to name a few, all have important roles in the evolution of the form and features of Uluru.

Traditional knowledge and techniques related to the ecology and life histories of a range of vertebrate fauna, habitats and land management have been documented for the Uluru region (Baker et al. 1993). Much of this documentation was collected during the Uluru fauna survey, a collaboration between Anangu, CSIRO and Parks Australia.

Anangu continue to hunt and gather animal species in remote areas of the Park and on Anangu land elsewhere. These days hunting is largely confined to the red kangaroo, the euro, the Australian bustard, the emu, and lizards such as the sand goanna and perentie.

Historically, 46 species of native mammal are known to have been living in the Uluru region; recent surveys have found that there are currently 21 species of native mammal living in the Park. Anangu acknowledge that a decrease in the number of species has implications for the condition and health of the landscape. Anangu generally support moves to reintroduce locally extinct animals such as *nganamara* (mallee fowl), *wayuta* (common brushtail possum), *mala* (rufous hare-wallaby), *ninu* (bilby), *mitika* (burrowing bettong) and *waru* (black-footed rock wallaby).

The bat population of the Park comprises at least seven species that depend on day roosting sites within the caves and crevices of Uluru and Kata-Tjuta. Most of the bats forage for aerial prey within an airspace extending only 100m or so from the rock face. The mulgara, the only mammal listed in Schedule 1 to the *Endangered Species Protection Act 1992*, with its status described as vulnerable, is mostly restricted to a habitat in a narrow band of country that stretches from the vicinity of Uluru, to the northern boundary of the Park, and into Yulara township, in the transitional sandplain area. This listing will be continued under the *Environment Protection and Biodiversity Conservation Act 1999* when it replaces the *Endangered Species Protection Act 1992.* This very important area also contains a range of other animals of conservation significance including the marsupial mole, the woma python and the Great Desert Skink.

The Park has a representative and moderately diverse arid zone avifauna that is rich by Central-Western Desert standards: 178 species of bird have been recorded. Surveys have recorded several rare species such as the scarlet-chested parrot, the striated grasswren and the grey honeyeater.

At least two species, the mallee fowl and the bush thick knee (stone curlew), have declined in relatively recent times, in line with the general decline across much of south-central Australia. This may be due to seasonal variations. The Park has a very rich reptile fauna of high conservation significance: 73 species have been reliably recorded. Reid et al. (1993) consider there is no comparably sized area in the Australian semi-arid zone that is known to have a fauna as rich in reptiles. Four species of frog have been recorded; they are abundant at the base of Uluru and in Kata Tjuta following summer rains.

The great desert skink is the only reptile from the Park that is listed under Schedule 1 of the *Endangered Species Protection Act 1992.* Its status is described as vulnerable and it is mostly restricted to the transitional sandplain system in association with the mulgara. This listing will be continued under the *Environment Protection and Biodiversity Conservation Act 1999* when it replaces the *(Endangered Species Protection Act 1992).*

Invertebrates have been collected in a quantitative fashion from all permanent monitoring sites, which represent the range of habitats to be found in the Park. Results to date from material collected from pitfall traps have yielded 344 invertebrate morphospecies. The largest species groups were Araneae (spiders-82 morphospecies), ants (76), Coleoptera (beetles - 57), Hemiptera (bugs - 27), mutillid wasps (25), Orthoptera (crickets and grasshoppers - 20) and Blattodea (cockroaches - 15) (Yen et al. 1996). A reference collection of the most commonly encountered invertebrates is to be lodged with the Park.

During the life of the last plan the following research and monitoring of relevance to management of fauna was carried out. This was in accordance with the findings and recommendations contained within the Uluru Fauna Report (Reid et al 1993) and as stipulated in the previous plan;

* Rare bird survey, Striated Grasswrens, Rufous-crowned Emu-wrens, Spinifexbirds. (Pedlar 1991)
* Survey of Bats (Coles, 1993)
* Vertebrate faunal monitoring programs, 1994, 1995, 1997 (Reid & Hobbs, 1995,1996)
* Invertebrate faunal monitoring, 1994,1995,1996,1997. (Yen, Reid & Wainer, 1996)

• Conservation Strategy for the Mulgara, *Dasycercus cristicauda.* (Baker & Jarman, 1995)

* Distribution and abundance of relict Burrowing Bettong warrens (Noble et al, 1996)
* Conservation of the Great Desert Skink, *Egernia kintorei*. (McAlpin, 1997)
* Review of the Palaeodrainage model (English, 1997a & b).

***Issues***

* the management of habitat and associated fauna must be integrated into an adaptive management approach that takes account of research and monitoring results as they become available during the life of the Plan
* the unpredictable nature of rainfall means that fauna and habitats need to be monitored over a long period to provide an appropriate understanding of the dynamics of their abundance and distribution
* it is important that the Park is managed in its regional context
* a number of important species have become locally extinct

***Aims***

* to conserve the natural range, distribution and diversity of native animals while respecting the rights and interests of Anangu, including those relating to hunting and gathering in the Park
* to provide special protection for rare, endangered and vulnerable species and habitats
* to maintain the integration and documentation of traditional ecological knowledge as a vital component of the management of native fauna
* to ensure that the Park’s World Heritage values in relation to the monitoring and management native fauna are protected.

***Actions***

* ***Working together.*** Parks Australia and Anangu will continue to work closely in all aspects of management of the Park’s fauna.
* ***Hunting and Gather ing.*** A nangu and Park staff will continue to ensure that the Anangu right to engage in traditional hunting and gathering does not pose a threat to rare species, habitats and ecological processes in the Park.

• ***Reintroduction program.*** Parks Australia in conjunction with Anangu and the Scientific Consultative Committee will implement a Threatened Species Reintroduction Program based on the findings of the 1999 workshop, dependent on the long term effective control of herbivores and predators.

* ***Recording information.*** In consultation with Nguraritja, traditional ecological information about fauna will continue to be recorded and, if appropriate, disseminated in accordance with intellectual and cultural property protocols. When necessary, Parks Australia will engage the services of a linguist to ensure the accurate collection, translation and storage of traditional ecological knowledge.
* Parks Australia will support Nguraritja in the communication of traditional ecological knowledge about fauna to younger people. This will be achieved through programs developed cooperatively by relevant Nguraritja, the Office for Joint Management and Parks Australia.
* ***Integrated management of species and habitats.*** The fauna of the Park particularly the mulgara and great desert skink will be managed through a habitat-management strategy that integrates fauna survey, research and monitoring programs with strategies for the management of fire and introduced weeds.
* Parks Australia will assess whether the highly significant transitional sandplain system should be nominated for listing under the E*nvironment Protection and Biodiversity Conservation Act 1999,* as a threatened ecological community.
* ***Research and Monitoring.*** Parks Australia will continue its commitment to long-term research and monitoring.
* ***Regional Context.*** Parks Australia will continue to liaise closely with Anangu, the Central Land Council and Ayers Rock Resort Management in relation to management of neighbouring land. Of particular importance is the need to liaise about the management of the transitional sandplain habitat.
* Parks Australia will continue to liaise with the Parks and Wildlife Commission of the Northern Territory and the Central Land Council on matters of mutual concern.
* Ayers Rock Resort Management will be encouraged to appoint an environment officer to oversee environment management in the Yulara area in close liaison with Parks Australia, the Central Land Council, and the Parks and Wildlife Commission of the Northern Territory.
* Parks Australia will liaise with Nguraritja and the Central Land Council to determine the potential for a collaborative biological survey of significant habitats close to the Park, particularly in the Sedimentaries.
* The findings of the research undertaken will be used as a basis for future research and monitoring.

**4.10 Introduced and pest animals**

The pressures exerted by introduced predators and herbivores on the original mammalian fauna of Central Australia were a major factor in the extinction of about 40 per cent of the native species.

Of the 27 mammal species found in the Park, six are introduced: the house mouse, the camel, the fox, the cat, the dog and the rabbit. These introduced species are distributed throughout the Park, although their densities are greatest in the rich run-off areas of Uluru and Kata Tjuta.

Large numbers of rabbits, particularly in the run-off areas around Uluru and Kata Tjuta, led to the introduction of a rabbit-control program in 1989. The result has been a great reduction in the rabbit population, a noticeable improvement in vegetation recovery, and an associated reduction in predator numbers (Low et al. 1997). However low rabbit numbers mean that further transmission of the calicivirus is difficult.

An aerial survey yielded an estimate of 47 000 camels in the southern part of the Northern Territory (Wurst & Saalfield 1994). In the Park camels have been implicated in the reduction in plant species, particularly more succulent species such as the quandong.

The house mouse is a successful invader of disturbed environments and habitats that have lost native rodents, but as a competitor it appears to be inferior to native species in undisturbed natural habitats (Fox & Pople 1984, cited in Reid et al. 1993).

Subjective estimates of cat and fox numbers have been collected in association with the rabbit-control program. Transects to determine predator densities in the eastern section of the Park were established and both traditional tracking techniques and Western techniques were used. Anangu knowledge and tracking skills are invaluable assets in the management of these introduced animals.

National threat abatement programs being developed for predators such as the fox and cat may provide the framework for controlling introduced animals in the Park, ensuring that best-practice standards are incorporated in future management programs.

The regulations prohibit animals being brought into the Park unless they are a guide dog for the blind, or a permit is granted by the Director.

***Issues***

• a regional approach is essential to the operation of any program for controlling introduced animals

• there has been no strategic effort to control camels in the Park and camel numbers are increasing in the region

* hybridisation with dogs poses a threat to dingo conservation
* pest animals have a detrimental impact on the highly significant fauna of the transitional sandplain habitat, especially the vulnerable mulgara and the great desert skink
* Anangu perceptions of introduced animals are sometimes at variance with scientific views: management programs should take this into account
* uncontrolled domestic pets present an unacceptable risk to the natural values of the Park

***Aims***

* to limit the negative effects of introduced species on native fauna and flora whilst taking into account the views and concerns of Nguraritja
* to minimise the negative effects of introduced species in a regional context by working cooperatively with neighbouring land users and government agencies
* to ensure that the Park’s World Heritage values in relation to the management of introduced and pest animals are protected

***Actions***

* ***Strategic management and pest animals.*** Parks Australia will continue to develop and implement its strategy for the control of pest animals in the Park. This strategy will be consistent with relevant national threat abatement plans.
* The findings and recommendations presented by Reid at al (1993), Reid & Hobbs (1996) Allan (1997), Baker & Jarman (1995) McAlpin (1997), Low et al (1997) and English (1997) will be considered in the development of the strategy.
* The impact of rabbit fumigation upon non-target fauna will be investigated. Particular attention will be given to the transitional sandplain area and Gillen land system at Uluru and Kata -Tjuta.
* ***Regional context.*** Parks Australia will liaise closely with Park neighbours and relevant regional organisations, government agencies and individuals-including the Central Land Council, Anangu, the Parks and Wildlife Commission of the Northern Territory, and Ayers Rock Resort Management; in developing a strategic approach for the control of introduced animals beyond Park boundaries.

• ***Domestic pets.*** Parks Australia will support the Mutitjulu Community to continue its dog management program. Permits are required, subject to conditions approved by the Director, for all domestic pets owned by

residents of the Park and visitors to the Mutitjulu Community. Appropriately approved Park staff will enforce any breach of conditions associated with the permit.

* Apart from guide dogs and hearing dogs for the deaf, visitors will not be allowed to bring dogs into the Park.
* A survey and monitoring program of the resident dog population’s impact on the Park will be conducted as a priority.
* Invasive fauna such as domestic cats or birds will not be permitted in the Park.

**4.11 Native plants and plant communities**

***Resources Section-ta Anangu warkaripai tjuta Park-angka parangarala warkaringkula nyakula ngaranyi munu atunymananyi kapi tjukula tjuta, iwara tjuta, punu tjuta, mingkiri, kukaku piti tjuta, uninypa tjuta munu puli tjutanya. Ulurula patu ngaranyitu punu tjuta munu kuka tjuta tjana Ulurula tjukur-wanu ngaranyi palu patu-patu mulapa ngaranyi kala putu wirura atunymananyi. -Edith Imantura Richards ©***

***[All Anangu rangers working in the Resources Section go out and check all the holes, tracks, plants, animals, burrows, seeds and rocks in the Park. Further out are the plant and animal habitats that are connected to Uluru but are far more widespread and difficult to protect.]©***

Plants are an important part of Tjukurpa, and there are ceremonies for each of the major plant foods. Many plants are imbued with the essence of Tjukurpa by virtue of their association with particular ancestral beings. Collection of plant foods remains a culturally important activity, reinforcing traditional links with country and maintaining links with Tjukurpa.

Anangu use plants for a wide range of purposes-as sources of food, nectar and honey; for fire, medicines and tobacco; as raw materials for implements, weapons and artefacts; for cementing and adhesive substances; as fuel for cooking and warmth; for ornaments and decoration used in ritual ceremonies; and as sources of water and edible invertebrates.

During past plan of management Anangu have been encouraged to collect timber from beyond the Park boundary to avoid damage to the environmental values of the Park. This, along with increasing tourist use of firewood collected along the Lasseter Highway, contributes to environmental degradation outside the Park. Some firewood is still collected in the Park.

Anangu adopt a broad categorisation of habitats in the Park by reference to a congruence of characteristics such as landform, soil, vegetation, fire state, and animal inhabitants. In some instances a habitat is identified specifically by the association of a particular animal. The following are the most common Anangu habitat types in the Park:

* *tali* - the sand dune or sand dune systems and accompanying vegetation;
* *pila* - flat to undulating sandy plains generally dominated by spinifex species and occasionally trees and shrubs;
* *puti* - flat areas of usually heavier soils characterised by the presence of scrubby bush, woodlands or dense stands of mulga;
* *puli* - the rocky habitats in the Park, principally Uluru and Kata Tjuta. Puli includes the vegetation associated with the silos and creeklines found within Kata Tjuta and emanating from the base of Uluru.

The Uluru Herbarium was completed in 1989; in 1996 it was reviewed by the Parks and Wildlife Commission Herbarium in order to accommodate recent changes in nomenclature and taxonomy.

Following the initiation of the rabbit-control program in 1989, permanent vegetation-monitoring sites were established in areas around Uluru and Kata Tjuta. These sites are regularly re-assessed to determine the nature of vegetative recovery following the removal of rabbits.

In 1995 a survey was conducted to determine the impact of infrastructure, past and present, on environmental processes around the base of Uluru. The survey was designed to quantify the relationships between perennial species (including weeds) in the understorey and attributes such as landscape type, vegetation type, soil texture, erosion status, and disturbance regime. In addition, a range of the permanent fauna-monitoring sites were floristically assessed in 1994, 1995 and 1997.

Areas susceptible to weed invasion, change in vegetation structure and erosion were documented as a result of the 1995 flora survey. A seed bank has been established using Anangu expertise in the collection and sorting of material. Seedlings have been propagated from this stock of seed and used to rehabilitate degraded areas around the Cultural Centre and for amenity planting in the Mutitjulu Community.

In restricted habitats such as waterholes and soaks, the following rare species are found:

* *Stylidium inaequipetalum* and *Eragrostis sp.* at Mutitjulu (Maggie Springs), the latter being an undescribed grass probably restricted to Uluru;
* *Parietaria debilis* at Uluru;
* *Eriachne scleranthoides*, Mt Olga wanderrie, a rare tussock grass which, although common on the slopes of Kata Tjuta, is known to occur at only one other location, Mount Currie, about 35 km to the north-west of Mount Olga;
* *Ophioglossum lusitanicum coriaceum*, Adder’s tongue fern; *Isoetes*

*muellen,* Quillwort; and *Triglochin calcitrapum var. isingianum,* Spurred arrowgrass, in the narrow valleys of Kata Tjuta, for example in the Valley of the Winds and Walpa (Olga Gorge).

The above species or groups of species are generally restricted to the moist areas at the bases of the monoliths.

Sandhill mulga *Acacia ammobia* is a notable species because it is restricted to the area between Mt Connor and Docker River, centred in the Park. Small isolated stands of Acacia cyperophylla, Red Mulga, extend in a thin strip running east-west just south of the entry station.

There are other species which, although found elsewhere in central Australia, could become endangered in the Park and will require monitoring during the life of the Plan. These species include pink early nancy *(Wurmbea centralis), Juncus continuus*, white cypress *Callitris sp* and the shrubs found on the rock hillsides around Kata Tjuta, *Gossypium sturtianum, Rulingia magniflora, Hibbertia glaberrima, Baeckea polystemonea* and *Plectranthus intra terraneus.*

Appendix B lists rare plant species.

***Issues***

* if the Park’s biodiversity is to be maintained plants and animals must be managed in an integrated way. This will involve a strategic approach to habitat management, taking into account the impacts of fire, introduced animals and weeds, and processes such as surface hydrology. Parks Australia needs to develop an understanding of the fire sensitivities of various plant and animal communities and their inter-relationships
* plant communities of restricted occurrence in the Park need to be better understood and documented in spatial and qualitative terms
* Anangu must be able to maintain access to traditional plant use
* the environmental consequences of firewood use and timber artefact manufacture must be addressed as a priority early in the life of the Plan

***Aims***

* to maintain the natural abundance and diversity of native plants and plant communities in the Park whilst accommodating the rights and needs of Anangu, as stated in the Lease
* to maintain traditional ecological knowledge related to the flora of the Park
* to ensure that the location and distribution of sensitive plant species and plant communities is appropriately documented
* to provide realistic alternatives to Anangu use of large amounts of firewood
* to enable Anangu traditional plant use without compromising environmental values
* to ensure that the Park’s World Heritage values in relation to the management of native flora are protected

***Actions***

* ***Anangu participation.*** Anangu will continue to guide the gathering and management of native plants in the Park.
* The transmission of traditional botanical knowledge by Anangu, across generations, will be encouraged and integrated into the Park’s training program.
* The Office for Joint Management and Parks Australia will investigate the use of firewood and timber for artefact manufacture and its environmental consequences including options for local supply, local woodlot and purchase of wood.
* ***Habitat management.*** Native plants and communities will be managed using an integrated approach to habitat management involving fire and the control of introduced animals and weeds, as appropriate.
* Parks Australia will produce a floristic map at a scale sufficient to enable the accurate location and management of identified plant species and communities. Strategies will be refines for species regarded as vulnerable or threatened.
* ***Database.*** Parks Australia will upgrade its geographic information system database for the Park’s flora. This will include both spatial and qualitative representation of data for management purposes.
* ***Vegetation rehabilitation.*** A rehabilitation plan will be developed early during the term of this Plan of Management. It will take into account identifying areas that require rehabilitation work, methods of rehabilitation, development of priorities for sites, and monitoring of sites. There are a number of priority areas for rehabilitation:
* the base of the climb at Uluru
* Kantju Gorge and Warayuki following the placement of erosion-control works
* former motel sites in the Gillen land system in the vicinity of Uluru
* degraded areas around the Cultural Centre
* old ripped car parks at Kata Tjuta
* degraded sites around the Mutitjulu Community.
* ***Monitoring plant use.*** The collection of plant material for a range of purposes will continue and will be monitored in close collaboration with Parks Australia in order to maintain biodiversity and prevent environmental degradation.

**4.12 Introduced plants**

Thirty-four exotic plant species have been recorded in the Park. This represents about 6.4 per cent of total Park flora species. Several factors or activities, past and present, have provided opportunities for weeds to be introduced and to spread in the Park.

The soils in the Park that are most susceptible to disturbance and subsequent weed establishment have been identified as those associated with the water- and nutrient-rich alluviums of the Gillen land system.

At present the most threatening weed in the Park is the perennial buffel grass *(Cenchrus ciliaris).* Its extent was mapped in 1990 and during the term of the previous Plan of Management some attempts were made to control it. The grass has since spread, typically invading water- and nutrient-rich drainage lines.

***Issues***

* Anangu have different perceptions of what constitutes a ‘weed’ to scientists of most western countries. Weeds such as buffel grass and ruby dock have been accepted by Anangu as a natural part of the landscape
* at present, knowledge of the dynamics of weeds in the arid zone of Australia is limited. The unpredictable nature of rainfall makes it difficult to learn more about the subject
* the need for a precautionary approach to the use of herbicides
* the Park must work closely with neighbours and relevant government agencies to keep abreast of infestations, declared noxious weeds, and advances in control techniques
* vectors of weed introduction include visitors vehicles and construction materials eg. Mexican Poppy seed in sand from Alice Springs

***Aims***

• to maintain biodiversity in the Park by minimising the potential for the

introduction of non-native plant species and controlling existing infestations of introduced species

* to take into account the cultural perceptions which Anangu have towards ‘weeds’ and involve Anangu in all aspects of their management
* to operate in a regional context
* to ensure that the Park’s World Heritage values in relation to the management of introduced plants are protected

***Actions***

* ***Anangu participation.*** Nguraritja will continue to participate in weed control and monitoring in the Park.
* ***Management strategy.*** Parks Australia will continue to monitor and control the current infestations in the Park.
* Any actions or activities likely to cause disturbance to habitat or soils will be minimised.
* ***Amenity planting.*** Parks Australia will conduct a survey of all amenity plantings in Mutitjulu Community to determine the range of introduced material. In close consultation with the Northern Territory Herbarium and the Department of Primary Industry and Fisheries, Parks Australia will identify any potential ‘sleeper’ weeds, assess them, and remove them if necessary.
* A planting policy will be developed for the Park, to guide both amenity planting and rehabilitation works. In time, all amenity plantings of introduced species, including those of an indigenous but non-local nature, will be replaced by suitable local species grown from seed collected in the Park.
* ***Buffel grass.*** Parks Australia will commission a study of buffel grass in the Park to investigate the grass’s current impact on biodiversity, develop methods of control and monitoring that can be implemented by Park staff, and review the role and potential impacts of herbicide use in areas of high conservation status.
* ***Plant and equipment.*** A protocol for plant and equipment coming into the Park will be developed to ensure weeds are not transferred through the Park.
* Regular patrols will be made of all heavily visited sites, such as bus and carparks, construction sites and the Community, to monitor and subsequently surpress any potential weed infestation.

• The use of herbicides for weed control will be limited to non residual herbicides. Any other suitable, low toxicity herbicides may be used during the life of this Plan.

• ***Regional context.*** The detection and control of weeds will be carried out within a regional context, with close liaison between the Park, its neighbours, and other interested parties. Neighbouring landholders will be encouraged to liaise with the weeds section of the Northern Territory Department of Primary Industry and Fisheries in relation to the detection and control of any weeds.

**4.13 Bioprospecting**

Bioprospecting, or biodiversity prospecting, can be defined as a combination of the processes of exploration, extraction and screening of biological diversity and the use of indigenous people’s knowledge to obtain genetic or biochemical resources that have potential commercial value. There have recently been requests to do research of a bioprospecting nature in the Park: an application to collect *Gossypium sturtiatum* and *Glycine canescens,* plants of potential genetic usefulness in the development of varieties of cotton and soy beans respectively; and an application to collect soil samples in the Park with a view to screening microbes for potential commercial use.

***Issues***

* bioprospecting is a rapidly developing industry with potential for significant commercial rewards
* Anangu have important cultural and intellectual property rights that must be respected

***Aims***

* to protect the traditional, and possibly commercial, interests of Nguraritja
* to protect the biodiversity of the Park
* to ensure that the Park’s World Heritage values in relation to the management of bioprospecting issues are protected

***Actions***

* ***Review.*** The Director of National Parks and Wildlife, the Office for Joint Management and the Central Land Council will conduct review of the implications of bioprospecting for Nguraritja and the Park as a high priority. The review will develop, as a priority, advice on the handling of proposals relating to bioprospecting and intellectual property for the Board of Management.
* Requests for research or collecting permits of a bioprospecting nature will be referred directly to the Central Land Council acting on behalf of

traditional Aboriginal owners, in keeping with the terms of the Park Lease.

**4.14 Mining**

The Board of Uluru-Kata Tjuta National Park has determined that mining is not compatible with the World Heritage values accorded the Park. Previous plans of management have clearly stated that mining operations in the Park are inappropriate and incompatible with the Park’s cultural and environmental values and visitor expectations. To date, mining has not been permitted within the Park other than minor uses of sand and gravel associated with track and mudbrick construction.

The Act prohibits operations for the recovery of minerals, other than in accordance with the Plan of Management and with the approval of the Governor General.

Parks Australia has maintained a gravel-extraction lease within the Yulara leasehold near the northern boundary of the Park. Extraction operations are also run by other organisations in the vicinity of the Park. Recent research has revealed the hydrological and the biological significance of this transitional zone between the sheetwash red earth mulga shrubland and the adjacent sandplain-spinifex association in terms of the ‘sheetflow recharge’ mechanism.

***Issue***

• mining activities external to the Park have the potential to deleteriously affect the Park

***Aims***

* to protect the World Heritage values of the Park
* to prevent damage to infrastructure (such as roads) resulting from the potential transit through the Park of heavy vehicles transporting mining equipment or materials obtained or used outside the Park

***Actions***

• ***Minerals.*** No operations for the recovery of minerals or associated activities (which includes exploration in the Park and the transportation through the Park of mining equipment, minerals, raw materials produced from minerals) will be carried out in the Park other than minor extraction of sand and gravel in accordance with strict controls over visual, environmental and cultural impacts.

• ***Gravel.*** The impact on surface flow of gravel extraction outside the Park and the implications for the ‘sheetflow recharge’ process will be investigated.

**4.15 Research and monitoring**

World Heritage listing brings with it the obligation to monitor and research the condition of a listed property’s World Heritage values. Condition reports are to be submitted every six years through the Australian and World Heritage Group, Environment Australia, to the UNESCO World Heritage Centre in Paris.

The results of research and surveys in Uluru - Kata Tjuta National Park provide baseline information about natural and cultural resources and visitors’ use of the Park against which the state of the environment can be gauged in regular monitoring programs. Monitoring reveals whether and how conditions have changed in relation to the baseline information and helps in assessing the effectiveness of management programs and making management decisions.

Flora and fauna and habitats need to be monitored over the long term for a complete understanding of the factors influencing the abundance and distribution of fauna.

Flora and fauna monitoring in the Park provides useful information for regional conservation programs, local Aboriginal enterprises, and the tourism industry.

Researchers must obtain a permit from the Director of National Parks and Wildlife, via the Park Manager, before doing any research work in the Park. Archaeological research must comply with the requirements of relevant Commonwealth, Territory and local heritage legislation. Such research must also comply with the Australian Archaeological Association’s code of ethics.

The research, surveys and monitoring programs have focused on natural heritage such as wildlife, vegetation, water quality and quantity, and fire; the control of weeds and introduced animal populations; cultural heritage, emphasising rock art and other archaeological sites; patterns and trends in visitor use. Additionally these programs are helping to develop effective systems for storing and retrieving baseline information about the Park.

***Issues***

• under the *Endangered Species Protection Act 1992,* and from its commencement the *Environment Protection and Biodiversity Conservation Act 1999,* Parks Australia has obligations to conserve endangered species and communities and therefore conduct research, survey and monitoring programs in the Park in order to formulate appropriate management responses

• resources need to be sufficient for researching and monitoring the

state of the Park’s natural and cultural values, in accordance with World Heritage obligations

* effective data management and retrieval systems are necessary so that research results are accessible
* guidelines for the conduct of research and specimen collection in the Park should be developed
* the research & mapping program should be developed in close cooperation with the Office for Joint Management to ensure that proposals and their outcomes are understood and benefit from traditional knowledge
* it is important that the Park is managed in its regional context. Tjukurpa does not stop at the Park boundary. The Tjukurpa associated with various fauna extends across the greater region with obvious cultural implications and obligations for the appropriate management of these species

***Aims***

* to conform to all requirements for monitoring the status of Park values under World Heritage listing and State of the Environment reporting and to identify changes in the Park’s natural and cultural environment
* to coordinate, resource and conduct research and surveys that help the Director of National Parks and Wildlife and the Board of Management make informed decisions about managing the Park
* to develop effective systems for managing baseline and monitoring information and to facilitate the exchange of information about research in the Park
* to involve Anangu in all aspects of the research and monitoring process, and to present all proposals and results in a cross-cultural format

***Actions***

* ***Scientific Consultative Committee.*** Parks Australia will establish a Scientific Consultative Committee to assist in the development of a strategic research and monitoring framework for the Park.
* ***Strategy.*** A research and monitoring strategy will be developed for the Park early during the currency of this Plan. The research and monitoring strategy will be developed in consultation with Nguraritja, the Board of Management, Environment Australia’s Australian and World Heritage Group, and the Scientific Consultative Commitee.

• ***State of the Environment report.*** In consultation with the Scientific Consultative Committee and the Board of Management, Parks Australia

will commission a conseravtion status report for the Park. A set of indicators will be developed against which to monitor future changes in the natural and cultural environments.

The State of the Environment Report will be structured to facilitate the preparation of systematic reports to the World Heritage Committee on the state of conservation of the World Heritage area, including the next five yearly report due in 2002. Indicators will be selected to provide for systematic monitoring of the key World Heritage attributes.

* ***Regional sur veys***. Parks Australia will continue to support regional surveys of endangered species, as required under the *Environment Protection and Biodiversity Conser vation Act 1999* through liasion with Nguraritja, the Central Land Council and other interested parties to determine the potential for collaborative biological surveys of significant habitats close to the Park.
* ***Guidelines.*** Parks Australia will prepare for the approval of the Board of Management, research guidelines for distribution to staff, consultants or permit holders doing research work in the Park. The guidelines will include a requirement that all proposals and outcomes be fully cross-culturally presented and understood and may include specific requirements for specimen collection.
* ***Proposal submission.*** Before research is done in the Park by external researchers a proposal stating all project details including aims, the proposed extent of Anangu and staff participation, and financial and other resource costs will be submitted to the Park Manager.
* ***Anangu brief ings.*** Parks Australia and the Office for Joint Management will ensure that Anangu are fully briefed about, understand the implications of, and are empowered to direct and take part, in research projects.
* ***Reporting and record keeping.*** Parks Australia will require all researchers to deliver reports in hard copy and on computer disk. Reports will be required to include a comprehensive summary written in plain English.
* Researchers will be required to give a presentation of their findings to Park staff, Anangu and interested members of the tourism industry.
* Parks Australia will continue to develop computerised databases relevant to Park management. Emphasis should be given to user-friendly applications and accessibility for Anangu.
* ***Funding.*** Parks Australia will seek secure, recurrent funding for high-priority research, survey and monitoring projects in the Park.

**4.16 Environmental impact assessment**

Environmental impact assessment is designed to inform decision makers when they are considering the advantages and disadvantages of a particular proposal.

The Park is a World Heritage site and any developments in the Park must be taken in a manner consistent with that status, the *World Heritage Properties Conservation Act 1983* and Australia’s obligations under the Convention for the Protection of the World Cultural and Natural Heritage.

That Act will be replaced by the *Environmental Protection and Biodiversity Conservation Act 1999.* Under it World Heritage properties are a matter of national environmental significance. Actions that would or are likely to have a significant impact on a World Heritage property will trigger the approval provisions in Chapters 2 and 4 of the Act.

The *Environment Protection (Impact of Proposals) Act 1974* requires that, to the greatest practicable extent, matters affecting the environment to a significant extent are fully examined, and taken into account in actions taken on or on behalf of the Australian Government. Any action that could threaten with extinction, or significantly impede the recovery of a native species or an ecological community listed under the *Endangered Species Protection Act 1992* is taken to be environmentally significant, and requires consideration under the *Environment Protection (Impact of Proposals) Act 1974.*

Those Acts will be replaced by the *Environment Protection and Biodiversity Conservation Act 1999.* Under it, actions that would or are likely to have a significant impact on a matter of “national environmental significance” will prima facie be subject to the approval provisions in Chapters 2 and 4 of the Act. The matters of national environmental significance are:

* World Heritage properties;
* wetlands of international importance (Ramsar wetlands);
* listed threatened species and communities;
* listed migratory species;
* nuclear actions;
* the marine environment; and
* such further actions as are prescribed by the regulations under the Act.

Responsibility for compliance with the Act lies with persons taking relevant “controlled” actions. A person proposing to take an action that the person thinks may be or is a controlled action must refer the proposal to the Minister for the Environment and Heritage for the Minister’s decision whether or not the action is a controlled action. Civil and criminal penalties may be imposed for breaches of the Act.

Provisions relating to listing of species and threatening processes, preparation of recovery plans and threat abatement plans and, preparation of inventories of species are continued by the *Environment Protection and Biodiversity Conservation Act 1999.*

The Lease provides that a proposed development shall take place only in accordance with a written policy formulated by the Director of National Parks and Wildlife and the Central Land Council in respect of environmental evaluation.

The Lease also requires the Director of National Parks and Wildlife to preserve manage and maintain the flora, fauna, cultural heritage, and natural environment of the Park according to the world’s best comparable management practices, or where no comparable practices exist, to the highest standards practicable.

***Issues***

* the Director of National Parks and Wildlife is charged under the Act and the Lease with responsibility for protecting the Park and the interests of the traditional owners
* all developments in the Park are required to conform to world best practice and be implemented in a manner appropriate to a World Heritage site and consistent with the Lease and the *Environment Protection (Impact of Proposals) Act 1974* and from its commencement the *Environment Protection and Biodiversity Conservation Act 1999*
* environmental impact assessment is a rapidly evolving area and, in order to keep abreast of changes in legislation and recommend best practice, the Park must be kept informed by the appropriate authorities
* developments adjacent to the Park have the potential to have an environmental, cultural and social impact in the Park

***Aims***

* to ensure that all development proposals for the Park are consistent with the intentions of the Plan of Management, the *Environment Protection (Impact of Proposals) Act 1974,* or from its commencement the *Environment Protection and Biodiversity Conservation Act 1999,* the standards required under World Heritage listing, and polices formulated by the Central Land Council and the Director according to the Lease
* to achieve minimal impacts on the Park’s environmental and cultural values and, whenever possible, use construction methods that are of a ‘reversible’ nature

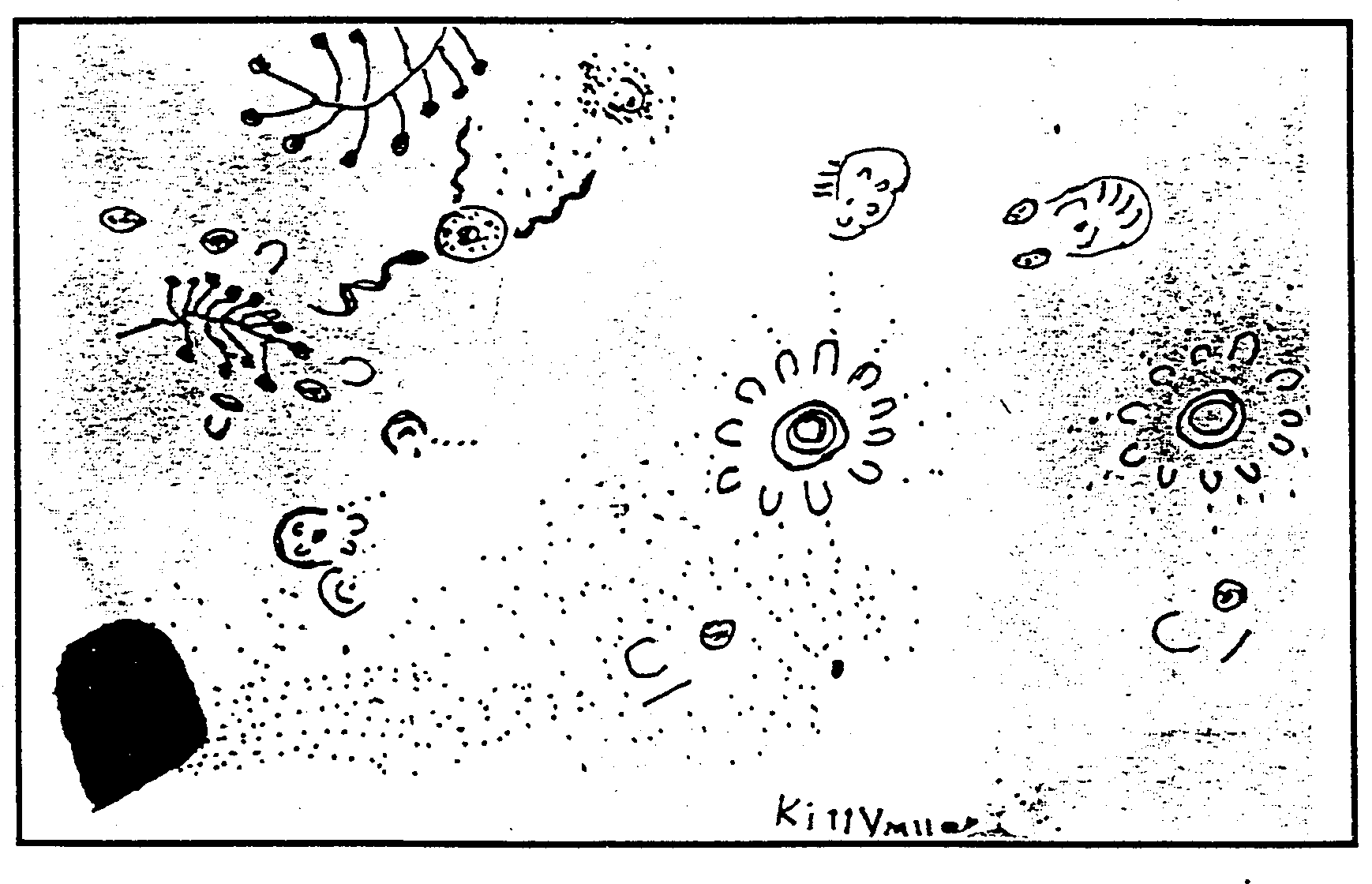
• to ensure any developments that are proposed adjacent to the Park assess the potential cultural, social and environmental impacts on the Park and its values

***Actions***

* ***Evaluation.*** In consultation with Nguraritja and the Board of Management, Parks Australia will determine the need for formal or informal evaluation of proposals. Proposals will be initially assessed and may be referred to the Minister for consideration under the *Environment Protection (Impact of Proposals) Act 1974* or from its commencement the *Environment Protection and Biodiversity Conservation Act 1999.*
* Evaluations may be conducted by Parks Australia staff, consultants or outside agencies. Following evaluation, approval for a project may be given if the impact is acceptable and the project is endorsed by the Board as conforming to the Plan of Management, the Lease, and the Act and Regulations.
* ***Anangu interests.*** In all environmental impact assessments, the views and interests of Anangu will be considered to be an integral component of the assessment procedure from the earliest stage of the project.
* ***Liaison.*** Parks Australia will continue to liaise closely with the Environment Protection group of Environment Australia to secure expert advice on all matters relating to environmental impact assessment.
* ***Review.*** Procedures for conducting environmental impact assessments will be reviewed during the currency of this Plan of Management.

**Tourists are Coming to Uluru**

***Walka nyangangku tjakultjunaayi kampa tjampunguru katutja nyawa Ulurula, minga tjuta mulapa pitjanyi nyakunytjatkitja. Ka Anangu tjuta watarku nyinanyi Tjukurwanu kutju mai urilitja - kutju ngalkuni. - nyanga kampa tjampangka ngaranyi walka palulanguru tjana nintiringanyi kutju Anangu putingka nyinara nyangkula kutju Tjukurpaku nintiringanyi titutjara mulapa.-Kitty Curtis Miller ©***



***[In this drawing Uluru is in the bottom left hand corner with lots of tourists (black dots) coming to have a look. Surrounding that is Anangu carrying on with their culture - collecting mai - bush foods (top left hand corner) They are about learning Tjukurpa (snake figures), camping in the bush and women’s and men’s Law.] ©***

***Anangungku minga tjuta atunymananyi munu tjananya Tjukurpaku nintini. Minga tjuta Yularalakutu pitjanyi munu palulanguru paatjangka Kata-Tjutalakutu munu Ulurulakutu ananyi. Tjana maningka payamilara Park-akutu tjarpara Kaltja Centre-kutu ankula paranyakula nintiringanyi Ananguku munu Ananguku Tjukurpaku. Ranger tjuta munu Parks Australia North-nga tjungu warkaringanyi, Maruku kulu kulu minga tjuta nintipunganyi, Anangu Tours-angku minga tjuta parakatira nganampa ngura tjuta nintini: Kunia Walk-anya; Liru Walk-anya; munu Mala Walk-anya. Tjilpingku munu pampangku ngura atunymananyi munuya Anangu munu Piranpa tjuta tjukarurungku ara, Tjukurpa tjuta tjanalakutu nintipunganyi.***

***Ara nyangatja, ara panya tjukarurungku yangupala malatja tjutakutu ara Tjukurpatjara tjakultjunkunytjaku. Tjukarurungku warkaku nintiringkunytjaku munu manta warkaringkula atunymankunytjaku Uluru Kata-Tjuta Park-angka nguraritja tjutawanungku, - Warka tjukaruru munu Anangu tjukarurungku warka palyantjaku. Anangu tjuta munu ranger tjuta tjungu warkaringanyi, warkaringkula nyakukatinyi minga tjuta wirura ‘safe’ parangarala Park-angka malaku tjanampa ngurakutu ankunytjaku.***

***Minga tjuta pulkara wirura atunymananyi, munu Anangu yangupala tjuta nintini warka nyanga palunya yaaltji-yaaltjingku palyantjaku, ranger tjuta nintipunganyi munu paatja katipai tjuta munu guides tjuta nintipungkunytjaku, tjana Ananguku kaltjaku mula-mularingkunytjaku munu ara safety- ku kulu-kulu pulkara nintiringkunytjaku. Tjanampa ngaranyi mai puutjitja tjutaku nintiringkunytjaku, kuka tjutaku. Uwankara! —Edith Imantura Richards ©***

***[Anangu look after visitors and teach them our Tjukurpa. All of the tourists are coming to Yulara then go in buses to Kata Tjuta and Uluru. They pay money at the entry station and go to the Cultural Centre, looking around and learning about Tjukurpa and Anangu culture. Rangers and Parks Australia North are working together; Maruku too is helping them to learn; and Anangu Tours is showing visitors our places on the Kunia Walk, Liru Walk and Mala Walk. The senior old people look after country and teach Anangu and Piranpa properly about Tjukurpa.***

***This is about the importance of passing on proper stories to new generations. Learning properly about work and doing the land-management work at Uluru - Kata Tjuta with traditional owners-the right work and right people doing the work. Anangu and rangers working together, making sure visitors are alright as they travel about the Park, so they can return safely to their homes. Taking really good care of tourists.***

***And also teaching young Anangu how to do this work, teaching rangers, bus drivers and guides about respect and true understanding of Tjukurpa and culture. About safety as well, so they gain important traininig in this. They need to learn about bushtucker-all our bush foods, about animals. Everything !] ©***

**5 VISITORS**

*Pukulpa Pitjama Ananguku Ngurakutu* - Welcome to Aboriginal Land - is the primary interpretive message of Uluru - Kata Tjuta National Park. Nguraritja are happy and proud to share the Park with visitors and would like them to learn about Tjukurpa and how important the Park is. It is important, though, that this happens in ways that are ecologically sustainable and that do not interfere with Nguraritja privacy and their right to continue to use the land. Nguraritja expect visitors to respect their country.

In setting directions for managing visitors in Uluru - Kata Tjuta National Park, the Board of Management and Parks Australia are mindful that the Park is a world-renowned attraction and that tourism is a major land use of the Park. When preparing the Plan of Management consideration must be given to the encouragement and regulation of appropriate use, appreciation and enjoyment of the Park by the public.

The Director of National Parks and Wildlife has a legal responsibility to ensure that tourism in the Park is managed in a way that respects the wishes of Nguraritja and conserves the Park’s cultural and natural heritage. Increasing commercial employment opportunities to support community aspirations for gaining further economic benefit from the Park must be provided during the life of this Plan. Care must also be taken of visitors, to ensure that their visit is safe as well as enjoyable.

Tourism is the fastest growing export industry in Australia and government at all levels is involved in marketing and promotion. Along with other places of natural beauty in Australia, such as Kakadu and the Great Barrier Reef, Uluru - Kata Tjuta has become an important attraction for visitors. Many tour operators derive a large proportion of their business from the Park. It is regarded as one of the ‘must see’ visitor destinations.

The Park attracted 371,939 fee-paying visitors in 1999. This was an increase of 9.5% on the total for 1998. Thirteen per cent overall growth in visitor numbers is predicted during the term of this Plan.

Given the Sydney Olympic Games in the year 2000 and the introduction of direct airline flights between Sydney and Yulara, Parks Australia and the Board of Management must be prepared for the anticipated increased visitor numbers, and yet continue to demonstrate high standards of World Heritage national park management.

**5.1 A strategic approach to visitor management**

**5.1.1 Site planning**

***Law tjuta: ngura Tjukuritja Park-angka. Minga tjutanya Ulurula tatini. Ara tjuta mulapa. Nganampa ngaranyi ara uwankaraku kulintjaku: punu tjutaku-mina tjuta nintintjaku; minga Park-angka kawalirinytja tjuta atunymankuntjaku. — Mrs Patterson ©***

***[There is a lot of Law, many sacred places in the Park. Tourists climb the Rock. There are so many aspects. We need to think of all of them: teaching tourists about things; looking after the ones who get lost in the Park.] ©***

In examining possible visitor management systems for the future, Parks Australia, the tourism industry and the Board of Management have considered various options that will enhance their ability to cope with the demands of an increasing number of people visiting the Park, whilst ensuring the protection of Park values and visitor experience. The broader elements of a strategic approach to visitor management are dealt with in this Plan; detailed aspects will be developed through the Board of Management in consultation with stakeholders.

The tourism and recreation opportunities associated with Uluru - Kata Tjuta National Park must be viewed in a regional context, along with opportunities available in national parks such as Watarrka, the West Macdonnells and Finke Gorge. Development of additional tourism and recreation opportunities in Uluru - Kata Tjuta National Park is likely to focus on upgrading interpretation and facilities.

***Issues***

* a clear strategic direction for proper visitor management at Uluru -Kata Tjuta National Park is necessary, so that the needs of the Board of Management, Nguraritja, the tourism industry, Parks Australia and other interested parties are met whilst Park values are maintained
* site planning should support Nguraritja in their wish to gain economic benefit from the Park
* all site development should be approached in a holistic, integrated fashion, with appropriate environmental evaluation
* management practices and Park planning should be designed to improve the quality of visitors’ experience
* the possibility of the tourism industry contributing to resource development and maintenance in the Park should be considered
* the potential impact of the Sydney 2000 Olympic Games and the anticipated post Olympic Games increase in the number of visitors to the Park need to be constructively managed
* appropriate funding will be required to ensure that the quality of visitor management and the standard of infrastructure are suitable for a World Heritage national park
* existing toilet facilities within the Park require upgrading, to cope with additional visitor numbers, and additional facilities need to be provided

***Aims***

* to provide for an enjoyable and safe visitor experience through a strategic approach to visitor management consistent with the protection and promotion of Park values, the maintenance of privacy and respect for Tjukurpa, Anangu residents and Nguraritja
* to provide for the Park’s status in a regional context as the highest profile tourist attraction in Central Australia

***Actions***

* ***Site planning.*** A site planning master plan will be developed in consultation with Anangu, the tourism industry and other stakeholders in the early stages of the Plan of Management. This will ensure that site plans are developed in an integrated fashion.
* Site plans will be developed in accordance with existing joint management consultation protocols for the main areas of use. The aim will be to optimise visitors’ satisfaction, safety and comfort in the Park and to better accommodate the needs of disabled people. Plans will take account of the following:
* the base of the climb and the Mala Walk track-head - road and car park relocation, improved shade and seating, increased safety information, interpretation with an emphasis on the cultural significance of the area, Anangu viewpoints and alternatives to doing the climb;
* the requirement for additional and upgraded toilet facilities;
* the Uluru ring road - alternative road configurations, designed to move vehicular traffic further away from Uluru;
* the Uluru sunset viewing area - a general rationalisation to enhance visitors’ experience and safety;
* the Uluru sunrise viewing area - evaluation of the location and a general rationalisation to enhance visitors’ experience and safety;
* the Uluru base walk-shade, water, improved interpretation, increased safety information, and directional signs;
* Mutitjulu Waterhole car park - shade, improved interpretation, increased safety information, and improved car park configuration and aesthetics;
* the Cultural Centre and Park Headquarters picnic area - shade and improved facilities generally, in conjunction with the development of a business plan;
* Kata Tjuta visitor sites - shade and increased safety information;
* links between the Cultural Centre and Uluru;
* access for disabled people.

• ***Three-year schedule of works.*** A rolling three-year schedule of projected needs for developing visitor facilities in the Park will be

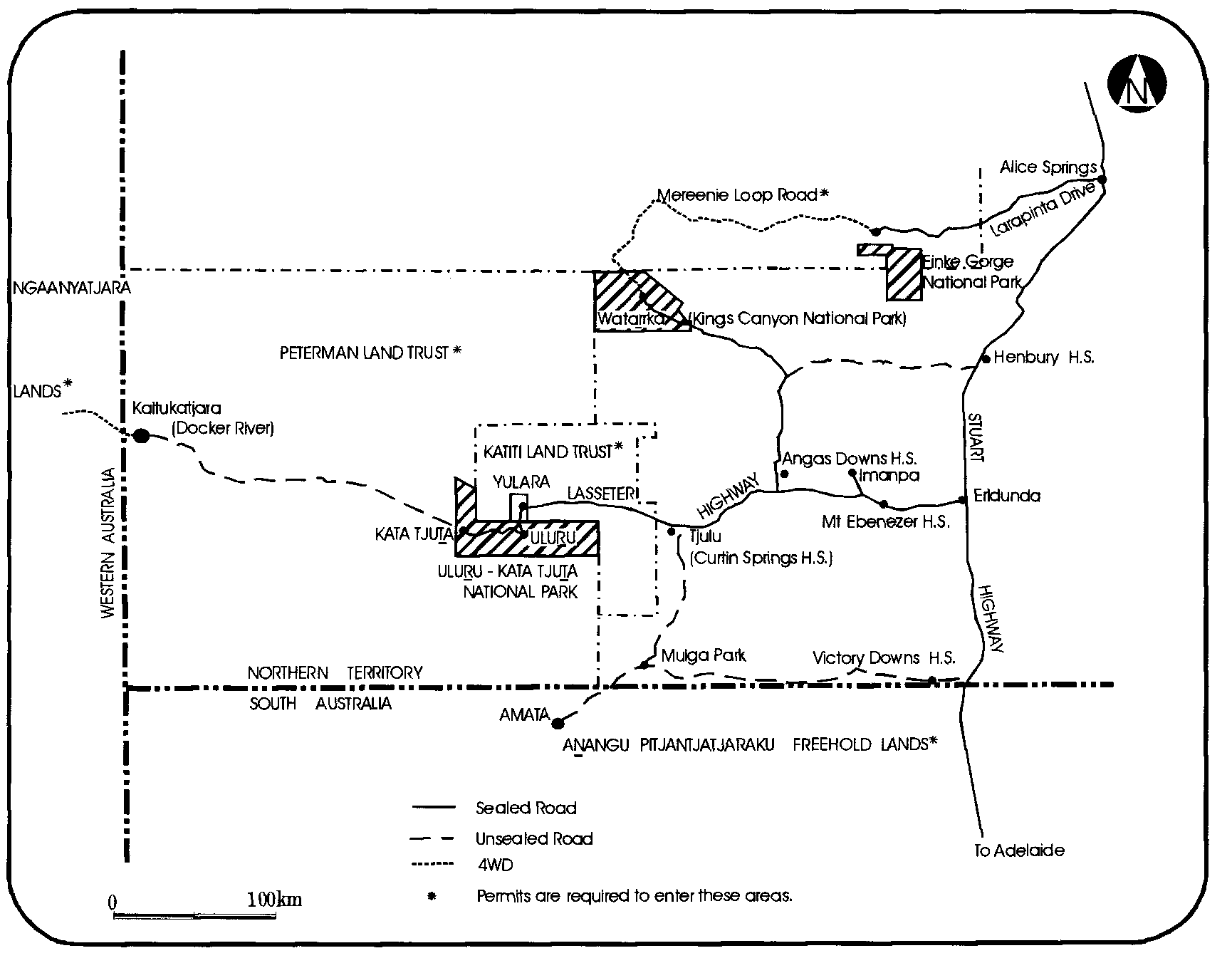


Figure 6 Access to the Park

maintained. It will be reviewed annually and will take into account the expected demands associated with the Sydney 2000 Olympic Games.

* ***Managing visitor numbers.*** A strategy will be developed with reference to the Uluru Crowding Study (Centre for Leisure Research 1992), for action that can be taken to manage visitors at peak times, to maintain the quality of visitors’ experience and to protect sensitive areas.
* ***New visitor areas.*** Proposals for extending existing visitor sites or creating new visitor areas will be examined and if approved by the Board will be implemented subject to operational and budgetary constraints.
* ***Toilet facilities.*** As a priority guidelines will be developed to deal with current and increasing problems associated with managing human waste in the visitor areas.
* ***Restricted areas.*** Some parts of the Park (such as areas set aside for scientific research, Aboriginal living areas, archaeological and sacred sites, and areas of outstanding conservation significance) require restrictions on access. Site planning does not preclude the future closure of areas under the Regulations for the continuation of Nguraritja cultural practices.
* ***Monitoring.*** The effectiveness of site-management plans will be monitored in consultation with the Tourism Consultative Committee during the term of this Plan. If anomalies are identified as impairing optimum protection of environmental, social and cultural values, and presentation of the Park, remedial measures will be taken.

**5.1.2 Transportation and access**

***Kuwari minga winki pitjanyi ngura Australia-la nguru munu urungka munkara nguru, tjana pitjanyi puli pulka nyangatja nyakunytjikitja. Kuwari uwankarangku puli nyanga Ulurunya nyanganyi irapulaina nguru, ilikapata nguru, mutuka nguru munu paatjanguru. —Alex Forester ©***

***[Now today most people come from all parts of Australia and the world to see this amazing Rock. Today people are looking at the Rock, Uluru from planes, helicopters, cars and buses.] ©***

Road access to the Park is via the Lasseter Highway from Yulara and the Docker River road (with a permit from the Central Land Council) from Western Australia (see Figures 6 and 7). All other road access to the Park is restricted to authorised people.

The upgrading of the Laverton (Western Australia) to Winton (Queensland) road, as proposed by the Outback Highway Development Council and Laverton Shire Council, and the possible increase in heavy traffic may affect the Park detrimentally.

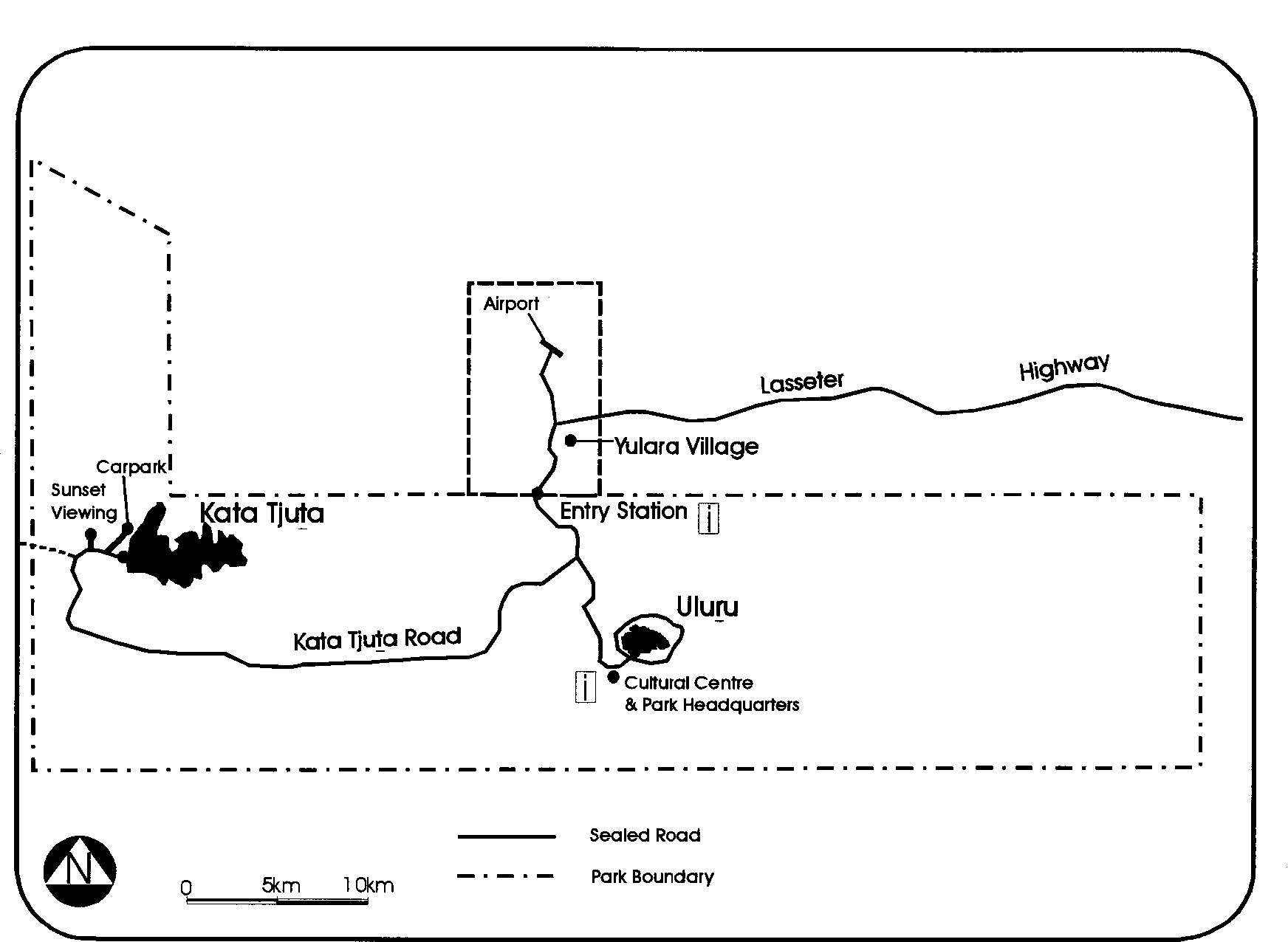


Figure 7 The road system in and near the Park

The current alignment of the ring road around Uluru is not ideal: it is considered too close to a number of sacred sites and gives rise to environmental concerns. The alignment has been incrementally developed and formalised over time, rather than being part of a ‘planned’ solution. Some deleterious impacts have resulted from traffic being close to visitor and cultural areas at Uluru.

Nguraritja, the Board of Management and Parks Australia encourage park visitors to first visit the Cultural Centre in order to gain an understanding of Tjukurpa, before undertaking other activities in the Park. The current alignment of the road approaching Uluru does not sufficiently encourage this pattern of visitation.

Camping is not permitted in the Park, so extended overnight walking tracks have not been developed. In addition, the proximity to places of sensitivity to Nguraritja precludes visitors’ use of some areas.

Walking tracks are provided in the following Park locations (see Figures 9 and 10):

* around the base of Uluru;
* Walpa (Olga) Gorge;
* the Walpa (Valley of the Winds) Walk;
* Mutitjulu Waterhole;
* Kata Tjuta dune viewing area;
* the climb at Uluru;
* The Liru walk.

Bicycles are available for hire in Yulara and a small but increasing number of visitors use bicycles to go into the Park, especially to the Cultural Centre and Uluru.

Air access is via Connellan airport, which is outside the Park to the north of Yulara. Helicopter and aircraft landings in the Park are permitted only in emergencies. Helicopter facilities are provided at Connellan airport and Yulara. The use of aircraft in and over the Park requires adequate controls, so that visitors and Park residents remain safe, the Mutitjulu Community retains its privacy, and cultural values are protected, in accordance with the ‘Fly Neighbourly’ agreement.

Visitor use of the Park concentrates on a number of sites that, during peak periods of the year and times of day, can become quite crowded. Among these sites are the climb, Mutitjulu Waterhole, Walpa (Olga) Gorge, and some of the art sites on the Mala and Mutitjulu Walks.

***Minymaku ngura Tjukuritja pulkanya, Pularinya, wariringanyina ngura palumpaku. Iwarangka ila mulapa ngaranyi, wangkanyina iwara patu-patu nguwanpa tjunkunytjaku palu palya minga tjutaku tjina Pularilawanu parapitjanytjaku ngaranyi.***

***—senior female traditional owner ©***

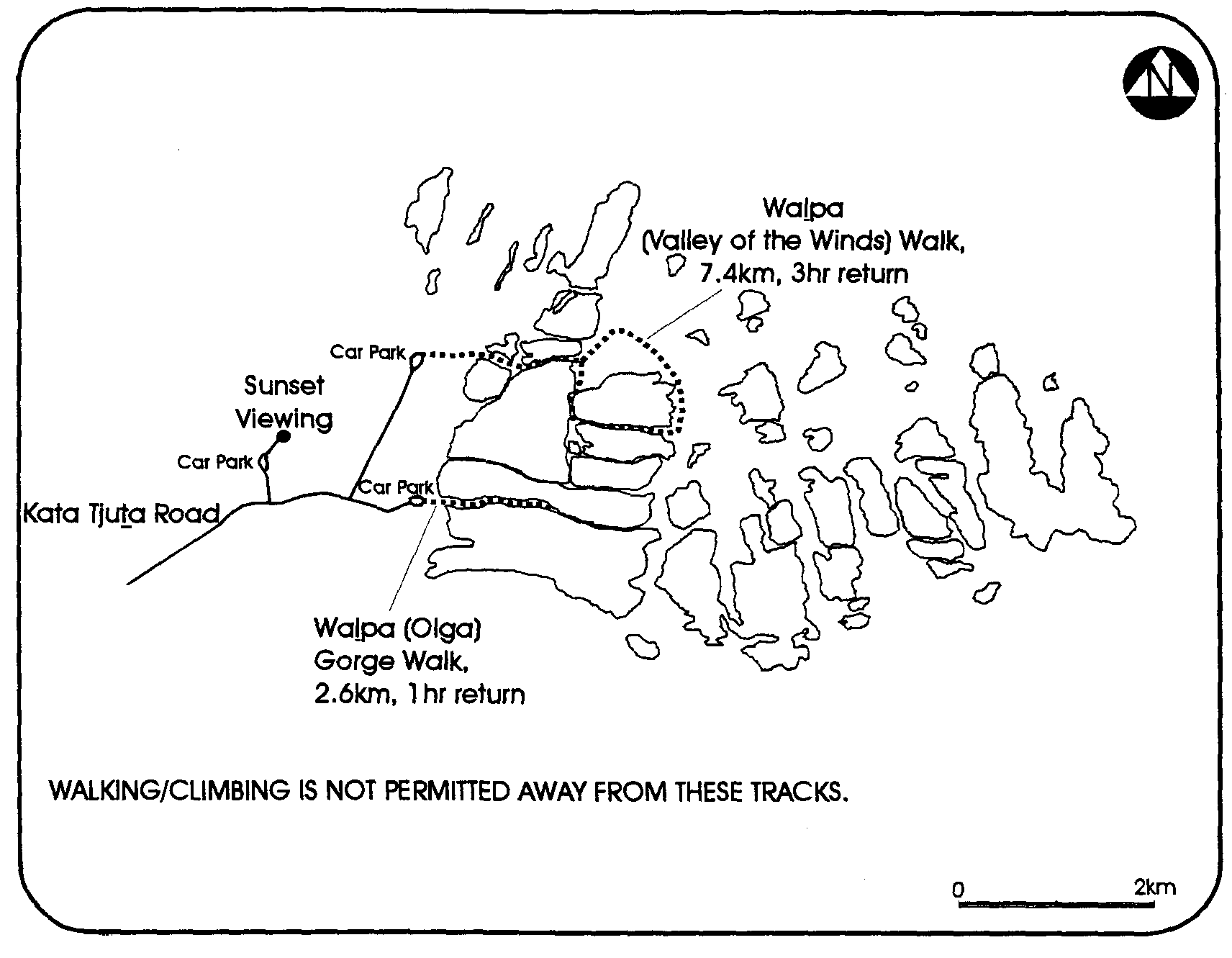


Figure 8 Walking tracks around Kata Tjuta.

***[The important women’s site Pulari. I’m worrying for that place. Its too close to the road. I am saying the road be moved away from Pulari. People can still walk around.] ©***

***Issues***

* visitors entering restricted areas are in contravention of Tjukurpa values and Park regulations
* the development of adverse attitudes in response to restrictions in some parts of the Park
* overcrowding in popular areas during peak periods
* control of vehicular and pedestrian traffic into the Mutitjulu Community and protection of areas of significance to Anangu
* the difficulty in controlling air traffic to protect cultural values, visitor experience and the rights of Mutitjulu residents.
* the increasing potential for unregulated entry to the Park by visitors from Western Australia
* the need to develop alternative road configurations to encourage visitors to first visit the Cultural Centre before undertaking other activities in the Park.
* environmental damage to the Park resulting from off-road driving
* the unsightliness of some current road alignments
* the safety of users of roads and walking tracks
* the increasing cost of maintaining roads and tracks in the Park
* the social, cultural and environmental impacts of major developments on Park values and Mutitjulu Community

***Aims***

* to provide privacy for the Mutitjulu Community and Anangu activities and to protect restricted Tjukurpa sites
* to manage and monitor all traffic, including air traffic, in the Park to protect national and cultural values, visitors’ experience and safety, Park-management operations and the Mutitjulu Community
* to enhance the quality of visitors’ experience through, for example, avoidance of vehicle congestion and better control of visitor numbers at some sites, and to eliminate the unpleasant visual impacts of current road alignments
* to re-align some roads to eliminate their detrimental effects on areas of cultural significance

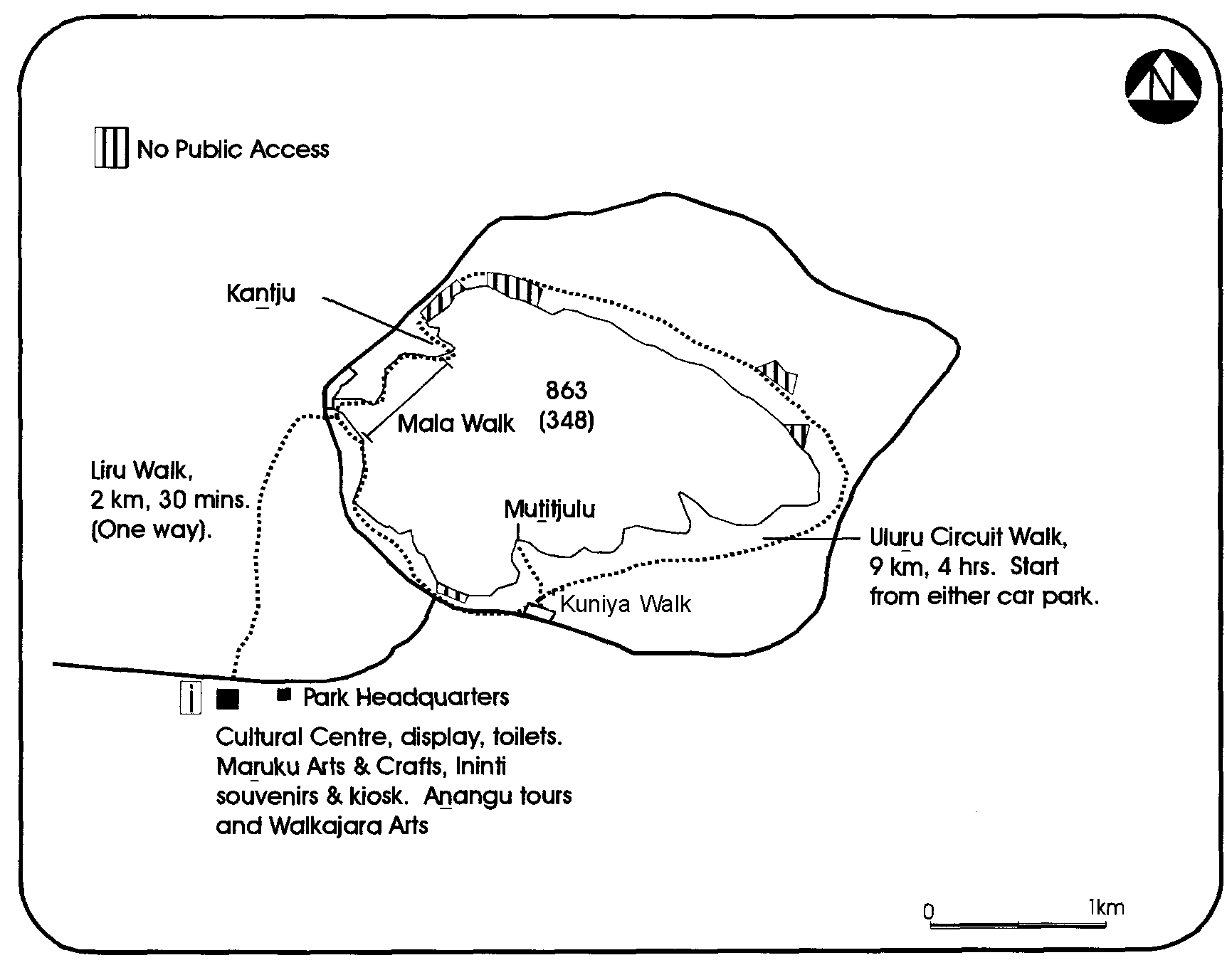


Figure 9 Walking Tracks around Uluru.

* to investigate alternative means of efficiently moving visitors through the Park that would enhance social, cultural and environmental values
* to ensure that social, cultural and environmental impacts of major developments are fully assessed before they proceed

***Actions***

* ***Lead-time for changes.*** The tourism industry will be formally consulted through the Tourism Consultative Committee and whenever possible given 18 months’ lead time for changes to existing arrangements that may affect tour business. In cases of emergency, safety risk, to allow for Nguraritja cultural activities, or changes which are widely supported by the industry, substantially less notice may be necessary.
* ***Impact assessment.*** Any major developments such as the Outback Highway will undergo full social, cultural and environmental impact assessment under relevant legislation.
* ***Roads.*** Visitors’ vehicles, including motorbikes and bicycles, will be restricted to approved roads and tracks. Their use will be regulated as necessary to protect the natural and cultural values of the Park as well as visitors’ enjoyment, the privacy of Park residents, and restricted cultural sites. Roads may be closed, rehabilitated, relocated or opened to better protect and present the Park’s natural and cultural values.
* With the exception of approvals permitted by the Mutitjulu Community, access to the Community will remain closed to the public.
* The Director of National Parks and Wildlife may approve the temporary closure of the Park or certain areas in it if necessary, in accordance with the Lease, to allow for cultural activities
* Safe locations along roadways for pull-in bays, to allow for photography will be identified and constructed.
* Re-alignment of the Uluru ring road will be subject to detailed site planning with a view to relocation further away from Uluru.
* Options for alternative means of efficiently moving visitors through the Park will be examined.
* Rehabilitation of disused roads and tracks will continue, with priority being given to rehabilitation of roads and tracks around the base of Uluru and Kata Tjuta.
* ***Walking tracks.*** The existing walking tracks will be maintained and where appropriate upgraded and re-aligned, unless it is necessary on environmental, cultural or safety grounds to close or rehabilitate them.
* With the support of the tourism industry, Parks Australia will promote the use of other walking tracks as alternatives to the climb.
* The feasibility of creating new walks and the development of circulation patterns and other points of interest to assist a more even distribution of visitors through the Park, particularly at peak times, will be assessed in the following locations:
* new short walks in the vicinity of the Cultural Centre;
* a self-guided interpretive walk through blue mallee vegetation on the Kata Tjuta road;
* variations to the Uluru base walk;
* other suitable locations agreed by the Board of Management.
* Additional information and education will be provided to encourage people to stay on marked tracks.
* ***Cycle Paths.*** If sufficient demand becomes evident, consideration will be given to providing cycle paths adjacent to current road pavements and in association with new or existing walking tracks in other areas.
* ***Helicopter Landings.*** The helipad adjacent to Park headquarters will be maintained. Helicopter landings in the Park will be permitted only in cases of emergency, for Park-management purposes, or for other authorised purposes. These guidelines will be enforced to ensure the safety of visitors and Park residents and to maintain privacy and cultural values. Fixed-wing and rotary aircraft will be encouraged to follow the ‘Fly Neighbourly Agreement’ conditions for the Park.
* ***Cultural Centre.*** Visitors and tour operators will be encouraged to visit the Cultural Centre to view the interpretive messages before they go to other sites in the Park.
* ***Reducing Overcrowding.*** Where overcrowding or traffic congestion impedes the protection of Park values or limits visitors’ enjoyment and appreciation, active management will be introduced, in consultation with the tourism industry. Before restrictions are introduced alternative measures will be examined. The options which may be considered include;
* encouraging tour operators to reschedule visits to certain areas of the Park;
* redesign of some car park and track head areas;
* introduction of a shuttle bus or other transport services;

• limiting the number of visitors at major sites at any particular time, which may be done through a site-booking system or simply by limiting the capacity of car and bus parking areas;

* restricting access to specified sites at specified times to nominated tour operators;
* providing alternative opportunities for visitors;
* improving visitor flows-for example, by using circular walking tracks.

**5.2 Appropriate visitor use**

**5.2.1 General**

The range of activities offered in Uluru - Kata Tjuta National Park must be considered in the context of the local area and the southern region of the Northern Territory national parks system. Visitors to Uluru - Kata Tjuta National Park engage in a number of activities:

* appreciation of natural features and wildlife
* appreciation of Anangu culture and art sites
* walking
* climbing Uluru
* viewing from the air
* sunset and sunrise viewing
* scenic driving
* picnicking and barbecues
* photography, filming and artwork
* bicycle riding.

Viewing Uluru and Kata Tjuta from the air is an established and popular activity. There is, however, some concern that it impinges on the enjoyment of other visitors. There is also concern about breaches of the ‘Fly Neighbourly’ agreement for aircraft use over areas of the Park such as the Kata Tjuta domes and Uluru.

For environment protection and cultural reasons camping is not permitted in the Park. There is, however, a variety of accommodation at Yulara, adjacent to the Park.

A number of walking tracks-ranging from ‘class A’, mobility impaired standard, to ‘class B’ and ‘class C’, are provided in the Park. As noted, extended walking tracks are not provided because overnight stays in the Park are not permitted.

Picnic facilities, including parking areas, barbeques and toilet facilities, are provided.

***Issues***

• the need to safeguard Nguraritja values and perceptions of the landscape and World Heritage cultural and environmental values

* the limited capacity of arid zone systems to accommodate particular activities without long-lasting adverse effects
* the need to accommodate the differing aspirations of Park visitors
* given the limited area of the Park, the need to offer a sufficient range of recreation opportunities
* the availability and variety of alternative recreational opportunities elsewhere in parks and reserves in central Australia

***Aims***

* to provide for appropriate recreational use of the Park
* to provide facilities to allow for appropriate use of the Park and to increase visitors’ awareness and enjoyment of the Park’s natural and cultural resources

***Actions***

* ***Night-time closure.*** Closure of the Park to visitors between specified hours will continue in order to protect Park values, ensure visitors’ safety and respect the wishes of Nguraritja, Any exceptions to such closure will need to be considered and approved by the Board of Management.
* ***Restr icted activities.*** A number of activities will generally not be allowed in the Park: hang-gliding, parachuting, ballooning, rock climbing, concerts, weddings, car rallies, athletic events, competitive racing, and any other events the Board considers unsuitable in terms of the maintenance of Park values and Tjukurpa.
* Following detailed consideration by the Board of Management, Parks Australia and Nguraritja, it has been agreed that the year 2000 Olympic torch relay will start in the Park.
* The domes of Kata Tjuta are strictly off limits to visitors. Access to Kata Tjuta is only permitted along the established walking tracks.
* Photography of identified sacred sites by visitors is not allowed. Signage and interpretive explanations will be the primary means of conveying this message. Protective fencing will be erected where necessary.
* Camping by tourists will not be permitted in the Park.
* Visitors may use gas barbeques, but no open fires are permitted.
* ***Aircraft.*** Air tours over the Park will continue in accordance with the ‘Fly Neighbourly’ Agreement, but where this activity conflicts with other Park objectives regulatory steps will be taken. The Director of National Parks and Wildlife will continue to liaise with the Civil Aviation Authority

and Ayers Rock Resort Management to ensure that such tours do not conflict with Park values and Park use objectives.

* ***Picnicking.*** If necessary, additional picnic facilities, including parking areas and toilets, will be provided at suitable locations in the Park. Visitors may use gas barbecues only: no open fires will be permitted.
* ***User groups.*** The requirements of the different types of recreational users will be assessed and efforts will be made to provide appropriate recreational opportunities, particularly for the mobility impaired, the elderly and the young.

**5.2.2 Uluru**

***Ananguku ngura nyangatja ka pukulpa pitjama. Nyakula munu nintiringkula Anangu kulintjakitjangku munu kulinma Ananguku ara kunpu munu pulka mulapa ngaranyi. Nganana malikitja tjutaku mukuringanyi nganampa ngura nintiringkunytjakitja munu Anangu kulintjikitja. Kuwari malikitja tjuta tjintu tjarpantjala nyakula kutju munu puli tatilpai. Puli nyangatja miil-miilpa alatjitu.Uti nyura tatintja wiya! Tatintjala ara mulapa wiya. -Tony Tjamiwa ©***

***[This is Anangu land and we welcome you. Look around and learn so that you can know something about Anangu and understand that Anangu culture is strong and really important. We want our visitors to learn about our place and listen to us Anangu. Now a lot of visitors are only looking at sunset and climbing Uluru. That rock is really important and sacred. You shouldn’t climb it! Climbing is not a proper tradition for this place.] ©***

Although climbing Uluru remains a popular activity for some visitors, it is the view of Nguraritja that visitors should not climb. They consider that to climb is to show disrespect for the spiritual and safety aspects of Tjukurpa. They are very concerned about visitors’ safety. Each time a visitor is seriously or fatally injured at Uluru, Nguraritja share in the grieving process. Tjukurpa requires that Nguraritja take responsibility for looking after visitors to their country: this ‘duty of care’ is the basis of their stress and grieving for those injured. Parks Australia shares these views.

***Issues***

* the need to inform visitors of the views and values of Nguraritja with regard to climbing
* the need to improve visitor safety
* the possible introduction of a requirement for all potential climbers to undertake a briefing dealing with cultural and safety matters
* the need for greater emphasis and opportunities for visitors to appreciate the natural and cultural heritage of Uluru

***Aims***

• to discourage people from climbing Uluru

• review and integrate strategies and policies associated with activities in and around Uluru

***Actions***

* ***Climb route.*** Climbing will be permitted only on the existing Uluru climb and climbers will be required to keep to the marked route.
* ***Closures.*** As in the past, the climb will be closed if conditions compromise visitors’ safety. Where possible, contingency plans will be implemented, although there may be times when safety considerations preclude this.
* ***Review.*** Conduct a review of the strategy and policies associated with activities around Uluru.
* ***Site planning.*** Site planning for the base of the climb - Mala Walk track head will aim to change the emphasis away from the climb route. This will involve road and car park relocation, better shade and seating, and more safety information.
* Reconfiguration of the Uluru ring road will be subject to detailed planning with a view to moving the road further away from Uluru.
* ***Alternatives.*** Suitable alternative activities will be developed and promoted to visitors; among these will be directing visitors to the Cultural Centre to gain more information about not climbing and placing greater emphasis on the walks around Uluru.
* ***Interpretation.*** The message *Nganana Ta tintja Wiya* - ’We Never Climb’ will be presented in interpretive material, during guided tours and on signs, to encourage people not to climb Uluru.
* The tourism industry will be encouraged to provide pre-visit information nationally and internationally, and tour guides will be required to tell clients that climbing Uluru is culturally inappropriate.
* ***Pre-climb Briefings.*** A requirement may be introduced during the life of the Plan for all potential climbers to undertake a briefing on cultural and safety matters.
* ***Cultural Centre.*** Tour operators and independent visitors will be encouraged to visit the Cultural Centre, as an introduction to Park values and so they can learn about the reasons for not climbing Uluru.

• ***Monitoring.*** Three years into the term of this Plan there will be a review, to gauge the success of the work done to discourage climbing and to identify alternative or additional measures that may be necessary including improved ways of telling visitors about why climbing is inappropriate, better ways of managing climbing or possible future closure of the climb.

**5.3 The Cultural Centre**

***Yangupala warkarinyi. Piranpa wanu Kaltja Tjantangka warkarinyi. Pika wiya, pukulpa. Nguraritjangku, mayatjangku run-amilantjaku. —Johnny Jingo ©***

***[Young people working. Working together with Piranpa in the Cultural Centre. No arguments. Happily, with the traditional owners and managers in charge.] ©***

In keeping with the previous Plan of Management, the Cultural Centre was opened in October 1995 to coincide with the celebrations marking the tenth anniversary of the hand-back to Aboriginal traditional owners of the land consisting of Uluru - Kata Tjuta National Park.

The Cultural Centre’s interpretations and displays are an essential vehicle for conveying messages, particularly about Tjukurpa, Park values, and the commitment to joint management. This information is crucial to visitors’ understanding of the Park’s cultural and natural values.

The Cultural Centre also supports Anangu enterprise by providing high-quality sales outlets for Maruku Arts and Crafts, the Ininiti souvenirs and kiosk goods, Anangu Tours, and Walkatjara Arts (the Mutitjulu Community art enterprise). It is also the Parks Australia outlet for information about Park activities. In addition, it is an alternative visitor destination and so relieves pressure on other attractions during peak periods.

Development of the building concept was a cooperative effort: Anangu, Park staff and the architects conceived a free-form structure built from locally made mud bricks and resembling the two snakes Kuniya and Liru confronting each other across an ancient battlefield. The resulting structure has gained numerous architectural awards, including the 1996 Tracy Award for the best building in the Northern Territory.

***Nyangatja panya palyanu Cultural Centre kuniya wiru mulapa ngaranyi. Anangu tjutangku nyankula kulintjaku ka nyangatja Anangu uwankaraku arnga nguru palyanu.***

***—Topsy Tjulyata. ©***

***[This building is for us all. Our beautiful Cultural Centre has the Kuniya python built within its shape. Its body is made of mud and its roof is the spine of the python.] ©***

***Issues***

* the maintenance and day-to-day operating costs of the Cultural Centre
* coordination of Cultural Centre functions, including information provision, cultural programs, commercial operations, maintenance and future developments
* securing increased Anangu involvement in operations and programs based at the Cultural Centre and encouraging increased Anangu benefit from commercial and employment opportunities
* helping other Anangu businesses seeking accommodation in the Cultural Centre
* resolution of outstanding matters related to the tenure of business enterprises in the Cultural Centre
* the operating hours of the Cultural Centre and their relationship to patterns of visitation
* the photography policy at the Cultural Centre and its impact on visitors’ experience, Anangu cultural sensitivities, and promotional activities
* increasing the number of visitors to the Park who go to the Cultural Centre as the first part of their experience of the Park
* interpretation provided at the Cultural Centre will play an important role in discouraging climbing of Uluru

***Aims***

* to ensure that the Cultural Centre continues to function year round as an attraction of the highest quality through the provision of information, cultural performance and art, with maximum Anangu participation
* to ensure that the Cultural Centre is promoted as the primary information point for people visiting the Park.

***Actions***

* ***Leases.*** Enter into lease agreements with all business enterprises currently operating in the Cultural Centre and make such agreements a prerequisite for future businesses.
* ***Interpretation.*** To continually use the Cultural Centre as the primary source of interpretive information for visitors, especially in relation to messages discouraging climbing Uluru.
* Investigate and implement ways of ensuring that the Cultural Centre is the first information point for people before undertaking other activities in the Park.
* ***Anangu use.*** Develop and support cultural programs with Anangu at the Cultural Centre.
* ***Management.*** Ensure that the Cultural Centre Steering Committee plays an active role in the Centre’s development, promotion and activities.
* ***Outsourcing.*** Give consideration to outsourcing the coordination of Cultural Centre activities in conjunction with the production of a business plan.

• ***Extension.*** Give consideration to extending the Cultural Centre to accommodate increasing visitor demand.

**5.4 Information, education and interpretation**

***Mingangku ara Tjukurpaku tjapilpai. Mingangku wangkapai, ‘Ooh tjana tjungu warkaringanyi.’ Munuya Tjukurpaku kulu-kulu tjapilpai. Anangu tjutangku wangkapai, ‘Uwa nganana ara kanyini.’ Nyangatja pulka, Tjukurpaku, kaltjaku, miil-miilpa, watiku mauntalpa munu minymaku mauntalpa. —Mrs Patterson ©***

***[The tourists are always asking for Tjukurpa. Tourists say, ‘Ooh, they’re working together’ and asking for Tjukurpa too. Anangu say, ‘ Yes, we have traditions.’ This is important for Tjukurpa, for culture, sacred sites, men’s separate and women’s separate.] ©***

Since title to Uluru - Kata Tjuta National Park has been returned to Nguraritja there has been a substantial increase in the availability of information for visitors. Anangu have participated in, and fully supported a range of programs designed to increase the quality of that information. Anangu and Parks Australia are united in their determination to provide accurate and culturally appropriate information for visitors.

It is evident that visitors and tour guides want additional cultural, scientific and historical information. A large proportion of people who visit the Park come in organised groups and therefore receive most of their information from their tour guides. The Park recognises the important role tour guides have in the dissemination of accurate and culturally appropriate information about the Park.

During the term of the previous Plan, Parks Australia and Mutitjulu Community members were involved in three main interpretive activities at Uluru:

* the development of the Cultural Centre, including the artwork and the cultural display;
* writing and producing interpretive brochures and sheets;
* the development of a signs policy and a signs manual.

Among the interpretive programs introduced during the terms of previous Plans are the following:

* the Liru Walk, conducted by Anangu Tours (an Aboriginal owned enterprise), which gives visitors an opportunity to meet local Anangu and gain information from them first hand.
* new signs for the closure of sacred sites and for the climb;
* a workbook for tour operators;
* the Mala Walk, led by Anangu and Piranpa rangers around part of the base of Uluru;
* the Cultural Centre walk, led by an Anangu ranger;

• seasonal botanical tours, led three times a week by an expert in the area’s natural history.

***Ara mulapa ngaranyi pulkara kulintjaku Anangu nguraritja pukularinyi nyura ngalya-pitjala ngura nganampa para-nyakunytjatjanu. Ananguku ngura nyangatja, Ananguka Tjukurpa. Nganana panya Tjukurpa nyanga palula tjanala nguru kulini. Kamilu tjamulu tjana panya Tjukurpa kunpu palyaningi, munu tjana kanyiningi pulka ara kanyiningi kunpu munu tjana kanyiningi pulka, ara kanyiningi kunpu munuya Anangu tjuta kunpu nyinangi.***

***Ka kuwari nyanga nganana tjungu nyinanyi Piranpa tjuta munu maru tjuta.Nganana tjungu warkaripai. Piranpa munu maru palu purunypa. Unwankara Ulurula munu Kata Tjutala tjukaruru ngaranyi. Ranger tjuta patjitjara National Park-aku kanyini, patji panya pulitjara.Tjukaruru nyangatja. Nganana National Park tjukarurungku atunymanykupai. Anangu tjutangku Ranger munu scientist tjutangku nintini. Parkaku kuka tjutaku munu punu tjutaku. Paluru tjana tjakultjunanyi yaaltji mingkiri tjuta nyinapai, munu piti tjanampa nyaangka ngarapai, munu mai nyaa tjana ngalkupai, unwankara. Anangu kutju ninti.***

***Ka kulila, ngayulu kuwari Tjukurpa-nguru wankanyi. Ngananala tjilpi munu pampa tjuta-nguru tjukurpa nyangatja nintiringanyi ka nganana kulira munu pulkara witira kanyini. Ananguku Tjukurpa kunpu pulka alatjitu ngaranyi. Inma pulka ngaranyi munu Tjukurpa pulka ngaranyi ka palula tjana-languru kulini munu uti nganana kunpu mulapa kanyinma. Miil-miilpa ngaranyi munu Ananguku Tjukurpa nyanga pulka mulapa. Tjukurpa panya tjamulu, kamilu, mamalu, ngunytjulu nganananya ungu, kurunpangka munu katangka kanyintjaku. —Tony Tjamiwa ©***

***[There is a true story to be properly understood. We custodians of this place are really happy for you to come and look around our country. This is an Anangu place, with Anangu Law. We custodians are told this Law by others. Our mothers and our grandfathers maintained and held our Law strongly, and held strongly onto our culture, and they lived strong and happy. Here and now we are living together, white people and black people.***

***We are working together, white and black, equal. Everything at Uluru and Kata Tjuta still runs according to our Law. All the rangers wear a badge on their sleeve, a badge carrying the image of our sacred place. This is as it should be. We are protecting this national park according to our Law. Aboriginal people are training rangers and scientists about the fauna and flora of the Park. They are telling them where to look for animals, where their burrows are, what food they eat, everything. Anangu know all this. So, listen, I am speaking from Tjukurpa now. We learn this Tjukurpa from the old men and women. We listen to them and hold onto our Law really strongly. There is strong and powerful Aboriginal law in this Place.***

***There are important songs and stories that we hear from our elders, and we must protect and support this important Law. There are sacred things here, and this sacred Law is very important. It was given to us by our grandfathers and grandmothers, our fathers and mothers, to hold onto in our heads and in our hearts.] ©***

***Issues***

* ensuring that continuing high-quality and culturally appropriate information is provided to as many visitors as possible
* the need for a strategic framework to guide the development and implementation of all interpretations and their delivery to people who visit the Park
* the need for a cost-effective, integrated approach to the design, development, production and presentation of interpretive materials for the Park
* The need to improve the Junior Ranger Program in conjunction with Mutitjulu school

***Aims***

* to provide information for all visitors that emphasises the cultural significance of Uluru - Kata Tjuta National Park to Nguraritja, and the Nguraritja role in, and contribution to, joint management
* to provide information on Nguraritja perceptions of appropriate and inappropriate use of the Park by visitors
* to provide information about the Park’s unique flora, fauna, geology, cultural places, archaeology, history and landscape features, whilst maintaining the primacy of Tjukurpa in interpretation and information and highlighting Anangu use of natural resources
* to make available maps and other materials for visitor orientation, within both the Park and the region
* to ensure Nguraritja oversee the development and delivery of information about the Park’s cultural and natural features
* to ensure that there is sufficient precautionary information advising visitors of the importance of planning before engaging in strenuous activities in the Park
* to continue to promote activities that offer alternatives to climbing Uluru and to develop materials that explain the culture- and safety-related reasons for not climbing

***Actions***

• ***Interpretive plan.*** Parks Australia will ensure that the preparation of an interpretive plan for the Park is a priority. Such a plan will provide an overall guide to the provision of both ‘static’ and ‘active’ interpretation and orientation in the Park and will include proposed staging and estimated costs. The following matters will be taken into account:

* the participation of Nguraritja in the development and delivery of interpretive information;
* ways of improving information delivery to a larger proportion of visitors;
* the role of the entry station as an information-delivery point;
* the role that Park information sources can play in delivering messages about regional tourism and recreation opportunities;
* improvements to interpretation signage and leaflets for the Uluru base walk and at the base of the climb;
* the production of a low-cost Park guide book;
* a suitable focus on the Park’s values and its status as a World Heritage property;
* an increased focus on information about visitors’ safety;
* the further development of saleable interpretive information on the Park’s history, flora, fauna, landscape and other natural resources;
* developing greater public awareness of the Park’s World Heritage values;
* developing information packages for school groups;
* developing an overall ‘signature’ for interpretive material;
* a coordinated program for interpretive contact between Anangu and Park staff and visitors, including guided walks, demonstrations and potential events for the Park;
* opportunities for the tourism industry and Parks Australia to share financial and staff commitments to develop educational material and disseminate it, provide facilities for training workshops, contribute to monitoring and facilitate research programs.

• ***Anangu information.*** In conjunction with Nguraritja, Parks Australia will continue to provide information that emphasises the cultural significance to Nguraritja of the Park, the role and contribution of Nguraritja to joint management, and Nguraritja perceptions of appropriate and inappropriate behaviour in the Park. Such information will expand on three important themes:

* *Pukulpa Pitjama Ananguku Ngurakutu* - ’Welcome to Aboriginal Land’, which welcomes visitors to the Park and encourages them to understand and appreciate Nguraritja values and perceptions in relation to the Park’s landscape;
* *Tjungur ingkula Warkaripai* - ’Working Together’, which tells people about joint management and the role of Anangu in the Park. During the term of this Plan particular attention will be given to developing interpretive materials relating to the joint Nguraritja - Piranpa contribution to the ecological knowledge of the Park;
* *Nganana Tatintja Wiya* - ’We Never Climb’, which tells people about Nguraritja perceptions of appropriate visitor behaviour, activities

and knowledge. Information for self-guided walks and interpretive material will be developed to discourage climbing Uluru and provide visitors with alternatives.

* ***Cross-cultural awareness.*** In conjunction with Anangu and the Office for Joint Management, Parks Australia will develop a cross-cultural component for tour operators’ workshops.
* ***Anangu-guided tours.*** Tours guided by Anangu should continue to provide for visitors at current levels. During the term of this Plan an increase in the level of this service, linked to full or partial cost recovery, should be investigated.
* ***Safety information.*** Safety signs will be erected at various track heads in the Park, including at the base of Uluru and at Kata Tjuta. The aim will be to enhance visitors’ understanding of the need for safety precautions and to generally warn intending walkers or climbers, particularly those who are unfit or ill-equipped, about the dangers associated with these activities, especially in hot weather.
* ***Restricted access.*** Further efforts will be made to explain to visitors why access to some areas of the Park is not permitted and why some places have no publicly displayed Tjukurpa interpretations.
* ***Uluru base walk.*** The walk around the base of Uluru will be promoted as a good alternative to climbing Uluru. To achieve this, the development of high-quality, engaging interpretation and visitor safety and amenity measures will be a priority. Specific self-guiding interpretive information to detail the modern history of the base walk will be produced to complement the Anangu interpretation.
* ***Resort visitors centre and tour sales area.*** The Ayers Rock Resort visitors centre is one of the area’s interpretation facilities, and the Park will coordinate with the Resort to help it make these facilities a complementary display for introduction to the Park. The potential of outlets such as this to contribute to information provision and ticket sales for the Park will be further investigated.
* ***Fact sheets.*** People conducting research in the Park will be required to produce brief fact sheets detailing their findings, that are in a suitable form for use in developing interpretive material.
* ***‘User pays’.*** Production costs for Park-produced information brochures will be reviewed by Parks Australia, and the introduction of realistic purchase charges for this material will be considered.
* ***Internet.*** An Internet website will be developed to provide extensive information about the full range of Park values.

**5.5 Safety and comfort**

***Tjana kawalirinyi puutjingka munuya putu kulilpai, wirura wanka nyinantjakitjangku.***

***—Pulya Taylor ©***

***[When they get lost in the bush they don’t know how to survive.] ©***

Visitors’ safety is of particular concern. On average, there is one death in the Park every year and a medical incident every one to two weeks. Nguraritja have a strong sense of responsibility for the safety of visitors to their land. They believe that visitors should respect Tjukurpa by not jeopardising their safety when visiting the Park. Tjukurpa determines the rules of proper behaviour.

In 1999 there was one fatality and 35 other medical emergencies. Each year several people suffering from heat stress and heat stroke are evacuated. Following fatalities in the Park in late 1996 and early 1997 a coronial inquest made recommendations in relation to Parks Australia’s and other interested parties’ responsibility to provide safety information and warning signs.

In 1997 Parks Australia commissioned consultants to assess risks to Park visitors and to prepare a visitor safety plan. The consultant completed their work in September 1997, having prepared the ‘Uluru - Kata Tjuta National Park Visitor Risk Management Assessment and Safety Plan’, whose critical recommendations were implemented in late 1997 and early 1998.

Emergency operations in the Park are a time-consuming and expensive component of overall operations. Excluding the time taken to maintain rescue equipment and the provision of incident-response training, they involve an average of 12.8 staff-hours a week. Further, the safety of Park personnel is put at risk during rescues, particularly during the extreme heat of summer, when temperatures on Uluru and at Kata Tjuta can rise above 50°C.

Occupational health and safety is a critical concern in relation to incident response. In November 1997 Comcare Australia conducted a ‘Planned Workplace Investigation’ of the Park. It reported on Park-related occupational health and safety matters and concluded, ‘The primary area of risk identified was associated with the conduct of Rock rescues.’

Members of the Royal Flying Doctor Service, the Northern Territory Emergency Service, the Northern Territory Police Service and Yulara Fire Service work closely with Parks Australia staff and provide valuable assistance in responding to emergencies. Emergency medical assistance is provided by the Yulara-based ambulance service and helicopters are used in extreme or difficult cases.

Staff training in incident response and first aid is continual, in order to provide a fully trained, adequately staffed and efficient rescue service

while limiting the risks to rescue personnel. Parks Australia will continue its efforts to minimise safety problems in the Park to closely liaise with associated incident-response groups, and to engage in joint training exercises.

***Issues***

* the Director and tourism industry operators have a duty to care for visitors and staff. Nguraritja have a strong sense of personal responsibility for visitors’ safety
* as a primary point of contact with visitors tour operators are ideally placed to deliver primary safety messages
* most visitors come from climates unlike that of Central Australia and are unaware of their endurance limits in extreme heat and low humidity
* safety information for visitors must be well targeted, up to date and accurate
* it is vital to ensure that visitors and tour operators take note of staff safety directions, precautions and safety warnings
* the high cost of staff training and the conduct of rescue operations is a limiting factor
* the occupational health and safety of staff is a prime concern
* the increasing amount of safety infrastructure and signage could eventually have adverse effects on the quality of visitors’ experience

***Aims***

* to encourage patterns of visitor use that minimise risk and the incidence of safety problems and optimise visitors’ comfort and enjoyment
* to provide a fully trained, adequately staffed and efficient rescue service while limiting the risks to rescue personnel
* to continue to liaise closely with associated incident-response groups and to engage in joint training exercises
* the need for Parks Australia to maintain appropriate standards of emergency response

***Actions***

• ***Duty of care.*** The Director of National Parks and Wildlife and tour operators have a duty to care for visitors and staff. Commercial tour operators will continue to be required to take responsibility for the safety of their clients and to be fully familiar with safety precautions and procedures applying in the Park.

* ***Tour operator permits.*** Specific conditions relating to safety will continue to be a feature of tour operators’ permits. Where necessary, these conditions may be varied, after consultation with the industry.
* ***First aid certificates.*** All tour drivers and guides will, during the term of this Plan, be required to have first aid certificates to the standard specified.
* ***Access restrictions for safety reasons.*** The safety of visitors, Park staff and rescue personnel is of the highest importance. The climb or other areas of the Park will be closed when it is felt that conditions may compromise safety. New arrangements that affect access will be introduced in a manner that gives the tourism industry time to adjust. There may be cases when for safety reasons this is not possible.
* ***Information.*** Safety information and warning signs provided in the Park will continue to be reviewed and upgraded.
* ***Radio alarms and water.*** Emergency radio alarm units will be maintained at Uluru and Kata Tjuta. Additional emergency water supplies will be provided on walks at Kata Tjuta. Ways of improving the compatibility of radio systems used by all parties within the Park will be explored.
* Options of improving compatibility of radio systems used by relevant parties operating in the Park will be investigated.
* ***Staffing.*** Appropriate staffing levels will be maintained throughout the term of this Plan, to ensure that enough staff members are available to fully respond to emergencies in conjunction with other local incident-response groups. Park staff will be trained to appropriate standards in rescue and first aid procedures appropriate to their functions and physical capabilities.
* Daily ranger patrols at Kata Tjuta, around the base of Uluru and at the Sunrise and Sunset viewing areas at times of peak daily visitation for quick emergency response, public relations and education, law enforcement and minor repairs and maintenance to Park infrastructure awill continue during the life of this Plan.
* ***Liaison.*** Regular liaison in relation to Park safety will continue with the Royal Flying Doctor Service, the Northern Territory Emergency Service, the Northern Territory Police, the Ayers Rock Resort and the Parks and Wildlife Commission of the Northern Territory.
* ***Audits***. Periodic safety audits will be conducted and all interested parties will be involved.

• ***Cost recovery.*** Parks Australia will investigate the feasibly of cost recovery for rescue operations.

**5.6 Promoting the Park**

Promotion of the Park plays an important part in protection of the Park. It helps to build people’s expectations before they visit the Park and it helps gain public support for the Park. It also helps to build a greater appreciation of national parks generally and of the conservation of our natural and cultural heritage.

The task of promoting Uluru - Kata Tjuta as a destination for visitors is shared between all those with an interest in the Park: Nguraritja, Parks Australia, the tourism industry, the Northern Territory Tourist Commission, Tourism Australia, and so on. All these groups have a very important role in ensuring that the Park is accurately portrayed and promoted. Most promotion has helped to develop the Park as a major tourism attraction and helped generate public support for and understanding of Park values. Sometimes, however, advertising and promotion have not been appropriate. If information about the Park is not accurate visitors’ expectations can be at odds with Park values.

Parks Australia and Nguraritja promote the Park through tour operator workshops, books, posters, media releases, off-site displays, and presentations to special-interest groups.

***Issues***

* fostering respect for Anangu culture and the environment of the Park among visitors and the wider community
* ensuring that members of the public are offered accurate information about the management and significance of the Park, despite often controversial public and political views being expressed in the media
* ensuring that pre-visit literature provides potential visitors with realistic expectations of their Park experience
* maintaining and supporting Nguraritja control of cultural material, including film, photographs and publications
* the availability, in private hands, of inappropriate photographs taken before restrictions were introduced in the Park
* the fact that the climb is often emphasised as the principal attraction for overseas visitors
* the names Uluru and Kata-Tjuta are relatively unknown overseas

***Aims***

• to continue to promote understanding of Tjukurpa and its role in the life of Nguraritja and the Park

* to increase understanding of and promote the joint management philosophy of the Park
* to continue to promote the World Heritage status of the Park and the significance of World Heritage listing for natural and cultural landscape values

***Actions***

* ***Guidelines.*** Parks Australia will continue to work with the Board of Management, the Office for Joint Management, Nguraritja and the tourism industry to update and manage guidelines on appropriate images and messages for promoting the Park. The guidelines will continue to specifically focus on promotion of the Park as a cultural landscape, the management philosophy, and promotion of the Park’s World Heritage values. They will also deal with the use of information and images, to ensure that the information and images accurately reflect the true nature of the Park.
* ***Interpretation Plan.*** The Interpretation plan will be developed and implemented.
* ***Inappropr iate images.*** Photo libraries will be written to and encouraged to withdraw inappropriate images of the Park. Publishers will be contacted and encouraged to replace inappropriate images in any further printings of existing books.
* ***Tour operators’ brochures.*** Tour companies will continue to be required to supply to Parks Australia copies of their brochures and other advertising material. They will be encouraged to develop flexible itineraries that can take account of changing circumstances. Application procedures for specific tourism opportunities in the Park will include an assessment of whether the promotion material is consistent with Park values.
* Tour operators will be asked to state the Anangu position on climbing in their brochures.
* There will be an audit of all existing promotional material, to streamline and provide consistency in the main messages.
* ***Olympic marketing.*** The Sydney 2000 Olympic Games present a unique opportunity to promote the Park’s values and images The agreement between SOCOG Parks Australia and the Central Land Council includes provisions which seek to ensure the Park’s values and images are appropriately and accurately projected.

• ***Memorandum of Understanding.*** Photographic images and promotional material developed or held by Parks Australia will be subject to a ‘Memorandum of Understanding’. This MOU, concerning the

protection and control of Anangu Cultural Material will be drafted by Office for Joint Management and Parks Australia.

• ***Customer ser vice.*** Parks Australia and Park staff will continue to liaise with people and organisations to further appropriately promote the Park. In consultation with the Board of Management, Parks Australia will implement the Environment Australia service charter, to guide Park staff in dealing with requests for information and all customer services.

**5.7 Commercial operations**

Commercial tour operators have an important part to play in helping visitors appropriately use, appreciate and enjoy Uluru - Kata Tjuta National Park. Well-run commercial tours also help Parks Australia manage visitors in the Park and enhance visitors’ experience. Tour operators bring 60 per cent of visitors to the Park.

All commercial operations in the Park require a permit from the Director. The Director may impose conditions on any permit issued and may also withdraw permission if an operator does not meet the conditions imposed.

The permit system ensures that safety standards are adhered to and protects the values of Uluru - Kata Tjuta National Park. Commercial operations which have been permitted in the Park include:

* cultural tours;
* coach, taxi, motorbike and limousine tours;
* scenic flights;
* the sale of Anangu arts and crafts;
* the sale of refreshments and souvenirs at the Cultural Centre;
* Community enterprises such as the Ininti store and the Mutitjulu garage;
* commercial filming, photography and artists’ operations;

In the past Parks Australia has applied conditions to a number of permits for commercial operations issued under the National Parks and Wildlife Regulations.

As previously noted, Nguraritja expect to benefit from their land being managed as a national park and from the use of their land for tourism; they seek direct employment in the Park and in the development of tourism ventures. At present the main Anangu-owned commercial ventures operating in the Park include the Ininti store and kiosk, the Maruku arts and crafts outlet, Anangu Tours, the Mutitjulu garage and Walkatjara Arts. Section 9(1)(k) of the Lease refers to Parks Australia support for such Anangu owned activities.

Vehicle-based tour operators must comply with permit conditions related to insurance, indemnity, provision of visitor statistics, fee payment, access, the quality of information provided to visitors, and the safety of and duty to care for visitors.

Scenic flights are operated by fixed-wing aircraft from Connellan airport and by helicopter from helipads at the airport and Yulara. After concern was expressed about air safety and the impact on visitors and Park residents of noise from low-level flights over the Mutitjulu Community residential area and the Park, the ‘Fly Neighbourly’ Agreement was developed and implemented in 1997. It is incorporated in the Ayers Rock Resort tour operator agreement. The Agreement lays out a flight path and includes the following:

* prescribed minimum heights varying from 4000 to 4500 feet above sea level;
* not flying over environmentally sensitive areas, including Uluru and Kata Tjuta;
* a minimum of 4 kilometres’ lateral distance from Mutitjulu Community;
* a minimum of 2 kilometres’ lateral distance from Uluru;
* a minimum of 1 kilometre’s lateral distance to the west from the Kata Tjuta sunset area;
* a minimum of 1 kilometre’s lateral distance from areas of high visitation, such as the Cultural Centre, the sunset viewing areas, picnic areas and other viewing areas.

The image of Uluru receives much exposure through books, postcards, posters, tea towels, ash trays, and all manner of other items. Nguraritja consider that some of these uses are inappropriate for cultural reasons.

The Board of Management approved guidelines for filming and photography soon after it was formed. The current guidelines have been in operation since 1988 and were developed to maintain an appropriate national and international image for the Park and to comply with the wishes and culture of Nguraritja.

***Minga tjutatjara kulini. Palyanula ‘rules’ tjuta puturu mantjintjatjara. Ngura Tjukuritja tjutakula wariringanyi. Mukuringanyila ranger tjutangku minga atunymanykuntjaku.***

***—Mrs Patterson ©***

***[Thinking about tourists. We made rules about taking photos. We’re worried about sacred places. We want rangers to watch out for tourists.] ©***

At present the Information, Education and Interpretation Section of Parks Australia, in conjunction with the Office for Joint Management, manages film and photography proposals and permits. Future consideration maybe given by the Board to this work being contracted out.

***Issues***

• maintaining Park values whilst enhancing visitors’ experience through the provision of high-quality commercial tours

* Nguraritja perception that they do not benefit sufficiently from commercial tourism operations on their land
* The relatively low benefits which flow to Nuguraritja from commercial tourism operations dependant on the Park
* Anangu owned participation in tourism and other enterprises
* flexible and responsive training and employment opportunities for Anangu in private enterprise, particularly young people
* visitors expressing disappointment in surveys because they did not see or have contact with Anangu
* adherence to the ‘Fly Neighbourly’ Agreement for scenic and other commercial flights over the Park
* Nguraritja consider that some uses of the image of Uluru in the public domain are inappropriate for cultural reasons
* the presence in the public and commercial domain of offensive or disturbing photographs and images of Uluru, many of which were taken before the Park became Aboriginal land and controls existed. Images such as these should not be used by production companies in the general marketplace
* the tourism industry’s need for adequate lead time before the implementation of new arrangements

***Aims***

* to increase Anangu employment opportunities in tourism, publishing, merchandise and the general service industry
* to ensure that Community and commercial enterprises incorporate good management practices, enhance visitors’ experience, and operate in accordance with Park values
* to use commercial operators’ permits to improve on the quality of environmental, cultural and safety information provided to tour operators and to ensure that tour operators make appropriate arrangements for visitor safety
* to ensure that the auxiliary services and equipment provided by tour operators (such as rubbish removal and mobile barbeques and furniture) and activities engaged in by tour operators whilst in the Park are in accordance with Park values
* in relation to scenic flights, to ensure adherence to the air space guidelines in the ‘Fly Neighbourly’ Agreement
* to ensure that film crews and photographers do not inadvertently cause

images to be published that contravene Anangu restrictions on the dissemination of information

* to ensure that the best possible image of Uluru - Kata Tjuta as a World Heritage national park and major tourist attraction is presented in the media and that the use of images in inappropriate contexts is prevented
* to encourage the sale of artefacts produced by Anangu
* to encourage the development of Anangu owned and operated commercial enterprises
* To ensure protection of all indigenous intellectual and cultural property rights including copyright for all merchandise sold in the Park

• To ensure all merchandise appropriately promotes Aboriginal culture and the specific cultural and environmental values of the Park

***Actions***

* ***Appropriate use.*** Commercial operations in the Park will be approved only if they accord with the Board of Management’s policy in relation to appropriate use of the Park.
* Knowledge and respect for Anangu culture will be a prerequisite for any tender with cultural or social impacts or implications.
* ***Anangu employment.*** A standard clause will be inserted in all tender specifications noting preference will be given to tenders that provide for the engagement and training of Anangu staff.
* The profile of sustainable employment for Anangu and Anangu business opportunities will be raised through appropriate mechanisms such as the Commercial Tour operators workshop.
* Young Anangu will be consulted about their training and employment aspirations, and all interested parties will act on the results of this consultation.
* ***Advertising.*** There will continue to be strong emphasis on maintaining the Park’s values. Apart from high-quality, appropriate advertising by Anangu enterprises based in the Park, there will generally be no sponsorship, soliciting or advertising in the Park.
* ***Permits and accreditation***. The Park will develop its own system of compulsory tour-operator accreditation and dedicated modules as part of the Territory-wide approach. Such a system has a high priority and will be introduced early in the term of this Plan.

• Parks Australia will continue its tour operator workshops. These will be used to encourage and assist with the dissemination of relevant and accurate information. There will be greater Anangu contribution to the

provision of training. The workshops may be held more often, be customised, provide for advanced courses and tour operator accreditation, and be provided on a user-pays basis.

• Parks Australia will review the tour operator permit system every few years. It will consider the following:

* Anangu control and management;
* Anangu opportunities for raising revenue;
* accuracy of cultural information;
* how best to implement compulsory accreditation;
* quality assurance and monitoring;
* imagery and marketing of the Park;
* control over access to the Park and sections of the Park;
* control over how the Park is used and the conditions of use;
* procedures for withdrawal of permits; and
* safety requirements.
* As a condition of a permit to operate in the Park, tour operators may be required to negotiate targets for Anangu employment and training in conjunction with suitable support strategies and resources.
* A system of monitoring compliance with permit conditions will be introduced during the term of this Plan.
* ***Vehicle-based tours.*** Conditions consistent with the primary aim of maintaining and enhancing visitors’ experience and Park values may be placed on vehicles entering the Park. This could include, for example, measures designed to reduce noise pollution. In addition, the use of generators in the Park will be restricted to use for Community power generation and temporary use for construction and Park-management purposes.
* ***Scenic flights.*** All flights in air space over the Park will be required to follow approved flight paths, in keeping with the ‘Fly Neighbourly’ Agreement.
* ***Souvenir production.*** Only souvenirs promoting appropriate Park values will be permitted for sale within the Park. Parks Australia and the Board of Management have no legal control over Australia-wide Uluru related souvenir production, and it would be unrealistic to expect that inappropriate use can be prevented. Parks Australia, the Office for Joint Management and the Board will, however, liaise with souvenir-producing and tourism groups to educate them about the cultural reasons for producing and selling suitable souvenirs.
* ***Commercial film and photography.*** Parks Australia will review the current film and photography permit system with a view to introducing improved guidelines to:
* ensure payment of Nguraritja for the use of their intellectual and cultural property and to protect their property rights;
* enhance protection of Tjukurpa values;
* ensure effective promotion of the Park’s cultural and environmental values;
* streamline procedures and shorten application-processing times;
* consider the system with reference to writers and print journalists;

• increase Anangu participation in administration and implementation. Until this review is completed the existing guidelines will be maintained.

* ***Events of the day.*** At present television, newspaper and radio reporting relating to events of the day requires a permit only if it involves entering the Mutitjulu Community. News reporters receive a briefing and orientation and must comply with filming and photography guidelines. For reasons related to staff resourcing and the ability to meet film crews’ requirements, the Park Manager may set limits on the number of crews, photographers and sound recordists that are permitted in the Park at any time. Where it is proposed to film or photograph within the Mutitjulu Community, approval must be obtained from the Mutitjulu Community Governing Committee.
* ***Olympic torch relay.*** The conduct of the Torch Relay is subject to a detailed agreement between the Director, the Land Trust, Mutitjulu Community, the Central Land Council and SOCOG. Permits will be required to carry out commercial filming and photography of the Sydney 2000 Olympic torch relay in the Park (including for news of the day purposes). Unless otherwise approved by the Board, permits will only be granted to the Sydney Organising Commitee for the Olympic Games (SOCOG) and its media contingent (being those crews and individuals, not exceeding a total of 35 persons, accompanying the Olympic flame at SOCOG’s invitation).
* ***Fees.*** Fees for commercial filming and photography apply. At the discretion of the Park Manager, however, fee exemptions may be made for non-profit organisations, for projects that directly benefit Park management objectives, and generally for projects sponsored by the Northern Territory Tourist Commission and Tourism Australia.
* ***Commercial artists.*** Commercial artists will generally be required to follow the guidelines applicable to commercial filming and photography.
* ***Office for Joint Management.*** There will be a review of the Office for Joint Management to assess opportunities, options and capacity to undertake an expanded role in the provision of services in publishing,

film making, tourism marketing and the negotiating of intellectual and cultural property rights matters.

**5.8 Fees for Park use**

Fees for Park use are charged in line with the user-pays principle endorsed by the Commonwealth Government. Under the Lease a portion of the fees are paid to Nguraritja as part of the rent.

Although such fees provide essential revenue for the Park, they do not alone supply sufficient funding to cover all aspects of Park management. The fees collected under the Act and the Lease agreement are visitors’ entrance fees, commercial operators’ permit fees, and any other fees for other activities conducted in the Park.

People over 16 years of age currently pay $15 to enter the Park. A $60 Territorian pass is also available; it provides 12 months’ access to Uluru - Kata Tjuta and Kakadu National Parks for people in a privately registered vehicle displaying the pass. Through traffic to and from Docker River and Western Australia does not pay to cross the Park, providing Park facilities are not used.

The Commonwealth Minister for the Environment and Heritage approves the fee structure for the Park following advice provided by Parks Australia North and the Board of Management. In January 1997 the entry fee for people over 16 years old increased from $10 to $15, but the additional revenue provided has been offset by a general tightening of the budget for Parks Australia. Park fees have progressively met a larger portion of the running expenses of the Park, rising from 57 per cent in 1995-96 to 86 per cent in 1997-98. When capital improvements are added, the contribution to total Park expenditure rose from 40 per cent in 1995-96 to an estimated 70 per cent in 1997-98.

The number of visitors to the Park has increased almost threefold during the first 10 years of joint management. There is scope for managing increasing visitation through expanding the application of the ‘user-pays’ principle.

***Issues***

* loss of revenue because some visitors leaving the Park transfer their unexpired tickets to new visitors or avoid purchasing tickets in the first instance. It is illegal to recycle tickets
* the trends in Commonwealth government funding for the operating budget of the Park

• the Mutitjulu Community’s concern about the lack of direct financial support

* investigation and implementation of the user-pays principle with respect to services provided within the Park
* effective consultation with the tourism industry with respect to visitor-oriented cost-recovery initiatives
* the need for visitors to understand and accept the ‘user-pays’ principle
* the cost associated with operation of the Park entry station and fee collection

***Aims***

* to charge and collect fees in accordance with the relevant legislation and the Lease
* to make the system for collecting entrance and other fees more efficient
* to prevent entry fee evasion and ticket fraud
* to further investigate systems of cost recovery for services rendered and, if appropriate, to implement such systems
* to ensure that funding for the Park is sufficient to meet legislative and Lease requirements

***Actions***

• ***Review.*** The system of fees and ticket sales will be reviewed early in the term of the Plan. This will include examining the following:

* ticket ‘packaging’;
* operation of the entry station;
* auditing tour operators’ ticket invoicing;
* the length of time for which a ticket is valid;
* the cost of tickets;
* ways of minimising fee avoidance;
* possible use of a levy on fees and tickets for Community development and natural resource management.
* ***Consultation.*** Parks Australia will consult Anangu and appropriate agencies and interest groups with a view to improving cost-recovery measures.
* ***‘User pays’***. A cost-recovery plan for services provided by Parks Australia will be investigated and implemented as appropriate.

• A review will be undertaken of fees charged for the granting of permits

to ensure they adequately cover administration costs, permit conditions, and, whether revenue from tour operator permits could be used to improve services to tour operators.

**5.9 Monitoring for visitor management**

Monitoring for visitor management involves the regular and systematic collection of data about visitors in order to gain information about Park use. A standard approach to monitoring visitors, using the same methods, will allow trends in Park use to be discerned. The Park is the focus for commercial concerns, particularly the Ayers Rock Resort, the airport and tour operators. These parties work with the Park and all would benefit from a better picture of Park use. The commercial operators already collect many statistics for their own purposes.

The last major Uluru visitor survey, commissioned by the Australian National Parks and Wildlife Service, was completed in 1992.

It is anticipated that a monitoring program will provide information of use to management in a range of areas including facility provision, strategic planning and visitor satisfaction.

***Issues***

* Anangu employment opportunities in the collection of data on visitors
* visitors’ impacts on the Park’s environmental and cultural values
* obtaining regular reliable data for management purposes

***Aims***

* to ensure regular, appropriate data collection at specific periods to highlight fluctuations or changing needs over time and to provide qualitative information for measuring visitor satisfaction
* to ensure that data collection is integrated into the regional and Territory-wide contexts

***Actions***

• ***Visitor-monitoring program.*** In consultation with the tourism industry, the Tourism Consultative Committee and the Scientific Consultative Committee Parks Australia will develop a comprehensive visitor-monitoring program. This program will develop indicators and methodologies to responsibly monitor the impact of visitation upon the ecological and cultural values of the Park in accordance with best practice principles.

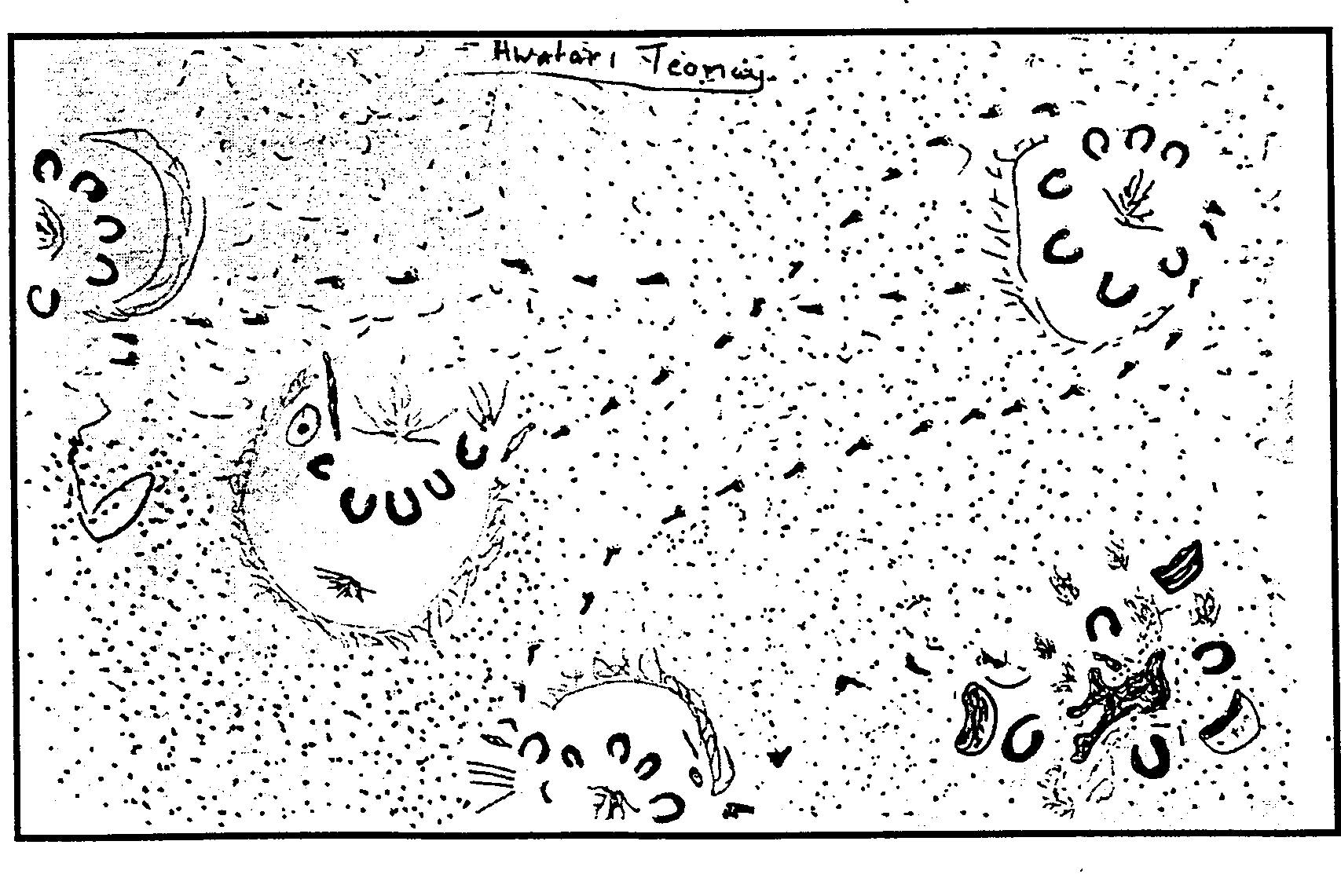
* ***Existing data collections.*** As much as possible, the monitoring program should be structured around data already being collected for other purposes; for example, ticket numbers, people counters, tour operators’ information, and Ayers Rock Resort statistics.
* ***Report production.*** Every three years a comprehensive report on the monitoring findings should be compiled and produced for distribution.
* Once the monitoring system is in operation, advice about current results will be delivered quarterly to the Tourism Consultative Committee.
* ***Other impacts.*** The monitoring program will also encompass monitoring the environmental, social, cultural and economic impacts of visitors in the Park.
* Sites considered by Park management to be damaged by excessive visitor use will be assessed and may be closed to the public.
* ***Monitoring tour operators.*** Tour operators’ compliance with standards will be monitored.
* ***Ticket evasion.*** Visitors will be checked to ensure that they possess valid entry tickets.

**The Way of Life**

***Nyanga alatji nyinapai iriti. Uwankara tjukaruru ngarangi munu Anangu uwankara ninti nyinapai tjana warkaku munu rule tjutaku tjana panya wirura tjukaruru nyinayntjaku. Ngura mauntalpa ngarapai minymangku mai palyantjaku, munu ngura kutjupa mauntalpa ngarapai watingku kuka palyanytjaku.***

***Wati yangupala tjuta ngura mauntalpangka palyara nyinara nintiringkupai kutjupa kutjupa watitja tjuTaku. Tjanampa mai mamangku munu ngunytjungku iyalpai tjana ngalkuntjaku. Tjukula ngaranyi munu nyarapalul anguru kapi mantjira ngurakutu katinyi tjikintjaku munu mai kapingka palyantjaku.***

***Parani maingkaya Anangu tjuta nyinapai puutjingka, walypala wiyangka. Kuwari nyanga alatji ngaranyi. Nyanga alatji ngarantjaku ngaranyi munu nyuwana tjutanya iriti nyinapai wanu wirura tjungu ngarama. —Awalari Teamay ©***



***[This was the way of life in the past. Everything was clear and ordered and everyone understood their roles and responsibilities for living well. There is always a separate camp for the women preparing food, and a different place for the men preparing meat.***

***The young men make a separate camp as they learn the things they need to as men. Their food is sent to them by their mothers and fathers. There is a rockhole from which water is brought back to camp to drink and to use in preparing food.***

***Anangu were surrounded by the bush, which was filled with good foods; no white people were around. Nowadays things still run like this. They should still have this base, even with all the new happenings.] ©***

**6. MUTITJULU COMMUNITY**

***Nganampa ngaranyi wali wiru kanyintjaku, munu fence-tjara, papa tjarpanytjaku tawara walikutu. Ukiri Ukiri pakaltjunkunytjaku munu punu kulu-kulu ulpuru pakantjaku tawra wiltjangka nyinantjaku. —Cedric Kunmanara. ©***

***[We need good housing that is healthy and safe, with running water, and proper fences to keep dogs out. We could grow lawn and trees, to stop dust and for shade.] ©***

The Mutitjulu Community lies within Uluru -Kata Tjuta National Park, 1.5km from the eastern side of Uluru. The population in excess of 400 is comprised of approximately 300 Anangu and 100 non-Anangu. Mutitjulu’s position is unique: not only do the residents have to deal with the hardships imposed by remoteness, but also with their location in the most readily identified landscape in Australia. Consequently large numbers of visitors also impose a complex set of social and cultural pressures.

The health and well-being of Mutitjulu’s Anangu residents is central to the maintenance of the Park’s World Heritage cultural values. This chapter describes the ways the Community has evolved and the various legislative regimes it operates under. It also reviews recent planning initiatives, and outlines a direction for the participatory development of a culturally and environmentally sustainable Community.

**6.1 Community management**

The Mutitjulu Community Inc. is an an incorporated association, with a Governing Committee which operates as a community council. The Governing Committee has a number of local government responsibilites, these include housing, environmental health, cemetery and community administration. Due to the Community’s location and history, and the effects of tourism, the duties and responsibilities of the Governing Committee are unlike other Aboriginal community councils.

The Mutitjulu community is located within the Park. While the land tenure of the community is the same as for the rest of the Park, the Act and Regulations allow the Director to make areas available in a park for use by the traditional Aboriginal owners, or people approved by them. Under the terms of the Lease, Mutitjulu Community Inc. is the relevant Aboriginal Association.

The Lease requires the Director to fund the Relevant Aboriginal Association for the purpose of providing a community liaison officer in accordance with a budget approved by the Board. The Mutitjulu Community Inc. role in the joint management structure of the Park is operationalised by employing a Joint Management Coordinator (previously the Community Liaison Officer) and Assistant Coordinator/Board Secretary.

In recent years Mutitjulu Community Inc. has been considering changes to the basis on which it performs local government functions. At present it is an incorporated association that receives limited funding on an ad hoc basis from different funding agencies (including the Director) to perform some of these functions. Possible alternatives or additions to the current arrangements are:

* develop as a township under section 8C of the *National Parks and Wildlife Conservation Act 1975* [section 338 of the *Environment Protection and Biodiversity Conservation Act 1999];*
* incorporation as an Aboriginal Council under the *Aboriginal Councils and Associations Act 1976;*
* incorporation as a Community Government Council under the *Local Government Act* (NT);
* the Director may grant a sub-lease to the Mutitjulu Community for community purposes if requested by Mutitjulu Community Inc;
* negotiation of unique administrative arrangements (such as a Memorandum of Understanding) between Mutitjulu Community Inc. and the relevant agencies.

Under the provisions of the *Liquor Act (NT)* and consistent with the actions of other Central Australian Aboriginal Communities, Nguraritja resident in the Park had the Mutitjulu Community area declared a dry area early in 1987. The purpose of this was to prohibit alcohol in the designated area.

***Issues***

* without adequate financial resources, Mutitjulu Community Inc. cannot perform the functions described in the Lease and keep joint management working to the standard of world best practice
* the Directors’ lease obligations also apply in the Mutitjulu Community area
* financial arrangements that give Anangu a strong, independent voice are needed. Historically, budgets have been prepared and administered largely by Parks Australia. At a workshop in September 1997 it was agreed that future Park budgets would be developed by Parks Australia, in collaboration with the Office for Joint Management
* Mutitjulu Community Inc. carries out many local government functions as if it had tenure similar to that of other NT communities
* maintaining compliance with the alcohol ‘dry area’ restriction

***Aims***

* to ensure that Mutitjulu Community Inc. is sufficiently resourced so it is able to perform all of its local government, community management, and joint management functions, in a manner which is consistent with the Lease, community aspirations and Tjukurpa principles
* to urgently resolve outstanding issues about alternative forms of community governance and management
* to minimise the destructive effects of excessive alcohol consumption by supporting Anangu wishes in relation to restrictions on the availability of alcohol
* To improve arrangements which are aimed at ensuring compliance with the restrictions on the availability of alcohol

***Actions***

* ***Budget preparation.*** In order to empower Nguraritja in the process of joint management, the Park will be managed according to budgets prepared by Parks Australia in conjunction with the Office for Joint Management and approved by the Board of Management.
* ***Self-management.*** Parks Australia will support Mutitjulu Community Inc. in the process of achieving its community aspirations.
* The Joint Management partners will engage an independent facilitator to develop the Mutitjulu management options.
* During the life of this Plan the Mutitjulu Community may continue to develop as a regional centre. Comprehensive negotiations will be required between the Mutitjulu Community Inc. Nguraritja, the Commonwealth, and Northern Territory Governments about providing adequate levels of Government funds to support the regional role.
* The alcohol ‘dry area’ restrictions of the Mutitjulu Community will be reviewed during the term of this Plan, and a range of programs to address compliance difficulties will be implemented.

**6.2 Community services, infrastructure and maintenance**

The Director currently provides all essential services to Mutitjulu Community. Other Aboriginal communities in the Northern Territory have their essential services supplied and maintained by the Northern Territory Power and Water Authority and other appropriate agencies.

In September 1997 the Board of Management agreed that the introduction of ‘user pays power should be investigated and implemented as a cost recovery measure by March 2001’. Parks Australia was instructed to start

negotiating with Mutitjulu Community Inc. through the Office for Joint Management about user-pays electricity for all residents.

The Board also discussed the role of Parks Australia in the provision, maintenance and repair of essential services in the Community and the need to shift the financial responsibility for essential services from Parks Australia to the Northern Territory Government as is normal in other NT communities.

During the term of the previous Plan, Parks Australia upgraded the capacity of high-voltage electrical reticulation in response to the increased demand from the growing population of the Community. The upgrade was to the maximum capacity for the current power-generation installation and the sewage lagoons and pump stations underwent major reconstruction works.

The Board supported in principle the establishment of sub-leases between Parks Australia and the tenants of Park premises. These leases would involve the introduction of a ‘user-pays’ system for services. The leases would be negotiated through the Central Land Council and the Office for Joint Management.

***Issues***

* facilities and essential services are matters in which the Community’s future position needs to be clarified. Currently Mutitjulu Community Inc. is funded to provide and maintain administrative services, environmental health, recreation and housing
* the Director has a responsibility to ensure obligations under the Lease are being met including all legislative requirements, and building standards
* negotiation of procedures for normalisation of essential service provision, repairs, maintenance and cost recovery
* the need for Anangu to be given clear information about the implications of Parks Australia no longer providing essential services at Mutitjulu
* in the transition to ‘user pays’, additional costs will be incurred by Mutitjulu Community Inc. for which it is not funded
* transferred responsibilities for service delivery allows Parks Australia to redirect resources and funding into management of the Park.
* buildings and infrastructure in the Community are legally part of the land on which they are built and are therefore technically leased to the Director with the land itself. However Mutitjulu Community Inc. takes responsibility for the management and maintenance of the communities housing and buildings

***Aims***

* to improve the provision of services to the residents of Mutitjulu Community
* to negotiate the provision of essential services to Mutitjulu Community residents by another agency in a manner consistent with self determination and self management
* to access funding from the Aboriginal and Torres Strait Islander Commission and the Northern Territory Government in a way that prevents any reduction in overall funding to Mutitjulu Community Inc.

***Actions***

• ***Provision of essential ser vices.*** Parks Australia, the Office for Joint Management, and Mutitjulu Community Inc. jointly formulate a Community Development and management strategy which incorporates:

* staged consultations and negotiations between the parties about the provision of all essential services to Mutitjulu Community residents. The Central Land Council must be involved in the process;
* a participatory planning process which must include a comprehensive community awareness programme;
* consultation with the Northern Territory Government and its agencies, so far as relevant to their functions and responsibilities;
* options regarding provisions of environmentally sustainable infrastructure, particularly the power supply, and user-pays arrangements;
* an environmental and social impact assessment of the limits to growth at Mutitjulu;
* adequate funding to complete the project within a twelvemonth timeframe from the commencement of the Plan.
* ***Parks Australia properties within the Community.*** Parks Australia will continue to maintain those properties in the Community for which it is responsible, including the premises of the Office for Joint Management, the two duplexes for staff trainees, one staff house, and the Office for Joint Management Coordinator’s three-bedroom house.
* ***Rubbish disposal.*** The rubbish dump will be maintained to comply with Territory Health Services guidelines to prevent mosquito and fly breeding sites.

**6.3 Housing and other buildings**

Mutitjulu Community Inc. has in the past sought funds from Anangu agencies and government for the construction of housing and other buildings. SLAP - the Mutitjulu Community Serviced Land Availability Plan - will be used as a planning guide for expansion of housing stock, infrastructure and other buildings.

The Community building program provides for the construction of housing, other buildings and their repair and maintenance. Essential services and all housing must be covered by protocols that guarantee all construction is based on environmentally sustainable and passive solar principles. The Community currently houses in excess of 300 Anangu in 23 serviceable houses. Housing stock is generally in reasonable condition, and there is a need for housing upgrades, new houses and associated buildings. The demand for additional serviced land over the life of the plan is increasing, as is the need for a strategic planning approach to resolving housing related problems. The Community operates a housing rental collection system.

In 1997-98 the Mutitjulu Adult Education building was built. Parks Australia contributed funding for construction and connection to essential services.

***Issues***

* construction of new buildings creates additional loads for essential services particularly if those buildings are energy inefficient
* evaluation of housing performance, and regular repair and maintenance of all housing and infrastructure
* monitoring and maintenance of the Community’s and Park’s environmental and cultural values in relation to Community development

***Aims***

* to ensure the Director fulfils his obligations for community development, consistent with the protection and promotion of the Park’s values
* to plan, design and construct buildings in a way that provides for the protection of the Park’s values, and the development and maintenance of sustainable and healthy principles developed in the Housing for Health project

***Actions***

• ***Construction requirements***. Preference is to be given to construction materials and designs that minimise the cost of continuing maintenance.

• Environmental and cultural considerations are to be taken into account in all construction at Mutitjulu.

* Environmentally sustainable energy sources are to be used where feasible. In particular, gas instead of electricity should be used for heating and cooking so as not to over-burden the available power supply.
* ***Budgeting.*** Ensure that planning and budgeting for new Community houses allows for the cost of continuing maintenance.

**6.4 Homelands development**

The success of the Land Rights Act in acquiring large amounts of land for Aboriginal people has led to a significant movement of traditional landowners back onto their traditional land. This is sometimes referred to the homelands movement.

Homelands, or outstations, are small communities usually consisting of one or two family groups built on land of particular traditional significance to that family. Some homelands are occupied full time, while others are occupied on an occasional or temporary basis. Homeland development is a high priority for Nguraritja living in the Park.

Factors influencing the extent of development and occupancy of homelands include: location (distance from existing communities and facilities), access (existence and condition of roads, availability of vehicles etc), and the availability of water and shelter.

There are several homelands associated with Mutitjulu Community and these are located outside the Park on the Petermann and Katiti Aboriginal Land Trusts. Some of these have potential for small scale tourism enterprise development.

A healthy and vigorous homelands movement at Mutitjulu Community has several benefits for joint management and the Park. These include:

* Aboriginal people actively living on, looking after their land, Tjukurpa, and sites, passing on traditional knowledge to children;
* greater opportunities for non-Aboriginal ranger staff to visit, learn from and interact with Aboriginal people ‘in their element’;
* decentralisation of population, relieving some of the pressures on infrastructure in Mutitjulu Community, ie housing, power, water;
* healthy and happy community members, away from some of the pressures and social problems of Mutitjulu.

While the work of joint management must focus primarily on the Park, there exist several opportunities to benefit the park through support of homelands. One example of this occurred in the past, with Parks Australia supporting homeland development by providing assistance with infrastructure such as ‘in kind’ payment for extraction of gravel from Aboriginal land.

***Issue***

• While some basic infrastructure exists, lack of funding over recent years has stalled development of homelands around Uluru - Kata Tjuta National Park

***Aim***

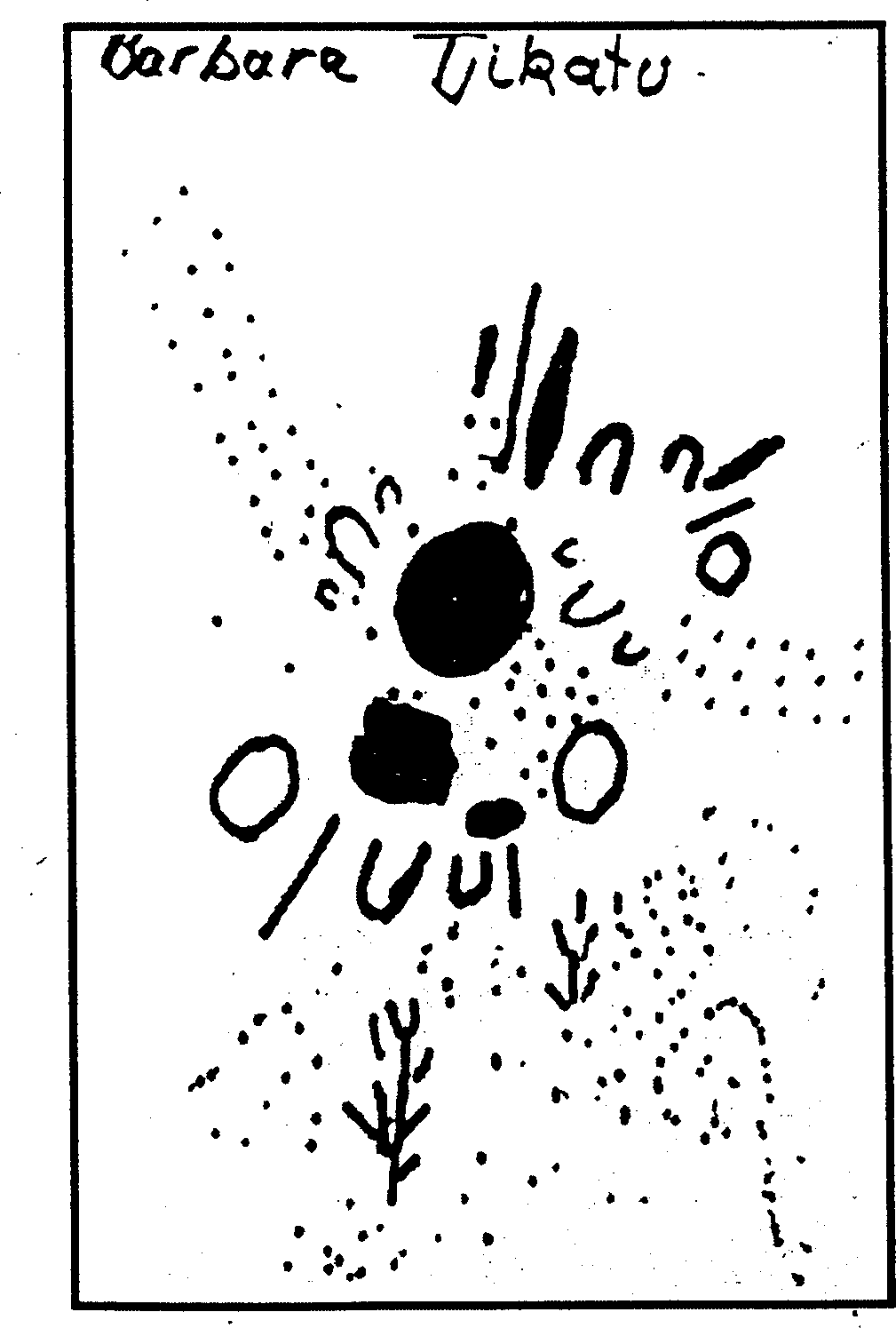
• To support and encourage development and occupancy of homelands in ways consistent with cultural and ecological sustainability and within jurisdictional capability

***Action***

• The joint management partners will cooperate with the management of adjacent homelands within legal and budgetary constraints.

**Learning Story**

***Ara nyangatja watitjara munu tjitji nyitayira kutjaratjara pula kulata munu miru katinyi. Munu minymatjara munu tjitji kungka kutjaratjara pula piti munu wana katinyi. Minymaku ngunytju nyinanyitu, pampa panya paluru wana munu piti kapitjara kanyini. Kapi tjukula nguru mantjini. Piranpa man kutjara, piranpa nyitayira kutjara munu piranpa kungka kutjara, tjana Ulurula nyinanyi. Piranpa tjutangkuya nintiringanyi Anangu nguru Tjukurpaku. Anangu tjitji kulu-kuluya nintiringanyitu —Barbara Tjikatu ©***



***[This is a story about a man and two boys carrying spears and spear thrower. Also a woman and two girls with digging stick and bowl. Her mother is always there, an old lady, she has a bowl of water and digging stick. The water is fetched from a rockhole. There are two Piranpa men and two little boys and two little girls at Uluru. The Piranpa are learning from Anangu about Tjukurpa. Anangu children are always learning too.] ©***

**7 ADMINISTRATION**

This chapter deals with employment, education and training, law enforcement, financial arrangements, workshops and services, office accommodation, asset maintenance and capital works, all functions essential to the efficient day-to-day operation of the Park.

**7.1 Park staff employment**

***Tjukurpa tjuta. Tjukurpa uwankara tjara kulintjaku ngaranyi. Punu tjuta, minga nintipunganyi, mina tjutatjara nintipunganyi munu minga kawalirinytja tjutanya atunymankunytjaku. Ukiri munu kuka nyakukatinytjaku, waru tilintjaku, Park atunymankunytjaku munu kuka tjuta titutjarangku nyakunytjaku tjana wiru nyinantjaku Park-angka. —Mrs Patterson ©***

***[There are a lot of different aspects. We need to think of all of them. Teaching visitors about things, about the water holes and looking after lost tourists. Watching over the plants and animals, burning work to protect the Park and ensuring an ongoing check on the animals living in the Park.] ©***

All Park staff are employed under the Commonwealth’s *Public Service Act 1999*. Their general duties are to assist the Director in carrying out his or her functions under the Act. Parks Australia is committed to the principles of equal employment opportunity, follows the guidelines set out in the *Occupational Health and Safety (Commonwealth Employment) Act 1991,* and encourages industrial democracy in the workplace.

At January 2000 there were 33 staff employed by Parks Australia, 11 of them Anangu. The Community Traditional Consultancy arrangements allow for the employment of Anangu as both casual consultants and increasingly as permanent contract employees. For example, in 1999 a park planner and a senior female ranger to work with Anangu women, were recruited. This compares with an overall total of 19 staff in 1992 at the start of the previous Plan of Management. In 1991 there were 250,000 visitors; in 1999 there were 372,000. Extra staffing was required to cope with the increase in the number of visitors and the opening of the Cultural Centre.

Parks Australia is committed to the employment and training of Anangu through standard Public Service procedures and the Mutitjulu Employment Strategy. The traditional skills project supports Anangu recruitment into the Public Service. Parks Australia encourages flexible work arrangements to enable Anangu to fulfil their cultural obligations. The past emphasis on casual employment is changing to contract employment arrangements which incorporate standard employment conditions (Pitjantjatjara Award 1991).

Parks Australia provides opportunities for all employees to pursue formal studies in language and land management through relevant institutions. The Park is undertaking an organisational structure review to enhance the Joint Management arrangements.

***Ranger nyitayirangka munu kungkangkala warkaringanyi, ranger tjutangkuya Pitjantjatjaraku nintiringanyi. Palu Anangu tjutaku kulu-kulu ngaranyi English nintiringkunytjaku, tjana panya visitors tjutakutu munu mingakutu wangkanytjaku.***

***—Rupert Goodwin©***

***[We’re working with male and female rangers. They’re learning Pitjantjatjara, but Anangu need to learn English too, so they can speak with visitors, tourists.] ©***

The Lease details Anangu aspirations in relation to employment in Uluru - Kata Tjuta National Park. Under the Lease, the Director is required to:

* take all practical steps to promote Aboriginal administration, management and control of the Park;
* engage as many relevant Aboriginals as is practicable to provide services in and in relation to the Park;
* take all reasonable steps to adjust working hours and conditions to the needs and culture of Aboriginals employed in the Park;
* utilise the traditional skills of Aboriginal individuals and groups in the management of the Park;
* encourage Aboriginal business and commercial initiatives and enterprises in the Park;
* use its best endeavours to maintain staff within the Park at the level and designations of staff requirements provided for in the Plan of Management; and
* ensure that Aboriginal representation on staff selection panels shall continue for the term of the Lease.

Under the previous Plan of Management, Parks Australia and the Board of Management aimed to have one-third of permanent staff positions in the Park filled by Anangu. A figure of 30 per cent Anangu employment was reached. At the request of Anangu, many of these positions were filled on a part-time basis.

During 1997/98 a Social and Cultural Impact Study was commissioned as part of the development of this Plan. The assessment closely examined the status of Anangu participation, employment and training in the Park.

Mutitjulu Community established an Employment Education and Training Committee which developed and implemented the Mutitjulu Employment Strategy 1998. The Park Training Officer represents Parks Australia on the Committee, to improve coordination and liaison for public service employment and training in the Park.

***Issues***

* ensuring that the employment requirements of the Lease are met
* flexible and responsive employment opportunities for Anangu-emphasis will be placed on provision of training for full-time permanent employment in the Park
* linking of Anangu skills and abilities with tasks required in Park management
* the continued need for Parks Australia to support a training and employment officer for Mutitjulu Community
* the need for adequate Park staff resources to enable the efficient and effective running of the Park to meet standards of visitor and staff safety and to protect World Heritage values
* gender imbalance in employment, which detrimentally affects participation and employment of both Anangu and Piranpa in the Park
* the need to increase numbers of Anangu men and women working in natural and cultural resource management

***Aims***

* to assist the Director of National Parks and Wildlife in carrying out his or her functions, in accordance with the Board’s vision statement and the Lease, through employment of sufficient staff with the skills necessary for effective management of the Park to standards consistent with the protection of Park values
* to develop and implement strategies for increasing the level of Anangu employment in the daily operations of the Park

***Actions***

* ***Employment, Education and Training Committee.*** To improve coordination and liaison for Public Service employment, education and training in the Park.
* Parks Australia will sponsor five of the eighteen approved training positions in the first year of the strategy.
* ***Anangu employment.*** Guidelines are to be developed by the Employment, Education and Training Committee for Parks Australia trainees.
* ***The Lease.*** Parks Australia will continue to engage as many Anangu as is practicable, in accordance with the Lease.
* Parks Australia will provide financial assistance and in a way which sets new targets for increased Anangu employment and participation in all levels of Park management. As part of this the target for the total salaries budget should not fall below the current 1998/99 levels of 40%, and should increase to more than 50% during the life of this Plan.
* ***A Community Ranger Program.*** A Community Ranger Program will be jointly developed and implemented by the Office for Joint Management and Parks Australia within the first year of this Plan.
* ***Anangu casual work.*** All Anangu casual work will continue to be administered in accordance with a memorandum of understanding between Parks Australia and the Office for Joint Management which will be reviewed annually.
* ***Senior Nguraritja consultants.*** In conjunction with the Office for Joint Management, Parks Australia will continue to engage senior Nguraritja for resource and other consultancy work. Senior Nguraritja consultants are recognised for their Tjukurpa knowledge and are employed as consultants, advisers, co-researchers, co-authors, artists and educators on Park-management tasks.
* ***Malpa Program.*** Malpa is a Pitjantjatjara word meaning companion, company or friend. A Malpa Program will be implemented, as a priority, to pair up Anangu with other Anangu, and with Piranpa staff, to work together on particular aspects of Park management up to senior management level. The aim is to foster two-way learning and two-way mentoring, to provide on-the-job training for Anangu and give them insights into daily work in the Park, and to provide important opportunities for direct joint management.
* ***Public Service Anangu rangers.*** Parks Australia will continue to provide employment and further training opportunities and develop the skills of Anangu rangers employed through the Public Service.
* ***Gender imbalance.*** It is particularly important that recruitment procedures recognise that a reasonable balance between men and women employed in the Park is achieved (including for Aboriginal cultural reasons).
* ***Staffing support.*** In conjunction with Mutitjulu Community Inc. Parks Australia and the Office for Joint Management will investigate the employment of a Community-based work-placement officer, whose primary responsibilities would be to link Anangu skills with Park-management tasks and to liaise with private tour operators to seek out commercial employment opportunities for Anangu.
* The Community-based work-placement officer would also liaise with the Employment, Education and Training Committee to conduct a skills audit of Mutitjulu residents and traditional owners, to elicit information on age, gender, level of education, work experience, skills, preferred areas of employment, and areas of expertise and interest.
* The position of Aboriginal Training Officer will be maintained
* The Training Officer at Parks Australia would be responsible for regularly communicating with the work-placement officer regarding work opportunities as they arise in the Park.
* ***Monitoring.*** The Park Manager will report quarterly to the Board of Management on the development, implementation and evaluation of the Employment, Education and Training Group’s programs.

**7.2 Education and training for Park staff**

***Mantala malakungku mantjinu, nintinila yangupala tjuta, train-amilanila yangupala tjuta. Tjana warkaringanyi Park-angka unngu munu Park-angka outside. Training tjana palyani kutjara way: Piranpa way-ku munu Anangu way-ku, yangupalangkuya Piranpangka nintiringanyi tjana ranger warkaringkunytjakitjangku.***

***—Charlie Walkabout ©***

***[We got this place handed back, teach up the young people, training them They are working both inside and outside the Park, training in both ways, non-Aboriginal and Anangu. Young people learn what Piranpa are doing so they can work and be rangers.] ©***

Education and training are critical aspects of Anangu and Piranpa staff development in the management of Uluru - Kata Tjuta National Park. The Park offers unique opportunities for Anangu and Piranpa to exchange land-management skills and work in cross-cultural Park management.

During the previous Plan, Park staff received training in areas such as cross-cultural awareness, law enforcement, advanced first aid, advanced rescue techniques, and rock rescue. This will continue. Education and training will also include courses in Pitjantjatjara, Yankunytjatjara and English. The principle of equity of access will guide the education and training programs.

It is recognised that there is considerable scope to expand and further develop the skills of staff. Staff training improves personal development and work performance.

***Uwankara wangkanyi nyangangka warkaringkunytjakitjangku-tjukaruru waakaringkula ngura nyangatja atunymankuntjaku. Anangu kulu-kulu nintipunganyi munu maniku kulu-kulu nintipunganyi-waaka wiru palyantjaku-wirura uwankara atunymankunytjaku —Edith Imantura Richards ©***

***[We’re all talking about working here-about the proper ways to look after this place. Training Anangu too: training about money as well in order to do good work, to look after things properly.] ©***

***Issues***

* insufficient training resources for all Park staff
* the need to develop and implement a two-way cross-cultural training program for all Park staff as part of their induction
* the need to improve monitoring of the Park training plan

***Aims***

* to employ sufficient and skilled staff to manage the Park in accordance with this Plan of Management
* to ensure provision of occupational health and safety and workplace skills training to enable all staff to work safely and effectively
* to develop and implement strategies for increasing the numbers of Anangu in all positions in the staff structure

***Actions***

* ***Training and Education.*** To further develop and implement flexible and responsive training programs for staff.
* Continue to support existing Anangu training programs.
* Formulate and implement a Park training plan which includes all aspects and levels of Park management.
* The Training Officer will manage the career development of all Park staff.
* A two-way cross-cultural awareness training program will be developed by the Office for Joint Management and the Park Training Officer.
* Education and training programs will continue to provide
* courses in Pitjantjatjara and English;
* accreditation as interpreters;
* public relations skills;
* safe work practices;
* financial management;
* instruction in how the tourism industry operates, tourists’ expectations, and employment opportunities.

• In conjunction with Mutitjulu Community Inc. Parks Australia will continue to run camps where staff and Anangu have an opportunity to spend time together learning and exchanging skills.

* Investigating the possibility of establishing a staff training network in the Alice Springs - Uluru region, so that resources and expertise can be pooled and training courses can be coordinated across a number of organisations
* ***Work Experience.*** Parks Australia will make work experience opportunities available for Mutitjulu Community’s secondary students. Support may also be offered to other educational institutions that express an interest.
* ***‘Money lines’.*** Parks Australia will support Mutitjulu Community Inc’s efforts to increase awareness among Anangu about the various budgetary and funding arrangements of the Park and the Community. Training will be presented in such a way as to allow easy comprehension by people without accounting skills and without English as a first language.
* ***A strategic approach.*** In conjunction with the Employment, Education and Training Committee, the Training Officer will develop, implement and review a detailed Anangu staff training strategy.

**7.3 Law enforcement**

The *National Parks and Wildlife Conservation Act 1975* and the *Environment Protection and Biodiversity Conservation Act 1999* make provision for law enforcement in relation to the offences set out in the Act and Regulations.

The Director of National Parks and Wildlife may appoint an officer or employee of Parks Australia to be a warden or ranger, with powers as set out in sections 40 to 44H of the *National Parks and Wildlife Conservation Act 1975*. An appointed ranger is authorised, after correctly identifying themselves to the alleged offender, to request a name and address and proof of such, to require a permit to be shown, to order an offender to leave the Park, and to apply the provisions of the Act and Regulations. In addition to a ranger’s responsibilities an appointed warden has powers of arrest, search and seizure.

Under the *Environment Protection and Biodiversity Conser vation Act 1999,* wardens and rangers are appointed by the Minister under s392. Their powers are set out in the Act.

The Director and any member of the Australian Federal Police or the Police Force of a Territory is also a warden under section 38 of the Act. Under s394 of the *Environment Protection and Biodiversity Conservation Act 1999* only members of the Australian Federal Police are wardens.

Northern Territory authorities cooperate with wardens and rangers in the Park in relation to such matters as protection of sacred sites, emergency-response operations, and enforcement of the Regulations.

After appropriate experience and training and upon nomination by the Park Manager, Parks Australia staff will be appointed rangers or wardens. Law enforcement is carried out as a routine operation by all Park staff appointed as rangers or wardens.

In the past, breaches of the Act and Regulations have involved unauthorised entry to a sacred site, graffiti offences, and off-road driving by a road train. These incidents resulted in successful prosecutions. Minor breaches have been dealt with by issuing infringement notices or simple cautions, this being considered more appropriate than court prosecutions in some instances.

***Issues***

* ensuring that rangers and wardens are properly trained in law enforcement procedures
* the amount of time and the process involved in a successful prosecution
* visitors’ lack of understanding of why Park Regulations are necessary

***Aims***

* to ensure that Park staff understand the Act (whether the *National Parks and Wildlife Conser vation Act 1975* or the *Environment Protection and Biodiversity Conser vation Act 1999* ) and Regulations and that the Act and Regulations are enforced as necessary and as appropriate to the situation
* to inform visitors and other Park users about what is appropriate conduct and about the rules governing appropriate conduct in the Park

***Actions***

* ***Enforcement.*** Parks Australia will continue to enforce the Act and Regulations.
* ***T raining.*** Parks Australia will continue to train staff to ensure effective administration of law enforcement procedures.
* ***Interpretation.*** Parks Australia will continue to disseminate information for visitors and tour operators, to ensure understanding and appreciation of relevant parts of the Act and Regulations. Such information may be presented as interpretive material, as a component of the tour operator workshops, and as signage and in the placement of physical barriers.
* ***Tjukurpa.*** Continuing efforts will be made to ensure that visitors behave appropriately according to Tjukurpa.

• ***Patrols.*** Law enforcement will be an integral component of routine patrols.

**7.4 Financial arrangements**

***Nganana ngurpa ara panya Park-aku mani line-ku. Nganana mukuringanyi Park budget- ku munu mani line-ku nintiringkunytjakitja munu alatjilta nintingku Park mani line- atjara wangkama yaaltji-yaaltji mani spend-amilantjaku. —Mrs Patterson ©***

***[We don’t understand the Park’s ‘money line’. We want to learn about the Park’s budget and money business about the Park and be part of the process in determining how it is spent.] ©***

Each financial year, following appropriation through Parliament, funds are provided for the Park by the Commonwealth Government. The *National Parks and Wildlife Conservation Act* allows for the provision of funds for the effective management of the Park and to fulfil the terms and conditions of the Lease and the Plan of Management.

Funding is divided into budget allocations for the payment of salaries; Lease payments; Park operations, including administrative costs, the provision of essential services, general Park maintenance, and minor and medium works (minor and major construction projects).

Lease payments are made to the Central Land Council on behalf of Nguraritja. Included in the rent payment are quarterly payments of 25 per cent of gate takings and an annual payment of 25 per cent of receipts from commercial activities exceeding $30 000, paid in arrears.

The remaining revenue received from Park use fees and other income subsidises the Commonwealth Government’s contribution to the Park.

***Issues***

* sufficient income and funding to ensure that the Park is maintained to World Heritage standard and in accordance with the Lease
* Anangu requests for information to understand the ‘money line’

***Aims***

* maximum efficiency in the use of available funds
* ensuring that Anangu understand the financial arrangements for the Park and contribute to determining expenditure priorities

***Actions***

* ***Budget.*** A draft annual budget will be presented to the Board of Management meeting before the start of each financial year.
* ***Reporting.*** Financial reports presented in a visual format, understandable by people with little numeracy and accounting training will be provided regularly to Board of Management meetings.
* The joint management partners will continue to keep Anangu informed about the distribution of Park revenue.
* ***Value for money.*** Parks Australia staff will continue to closely monitor spending on Park management to ensure maximum efficiency.

**7.5 Workshop and services**

The Parks Australia workshop complex is in a fenced compound in the Mutitjulu Community. The workshop is used to store Park plant, materials and equipment, to facilitate the day-to-day running of the Park, and to maintain Parks Australia assets. It contains a diesel and unleaded fuel storage and dispensing facility, laboratory facilities, and an area for minor vehicle maintenance. There is also office accommodation for the Parks Australia maintenance officer, who administers the various maintenance period contracts for the Park, undertakes minor repairs, and supervises the workshop area. The Mutitjulu Community mechanic currently works in the workshop one day a week for Parks Australia, assisting with Park vehicle and generator maintenance.

***Issue***

• the increasing cost involved in maintaining the growing Park asset base, resulting from the increasing number of visitors and residents of Mutitjulu Community

***Aims***

* to provide the infrastructure, equipment, machinery, parts, storage facilities and administrative support to properly maintain and protect the Park’s assets
* to ensure that the workshop operates efficiently and in accordance with the Park’s environmental values

***Actions***

* ***Staffing.*** Parks Australia will conduct an evaluation of staff and other workshop resources during the term of this Plan and make recommendations to be considered by the Director of National Parks and Wildlife and the Board of Management and implemented as endorsed.
* ***Construction.*** The workshop compound area will be sealed with bitumen and the drainage upgraded, a loading ramp for gas bottles will be constructed, and covered parking for vehicles and plant may be constructed.

• Additional storage facilities may be constructed during the life of this Plan.

**7.6 Office accommodation**

The existing Park Headquarters building was built in 1979 to accommodate Park administration, interpretive material, and Anangu business enterprises. The number of visitors to the Park has increased from 77,000 in 1979-80 to 372,000 in 1999 and staff numbers have increased from 13 in 1979 to 33 in 1999 to manage this visitor increase. The office accommodation area was enlarged in the mid-1980s by adding two demountables to the rear of the complex. The demountables were replaced with a purpose-built transportable building in 1992. Further increases in visitor numbers meant that in October 1995 the office was again expanded and the interpretations area and Anangu business enterprises were relocated to the Cultural Centre. The architects of the Cultural Centre also developed a concept proposal for the Park Headquarters extension at this time.

The original Park Headquarters building was subject to a minor upgrade in 1996 to temporarily accommodate staff.

The increase in visitor numbers and related staff requirements, and the condition of the existing buildings, emphasise the need for new office accommodation that meets the growing needs of Park staff. Any proposal for the extended Park Headquarters must reflect the design philosophy of the Cultural Centre and incorporate facilities such as adequate working, training and meeting space for staff, storage areas for rescue equipment, and covered parking for vehicles.

***Issues***

* whether to extend the current Headquarters building or build a new facility in the context of increasing staff numbers
* environmental evaluation of the proposed office accommodation

***Aims***

* to review requirements for additional space and facilities for administrative and management functions
* to build a Park Headquarters compatible with Park environmental values, building standards and codes, and occupational health and safety requirements and that are appropriate for the headquarters of a World Heritage property

***Action***

• ***Construction.*** During the term of this Plan Parks Australia will design and construct a permanent Park Headquarters complex, to accommodate current and projected Park administration requirements.

**7.7 Asset maintenance and capital works**

**7.7.1 Existing assets and their maintenance**

In accordance with section 11(6) of the *National Parks and Wildlife Conservation Act 1975*, descriptions of buildings, structures, facilities and other developments in the Park are listed in Appendix C.

During the late 1980s and the 1990s the number of Park assets has increased markedly. Substantial assets have been established and now require regular maintenance.

A five-year maintenance program is being prepared as a priority. A computer-based register of Park assets, including construction documentation, has been developed. This register will be used in conjunction with the maintenance program to detail the condition of each asset and determine what is required to ensure that industry standards and cost-effectiveness are maintained.

In conjunction with the Park Manager, the Park’s maintenance officer coordinates maintenance requirements and priorities and directs independent service providers, primarily on a period contract schedule of rates basis.

***Issue***

• The increasing number of assets and their advancing age call for a major increase in maintenance funding. Increased funding will be required to replace and maintain assets as they become obsolete or require increased maintenance because of their age

***Aim***

• to implement an effective and efficient maintenance program for the Park’s assets

***Actions***

* ***Maintenance plan.*** Parks Australia will continue to prepare, cost and implement a five-year maintenance plan and will maintain Park facilities in accordance with occupational health and safety standards.
* ***Monitoring.*** The maintenance program will be reviewed annually by Parks Australia to monitor outcomes and cost-effectiveness.

**7.7.2 Roads, car parks, tracks and track heads**

The objective of the maintenance, upgrading and construction of roads, car parks, tracks and track heads in Uluru - Kata Tjuta National Park is to provide for a safe, comfortable and enjoyable experience for visitors. The provision of quality interpretive, safety and orientation signs and shade shelters and water points is essential to good visitor management.

During the previous Plan, access paths, vehicle parking and the service area for the Cultural Centre were constructed. The route of the Liru Walk was revised to connect it to the Cultural Centre. Most walks were upgraded to repair erosion. This will continue to be necessary approximately every five years.

***Issues***

* ensuring that roads and tracks and/or car parks do not create a network at odds with Tjukurpa conservation and Park values, but still comply with the relevant Australian Standards
* continually increasing visitor numbers, with resultant crowding and cultural and environmental impacts
* continual reappraisal and improvement of Park visitors’ safety and amenity
* sourcing good quality laterite gravel for walking track construction, maintenance and upgrading is a problem
* many disused roads and tracks in the Park have become an erosion problem.

***Aims***

* to consolidate and improve the network of Park roads, car parks and tracks in a manner consistent with Tjukurpa and the protection of other park values
* to facilitate visitors’ safety and amenity and to protect the Park’s aesthetic and cultural values
* to resolve problems associated with car parking, erosion and visitor access at all major visitor locations in the Park
* to disperse visitor loads during peak periods, rather than extending or widening existing roads, car parks and tracks
* to rehabilitate the disused roads and tracks in the Park by returning their surface level to that of the adjacent land, ripping and planting or direct seeding with suitable local species.
* to identify a source of suitable laterite gravel locally but outside the Park

***Actions***

• ***Site planning.*** A site planning master plan will be developed and implemented for all major areas of use in the Park. This will ensure that site plans and works are developed in an integrated fashion.

* ***Base of climb - Mala Walk track head.*** Parks Australia will review existing proposals in the site-planning exercise and implement the preferred option for a new car park, walkways, shade shelters, toilets, interpretation, safety information and a water point at the base of the climb - Mala Walk track head.
* to direct the focus to activities other than the climb,
* to improve visitor management at this much-visited site.
* Emphasis on the Uluru base walk will be increased, through the provision of shade and additional interpretation, including Anangu interpretations of Tjukurpa, natural values and the history of the area.
* ***Uluru ring road.*** Review of the Uluru ring road incorporating alternative road configurations and relocation of part of it further away from sacred sites particularly Pulari will be a priority
* ***Cycle paths.*** If sufficient demand becomes evident, when road resealing works are required consideration will be given to providing cycle paths adjacent to current road alignments.
* ***Walpa (Valley of the Winds).*** Stage 1 of the Walpa (Valley of the Winds) walking track was upgraded during the term of the previous Plan. Further sections of the track will be completed during the term of this Plan.
* ***Uluru sunset viewing area.*** A general rationalisation to enhance visitor’s experience and safety.
* ***Uluru sunrise viewing area.*** Consideration of the location and a general rationalisation to enhance visitors experience and safety.
* ***Major roads.*** Major maintenance work on the Kata Tjuta and Uluru roads is required.
* Parks Australia will investigate the possibility of alternative funding for Park roads.
* ***Roads tracks and car parks.*** Current roads, tracks, car parks and other infrastructure will be subject to detailed site planning to ensure consistency with Tjukurpa and the protection of other park values.
* ***Five year plan.*** During the planning phase for each new project, a five year asset maintenance and cost plan will be prepared.
* An environmental impact assessment may be required for proposed new projects.

**7.7.3 Buildings and other structures**

Parks Australia builds facilities for visitors and staff, for administration, and for some community purposes in Mutitjulu Community. Maintenance work is also done. The Mutitjulu Community Inc. Governing Committee and various Anangu enterprises are responsible for construction and maintenance of other buildings in the Community.

Current Park staff accommodation is fully occupied. Should staff numbers increase during the term of this Plan, additional accommodation will be needed.

***Issue***

• meeting standards appropriate to a World Heritage property

***Aims***

* to provide strategically located administration, accommodation and other structures designed to enhance visitors’ appreciation and enjoyment of the Park
* to construct and maintain buildings and structures that are compatible with Park values, building construction standards and codes, and occupational health and safety requirements
* where feasible and cost-effective, to use energy-efficient building design and renewable energy sources
* to consider maintenance in the initiation and construction of all new structures

***Actions***

* ***Facilities upgrade.*** Parks Australia will review and upgrade all visitor facilities and associated Park infrastructure to standards consistent with codes for construction, visitors safety, comfort, including disabled access, and natural and cultural values associated with World Heritage status.
* ***Residential accommodation for Park staff.*** Parks Australia will assess the need for additional residential accommodation for Park staff during the term of this Plan and may investigate accommodating staff at Yulara before building additional housing in the Park. All staff will have appropriate accommodation. The Park’s housing policy will be reviewed.
* ***Toilet facilities for visitors.*** Satisfactory toilet facilities for Park visitors will be provided.
* ***Other structures.*** In accordance with the Site Planning Masterplan

Parks Australia will construct shade shelters and other structures at major visitor areas, including the Cultural Centre and the base of the Uluru climb, to provide interpretation, to enhance visitors’ amenity and safety, and to increase the number of toilet facilities.

* Parks Australia will design and construct other structures as authorised by the Director and the Board, in accordance with Schedule 2 (see Appendix C).
* ***Five year plan.*** During the planning phase for each new project, a five year asset maintenance and cost plan is to be prepared.

**7.7.4 Plant, vehicles and equipment**

Parks Australia provides a wide range of plant, vehicles and equipment necessary for the Park’s management and maintenance.

***Issue***

• the increasing number of assets and the consequently increased need to maintain and purchase plant, vehicles and equipment

***Aim***

• to purchase and maintain plant, vehicles and equipment as required to meet the objectives of effective and efficient management of the Park, with particular emphasis on public safety, the maintenance of services and facilities, and energy conservation

***Actions***

* ***Upgrade.*** Parks Australia will monitor the condition of and maintain and upgrade plant, vehicles and equipment.
* ***Hire.*** Some plant, vehicles and equipment will be hired on an ‘as-required’ basis when it is cost-effective to do so.

**7.7.5 Communications**

Telephone, e-mail and facsimile services and a UHF (ultra-high frequency) radio network are essential to operations in the Park.

The UHF radio network is used during routine operations, patrols, emergency-response operations, land management, and survey work in the field. The network uses hand-held, vehicular and base radio sets. Because the rock outcrops in the Park block radio signals, three repeater stations are strategically located in or near the Park.

In order that Park staff can be promptly notified of emergencies, radio alarms for use by Park visitors are located at the base of the Uluru climb,

at the Olga Gorge car park, at the Walpa (Valley of the Winds) car park, and at the T-intersection 1.6km along the Walpa (Valley of the Winds) walking track. In addition, the Park uses a portable air-band radio to communicate directly with aircraft involved in coordinated emergency-response operations.

***Issues***

* increasing staff and visitor numbers increase the need for additional communications equipment and funding for its maintenance
* communications equipment is adversely affected by the dust and extremes of climate
* the undulating nature of the sand dune landscape in the Park can limit effective radio communication
* remote workplaces in the Park experience serious operational difficulties with current electronic communication systems
* provision of communication services by the most appropriate body

***Aim***

• to continue to provide communication systems that assist in efficient management of the Park and contribute to the safety of Park visitors by facilitating rapid emergency response and coordination

***Actions***

* ***Maintenance and upgrading.*** The existing communication systems will be maintained and investigations will continue with a view to upgrading these systems to utilise new technologies.
* ***Climate damage***. Methods of minimising damage to communications equipment caused by dust and the extremes of climate will be investigated and implemented.
* ***Satisfactory communications.*** A system for providing satisfactory electronic communications, including telephone, e-mail and computer links, for remote workplaces in the Park will be investigated and installed.
* Methods of overcoming the limitations to radio communication imposed by the undulating nature of the landscape will be investigated and implemented.
* ***Telephone access.*** A system for providing telephone access for the radio communication network will be investigated and installed.

• ***Training.*** All Park staff will be trained to ensure effective use of the communication systems used in the Park.

• ***Licences.*** The appropriate communications licencing body may grant such licences as are necessary for further development of approved communications facilities.

**7.7.6 Essential services and infrastructure**

Parks Australia currently provides water supply, power, sewage-processing and rubbish-disposal services. A major upgrade and extensive maintenance of essential services was completed in 1997. This included upgrading the Mutitjulu Community and Park accommodation power supply from low voltage to high voltage to reduce loss of power across the grid.

The sewage lagoons and pumping stations were also reconstructed and upgraded. These facilities should be able to cope with the volume of effluent expected during the term of this Plan and they should require minimal maintenance.

***Issues***

* the provision of cost-effective and adequate power with minimal environmental impacts
* the sustainable, cost-effective provision of potable water in the Park, considering the ever-increasing demand and potential associated environmental impacts
* the provision of sewage-processing and rubbish-disposal services with minimal environmental impacts

***Aims***

* to facilitate provision of the necessary power, water, sewage-processing and waste-disposal facilities for minimal financial outlay, to the required standards, and with minimum impacts on the Park’s environmental and cultural values
* to encourage the use of environmentally sustainable services where feasible and cost-effective

***Actions***

* ***Essential ser vices.*** Parks Australia will investigate, and as appropriate implement improvements to the supply of power and other essential services to Mutitjulu Community. Parks Australia will ensure that the Office for Joint Management, the Central Land Council and Mutitjulu Community are consulted about this.
* Design, construction and management of essential services and infrastructure will be in accordance with the relevant Commonwealth

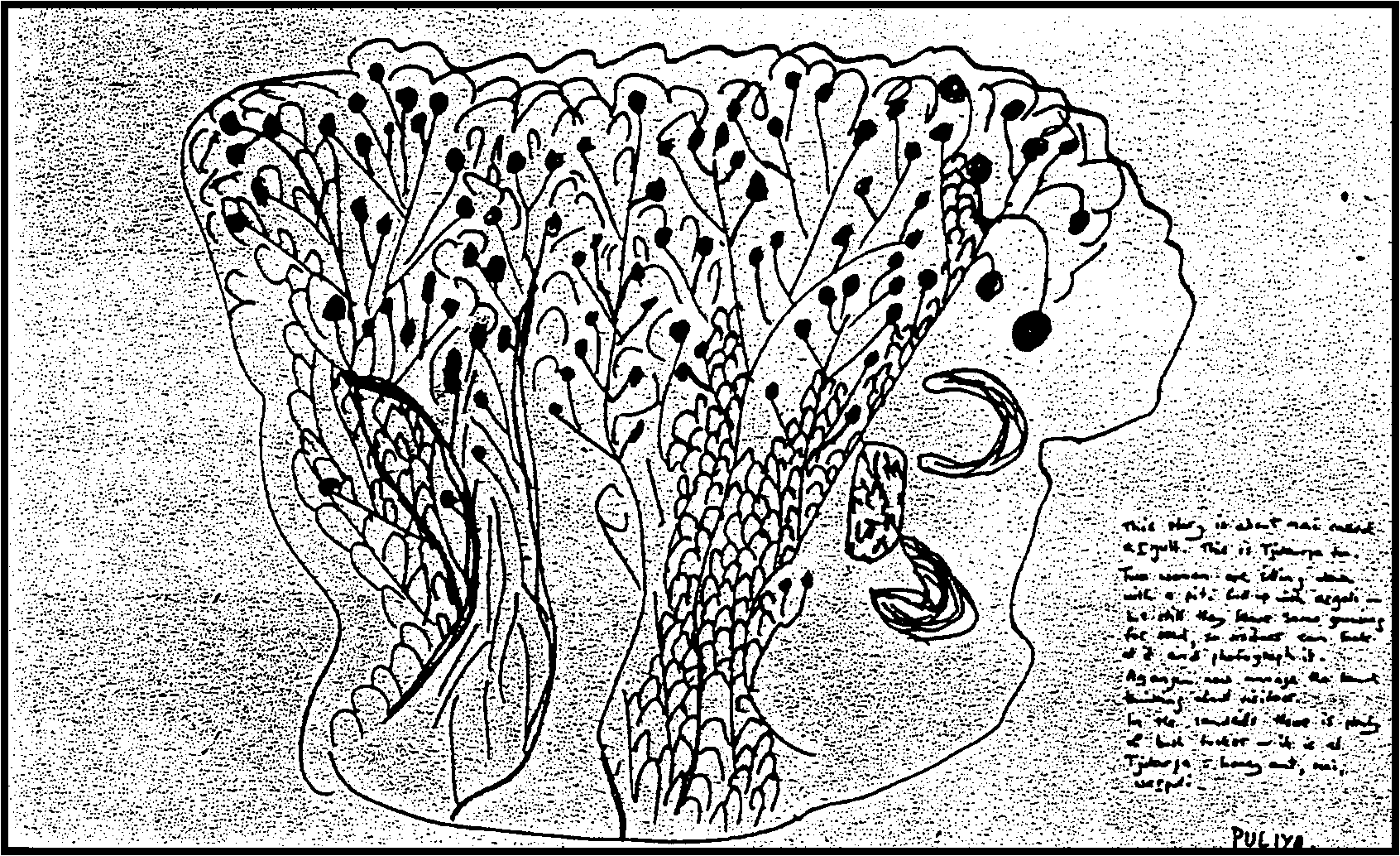
and Northern Territory Regulations and focus on solar passive design, minimising energy use and alternative energy sources.

* Parks Australia and Mutitjulu Community Inc. will develop a strategy for the transfer of essential services to the most appropriate bodies.
* ***Supply of pot able water.*** Methods of managing the use and reticulation of potable water in the Park will be investigated.
* ***Water recycling.*** Parks Australia will investigate the re-use of waste and any water from the Cultural Centre evaporative pond and the Mutitjulu sewerage ponds for irrigation.
* ***Sewage disposal.*** Parks Australia will investigate alternative methods for the disposal of sewage sludge and other contaminated matter in the Park.

**It is all Tjukurpa**

***Minyma kutjara pula nyinanyi mai arnguli katuwanu ngarinyangka pitingka - palu pula arnguli kalka kutjupatjara wantinyi punu maitjara pakantjaku, alatjingka minga tjutangku pitjala wirura nyanganyi munu puturumilani.***

***Anangungku palya manta atunymananyi minga tjutaku kuliltjarangku. Tupunpangka mai tjuta ngaranyi. Tjukurpa tjutatjara mai tjuta: tjala, mai, walputi. —Pulya Taylor ©***



***[Two senior women are sitting with bush plums in their bowl and in the tree all around them. But they make sure they leave some of the seeds so new plum trees will grow up and visitors can come and see and photograph them.***

***Its right that Anangu manage the land thinking about visitors. In the sandhills there is plenty of bush tucker. It is all Tjukurpa: honey ants, vegetable foods, numbats.] ©***

**APPENDIX A**

**WORLD HERITAGE ATTRIBUTES OF ULURU - KATA TJUTA NATIONAL PARK**

Uluru - Kata Tjuta National Park is listed as a World Heritage Area for both its natural and its cultural values.

**A.1 Nomination on the basis of natural values, 1987**

**A.1.1 The criteria**

* Criterion 44a(ii)-be outstanding examples representing significant ongoing geological processes, biological evolution and man’s interaction with his natural environment. As distinct from periods of the earth’s development, this focuses on ongoing processes in the development of communities of plants and animals, landforms, marine and fresh water bodies. This category would include, for example, (a) as geological processes, glaciation and volcanism, (b) as biological evolution, examples of biomes such as tropical rainforests, deserts and tundra, (c) as interaction between man and his natural environment.
* Criterion 44a(iii)-contains unique, rare or superlative natural phenomena, formations or features or areas of exceptional natural beauty, such as superlative examples of the most important ecosystems to man, natural features, (for instance rivers, mountains, waterfalls), spectacles presented by great concentrations of animals, sweeping vistas covered by natural vegetation and exceptional combinations of natural and cultural elements.

**A.1.2 Justification**

The Park is of World Heritage value because of its outstanding natural scenery. The huge monoliths of Uluru and the Kata Tjuta formations are remarkable and unique geological and landform features set in a contrasting sandplain environment. Uluru is one of the largest monoliths in the world. The immense size of the Rock and its structural integrity are further emphasised by the general absence of vegetation and its sheer steep sides rising abruptly from the surrounding plain. These contrasts and the scenic grandeur of the monoliths create a landscape of outstanding beauty and symbolic importance to both Anangu and European cultures.

Uluru and Kata Tjuta are outstanding examples of tectonic geochemical and geomorphic processes. They are striking examples of geologic and erosion processes over time and the age of the Australian continent.

The Park and the surrounding reserve lands’ ecosystems are also of particular significance in that they both demonstrate the effects of an arid environment of topography, paedology and fire and provide a habitat for a variety of plant and animal species some of which are rare and of scientific interest. Some species of animals display remarkable adaptations to the arid climate.

Animal species are also of profound significance to traditional owners and form part of the Tjukurpa and there is also a great deal of interest in the possible reintroduction to the area of animals of religious significance such as the *mala* (rufous hare-wallaby) and the brush-tailed possum.

**A.2 Renomination on the basis of cultural values, 1994**

**A.2.1 The criteria**

* Criterion 24(a)(v)-an outstanding example of a traditional human settlement and land-use which is representative of a culture (or cultures), especially when it has become vulnerable under the impact of irreversible change.
* Criterion 24(a)(vi)-directly and tangibly associated with events or living traditions, with ideas or with beliefs of outstanding universal significance.

**A.2.2 Justification**

Uluru - Kata Tjuta National Park was nominated for inscription on the World Heritage list as a cultural landscape in accordance with the following critieria of the World Heritage Convention’s operational guidelines:

* as a cultural landscape representing ‘the combined works of nature and of man’ (paragraph 36) and manifesting the ‘interaction between humankind and its natural environment’(paragraph 38);
* as a cultural landscape reflecting ‘specific techniques of sustainable land-use’ and ‘a specific spiritual relation to nature’ that can contribute to modern techniques of sustainable land-use’ and support biological diversity (paragraph 38);
* as an associative cultural landscape having ‘powerful religious, artistic’ and ‘cultural associations of the natural element’ (paragraph 39(iii)).

As a cultural landscape representing the combined works of nature and man and manifesting the interaction of humankind and its natural environment, the landscape of Uluru - Kata Tjuta National Park is in large part the outcome of millennia of management using traditional Anangu methods governed by Tjukurpa (the Law). Tjukurpa is founded upon a time when heroic beings who combined the attributes of humans and animals camped and travelled across the landscape. As they did so they shaped the features of the land. Their bodies, artefacts and actions became places imbued with their presence. The actions of the heroes established the code of social behaviour followed by Anangu today, which governs both interpersonal behaviour and management of the environment.

Recent archaeological evidence suggests that contemporary Anangu cultural adaptations developed during a period of social and cultural evolution spanning the last 5000 years. The Park thus illustrates human society and settlement over time, under the physical constraints and opportunities presented by the natural environment.

The cultural landscape of the Anangu Tjukurpa is an outstanding example of the traditional type of human settlement and land use known as hunting and gathering. It is directly and tangibly associated with events, living traditions, ideas and beliefs of outstanding universal significance and it is a potent example of imbuing the landscape with the values and creative powers of cultural history through the phenomenon of sacred sites.

The Park is in the geocultural region known as the Western Desert, which is inhabited by

speakers of several closely related dialects who share a common material culture and religion. A unique cultural adaptation to the desert environment enabled Anangu and related groups in the Western Desert to develop social groups that were based on semipermanent water sources but held reciprocal rights of access to temporary water sources and plant and animal resources in the intervening areas. This adaptation is of outstanding universal value. Anangu also constitute one of the few contemporary hunting and gathering cultures. Anangu’s specific technique of sustainable land use derives from a detailed body of ecological knowledge which includes a classification of ecological zones that closely parallels, yet differs from, the Western scientific classification. Each ecological zone in the Park supports a distinctive plant community that is still exploited for its traditional resources by Anangu and is managed according to a traditional fire regime. Anangu knowledge of the ecology of plant and animal species is making a vital contribution to current ecological research.

As an associative landscape the Park has powerful religious, artistic and cultural qualities. Tjukurpa is an outstanding example of an indigenous philosophy. It provides the rules for behaviour and for living together. It is the Law for caring for one another and for the land that supports existence. The forms of Uluru and Kata Tjuta incorporate the actions, artefacts and bodies of the ancestral heroes celebrated in Anangu religion and culture through narratives, elaborate song cycles, visual arts and dance. The numerous paintings in the rock shelters at the foot of Uluru express the ideas of Tjukurpa.

**A.3 World Heritage Values and Attributes** (as at February 2000)

Property: Uluru - Kata Tjuta National Park World Heritage Area

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| **World Heritage Values** | ***Examples of key attributes of the Uluru - Kata Tjuta National Park which reflect the world heritage values:*** |
| ***“World heritage values”*** are themes evident in the property which allow the property to meet the criteria set out in the definitions of natural and cultural heritage in the World Heritage Convention. | ***“Attributes”*** are on-ground features of the property which reflect the world heritage values of the property. |
| The ecosystems of the Uluru - Kata Tjuta National Park contain significant and important natural habitats for in situ conservation of biological diversity. | Rare or threatened plant species of particular scientific interest include:  *Stylidium inaequipetalum*  *Eragrostis sp.*  *Parietaria debilis*  *Eriachne scleranthoides*  *Ophioglossum lusitanicum ssp. cor iaceum*  *Isoetes mullerii*  *Triglochin calcitrapum var. isingianum*  *Acacia ammobia*  Rare or threatened animal species include:  *Sminthopsis hirtipes*  *S. psammophila*  *Antechinomys laniger* |

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| The ecosystems of Uluru - Kata Tjuta National Park, outstanding examples of significant ongoing ecological and biological processes in the evolution and development of terrestrial ecosystems and communities of plants and animals. | Representative cross section of the central Australian arid ecosystems.  Evidence of the effects in an arid environment of topo graphy, pedology and fire on ecosystems. Habitat for a variety of plant and animal species some of which are rare and of scientific interest. Some species of animals display remarkable adaptions to the arid climate.  Evidence of ecosystems and individual species being modified/sustained by the use of fire by the Anangu. |
| The landscape of Uluru - Kata Tjuta National Park has exceptional natural beauty and aesthetic importance and contains superlative natural phenomena. | Aesthetic attributes including:  Remarkable and unique geological formations of Uluru and Kata Tjuta set in a contrasting sand plain environment.  Exceptional natural beauty of viewfields. Absence of apparent significant human intervention.  The Scale of what appears to be a relatively undisturbed landscape.  Opportunity to observe rare or unusual flora and fauna. |
| Uluru - Kata Tjuta National Park contains outstanding examples representing significant on-going geological processes in the development of landforms.  Uluru - Kata Tjuta National Park contains outstanding examples representing significant geomorphic and physiographic features. | Geological, geomorphological and physiographic features including:  The rock formations of Uluru and Kata Tjuta which are exposed parts of the sedimentary rocks of the Amadeus Basin which extend mainly from the Upper Proterozoic eras.(which includes some of the oldest rock on earth).  The inselbergs of Uluru and Kata Tjuta which are outstanding examples of tectonic, geochemical and geomorphoicgeomorphic processes. These two geological features are striking examples of geologic and erosion processes over time and of the age of the Australian continent.  The gently dipping Mt Currie conglomerates forming Kata Tjuta contain phenocrysts of fine grained acid and basic igneous rocks, granite and gneiss in an epidote rich matrix. The rock formation of Uluru is one of the largest monoliths in the world. It has a number of unusual erosional features e.g. sheeting of massive rock parallel to the surface and granular disintegration known as cavernous weathering.  Quaternary sand and alluvium which is found in dunes of parallel, reticulate and irregular form up to 30 metres high. |

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| The Anangu culture found in Uluru -Kata Tjuta National Park, and elsewhere, provides an outstanding example of the hunting and gathering way of life that has dominated the entire Australian continent up to modern times.  In documenting this way of life, Uluru - Kata Tjuta National Park provides an exceptional example of a continuing cultural landscape demonstrating the interactions between humans and their environment. | The continuing ability of the Park’s indigenous communities to maintain. social, economic and religious features relating to a hunting and gathering way of life.The maintenance of a long and continuous tradition of hunting and gathering.  Archaeological evidence of the continuing practice s, hunting and gathering sites, tool making sites and occupation sitesA continuing tradition of making tools and implements used in hunting and gathering activities.  Rock art sites depicting hunting and gathering activities.  The continuing existence of resources that make hunting and gathering possible. The continuing ability of the Park’s indigenous communities to undertake and develop their cultural practices, traditions and customs to care for country and which relate to the Tjukurpa.  The natural features of the landscape, previous and current occupation sites and plants and animals in Uluru - Kata Tjuta National Park, which feature prominently in the religious and cultural life of the Anangu as individual elements or as part of a network of Dreaming sites and tracks:  - preservation of particular flora and fauna species utilised in traditional practices  - preservation of landforms and features which form part of the Dreaming Preservation of Anangu land management practices, including fire management and waterhole maintenance.  Archaeological sites which show how the indigenous communities in this area have used, occupied and managed the landscape over time. |

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| Uluru - Kata Tjuta National Park, and adjoining areas outside of the World Heritage Area, are directly and tangibly associated with the events and living traditions of the Anangu people and provide an outstanding example of a continuing indigenous culture. Uluru - Kata Tjuta National Park is a potent example of imbuing the landscape with values of creative powers of cultural history through the phenomenon of sacred sites and is thus directly and tangibly associated with events, living traditions, ideas and beliefs which are of outstanding universal value | Archaeological sites.  Places and landscapes within the Park of cultural, religious or social cultural, religious or social significance to the traditional owners and which relate to the Tjukurpa.  The continuing ability of indigenous communities to undertake and develop the cultural practices, traditions and customs which relate to the Tjukurpa Continuing ability of indigenous communities to practice and develop their cultural traditions and customs, particularly those associated with places and landscapes of cultural religious or social significance. |

**APPENDIX B**

**RARE AND ENDANGERED PLANT AND ANIMAL SPECIES IN ULURU - KATA TJUTA NATIONAL PARK**

**B.1 Rare and endangered plants**

This information is taken from the work of Briggs and Leigh (1995).

Uluru - Kata Tjuta National Park is a refuge for a number of rare and/or endangered plant species. Some of these species are found only at Uluru or Kata Tjuta; some are found only in specific and unusual habitats, such as on rock outcrops or around waterholes; and some are common in other places but the small and isolated populations in the Park are considered endangered.

* *Acacia ammobia* (Mimosaceae)-a tall wattle found on tali only within 100 kilometres of Uluru
* *Acacia cyperophylla* (Mimosaceae)-red mulga. Small isolated stands, extend in a thin strip running east-west just south of the entry station.
* *Baeckea polystemonea* (Myrtaceae)
* *Calandrinia reticulata* (Portulacaceae)-a rare parakeelya on tali
* *Daviesia arthropoda* (Fabaceae)-a perennial shrub with pea flowers growing on tall
* *Drosera burmanni* (Droseraceae)-a rare, insectivorous sundew found on the southern side of Uluru
* *Eragostis ster ilis* (Poaceae)-a perennial grass
* *Eriachne scleranthoides* (Poaceae)-a clumping grass found only at Kata Tjuta - Mt Currie
* *Gossypium sturtianum* (Malvaceae)-Sturt’s desert rose, rare in the Park
* *Hibbertia glaberrima* (Dilleniaceae)-a yellow Guinea flower found in Kata Tjuta’s rocky gorges
* *Isoetes muelleri* (Isoetaceae)-quillwort
* *Isotropis centralis* (Fabaceae)-a small maroon pea flower found on the rock at Kata Tjuta
* *Juncuus continuus* (Juncaceae)-a rush growing at the water’s edge at kapi Mutitjulu
* *Ophioglossum lusitanicum coriaceum* (Ophioglossaceae)-adder’s tongue fern
* *Pariet aria debilis* (Urticaceae)-a small herb found only at Mutitjulu
* *Plectranthus intraterraneus* (Lamiaceae)-purple mint bush, found next to rocky waterholes
* *Rulingia magnifolora* (Sterculiaceae)-a large-flowered relative of the common fireweed

• *Stylidium inaequipetalum* (Stylidiaceae)-a small, delicate trigger plant found at Uluru

* *Trigiochin calcitrapum var. Isingianum* (Poaceae)-spurred arrowgrass
* *Wurmbea centralis* (Liliaceae)-early Nancy, a small purple lily growing near rocky creeks

The careful conservation management of these plants, and the areas in which they grow, is critical. Many of these plants grow near walking tracks at Uluru and Kata Tjuta. It is essential that Park visitors stay on the walking tracks to avoid trampling these plants or upsetting the fragile ecological balance where they grow.

**B.2 Rare and endangered animals**

The following list, taken from the work of Reid and Hobbs (1996), shows the range of important animal species, communities and habitats in the Park, emphasising the significance of the transitional sandplain habitat. The list provided the framework during the previous Plan for appropriate management of the Park’s fauna and will continue to guide management.

The species are listed in order of priority, from level 1 (highest) to level 4.

**B.2.1 Important species**

**Level 1**

* mulgara (*Dasycercus cristicauda*)-listed as vulnerable under the *Endangered Species Protection Act 1974*
* euro (*Macropus robustus*) (Uluru population)-listed as vulnerable under the *Endangered Species Protection Act 1974*
* Great Desert skink (*Egernia kintorei*)
* legless lizard (*Delma pax*)
* striated grasswren (*Amytornis striatus*)

**Level 2**

* marsupial mole (*Notor yctes typhlops*)
* fat-tailed antechinus (*Peudantechinus macdonnellensis*)
* Woma python (*Aspidites ramsayi*)
* desert mouse (*Pseudomys deser tor*)
* scarlet-chested parrot (*Neophema splendida*)
* grey honeyeater (*Conopophila whitei*)

**Level 3**

* hairy-footed dunnart (*Sminthopsis hirtipes*)
* grey fantail (*Rhipidura fuliginosa*) (inland form)
* dusky grasswren (*Amytornis purnelli*)
* Jacky Winter (*Microeca fascinans*)
* weebill (*Smicror nis brevirostris*)
* grey-fronted honeyeater (*Lichenostomus plumylus*)
* spotted bowerbird (*Chlamydera maculata*)

**Level 4**

• stripe-faced dunnart (*Sminthopsis macroura*)

* black-shouldered ground-dragon (*Ctenophorous clayi*)
* nocturnal desert skink (*Egernia striata*)
* small desert skink (*Lerista xanthura*)
* prong-snouted blind snake (*Ramphotyphlops bituberculatus*)
* long-beaked blind snake (*R. grypus*)
* desert spadefoot toad (*Notoden nichollsi*)
* grey falcon (*Falco hypoleucos*)
* peregrine falcon (*Falco peregrinus*)
* Alexandra’s parrot (*Polytelis alexandae*)
* Kori bustard (*Ardeotis kori*)
* chestnut quail-thrush (*Cinclosoma castanotum*)
* cinnamon quail-thrush (*C. cinnamomeum*)
* white-browed treecreeper (*Climacterus affinis*)

**B.2.2 Important communities**

**Level 1**

• small mammal and reptile community in the Yulara bores - sunset viewing area

**Level 2**

* bird and reptile community at Kata Tjuta
* rich reptile community of the spinifex grasslands
* rich bird community in mulga shrublands

**Level 3**

* frog community at the base of Uluru
* bird community of the mallee shrublands

**B.2.3 Important habitats and locations**

**Level 1**

• the buried drainage - transitional sandplain area bounded by the sunset viewing area in the south and the Sedimentaries in the north

**Level 2**

* Kata Tjuta (domes and within-dome habitat)
* permanent faunal monitoring site 1 (earthworms, frogs, *Delma pax*, desert mouse, fat-tailed antechinus, *euro*)
* areas of oat kangaroo grass (*Themeda avenacea*) habitat in effluvial zones around Uluru and Kata Tjuta (desert mouse, *Delma pax*)
* Sedimentaries (rare birds)

**Level 3**

* mulga habitat (birds)
* mallee-spinifex habitat (birds), in particular permanent faunal monitoring site 7
* spinifex landscapes generally (reptiles, marsupials)

**APPENDIX C SCHEDULES 1 AND 2**

**C.1 Schedule 1: descriptions of existing buildings**

In accordance with section 11(6) of the *National Parks and Wildlife Conser vation Act 1975,* the following description of buildings, structures, facilities and developments is provided.

***Mutitjulu Community***

35 permanent houses

3 duplexes

1. portable duplex
2. portable houses

5 demountable accommodation

2 units

Central Land Council offices

Ininti store

ablution block

Maruku warehouse and office

Community offices

Community garage

2 Women’s Council offices

Office for Joint Management

Mutitjulu and outstation workshop

amenities building

church

health clinic and ablution block

primary school

high school

childcare centre

women’s centre

crafts centre

adult education centre

Parks Australia workshop compound and fuel store

recreation hall

basketball court

oval

sealed roads

4 sewage lagoons and 3 pump stations

dry rubbish dump

Mutitjulu Community visitors campground

**The remainder of the Park**

entry station

headquarters complex

***Ranger accommodation area***

17 permanent houses

2 demountable houses

1 portable house

1 duplex

TV and radio transmitter and tower tennis court

playground and equipment

3 water tanks and communications building

Mutitjulu power house compound and fuel store

Cultural Centre complex and evaporation pond

power house compound

base of climb toilet block

Mutitjulu waterhole and art site viewing platforms and walkways

Uluru base walk bridge

Kantju Gorge and art site viewing platforms and walkways

Kata Tjuta dune viewing and associated boardwalks

Kata Tjuta picnic shelters and toilet block

Mala Walk signs, bridges and art site platforms

Olga Gorge walkways and viewing platform

Valley of the Winds bridges and water shelter

3 diesel-powered water supply bores and compound with shelters and bunding

1 solar bore with storage shed and compound

1 electric bore

Telstra telephone hut

3 water storage tanks

**C.2 Schedule 2: proposed buildings and developments**

In accordance with section 11(6) of the *National Parks and Wildlife Conservation Act 1975*, the following description of proposed buildings, structures, facilities and developments is provided here or in the relevant section of the Plan.

**Developments by Parks Australia**

sunrise viewing area

bus sunset viewing area

Mutitjulu waterhole car park shade shelter

base of climb bus and car park upgrade, road re-alignments, interpretive shelter and walkways

base of climb toilet facilities upgrade

Cultural Centre car park upgrade Cultural Centre sewage treatment upgrade

Cultural Centre additional visitor facilities

various shade shelters, picnic areas and water points

design and construct a permanent Park Headquarters complex

staff residential accommodation

upgrade Parks Australia workshop compound

use of sand from the Park for the production of mud bricks

other developments and structures as approved by the Director and the Board

**Developments by other bodies**

Subject to the environmental impact assessment and decision-making procedures set out in this Plan, buildings and developments may proceed in the Mutitjulu Community at locations approved by the Aboriginal traditional owners for that area and the Director of National Parks and Wildlife and in accordance with the Mutitjulu Community development plan and the Lease agreement.

**C.3 SCHEDULE 3 Excavations, works or other operations**

In accordance with sections 11(6) and 11(7) of the Act, descriptions of excavations, works or other operations that may be carried on in the Park, and the conditions that are to be applicable, are provided below.

Excavations, works or operations may be carried on in Uluru - Kata Tjuta National Park during the life of this Plan

* for the purpose of obtaining sand and gravel for use on roads and developments in the Park; and/or
* associated with or incidental to buildings, structures, facilities or developments.

Excavations for sand and gravel may be carried out only in accordance with the following conditions:

1. Permission must be obtained from the Director of the National Parks and Wildlife Service or his delegate, the Park Manager.
2. Consent must be obtained from traditional owners for any excavation of sand or gravel from Aboriginal land.
3. An archaeological site inspection must be carried out before any excavation commences.
4. An environmental impact assessment must be carried out before any excavation commences.
5. The following prescriptions for the operation of borrow pits must be adhered to:

a) New borrow pits must not be established within 125 metres of the nearest road.

In all cases appropriate consideration must be given to the visual impact of the gravel pit.

Existing pits within 125 metres of the road may be used, subject to the express consent of the Park Manager.

b) Clearing of any vegetation for borrow pit operations must not take place without an on-site inspection and the consent of the Park Manager. The extent of proposed clearing must be clearly marked by flagging tape.

c) Borrow pits must not be operated within 50 metres of a watercourse or constructed in such a way that impedes natural drainage lines.

1. All practical measures must be taken during borrow pit operations to minimise the effect of erosion scour of earth and gravel.
2. Individual borrow pits must not exceed 1 hectare in size (i.e. 50m x 200m). Borrow pits must only be cleared, used and rehabilitated on a progressive needs basis. Where an area smaller than 1 hectare is required, the pit must still be operated in a rectangular fashion not exceeding 50 metres width.
3. A vegetative screen, of at least 30 metres width, must be maintained on all sides between adjoining borrow pits.
4. Where slope is greater than 1%, the longer dimension of the borrow pit must be located along the contour.

h) Only a single haul track to/from the pit may be used. Where construction of this track will disturb the ground surface, an archaeological survey must be undertaken. The extent of the haul track must be clearly marked by flagging tape.

i) Vegetation cleared from a pit must be stored in windrows on the longitudinal sides of the pit, separate from topsoil dumps.

j) Topsoil to a depth of 150 mm must be pushed from the pit and stored for future rehabilitation of the pit.

k) Borrow pits must not exceed 2 m in depth. Pits must be used in such a way that the surface remains level and preferably is self draining.

l) Borrow pits must be rehabilitated as soon as possible after use. Earth-moving machinery must not be removed from the site after completion of excavation until rehabilitation is completed.

m) After use, all borrow pits must be rehabilitated in the following manner:

* the surface must be made level and deep ripped at 3 m widths;
* topsoil and previously stockpiled vegetation must be returned to the surface of the pit in a level, uniform and tidy manner;
* pit batters should not be greater than 3H:1V. Topsoil should be spread in a uniform and tidy manner along the batters; and
* access tracks should have graded windrows brought in and be lightly tyned. Any surplus topsoil should be spread along access tracks.

n) The whole site must be left in a tidy state, including the levelling of any earth mounds, backfilling of test pits and removal of any rubbish.

**APPENDIX D**

**PITJANTJATJARA/YANKUNYTJATJARA WORDS USED IN THE ENGLISH TEXT OF THIS PLAN**

|  |  |
| --- | --- |
| *Anangu* | Western Desert Aboriginal person or people (generally those Aboriginal people with traditional affiliations to the Park) |
| *ininti* | the red bean of the bean tree (*Erythrina vespertilio*) |
| *Inma* | Anangu ceremony involving singing and dancing which celebrates, recounts, sustains and teaches Tjukurpa |
| *itjaritjari* | marsupial mole |
| *kakanpa* | water soaks |
| *kapi* | water |
| *Kata Tjuta* | literally ‘many heads’, name given to rock outcrop later renamed the Olgas |
| *kuniya* | woma python |
| *kurpany* | the name of the ‘devil dingo’ sent to Uluru in the Mala Tjukurpa story |
| *Kunmanara* | substitute name used when the name of a living person is the same as, or sounds like, the name of someone recently deceased |
| *liru* | poisonous snake |
| *lungkata* | blue-tongue lizard |
| *mai* | Non-meat bush foods |
| *mala* | rufous hare-wallaby |
| *malpa* | companion, company or friend |
| *maruku* | belonging to Aboriginal (black) people, name of regional arts organisation based at Mutitjulu |
| *minymaku* | belonging to women, women’s Law |
| *minyma pampa* | senior Aboriginal woman |
| *mitika* | burrowing bettong |
| *Mutitjulu* | the name of a waterhole on the south side of Uluru and the name of the community in the Park |
| *nganamara* | mallee fowl |
| *Nguraritja* | traditional owners and relevant Aboriginal people |
| *ninu* | bilby |
| *Nyangatjatjara* | literally ‘with this one’, the name of a regional Aboriginal organisation |

|  |  |
| --- | --- |
| *panpanpalala* | crested bellbird |
| *pila* | flat to undulating sandy plains habitat |
| *Piranpa* | literally ‘white’ but now used to mean non-Aboriginal people |
| *Pitjantjatjara* | a widely spoken Aboriginal dialect belonging to the language group linguists call the Western Desert language |
| *Pulari* | name of a women’s sacred site near the base of Uluru |
| *puli* | rocky habitats, rock |
| *puti* | flat areas of usually heavier soils dominated by mulga scrubland |
| *tali* | the sand dune or sand dune systems and accompanying vegetation |
| *tjilpi* | senior Aboriginal man |
| *tjintjira* | claypan |
| *tjukula* | waterhole |
| *Tjukurpa* | the Pitjantjatjara word for Law: history, knowledge, religion and morality that forms the basis of Anangu values and how Anangu conduct their lives and look after their country, plan, story, message |
| *Tjukurpa katutja ngarantja* | Tjukurpa above all else or Tjukurpa our primary responsibility |
| *Uluru* | name of the rock later named Ayers Rock. It is also the name of some of its custodians and is taken from the name of a waterhole on the summit |
| *walpa* | wind |
| *walytja* | one of the family, a relation, someone you care for and who cares for you |
| *wanampi* | water snakes, creatures of Tjukurpa |
| *watiku* | belonging to men, mens Law |
| *wayuta* | common brushtail possum |
| *Yankunytjatjara* | an Aboriginal dialect belonging to the language group linguists call the Western Desert language |
| Note. *‘moneyline’* | a local term used to describe budgets and flow of funds |

**APPENDIX E**

**DEFINITION OF WORDS USED IN THIS PLAN OF MANAGEMENT**

In this Plan of Management the following definitions apply unless the contrary intention appeals:

* ‘Aboriginal Land’ means land held by a land trust for an estate in fee simple under the *Aboriginal Land Rights (Northern Territory) Act 1976*.
* ‘the Act’ means the *National Parks and Wildlife Conservation Act 1975* and from the commencement of the *Environment Protection and Biodiversity Conservation Act 1999* means that Act and includes the Regulations.
* ‘Board’ means the Uluru - Kata Tjuta Board of Management, established under Part IIA of the Act as the ‘Uluru Katatjuta Board of Management’.
* ‘Director’ means the Director of National Parks and Wildlife under the *National Parks and Wildlife Conservation Act 1975,* and from the commencement of the *Environment Protection and Biodiversity Conservation Act 1999* means the Director of National Parks as defined under that Act.
* “Environment Australia” means the Department of Environment and Heritage of the Commonwealth.
* ‘Land Rights Act’ means the *Aboriginal Land Rights (Northern Territory) Act 1976*.
* ‘Land Trust’ means the Uluru - Katatjuta Aboriginal Land Trust.
* ‘Lease’ means the Lease of the Park between the Land Trust and the Director
* ‘Mutitjulu Community’ means the body corporate of Mutitjulu Community Inc. or the Mutitjulu settlement, as the case may be.
* ‘the Park’ means Uluru - Kata Tjuta National Park, established under the Act.
* ‘Parks Australia’ means the Australian National Parks and Wildlife Service established under section 33 of the Act and from the commencement of the *Environment Protection and Biodiversity Conservation Act 1999* means that part of the Department of the Environment and Heritage assisting the Director known as Parks Australia.
* ‘Regulations’ means the National Parks and Wildlife Regulations in force under the *National Parks and Wildlife Conservation Act 1975* and from the commencement of the *Environment Protection and Biodiversity Conser va tion Act 1999* means Regulations made under that Act.
* ‘relevant Aboriginals’ means all the traditional Aboriginal owners of the Park and the Aboriginals entitled to use or occupy the Park and Aboriginal people permitted by them to reside in the Park.
* ‘traditional owners or Aboriginal traditional owners’ means traditional Aboriginal owners as defined in the *Aboriginal Land Rights (Northern Territory) Act 1976*.

‘Uluru - Katatjuta Aboriginal Land Trust’ means the Uluru - Katatjuta Aboriginal Land Trust established under section 4 of the *Aboriginal Land Rights (Northern Territory) Act 1976* to hold the land comprised in the Park for an estate in fee simple.

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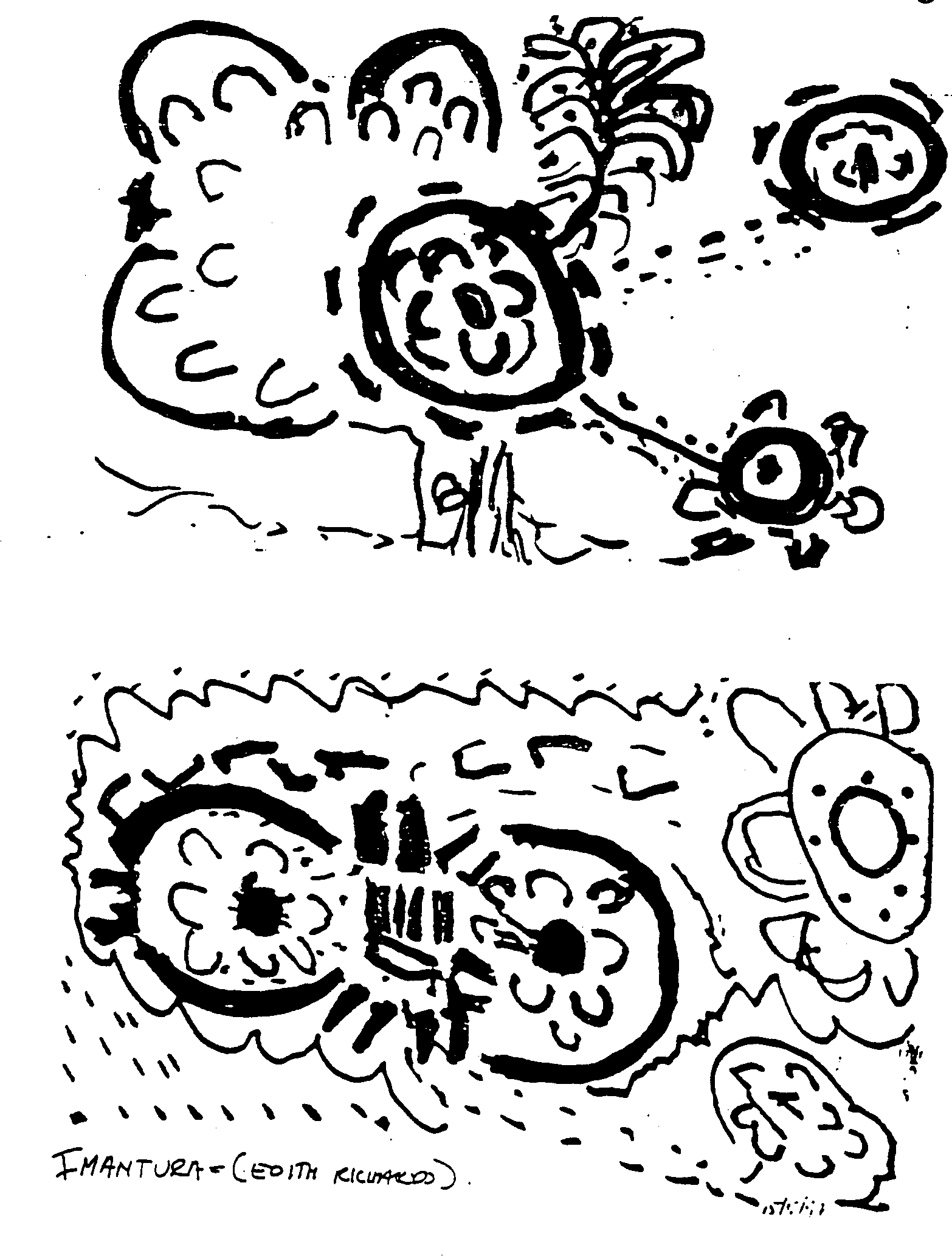
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**Looking after Things Properly**

***Ara nyangatja panya wirura atunymankutnyjakutjara. National Park-anya ngururpa ngaranyi ka Anangu tjuta, Piranpa munu Board of Management, parangaranyi Park-angka. Punu ngaranyi munu punu paluru mapulkaringanyi munu pulkaringkula uninytjararinganyi. Ngayuku pitjanka ngayulu utira, nintini walkangku Mutitjulu Community-nya, Cultural Centre-nya munu minga tjuta - pitjanyiya paranyakunytjaku. Punu tjuta piltiringkula ilunyi wirura atunymankuntjawiyangka. Anangu munu Piranpaku pulka mulapa ngaranyi tjungu warkaringkunytjaku - tjungungku pulkara wirura atunymankunytjaku kutjupa kutjupa nyanga Uluru-Kata Tjuta National Park-angka ngarantja tjuta.***

***– Edith Imantura Richards ©***



***[This is a story about looking after things properly. The National Park is in the middle with workers Anangu and Piranpa and Board of Joint Management. The tree is growing up - getting bigger and bigger and producing seeds. I’m showing Mutitjulu Community and the Cultural Centre and lots of tourists - coming and looking around. The tree will dry up and wither if things are not looked after properly. There is a lot for Anangu and non-Anangu people to be doing together. Protecting things strongly side by side - all the many aspects of the Uluru - Kata Tjuta National Park.] ©***