



Uluru-Kata Tjuta National Park Management Plan 2021



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Credits

Maps

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Minyma tjuṯa tjitji tjuṯa mai wiru mantjini – Women and children collecting good bush foods © Kunmaṯara Taylor, Lillian Inkamala, Pollyanne Mumu, Theresa Taylor, Dulcie Moneymoon, Edith Richards/Copyright Agency.

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Uluru-Kata Tjuta Board of Management's vision and goals

Vision

Ngura nyangangka, Uluru-Kata Tjuta National Park-ngka, Ananguku Tjukurpa kunpu kanyilkatipai Anangu malatja tjutaku.

Goals

- *Tjungungku, lipulangu, Anangu munu piranpaku Tjukurpa wanungku, wangkara, kulira, wirura palyalkatintjaku.*
- *Atunymankula kanyintjaku Tjukurpa pulkanya kunpu ngarakatintjaku.*
- *Ipilya wanka nyinantjaku wiru tjuta pakaltjinkuntjaku Anangu tjutaku, malatja tjutaku.*
- *Nganana Anangu tjuta, visitor tjutaku pukularipai munu palumpa tjanampa wiru tjuta Tjukurpawanungku palyalkatintjaku, Ananguku wiru tjuta kulu ngarakatintjaku.*

And through this:

- *Ngura winkinguru, World Heritage-ku ngura nyangatja miranwanintjaku.*

Vision

Uluru-Kata Tjuta National Park is a place where Anangu law and culture is kept strong for future generations.

Goals

- To work and make effective decisions together as equals, using Anangu and Piranpa knowledge and skills.
- To protect and maintain strong Tjukurpa, culture and country.
- To build livelihoods and other benefits for Anangu, particularly young Anangu.
- To provide fulfilling experiences based on culture and nature that benefit Anangu, who welcome visitors as their guests.

And through this:

- To create one of the world's great World Heritage Areas.

Foreword

***Kuranyukutu ankunyangka nganana małatja tjuťaku iwara tjukarurungku utilku tjana wańanjaku.
Nganana nintilkatipai nganampa małatja tjuťa.***

© Daisy Walkabout

As we walk towards this vision we will prepare the right pathway for the young to follow. We have always passed on our knowledge to the next generations.

Our vision and goals will guide and provide the direction for implementing this management plan. We will only achieve them by Ańangu (Aboriginal people) and Pińanpa (non-Aboriginal people) walking together, side by side, as equals on the same pathway, and by passing on the responsibility for managing the park to future generations.

Ańangu and Pińanpa are committed to working and making decisions together to jointly conserve and protect the values of the Park, using a combination of *Tjukurpa* (Ańangu law) and Pińanpa knowledge, skills and obligations. We will also work together to build livelihoods and other benefits for Ańangu, to help deliver a strong and healthy future for our community, especially for our younger generations.

We warmly welcome visitors from all around the world as our guests and want them to learn about and respect our culture and country. We also want visitors to have fulfilling experiences based on culture and nature, and to return safely to their homes and families, sharing the knowledge and experiences they have gained about this special place.

By achieving our vision and goals, we will create one of the world's great World Heritage areas, ensuring that the Park's cultural and natural values are protected and maintained for future generations.

The Board will apply adaptive management principles in four actions:

- ***Palyal katima*** – Keep working
- ***Nyaku katima*** – Keep checking
- ***Wangka katima*** – Keep talking
- ***Tjukaruruma*** – Keep straightening

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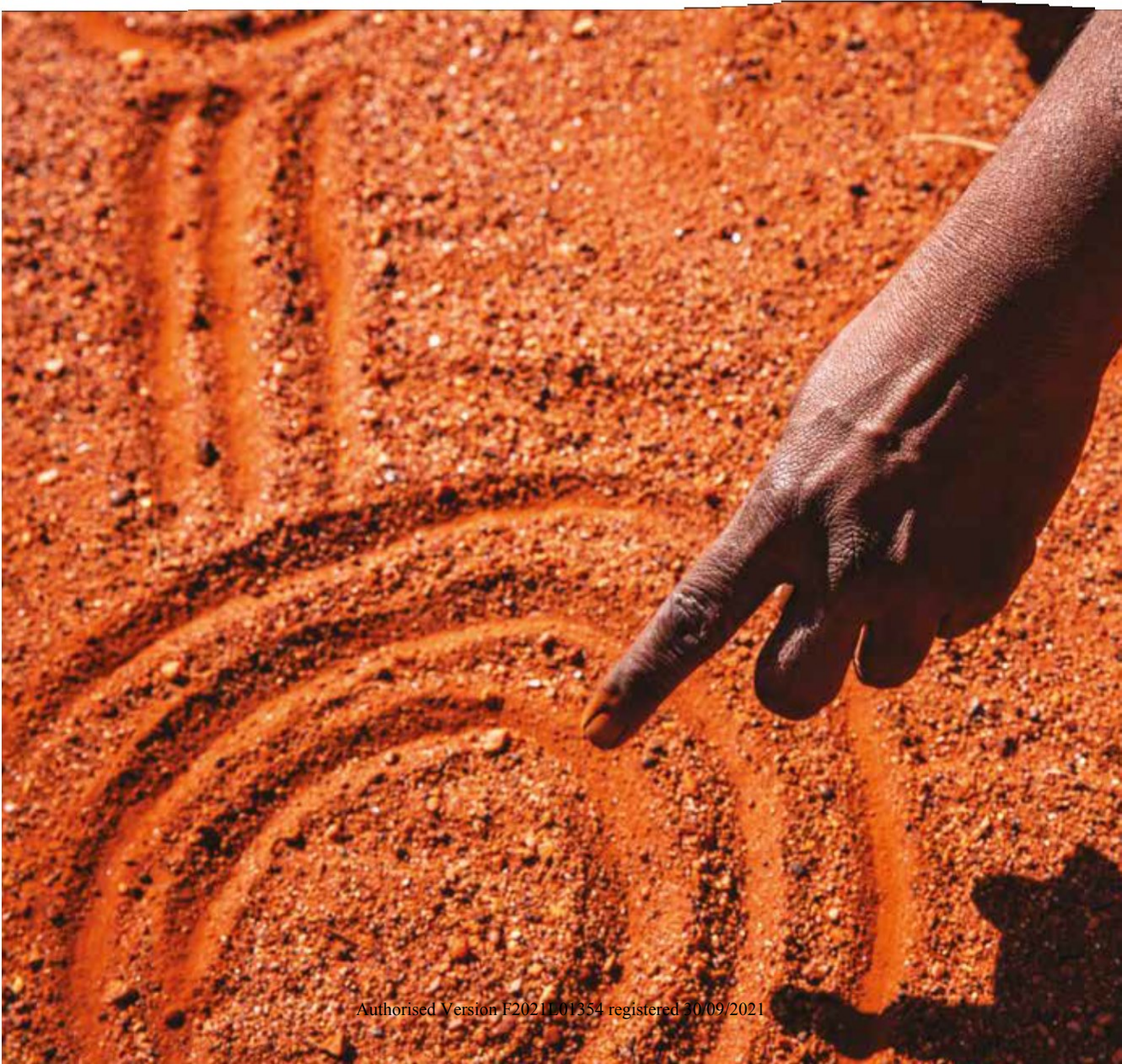
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Part A

About Uluru-Kata Tjuta National Park

Tjukurpa atunymananyi

Protecting and conserving the cultural
and natural values of the Park



Establishment of the Park

Nganana pukuḷpa minga tjuṭa pitjanyangka. Paluru tjana iringuru pitjangi. Kuwaripatjara nganana tourist tjuṭaku nintiringu tjana Community-ngka wirkara ngaripai.

© Rene Kulitja

We're happy with visitors coming to our country—they've been coming here for a very long time. Our first experience with the tourists was when they were actually coming and staying inside the community.

On 24 May 1977, the Park became the first area to be declared under the *National Parks and Wildlife Conservation Act 1975* (Cth) which was superseded by the *Environment Protection and Biodiversity Conservation Act 1999* (EPBC Act) (Cth). The Park was originally named Uluru (Ayers Rock–Mount Olga) National Park, and was declared over an area of 132,550 hectares to a subsoil to a depth of 1,000 metres (this was amended in 1985 to include an additional 16 hectares of land). The Territory Parks and Wildlife Commission (the successor to the Northern Territory Reserves Board) carried out the day-to-day management of the Park.

In February 1979, a claim was lodged under the *Aboriginal Land Rights (Northern Territory) Act 1976* (Cth) (the Land Rights Act) by the Central Land Council on behalf of Nguraṛitja, for an area of land that included the Park. At that time, the Aboriginal Land Commissioner did not recommend the land claim be granted as the land had ceased to be unalienated Crown land upon its proclamation as a National Park. However, in 1983 the Prime Minister, Bob Hawke announced that the Park would be returned to its traditional owners on the condition that it was leased to the then Director of National Parks and Wildlife to be managed as a National Park. On 2 September 1985 the National Parks and Wildlife Conservation Act and the Land Rights Act were amended to put into place joint management of the Park between Nguraṛitja and the Director of National Parks and Wildlife. These amendments provided for the area of the Park to be granted as inalienable freehold land to the Uluru-Kata Tjuṭa Aboriginal Land Trust. The Land Trust immediately leased the Park to the Director of National Parks and Wildlife, to be managed under a Board of Management with an Anṅangu majority.

At a major ceremony at the Park on 26 October 1985, the Governor-General formally granted title to the Park to the Uluru-Kata Tjuṭa Aboriginal Land Trust. The inaugural Board of Management was gazetted on 10 December 1985 and held its first meeting on 22 April 1986. In the same year, arrangements with the Territory Parks and Wildlife Commission that had been in place since 1977 ceased, and since that time staff of the Australian National Parks and Wildlife Service (now Parks Australia), have carried out the day-to-day management of the Park. In 1993, at the request of Anṅangu and the Board of Management, the Park's official name was changed to its present name, Uluru-Kata Tjuṭa National Park.

Aboriginal land and joint management

Nganana nyinapai Anṅanguku ngurangka, nganampa ngura nyangatja munu nganana kanyira aṭunmankupai. Pala palulanguru nganampa Tjukurpa wanungku kanyintjaku ngaranyi.

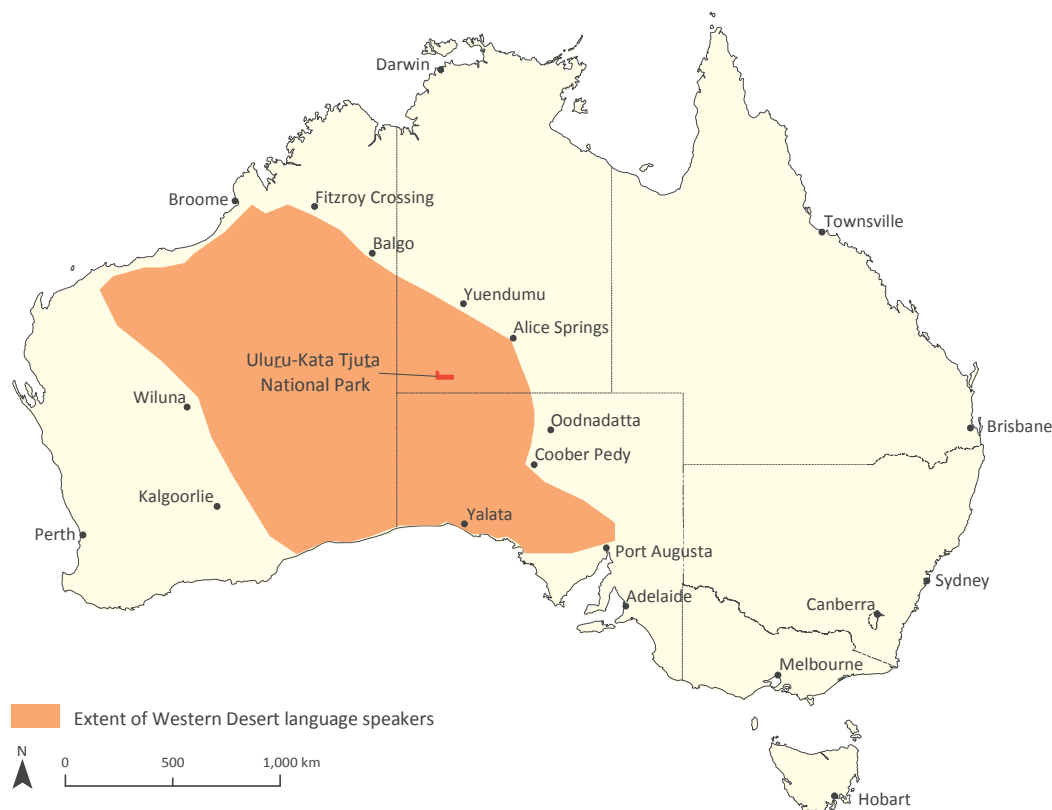
© Nyininku Lewis

We are on Aboriginal land, it belongs to us and we are looking after it. This means that our system of law must govern the way the land is protected here.

Uluru-Kata Tjuṭa National Park is a living cultural landscape that is and has always been home for Anṅangu, the traditional owners of the park and its surrounding lands. Anṅangu is the term used by Pitjantjatjara and Yankunytjatjara Aboriginal people, from the Western Desert region of Australia, to refer to themselves. Pitjantjatjara and Yankunytjatjara are two of the principal dialects spoken in the park, with these language groups extending throughout the central desert region (Figure 1).

Nguraritja is the term given to traditional owners that have direct links and rights to the land that encompasses the park. The term ‘traditional Aboriginal owners’ is defined in the Land Rights Act as a local descent group of Aboriginal people who have common spiritual affiliations with the land, or who are entitled by Aboriginal tradition to use and forage over a region. *Tjukurpa* is referred to consistently throughout this plan and refers to the system of Anangu law, history, knowledge, religion and morality that binds people, landscape, plants and animals.

Figure 1: Approximate present-day extent of Western Desert language speakers



The park is owned by the Uluru-Kata Tjuta Aboriginal Land Trust (which is composed of the traditional owners of the park) and covers approximately 1,325 square kilometres of the central desert. The Ayers Rock Resort at Yulara, which adjoins the park’s northern boundary, is owned by the Indigenous Land and Sea Corporation. Both the park and the resort are surrounded by the Kaṯiṯi-Petermann Indigenous Protected Area (IPA). Declared in 2015, this IPA incorporates 50,432 square kilometres of Aboriginal freehold land. It is comprised of the Petermann Aboriginal Land Trust (44,993 square kilometres, declared in 1978) and the Kaṯiṯi Aboriginal Land Trust (5,431 square kilometres, declared in 1980).

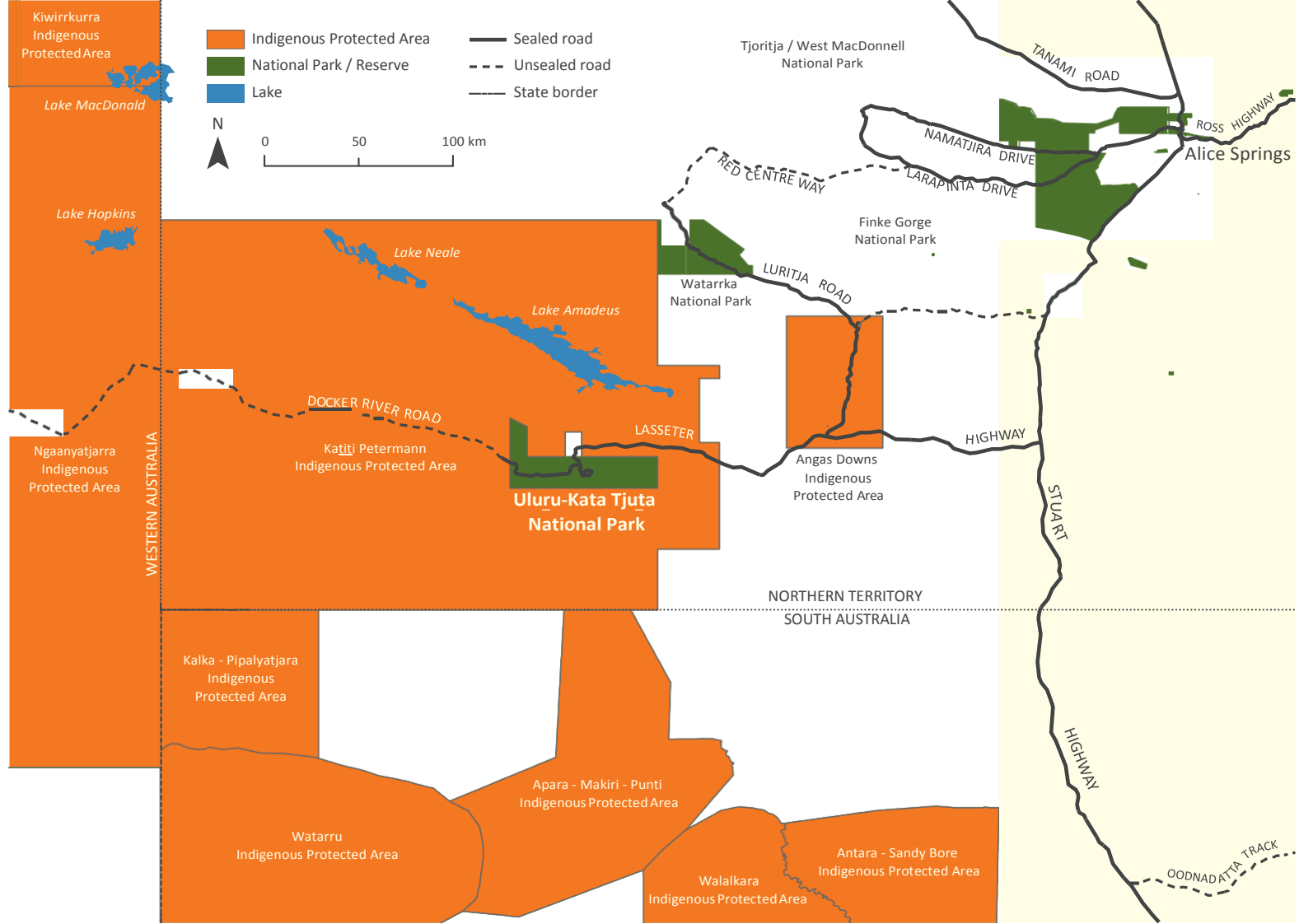
Uluru-Kata Tjuta National Park and the Kaṯiṯi-Petermann IPA form part of a series of connected protected areas that cross the Northern Territory, Western Australia and South Australia borders, protecting almost 200,000 square kilometres of central desert (see Figure 2). This network of protected areas contains a vast number of sites of cultural importance to Anangu, with Uluru-Kata Tjuta National Park being part of an extensive Aboriginal cultural landscape that stretches across the Australian continent.

The park represents the interaction of Anangu and nature over thousands of years, and its landscape has been managed using Anangu knowledge and skills governed by *Tjukurpa*. Through the declaration of the Kaṯiṯi-Petermann IPA and joint management of the park, Anangu are involved in land management activities and the maintenance and conservation of cultural heritage across a vast area of the central Australian desert.

Joint management of the park has been in place since 10 December 1985 when the Board of Management was first established. From this time Nguraṯitja and Piṛanpa have been working and sharing decision-making together to manage the park's cultural and natural values (see Chapter 2 *Working and making decisions together*).

Joint management relies on a commitment to look after country and culture by keeping *Tjukurpa* strong and meeting obligations under Piṛanpa law, particularly the park lease agreement, the Land Rights Act, the EPBC Act and the *Environment Protection and Biodiversity Conservation Regulations 2000* (Cth) (EPBC Regulations). Joint management also aims to ensure visitors have the best opportunity to enjoy, appreciate and learn about the park and Anangu culture.

Figure 2: Location of protected areas and reserves surrounding the Park



Tjukurpa and a living cultural landscape

Uwankara Tjukurtjara, nguraritja winki: puṇu tjuṭa; ukiri; karu; tali muni puḷi tjuṭa. Uwankara winkiṭu Tjukurpa kanyini. .

© Sammy Wilson

Everything has meaning, everything of the land: trees; grasses; creeks; dunes; and hills. Absolutely everything holds law.

Tjukurpa is the foundation of Anangu life and can be defined as Anangu law. However, its deeper meanings are far more complex. It includes systems of history, knowledge, philosophy, religion, morality and human behaviour that must be followed to live in harmony with each other and with the land. It also defines the relationships between Anangu, the landscape, and those who visit the land. For further more information about *Tjukurpa*, see Feature Box 1.

According to *Tjukurpa*, there was a time when ancestral beings, in the forms of humans, animals and plants, travelled widely across the land and performed feats of creation and destruction. The journeys of these beings are remembered and celebrated, and the record of their activities exist today in the features of the land itself. 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 the 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. Therefore, the cultural significance of the park to Anangu not only includes the park's physical landscape, but also the detailed and extensive body of cultural knowledge associated with this landscape.

Around Uluru there are many ancestral sites with strong links to *Tjukurpa*. Within this cultural landscape there is a system of gender-based cultural knowledge and responsibilities, where Anangu men are responsible for looking after sites and knowledge associated with men's law and culture, and Anangu women are responsible for looking after sites and knowledge associated with women's law and culture.

Tjukurpa contains information not just about the landscape features, but also the ecology, the plants and animals, and appropriate use of areas of the park. *Tjukurpa* has been passed down through the generations and some information can be shared with visitors. Within the bounds of appropriate access to cultural knowledge, *Tjukurpa is the source* of much of the information for the interpretation of the park, as Anangu want visitors to understand how they see this landscape and to learn about *Tjukurpa*, Anangu culture and the park.

Feature Box 1: *Tjukurpa*

***Tjukurpa* is the foundation of Anangu life and encompasses:**

- Anangu religion, law and moral systems
- the past, the present and the future
- the creation period when ancestral beings created the world as it is now
- the relationship between people, plants, animals and the physical features of the land
- the knowledge of how these relationships came to be, what they mean, and how they must be maintained in daily life and in ceremony
- strengthening family relationships by visiting relatives in other communities
- raising strong children and ensuring that knowledge is passed onto the next generation

***Tjukurpa* is the foundation of Anangu caring for country and includes:**

- finding water and bush foods
- learning about, collecting and using bush medicines, food and seeds
- hunting and gathering certain foods at the right times of the year
- visiting country and keeping it alive, through stories, ceremony and song
- cleaning and protecting waterholes
- traditional burning techniques
- visiting and protecting sacred sites
- keeping visitors, Anangu men and women safe
- keeping the Mutitjulu Community (home to many Anangu) private and safe
- keeping women away from men's sites and keeping men away from women's sites
- old men passing on knowledge and teaching stories to young boys and men
- old women passing on knowledge and teaching stories to young girls and women
- putting roads, park facilities and infrastructure in proper places so that sacred places are safeguarded
- teaching visitors including park staff and other Pirlanpa how to observe and respect *Tjukurpa*

World Heritage listing

Iritinguru, titutjarangku Anangu tjutangku kanyilkatiningi ngura Tjukurpa pulka tjara nyangatja.

© Sammy Wilson

Since the beginning of time, Anangu have continued to hold this place of significant law.

Uluru-Kata Tjuta National Park is listed as a world heritage area due to the combination of ongoing Anangu cultural traditions, and the park's outstanding natural features. The park was first inscribed on the World Heritage List for its natural values in 1987 and was subsequently re-inscribed for its cultural values in 1994. The park meets four criteria of outstanding universal value as set out in the World Heritage Convention (see Appendix C), and is one of only 38 sites listed internationally for both cultural and natural heritage.

The immense rock formation of Uluru and rock domes of Kata Tjuta are remarkable geological and landform features that have special significance to Anangu under *Tjukurpa*, Anangu law. Uluru is a huge, rounded, red sandstone monolith that is 9.4 kilometres in circumference, and rises over 340 metres above the surrounding sand plain. Rock art in the caves around its base provide evidence of the enduring cultural traditions of Anangu. About 32 kilometres to the west of Uluru lie the 36 steep-sided domes of Kata Tjuta. The domes cover an area of 35 square kilometres and rise to a height of 500 metres above the surrounding plains. This area is sacred under Anangu men's law and, as such, detailed cultural knowledge of it is restricted.

The World Heritage values of the park will be described in a Statement of Outstanding Universal Value, which was being finalised for the park at the time of preparing this management plan. The primary purpose of a Statement of Outstanding Universal Value is to be the key reference for the future effective protection and management of the property. When the park was listed in 1987 and 1994 a Statement of Outstanding Universal Value was not required. Until that statement has been finalised, the World Heritage inscriptions for cultural and natural criteria (see Appendix C) are illustrative of the values of the park and will be used as a guide to the Outstanding Universal Value of the property until the adoption of an official statement.

Chapter 3 *Caring for culture and country* describes how World Heritage values of the park are managed, with prescriptions and actions that aim to protect these values from actual or potential threats. Essential to this is maintaining *Tjukurpa*, and incorporating Anangu cultural knowledge and skills into the park's management programs. In addition, a fundamental element of joint management is that Anangu cultural knowledge and skills are incorporated into the decision-making processes relating to management of the park (see also Chapter 2 *Working and making decisions together*).

Australia has national legislation to protect its World Heritage properties through the EPBC Act, and through these obligations, honours a number of international agreements including the World Heritage Convention (see Appendix F).

Part B

Management plan for Uluru-Kata Tjuta National Park

*Tjukurpa nyangawanungku
Uluru-Kata Tjuta National
Park atunmankupai*



General provisions and IUCN category

Tjukururungku atunymankunytjaku munu IUCN tjara

Supporting the
aspirations of Nguraṛitja



1. General provisions and IUCN category

Tjukurpa tjuṯa nyiri nyanga nyangangka kunpu ngarintjaku ngaranyi, malatja malatja tjuṯangu nyakula mula-mularingkunytjaku. Ka tjana ngurkantankuku, 'muntawa, nganampa nyangatja, nyangangu nganampa palyantjaku tjuṯa utini. Nganampa miri tjuṯangu wiruṯa kulira tjunkula wantingu.'

© Nellie Patterson

This plan should be a strong document that future generations can believe in. They will see that, 'of course, this belongs to us, this sets out all the things we have to do. It has been laid out really carefully for us by our predecessors.'

1.1 Short title

This management plan may be cited as the Uluru-Kata Tjuṯa National Park Management Plan or the Uluru-Kata Tjuṯa Management Plan.

1.2 Commencement and termination

This management plan will come into operation following approval by the Minister under s.370 of the EPBC Act, on a date specified by the Minister or on the day after it is registered under the *Legislation Act 2003* (Cth). This management plan will cease to have effect 10 years after that date, unless it is revoked or replaced with a new plan sooner.

1.3 Planning process

The EPBC Act requires the Park's Board of Management and the Director of National Parks to prepare a management plan for the park which takes into account the interests of traditional owners and any other Indigenous person interested in the park. Once the draft management plan has been prepared the Director must seek comments on the draft from the public, the Central Land Council and the Northern Territory Government before finalising the management plan and providing it to the Minister.

This is the sixth management plan for the park. The fifth plan commenced on 9 January 2010, and ceased on 8 January 2020.

Before preparation of this management plan began, the Director reviewed how well the previous plan had been implemented to identify improvements for park management through this plan. The review assessed whether the Director had successfully carried out the actions and policies in the previous plan, and whether the Director had successfully met the aims of each Section of that plan.

The findings of the review suggested potential improvements to aspects of park management, recommending to:

- plan, monitor and report more regularly to provide measures of progress;
- ensure Board resolutions are properly formulated, tracked, and reported on;
- improve opportunities which lead to direct employment of Anangu;
- review the status and intent of climate change strategies;
- address the impact of feral species on native wildlife;
- address risks of ageing capital infrastructure, and ensure that park assets meet Australian standards.

These recommendations were taken into account in the preparation of this plan.

In September 2017 the Director published a notice inviting the public and stakeholders to have their say towards the preparation of this plan. Eleven written submissions were received, and the views expressed in those submissions were also considered in the preparation of this plan.

During the drafting stage of this plan, park staff and the CLC also conducted extensive consultations with over 50 Aṅangu during participatory planning meetings, working group meetings and Board of Management meetings. These consultations focused on park management issues related to decision making and working together; cultural and natural resource management; visitor management; Aṅangu employment and the building of other benefits for Aṅangu.

Several other stakeholder groups and individuals were consulted during the preparation of this management plan, including:

- Aṅangu residents of the Muṭitjulu community
- the Uluru-Kata Tjuṯa National Park Tourism Consultative Committee
- the Uluru-Kata Tjuṯa National Park Cultural Heritage and Scientific Consultative Committee
- the Central Land Council
- government agencies (The Department of Prime Minister and Cabinet and the Executive Director of Township Leasing)
- local Aboriginal associations and corporations, including Aṅangu Jobs and the Muṭitjulu Community Aboriginal Corporation (MCAC)
- park staff.

Appendix G provides a summary of the consultations and planning timeframes undertaken in developing this plan.

1.4 Values of the Park

<i>Kuranyu Kutungku Nyakukatima</i>	<i>Think for the future</i>
<i>Kuranyu Kutungku Palyalkatima</i>	<i>Working for the future</i>
<i>Tjitji malatja tjutaku</i>	<i>For our young children</i>
<i>Paluru tjanalpi ma-palyalku</i>	<i>Do it for them</i>
<i>Tjitji malatja malatjanku</i>	<i>For our descendants</i>

© Rene Kulitja and Yuka Trigger

The importance of the park’s cultural landscape is recognised through the inscription of its cultural and natural values on the World Heritage List and on the Australian Government’s Commonwealth and National Heritage Lists. The World Heritage values of the park are described in Appendix C; its National Heritage values in Appendix D; and its Commonwealth Heritage values in Appendix E. The park is also significant regionally, nationally and internationally in terms of conservation, social and economic considerations (see Appendix K).

Table 1 shows the park’s Values Statement, which summarises the attributes that are fundamental to the park’s purpose and significance. Identifying and recognising these values ensures a shared understanding about what is most important about the park, and helps to focus management and planning processes. If the values are allowed to decline, the park’s purpose and significance would be jeopardised. The foundation for managing these values includes the protection provided by the EPBC Act and EPBC Regulations. For more detail on protecting and enriching the park’s values, see Chapter 3 *Caring for culture and country*.

Table 1: Uluru-Kata Tjuṯa National Park Values Statement¹

Background

Uluru-Kata Tjuṯa National Park is jointly managed park by the park's traditional Aboriginal owners and the Director of National Parks. *Tjukurpa* (law) is the foundation of Anangu life, and the park is managed using traditional methods governed by *Tjukurpa* combined with western science and management practices. The park's first priority is conserving the significant natural and cultural values of the area that comprise Tjukurpa.

Park-angka unngu munu Park-angka urilta Tjukurpa palunyatu ngaranya kutjupa wiya. Ngura miil-miilpa tjuta Park – angka ngaranya – uwankara kutju ngaranya, Tjukurpangka.

© Tony Tjamiwa

It is one Tjukurpa inside the park and outside the park, not different. There are many sacred places in the park that are part of the whole cultural landscape—one line. Everything is one Tjukurpa.

The park's landscape is dominated by the iconic massifs of Uluru and Kata Tjuṯa. These two geological features are striking examples of geological processes and erosion occurring over time and provide associated refuge and habitat for a broad range of plant and animal species.

The park was proclaimed in 1977 under the *National Parks and Wildlife Conservation Act 1975* (Cth) and continues as a Commonwealth reserve under the EPBC Act. The park protects an area of approximately 1,325 square kilometres within the Great Sandy Desert bioregion.

International listings

Uluru-Kata Tjuṯa National Park is listed under the World Heritage Convention for both its natural and cultural heritage attributes. The park meets four criteria for listing under the convention:

- An outstanding example representing significant ongoing geological processes, biological evolution and man's interaction with his natural environment
- Contains unique, rare or superlative natural phenomena, formations or features or areas of exceptional natural beauty, such as superlative examples of important ecosystems to man, natural features, sweeping vistas covered by natural vegetation and exceptional combinations of natural and cultural elements
- A cultural landscape representing the combined work of nature and of man, manifesting the interaction between humankind and its natural environment
- An associative landscape having powerful religious, artistic and cultural associations of the natural elements

¹This table is to be used in conjunction with the impact assessment procedures in Section 3.3 *Assessment of proposals* when assessing and considering the impacts of proposals.

Cultural values: A living cultural environment

- The park contains significant physical evidence of one of the oldest continuous cultures in the world, including cultural and sacred sites, rock art shelters and areas of archaeological importance
- The park is home to Anangu, who continue to practise their cultural obligations consistent with *Tjukurpa* (Anangu law)
- *Tjukurpa* is observed today in the park as it was thousands of years ago. 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
- Anangu pass on *Tjukurpa* through the intergenerational transfer of knowledge to their children
- Anangu have a deep understanding of, and connection with, the natural features of the landscape and associated plants and animals, many of which have strong cultural significance
- Anangu actively manage the landscape through customary land management practices, and maintain their culture in collaboration with park staff through joint management arrangements with the Australian Government. Anangu teach park staff about cultural protocols for working on Aboriginal land
- The park contains the monoliths of Uluru and Kata Tjuta that are directly and tangibly associated with the events, living traditions, ideas and beliefs of Anangu and form an integral part of the belief system of one of the oldest human societies in the world
- The park contains a number of registered and recorded sacred sites associated with multiple *Tjukurpa* stories and ancestral beings

Natural values: Unique rock formations and a rich biota

- The park contains unique rock formations and habitats that are striking examples of geological and erosional processes over time, reflecting the age and relatively stable nature of the Australian continent
- The geological features of the park provide sanctuary, shelter and habitat for plant and animal species that are otherwise restricted within the bioregion
- The park contains a rich and diverse suite of plant and animal species suited to the semi-arid environment, including listed and iconic species
- The park contains reptile diversity unparalleled in other semi-arid systems
- Anangu's land management knowledge and practices over thousands of years have been integral to developing and supporting the rich biota seen today
- Land management in the park today recognises and integrates Indigenous ecological knowledge, skills and management practices
- The park incorporates world class scenic vistas that include exceptional combinations of natural and cultural elements

As a result of these values, the park is of great economic, social and research significance to the community and the broader region.

1.5 IUCN category and zoning

Under s.367(1) of the EPBC Act, a management plan for a Commonwealth reserve must assign the reserve to an IUCN protected area category. The EPBC Regulations describe the management principles for each IUCN category. The category to which the park is assigned is guided by the purposes for which the park was declared a Commonwealth reserve (see Appendix F). These are to ensure:

- a. the preservation of the area in its natural condition; and
- b. the encouragement and regulation of the appropriate use, appreciation and enjoyment of the area by the public.

The purposes for which Uluru-Kata Tjuṯa National Park was declared are consistent with the characteristics for IUCN protected area category II 'national park'.

In addition to assigning a Commonwealth reserve to an IUCN protected area category, a management plan may also divide a Commonwealth reserve into zones and assign each zone to an IUCN category. The category to which a zone is assigned may differ from the category to which the reserve is assigned (s.367(2)). The provisions of a management plan must not be inconsistent with the management principles for the IUCN category to which the reserve or a zone of the reserve is assigned (s.367(3)).

In 2017, the Director granted a township sublease to the Executive Director of Township Leasing over an area of the park which includes the Muṯitjulu community. This area, called the Muṯitjulu Township Zone, remains part of the Commonwealth reserve and a World Heritage area and is assigned IUCN category VI 'managed resource use protected area' by this management plan (Figure 3). Accordingly, development in the Muṯitjulu Township Zone must occur in a sustainable manner, consistent with the relevant aspects of this management plan, the terms and conditions of the Sublease, and other relevant legislation. For more information, see Section 4.2 *Muṯitjulu community*.

Prescriptions

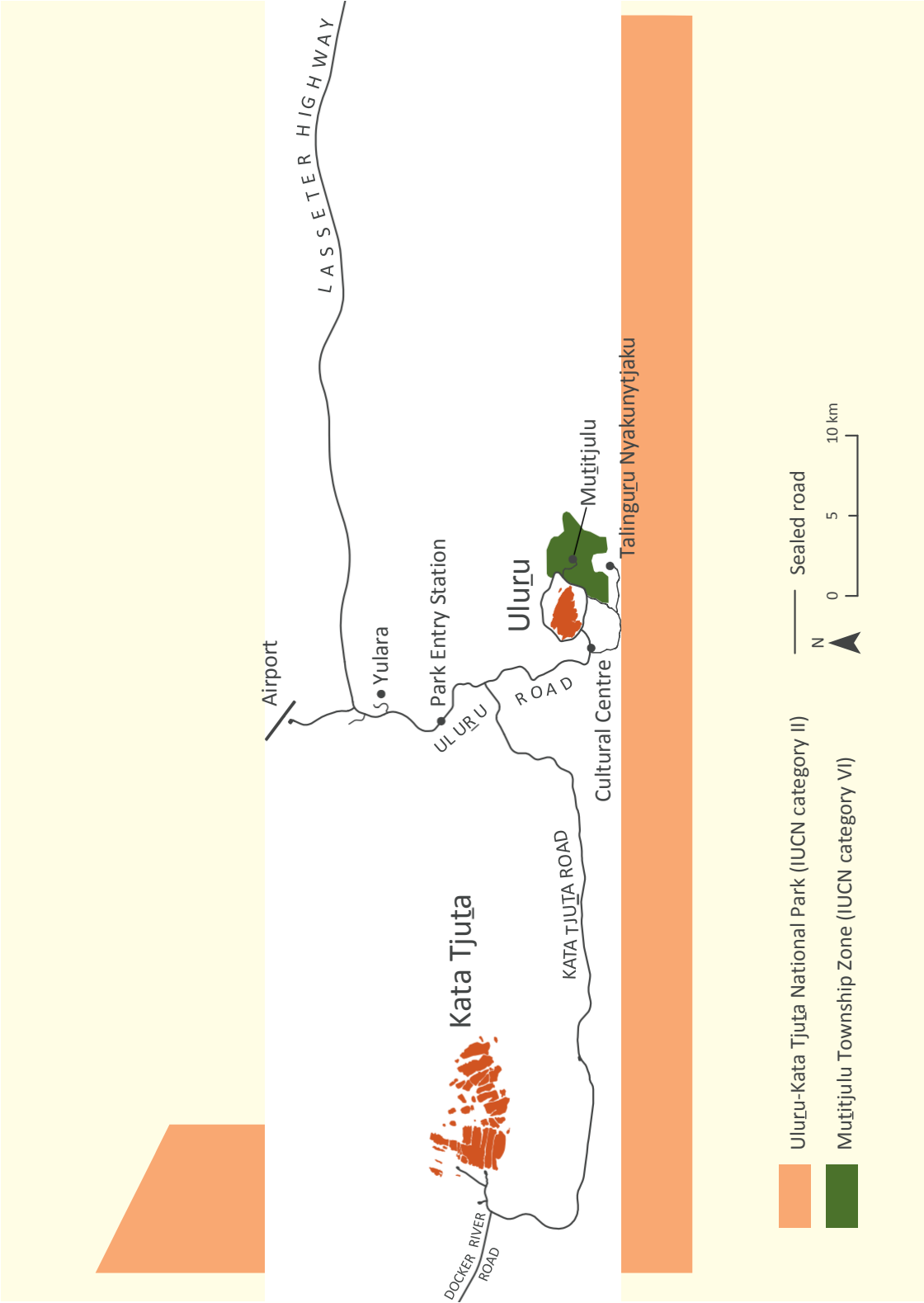
- 1.5.1 The park is assigned IUCN protected area management category II 'national park'.
- 1.5.2 The park is divided into two zones, the National Park Zone and the Muṯitjulu Township Zone. The location and boundary of each zone is set out in Figure 3.
- 1.5.3 The National Park Zone is assigned to Australian IUCN protected area management category II 'national park', and will be managed in accordance with the principles set down in Schedule 8 of the EPBC Regulations being:
 - a. natural and scenic areas of national and international significance should be protected for spiritual, scientific, educational, recreational or tourist purposes.
 - b. representative examples of physiographic regions, biotic communities, genetic resources, and native species should be perpetuated in as natural a state as possible to provide ecological stability and diversity.
 - c. visitor use should be managed for inspirational, educational, cultural and recreational purposes at a level that will maintain the reserve or zone in a natural or near natural state.
 - d. management should seek to ensure that exploitation or occupation inconsistent with these principles does not occur.
 - e. respect should be maintained for the ecological, geomorphologic, sacred and aesthetic attributes for which the reserve or zone was assigned to this category.
 - f. the needs of Indigenous people should be taken into account, including subsistence resource use, to the extent that they do not conflict with these principles.

- g. the aspirations of traditional owners of land within the reserve or zone, their continuing land management practices, the protection and maintenance of cultural heritage and the benefit the traditional owners derive from enterprises established in the reserve or zone, consistent with these principles, should be recognised and taken into account.

1.5.4 The Mutitjulu Township Zone is assigned to Australian IUCN protected area management category VI 'managed resource use protected area' and will be managed in accordance with the principles set down in Schedule 8 of the EPBC Regulations being:

- a. the biological diversity and other natural values of the reserve or zone should be protected and maintained in the long term.
- b. management practices should be applied to ensure ecologically sustainable use of the reserve or zone.
- c. management of the reserve or zone should contribute to regional and national development to the extent that this is consistent with these principles.

Figure 3: Zones and their IUCN categories within the national park



1.6 Structure of this management plan

Puṇu nyanga paluru wirura utini tjukurpa nyanga wanungku ngura nyangatja aṭunymankunyitjikitjangku. Anangu tjuta mukuringanyi puṇu kutjuku, uwankara wiru tjuṭa waṭa kutjunguru tjungu pakantjaku. Puṇu wanari purunypa: wanari panya tjuṭa ngaranyi muni puṇu nyanga palula pulka mulapa pakalpai Anangu tjuṭaku. Puṇu wanari panya tjukurpa pulkatjara, kutjupa tjuṭangku wanaringuru wanka kanyilpai: tjala; wana; waru muni kutjupa tjuṭa. Mina winki kulintjaku ngaranyi palu puṇu kutju alatjiṭu kulinma.

© Board of Management

The tree diagram is a good representation of the management plan to protect this country. Anangu want one tree, one single base, from which everything else stems. It's like a mulga tree: they are plentiful and provide multiple necessities for Anangu. They are one of the most important trees, supplying many things for survival like honey ants, digging sticks, firewood, and much, much more. It is important to think about the branches, but also to remember it is one whole tree.

This management plan provides the strategic direction for managing the park for a period of 10 years. The Board's vision statement and four goals (see page ii) clearly define what management of the park seeks to achieve. The structure of this management plan is based around these goals, with Chapters 2 to 5 focused around a specific goal, and their associated objectives, performance indicators, prescriptions and actions. Performance indicators will be included in each year's park operational plan and reviewed annually, with long term indicators reviewed in the fifth year of the management plan coming into force.

Figure 4 is a visual representation of the structure of this plan, and illustrates how the vision statement and goals link to major chapters. Tree roots are the foundation which is grounded in *Tjukurpa* and Australian law and the tree trunk represents Anangu and Pitjantjatjara working together. The four branches are the major chapters of the plan, with each chapter relating to a different one of the Board's four main goals for this plan.

Figure 5 provides a visual summary of the structure of this plan.

Figure 4: Visual representation of the layout of this plan

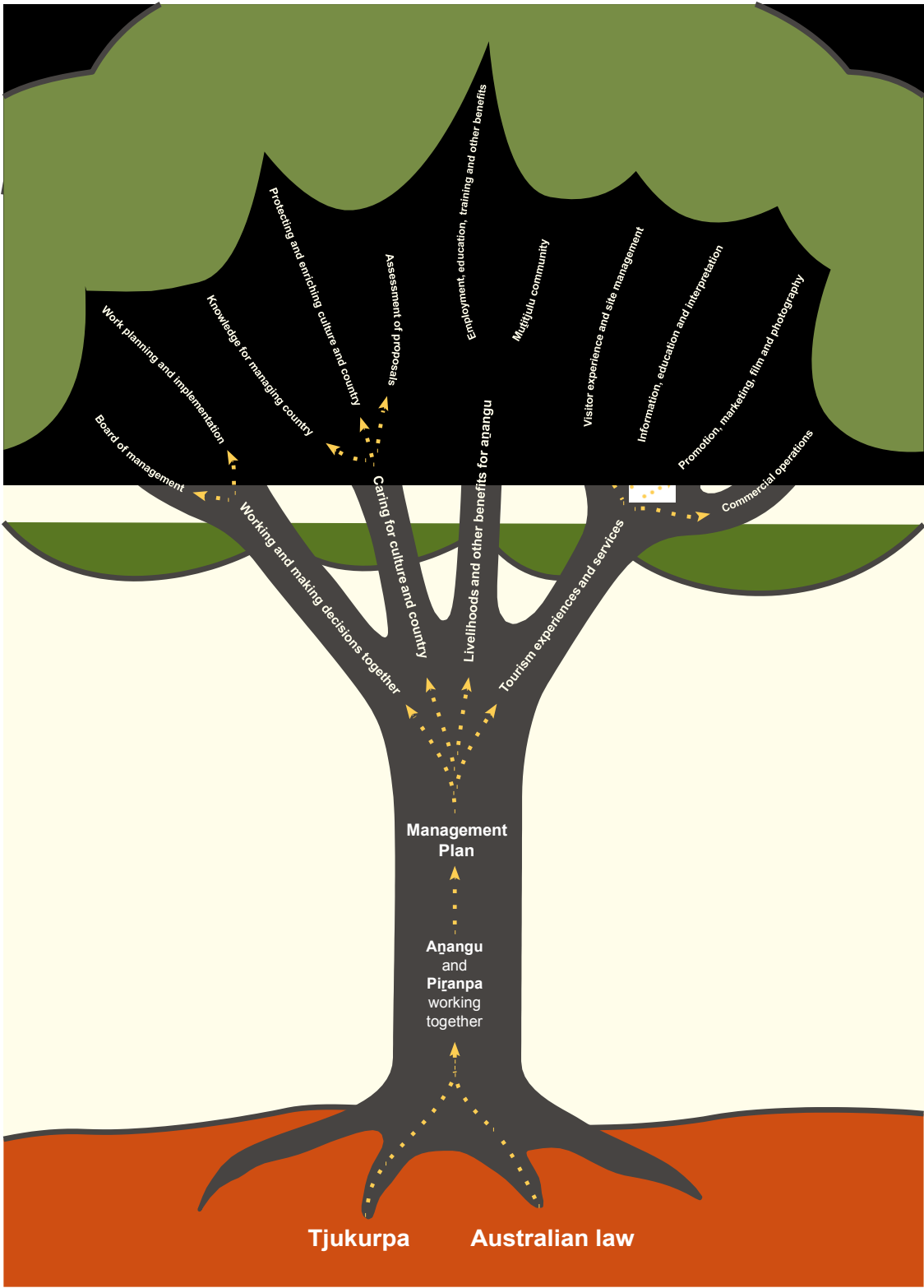
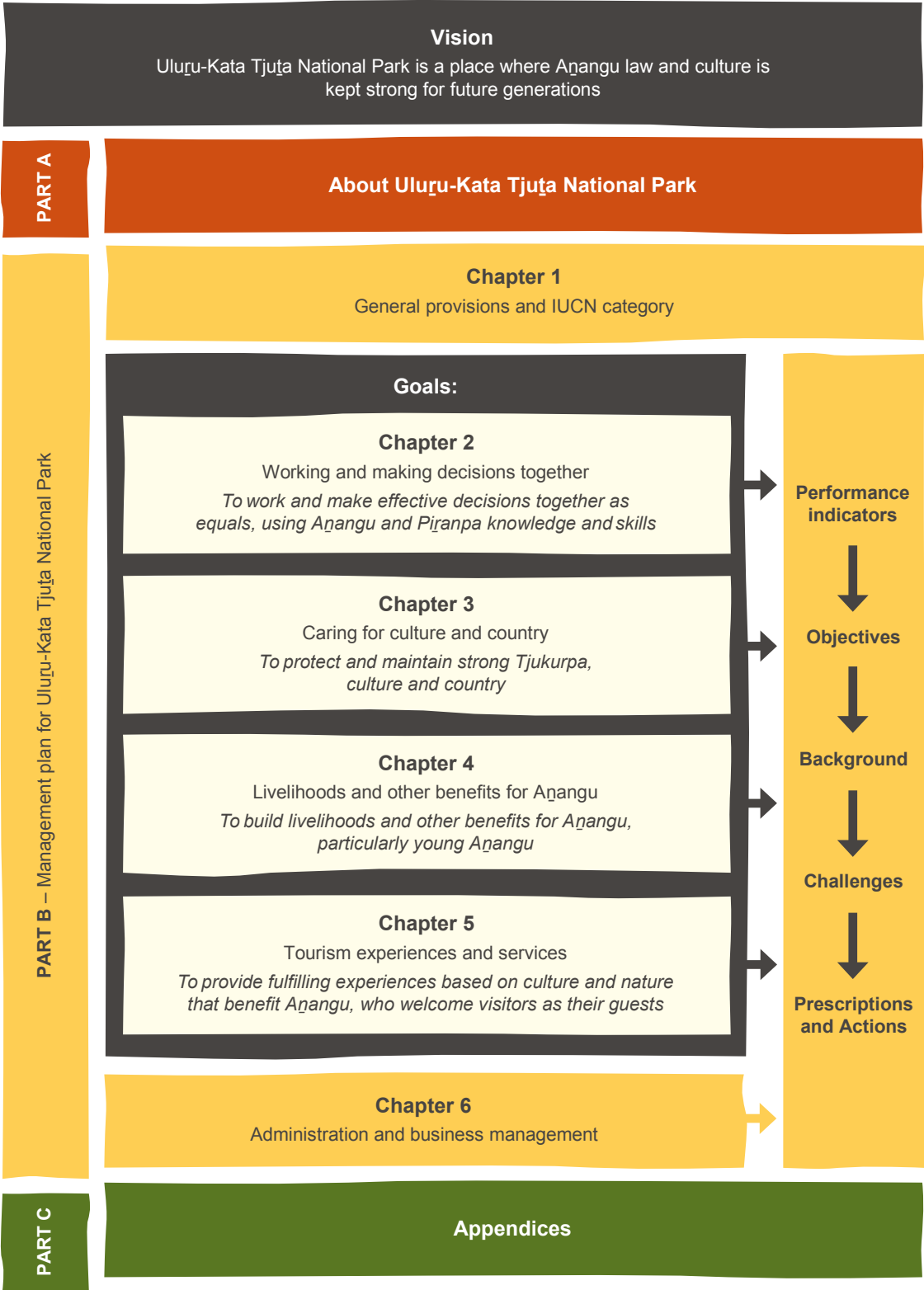


Figure 5: Summary of the structure of this plan



Working and making decisions together

Tjungungku kulira tjunkula palyani

Working together, malparara way



2. Working and making decisions together

Joint management is an ongoing and adaptive process which requires Aṇangu and Pīranpa to actively work together and share decision-making to manage the park. To be successful at jointly managing the park and protecting its cultural and natural values, we need to include both Aṇangu and Pīranpa knowledge and priorities when making decisions, and when planning and implementing park operations.

Working and making decisions together occurs at two levels. Firstly, through the Board of Management, where 'big picture' or strategic decisions are made in accordance with this plan and the advice of the Board's working groups. Secondly, guided by the directions of the Board, decisions are made by park staff and Aṇangu when planning and conducting work programs together, to implement this management plan and Board decisions.

This chapter sets out the objectives, prescriptions and actions relating to how Parks Australia and Aṇangu will work and make decisions together to jointly manage Uluru-Kata Tjuṭa National Park.

Snapshot of Chapter 2



Goal—What we want

To work and make effective decisions together as equals, using Anangu and Pirlanpa knowledge and skills.

Performance indicators—What we will check

- How satisfied the Board is with working and making effective decisions together
- Extent by which work programs are planned and carried out by Anangu and Parks Australia staff
- Extent by which work programs address actions in this management plan and Board decisions
- Extent by which traditional owner consultation is carried out according to Central Land Council and Board requirements

2.1 Board of Management

Objective—What needs to happen

The Board and Director make informed and effective decisions together as equals that respect and comply with *Tjukurpa*, Australian laws and this management plan

Background

Nganana mukuringanyi malatja tjuṭa Board-aku nintiringkunyitjikitja, ka ngula palunya tjananya ngurkantankula tjunkula nyinanyangka park-aku tjukurpa kutjupa tjuṭaku ninti nyinanytjaku. Nganana ma-wiyaringanyi. Malatja tjuṭaku nganapala nintiringkunyitjaku ngaranyi.

© Nellie Patterson

We want the young to learn about the Board so that if they are elected in the future they will have all the knowledge they need about the park. We won't be around. The young need to learn from us.

Nyiri nyangangka tjukurpa pulka ngaranyi, tjungu mulapa waakarinytjaku. Tjukurpa nyanga wanu Anangu munu pirlanpa ngapartji ngapartji tjukaruru nintiringkunyitjaku.

© Stephen Clyne

This plan is an important document for working together. Through this plan Anangu and non-Anangu will be able to properly share their knowledge.

Uluru-Kata Tjuṭa National Park is one of Australia's first jointly managed National Parks. Joint management began in 1985 when Anangu ownership of the land was formally recognised by title of the land being granted to its traditional owners under the Land Rights Act. The park was then leased to the Director of National Parks for 99 years (see Aboriginal land and joint management in Part A).

Joint management describes the working relationship between Anangu and the Director of National Parks, which is based on working and making decisions together as equals and sharing their knowledge and skills. For joint management to be successful, there must also be mutual trust and respect. At the core of this working relationship is the recognition that there are two law systems that govern the park and the greater region. Therefore, a joint commitment to maintain country and culture can only occur if we respect and comply with Anangu law (*Tjukurpa*) and Pirlanpa (Australian) law—particularly the EPBC Act and EPBC Regulations, the Land Rights Act, this management plan and the park lease agreement.

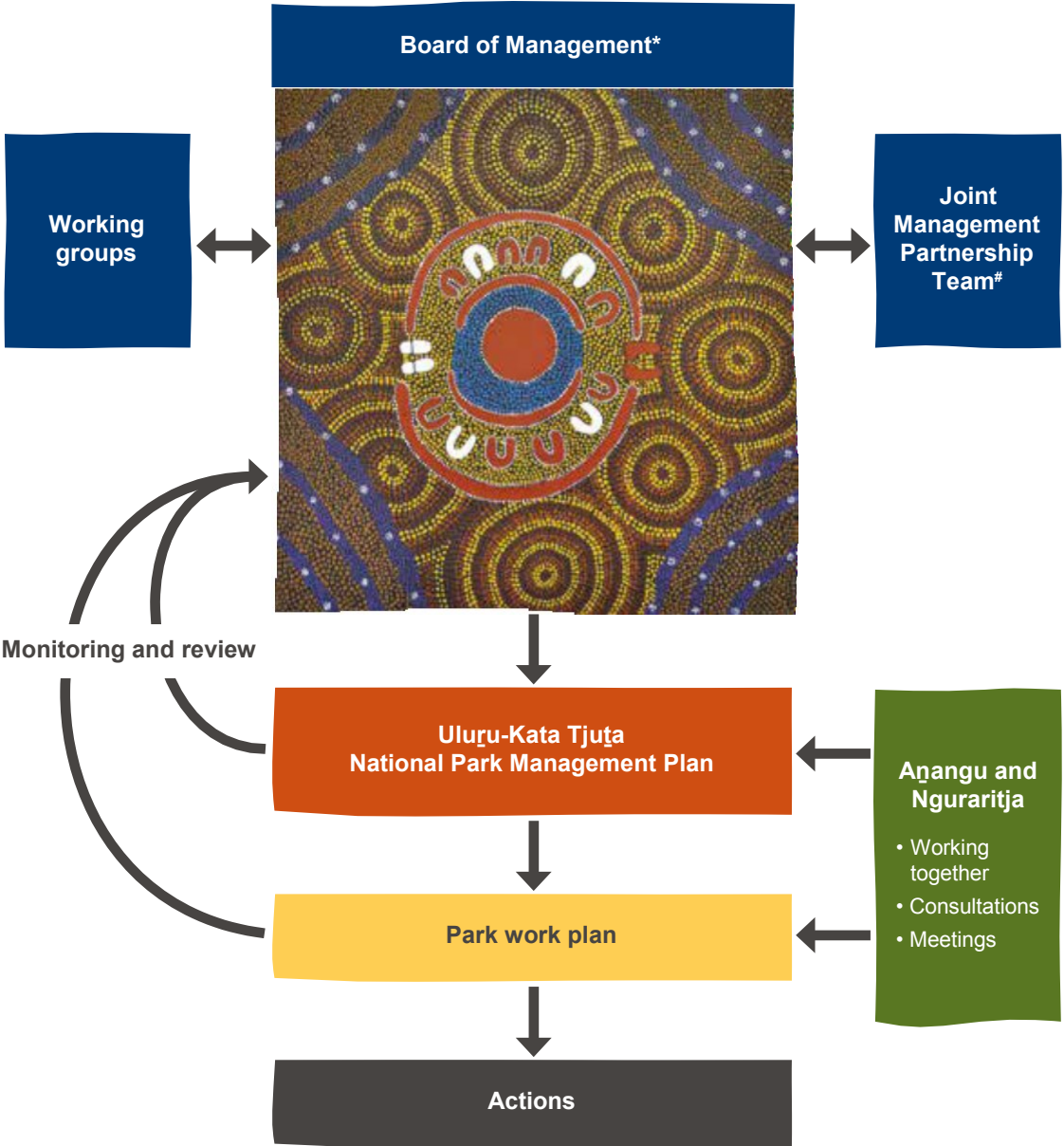
A key aspect of joint management is consulting with Ngurarr̥itja when making decisions about managing the park. The Director of National Parks and the Central Land Council (CLC) developed traditional owner consultation guidelines which the Board has approved, to assist Parks Australia staff meet the Director's legal obligations associated with the joint management of the park.

Table 2 shows the decision making process required by this management plan for activities carried out in the park. Consultation requirements and decision making processes are separated into two main categories—routine actions and non-routine actions—depending on the potential impact on the park's cultural and natural values, visitor use, facilities and infrastructure, and Anangu interests. While a key aspect of joint management, consultation does not replace the need for Anangu and the Director continuing to work together as equals to manage the park.

Joint management is an ongoing learning process, and the relationship will adapt and transform because Anangu aspirations and other factors change over time. Working together requires active participation from both Anangu and Parks Australia staff, as well as from the Board of Management, the Board's working groups, the Joint Management Partnership Team and the CLC. There are also other people and organisations that may need to be consulted and/or engaged for their expertise when the Board and the Director makes decisions, such as Aboriginal associations, the tourism industry, and experts in cultural and natural resource management.

The roles of each of the people and organisations involved in the joint management of the park is provided in more detail below. Figure 6 is a visual pathway for the shared decision making and planning process for Uluru-Kata Tjuṯa National Park.

Figure 6: The shared decision making and planning process for the park



© Kunmanara – ‘Working Together’ Painting

*Board of Management is comprised of Aṅangu nominees, the Director of National Parks, a Minister for Tourism nominee, a Minister for the Environment nominee and a Northern Territory Government nominee.

#Joint management partnership team consists of representatives from the Central Land Council, a Mutitjulu Liaison Officer, and the Board Secretariat).

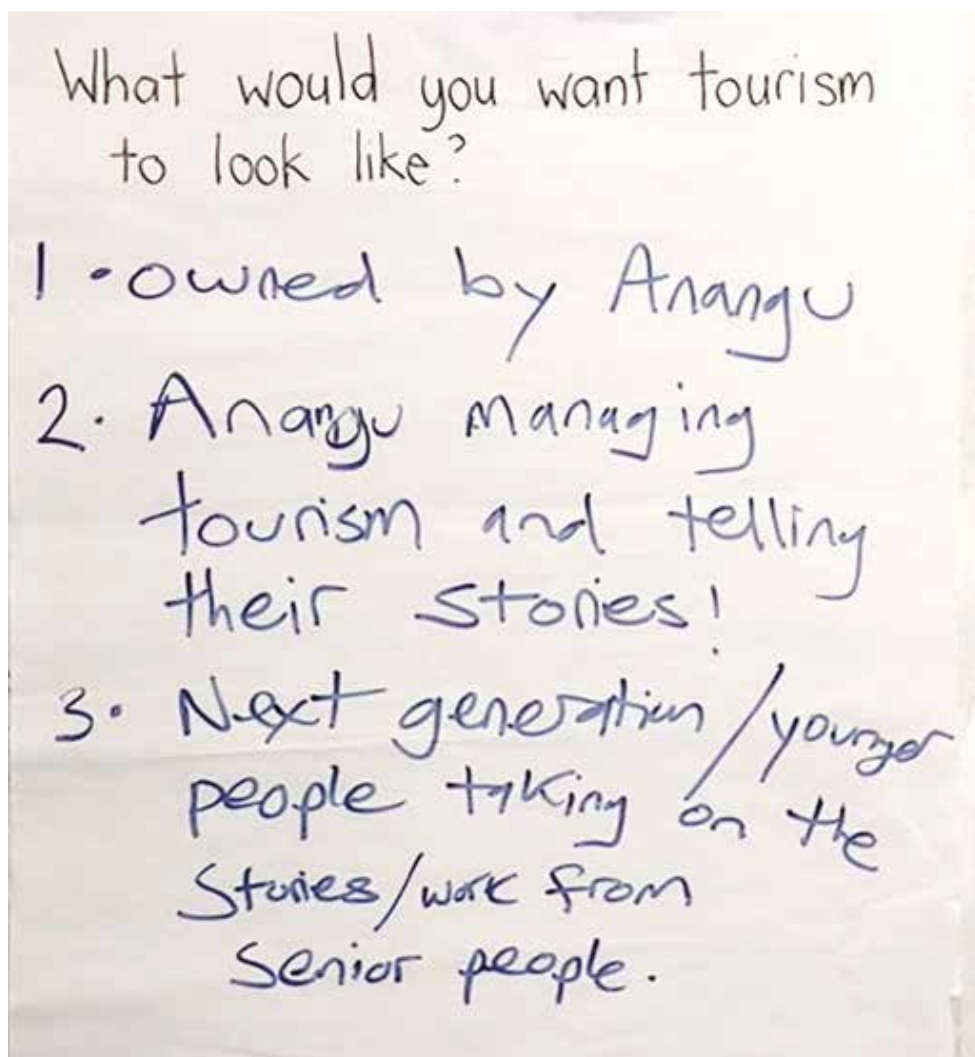
Board of Management

The Board of Management was established in 1985. Under *Pirānpa* law (the EPBC Act), the Board must comprise of a majority of Indigenous people nominated by Nguraṛitja. At the time of this plan's preparation the Board comprises eight Anangu members including the Chairperson (who by convention is Anangu); the Director of National Parks; a Minister for Tourism nominee; a Minister for the Environment nominee, and a Northern Territory Government nominee.

The Board operates under a set of rules approved by the Board, and its functions under the EPBC Act are outlined in section 2.1.1 of this plan. Two of these functions are, in conjunction with the Director, to prepare management plans for the park; and, to make decisions relating to the management of the park that are consistent with this management plan.

Figure 7 provides an example of how the Board and the Director worked together in a participatory manner to prepare this management plan.

Figure 7: Example of how the Board discussed and approved major items in the preparation of this management plan



Nguraritja

The term Nguraritja is used by Anangu as a collective term for traditional owners of the park. In the context of this management plan, Anangu is a broader word that refers to people with traditional affiliations to the region who may, or, may not be traditional owners/Nguraritja. Depending on the type of decisions that need to be made, Parks Australia and the CLC will consult with Nguraritja, using the processes in this management plan and the consultation guidelines approved by the Board. Usually, the Board will ask for the views of Nguraritja on a particular issue before making a decision.

Director of National Parks

As well as being a Board member, the Director has a responsibility under the EPBC Act to administer, control, protect, conserve and manage biodiversity and heritage in Commonwealth reserves. At the time of this plan's preparation, many of the Director's powers under the EPBC Act are delegated to the staff of Parks Australia. The Director is also an 'accountable authority' for the purposes of the *Public Governance, Performance and Accountability Act 2013*, which governs how the Director uses and manages public resources. The Director also has obligations to protect the interests and culture of Nguraritja under the Lease agreement. Funds for managing the park are allocated from the Australian National Parks Fund as provided for by the EPBC Act, and the Director may collect park use fees subject to the approval of the Minister.

Parks Australia

Parks Australia is a division of the Department of the Agriculture, Water and the Environment that supports the Director of National Parks to carry out their responsibilities. Parks Australia staff and Anangu manage the day-to-day operations of the park by planning and implementing work programs together. Work programs are guided by the prescriptions and actions of this management plan, and by the decisions and directions of the Board and Director. Parks Australia is also required to ensure that relevant government policies and legal requirements are addressed when managing the park.

Uluru-Kata Tjuta Aboriginal Land Trust and the Central Land Council

- The Uluru-Kata Tjuta Aboriginal Land Trust holds title to the park which is owned by Nguraritja. The Central Land Council (CLC) was established under the Land Rights Act and has broad functions to assist and represent the interests of traditional Aboriginal owners of land and other Aboriginal people within Central Australia. CLC, represents Nguraritja for the park and acts on behalf of the Uluru-Kata Tjuta Aboriginal Land Trust. The CLC also acts on behalf of the Nguraritja for the Kaṯiṯi and the Petermann Aboriginal Land Trust, which hold title to the land surrounding the park.
- The CLC plays an important role in the joint management of the park by consulting with Anangu, monitoring the implementation of the management plan and ensuring that the provisions of the Lease are upheld.
- Under the EPBC Act and the Lease, the Director is required to consult the CLC about park management, specifically in relation to the preparation of management plans. At the time of this plan's preparation, the Director supports a Joint Management Officer for the park to assist the CLC to carry out these activities and address responsibilities under the Lease. For a more detailed description of the role of the CLC, see Appendix F.

Mutitjulu Liaison Officer

In accordance with the Lease conditions, the role of the Community Liaison Officer (referred to in this plan as the Mutitjulu Liaison Officer) is to liaise between the Mutitjulu community and Parks Australia about management activities, and to present Mutitjulu community views to the Board. The Mutitjulu Liaison Officer (MLO) position is funded by the Director, and at the time of preparing this management plan is administered by the Mutitjulu Community Aboriginal Corporation (MCAC). For more information about the MLO, see Section 4.2 *Mutitjulu community*.

Joint Management Partnership Team

The Joint Management Partnership Team supports the joint management of the park and addresses relevant Muṭitjulu community issues. At the time of preparing this plan, it comprises the CLC Joint Management Officer, Muṭitjulu Liaison Officer, Board Secretary, and the Park Manager. It operates under Terms of Reference determined by the Board.

Board working groups

The Board establishes working groups to assist the Board to carry out its functions, primarily to advise and conduct work delegated by the Board. These working groups are the cultural and natural heritage, tourism, media and Aṅangu employment working groups. Each working group is made up of Nguraṛitja, Parks Australia staff, CLC staff and experts in a particular field. Currently the Board has working groups in the areas of cultural and natural heritage, tourism, media and Aṅangu employment. Each working group operates under terms of reference determined by the Board.

Challenges

- Ensuring Aṅangu and Piraṅpa Board members can make informed and effective decisions together as equals
- Complying with *Tjukurpa* and Piraṅpa laws and governance requirements when making decisions
- Ensuring working groups function effectively to assist the Board to carry out its functions
- Engaging younger Aṅangu in decision-making related to the park's management, to ensure joint management remains relevant and effective for future generations
- Ensuring Aṅangu priorities and views are considered when making decisions
- Ensuring the implementation of this plan is effectively monitored, reported and evaluated

Prescriptions

- 2.1.1** The Director will provide sufficient and reasonable resources to support the Board to effectively carry out its functions under the EPBC Act, which are:
- a. to make decisions for managing the park that are consistent with this management plan; and
 - b. in-conjunction with the Director, to:
 - i. prepare management plans for the park;
 - ii. monitor the management of the park; and
 - iii. advise the Minister on the future development of the park.
- 2.1.2** Joint management decision making and working together by the Director and the Board will be guided by the following principles:
- a. the Board's vision and goals for this management plan;
 - b. Aṅangu and Piraṅpa work and share knowledge together as equals using *Tjukurpa* and Piraṅpa laws;
 - c. trust and mutual respect between Aṅangu and Piraṅpa;
 - d. Aṅangu can be involved in all aspects of joint management; and
 - e. Aṅangu ways of planning and making decisions are incorporated.

- 2.1.3 Decision-making by the Director and the Board under this management plan will be consistent with:
- a. the EPBC Act and other relevant legislation;
 - b. the management principles for the IUCN protected area categories assigned to park zones by Section 1.5 *IUCN category and zoning* of this management plan;
 - c. the Director's obligations under the Lease; and
 - d. consultation with Anangu will be conducted following the processes set out in Table 2.
- 2.1.4 The Board will maintain the working groups under this management plan, and may establish new working groups to provide advice and other support to help the Board to carry out its functions (see sections 3.1.9, 4.1.3, 5.1.10 and 5.3.8). The Board will set out terms of reference for working groups established under this section.

Actions

- 2.1.5 Unless otherwise determined by the Board, maintain the operation of the Joint Management Partnership Team.
- 2.1.6 Develop guidelines and procedures to assist Parks Australia staff to comply with the Director's obligations under this management plan, including Anangu consultation requirements outlined in Table 2.
- 2.1.7 Support Board meetings in ways that enable all members to effectively contribute to making joint and informed decisions. This may include, but is not limited to:
- a. preparation days, including opportunities for Anangu to develop, review and raise agenda items;
 - b. visual presentation methods;
 - c. use of an interpreter;
 - d. participatory planning processes;
 - e. on-country meetings;
 - f. governance and cross cultural training;
 - g. including Anangu agenda items on the Board's agenda; and
 - h. secretariat support.
- 2.1.8 Report to the Board on the implementation of this management plan and other park management issues, as requested by the Board. This includes reporting on the status of Board decisions and follow up actions.
- 2.1.9 With the approval of the Board, communicate and disseminate information about Board activities for Anangu and Parks Australia staff, such as through joint management newsletters.
- 2.1.10 Provide opportunities for young Anangu to engage in Board and working group forums.
- 2.1.11 Review the Lease agreement with CLC in consultation with Nguraritja every five years.
- 2.1.12 Schedule the prioritisation and implementation of actions and (relevant) prescriptions in this management plan in conjunction with the Board.

- 2.1.13** In the fifth year of this management plan coming into force, prepare and present to the Board an audit of the implementation of this management plan. The audit will include, but may not be limited to, the following terms of reference:
- the status of the implementation of actions and (where relevant) prescriptions;
 - evaluating the effectiveness of prescriptions, actions and performance indicators in relation to addressing management plan goals and objectives; and,
 - recommendations for the next management plan.

Table 2: Consultation requirements and decision-making process for action in the park

Category	Example	Decision making process and consultation requirements
Routine actions		
<p>Actions that are likely to have no impact, or no more than a negligible impact, on:</p> <ul style="list-style-type: none"> the cultural and natural values of the park; the interests of Nguraritja, community members and other stakeholders; visitor use of the park and facilities and services in the park; changes to existing facilities and services in the park 	<p>Management activities by the Director:</p> <ul style="list-style-type: none"> Minor works to maintain, repair, replace or improve existing infrastructure in its present form and footprint Existing routine operations to implement prescriptions or actions in this management plan or work programs established under this management plan Seasonal opening or closing of visitor areas <p>Approval of regulated activities:</p> <ul style="list-style-type: none"> Issuing permits for regular activities in accordance with this management plan e.g. existing types of commercial activities carried out in areas of the park generally open to the public (section 5.4.2) and non-commercial research (section 3.1.4) 	<ul style="list-style-type: none"> Assessment process accords with management plan prescriptions and actions Nguraritja, community members and other stakeholders are consulted Decision is made by the Director or appropriate delegate

Category	Example	Decision making process and consultation requirements
Non-routine actions		
<p>Actions that are likely to have more than a negligible impact, on:</p> <ul style="list-style-type: none"> the cultural and natural values of the park; the interests of Nguraritja, community members and other stakeholders; visitor use of the park and facilities and services in the park; changes to existing facilities and services in the park 	<p>Management activities by the Director:</p> <ul style="list-style-type: none"> Development of new work programs under this management plan Minor new works and infrastructure to implement prescriptions in this management plan Moderate or major capital works or developments e.g. new infrastructure, or expansion or upgrade of existing infrastructure beyond its current footprint, including realignment of roads Major or long-term changes to existing visitor access arrangements Changes to the tour guide accreditation course <p>Approval of regulated activities:</p> <ul style="list-style-type: none"> Approval of moderate or major works for an existing approved commercial operation, e.g. new infrastructure, expansion or upgrade of existing infrastructure Approval of moderate or major capital works in connection with a commercial operation Approval of new types of commercial activities Issuing of subleases, commercial activity licences or occupation licences 	<ul style="list-style-type: none"> Assessment process accords with management plan prescriptions and actions Nguraritja, community members and other stakeholders are consulted in coordination with the CLC where appropriate Any relevant working groups engaged Relevant stakeholders are consulted and kept informed about progress of assessments Proposal must be approved by the Board before the Director carries out the management activity or issues an authorisation. <p>Note 1: Some actions may also require a Sacred Site Clearance Certificate from the CLC, see Table 4 in Section 3.3 Assessment of proposals.</p> <p>Note 2: Actions involving the grant or assignment of a sublease or other dependent interest by the Director requires the consent of the CLC and the Uluru-Kata Tjuta Aboriginal Land Trust in accordance with the park lease agreement.</p>

2.2 Work planning and implementation

Objective—What needs to happen

Aṇangu and Pīranpa plan and conduct work programs together to implement this management plan and the Board's and Director's decisions

Background

Tjunguringkula wangkara kulira palyanma: wangka munu iwara kutjungka.

© Board of Management

Come together to talk and reflect on decisions: one path, one voice.

In addition to making decisions together at the Board level, joint management requires Aṇangu and Pīranpa to actively work and make decisions together to plan and implement park work programs and operations. This management plan and the Board and Director's decisions provides the 'big picture' directions to help do this, including for planning, implementing and monitoring operations to manage the park. Park operations are also guided by and must follow *Tjukurpa* and Australian laws, including the Director's responsibilities under the EPBC Act and EPBC regulations the Land Rights Act, the *Work Health and Safety Act 2011* and the park lease agreement.

A critical aspect of joint management is engaging Aṇangu in park management work programs and operations. This occurs in a number of ways, including through employment in park operations, involvement in Board and working group meetings, and representation on staff selection panels (see Section 4.1 *Employment, education, training and other benefits*).

As noted in Section 2.1 *Board of Management*, park staff also consult with Aṇangu on a range of operational issues relating to managing the park by following the procedures in Table 2, and the operational guidelines approved by the Board and Central Land Council. Where relevant, Aṇangu priorities and information arising from these consultations guide the preparation and implementation of work programs.

In addition to the day-to-day park operations, carrying out on-country activities together is another important way of including Aṇangu knowledge in the park's cultural and natural resource management programs. On-country activities can be defined as excursions or fieldtrips on Aboriginal land carried out over one or more days where Aṇangu and Pīranpa work together. These activities can be classified into three main groups: intergenerational learning, caring for country and cultural knowledge exchange between Aṇangu and Pīranpa. On-country activities aim to promote the use of Aṇangu land management practices, support the intergenerational transfer of cultural knowledge from senior Aṇangu to younger Aṇangu and promote cultural awareness. They also facilitate opportunities for Pīranpa staff to learn from Nguraritja, and for Aṇangu to learn science-based land management approaches, fostering positive joint management relationships.

Some of these activities are conducted in-conjunction with Central Land Council, as several sites of cultural significance are located adjacent to the park in the Kaṭiṭi and Petermann Aboriginal Land Trust (see also Action 3.2.14). Two-way cross-cultural understanding is important for both Pīranpa and Aṇangu, as it helps to build a shared understanding of cultural perspectives, and nurtures the exchange of skills and knowledge. This is critical for developing strong relationships, mutual respect and enhancing Aṇangu involvement in the management of the park. On-country work is a core aspect of cultural and natural management programs and is discussed in further detail in Section 3.2 *Protecting and enriching culture and country*.

This section is to be read in conjunction with the prescriptions and actions of Section 2.1 *Board of Management*.

Challenges

- Ensuring work plans and associated operations address the prescriptions and actions in this management plan and the Board's and Director's other strategic directions and priorities
- Undertaking operations in ways that are jointly planned, culturally appropriate and facilitate the exchange of knowledge between Piraṇpa and Aṇangu park staff
- Supporting the maintenance of Aṇangu knowledge and skills and fostering positive joint management relationships with park staff as part of park operations

Actions

- 2.2.1 Prepare, implement and monitor work plans to address the prescriptions and actions in this management plan and the Board's and Director's other strategic directions and priorities.
- 2.2.2 Engage and employ Aṇangu when planning and implementing work plans and programs and ensure they are properly supported and mentored.
- 2.2.3 Develop the skills and capability of staff to undertake park management activities to implement this management plan.
- 2.2.4 Seek Nguraṇitja involvement on employment panels for ongoing staff appointments, including providing training associated with recruitment processes.
- 2.2.5 Conduct and document consultations with Aṇangu in accordance with this management plan (see section 2.1.7 and Table 2). Where relevant, incorporate priorities from consultations into work plans.
- 2.2.6 Conduct joint management inductions and foster the exchange of cross-cultural knowledge and awareness, for both Aṇangu and non-Aṇangu staff.
- 2.2.7 Conduct cultural activities and on-country trips with Aṇangu and non-Aṇangu staff (see also sections 3.1.11 and 3.2.12).
- 2.2.8 Formalise joint planning arrangements and representation with Kaṭiṭi Petermann IPA and Yulara.

Caring for culture and country

Tjukurpa atunymananyi

Protecting and conserving the
cultural and natural values of the park



3. Caring for culture and country

Uluru-Kata Tjuṯa National Park has a number of outstanding cultural and natural values, which have resulted in the park being inscribed on Commonwealth, National and World Heritage listings. These values are described in this chapter and also summarised in the values statement in Table 1. For Anangu, ‘caring for culture and country’ are inextricably linked. The ongoing land management practices and traditions carried out by generations of Anangu in accordance with *Tjukurpa*, have helped to shape the country we see today and are fundamental to the listing of the park under the World Heritage Convention.

Cultural knowledge and skills are therefore essential in maintaining and enhancing the integrity of the park’s values. Since European settlement, the park’s landscape has altered, with the introduction of invasive plants and animals, altered fire regimes, tourism and associated infrastructure. For these reasons, the application of Anangu and contemporary scientific land management practices are essential for managing the park into the future.

This chapter sets out the objectives, prescriptions and actions for managing the cultural and natural values of the park. It also outlines how these values will be protected from current and potential threats, including assessing new activity proposals.

Snapshot of Chapter 3



Goal—What we want

To protect and maintain strong *Tjukurpa*, culture and country

Performance indicators—What we will check

- Extent of Anangu participation in cultural and natural heritage management programs
- The number of on-country activities conducted
- The number of opportunities to support and document the intergenerational transfer of cultural skills, practices and knowledge
- Whether monitoring programs for significant flora and fauna are carried out
- Whether water extraction from aquifers remains sustainable and water quality is maintained
- The number of rock art and cultural sites monitored and managed
- Whether waterhole management and protection occurs
- The number and extent of active heavily eroded sites
- Whether the distribution and/or abundance of targeted invasive species is decreased
- Whether the frequency, extent and intensity of large-scale fires are reduced
- Whether proposals for new activities are assessed for their impacts in accordance with the management plan

3.1 Knowledge for managing country

Objective—What needs to happen

Use Anangu and contemporary land management skills and knowledge for the protection, maintenance and enrichment of the park's cultural and natural values

Background

Nganampa maḷatja tjuṯa nyinanyi kaya uti nintiringama tjitjinguru, Tjukurpa winki atunmanykuny tjaku. Tjitjinguru Tjukurpaku nintiringkuny tjaku munu pala palanguru waaka wanungku kunpungku kanyintjaku. Ranger tjuṯanguru kulu nintiringkuny tjaku ngaranyi, tjukurpa kutjara wanungku ngura kanyilkatiny tjaku.

© Nellie Patterson

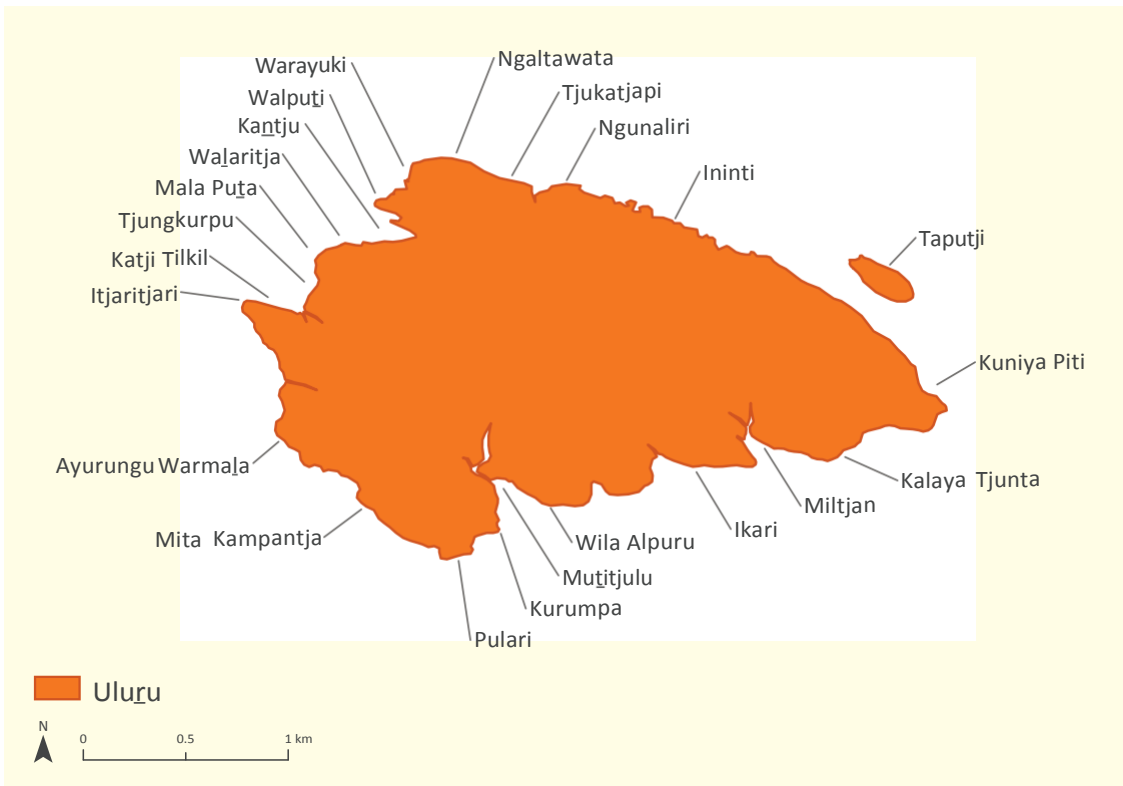
We have a lot of young people and their education in protecting law and culture needs to start from childhood. They should learn the laws from childhood and then be employed to keep them strong. They should also be learning from ranger staff so the country is held and protected through both cultural systems.

Cultural heritage, places, material and knowledge

Under *Tjukurpa*, Anangu have always been connected with Uluru. According to Anangu, ancestral beings created the plants, animals and features of the landscape, and Anangu are the descendants of these ancestors that are responsible for protecting and managing country. Knowledge associated with fulfilling these responsibilities has been passed down from generation to generation through *Tjukurpa*. Strong spiritual associations and interactions between Anangu and country continue today, and it is this ongoing relationship with the land that led to the park being included on the World Heritage List for its cultural values. Therefore, looking after country in accordance with *Tjukurpa* is a primary responsibility shared by the Director and Anangu in jointly managing the park.

The physical aspects of Anangu cultural heritage, such as sacred sites, rock art and archaeological material, are all also part of the park's living cultural landscape. The park contains significant physical evidence of one of the oldest continuous living cultures in the world. Sites of significance include rock art sites, stone arrangements, rock engravings and rock shelters containing archaeological deposits. Some of the work undertaken to care for significant sites include protecting rock art by installing visitor viewing platforms, controlling erosion, removing weeds and realigning walking tracks away from sensitive areas. A register of sites of special significance has been established in consultation with Anangu, the Aboriginal Areas Protection Authority and the Central Land Council. Figure 8 shows some of the significant sites and Anangu place names at Uluru.

Figure 8: Some Anangu significant sites and places at Uluru



A major part of Anangu cultural heritage are the intangible aspects of *Tjukurpa*. These include the spiritual knowledge about country, sacred sites, ancestral stories and beliefs, language, songs, dances; land use; and cultural practices, ceremonies or rituals. It also includes hunting and gathering techniques which are important cultural activities for reinforcing connection to country, maintaining links with *Tjukurpa* and passing on knowledge to younger generations.

Anangu maintain a detailed body of cultural and ecological knowledge of the land based on thousands of years of continuous habitation in the region. Anangu landscape management methods follow a traditional regime of fire management, sustainable hunting and harvesting practices and protection and maintenance of water sources. This knowledge also includes climate patterns, animal behaviour and ecological responses, and the relationships between different elements of the landscape. Anangu knowledge and cultural material can be described as Indigenous Cultural and Intellectual Property (See Feature Box 2) which is an essential element of maintaining *Tjukurpa*. Preserving and maintaining this knowledge through recording Anangu oral history and the intergenerational knowledge transfer, helps keep Anangu culture strong and maintains knowledge for managing country, for now and the future.

Feature Box 2: Indigenous Cultural and Intellectual Property

Indigenous Cultural and Intellectual Property (ICIP) is a term used to describe Indigenous cultural material and knowledge. The Board and Parks Australia work with CLC and other stakeholders to ensure ICIP rights are protected

To Anangu it is extremely important to protect their ICIP, which includes but may not be limited to:

- immovable cultural property, including sacred sites and rock art
- cultural objects, including sacred objects and other objects of cultural significance
- contemporary art, including paintings and other works
- human remains, including the remains of Anangu ancestors
- traditional knowledge, including spiritual, scientific, ecological and local historical
- stories, including *Tjukurpa* stories and Anangu history and society
- language, including the Pitjantjatjara and Yankunytjatjara languages
- *inma* (singing and dancing performances and ceremonies), including recordings
- knowledge of cultural environment resources – including plants, animals and minerals
- images, including photographs, films and artworks of the landscape or people.

Tjukurpa provides rules that protect this material and knowledge from inappropriate access and use by Anangu and other Aboriginal people. Today however, ICIP can be accessed and used by non-Anangu for a range of purposes.

Anangu have concerns about being able to manage and control ICIP, specifically by protecting cultural material; recognising that Anangu are the owners of this property; having the capacity to monitor and regulate its use; and being able to benefit from sharing it.

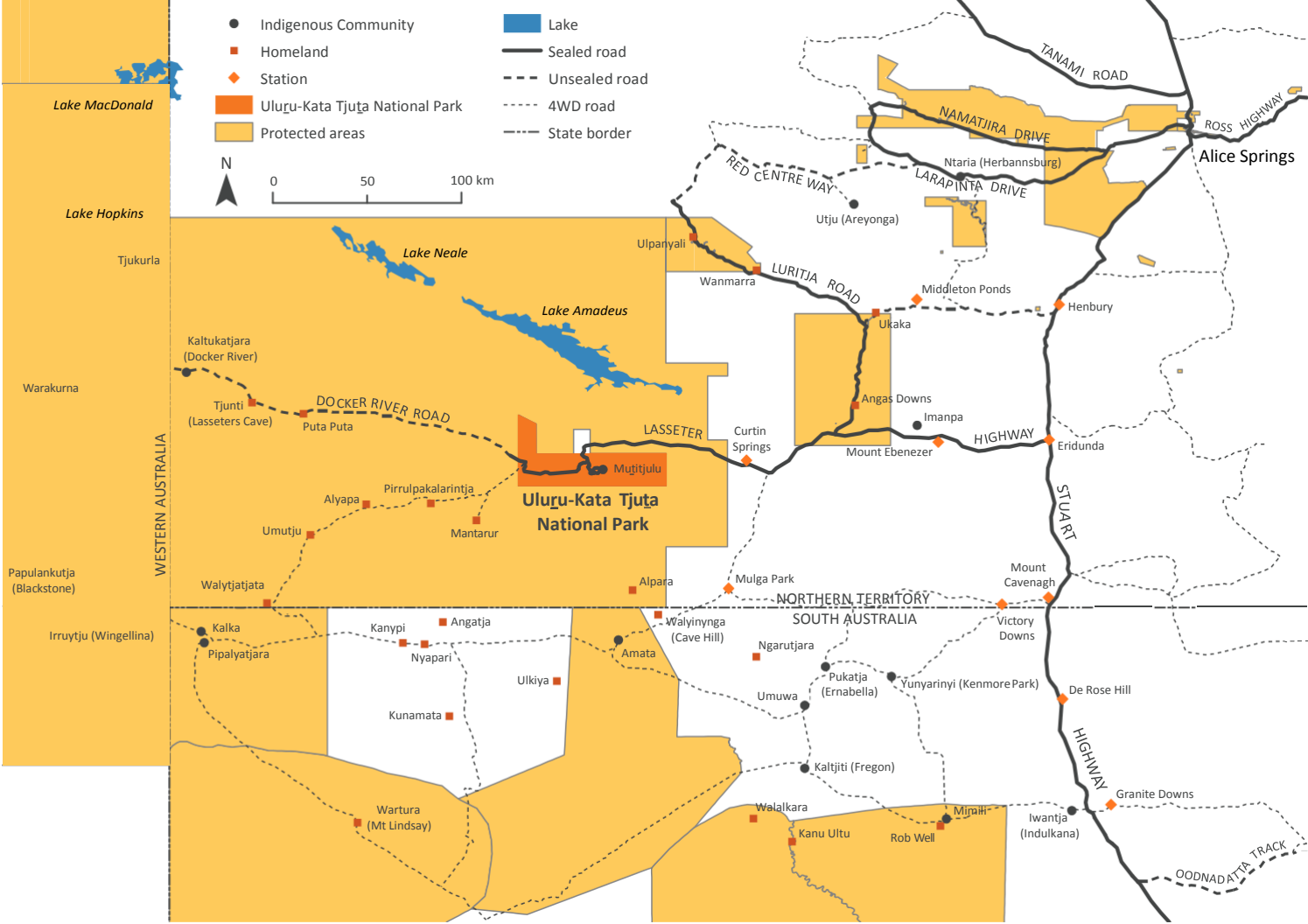
It is the view of Nguraŋitja that, through *Tjukurpa*, there should be strong links between the management of the park and adjoining lands. This is because areas in the park are closely related to cultural and natural features beyond its boundary. For example, many converging ancestral tracks and *Tjukurpa* stories that extend across the surrounding lands converge at Uluru and Kata Tjuta. Connection to these extended sites has direct implications for the practice and maintenance of *Tjukurpa* within the park.

Figure 9 highlights some of the important Anangu sites that occur both inside and outside the park. These sites include homelands, or outstations, which are small communities built on land of particular cultural significance. There are several homelands located on the Kaŋiti-Petermann IPA (see Figure 9 and Figure 10) and these areas are culturally significant for Nguraŋitja. For this reason, working together with traditional owners of the surrounding lands is important for Nguraŋitja in order to help maintain the living cultural landscape and *Tjukurpa* both inside the park and in the surrounding region.

Figure 9: Anangu perception of the landscape with major landmarks extending outside the park boundary © Rene Kulitja



Figure 10: Indigenous communities and homelands in the lands surrounding the park



Parks Australia supports Anangu to maintain their cultural heritage and knowledge by facilitating and supporting 'on-country' cultural activities, protecting sacred sites and ensuring that sensitive sites are accessible to Anangu, whilst being protected from unauthorised or inappropriate visitor use or access (see Section 3.2 *Protecting and enriching culture and country*). A Cultural and Natural Heritage working group advises the Board on a range of cultural and natural heritage matters. It comprises Anangu, scientists, the Central Land Council, cultural heritage specialists and park staff.

In the past, research on Anangu society has included the collection of objects and recording of cultural practices, ceremonies and knowledge. In some cases, cultural property was removed from Anangu control and deposited in museums, libraries or educational institutions, either in Australia or overseas. Increasingly, the existence of this cultural material is coming to light and its repatriation is important to Anangu. For this reason, a secure 'keeping place' was constructed for the community to house sacred and repatriated material. In addition to the keeping place, databases are used to appropriately store and access cultural materials (digital images and sound recordings). Parks Australia also contributes to a cultural heritage database used in the region, called Aṛa Irititja.

The Director has responsibilities to assist Anangu protect culturally significant material and important cultural areas within the park. The Land Rights Act, the EPBC Act and EPBC Regulations and the park lease agreement all provide legal protection of sacred sites and other sites of significance to Anangu, with any ground disturbing works and works in which living or dead trees will be damaged or modified will require a CLC sacred site clearance certificate. The *Northern Territory Aboriginal Sacred Sites Act 1989* (NT) and the *Heritage Act 2011* (NT) are also relevant to the protection of sacred sites and certain objects.

The physical landscape

The major features of the physical landscape within the park are the iconic rock formations of Uluru and Kata Tjuṭa, whose exceptional natural beauty and ongoing geological processes are recognised in the park's World Heritage inscription. Anangu explanations of the formation of Uluru and Kata Tjuṭa derive from *Tjukurpa* (see *Tjukurpa* and a living cultural landscape in Part A). According to Western science, they were formed when earth movements caused the folding and upthrust of rock, which were later affected by weathering and erosion, resulting in the monoliths we see today.

Uluru is a red sedimentary rock formation comprised of arkose sandstone. It is approximately 9.4 kilometres in circumference and rises to a height of over 340 metres above the surrounding plain. During rain periods, the water runoff from Uluru cascades down fissures forming waterfalls, some up to 100 meters high. Caves at the base of Uluru formed by an arid zone process known as cavernous weathering. Kata Tjuṭa comprises 36 rock domes of varying sizes made from a sedimentary, conglomerate rock. The domes cover an area of 35 square kilometres, with the highest point over 500 metres above ground level. Surrounding the exposed rock features, the landscape of the park is dominated by sand dunes, sandplains and alluvium deposited by water flows, particularly from Uluru and Kata Tjuṭa.

Anangu have a broad system of categorising habitats in the park, according to characteristics such as landform, soil, vegetation, fire state, and animal inhabitants. The categories are:

- *tali*—sand dunes or sand dune systems and accompanying vegetation
- *pila*—flat to undulating sandy plains between dunes, generally dominated by spinifex species and occasionally trees and shrubs; *pila* is the most common habitat in the park
- *puti*—flat areas of usually heavier soils characterised by the presence of woodlands, scrubby bush, or dense stands of mulga; *puti* occurs in a ring around Uluru and Kata Tjuṭa before the sand dunes begin and where the ground is hard and sometimes stony
- *puli*—the rocky areas, gorges and stony slopes of Uluru and Kata Tjuṭa; only plants that can live in shallow, barren soils are found here

- *karu*—creek lines and run-off plains from the rocky areas at Uluru and Kata Tjuta. Although creeks are usually dry, waterholes can remain for months after good rain
- *nyaru*—burnt or regenerating areas; *pila* and *tali* become *nyaru* after they have been burnt

Particularly significant ecological zones within the park include the transitional sand plain area between the northern part of the park and Yulara, which provides habitat for a range of animals of conservation significance. The environments in and around Uluru and Kata Tjuta are also ecologically important, as many species and habitats are restricted to these areas.

Water

Rainfall in the arid zone is low, highly unpredictable and highly variable. The average annual rainfall for the region is approximately 300 millimetres, but this varies greatly from year to year. Major rainfall events are rare and very important both hydrologically and ecologically, recharging groundwater systems and driving the 'boom and bust' cycles of desert ecosystems. Disruption to flows can have adverse effects on soils and vegetation.

Water sources in the park are not only important ecologically but are significant places under *Tjukurpa*. Knowledge of the location and seasonal availability of water sources was an essential component of Anangu survival when travelling through country. Anangu recognise four main kinds of water sources that are important to protect and maintain. These are:

- *wanampitjara*—large springs which are the most reliable source of water
- *tjukula*—waterholes on exposed platforms in the gullies of Uluru and Kata Tjuta
- *tjuru*—soaks that seep up from an underground supply of water that is local and close to the surface; these are fairly reliable because the water is protected from evaporation
- *tjintjira*—clay pans, which are the least reliable source of water as they are particularly susceptible to evaporation.

After 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 clay pans and depressions associated with mulga woodland communities. After heavy rainfall, water flows from Uluru and Kata Tjuta into moist gorges and drainage lines, which provide habitat for restricted, rare and relict species. These environments have been identified as extremely significant refugia in the arid lands (Morton et al. 1995).

Groundwater is the only reliable water source in the region. There are two main underground water systems (known as aquifers) in the park which are not hydrologically connected. The Dune Plains Aquifer supplies Yulara with water, and the Southern Aquifer supplies water to the Mutitjulu community, Park Headquarters and the Cultural Centre. Recharge of the Dune Plains Aquifer is associated with runoff in response to rare major rainfall events, whilst the Southern Aquifer is directly influenced by runoff from Uluru.

In 2018 the Director commissioned an Aquifer Sustainability Assessment to help assess the sustainability of groundwater use from the park's Southern Aquifer (Jacobs 2018). This assessment showed that groundwater levels have been slowly declining over the past 10 years, and that current usage is approaching, or may have already exceeded, the sustainable yield. With projected increases in population and tourism visitation, there is a concern that future use may push the capacity of the aquifer to or beyond its limit. Further studies and continued monitoring of groundwater resources during the life of this management plan will be important for informing decisions about the sustainability of ground water resources.

Native plants and animals

The park's ecosystems are home to a particularly rich assemblage of birds, reptiles, and plants adapted to Central Australia's arid landscapes. In the context of *Tjukurpa*, the actions of ancestral animals such as *mala* (rufous hare-wallaby), *panpanpalala* (crested bellbird), *kuniya* (Woma python), *lungkata* (centralian blue-tongued lizard) and *itjaritjari* (marsupial mole) have important roles in the evolution of the form and features of Uluru.

The park's flora represents a large portion of plants found in Central Australia. Among the 619 plant species recorded, five are relict species and seven rare or restricted species, which are generally only found in the moist areas at the bases of Uluru and Kata Tjuta. At the time of writing this plan, no plant species in the park are listed under the EPBC Act, and only the desert quandong (*Santalum acuminatum*) is listed as vulnerable in the Northern Territory.

Historically, 46 native mammal species were recorded in the region covered by the park. A number of these are now extinct, or extinct in the wild. Surveys show that 21 native mammal species are found within the park. The *mala* or rufous hare-wallaby (*Lagorchestes hirsutus*), is listed as endangered under the EPBC Act and extinct in the wild under the *Territory Parks and Wildlife Conservation Act 2006* (the TPWC Act). Two other species are listed as vulnerable under the TPWC Act - the *murtja* or mulgara (*Dasycercus cristicauda*) and the *itjaritjari* or marsupial mole (*Notoryctes typhlops*). For more information about these species see Appendix H. A number of *mala* were reintroduced into a large predator-proof enclosure in the park with the long-term objective of re-establishing a permanent population.

The park's bird life is rich by Central–Western Desert standards, with over 170 bird species recorded. One of these, the princess parrot (*Polytelis alexandrae*), is listed as vulnerable under the EPBC Act. Another bird species, the grey falcon (*Falco hypoleucos*), is listed as vulnerable under the TPWC Act. Many other species have restricted or sparse distributions, and a number of migratory species are also listed under the EPBC Act (see Appendix I).

The park has an extremely rich reptile fauna with over 70 species being recorded in the park. No other comparably sized area in the Australian semi-arid zone is known to be as rich in reptiles (Reid et al. 1993). One species, the *Tjakuṛa* or great desert skink (*Liopholis kintorei*) is listed as vulnerable under the EPBC Act (see Appendix H).

Four frog species have been recorded in the park and may be seen in abundance and heard after heavy rain.

The Uluru-Kata Tjuta landscape is representative of Central Australian arid ecosystems. Many of the species found in this region have suffered a general decline in distribution and abundance. Some species that formerly occurred in the park have now become extinct in the Northern Territory, and others have become extinct on mainland Australia. To Anangu, a decrease in the population or extinction of a species has implications for the condition and health of the landscape and for the ongoing maintenance of *Tjukurpa*. As such, Anangu have supported moves to reintroduce locally extinct animals such as the *mala*.

All native flora and fauna species are protected by the EPBC Act and EPBC Regulations, which prohibit moving, taking, trading, killing or injuring native species. The EPBC Act and EPBC Regulations also prohibit bringing in animals and plants, or cultivating plants in the park, except in accordance with the prescriptions in this section.

Section 3.2 *Protecting and enriching culture and country* provides information in relation to invasive fauna and flora species.

Research, monitoring and knowledge management

Research and monitoring provide essential information about the park's plant and animal life, its natural and cultural resources and its visitor use. This information assists the Director, the Board and Parks Australia to make good decisions about managing the park. It also assists in the adaptive management of the park and provides useful information for regional conservation programs, local Aboriginal enterprises, and the tourism industry. Research and monitoring can be done by park staff, consultants, government agencies, research organisations and individuals.

Flora and fauna monitoring reveals how conditions change over time, and helps in assessing the effectiveness of management programs to make better management decisions. The episodic fluctuations in the abundance and distribution of many central Australian animals and their habitats mean that long-term monitoring programs are essential to identify trends. Examining species at an ecosystem level also assists in identifying key pressures, vulnerabilities and potential flow-on effects to other species and habitats.

Undertaking visitor surveys and monitoring helps to develop better understanding of who visits the park, how visitors use the park, what visitors expect, and how satisfied they are.

Research and monitoring activities are subject to the EPBC Act and EPBC Regulations, including those that involve native species, those conducted for commercial purposes, and those that require access to biological resources. These actions must be carried out in accordance with the prescriptions outlined in this management plan.

Challenges

- Supporting Nguraṛitja to keep their knowledge and skills strong and pass them on to younger generations
- Ensuring Aṅangu control the use of their ICIP, including its use by Parks Australia
- Managing the park as part of a broader 'living' cultural and natural landscape, sharing knowledge and engaging with regional stakeholders to do this
- Ensuring adequate information to make decisions about long-term sustainability of groundwater use from the Dune Plains and Southern Aquifers
- Conducting research and monitoring to inform management of the park's cultural and natural values, and sharing this knowledge to park staff, Nguraṛitja, and other stakeholders. This includes improving understanding of the impacts of climate change, the status and ecology of listed or significant species, and involving Aṅangu in this work
- Improving our ways of storing, retrieving and sharing data and knowledge

Prescriptions

3.1.1 The principles for cultural and natural heritage management are:

- a. to protect and maintain strong *Tjukurpa*, culture and country;
- b. the intergenerational transfer of knowledge and skills is a priority;
- c. Nguraṛitja will guide priorities for cultural and natural heritage management;
- d. Aṅangu and scientific knowledge, skills and decision-making will be used; and
- e. acknowledging that the living cultural landscape extends beyond the park's boundaries.

- 3.1.2 The principles for research and monitoring are to:
- identify and monitor threats to park values and ways to reduce these threats;
 - ensure the best available knowledge and evidence is available and applied for decision making and management programs;
 - use effective systems for recording, storing and accessing knowledge;
 - ensure that outputs assist with evaluating and reviewing management performance;
 - ensure Anangu and staff have opportunities to participate and develop skills; and
 - facilitate incorporation of Anangu knowledge and skills.
- 3.1.3 The Director may carry out research and monitoring that involves actions covered by ss.354 and 354A and species listed under Part 13 of the EPBC Act that are consistent with this management plan.
- 3.1.4 Organisations and individuals may carry out research and monitoring, including actions covered by ss.354 and 354A of the EPBC Act:
- in collaboration with the Director under a written agreement with the Director; or
 - in accordance with a permit issued by the Director.
- 3.1.5 Research and monitoring may only be carried out for commercial purposes with the approval of the Board and in accordance with a commercial activity licence issued by the Director.
- 3.1.6 Agreements, permits or commercial activity licences authorising research and monitoring must only be issued by the Director if:
- the activity will not have an unacceptable impact on park values;
 - the activity is consistent with implementing this management plan;
 - the activity cannot reasonably be completed outside the park;
 - Ngurajtja have been appropriately consulted;
 - the activity has ethics approval from an independent Animal Ethics Committee (where relevant) or is consistent with animal welfare legislation;
 - the activity adheres to the principles for research and monitoring (section 3.1.2); and
 - data and results of research are made available to the Director.
- 3.1.7 Organisations and individuals carrying out research that involves access to biological resources within the meaning of Part 8A of the EPBC Regulations must comply with the requirements of Part 8A in addition to the requirements of this Section 3.1 *Knowledge for managing country*.

Actions

- 3.1.8 Cooperative programs with relevant institutions and neighbours will be supported to undertake research for managing the park's cultural and natural values and threatening processes.
- 3.1.9 Establish and continue to operate a cultural and natural heritage working group to provide advice to and support for the Board in relation to managing the park's cultural and natural values.
- 3.1.10 Prepare an action plan that incorporates knowledge and skills from Anangu and scientific sources to help manage the park's cultural and natural values. This plan will:
- provide operational actions to guide and support the implementation of relevant prescriptions and actions from this management plan;
 - provide for the conservation of environmentally and culturally significant sites;
 - support conservation of intangible cultural heritage, including documenting oral history and the intergenerational transfer of Anangu knowledge and skills;

- d. develop protocols and policies to ensure that research, monitoring and site works are carried out in accordance with legal and cultural obligations; and
 - e. be prepared with the cultural and natural heritage working group.
- 3.1.11** Implement or facilitate programs and activities that support the retention, transmission and (where appropriate) documentation of Anangu cultural knowledge and skills. This will include:
- a. traditional practices such as songs, stories and ceremonies (*inma*);
 - b. looking after culturally significant sites;
 - c. intergenerational transfer of cultural knowledge; and
 - d. traditional land management practices and on-country work.
- 3.1.12** Work with the CLC and other stakeholders to protect the ICIP rights of Nguraṛitja, including the use of agreements and consents for using Anangu ICIP.
- 3.1.13** Work with Anangu to collect, store and manage cultural information and material using cultural management databases and other technologies (see also section 3.1.17).
- 3.1.14** Seek advice from relevant experts regarding the management of cultural heritage, particularly rock art and other cultural sites.
- 3.1.15** Liaise with relevant stakeholders to help address water sustainability and quality issues affecting the park and Yulara and including:
- a. improving understanding of the Southern Aquifer and sustainable extraction levels;
 - b. assessing aquifer vulnerability, quality, volume and risk of potential contamination; and
 - c. promoting efficient use of water by park residents, licence and permit holders.
- 3.1.16** Collaborate with research and regional organisations and agencies to undertake research and monitoring to manage the park's cultural and natural values in the following priority areas:
- a. flora and fauna surveys updating distribution, abundance and conservation status information;
 - b. interactions of flora and fauna with environmental factors, including species or communities at risk from impacts of climate change;
 - c. significant species that may require particular management attention, such as rare, culturally significant or threatened species;
 - d. species declines and their causes;
 - e. effects and mapping of fire and its impact on native species, weeds and its effectiveness as a habitat management tool;
 - f. impacts of invasive animals and plants on park values;
 - g. cultural heritage knowledge, including monitoring methods for cultural knowledge and intangible cultural heritage values;
 - h. cultural site conservation and management;
 - i. monitoring ground and surface water;
 - j. park visitor surveying and monitoring (see also section 5.1.14); and
 - k. other priorities determined by the Board and Director.
- 3.1.17** Develop and maintain systems for collecting, storing and retrieving research and monitoring data using the most practicable up-to-date technology (see also section 3.1.13).
- 3.1.18** Review and benchmark practices for protecting and enriching the parks cultural and natural values with practices used in other comparative World Heritage areas. Where relevant and consistent with this plan, apply relevant practices. This may include facilitating exchange programs or other ways of information exchange between Nguraṛitja and other Indigenous communities and managers of World Heritage areas.

3.2 Protecting and enriching culture and country

Objective—What needs to happen

Protect, maintain and enrich the park's cultural and natural values and sites

Background

Aṅangu nintipuka tjuṭa kuwari tjilpi munu pamparingu ka paluru tjana Tjukurpa kuṅpungku wangakapaiṭu maḷatja tjuṭa ungkuny tjaku, kawaliny tjaku tawara. Puḷka mulapa nyangatja, Tjukurpa kuṅpu kanyintjaku.

© Rene Kulitja

Our seniors with the most knowledge are now elderly and they are the ones who can speak with most wisdom and authority on the law to give it to the young so it is not lost. This is absolutely essential to keeping law and culture strong.

Nganampa ngaranyi wiruṛa nyaruntjaku, ngura aṭunmanykuny tjaku. Nganampa wiru tjuṭa nyinanyi ka ngiṇṭaka, tinka palumpa tjanampa ngura tjinguru wiyaringkunyangka tjituru-tjituru ngaraku.

© Bruce Baydon

We have to burn country in the right way to protect it. We have a lot of wildlife such as the perentie and sand goanna and it would be devastating if their habitats disappeared.

Ukiri kura-kura, panya buffel grass nyanga paluru witu-witu mulapa – paluru kutjupa kutjupa kurara wiyani. Park ngura nyangangka buffel grass winki ngaranyi.

© Philip Driffin

Buffel grass management is getting harder – it's choking everything. There's too much buffel grass in the park.

The park's internationally significant cultural and natural values may be impacted by a range of existing and potential threats. These threats include loss of Aṅangu cultural knowledge; physical damage to significant cultural and natural sites and declines of native plant and animal species from the impacts of invasive species, inappropriate fire regimes and climate change.

Supporting retention of cultural knowledge

In the past, *Tjukurpa* guided the day-to-day lives of Aṅangu through the search for food and resources, storytelling and ceremony (*inma*). Since European settlement, the movement of Aṅangu off their country, sometimes far away from their ancestral lands, limited opportunities to spend time on-country and undertake important land management practices. This has resulted in a loss of some cultural knowledge and traditions, particularly as many senior Aṅangu have passed away without the opportunity to share important information. As the number senior Aṅangu gets smaller, so too does the body of cultural knowledge, beliefs and practices that define Aṅangu culture.

However, the retention and transmission of much of the cultural knowledge associated with *Tjukurpa* remains strong and is expressed through the continuation of *inma*, visiting country, strong kinship relationships and retention and use of language. The strength of the Aṅangu cultural knowledge that remains is reflected in the listing of the park as a World Heritage area for its cultural values as a living cultural landscape.

Despite these measures, Nguraṛitja express concern that cultural knowledge is still being lost, with social changes associated with living sedentary lifestyles impacting the transfer of knowledge to younger generations (see Feature Box 3). Consequently, there is an urgent need to pass on and document many aspects of *Tjukurpa* and cultural knowledge. Retention of this knowledge is not only critical for current and future generations of Aṅangu but also for the long-term management of the park. In addition, the loss of this knowledge erodes the World Heritage cultural values of the park. Parks Australia supports the maintenance of culture through facilitation of on-country activities and incorporation of Aṅangu knowledge in management programs. See Section 2.2 *Work planning and implementation*, for further information about how Parks Australia supports Aṅangu to maintain culture.

Feature Box 3: Ancestor story shared by Rene Kulitja

Tjukurpa nyangatja wati kuka putitja tjara. Wati paluru miita kutjara tjara munu paluru kukaku para ankupai. Tjin̄tu kutjupangka paluru paṯu anu munu mungaringkula maḷaku pitjantja wiya. Ka miita palumpa kutjara putu kulinu, 'Nyaaringu ngalimpa miita?'.

This story is about a man, an expert hunter. He has two wives and travels widely to hunt. One day he went a long way away and when dark fell he hadn't returned. His wives didn't know what to think, 'What can have happened to our husband?'

Paluru kuka pungkuntjaku tjarpangu puṯu ul̄tungka palu palulanguru tjakaringu puṯungka unngu. Uritjingara urira urira putu pakaru ka paluru puṯu ungu alatjitu pakara anu, ngurakutu inma inkanyangka. Minyma kutjarangu kulinigi inma inkanyangka palu putu nyangu, 'ai, nganalu inma nyara warani?' Ka paṯunguru pula nyangu puṯu panya ngalya pitjangi. 'Awai! Ngalimpa miita puṯu nyara palula unngunguru inkanyi, ngalya pitjara. Paluru pula mantangka punkanu ulangi. Miitaku ulara ulara, putu pakaltjinkunyangka.

While he was hunting he had crawled into a hollow log to catch an animal, but then became stuck inside. He rocked the log, wriggling and twisting and trying unsuccessfully to get out. Eventually he was able to stand up and set off home while still inside the tree, intoning a lament as he travelled. The two women heard the sound of singing but couldn't see where it was coming from, 'Who is singing that song out there?' Then in the distance, they saw the tree coming toward them. 'Oh goodness! It's our husband singing from inside that log coming towards us.' Falling to the ground in tears, they wept and wailed over their husband, unable to free him.

Wanangka puṯu tjukutjuku alaru, paluru nykuntjaku, kapi tjikintjaku. Mungaringkula paluru wangkangu, palya, nyupali ngayunya wantintjaku palu paluru pula ulara ulara ngaringu palula itingka, ka paluru ngarangi puṯungka unngu alatjitu.

Using their digging sticks, they made small openings so he could see and drink some water. As night fell he told them, 'It's alright, you two should leave me here.' But weeping and crying, they lay down by his side and there he stood, as stuck as ever inside the tree.

Tjin̄tu pakanyangka paluru pula miitarara anu ka paluru puṯu ul̄tungka unngutit̄u anangi inkanyangka. Pula kuka pungkula ngalkura anangi. Pula kulinigi, 'Nganalu walatjungkuku ngalimpa miita?' Ka ankula nguriningi. Ankula ankula nyangu An̄angu tjuṯa ka ngankari kutjupa nyinangi palu paluru putu kulinigi. Palulanguru ngangkari pulka kutjupa pakara ngalya pitjangu munu pulkara wakara walatjunu. Wati panya paluru mantangka punkanu, nyuku nyuku ngaltutjara mulapa.

When the sun came up he and his two wives set off, with him still inside the hollow log and singing again as they went. The two women hunted and ate along the way and they were thinking, 'Who can free our husband?' And so they kept on going in search of help. Eventually they reached a camp of people but the healer there wasn't able to do anything. Then another, more powerful healer got up, came over and flung all his power at the log, striking it open. The man inside fell to the ground, wasted away in a pitiful state.

This story is an analogy of how An̄angu are moving forward into the future. The young people are stuck in the tree and the older generation are trying to break them free. Like the wives they are crying in despair for the young. The two women reached their goal to break their husband free and An̄angu must reach our goal to break young people free and to assist them to keep their culture strong.

Protecting significant sites and species

There may be varying perceptions of the significance and value of cultural sites among Anangu, park staff, stakeholders and visitors. Some sites have obvious cultural significance, such as rock art sites, but many other places have importance to Anangu which may appear insignificant to other people. Anangu want to ensure that all significant sites and species within the park are recorded, maintained and protected from threats.

There are many threats that could impact significant sites. Fire can have severe impacts, particularly when there is a build-up of vegetation or weeds close to cultural sites (see the Fire management section below). Wasps and termites can damage rock art by building nests and tunnels over rock faces, and water flowing over or seeping through rocks may also cause damage to images. Introduced animals such as camels can disturb or damage waterholes, and introduced weeds can overcome native plants and result in loss of habitat for native animals and bush foods for Anangu.

In some areas of the park, erosion is also an issue that can affect significant sites and native vegetation. Roads and tracks can alter natural surface contours, redirecting rainfall which results in erosion and changes vegetative (including weed) growth. For example, the road around Uluru was built above the natural ground level in some places which has altered the sheet water flow and resulted in erosion. Significant gully erosion also occurred around the base of Uluru due to uncontrolled vehicle use by early visitors, though most of the most heavily eroded sites have now been rehabilitated.

Excavation and mining operations in the park (including fossicking and introduction, disturbance or removal of earth materials) are subject to the EPBC Act and EPBC Regulations and this management plan. As mining is not compatible with the park's World Heritage listing it is prohibited (refer to sections 3.2.5 to 3.2.8).

Visitor access and use of the park can have negative effects on significant sites if they are not managed properly. Dust accumulation on rock faces, rubbish, crowding and noise can impact sites and wildlife. Although limited, vandalism on rocks around Uluru and Kata Tjuta has required removal and treatment of graffiti. Under the EPBC Regulations, visitors are prohibited from removing rocks, stones or sand as souvenirs from the park. Visitors who have taken these things earlier often return them to the park with a letter of apology (these are called 'sorry rocks'). There are also strong concerns among Anangu about the unauthorised access to, or photography of, sacred or restricted areas.

To mitigate these threats, Parks Australia undertakes fire management, invasive species control, erosion mitigation and manages visitor access. Significant sites are also protected through maintenance, monitoring, and by restricting visitor access to significant areas. Interpretative signage and re-routing of walking tracks are also implemented to keep visitors away from sensitive areas.

Many animal species have been recorded in the park, including 21 native mammals, four frogs, and over 170 bird and 70 reptile species. Amongst them are species listed as threatened under Commonwealth and Northern Territory legislation (see Appendix H and Appendix I). National recovery plans and conservation advice has been made under the EPBC Act to guide research and management actions designed to halt the decline and support recovery of threatened species or ecological communities.

Where recovery plans exist for species or communities found in the park, management actions taken by the park need to align with the requirements of these national recovery plans. At the time of writing, the only species that occurs in the park for which a national recovery program is in place is the mala (*Lagorchestes hirsutus*).

Introduced plants and animals

In the past many exotic plant species have been introduced and have spread through the park. Weeds compete with native plants, change the structure of vegetation communities, and impact on food and habitat availability for native animals. New weeds have the potential to be introduced to the park in many ways, including vehicles, animals and wind.

The most threatening weed in the park is buffel grass (*Cenchrus ciliaris*). Buffel grass is a perennial plant native to Africa and the Middle East, and is now established across central Australia. It can affect ecosystem function by out-competing native plant species, removing suitable habitat for native animals and reducing the amount of bush foods and medicines available for Anangu. Buffel grass also changes water flows, grows thickly in drainage lines, and can worsen erosion. Landscapes dominated by buffel grass burn more frequently and at higher intensity than uninvaded native vegetation. This further impacts the surrounding environment. The spread and ecological impact of buffel grass varies throughout the park, but it thrives especially around Uluru and Kata Tjuta.

Most other weed species in the park do not have a major impact on the park's natural and cultural values. Many weeds only become evident after rain and the priority for their control is in locations such as waterholes, significant cultural sites and key visitor areas.

In addition to exotic plants, introduced animal species have had a significant impact on Australia's arid regions, including the park's cultural and natural values. Of the 27 mammal species recorded in the park, six are introduced: rabbits, camels, foxes, house mice, cats, and dogs (see Table 3). These animals cause erosion, damage sacred sites, spread weeds and disease and are recognised as a major factor in the extinction of the native species of Central Australia. Anangu knowledge and tracking skills are invaluable assets when monitoring invasive species, and are used in combination with scientific techniques, such as fauna monitoring cameras. As invasive species issues extend well beyond the boundaries of the park (such as camel management), effective control may depend on regional management programs and cooperation with neighbours. The impacts of other threats such as large scale wildfires can also exacerbate the impacts of introduced animals on native fauna. Although fire management is a key ecological management tool, intense large fire can also negatively impact on vegetation and reduce native habitat leading to increased predation by and establishment of introduced species.

Bringing in or keeping plants or animals, or cultivating plants in the park is prohibited, except in accordance with this management plan or a permit issued by the Director (see sections 3.2.3 and 3.2.4). The *Weeds Management Act 2001* (NT) also applies to the park. At the time of writing this plan rabbits, foxes and cats are listed as key threatening processes under the EPBC Act. Management of the park should align with national threat abatement plans for these species, which provide for the research, management, and any other actions necessary to reduce the impacts on native species and ecological communities.

Table 3: Introduced animal species at Uluru-Kata Tjuṯa National Park and their effects on cultural and natural values

Species	Impacts on park values
Camel <i>Kamula, auru</i>	Implicated in the reduction of plant species including vulnerable species. Potential to damage sacred sites and degrade the condition of waterholes and water quality. Camels may also impact on visitor safety (e.g. through vehicle accidents).
Rabbit <i>Rapita, pintjatanpa</i>	Potential to denude the country of vegetation and out-compete small native mammals.
Mouse <i>Mingkiri</i>	Successful invader of disturbed environments and habitats that have lost native rodents. Extremely high numbers can occur during favourable seasons but drop quickly as conditions dry out.
Cat <i>Ngaya, mulku, putji, putjikata</i>	Prey upon many arid zone reptiles and small mammals (Paltridge 2002), resulting in significant declines of small mammal populations (Smith & Quin 1996). Three of the park's vulnerable species are of typical prey size for cats - the great desert skink (<i>tjakura</i>), mulgara (<i>murtja</i>) and rufous-haired wallaby (<i>mala</i>). Cats were a major factor in the failure of the mala reintroduction program in the Tanami Desert which is a consideration for future reintroduction programs.
Fox <i>Tuuka</i>	Have affected populations of <i>tjakura</i> in the park and were likely to be involved in the loss of black-footed rock wallaby from Kata Tjuṯa in the 1980s. Three of the park's threatened species are of typical prey size for foxes - <i>tjakura</i> , <i>murtja</i> and <i>mala</i> .
Dog <i>Papa, tjitutja</i>	Domestic dogs mainly live in the residential area of the park, but may roam into the park and impact on its natural values. Anangu have historically kept dogs of mixed breeds including dingo (<i>Canis lupus dingo</i>).

Fire management

Fire (waru) is a natural part of the park's cultural and natural values and is integral to maintaining *Tjukurpa*. Anangu have always used fire as an important tool for managing country, and this long-standing relationship is acknowledged in the park's World Heritage listing. Fire is also used for landscape scale ecosystem management, and often involves working cooperatively with neighbours through a regional burning approach.

Anangu fire management techniques create mosaics or patchworks of vegetation in different stages of recovery, and over many thousands of years the region's plants and animals evolved under its influence. Many Central Australian species therefore have specific requirements related to the frequency and intensity of fires. Anangu use burning methods to collect resources, diversify food production and to help create diverse landscapes that can support many native species. Following the arrival of Europeans, and the movement of Anangu to settled communities, traditional patterns of burning were altered. Disruption of mosaic burning practices has resulted in large destructive wildfires, and reduced habitat diversity for native animals. It is also a contributing factor in the loss of mammal species from the region.

Most major wildfires have been recorded in the park since the 1940s, with several of these having severe impacts. Since the 1980s, fire management in the park has incorporated traditional Anangu knowledge to carry out prescribed burning based on traditional patch burning techniques. This helps to avoid, contain or minimise the spread of wildfires, and in turn reduce the impacts on sensitive flora and fauna species. In addition to protecting the park's natural and cultural values, fire management programs also ensure the protection of life, property and park assets.

The park works with adjoining landowners and relevant agencies including the Central Land Council, Northern Territory Government agencies (e.g. Fire and Rescue Service and Bushfires NT) and neighbours to adopt a regional approach to fire management.

Climate change

In recent years global climate change has emerged as a key issue for biodiversity and environmental management. A climate change strategy (DNP 2012) was developed for the park from 2012-15 which identified the following potential impacts:

- pressure on native flora and fauna and impacts on biodiversity
- increased spread of invasive species
- introduction of exotic species
- reduced groundwater and surface water availability
- increased incidence of fire events
- indigenous and cultural impacts
- visitor impacts and human health
- increased pressure on park infrastructure.

A report about the expected effects of climate change on the park (Hyder Consulting 2008) suggested that the park could be affected by increases in average temperatures, more days over 35°C, increases in evaporation and reduced rainfall, resulting in less surface water being available. These impacts may be reduced by managing existing threats to the park's cultural and natural values and utilising research and monitoring programs to assess the resilience of species or habitats under changing climatic conditions (see Section 3.1 *Knowledge for managing country*). Climate change may also have implications for visitor safety and consequently the management of visitor services and facilities (see Section 5.1 *Visitor experience and site management*).

Challenges

- Stopping or reducing the loss of Anangu knowledge and skills, and supporting the passing on of existing knowledge to younger generations
- Protecting significant sites and species from a range of threats, to protect *Tjukurpa* and the park's World Heritage and other natural and cultural values
- Cooperating with regional neighbours to manage threats such as fire and invasive species (e.g. camels)
- Using Anangu knowledge and Pīranpa scientific skills in fire management, planning and implementation
- Managing fire effectively to protect the park's cultural and natural values and visitor safety.
- Managing the effects of climate change, including the potential for bigger and more intense fires

Prescriptions

3.2.1 Activities involving construction and earth works (e.g. for roads, tracks and buildings) must minimise impacts on the park's cultural and natural values (see also Section 3.3 *Assessment of proposals*, and 6.1 *Capital works and infrastructure*).

3.2.2 The Director may restrict or prohibit access to all or parts of the park for environmental protection, cultural or other management purposes (see also section 5.1.6)

3.2.3 Native plants and animals, and plant and animal material, may only be brought into and taken from the National Park Zone in accordance with a permit issued by the Director, which may only be granted if the activity:

- a. is consistent with this management plan;
- b. benefits Anangu or the park; and
- c. is assessed under Table 4 in Section 3.3 *Assessment of proposals*.

Note: Plants and animals may be brought into and taken from the Muṯitjulu Township Zone in accordance with Section 4.2 *Muṯitjulu community*.

3.2.4 The entry of dogs to the National Park Zone is restricted to guide dogs for the vision and hearing impaired, and assistance animals used by persons with a disability. Dogs may travel in vehicles transiting the park on the Lasseter Highway or when travelling between the Muṯitjulu Township Zone and the park boundary, provided the dog remains in the vehicle at all times.

Note: For information relating to animals in the Muṯitjulu Township Zone, see Section 4.2 *Muṯitjulu community*.

3.2.5 Mining operations are prohibited, other than minor extraction of sand and gravel for park management operations in accordance with the environmental impact assessment procedures in Section 3.3 *Assessment of proposals*.

3.2.6 Subject to sections 3.2.7 and 3.2.8, rocks, soil or gravel may only be brought into and taken from the National Park Zone in accordance with a permit issued by the Director, which may only be issued if the activity:

- a. is consistent with this management plan;
- b. benefits Anangu or the park; and
- c. has been assessed in accordance with the environmental impact assessment procedures (Table 4 in Section 3.3 *Assessment of proposals*).

Note: Rocks, soils or gravel may be brought into and taken from the Mutitjulu Township Zone as per Section 4.2 *Mutitjulu community*.

3.2.7 Gravel may be brought into the park without a permit for road maintenance or construction works approved in accordance with this management plan.

3.2.8 The transit of rock, soil, gravel or other earth materials through the park on the Lasseter Highway, including the transit of material and equipment associated with mining operations outside the park, may be conducted without a permit.

3.2.9 Swimming by visitors is not permitted in the park's waterholes.

3.2.10 Fire management will be carried out in a manner consistent with the relevant Northern Territory fire laws, so far as is practicable. Permits may be applied for if required under the *Bushfires Management Act 2016* (NT) to carry out fire management works.

3.2.11 The Director may take actions concerning native species, including species listed under Part 13 of the EPBC Act, where they are necessary to implement this management plan, to preserve or protect the park and biodiversity, or to protect persons or property in the park.

Actions

3.2.12 Support the retention and transmission and use of Anangu cultural knowledge and skills through:

- a. implementing activities and programs which engage with Anangu, their cultural knowledge and skills (see section 3.1.11);
- b. working with Anangu to record cultural knowledge, oral history and stories;
- c. supporting Anangu involvement in on-country work and incorporation of cultural knowledge and skills in natural and cultural heritage management programs (see also Section 2.2 *Work planning and implementation*);
- d. providing culturally appropriate employment opportunities for Anangu (see Section 4.1 *Employment, education, training and other benefits*);
- e. support and facilitate Anangu involvement in decision making for cultural and natural resource management programs (see also Section 2.2 *Work planning and implementation*); and
- f. seeking funding in addition to operational funding through philanthropic or other organisations to support Anangu cultural knowledge preservation and protection.

3.2.13 Where relevant to maintaining the park's cultural values, work with Nguraritja, the CLC and other relevant agencies, to assist in the repatriation of cultural materials to traditional owners or keeping places where requested.

- 3.2.14 Where relevant to implementing this management plan, work with Anangu, the CLC, and other relevant agencies to adopt a coordinated approach to cultural and natural management across tenures, particularly working with Indigenous Protected Area (IPA) managers on joint cultural and natural heritage programs.
- 3.2.15 Monitor and maintain rock art sites including conservation assessments, recording of site assessments and long-term programs for protection and maintenance.
- 3.2.16 Implement conservation actions to protect significant cultural and natural heritage sites from threats, particularly impacts from humans, invasive species and fire. This may include:
- a. invasive species control;
 - b. vegetation management, using fire or physical removal;
 - c. visitor site planning or works, such as realigning walking tracks and roads;
 - d. interpretative and educational signage;
 - e. restriction of access (see section 5.1.6); and
 - f. installation of fencing or other infrastructure.
- 3.2.17 Work with Nguraṛitja and other experts to identify, document and maintain priority cultural sites. This may include sites not yet included in park records, sites of Anangu cultural value and the collection of associated oral history recordings.
- 3.2.18 Implement conservation programs to protect species listed under the EPBC Act and Northern Territory legislation from the impacts of threatening processes.
- 3.2.19 Prepare a reintroduction plan for any culturally and conservation significant species intended for reintroduction. Plans will consider long-term objectives, threats to the future of reintroduced species and the likelihood of sustaining populations in the wild.
- 3.2.20 Maintain and monitor the captive *mala* (rufous hare wallaby) population, including monitoring and managing threats.
- 3.2.21 Work with Anangu, the Board and conservation experts and in accordance with the relevant national recovery plan made under the EPBC Act, to develop and implement long-term recovery actions for the captive *mala* population, including future relocation options.
- 3.2.22 Monitor land and vegetation condition and change using a variety of methods. This may include the use of monitoring points, vegetation sampling and remote sensing.
- 3.2.23 Monitor erosion and, where necessary, implement erosion control or minimisation measures. This may include site rehabilitation earthworks/works, revegetation and developing infrastructure to minimise erosion (e.g. drains, water diversion barriers, and realignment of walking tracks and roads).
- 3.2.24 Implement relevant actions from national threat abatement plans made under the EPBC Act for listed key threatening processes, where relevant to implementing this management plan.

- 3.2.25 In conjunction with Nguraṛitja, develop and implement invasive animal control programs. This will include:
- a. assessing and prioritising control of invasive species based on risks to park values and visitor safety and the likelihood control works being effective;
 - b. monitoring invasive species density, spread and effectiveness of control works;
 - c. adopting regional management approaches (where applicable) for long term control options with the CLC and other key stakeholders;
 - d. ensuring control programs are undertaken in accordance with clearly defined objectives and outcomes; and
 - e. compliance with appropriate animal welfare standards and protocols.
- 3.2.26 Conduct targeted control of buffel grass. This will include prioritising control work to protect significant cultural and natural heritage sites and monitoring its spread and the effectiveness of control work.
- 3.2.27 Control other weed species which threaten priority cultural and natural heritage sites.
- 3.2.28 Plan, develop and implement fire management programs. These programs will:
- a. assist in maintaining *Tjukurpa*, by utilising Anangu burning practices and supporting the intergenerational transfer of Anangu knowledge and skills;
 - b. incorporate relevant research and monitoring information;
 - c. minimise risks to park values;
 - d. help protect life, property and assets;
 - e. prioritise significant sites, species and ecological communities;
 - f. document and map fire history, to inform fire management planning;
 - g. include comprehensive operational plans, including a strategic fire operations plan and annual prescribed burn plans; and
 - h. coordinate fire management activities at the regional level with neighbours and stakeholders such as the CLC and Bushfires NT.
- 3.2.29 Support and/or apply relevant research into the impacts of climate change (see section 3.1.1(b)) to help minimise adverse impacts and threats to park values and implement protective, rehabilitation and adaptation measures in collaboration with Anangu, neighbours and stakeholders.

3.3 Assessment of proposals

Objective—What needs to happen

The likely impacts of proposed actions on park values and Nguraṛitja interests need to be effectively considered before decisions are made to approve them

Background

Piranpaku ngaranyi Aṅangu katintjaku park-ngka para-waakarinyangka. Aṅangu maru tjuṭa kuranyu nyinantjaku.

© Philip Driffen

Non-Aṅangu should take Aṅangu whenever they work on the park. Aṅangu need to be in the lead.

Some actions and activities proposed to be undertaken in the park by the Director, Aṅangu and external stakeholders (such as the tourism industry and other businesses) need to have their potential impacts assessed before approval can be granted. Impacts that need to be considered include those that may affect the cultural and natural values of the park, Nguraṛitja interests or visitor safety and satisfaction. Some actions and activities may also require a sacred site clearance certificate from the CLC in accordance with the Land Rights Act (see Table 4).

Some proposed activities may be classified as ‘controlled actions’ under the EPBC Act (see Appendix F) because they are likely to have a significant impact on matters of national environmental significance such as the World Heritage values of the park. These activities require assessment and approval by the Minister under the EPBC Act in addition to assessment and approval (where appropriate) in accordance with this management plan. Proposed actions that do not amount to ‘controlled actions’ under the EPBC Act may still have impacts that require assessment before approval may be considered and granted under this management plan.

Challenges

- Making sure that proposed actions are properly assessed and managed, so that they don’t negatively affect the park’s cultural and natural values and the interests of Nguraṛitja
- Resourcing the effective assessment of proposed activities, especially when there are existing knowledge gaps
- Making sure effects on the park’s cultural and natural values (including water availability and use) are considered when making decisions about the size, location and type of proposed park infrastructure

Prescriptions

- 3.3.1** The potential impacts of proposed actions must be considered in accordance with Table 4 and, where indicated by that Table, assessed in accordance with:
- a. the impact assessment procedures set out in Table 4
 - b. the matters and considerations for impact assessments set out in Table 5; and
 - c. the prescriptions in sections 3.3.2 to 3.3.4.
- 3.3.2** The Director will recover from proponents the costs associated with administering, assessing and managing activities.
- 3.3.3** The Director will encourage and assist Nguraṛitja and Aṅangu to understand and work through impact assessment processes when preparing proposals.
- 3.3.4** Consultation with Nguraṛitja on proposed actions will be carried out in accordance with Table 2.

Table 4: Impact assessment procedures

Criteria	Example	Impact assessment procedure
Category 1		
Actions considered likely to have no impact, or no more than a negligible impact, on the environment or cultural and natural values of the park, or on Nguraritja	<ul style="list-style-type: none">• Minor works to maintain, fix, replace or improve existing infrastructure without changing their size or shape• Current routine operations to carry out prescriptions or actions in this management plan or established work programs• Granting permits for regular activities in accordance with this management plan (e.g. commercial tours carried out in areas of the park generally open to the public (section 5.4.2) and non-commercial research (section 3.1.4)	<ul style="list-style-type: none">• No assessment required• A Sacred Site Clearance Certificate from the CLC must be obtained where the action involves digging or earthworks, or tree pruning or the removal of dead or living trees• Work practices that have the least possible impact must be used when carrying out the actions

Table 4: Impact assessment procedures – continued

Criteria	Example	Impact assessment procedure
Category 2		
<p>Actions considered likely to have more than a negligible impact, but not a significant impact, on the environment or cultural and natural values of the park, or on Nguraṛitja</p>	<ul style="list-style-type: none"> • Development of new major operations or work programs under this management plan • Minor new works and infrastructure to carry out prescriptions in this management plan • Moderate capital works (e.g. new infrastructure), or moderate expansion or upgrade of existing infrastructure beyond its current size and shape • Rehabilitation of heavily eroded sites • Major or long-term changes to current visitor access arrangements • New types of commercial (business) activities and commercial activities requiring exclusive or long term access to areas of the park not generally open to the public (section 5.4.2) <p>Note: The examples listed above may be Category 3 actions if they are likely to have significant impacts on park values or Nguraṛitja (e.g. because of their location, type or size)</p>	<ul style="list-style-type: none"> • Assessment of management activities carried out by park staff • A Sacred Site Clearance Certificate from the CLC must be obtained • Director to determine whether the assessment of the proposal can be prepared by the proponent or must be prepared by an independent expert hired by the proponent at its own cost • Assessment must take into account the matters and considerations shown in Table 5 • Based on the assessment, if the Director decides that the action is likely to have a significant impact on park values or Nguraṛitja, the action must be assessed as a Category 3 action

Table 4: Impact assessment procedures – continued

Criteria	Example	Impact assessment procedure
Category 3		
Actions considered likely to have a significant impact on the environment or cultural and natural values of the park, or on Nguraṛitja	<ul style="list-style-type: none">Major capital works e.g. new major infrastructure, or major expansion of existing infrastructure <p>Note: The examples listed above are deemed to be Category 3 actions. Other actions that are likely to have significant impacts on park values or Nguraṛitja will also be Category 3 actions</p>	<ul style="list-style-type: none">Assessment by independent expert hired by the proponent at its own cost, taking into account the matters and considerations shown in Table 5A Sacred Site Clearance Certificate from the CLC must be obtained.The action must also be referred by the proponent for consideration as a 'controlled action' under the EPBC Act, unless the action falls within a class of actions approved under Part 10 of the EPBC ActIf, after referral under the EPBC Act, the Minister determines the action is not a 'controlled action', or issues a 'not controlled action if undertaken in a particular manner' decision, or approves the action (including subject to conditions), the Director will consider whether additional conditions must be imposed on the action in order to protect park values and Nguraṛitja (before the Director and the Board approve the action, in accordance with this management plan)

Table 5: Impact assessment matters and considerations

Matter for assessment	Considerations
1. Environmental context	
a. What are the parts or features of the environment in the area where the action will take place?	<ul style="list-style-type: none"> • Species and ecological communities in the park and region • Matters of national environmental significance (as defined in the EPBC Act) • Cultural features and values (including sacred sites and non-physical cultural heritage) • Natural features and values • Social and economic values, including Anangu uses and interests • Tourism and recreational values and impacts on visitor experience • Aesthetic (visual appearance) and landscape values • Scientific reference areas
b. Which parts or features of the environment are likely to be impacted?	<ul style="list-style-type: none"> • Short-term and long-term impacts on and off site
c. Is the environment that is likely to be affected, or are parts of that environment, sensitive or vulnerable to impacts?	<ul style="list-style-type: none"> • Nguraritja interests, in particular relevant conditions of the park lease agreement • Combined impacts of a range of activities across the park on the environment or parts of the environment • Uniqueness of elements within the park and region
d. What is the history, current use and condition of the environment that is likely to be affected?	<ul style="list-style-type: none"> • Comparison with condition of similar sites elsewhere in the park

Table 5: Impact assessment matters and considerations – continued

Matter for assessment	Considerations
2. Potential impacts	
a. What are the parts of the action?	<ul style="list-style-type: none"> • Include associated infrastructure and stages
b. What are the expected negative impacts of the action, including indirect consequences?	<ul style="list-style-type: none"> • Include indirect and off-site impacts • Consider size, intensity, timing, duration and frequency
c. How severe are the possible impacts?	<ul style="list-style-type: none"> • Assess against the considerations outlined above in 1. Environmental context
d. What is the level of uncertainty around the potential impacts?	
3. Avoiding or reducing impacts	
What measures can the proponent take to ensure, with a high degree of certainty that the potential impacts will avoided or minimised to the greatest extent possible?	<ul style="list-style-type: none"> • State whether there are any alternative sites, or other ways of reducing the impacts of the proposal
4. Benefits for Anangu	
How will Anangu benefit from the action?	<ul style="list-style-type: none"> • Direct employment and training opportunities • Use of Anangu skills and knowledge • Enabling passing-on of knowledge and skills from senior Anangu to younger generations • Developing opportunities for Anangu businesses, enterprises and contracts • Arrangements for joint ventures with Anangu • Making income (e.g. from commercial tourism)
5. Significance of effects	
Considering all the matters above, is the action likely to have a significant impact on the environment or cultural and natural values of the park, or on Nguraṛitja?	<ul style="list-style-type: none"> • If yes, the proponent must refer the action for Ministerial consideration under the EPBC Act, as set out in Table 4

Livelihoods and other benefits for Anangu

*Wiru tjuṯa Anangu maru
tjuṯaku, pukulpa nyinantjaku*



Supporting the aspirations of Nguraṛitja



4. Livelihoods and other benefits for Anangu

The economic activity generated from commercial tourism associated with Uluru-Kata Tjuta National Park is a significant contributor to the local, regional and national economy. It is therefore fitting that Nguraṛitja benefit from their land being leased and managed as a national park. Parks Australia is committed to support Anangu to build livelihoods and generate benefits through for Anangu by providing culturally appropriate employment, vocational education and training opportunities. In addition, there is potential to contract Anangu providers to deliver park services, and for commercial tourism to incorporate employment opportunities and other benefits for Anangu.

In 2017 the Director granted a sublease for the Mutitjulu community to the Executive Director of Township Leasing (see Section 4.2 *Mutitjulu community*). The sublease was granted to help support Anangu to pursue their social, cultural and economic aspirations. By providing security of land tenure, the aim is to attract new infrastructure, as well as public and private investment for enterprise development. This chapter sets out the objectives, prescriptions and actions that supports livelihoods and the provision of other benefits for Anangu (and Mutitjulu community) through their lands being leased and used as a national park.

Snapshot of Chapter 4



Goal—What we want

To build livelihoods and other benefits for Anangu, particularly young Anangu

Performance indicators—What we will check

- Whether more Anangu are employed directly by Parks Australia
- Whether more Anangu are employed in supervisory or other senior roles in the park
- Whether more Anangu are indirectly employed or receive other benefits because of the park
- Whether relationships with Mutitjulu community are strong and effective
- Level of impact Mutitjulu community has on natural and cultural values and water resources

4.1 Employment, education, training and other benefits

Objective—What needs to happen

Anangu are employed in and benefit in other ways from the management and visitor use of the park, whilst maintaining *Tjukurpa* and culture

Background

Anangu malatja tjuṭaku ngaranyi nintiringkupai waakangka rawa nyinara, kuranyukutu ngura wirura atunymanykuntjaku. Parks-aku ngaranyi alpamilapai tjananya nintintjaku Piranpaku tjukurpa tjuṭaku. Ka Anangu malatja tjuṭaku kulintjaku ngaranyi, 'muntawa nganampa waaka alatjitu, wantintja wiyangu palyantjaku.'

© Nellie Patterson

Young Anangu need to be in ongoing employment and to develop skills that equip them for the responsibilities of caring properly for country in the future. Parks must assist in teaching skills in Piranpa ways of working. Young Anangu need to understand, 'of course it's our responsibility to do this work and commit to it.'

Uluru-Kata Tjuta National Park was established primarily to preserve the area in its natural condition and to encourage and regulate the appropriate use, appreciation and enjoyment of the area by visitors. However, another major management objective is to support Nguraṛitja to protect and maintain their cultural heritage, and to build opportunities for Nguraṛitja employment and enterprise.

The interests of Nguraṛitja stem principally from *Tjukurpa*, and it is particularly important to senior Anangu for future generations to embrace the rights and responsibilities associated with maintaining cultural knowledge and traditions. Central to *Tjukurpa* is the concept that Nguraṛitja are responsible for looking after country, which includes obligations to past, current and future generations. Traditionally, the land provided for the economic well-being of Nguraṛitja, with harvesting and the use of natural resources providing the basis of their economy. Nguraṛitja want to continue to exercise these traditions and other cultural obligations to maintain *Tjukurpa* (see Chapter 3 *Caring for culture and country*).

As a joint management partner, it is expected that the Director will contribute current best-practice knowledge about park management, and support relevant employment opportunities for young Anangu in park management and related tourism activities.

Parks Australia provides a range of direct and in-direct employment opportunities to help facilitate the future Aboriginal administration, management and control of the park. Direct employment is through the Australian Public Service (APS) and is offered at a number of levels with casual, part-time and full-time positions. Other flexible (non-APS) employment programs are available for seasonal or intermittent work on park. The park also supports school-based learning (e.g. work experience) and traineeships for Anangu, to assist entry into public service employment.

Anangu are also engaged to participate in governance, decision-making and leadership roles. This occurs through positions on the Board of Management and its working groups, employment selection panels and park planning activities (e.g. fire management planning). There are also a range of indirect employment opportunities associated with the park, within the tourism industry and with contractors engaged by the Director.

The Director contracts Anangu enterprises to provide goods and services for the park. Additionally, the making and selling of artefacts (e.g. wooden implements) and contemporary artwork also provides a major source of income for Anangu, and is supported by Parks Australia. It is also a way of helping to maintain traditions and pass on cultural knowledge to younger generations.

The Director also funds a Mutitjulu Liaison Officer (MLO) which liaises between the Mutitjulu community and Parks Australia about management activities and presents Mutitjulu community views to the Board (see Section 2.1 *Board of Management* for details).

Staff training and development is essential to retaining staff and developing management and leadership capability. More specifically, mentoring, training and capacity building of Anangu staff are critical elements of joint management. For Anangu staff, working in a '*malpa*' arrangement, which supports the exchange of knowledge and skills between Anangu and non-Anangu staff, is crucial. *Malpa* is a Pitjantjatjara word meaning friend, company or companion.

A number of external agencies also have responsibilities for providing Indigenous education, training and employment programs in the region. Parks Australia is committed to working in collaboration with these organisations to achieve better employment and training outcomes for Anangu.

Challenges

- Making sure Anangu have opportunities to develop the skills they need to take on more responsibility for the administration, control and management of the park
- Increasing social and economic benefits for Anangu through the economic activity generated by tourism in the park
- Involving other organisations in addressing the social and economic challenges that affect Anangu employment levels

Prescriptions

- 4.1.1 Anangu or Anangu majority owned or controlled organisations may use native flora and fauna in commercial tourism activities carried out in accordance with this management plan. The use of native flora and fauna must be small-scale and low impact, such as the collection of plant materials for making artefacts for sale and the use of bush tucker for visitor education activities.
- 4.1.2 Anangu or Anangu majority owned or controlled organisations may use native flora and fauna for commercial purposes not covered by section 4.1.1, with approval from the Board and in accordance with an authorisation issued by the Director. Proposals will be assessed in accordance with the impact assessment processes (see Table 4 in Section 3.3 *Assessment of proposals*).

Actions

- 4.1.3 Establish and continue to operate a working group to progress Anangu employment and training opportunities.
- 4.1.4 Provide a range of Anangu employment and career development opportunities that are culturally appropriate and relevant to the management of the park. This will include but may not be limited to:
 - a. developing literacy, numeracy and work readiness capacity;
 - b. identified positions or work that utilises Anangu knowledge and skills (see section 4.1.10);
 - c. full-time and casual positions within the Australian Public Service;
 - d. flexible employment and/or contract work for the provision of park services;
 - e. trainee positions;
 - f. school-to-work transition programs, such as work experience;
 - g. on-country work that provides opportunities for intergenerational knowledge transfer (see section 3.1.11);
 - h. mentoring and 'malpa' arrangements in which Anangu and non-Anangu staff exchange knowledge and skills;
 - i. governance and leadership, including through the Board and working groups; and
 - j. commercial tourism associated with the park (see also section 4.1.7).
- 4.1.5 Develop, implement, monitor and review an Anangu employment plan to support the implementation of section 4.1.4.
- 4.1.6 Work with schools to provide structured school-based learning programs for young Anangu, such as park related work experience or other similar programs.
- 4.1.7 Work with stakeholders to facilitate Anangu employment opportunities in the tourism industry, including through training opportunities, tourism enterprise development and commercial tourism licences (see Section 5.4 *Commercial operations*).
- 4.1.8 Collaborate with relevant regional stakeholders on issues of mutual interest associated with Anangu employment and training in the park.
- 4.1.9 Seek to increase the level of park generated revenue and therefore amounts paid to Anangu under the park lease agreement (see also section 5.4.14).
- 4.1.10 Recognise Anangu skills and knowledge in park recruitment processes.
- 4.1.11 Maintain an Anangu Education and Training Officer (unless otherwise determined by the Board).

4.2 Muṭitjulu community

Objective—What needs to happen

Muṭitjulu community can develop sustainably in ways that meets community aspirations and doesn't negatively impact on the park's cultural and natural values

Background

Nganana alatjiku mukuringanyi, tjana nganampa tjuṭaku pina aḷangu kulintjaku, munulanya alpamilantjaku kuranyukutu wiru tjuṭa kulira pakaltjinkunyjtaku.

© Aṅangu traditional owner

We want people to recognise and respect our ways and to help us make our vision for the future a reality.

Muṭitjulu community is home to many Aṅangu who have strong cultural connections to the park under *Tjukurpa*. The community is located approximately 1.5 kilometres from the eastern side of Uluru, and in 2016 there were 323 people residing there (Australia Bureau of Statistics 2016). Most people living in Muṭitjulu are Aṅangu, but a significant number of non-Aṅangu who work in the community or park also live in Muṭitjulu. The community's population can fluctuate substantially with residents travelling to neighbouring communities or relatives and visitors staying for extended periods of time.

The Board and Director recognise the need for the community to develop in a manner that meets community aspirations and does not impact on the park's cultural and natural values. The Board also recognises that the well-being of the community is critical for the joint management of the park, and to maintain the park's living cultural landscape and cultural and natural values.

While many Aṅangu with cultural connections to the park live in the Muṭitjulu community, Nguraṛitja and other Aṅangu live in communities on Aboriginal lands throughout the south-west of the Northern Territory, the north-west of South Australia, and in centres such as Alice Springs (see Figure 10). Despite living away from Muṭitjulu they maintain close cultural and family connections to the region. As such, engaging Aṅangu living both in Muṭitjulu and outside of the park is important for the park's joint management, including (where relevant) for addressing park management issues related to Muṭitjulu.

History of Muṭitjulu community

The establishment of the Muṭitjulu community is related to the development of tourism at Uluru, which began in the 1930s and has expanded in the region ever since (see Appendix J). At that time, Aṅangu travelled widely over their ancestral lands pursuing ceremonial life, visiting family, and hunting and collecting food. The semi-permanent water available at Uluru made it a particularly important stopping point on these journeys. By the early 1970s Aṅangu found their country more accessible with roads, vehicles, radio communications and settlements. The establishment of the Ininti Store in 1972 as an Aboriginal enterprise on a lease within the park became the nucleus of a permanent Aṅangu community within the park. Through the handback of the park to Nguraṛitja in 1985 and the development of the Lease between the Director and the Land Trust, the rights of Nguraṛitja and other Aṅangu to reside in the park were formally recognised under Commonwealth law.

The EPBC Act and park lease agreement

The EPBC Act requires the management plan to be consistent with the Director's Lease obligations. In relation to Muṭitjulu, the Lease states that Aṅangu and other Aboriginals entitled to use or occupy the park have the right to reside within the park at Muṭitjulu or at such other locations specified in the management plan, subject to:

- directions or decisions of the Board with respect to health, safety or privacy
- reasonable constraints in the management plan for reasons of safety, security, privacy or protection of the park.

The EPBC Act prohibits certain actions in the park, including in the Muṭitjulu community, except in accordance with a management plan. This includes actions that affect native plants or animals, carrying out excavations, construction or other works and commercial activities. The EPBC Regulations relevant to park management also apply to Muṭitjulu, subject to a management plan. This section of the management plan includes prescriptions that set out how activities subject to the EPBC Act and EPBC Regulations may be carried out in the Muṭitjulu community, including activities which are prohibited elsewhere in the park but are allowed in Muṭitjulu.

The EPBC Act also allows the Director to grant subleases and licences in the park in accordance with a management plan (see Section 6.5 *Subleases, licences and associated occupancy issues*). The park lease states that the Land Trust reserves the right to request the Director to sublet any reasonable part of the park to a Relevant Aboriginal Association. The Director has restricted public access to Muṭitjulu community through a prohibition made under r.12.23 of the EPBC Regulations, to protect the privacy and quiet enjoyment of residents and to reduce interruption or disturbance.

Muṭitjulu community is also subject to a range of other legislation in addition to the EPBC Act and EPBC Regulations.

Muṭitjulu Township Sublease

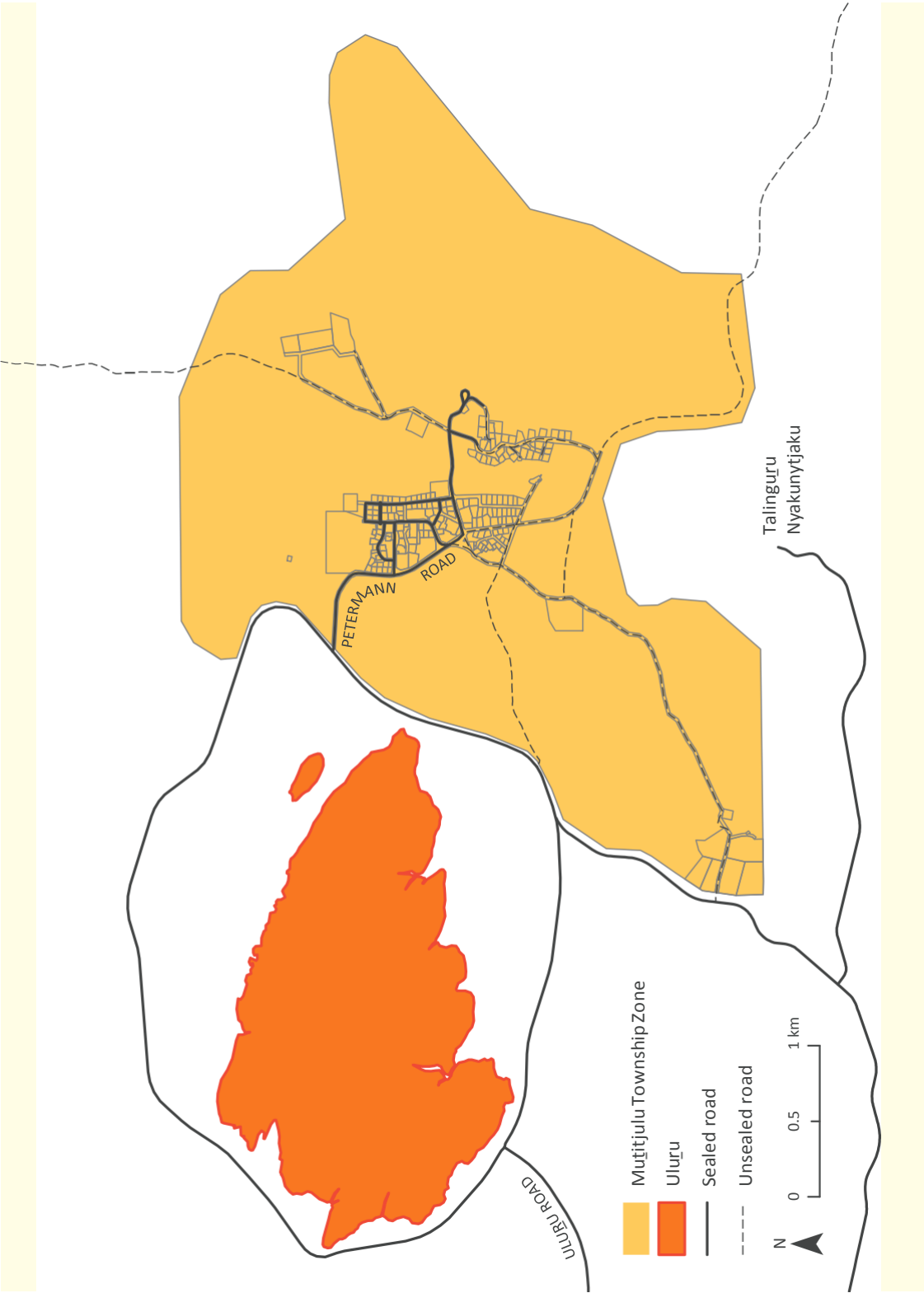
On 16 March 2017, the Director granted a sublease to the Executive Director of Township Leasing (EDTL) over an area of the park including the Muṭitjulu community (see Figure 11). The Muṭitjulu Township Sublease was granted with the consent of the Board, the Central Land Council and the Uluru Kata-Tjuta Aboriginal Land Trust and in accordance with the previous management plan. The EDTL administers the area covered by the sublease on behalf of the Commonwealth and works with a Consultative Forum of Traditional Owners and residents of Muṭitjulu.

The purpose of the Muṭitjulu Township Sublease is to implement a secure and regular land administration system which provides certainty of tenure through long-term underleases. Security of tenure provides opportunities for new infrastructure investment and enables Anangu to pursue their social, cultural and economic aspirations. Anangu now have direct input into all decisions about land use in Muṭitjulu and receive rent from their land.

The area covered by the Muṭitjulu Township Sublease remains part of a Commonwealth reserve and the World Heritage area. Under this management plan, the area over the sublease is assigned IUCN category VI 'Managed Resource Use Protected Area', and is referred to as the Muṭitjulu Township Zone (see Section 1.5 *IUCN category and zoning*). The prescriptions in this section recognise the need, benefits and practicality of assessing and approving proposals within the Muṭitjulu Township Zone in a different manner to the remainder of the park. These prescriptions also recognise that the EDTL, as the current Muṭitjulu Township sublessee, is now responsible for managing that part of the park on behalf of the Commonwealth. Accordingly, all development and use of the Muṭitjulu Township Zone must comply with this section of this management plan, and with the terms and conditions of the Muṭitjulu Township Sublease and any other applicable laws or Regulations.

Water to the Muṭitjulu community and the Cultural Centre precinct is supplied by the park's Southern Aquifer. As the capacity of the aquifer to supply these areas into the future is unclear, the Director commissioned an Aquifer Sustainability Assessment in 2018 to help assess groundwater quantity and sustainable use of the Southern Aquifer. The assessment recommended sustainable management practices and monitoring in order to manage the long-term viability of water resources (see Section 3.1 *Knowledge for managing country* for more details).

Figure 11: The Muṭitjulu Township Zone



Muṭitjulu Community Aboriginal Corporation (MCAC)

Muṭitjulu Community Aboriginal Corporation (MCAC) operates in accordance with the *Corporations (Aboriginal and Torres Strait Islander) Act 2006* (Cth) (the CATSI Act) and is the Relevant Aboriginal Association under the Muṭitjulu Township sublease. At the time of this plan's preparation, MCAC's aims are to:

- Improve the life and well-being of the members. 'We are here to live well, be healthy and happy, create a better world for our kids and their kids, look after our country and strengthen our culture';
- Relieve poverty, sickness, destitution, helplessness, suffering and misfortune among members, their families, and visitors;
- Support members and their families by developing the community economy;
- Support and encourage members to manage their own affairs on their own land;
- Support and encourage Anangu law, language and culture;
- Build trust and friendship between members and other people;
- Work together with other Aboriginal and non-Aboriginal groups on projects that benefit all; and
- Receive and spend grants from Government and other groups for the benefit of our community.

MCAC manages a range of services and activities in the Muṭitjulu community, which include building and infrastructure management, community development projects and facilitating social and cultural activities. MCAC also employ a Muṭitjulu Liaison Officer (MLO) (which for the purpose of this plan is the Community Liaison Officer under the park lease agreement). In accordance with the lease, the Director provides funding (with a budget approved by the Board) for the position of MLO. The MLO's role is to represent the community on the Joint Management partnership team, liaise between Muṭitjulu community and the Director, about matters relevant to the park's management and Muṭitjulu community and to present Muṭitjulu community views about these matters to the Board.

Community services

Services for the day-to-day functioning of the Muṭitjulu community include township infrastructure, housing development, health, education, police, and social and community services. These are the responsibility of Australian and Northern Territory Government agencies, as well as a range of other organisations, including MCAC. The Director works closely with these organisations and agencies in relation to the sustainable development of the community. Recognising the importance of these issues and supporting community development programs greatly assists in making joint management of the park strong and sustainable.

The Director currently provides all essential services (power, water and sewerage) to the Muṭitjulu community. It is recognised that it is not the core business of the Director to deliver essential services for remote communities. Discussions with Commonwealth agencies and the Northern Territory Government regarding transfer of responsibilities for essential services were continuing at the time of this plan's preparation.

Challenges

- Working effectively with the Muṭitjulu community and other agencies to help with the park's joint management and to support the community's wishes
- To make sure the development of Muṭitjulu community is not unreasonably restricted because of its location inside a Commonwealth reserve and a World Heritage area
- To make sure the development of Muṭitjulu community is sustainable and doesn't impact on the park's cultural and natural values, particularly its World Heritage values and groundwater sustainability
- Being clear about the different roles and responsibilities of the Director and of other organisations relating to Muṭitjulu community, including for development planning and assessment
- Continuing to maintain essential services infrastructure so that Muṭitjulu community has good-quality and sustainable essential services, for its day-to-day operation and its future development
- Working to transfer the responsibility for essential services to another organisation

Prescriptions

- 4.2.1** The Director and the Board recognise the rights of Anangu to reside in the Muṭitjulu community to maintain their ongoing association with the park. The Director and the Board also support the need for Anangu to pursue their social, cultural and economic aspirations and for the Muṭitjulu community to develop sustainably.
- 4.2.2** A person carrying out activities on behalf of, or otherwise invited by, MCAC and Muṭitjulu community organisations may access the Muṭitjulu community without the Director's approval.
- 4.2.3** Subject to section 4.2.4, minor to moderate works, excavations and construction of structures may be carried out in the Muṭitjulu Township Zone without approval from the Director if a CLC sacred site clearance certificate has been issued and the action is likely to have less than a significant impact on the environment or cultural and natural values of the park or Nguraṛitja (Category 1 and 2 actions in Table 4, Section 3.3 *Assessment of proposals*).

Note: Actions covered by section 4.2.3 may require approval from the Muṭitjulu Township subleasee in accordance with the Muṭitjulu Township Sublease.

- 4.2.4** Actions in the Muṭitjulu Township Zone which will involve connection to, or otherwise affect the delivery of, essential services provided by the Director must be approved by the Director.
- 4.2.5** Major works, excavations and construction not covered by section 4.2.3 may be carried out in the Muṭitjulu Township Zone only in accordance with a permit issued by Director, which may be given subject to conditions. The Director must require proponents to assess proposals under this section as a Category 3 action in accordance with Table 4 in Section 3.3 *Assessment of proposals*.
- Note:** Actions covered by section 4.2.5 may require approval from the Muṭitjulu Township subleasee and a sacred site clearance certificate from the CLC in accordance with the Muṭitjulu Township Sublease.
- 4.2.6** The Director may, with the approval of the Board, agree to arrangements under which a person may carry out actions subject to section 4.2.5 without the need for a permit or approval from the Director.
- 4.2.7** When making decisions in relation to the Muṭitjulu Township Zone under this Section, the Director will follow the consultation and decision making processes provided in this management plan (Table 2 in Section 2.1 *Board of Management*).

- 4.2.8 Commercial activities may be carried out in the Muṭitjulu Township Zone without approval from the Director if the activity:
- a. does not involve commercial image capture;
 - b. has been approved by the Muṭitjulu Township sublease in accordance with Muṭitjulu Township Sublease;
 - c. is carried out by an Aṅangu owned business or organisation, or, creates employment or other social-economic benefits for Aṅangu;
 - d. is conducted solely within the Muṭitjulu Township Zone;
 - e. will not negatively impact on the enjoyment of the park by park visitors or the visual amenity of the park; and
 - f. is consistent with the other prescriptions in this Section.
- 4.2.9 Government agencies providing services to the Muṭitjulu community should perform those functions in a manner consistent with this management plan.
- 4.2.10 Pesticides, herbicides or other poisonous substances may be introduced and used within the Muṭitjulu Township Zone for reasonable domestic purposes only.
- 4.2.11 Muṭitjulu community residents may keep up to two dogs per residence in accordance with a general approval issued by the Director, which may be given subject to conditions for the protection of human safety and park values.
- 4.2.12 Other domestic animals may only be kept by Muṭitjulu community residents in accordance with a permit issued by the Director which may be given subject to conditions. The Director must not approve the keeping of other domestic animals unless satisfied there is minimal risk of adverse impacts on native species or ecosystems, or human health and safety.
- 4.2.13 Plants, including for human consumption (e.g. fruit trees) may be brought into and kept, propagated and/or cultivated in the Muṭitjulu community for non-commercial domestic purposes in accordance with a general approval issued by the Director, which may include conditions for the protection of park values.
- 4.2.14 Public address systems, loud speakers, portable generators and alternators may be used in the Muṭitjulu Township Zone without the approval of the Director if the activity:
- a. is done with the permission of the Muṭitjulu community or MCAC; and
 - b. does not negatively impact on the enjoyment of the park by park visitors.
- 4.2.15 Non-commercial social and cultural events involving gatherings of more than 15 people may be held in the Muṭitjulu Township Zone with the permission of the Muṭitjulu community or MCAC, and do not require approval of the Director.
- 4.2.16 Helicopters may land and take off in the Muṭitjulu Township Zone with the permission of the Muṭitjulu community or MCAC, and a permit issued by the Director.
- 4.2.17 Aṅangu owned businesses and organisations, or other persons in partnership with an Aṅangu owned business or organisation, may carry out an activity in the Muṭitjulu Township Zone not covered in this Section in accordance with a permit or licence issued by the Director.

Actions

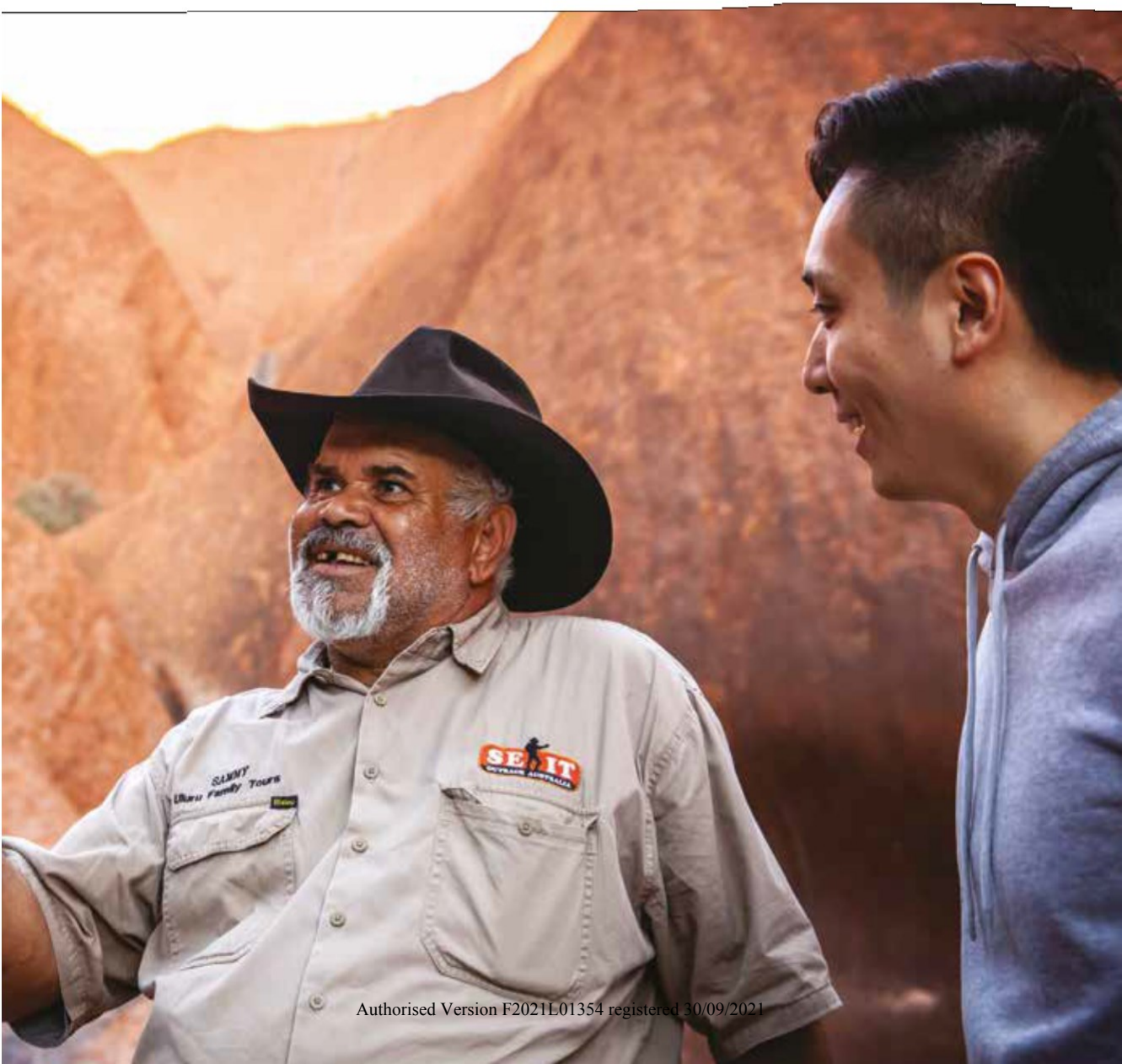
- 4.2.18 Meet regularly with MCAC in relation to items relevant to this management plan, including the sustainable development of Muṭitjulu community.
- 4.2.19 Pursue agreements with MCAC that outline the Directors and MCACs working relationships.
- 4.2.20 Work with other agencies and organisations, particularly the Commonwealth and Northern Territory Governments, in relation to the sustainable development of Muṭitjulu community.
- 4.2.21 Pursue the transfer of the ownership and management of essential services and associated infrastructure to another organisation or agency.
- 4.2.22 Provide and facilitate opportunities for Muṭitjulu based Anangu corporations or enterprises to undertake the contractual delivery of services to implement this management plan.
- 4.2.23 Assess and monitor groundwater use, capacity and sustainability (see also section 3.1.15).
- 4.2.24 Continue to fund and support the Muṭitjulu Liaison Officer position in accordance with the park lease agreement, and a role description and budget approved by the Board.
- 4.2.25 Support programs for managing fire, introduced animals and non-native animals, including educational programs.

Tourism experiences and services

Minga tjuṯaku palyaṇi kanyintjaku

Pukulpa pitjama Aṇanguku ngurakutu

Welcome to Aṇangu land

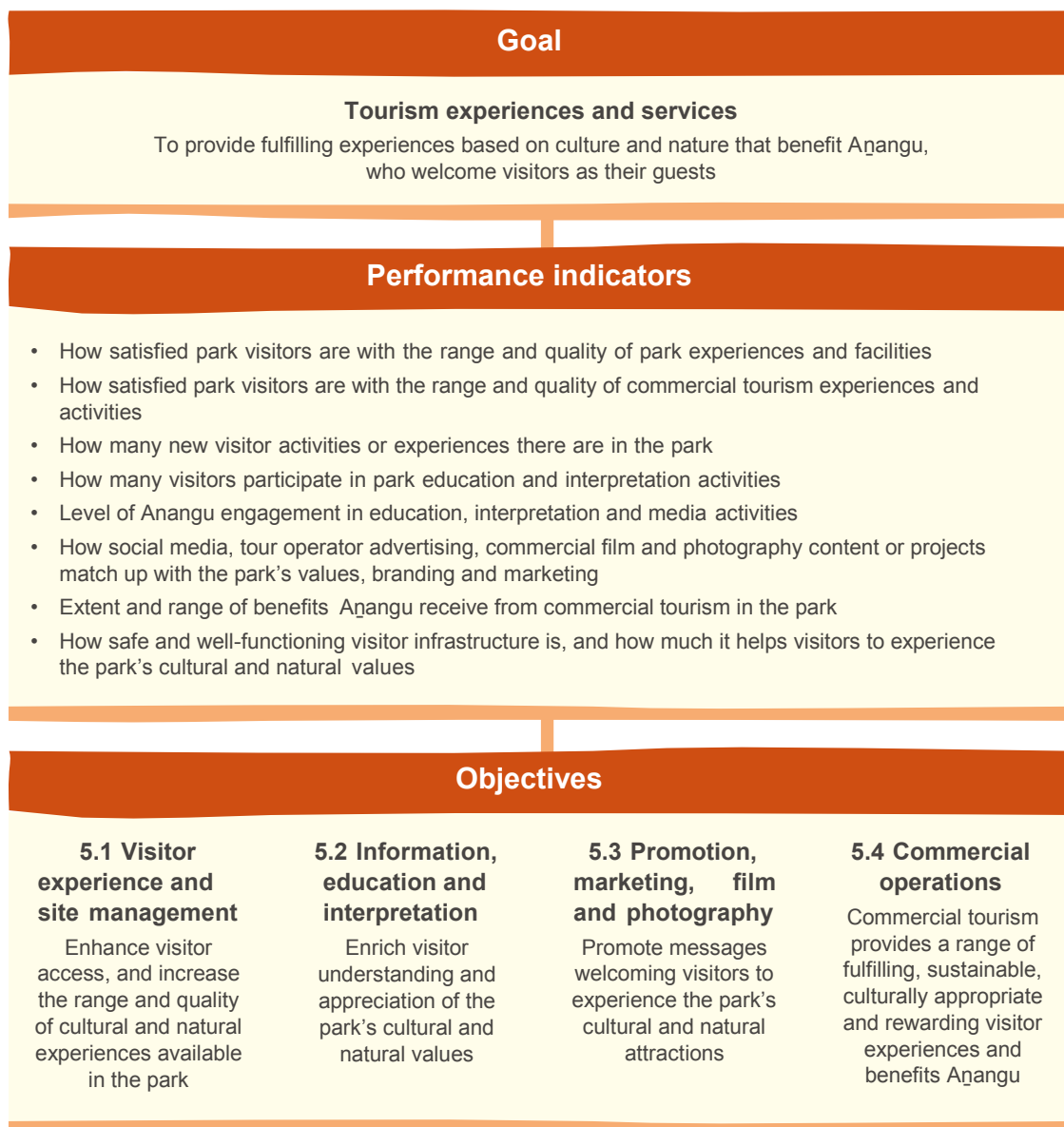


5. Tourism experiences and services

Uluru-Kata Tjuṯa National Park is one of the world's iconic visitor destinations and provides opportunities for a range of high quality experiences based around culture and nature. Anangu want to share the park with visitors while maintaining *Tjukurpa* and safeguarding their culture, lifestyle and privacy. Anangu welcome visitors as their guests and invite them to enjoy their land and learn about their culture. Anangu also expect to benefit from their land being managed as a national park and from the tourism activity that occurs.

This chapter includes the objectives, prescriptions and actions for managing the park as a visitor destination; the information, education and interpretative messages provided to visitors; the direction for promoting and marketing the park; and the development and management of commercial tourism operations.

Snapshot of Chapter 5



Goal—What we want

To provide fulfilling experiences based on culture and nature that benefit Anangu, who welcome visitors as their guests

Performance indicators—What we will check

- How satisfied park visitors are with the range and quality of park experiences and facilities
- How satisfied park visitors are with the range and quality of commercial tourism experiences and activities
- How many new visitor activities or experiences there are in the park
- How many visitors participate in park education and interpretation activities
- How much Anangu participate, and level of engagement, in education, interpretation and media activities
- How social media, tour operator advertising, commercial film and photography content or projects match up with the park's values, branding and marketing
- Extent and range of benefits Anangu receive from commercial tourism in the park
- How safe and well-functioning visitor infrastructure is, and how much it helps visitors to experience the park's cultural and natural values

5.1 Visitor experience and site management

Objective—What needs to happen

Enhance visitor access, and increase the range and quality of cultural and natural experiences available in the park

Background

Tjinguru tjukurpa tjuṯa wiruṯa utiṯi, Anangu kutjupa tjutangu nyakula pulkara nintiringkunyitjikitja mukuringkuku. Aṯa tjuṯa wiruṯa utinyangka minga tjuṯaya tiṯutjara pitjaku.

© Anangu traditional owner

If we explain culture clearly then people will really want to learn about it. Explain the stories well and tourists will keep coming.

Uluṯu-Kata Tjuṯa National Park is an internationally renowned World Heritage area listed for its cultural and natural values. The park's remarkable desert landscape and geology, ancient living cultural heritage, and extraordinary wildlife draw visitors from all over the world. Anangu culture is one of the oldest living cultures on earth and Anangu are proud to share the park with visitors.

Resting centrally within the park is Uluṯu, one of Australia's most iconic symbols. Its scale and contrast to the surrounding landscape embodies a powerful sense of the creation and evolution of the earth over millennia. These qualities along with the deep cultural and spiritual importance of Uluṯu to Anangu, have resulted in the recognition of Uluṯu as a symbol of the Australian landscape, and has attracted significant domestic and international visitation to the park. This has led to the need to manage visitor activities, media exposure, to protect and promote the cultural and natural values of the park.

Appreciation, enjoyment and understanding of the park's values are core elements of the purpose for which the park was declared. Providing for a range of visitor activities in a manner that ensures a safe and rewarding experience while maintaining the cultural and natural values of the park is a major focus of park management.

The park offers unique opportunities to provide visitors with fulfilling, memorable and rewarding experiences that are linked to a living Indigenous culture and based in a spectacular desert landscape. It is important to Anangu and the Board of Management that the park is a place of learning and sharing knowledge, that visitors have the opportunity to enjoy and appreciate Anangu culture, and that Anangu benefit from tourism. It is also important that visitor management and park use are undertaken in sustainable and culturally appropriate ways.

A diversity of recreational activities will encourage visitors to experience and learn about the park's values. The park must continue to develop high quality experiences which are responsive to changing visitor interests, address Anangu wishes, and that cater for high numbers of visitors. Therefore, the Board will continue to work with the tourism industry to facilitate the development of new and existing visitor experiences that cater for increasing visitor numbers, build benefits for Anangu, and share cultural interpretation in culturally appropriate ways.

The park's approach to tourism also takes into account a range of considerations including:

- **product diversity and quality**—a variety of activities and experiences is critical to the park's core markets
- **authentic experiences**—which offer a deeper, immersive connection to place and people and provide meaningful and memorable experiences
- **events and festivals**—provide a reason for travel. Seeing 'the real Australia' is a consistent driver in market research and is an essential component of marketing and destination planning
- **niche markets**—include special interest groups such as bushwalkers, bird watchers and photographers. Potential niche markets include luxury outback experiences and overnight bush-walking
- **international visitors**—who seek out exotic and unique experiences with opportunities to learn different customs, cultures, languages, cuisines, scenery and activities

Balancing visitor access for activities whilst ensuring safety and the maintenance of the park's cultural and natural values is a major focus of management. To achieve this, future considerations for the park include developing new infrastructure; actively managing visitor use of sites to address high numbers of visitors; and setting aside some areas for the exclusive use of independent travellers and/or commercial tour groups.

Accessing and conducting activities within the National Park Zone are subject to the EPBC Act and EPBC Regulations. These ensure conservation of the park's cultural and natural values and allow the Director to restrict entry to areas on a temporary or permanent basis. There are some places in the park where visitors are never allowed. These include the Mutitjulu community, the domes of Kata Tjuta, and sacred sites (including the summit) of Uluru.

From time to time, roads or tracks are closed for a short time so that park staff can work in that area because of an emergency, or because Anangu have asked for them to be closed for cultural reasons. Under the park lease agreement, the Director must comply with any reasonable request from Nguraŋitja, through the CLC, to close an area of the park for Anangu use.

Public road access to the park is limited to the Lasseter Highway from Yulara and the Docker River Road from Western Australia (with a permit from the Central Land Council where appropriate). Air access is via Connellan Airport, which is outside the park to the north of Yulara (Figure 3).

The EPBC Act and EPBC Regulations also prohibit activities that pose a risk to public safety, including adventurous activities such as climbing, abseiling and jumping from cliffs and rock faces (see section 5.1.2). Visitor safety is highly important to Anangu and to the Director. Under *Tjukurpa*, Nguraŋitja must take responsibility for looking after visitors to their country. Similarly, the Director has responsibilities for keeping visitors safe under the *Work Health and Safety Act 2011* (Cth).

Challenges

- Providing and improving the range of world-class visitor experiences, while protecting the park's cultural and natural values and making sure visitors stay safe
- Building meaningful and sustainable employment opportunities and other social and economic benefits for Anangu through tourism
- Maintaining visitor infrastructure in the park so it is fit for purpose and can manage high visitor numbers during busy times
- Working with Ayers Rock Resort, so that its future management has a positive effect on future tourism in the park and for Anangu
- Keeping all roads, tracks and other visitor infrastructure in good condition
- Managing the temporary closing of roads, tracks or sites in the park for work, emergencies or cultural reasons

Prescriptions

- 5.1.1 The principles for the management of tourism in the park are that:
- a. respect for *Tjukurpa* will underpin decisions made by the Director and the Board;
 - b. Anangu guide the type, level and pace of tourism developments;
 - c. Anangu benefit from tourism;
 - d. visitors have fulfilling and safe experiences that enhance their understanding and appreciation of the park's cultural and natural values;
 - e. the park's cultural and natural values are protected and conserved; and
 - f. the Director and the Board will consult and work with the tourism industry, with 18 months notice of major changes ideally given to the tourism industry.
- 5.1.2 The following activities are prohibited by the EPBC Regulations, and permits will not be issued to undertake them:
- a. climbing, abseiling on, or jumping from rock faces;
 - b. bungee jumping and BASE jumping;
 - c. hang-gliding, paragliding, parachuting, hot air ballooning and similar activities.
- 5.1.3 Non-commercial public gatherings may be held in the National Park Zone in accordance with a permit from the Director, which will only be issued if the gathering does not impact on Anangu interests and does not pose a risk to park values or visitor safety.
- 5.1.4 Visitors may use fuel stoves for cooking, but open fires are prohibited except in any designated fireplaces provided or approved by the Director.
- 5.1.5 Vehicles, including bicycles, must only be used on sealed roads or signposted vehicle access tracks unless permitted by the Director. Roads and tracks may be closed by the Director or access restricted in accordance with the EPBC Regulations.
- 5.1.6 Subject to the EPBC Regulations, , recreational activities and access to the park, or within particular areas or times (either temporarily or permanently) may be restricted by Director, for safety, environmental protection, cultural or management reasons using measures such as closures, limitations on numbers and booking systems (see also section 3.2.2).

5.1.7 Remote piloted aircraft (drones) may not be operated for recreational purposes.

Note: Operation of remote piloted aircraft in connection with scientific research, commercial tourism or commercial film or photography activities may be carried out in accordance with an authorisation issued by the Director for that activity under this plan.

5.1.8 Helicopters may not land or take off in the National Park Zone except:

- a. in cases of emergency;
- b. for park management purposes; or
- c. for commercial activities that provide benefits to Anangu and are approved by the Director in accordance with this management plan.

Actions

5.1.9 Establish and continue to operate a tourism working group to provide advice to and support for the Board in relation to managing tourism in the park.

5.1.10 Develop new or enhance existing visitor infrastructure and activities to increase the range and quality of visitor experiences. This will be done in ways that:

- a. align with the tourism principles (see section 5.1.1)
- b. provide visitors with fulfilling and safe cultural and natural experiences;
- c. enhance visitor understanding and appreciation of cultural and natural values;
- d. protects and conserves the park's cultural and natural values; and
- e. are cost effective.

5.1.11 Upgrade the Cultural Centre, including its structure and interpretive information, working towards the Cultural Centre being a world class facility (see also section 5.2.6).

5.1.12 Maintain or upgrade walking tracks, roads and other visitor infrastructure and facilities.

5.1.13 Monitor visitor numbers, satisfaction and feedback, including tourism industry feedback.

5.1.14 Conduct safety risk assessments of visitor sites, facilities and infrastructure and implement measures to reduce risks to visitor safety.

5.2 Information, education and interpretation

Objective—What needs to happen

Enrich visitor understanding and appreciation of the park's cultural and natural values

Background

Nganana minga tjuṯangka waakarinyi, Tjukurpa nintini, tjana kulintjaku. Tjana pitjara kulilku, 'muntawa, ngura nyangatja Tjukurpa pulka tjara'. Anangu tjuṯangu Tjukurpa nyangatja rawangku kanyilkatiningi. Kala ngapartji alatjiṯu Tjukurpa nganampa kanyiniṯu munu minga tjuṯa nintilkatipai.

© Sammy Wilson

We are working with the tourists and teaching the visitors to understand our culture. On a visit they will realise, 'this is definitely a place with significant Anangu law and traditions'. Anangu have kept this law for a very long time. We make sure we continue in our turn to keep our law and teach visitors about it.

Uluru-Kata Tjuṯa National Park provides a unique opportunity for visitors to increase their understanding of and connection to one of the oldest living cultures on earth. Learning about Anangu culture is one of the reasons why people visit the park, and Anangu are enthusiastic about providing authentic experiences and messages for visitors to assist with this understanding. The park also presents an opportunity to share the story about joint management.

Well-prepared and accessible information enables visitors to understand the unique values of the park and to plan their visit and enjoy Uluru in a safe and appropriate way. Information and interpretation provided for visitors generally relates to the cultural and natural values of the park, about how visitors can help to protect these values, about the joint management of the park, and about visitor activities and safety. A brand and marketing strategy was developed to communicate the values of the park (see Section 5.3 *Promotion, marketing, film and photography*).

Within the bounds of appropriate public access to cultural knowledge, *Tjukurpa* provides a basis for most of the park's interpretative messages and information. Anangu want visitors to understand how they view the landscape, with *Tjukurpa* as the source for information about the ecology, the plants and animals, and appropriate use of significant areas. *Tjukurpa* also provides the basis for enhancing visitor knowledge and appreciation of culturally appropriate behaviour, as part of the experience of visiting a jointly managed national park. Of particular importance are the restrictions on access to, and photography of certain areas (particularly sacred sites) to ensure visitors do not inadvertently contravene *Tjukurpa*.

The park's native plants and animals are protected under the EPBC Act. As such interpretative messages also include information about the natural environment, including not interfering with native flora and fauna or removing rocks, soil or stones.

The park provides a range of information and educational activities for tour groups, independent travelers and school groups. This includes:

- pre-visit information through publications, the tourism industry, Parks Australia's website and social media
- the Cultural Centre
- park visitor guides, brochures and publications
- commercial tour operations
- interpretative and regulatory signage
- displays, videos and interpretation activities by Anangu and rangers.

The Cultural Centre is the main outlet within the park that provides information and activities to visitors. It is where the majority of cultural and educational talks and activities take place and it also supports a number of Aṅangu enterprises. Given the significance of the Cultural Centre as an information hub, Aṅangu suggest that visitors first visit this site before exploring the park.

Challenges

- Making sure the park provides a range of high-quality and culturally appropriate information to visitors to improve their experience, both before visiting and while visiting the park
- Making sure visitors are aware of and value the park's cultural and natural values
- Making sure Aṅangu are actively involved in providing information and interpretive activities
- Keeping up to date with new technology when providing information and interpretation

Prescriptions

5.2.1 The following themes will be central to presentation and marketing of the park:

- a. the tourism principles (section 5.1.1);
- b. the park is a living cultural landscape, World Heritage listed for its cultural and natural values;
- c. the park is Aṅangu owned and jointly managed;
- d. visitor safety; and,
- e. how visitors can protect the park's cultural and natural values.

Actions

5.2.2 Apply a consistent brand design to park information, education and interpretation materials including signage, websites and visitor guides, and encourage awareness of the brand by relevant stakeholders (see also Section 5.3 *Promotion, marketing, film and photography*).

5.2.3 Provide visitors with pre-visit and on-site educational and interpretive information using a variety of media and means to:

- a. enhance visitor understanding and experience of the park;
- b. communicate the park's cultural and natural values and significance; and
- c. promote compliance with park regulations and culturally appropriate behaviour.

5.2.4 Work with Aṅangu to develop and deliver a range of visitor interpretation and educational experiences and activities, which promote the park's cultural and natural values and greater cultural awareness.

5.2.5 Work with the tourism industry, Yulara and the Kaṯiṯi Petermann IPA to ensure their interpretative and promotional information is consistent with and complementary to the park's interpretive information.

5.2.6 Encourage visitors to make the Cultural Centre their first destination in the park (see also section 5.1.12).

5.2.7 Provide visitors with relevant safety information, including the risks associated with recreational activities in the park (see also Section 6.4 *Compliance and enforcement*).

5.3 Promotion, marketing, film and photography

Objective—What needs to happen

Promote messages welcoming visitors to experience the park's cultural and natural attractions

Background

Aṅangu maṛu tjuṭaku ngura nyangatja ka palya nyura pitjanyi, film, aṛa munu photo kutjupa tjuṭa mantjintjaku. Para-nyakula, kulinma, Aṅangu tjutaku nintiringkunyjtaku. Aṅangu tjuṭaku Tjukurpa kunpu munu pulka alatjiṭu. Ka nyura ngapartji film, aṛa munu photo tjuṭa wanungku nintinma, minga tjuṭa nintiringkula kulintjaku, nganampa ngura munu Tjukurpaku. Palu kulinma, iwara tjukaṛuru wapaṇtjaku, kutjupa kutjupa wanti!

© Aṅangu traditional owner

This is Aṅangu land and we welcome you here to film, write stories and take photos. Look around and learn so that you can know something about Aṅangu and understand how strong and important Aṅangu culture is. We want you to pass this on through your filming, writing and photographs so that visitors learn about our country and culture. However please follow the guidelines and respect our restrictions.

Promotion, marketing and depictions of the park through various media (e.g. commercial film and photography) can influence visitor numbers, satisfaction, expectations and awareness of the destination, as well as length of stay. Accurate promotion also helps to give people realistic expectations of their visit and can assist the Board and Director to communicate its desired messages and assist with the conservation of cultural and natural values.

A brand and marketing strategy was created to assist with promoting, marketing and communicating the values of the park. Consistent brand application presents a stronger voice to visitors, the tourism industry and the community about the uniqueness of the region where visitors can experience the richness and diversity of Aṅangu culture.

The listing of the park as a World Heritage cultural landscape provides international recognition of *Tjukurpa* as a major religious philosophy which links Aṅangu to their environment. For Aṅangu, an essential aspect of *Tjukurpa* is that access to some types of information and significant or sacred sites is only allowed by Aṅangu, in accordance with *Tjukurpa*. The same holds true for some 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 Aṅangu Law. These factors strongly influence the way the park is promoted and marketed as a visitor destination.

Due to the cultural significance of the park, special management measures have been put into place to assist Aṅangu to protect *Tjukurpa* whilst allowing visitors to enjoy the park. These measures include restrictions on access to certain areas and the capture of certain images and sounds. The EPBC Regulations enable the Director to apply restrictions on capturing images or recording sounds at specified times or in specified areas within the park, and the EPBC Act provides for the protection of World Heritage areas including to identify, protect, conserve, and transmit to future generations the world heritage values of the property (see Appendix C).

Given the park's high national and international profile, many people and organisations seek to carry out commercial filming, photography and audio recording for a variety of purposes. Aṅangu welcome visiting commercial film, photography and media activities but want commercial material to be obtained and used in a culturally appropriate manner. Aṅangu also want opportunities to benefit from commercial film and photography activities through arrangements with commercial film, photography and sound recording projects. Benefits may be provided to individuals of the community through Aṅangu working as cultural supervisors, guides or talent in addition to revenue generated from fees associated with commercial media licences.

From time to time, the park receives media attention and various media representatives come to the park to cover stories of particular interest or 'news of the day'. News of the day generally refers to unanticipated events that happen in the park and does not include general interest items about the park itself or planned events. On occasion, these types of media activities can be numerous and may extend to other types of image or sound recording. Journalists and news photographers, camera operators or recordists do not need to apply for a permit or licence to cover news of the day, but are requested to liaise with the park's media office to receive a media briefing before commencing any work, which will include information on how to capture and use images and footage in a culturally appropriate way.

Challenges

- Promoting, marketing and capturing images of the park in ways that are consistent with Anangu wishes and cultural sensitivities and that accurately depicts the parks cultural and natural values
- Ensuring commercial film, photography and other media activities are managed in a consistent, transparent and efficient manner that provides clarity and certainty for the media industry

Prescriptions

- 5.3.1 The Director will encourage all promotion, marketing or depictions of the park to be consistent with the themes set out in section 5.2.1.
- 5.3.2 Commercial filming, photography and sound recording may be carried out in the National Park Zone and in accordance with:
 - a. a permit, licence, or other authorisation arrangement;
 - b. where needed, consultation with Anangu; and
 - c. the following prescriptions in this Section.
- 5.3.3 Commercial filming, photography and sound recording that is small in scale will be authorised by a permit. Larger commercial filming, photography and sound recording projects, or applicants that require frequent access to the park, will be authorised by a licence.
- 5.3.4 The Director may impose limits on the number of commercial film or photography crews authorised to be in the park at any one time.
- 5.3.5 All commercial tour operators will be required to provide copies of their advertising material as part of their permit, lease or licence conditions.
- 5.3.6 The Director may prohibit or restrict the capture of images or recording of sounds under the EPBC Regulations for cultural, environmental or safety reasons.
- 5.3.7 Media organisations reporting on news of the day events do not require a permit. News crews are encouraged to complete an online induction or attend a briefing by park staff before reporting in the park.

Actions

- 5.3.8 Establish and continue to operate a media working group to provide advice to and support for the Board in relation to managing media issues in the park.
- 5.3.9 Promote and market the park consistent with the themes in section 5.2.1, including by working cooperatively with the tourism industry, Tourism NT and Tourism Australia.
- 5.3.10 Provide and promote up-to-date and interactive pre-visit information and post visit sharing to visitors, education agencies and schools using a variety of means, including the park website, social media, visitor information providers and the tourism industry.
- 5.3.11 Promote and encourage pre-visit sales of park passes, products and services, enhance the visitor experience and encourage post-visit sharing on social media.

5.4 Commercial operations

Objective—What needs to happen

Commercial tourism provides a range of fulfilling, sustainable, culturally appropriate and rewarding visitor experiences and benefits Anangu.

Background

Ngayulu minga tjuta putikutu katipai kaya pulkara pukularipai. Tjinguru malatja tjuta pitjama, Tjukurpa tjutaku nintiringkuntjaku. Pala-palulanguruya nintiringkuku minga tjutaku kulukulu.

© Ken Wilson

I take tourists out bush and they love it. If young people come out they'll learn the stories and at the same time learn how to teach them to tourists.

Commercial tour operators have an important role to play in assisting visitors to experience, enjoy and learn about the park's cultural and natural values. Tour operators bring a large proportion of visitors to the park and many visitors receive the majority of information about the park from tour guides. Well-run commercial operations also assist Parks Australia in managing visitors and provide important contributions to the local and regional economy. Parks Australia recognises the important role that commercial tours have in disseminating accurate and culturally appropriate information to visitors, which is why tour guides require entry-level tour guide accreditation to work in the park. At the time of this plan's preparation, accreditation is achieved by completing the Uluru Knowledge for Tour Guides training course administered by Charles Darwin University.

Ngurajitja expect to benefit from their land being managed as a national park, including through the use of their land for commercial tourism. Anangu would like to be more involved in the tourism industry, while safeguarding their culture, lifestyle and privacy, and maintaining *Tjukurpa*. They seek culturally appropriate tourism related employment and training opportunities, as well as the ability to pursue Anangu owned and directed business ventures. Anangu also seek other benefits, including income generated from commercial licence activities and revenue paid from park entry fees in accordance with the park lease agreement. There is greater potential Anangu to work with tourism industry to develop cultural tourism products and activities. For example, through joint tourism enterprises or products.

It is also important for commercial tourism and visitor use of the park to be sustainable, culturally appropriate and conducted in ways that ensure the health of both the country and its community. Parks Australia is committed to working with Anangu to facilitate the sustainable development of tourism in a culturally appropriate manner. Accordingly, many of the prescriptions and actions in this section of the plan reflect the principles of the Larrakia Declaration on the Development of Indigenous Tourism. This declaration was developed by Indigenous communities, government agencies and the tourism industry to recognise the United Nations Declaration on the Rights of Indigenous Peoples.

All commercial tourism operations and activities in the park are subject to the park management plan and the EPBC Act and EPBC Regulations. This includes all commercial flights over the park below 3000 meters (other than flights on approved flight paths to or from an airport). Flights over the park must also follow Standard Scenic Flight Procedures – the En Route Supplement Australia Special Procedures 7 (ERSA SP7). These procedures were introduced by the Civil Aviation Safety Authority in 1997, after an agreement between Parks Australia, Mutitjulu community, Ayers Rock Resort, Ayers Rock Airport (Connellan Airport) and local scenic flight operators. The procedures describe recommended flight paths, heights, and areas of the park to avoid flying over, to keep sensitive sites and living areas quiet and to make sure visitors on the ground are not disturbed by aircraft noise. For more detail see: www.airservicesaustralia.com/aip/aip.asp?pg=10

At times there may be a need to temporarily or permanently close, restrict or change access to visitor sites for safety, cultural or other management reasons. Any restrictions on visitor access, or changes involving visitor management or commercial tourism activities are communicated to the tourism industry and visitors as soon as possible. This is to ensure that the tourism industry has sufficient time to prepare for any changes that might affect their tour operations and visitor use of the park.

Managing commercial activities in the park through a permit/licence system helps to ensure that safety standards are adhered to, the park's values are protected and activities are culturally appropriate.

Challenges

- Building meaningful and sustainable opportunities for Anangu to be involved in and benefit from commercial tourism, including by developing Anangu-owned or jointly owned tourism businesses and products
- Balancing the importance of the park for commercial tourism and need to develop new commercial tourism opportunities, with the need to properly present and help visitors to experience the park's cultural and natural values and ensure tourism is environmentally, commercially and culturally sustainable
- Working together with Ayers Rock Resort, the the Kaṯiṯi Petermann IPA, government agencies, the tourism industry and Muṯitjulu community to make sure commercial tourism in the park is developed in a way that is sustainable
- Consulting with the tourism industry about any proposed changes to visitor access or management, and give them enough time to prepare for any changes that might affect their tour operations

Prescriptions

- 5.4.1** Commercial activities may be undertaken in the National Park Zone in accordance with a permit, commercial activity licence, sublease or occupation licence issued by the Director and the following prescriptions.

Note: See also Section 6.1 *Capital works and infrastructure* in relation to carrying out works and the construction of buildings and other infrastructure in connection with commercial operations.

- 5.4.2** A commercial activity will be authorised by a permit if it is a routine or standard activity in or to areas of the park that are generally open to the public without a limit on numbers. If a commercial activity is limited by type, location or number of operators or involves exclusive use of a site then the activity will be authorised by a commercial activity licence. If a commercial activity requires long-term use of a building or area the activity will be authorised by a licence to occupy, or sublease, as appropriate to the circumstances.

Note: The consent of the Uluru-Kata Tjuṯa Aboriginal Land Trust under the park lease agreement will also be required for any commercial activities authorised by a sublease. See also Section 6.5 Subleases, licences and associated occupancy issues.

- 5.4.3** Proposals for commercial operations will be assessed in accordance with Section 2.1 Board of Management and Section 3.3 Assessment of proposals. This may include consultation with Anangu and require Board approval before the Director can issue an authorisation. Provision of benefits and opportunities to Anangu is a key element of the assessment process (see Table 5).
- 5.4.4** All proposals for commercial activities must be consistent with the tourism principles set out in section 5.1.1 and the presentation and marketing themes set out in section 5.2.1.
- 5.4.5** New types of commercial activities, including those which require access to the park between sunset and sunrise and the operation of commercial accommodation and campgrounds, may be authorised by the Director provided that:

- a. the proposed activity has been assessed in accordance with Section 3.3 *Assessment of proposals* and potential impacts to existing park infrastructure and other park users can be minimised;
- b. the proposed activity is approved by the Board.

5.4.6 Commercial activities requiring exclusive use of areas of the park, or, for exclusive activities, may only be authorised by the Director if the proposed activity benefits Anangu.

5.4.7 The Board may reserve the authorisation of some classes of commercial activities to enterprises that Anangu own or part own or that operate under an employment and/or benefit sharing agreement between the enterprise and Anangu.

5.4.8 Authorisations for commercial tour operations will require all tour guides to complete entry-level tour guide training and accreditation via the Uluru Knowledge for Tour Guides course, or successor course approved by the Board, before carrying out tours in the park.

5.4.9 Aircraft, other than hot air balloons, zeppelins, gyrocopters and similar types of aircraft, may be operated for commercial purposes (such as scenic flights) in the airspace over the park up to 3,000 metres above mean sea level without a permit from the Director provided the activity:

- a. is undertaken in accordance with the Standard Scenic Flight Procedure (ERSA SP7) or its successor; or
- b. encompasses regular commercial and service deliveries such as passenger transport, charter operations and medical transport to and from Yulara.

Actions

5.4.10 Work with the tourism industry and the the Kaṯiṯi Petermann IPA to encourage and facilitate the establishment of new commercial tourism activities and services consistent with the park's values, to increase the range and quality of visitor experiences (see also section 5.1.1).

5.4.11 Encourage and promote the establishment of Anangu owned commercial tourism and accommodation in the park.

5.4.12 Work with Anangu, the tourism industry and other stakeholders to increase Anangu employment levels in tourism and build other benefits from tourism, including through Anangu tourism enterprise opportunities.

5.4.13 Monitor and review the type and level of commercial activities within the park including compliance with permit, licence and sublease conditions.

5.4.14 Undertake a regular business review of charges imposed by the Director for entering or using the park, and implement new charges where appropriate, subject to approval by the Minister (see also section 4.1.9).

5.4.15 Facilitate regular industry forums and updates, workshops and other knowledge-sharing opportunities to engage local tourism industry bodies to share information, ideas and issues related to the park.

5.4.16 Review course content, mode of delivery and service arrangements for tour guide training and accreditation to ensure that commercial tour guides are providing accurate and appropriate information to visitors.

5.4.17 In conjunction with Air Services Australia and local tour flight operators, promote the Standard Scenic Flight Procedure (ERSA SP7).

5.4.18 Inform the tourism industry as soon as possible when changes are made to visitor management arrangements that will affect tourism products and their promotion.

Administration and business management

Uputja, nyiritja munu tjimaritja tjuta atunmananyi

Efficient and effective business
practices and systems



6. Administration and business management

Chapters 2 to 5 reflect the Board's four key goals for this management plan (see Figure 4) and outline the objectives, performance indicators, prescriptions and actions needed to achieve these goals. However, there are a range of other administrative and business management activities the Director must undertake to comply with relevant legislation, and in order to manage the park in an effective and efficient manner.

This chapter summarises these administration and business management activities, which include the provision of safe and effective infrastructure, reducing the park's ecological footprint, responding to incidents such as search and rescue, and carrying out law enforcement activities. It also sets out the objectives, prescriptions and actions for managing park operations including resource use, capital works and infrastructure, incident management and compliance, subleases, licences and occupancy issues, and other new activities not specified elsewhere in this plan.

Snapshot of Chapter 6

Chapter		
Administration and business management		
Performance indicators		
<ul style="list-style-type: none">• Whether park infrastructure and assets are safe and functional• The quantity of greenhouse gasses produced by park operations• How many safety incidents happen in the park that require an emergency response• How many compliance incidents occur under the EPBC Act and EPBC Regulations		
Objectives		
6.1 Capital works and infrastructure Effectively and efficiently maintain and develop the park's infrastructure and assets	6.2 Resource use Minimise the negative effects of the park's operations on the environment as much as possible	6.3 Emergency management Respond to emergencies in the park in effective and safe ways
6.4 Compliance and enforcement Maximise visitor and stakeholder compliance with the EPBC Act and EPBC Regulations	6.5 Subleases, licences and associated occupancy issues Enable the issuing of, and effectively manage subleases and licences	6.6 New activities not otherwise specified in this plan The Director and the Board can respond to new issues and proposals consistent with this management plan and the EPBC Act and EPBC Regulations

Goal—What we want

Effectively manage the park's infrastructure, administrative and business management operations and processes

Performance indicators—What we will check

- Whether park infrastructure and assets are safe and functional
- The quantity of greenhouse gasses produced by park operations
- How many safety incidents happen in the park that require an emergency response
- How many compliance incidents occur under the EPBC Act and EPBC Regulations

6.1 Capital works and infrastructure

Objective—What needs to happen

Effectively and efficiently maintain and develop the park's infrastructure and assets

Background

The park's capital works and infrastructure includes a wide range of assets and facilities such as access roads and walking tracks, staff housing, bores, radio repeaters, generators, workshops, Park Headquarters, the Cultural Centre and visitor facilities. Infrastructure relating to visitor and commercial tourism use is also referred to in Chapter 5 *Tourism experiences and services*.

The Director builds and maintains infrastructure and assets for the park's day-to-day operations (e.g. offices, a workshop), for visitor use of the park, for Muṭitjulu community purposes (e.g. essential services) and for housing staff. Staff housing is primarily provided within the park at 'Rangerville' near the Muṭitjulu community, with some staff also housed in the community and in Yulara.

The Director provides the infrastructure and services for water, power and sewage for Rangerville, the Muṭitjulu community, as well as for park buildings. This infrastructure includes diesel generators (located at Park Headquarters, the Entry Station and Rangerville), as well as a system of treatment ponds near Muṭitjulu for processing sewage within the park. Maintaining essential services is a significant ongoing cost for the park. Upholding the park's sealed roads (Uluṛu Road, the Uluṛu Ring Road, and the Kata Tjuṛa Road) is also a major cost and an ongoing management issue.

The park's workshop complex, headquarters and UHF radio network are also maintained by Parks Australia. The workshop, located in Muṭitjulu, houses park plant and equipment used in the day-to-day running of the park, and to maintain Parks Australia assets. The existing Park Headquarters building was built in 1979, enlarged in the mid-1980s, and expanded again in the mid-1990s. The park's UHF radio network is used during routine operations, patrols, emergency response operations, land management and field survey work. Because Uluṛu and Kata Tjuṛa block radio signals, repeater stations are strategically located in and near the park to ensure messages are received. Additionally, radio alarms for visitor use are installed at locations around Uluṛu and Kata Tjuṛa to notify park staff of emergencies.

Some capital works infrastructure in the park is managed by other agencies or organisations. Examples of this are community infrastructure and housing in Muṭitjulu, bores that provide water to the township of Yulara, and a Telstra optical fibre telecommunications cable.

The EPBC Act and EPBC Regulations prohibit carrying out excavations, erecting buildings or other structures, or carrying out works in the park except in accordance with a management plan (see Appendix F).

Challenges

- Establishing, managing and maintaining park facilities, infrastructure, buildings and other property in the most efficient and cost-effective ways possible. This includes making sure they meet all safety and other standards and laws, and making sure they have the least possible negative effects on park values
- Providing enough suitable, good-quality accommodation for park staff
- Considering using new and sustainable infrastructure technologies to reduce resource use and costs

Prescriptions

- 6.1.1** The Director may carry out an excavation, erect a building or other infrastructure, or carry out works, provided the proposed action is consistent with Section 2.1 *Board of Management* and has been assessed in accordance with Section 3.3 *Assessment of proposals*.
- 6.1.2** A person other than the Director may carry out an excavation, erect a building or other infrastructure, or carry out works in the National Park Zone if:
- a. the proposed action has undergone consultation in accordance with Section 2.1 *Board of Management* and has been assessed in accordance with Section 3.3 *Assessment of proposals*;
 - b. the Director has authorised the action with a permit, commercial activity licence, sublease, or occupation licence (see Section 6.5 *Subleases, licences and associated occupancy issues*); and
 - c. relevant costs associated with the works are met (e.g. for rehabilitation works).
- Note:** Carrying out works, excavations and construction of structures in the Mutitjulu Township Zone is covered by Section 4.2 *Mutitjulu community*.
- 6.1.3** Other than general repairs, maintenance and replacement of, or upgrades to, existing infrastructure, the development of new major tourism infrastructure may only be authorised by the Director if the proposed upgrade or new infrastructure increases commercial opportunities, or, provides other benefits, for Anangu (see also section 5.4.5 in relation to tourism accommodation).
- 6.1.4** New infrastructure and buildings, significant alterations, renovations or repairs to existing infrastructure and buildings must:
- a. as far as practicable incorporate cost-effective environmental design, including efficient resource use;
 - b. as far as practicable, use low maintenance designs and materials;
 - c. as far as practicable, use existing roads and tracks; and
 - d. comply with all relevant laws, standards, and codes of practice, including all applicable accessibility standards.
- 6.1.5** Timber, including preservative treated pine, and plastic products may be brought into the park and used for construction purposes.

Actions

- 6.1.6** Develop and implement an infrastructure and asset management program. The program will guide the development of new infrastructure and extend the cost-effective life, replacement and maintenance of existing infrastructure to reasonable and safe standards, and investigate sustainable alternatives
- 6.1.7** Improve and address the quantity and quality of staff housing.

6.2 Resource use

Objective—What needs to happen

Minimise the negative effects of the park's operations on the environment as much as possible

Background

The Director supports environmental best practice principles in the use of resources and management of waste products in the park. These principles are consistent with conserving the park's cultural and natural resources and its World Heritage status; reducing the park's water use, waste production and greenhouse gas production; and reducing the negative environmental effects of the park's waste management practices.

There are particular challenges in providing and using resources such as water and in a remote and arid area. As rainfall is comparatively low in the region, the main source of reliable potable water is groundwater (see Section 3.1 *Knowledge for managing country* for more information). Climate change has the potential to reduce rainfall and increase evaporation in the park. If predicted changes to the climate eventuate, the amount of recharge entering the aquifers will reduce leading to water availability challenges (see Section 3.2 *Protecting and enriching culture and country*).

While there is currently a strong dependency on diesel generators for providing power to park buildings, staff and community, Parks Australia is committed to reducing the carbon footprint of park operations by considering alternative power sources, and by working with relevant stakeholders, suppliers and research partners to minimise the carbon footprint of the park.

The park's remote location also presents particular challenges for recycling and disposal of waste. There are no facilities within a reasonable distance where recyclables could be transported. Most of the waste generated in the park (including in the Mutitjulu community) is currently deposited in a park landfill. Waste from commercial operations at the Cultural Centre is disposed of at the landfill site near Yulara. The Director supports environmental best practice in relation to waste, and alternative rubbish management practices are currently being considered.

A number of strategies are also being undertaken to help ensure visitor and other human impacts and uses of the park are sustainable (see Section 3.2 *Protecting and enriching culture and country*).

Challenges

- Ensuring waste management practices and the use of resources is safe, sustainable and managed in ways appropriate for a World Heritage listed national park

Prescriptions

- 6.2.1 Recycled, energy efficient and renewable resources and technologies will be used where practicable to reduce the environmental impact of park operations.
- 6.2.2 Construction waste cannot be disposed of in the park.

Actions

- 6.2.3 Minimise energy and resource use and greenhouse gas emissions in park operations. Where possible, this will include investigating and adopting options for the use of energy efficient technologies in the development of new, or, upgrading of existing infrastructure.

6.2.4 Work with relevant organisations, stakeholders, suppliers and contractors to:

- a.** promote and implement safe and best practice environmental work practices and standards relating to resource use;
- b.** investigate, and where possible implement, alternatives to the disposal of waste materials into landfill; and
- c.** comply with relevant environmental management plans, government policy and legislation, including toxic and hazardous waste disposal requirements.

6.3 Emergency management

Objective—What needs to happen

Respond to emergencies in the park in effective and safe ways

Background

Emergency events regularly occur in the park that affect life, property and the environment. These can include medical emergencies, vehicle accidents, search and rescue operations and wildfires.

The Director has a range of responsibilities in relation to emergencies in the park. The Director also has responsibilities for keeping Parks Australia employees, contractors, and visitors to the park safe under the *Work Health and Safety Act 2011* (Cth) and other laws.

The Northern Territory Police, Fire and Emergency Service (NTPFES) is comprised of three divisions; the Northern Territory Police, the Northern Territory Fire and Rescue Service, and the Northern Territory Emergency Service. These services are responsible for protecting life and property, and providing disaster and emergency management to communities throughout the Northern Territory, including at the park.

Northern Territory Police are based at Yulara and at the time of writing also at Mutitjulu. Police do not have a statutory role in relation to routine health and safety emergencies occurring within the park (unless an emergency is a disaster, under the *Emergency Management Act 2013* (NT) or involves one of their staff whilst on duty). However, Northern Territory police are responsible for provision and coordination of land searches for missing civil aircraft, and for overall coordination of searches for hikers and land vehicles. In complex rescues, the Police Officer-in-Charge controls the incident in liaison with representatives from each agency involved, including Parks Australia, fire and rescue, and emergency services. The Police Officer-in-Charge has powers to draw on available resources, wherever they are and whoever controls them.

The Northern Territory Fire and Rescue Service also has a base in Yulara and has the role of responding to fires and emergencies under the *Fire and Emergency Act 1996* (NT). The *Bushfires Management Act 2016* (NT) is also relevant to the management of fires in the park (see Section 3.2 *Protecting and enriching culture and country*).

The Northern Territory Emergency Service is comprised volunteers and staff who provide a response capability across the Territory.

Parks Australia maintains a fire suppression capability which is used within the park, but is also deployed further afield if requested by emergency services. Staff also have other capabilities relating to managing incidents, such as administering first aid.

In the case of other types of emergencies in the park (such as road accidents), police and medical services have lead responsibility. However, park staff are often the first on the scene and can be required to perform critical incident response roles. While there is a Medical Centre and staff in Yulara, the nearest services for serious medical emergencies are at Alice Springs. Given the size and remoteness of the park, and distance to medical services, successful handling of emergencies also depends on the ongoing availability and cooperation of helicopter pilots based at Yulara.

In the future there may also be a need to prepare for potential large-scale emergencies such as disease outbreaks which may be transmitted by wildlife or feral animal populations. In these instances, park staff would cooperate with relevant Northern Territory and Australian Government agencies.

Challenges

- Making sure there are properly trained staff and suitable equipment to effectively respond to emergencies, and avoid or reduce any negative effects on staff wellbeing and safety
- Covering the high costs and resources required to prepare for and respond to emergencies
- Working effectively with emergency services when an emergency requires a joint response
- Where the media wants to cover a particular emergency, making sure we provide accurate and consistent information

Prescriptions

- 6.3.1 The Director will comply with all relevant workplace health and safety legislation, including ensuring staff are appropriately trained to manage relevant emergency responses.
- 6.3.2 Subject to legal requirements, the Director may seek reimbursement or contributions for the cost of responding to emergencies, in particular search and rescue operations.

Actions

- 6.3.3 Work with the Northern Territory Police, Fire and Emergency Services and other relevant agencies to prepare for and respond to emergencies.
- 6.3.4 Develop and update emergency management plans and procedures and respond to emergencies using approved plans and procedures.
- 6.3.5 Maintain staff emergency response accreditations e.g. AIIMS incident control, wildlife suppression, search and rescue.

6.4 Compliance and enforcement

Objective—What needs to happen

Maximise visitor and stakeholder compliance with the EPBC Act and EPBC Regulations

Background

Wanyu, Tjukurpa nganampa panparankuntjaku wiya. Uti nganana tjungu nyinama, Tjukurpa kutjara pina alangku kulira wanantjaku.

© Anangu traditional owner

Please don't break our law. We need to be united and respectfully follow both laws.

Encouraging compliance with Tjukurpa and relevant legislation is important for protecting park values; infrastructure; visitor, staff and contractor safety; and the interests of Nguraritja. In particular, the Director is also required to comply with the provisions of the EPBC Act and EPBC Regulations, this management plan, the park lease agreement, Australian Government standards, legal requirements, risk management principles and other relevant legislation.

Parks Australia staff (and officers or employees of other Australian, state or territory government agencies) may be appointed by the Minister under the EPBC Act as rangers or wardens, and exercise the powers and functions conferred on them by the Act and the Regulations. In addition, all members of the Australian Federal Police are *ex officio* wardens. Rangers and wardens conduct monitoring and enforcement operations while on routine patrols and during specific, targeted programs. Park staff not appointed as wardens and rangers cannot exercise these powers, but can encourage compliance with legislation through education to raise public awareness of appropriate behaviour.

Breaches of the EPBC Act and EPBC Regulations in the past have included unauthorised entry to sacred sites, walking off track, entering tracks that were closed to the public, and entering the park without valid park entry tickets. Minor breaches have been dealt with by educating park visitors or issuing cautions. In some cases infringement notices were issued or court action was taken.

Given the large number of commercial operations in the park, considerable effort is invested in educating people engaged in commercial activities, ensuring commercial activities comply with relevant laws, and ensuring that all activities are undertaken in accordance with required authorisations. This includes establishing tour guide training, and ongoing communication with the tourism industry to ensure standards are maintained (see Section 5.4 *Commercial operations*).

Northern Territory laws apply in the park as long as they are not inconsistent with the EPBC Act, the EPBC Regulations or the park management plan, which, as Commonwealth laws, will prevail over inconsistent Northern Territory laws.

Challenges

- Making sure park wardens and rangers follow all Australian Government policies, standards and guidelines when carrying out their enforcement powers, and have ongoing training
- Establishing and maintaining working relationships with other relevant agencies, to improve the management of compliance issues
- Making sure park wardens and rangers carry out ongoing compliance operations and checks

Actions

- 6.4.1 Develop and implement education, compliance and enforcement strategies, plans, procedures and training for managing compliance issues, in accordance with the EPBC Act and EPBC Regulations, this management plan and other relevant legislation.
- 6.4.2 Liaise and, where appropriate, work with other relevant agencies involved in compliance and enforcement.

6.5 Subleases, licences and associated occupancy issues

Objective—What needs to happen

Enable the issuing of, and effectively manage subleases and licences

Background

As noted elsewhere in this plan, the park is owned by the Uluṛu-Kata Tjuṛa Aboriginal Land Trust under the Land Rights Act and is leased to the Director of National Parks.

Section 358(2) of the EPBC Act allows the Director to grant a sublease or licence relating to land in the park provided it is in accordance with a management plan (see Section 4.2 *Mutitjulu community*). The park lease agreement requires the Director to have the written agreement of the Uluṛu-Kata Tjuṛa Aboriginal Land Trust before granting any sublease.

The park lease agreement also states that Nguraṛitja and Aṅangu have the right to reside within the park at Mutitjulu or at other locations specified in a management plan, and that the Aboriginal Land Trust reserves the right to request the Director to sublet any reasonable part of the park to a Relevant Aboriginal Association (which is the Mutitjulu Community Aboriginal Corporation at the time of preparing this plan).

Challenges

- Formally establishing and managing to appropriate standards (where applicable) all leases, subleases, licences and other arrangements relating to occupying or using land in the park, to meet the Director's obligations, support Nguraṛitja interests and avoid or reduce any negative effects on park values and activities

Prescriptions

- 6.5.1** The Director may grant subleases and occupation licences relating to land in the park, including for commercial activities (see Section 5.4 *Commercial operations*). The Director must obtain the written consent of the Uluṛu-Kata Tjuṛa Aboriginal Land Trust and approval of the Board before granting a sublease, and must obtain approval of the Board before granting an occupation licence.
- 6.5.2** Decisions about subleases and licences will be made in accordance with Section 2.1 *Board of Management* and (where applicable) Section 3.3 *Assessment of proposals*.
- 6.5.3** The Director, in consultation with the Board, may determine fees and charges for each sublessee or licensee as well as other conditions.
- 6.5.4** Subleases and licences will:
- a. be consistent with the conditions of the park lease agreement between the Land Trust and the Director;
 - b. include benefits for Aṅangu;
 - c. clearly define the area covered by and duration of the sublease or licence;
 - d. include provisions for minimising impacts on park values; and
 - e. include environmental protection measures including, where necessary, waste management.

Action

- 6.5.5** Manage subleases and licences, particularly monitoring compliance with relevant conditions.

6.6 New activities not otherwise specified in this plan

Objective—What needs to happen

The Director and the Board can respond to new issues and proposals consistent with this management plan and the EPBC Act and EPBC Regulations

Background

Ngula wiṛu ngaraku. Anama tiṛu, katukutu, ngura wiṛukutu, pukulpa. Tjungu.

© Sammy Wilson

The future will be good. Keep climbing high, through the clouds, proudly. Together.

This plan sets out how the park will be managed for a period of 10 years. During that time, circumstances may arise or proposals be brought forward for actions which were not anticipated at the time the plan was prepared, and which require the Director to take actions that are not covered by specific prescriptions in this plan. Under ss.354 and 354A of the EPBC Act certain types of actions can only be taken if they are authorised by a management plan (including acts in relation to native species, works, and actions for commercial purposes).

Challenges

- Allowing certain actions to be carried out that are not specified in this management plan, because they were not expected when this plan was being prepared

Prescriptions

- 6.6.1 The Director may take actions that are not covered by specific prescriptions in this management plan, including actions covered by ss.354 and 354A of the EPBC Act.
- 6.6.2 The Director may, with the approval of the Board, authorise (whether by permit, commercial activity licence, lease or occupation licence) actions by other persons that are not covered by specific prescriptions in this management plan, including actions covered by ss.354 and 354A of the EPBC Act.
- 6.6.3 Except in cases of emergency, the decision-making and impact assessment processes prescribed in Section 2.1 *Board of Management* and 3.3 *Assessment of proposals* of this plan apply to actions under this section.

Appendices



Appendix A

English glossary

Aboriginal	a person who is a member of the Aboriginal race of Australia
Aboriginal land	land held by an Aboriginal Land Trust as an estate in fee simple under the <i>Aboriginal Land Rights (Northern Territory) Act 1976</i> (Cth); or land that is the subject of a deed of grant held in escrow by an Aboriginal Land Council under the Land Rights Act
Aboriginal tradition	the body of traditions, observances, customs and beliefs of Aboriginal people in general, or of a particular group of Aboriginal people, including those applied to particular people, objects, relationships, sites and areas of Uluru-Kata Tjuṯa National Park
Action	an activity that will be undertaken during the life of this management plan to help to achieve the objectives and goals of relevant sections of this plan
Anangu	(literally ‘people’) used by Pitjantjatjara/Yankunytatjara speakers to identify themselves and their people. Within the context of this management plan, Anangu refers to people with traditional affiliations to the region who may or may not be traditional owners (Ngurajitja)
Australian Government	the Government of the Commonwealth of Australia
Board of Management or Board	the Uluru-Kata Tjuṯa Board of Management established under <i>National Parks and Wildlife Conservation Act 1975</i> (Cth) and continued under the <i>Environment Protection and Biodiversity Conservation Act 1999</i> (Cth) by the <i>Environmental Reform (Consequential Provisions) Act 1999</i> (Cth)
Bonn Convention	the Convention on the Conservation of Migratory Species of Wild Animals
Bushfires NT	the Northern Territory government agency responsible for implementing the <i>Bushfires Management Act 2016</i> (NT) and for supporting rural bushfire management in the Northern Territory
CAMBA	the China–Australia Migratory Bird Agreement; an agreement between the Government of Australia and the Government of the People’s Republic of China for the Protection of Migratory Birds and their Environment
CBD	the Convention on Biological Diversity
CITES	the Convention on International Trade in Endangered Species of Wild Fauna and Flora
CLC	the Central Land Council established under the <i>Aboriginal Land Rights (Northern Territory) Act 1976</i> (Cth)
commercial purposes or activity	(of an activity) with the intention of a reward, or the possibility of future reward (i.e. money, merchandise, or services)
Commonwealth reserve	a reserve established under the <i>Environment Protection and Biodiversity Conservation Act 1999</i> (Cth) (Part 15, Division 4)
community	the Muṯitjulu community
cultural values	Refer to Section 1.4 <i>Values of the park</i> , and Appendix C <i>World Heritage values of Uluru-Kata Tjuṯa National Park</i>

Director	the Director of National Parks under the <i>Environment Protection and Biodiversity Conservation Act 1999</i> (Cth) (s.514A); includes Parks Australia and any person to whom the Director has delegated powers and functions under the EPBC Act in relation to Uluru-Kata Tjuṯa National Park
domestic animal	an animal that is non-native to the local region, including a dog which is part dingo (<i>Canis lupus dingo</i>), which is owned by and/or has a dependent relationship with a person or persons
ERSA SP7	En Route Supplement Australia Special Procedure 7 (see www.airservicesaustralia.com/aip/aip.asp?pg=10)
Environmental Impact Assessment	a process for evaluating the likely impacts on the environment of a proposed activity
EPBC Act	the <i>Environment Protection and Biodiversity Conservation Act 1999</i> (Cth), including Regulations under the Act, and includes reference to any Act amending, repealing or replacing the EPBC Act
EPBC Regulations	the <i>Environment Protection and Biodiversity Conservation Regulations 2000</i> (Cth) and includes reference to any Regulations amending, repealing or replacing the EPBC Regulations
feral animal	a member of a domesticated non-native species that has escaped the ownership, management and control of people and is living and reproducing in the wild
goal	statements developed by the Board that outline their desired outcomes for the implementation of this plan; each of the four goals is covered by a particular chapter of this management plan (see Chapters 2, 3, 4 and 5)
Homeland or outstation	small community built on land of particular cultural significance; several homelands border the park and are particularly important to Ngurariṯja in terms of social connections and ritual obligations
ICIP	Indigenous Cultural and Intellectual Property
ICOMOS	the International Council on Monuments and Sites
intergenerational learning	the transfer of cultural skills, practices and knowledge from senior Anṅangu to younger Anṅangu
introduced species or animal	a species that is non-native to the local region, that has been introduced to the park either by human or natural means (wind, animals). For the purposes of this plan, species that were once native to the region and have been reintroduced are excluded
IPA	Indigenous Protected Area
IUCN	the International Union for Conservation of Nature
JAMBA	Japan–Australia Migratory Bird Agreement; the Agreement between the Government of Australia and the Government of Japan for the Protection of Migratory Birds in Danger of Extinction and their Environment
Land Rights Act	the <i>Aboriginal Land Rights (Northern Territory) Act 1976</i> (Cth)
Land Trust	the Uluru-Kata Tjuṯa Aboriginal Land Trust established under the Land Rights Act
Lease or park lease agreement	the lease agreement between the Uluru-Kata Tjuṯa Aboriginal Land Trust and the Director National Parks in respect of the park
livelihood	(for Anṅangu) direct employment by the Director of National Parks, indirect employment (e.g. tourism industry), and enterprise development.

Management plan or plan	this management plan for Uluru-Kata Tjuṯa National Park, unless otherwise stated
Management principles	the Australian IUCN reserve management principles set out in Schedule 8 of the EPBC Regulations
MCAC	the Muṯitjulu Community Aboriginal Corporation
Minister	the Minister who is responsible for administering the EPBC Act
Nagoya Protocol	the Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization to the Convention on Biological Diversity
natural values	Tangible park values including the physical landscape, biodiversity, geomorphology, ecosystems, and their cycles; see also Section 1.4 <i>Values of the park</i> , and Appendix C <i>World Heritage values of Uluru-Kata Tjuṯa National Park</i>
news of the day	the reporting by newspaper, television, radio or other media of unanticipated events that occur in the park from time to time, such as fires and rescue events. The term does not include general items about the park itself or planned events
Nguraṛitja	traditional owners of Uluru-Kata Tjuṯa National Park; those Aṅangu who have direct links and rights to the land that encompasses the park
NPWC Act	the former <i>National Parks and Wildlife Conservation Act 1975</i> and the Regulations under that Act (repealed and replaced by the EPBC Act in 2000)
NT	the Northern Territory (of Australia)
Objective	one of the stated aims for a particular Section of this management plan, directly related to achieving the relevant goal of that chapter
On-country activities	activities such as excursions or fieldtrips carried out over one or more days, which have one of the following objectives: <ul style="list-style-type: none"> • intergenerational learning • caring for country • cultural knowledge exchange between Aṅangu and Piṛanpa
Park	Uluru-Kata Tjuṯa National Park
Parks Australia	the Director of National Parks and the division of the Department of Agriculture, Water and the Environment that assists the Director in performing the Director's functions under the EPBC Act
Performance indicator	what will be checked or measured to help determine progress towards achieving the plans goals
Piṛanpa	(literally 'white') a word used by Aṅangu to refer to non-Aboriginal people
Prescription	one of the statements in this management plan that prescribe how a matter will be dealt with during the life of the plan. Prescriptions will often include the policies or 'rules' of the park, indicating what activities will be allowed or permitted and how park management will respond if a situation occurs. Prescriptions contribute to achieving section objectives and chapter goals.
Ramsar Convention	the Convention on Wetlands of International Importance
relevant Aboriginals	the traditional Aboriginal owners of the park; those Aboriginal people entitled to use or occupy the park and Aboriginal people permitted by the traditional Aboriginal owners (Nguraṛitja) to reside in the park

Relevant Aboriginal Association	the Mutitjulu Community Aboriginal Corporation or any other incorporated Aboriginal association or group whose members live in or are relevant Aboriginals in relation to the park which is the successor to the Mutitjulu Community Aboriginal Corporation, which is approved as such in writing by the Central Land Council
ROKAMBA	the Republic of Korea–Australia Migratory Bird Agreement; the Agreement between the Government of Australia and the Government of the Republic of Korea on the Protection of Migratory Birds
Sacred site	a site that is sacred to Anangu or is otherwise of significance to Anangu according to cultural tradition. Anangu law may restrict detailed knowledge of sacred sites to particular people who are responsible for particular sites; knowledge of sacred sites may not be public knowledge
Sensitive site	a sacred site that can't be shown or is not publicly known for cultural reasons
Significant site	a site that has significance to Anangu according to cultural tradition; it may or may not be a sacred or sensitive site and/or an environmentally significant site
stakeholder	a person, group or organisation that has interest or concern in, is affected by, or can affect the management of the park
strategy	an operational strategy, plan or document that assists in the implementation of this management plan
Tjukurpa	Anangu law; the foundation of Anangu life and culture, which includes systems of history, knowledge, philosophy, religion, morality and human behaviour that form the basis of Anangu values and how Anangu live and look after their country
TPWC Act	the <i>Territory Parks and Wildlife Conservation Act 2006</i> (NT) including Regulations under the Act
traditional owner	one of the traditional Aboriginal owners of the park as defined in the Land Rights Act (see also Nguraritja)
Uluṟu-Kata Tjuṯa National Park	the area declared as a national park by that name under the NPWC Act and continued as a Commonwealth reserve under the EPBC Act by the <i>Environmental Reform (Consequential Provisions) Act 1999</i>
UHF	ultra-high frequency
UNESCO	the United Nations Educational, Scientific and Cultural Organisation
Values or park values	the attributes of Uluṟu-Kata Tjuṯa National Park that are fundamental to its purpose and significance
World Heritage	refers to sites of 'outstanding universal value' that are inscribed on the World Heritage List under the World Heritage Convention
World Heritage Convention	the 1972 UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage, an international agreement that encourages countries to ensure the protection of their natural and cultural heritage that has outstanding universal value
World Heritage List	a list of sites of 'outstanding universal value' as defined under the World Heritage Convention

Appendix B

Pitjantjatjara/Yankunytjatjara words used in this plan

Aṅangu	(literally, 'people') a word used by Pitjantjatjara/Yankunytjatjara speakers to refer to themselves individually or as a group; within the context of this management plan, Aṅangu refers to people with traditional affiliations to the region who may or may not be traditional owners (Nguraṛitja)
ininti	the red bean of the bean tree (<i>Erythrina vespertilio</i>); also the name of the Aboriginal-run store established at the park in 1972 and the café at the Cultural Centre
inma	Aṅangu ceremony involving singing and dancing which celebrates, recounts, sustains and teaches <i>Tjukurpa</i>
itjaritjari	marsupial mole (<i>Notoryctes typhlops</i>)
karu	creek-lines and run-off plains from the rocky areas
Kata Tjuṭa	(literally, 'many heads') the name given to rock outcrop previously known as the Olgas
kuniya	woma python (<i>Aspidites ramsayi</i>)
Kunmaṅara	substitute name used when the name of a living person is the same as, or sounds like, the name of someone recently deceased
lungkaṭa	blue-tongued lizard (<i>Tiliqua multifasciata</i>)
mala	rufous hare-wallaby (<i>Lagorchestes hirsutus</i>)
malpa	companion, company, friend
mulparara	a person together with a companion or friend; a pair
murtja	Brush-tailed mulgara (<i>Dasycercus blythi</i>)
Muṭitjulu	the name of a waterhole on the south side of Uluru, also the name of the community in the park
ngangkari	traditional healer
Nguraṛitja	traditional Aboriginal owners of the park; those Aṅangu who have direct links and rights to the land that encompasses the park
nyaṛu	burnt or regenerating areas
panṛpanṛalaṛa	crested bellbird (<i>Oreoica gutturalis</i>)
pila	flat to undulating sandy plains habitat
Piṛanpa	(literally 'white') a word used by Aṅangu to refer to non-Aboriginal people
Pitjantjatjara	a widely spoken Aboriginal dialect belonging to the language group linguists call the Western Desert language
puli	rocky habitats, rock
puṭi	flat areas of usually heavier soils dominated by mulga scrubland
tali	the sand dune or sand dune systems and accompanying vegetation
Tjakuṛa	great desert skink (<i>Liopholis kintorei</i>)
tjintjira	claypan

tjukulja	waterhole
Tjukurpa	Pitjantjatjara word for Anangu cultural law; the foundation of Anangu life and culture, which includes systems of history, knowledge, philosophy, religion, morality and human behaviour that form the basis of Anangu values and how Anangu live and look after their country
tjulpu	bird
tjuṇu	water soak
Uluṛu	name of the rock formerly known as Ayers Rock. It is also the name for some of its custodians and is taken from the name of a waterhole on the summit
wana	digging stick
waṇampi-tjara	large spring
Yankunytjatjara	an Aboriginal dialect belonging to the language group linguists call the Western Desert language

Appendix C

World Heritage values of Uluru-Kata Tjuṯa National Park

Uluru-Kata Tjuṯa National Park was inscribed on the World Heritage List for natural values in 1987 and then for cultural values in 1994.

Examples of the World Heritage values for which Uluru-Kata Tjuṯa National Park was inscribed are listed below. These are illustrative of the World Heritage values of the property and are not necessarily a comprehensive list of the values. Other sources, such as the nomination documents provide a more detailed understanding of the values listed.

Criteria (v)

Being an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change.

Examples of the World Heritage values for which the park was listed

Uluru-Kata Tjuṯa National Park is an outstanding example of the traditional human settlement and land-use known as hunting and gathering. Relatively few contemporary hunting and gathering cultures now exist throughout the world. The World Heritage values include:

- the continuing cultural landscape of the Anangu *Tjukurpa* that constitutes the landscape of Uluru-Kata Tjuṯa National Park and which:
 - is an outstanding example of a traditional human type of settlement and land-use, namely hunting and gathering, that dominated the entire Australian continent up to modern times
 - shows the interactions between humans and their environment
 - is in large part the outcome of millennia of management using traditional Anangu methods governed by the *Tjukurpa*
 - is one of relatively few places in Australia where landscapes are actively managed by Aboriginal communities on a substantial scale using traditional practices and knowledge that include:
 - particular types of social organisation, ceremonies and rituals which form an adaptation to the fragile and unpredictable ecosystems of the arid landscape
 - detailed systems of ecological knowledge that closely parallel, yet differ from, the Western scientific classification
 - management techniques to conserve biodiversity such as the use of fire and the creation and maintenance of water sources such as wells and rock holes.

Criteria (vi)

Being directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

Examples of the World Heritage values for which the park was listed

Uluṛu-Kata Tjuṛa National Park is directly and tangibly associated with events, living traditions, ideas and beliefs of outstanding universal significance. The World Heritage values include:

- the continuing cultural landscape of Uluṛu-Kata Tjuṛa National Park which is imbued with the values of creative powers of cultural history through the *Tjukurpa* and the phenomenon of sacred sites
- the associated powerful religious, artistic and cultural qualities of this cultural landscape
- the network of ancestral tracks established during the *Tjukurpa* in which Uluṛu and Kata Tjuṛa are meeting points.

Criteria (vii)

Containing superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance.

Examples of the World Heritage values for which the park was listed

The huge monoliths of Uluṛu-Kata Tjuṛa National Park, including one of the largest in the world, which are set in a contrasting sand plain environment provide a landscape of exceptional natural beauty and scenic grandeur. The World Heritage values include:

- the remarkable and unique natural geological and landform features formed by the huge monoliths of Uluṛu and Kata Tjuṛa set in a contrasting sand plain environment
- the immense size and structural integrity of Uluṛu which is emphasised by its sheer, steep sides rising abruptly from the surrounding plain
- the relative simplicity of the monolith of Uluṛu and its contrasts with the many domes of Kata Tjuṛa
- the exceptional natural beauty of the view fields in which the contrasts and the scenic grandeur of the monoliths create a landscape of outstanding beauty of symbolic importance to both Anṅangu and European cultures.

Criteria (viii)

Being outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features.

Examples of the World Heritage values for which the park was listed

Uluṛu-Kata Tjuṛa National Park includes the monoliths of Uluṛu and Kata Tjuṛa which are exceptional examples of tectonic, geochemical and geomorphic processes. The World Heritage values include:

- Uluṛu, one of the largest monoliths in the world, which is affected by erosional processes including sheeting of rock parallel to the surface and granular disintegration known as cavernous weathering
- tectonic, geochemical and geomorphic processes associated with the inselbergs of Uluṛu and Kata Tjuṛa which result in the different composition of these two relatively close outcroppings, their differing extent of block tilting and types of erosion, the spalling of the arkose sediments of Uluṛu and massive 'off loading' of conglomerate at Kata Tjuṛa.

Further information relevant to the World Heritage values of the Uluṛu-Kata Tjuṛa National Park may be found in the following documents:

- Nomination of Uluṛu (Ayers Rock–Mount Olga) National Park for inclusion on the World Heritage List. Prepared by the Australian National Parks and Wildlife Service, November 1986.
- Renomination of Uluṛu-Kata Tjuṛa National Park by the Government of Australia for inscription on the World Heritage List. Prepared by the Commonwealth Department of the Environment, Sport and Territories 1994.

Appendix D

National Heritage values of Uluru-Kata Tjuṯa National Park

Criteria: A

The place has outstanding heritage value to the nation because of the place's importance in the course, or pattern, of Australia's natural or cultural history

Values

Uluru-Kata Tjuṯa National Park is taken to meet this National Heritage criteria in accordance with item 1A of Schedule 3 of the *Environment and Heritage Legislation Amendment Act (No. 1) 2003*, as the World Heritage Committee has determined that this place meets World Heritage criteria (vi) and (viii).

Criteria: B

The place has outstanding heritage value to the nation because of the place's possession of uncommon, rare or endangered aspects of Australia's natural or cultural history

Values

Uluru-Kata Tjuṯa National Park is taken to meet this National Heritage criteria in accordance with item 1A of Schedule 3 of the *Environment and Heritage Legislation Amendment Act (No. 1) 2003*, as the World Heritage Committee has determined that this place meets World Heritage criterion (v).

Criteria: C

The place has outstanding heritage value to the nation because of the place's potential to yield information that will contribute to an understanding of Australia's natural or cultural history

Values

Uluru-Kata Tjuṯa National Park is taken to meet this National Heritage criteria in accordance with item 1A of Schedule 3 of the *Environment and Heritage Legislation Amendment Act (No. 1) 2003*, as the World Heritage Committee has determined that this place meets World Heritage criteria (vii) and (viii).

Criteria: D

The place has outstanding heritage value to the nation because of the place's importance in demonstrating the principal characteristics of:

- i. a class of Australia's natural or cultural places; or
- ii. a class of Australia's natural or cultural environments

Values

Uluru-Kata Tjuṯa National Park is taken to meet this National Heritage criteria in accordance with item 1A of Schedule 3 of the *Environment and Heritage Legislation Amendment Act (No. 1) 2003*, as the World Heritage Committee has determined that this place meets World Heritage criteria (v) and (viii).

Criteria: E

The place has outstanding heritage value to the nation because of the place's importance in exhibiting particular aesthetic characteristics valued by a community or cultural group

Values

Uluru-Kata Tjuṯa National Park is taken to meet this National Heritage criteria in accordance with item 1A of Schedule 3 of the *Environment and Heritage Legislation Amendment Act (No. 1) 2003*, as the World Heritage Committee has determined that this place meets World Heritage criterion (vii).

Criteria: G

The place has outstanding heritage value to the nation because of the place's strong or special association with a particular community or cultural group for social, cultural or spiritual reasons

Values

Uluru-Kata Tjuṯa National Park is taken to meet this National Heritage criteria in accordance with item 1A of Schedule 3 of the *Environment and Heritage Legislation Amendment Act (No. 1) 2003*, as the World Heritage Committee has determined that this place meets World Heritage criterion (vi).

Criteria: I

The place has outstanding heritage value to the nation because of the place's importance as part of indigenous tradition.

Values

Uluru-Kata Tjuṯa National Park is taken to meet this National Heritage criteria in accordance with item 1A of Schedule 3 of the *Environment and Heritage Legislation Amendment Act (No. 1) 2003*, as the World Heritage Committee has determined that this place meets World Heritage criteria (v) and (vi).

Appendix E

Commonwealth Heritage values of Uluru-Kata Tjuta National Park

Criteria: A

The place has significant heritage value because of the place's importance in the course, or pattern, of Australia's natural or cultural history

Values

An unusually diverse fauna assemblage occurs in an area extending north from Uluru, to the west of Yulara town-site and west to the Sedimentaries. The park has a very rich reptile fauna of high conservation significance with 73 species recorded (DNP 1999). The fauna is richer than that recorded for any other area of comparable size in the semi-arid zone. These include species of 5 legless lizard, 11 geckoes, 8 dragons, 6 goannas, 29 skinks, 3 blind snakes, 2 pythons and 8 elapid snakes (Reid et al. 1993).

Anangu use fire (patch burning) to manage their country; its habitats, plants and animals. Non-Aboriginal people now recognise that traditional Aboriginal burning is an important part of the area's ecology (Saxon 1984). Reid et al (1993) found that nomadic birds, some small mammals and a few reptiles favoured recently burnt areas.

Burning in the park is carried out in accordance with traditional practices. Patch burning helps to maintain a mosaic of habitats at different stages of succession (Department of the Environment, Sport and Territories 1994).

Regular cleaning of local rock holes prevents them from silting over and drying up. These rock holes are important sources of water for animals and travellers. Cleaning rock holes is another traditional practice that helps to maintain the biodiversity of the park.

The park supports populations of a number of relict and endemic species associated with the unique landforms and habitats of the monoliths. An undescribed and apparently relictual earthworm is known from the southern margin of Uluru. The camaenid land-snail *Basedowena olgana* is known only from Kata Tjuta and Mt Conner nearby. The sandhill wattle *Acacia ammobia* occurs primarily just east of Uluru. Relict species found in the park include the desert skink *Liopholis kintorei*, the scorpion *Cercophonius squama* and five plants confined to the moist gorges. These are *Stylidium inaequipetalum*, *Parietaria debilis*, *Ophioglossum lusitanicum* subsp. *coriaceum*, *Isoetes muelleri* and *Triglochin calcitrapum* (Morton et al. 1995).

Criteria: B

The place has significant heritage value because of the place's possession of uncommon, rare or endangered aspects of Australia's natural or cultural history

Values

The nationally vulnerable mulgara (*Dasyercus cristicauda*) and great desert skink (*Liopholis kintorei*) occur in sand plain habitat that is transitional between the mulga outwash around Uluru and Kata Tjuta and the dune fields beyond. An undescribed and apparently relict earthworm has been recorded only at Mutitjulu and the camaenid land-snail (*Basedowena olgana*) is known only from Kata Tjuta and nearby Mt Conner. The main occurrence of the sandhill wattle (*Acacia ammobia*) is just east of Uluru.

Rare or threatened species that occur in the park include the mulgara, great desert skink and Princess parrot (*Polytelis alexandrae*) which are nationally vulnerable (ANZECC 1999), the desert mouse (*Pseudomys desertor*) which is insufficiently known (Lee 1995), and the scarlet-chested parrot (*Neophema splendida*) and grey falcon (*Falco hypoleucos*) which are considered nationally rare (Garnett 1992).

Two plant species listed as 'rare in Australia' occur in the Park (Briggs & Leigh 1995): the sandhill wattle *Acacia ammobia*; and the herb *Stylidium inaequipetalum* (Morton et al. 1995).

Eleven plant species that are 'rare in the Northern Territory' occur in the Park (ANCA data base). These are the adder's tongue ferns *Ophioglossum lusitanicum* and *O. polyphyllum*, the sedge *Juncus continuus*, the lily *Wurmbea centralis*, the grasses *Enneapogon caeruleus*, *Eragrostis sterilis*, the chenopod *Maireana lanosa*, *Goodenia occidentalis*, *Sida calyxhymentia*, the daisy *Chthonocephalus pseudevax* and the pea flower *Isotropis centralis*.

An unusually diverse fauna assemblage occurs in an area extending north from Uluru, to the west of Yulara town-site and West to the Sedimentaries. The park has a very rich reptile fauna of high conservation significance with 73 species recorded (DNP 1999). The fauna is richer than that recorded for any other area of comparable size in the semi-arid zone. These include species of 5 legless lizard, 11 geckoes, 8 dragons, 6 goannas, 29 skinks, 3 blind snakes, 2 pythons and 8 elapid snakes (Reid et al. 1993).

Criteria: D

The place has significant heritage value because of the place's importance in demonstrating the principal characteristics of:

- i. a class of Australia's natural or cultural places; or
- ii. a class of Australia's natural or cultural environments.

Values

Uluru and Kata Tjuta represent outstanding examples of tectonic and geomorphic processes and of the long history of the Australian landscape.

The geological history of Uluru and Kata Tjuta starts around 400 million years ago with an episode of folding and vaulting which lasted 100 million years. Rocks were rotated and tilted. During the 300 million years since that time, much of Australia was eroded down to a great plain leaving only the harder rocks protruding. This process created the monoliths that are now known as Uluru and Kata Tjuta (Sweet and Crick 1992). The different composition of these two relatively close outcrops and the different extent of block tilting and types of erosion.

Appendix F

Legislative context

The EPBC Act and EPBC Regulations

Objects of the Act

The objects of the EPBC Act as set out in Part 1 of the Act are:

- to provide for the protection of the environment, especially those aspects of the environment that are matters of national environmental significance;
- to promote ecologically sustainable development through the conservation and ecologically sustainable use of natural resources;
- to promote the conservation of biodiversity;
- to provide for the protection and conservation of heritage;
- to promote a co-operative approach to the protection and management of the environment involving governments, the community, land-holders and Indigenous peoples;
- to assist in the co-operative implementation of Australia's international environmental responsibilities;
- to recognise the role of Indigenous people in the conservation and ecologically sustainable use of Australia's biodiversity; and
- to promote the use of Indigenous people's knowledge of biodiversity with the involvement of, and in cooperation with, the owners of the knowledge.

Establishment of the park

The park was declared under the *National Parks and Wildlife Conservation Act 1975* (Cth) (NPWC Act), which was replaced by the EPBC Act in July 2000. The park continues as a Commonwealth reserve under the EPBC Act pursuant to the *Environmental Reform (Consequential Provisions) Act 1999* (Cth), which deems the park to have been declared for the following purposes:

- the preservation of the area in its natural condition
- the encouragement and regulation of the appropriate use, appreciation and enjoyment of the area by the public.

Director of National Parks

The Director is a corporation sole under the EPBC Act (s.514A) and a corporate Commonwealth entity for the purposes of the *Public Governance Performance and Accountability Act 2013* (Cth). The corporation sole is constituted by the person appointed by the Governor-General to the office that is also called the Director of National Parks (s.514F of the EPBC Act).

The functions of the Director (s.514B) include the administration, management and control of the park. The Director generally has power to do all things necessary or convenient for performing the Director's functions (s.514C). The Director has a number of specified powers under the EPBC Act and EPBC Regulations, including to prohibit or control some activities, and to issue permits for activities that are otherwise prohibited. The Director performs functions and exercises powers in accordance with this plan and relevant decisions of the Uluru-Kata Tjuta Board of Management.

Uluru-Kata Tjuṯa Board of Management

The Uluru-Kata Tjuṯa Board of Management was established under the NPWC Act in 1985 and continues under the EPBC Act. A majority of Board members must be Indigenous persons nominated by the traditional Aboriginal owners of land in the park. The functions of the Board under s.376 of the EPBC Act are:

- to make decisions relating to the management of the park that are consistent with the management plan in operation for the park; and
- in conjunction with the Director, to:
 - prepare management plans for the park; and
 - monitor the management of the park; and
 - advise the Minister on all aspects of the future development of the park.

IUCN categories and management principles

The International Union for the Conservation of Nature (IUCN) sets out guidelines for categorising protected areas, which Australia and many other countries have adopted as a national standard. The EPBC Act requires Commonwealth reserves, and any zones into which a reserve is divided, to be assigned to one of the seven categories prescribed by the EPBC Regulations (r.10.03H), which correspond to the categories identified by the IUCN:

1. strict nature reserve (category Ia);
2. wilderness area (category Ib);
3. national park (category II);
4. natural monument (category III);
5. habitat/species management area (category IV);
6. protected landscape/seascape (category V); or
7. managed resource protected area (category VI).

Reserve management must be consistent with the relevant Australian IUCN reserve management principles prescribed for each category by Schedule 8 of the EPBC Regulations as described in the next section.

General administrative principles

Part 1 of Schedule 8 of the EPBC Regulations sets out general administrative principles applicable to all Commonwealth reserves. These principles underpin management approaches with regard to:

1. community participation—management arrangements should, to the extent practicable, provide for broad and meaningful participation by the community, public organisations and private interests in designing and carrying out the functions of a reserve or zone;
2. effective and adaptive management—management arrangements should be effective and appropriate to the biodiversity objectives and the socio-economic context of the reserve or zone. They should be adaptive in character to ensure a capacity to respond to uncertainty and change;
3. the precautionary principle—a lack of full scientific certainty should not be used as a reason for postponing measures to prevent degradation of the natural and cultural heritage of a reserve or zone where there is a threat of serious or irreversible damage;
4. minimising impacts—the integrity of a reserve or zone is best conserved by protecting it from disturbance and threatening processes. Potential adverse impacts on the natural, cultural and social environment and surrounding communities should be minimised as far as practicable;

5. ecologically sustainable use—if resource use is consistent with the management principles that apply to a reserve or zone, it should be based on the principle (the principle of ecologically sustainable use) that:
 - a. natural resources should only be used within their capacity to sustain natural processes while maintaining the life-support systems of nature and
 - b. the benefit of the use to the present generation should not diminish the potential of the reserve or zone to meet the needs and aspirations of future generations.
6. transparency of decision-making—the framework and processes for decision-making for management of the reserve or zone should be transparent. The reason for making decisions should be publicly available, except to the extent that information, including information that is culturally sensitive or commercial-in-confidence, needs to be treated as confidential; and
7. joint management—if the reserve or zone is wholly or partly owned by Aboriginal people, continuing traditional use of the reserve or zone by resident Indigenous people, including the protection and maintenance of cultural heritage, should be recognised.

Purpose, content and matters to be taken into account in a management plan

The EPBC Act requires the Board, in conjunction with the Director, to prepare a management plan for the park. When prepared, a plan is given to the Minister for approval. A management plan is a 'legislative instrument' for the purposes of the Legislation Act 2003 and must be registered under that Act. Following registration the plan is tabled in each House of the Commonwealth Parliament and may be disallowed by either House on a motion moved within 15 sitting days of the House after tabling.

A management plan for a Commonwealth reserve has effect for 10 years, subject to being revoked or amended earlier by another management plan for the reserve.

The Director must give effect to a management plan in operation for a Commonwealth reserve. The Commonwealth and Commonwealth agencies must also not perform functions or exercise powers in relation to the reserve inconsistently with the plan (s.362).

Under the EPBC Act (s.367) a management plan for a Commonwealth reserve must provide for the protection and conservation of the reserve.

A management plan for a Commonwealth reserve may divide the reserve into zones and assign each zone to an IUCN category (whether or not a proclamation has assigned the reserve or each zone of the reserve to that IUCN category). The category to which a zone is assigned may differ from the category to which the reserve is assigned.

The provisions of a management plan for a Commonwealth reserve that relate to the reserve or a particular zone of the reserve must not be inconsistent with the Australian IUCN reserve management principles for the IUCN category to which the reserve or zone is assigned by the plan.

The purpose of this management plan is to describe the philosophy and direction of management for the park for the next 10 years in accordance with the EPBC Act. The plan enables management to proceed in an orderly way; it helps reconcile competing interests and identifies priorities for the allocation of available resources. Under s.367(1) of the EPBC Act, a management plan for a Commonwealth reserve (in this case, the park) must provide for the protection and conservation of the reserve. In particular, a management plan must:

- a. assign the reserve to an IUCN protected area category (whether or not a Proclamation has assigned the reserve or a zone of the reserve to that IUCN category); and
- b. state how the reserve, or each zone of the reserve, is to be managed; and

- c. state how the natural features of the reserve, or of each zone of the reserve, are to be protected and conserved; and
- d. if the Director holds land or seabed included in the reserve under lease—be consistent with the Director's obligations under the lease; and
- e. specify any limitation or prohibition on the exercise of a power, or performance of a function, under the EPBC Act in or in relation to the reserve; and
- f. specify any mining operation, major excavation or other work that may be carried on in the reserve, and the conditions under which it may be carried on; and
- g. specify any other operation or activity that may be carried on in the reserve; and
- h. indicate generally the activities that are to be prohibited or regulated in the reserve, and the means of prohibiting or regulating them; and
- i. indicate how the plan takes account of Australia's obligations under each agreement with one or more other countries that is relevant to the reserve (including the World Heritage Convention and the Ramsar Convention, if appropriate); and
- j. if the reserve includes a National Heritage place:
 - i. not be inconsistent with the National Heritage management principles; and
 - ii. address the matters prescribed by regulations made for the purposes of paragraph 324S(4)(a); and
- k. if the reserve includes a Commonwealth Heritage place:
 - i. not be inconsistent with the Commonwealth Heritage management principles; and
 - ii. address the matters prescribed by regulations made for the purposes of paragraph 341S(4)(a).

In preparing a management plan the EPBC Act (s.368) also requires account to be taken of various matters. In respect to Uluru-Kata Tjuṯa National Park these matters include:

- the regulation of the use of the park for the purpose for which it was declared
- the interests of:
 - the traditional owners of the park;
 - any other Indigenous persons interested in the park; and
 - any person who has a usage right relating to land, sea or seabed in the park that existed (or is derived from a usage right that existed) immediately before the park was declared.
- the protection of the special features of the park, including objects and sites of biological, historical, palaeontological, archaeological, geological and geographical interest;
- the protection, conservation and management of biodiversity and heritage within the park;
- the protection of the park against damage; and
- Australia's obligations under agreements between Australia and one or more other countries relevant to the protection and conservation of biodiversity and heritage.

Control of actions in Commonwealth reserves

The EPBC Act (ss.354 and 354A) prohibits certain actions being taken in Commonwealth reserves except in accordance with a management plan. These actions are:

- kill, injure, take, trade, keep or move a member of a native species; or
- damage heritage; or
- carry on an excavation; or
- erect a building or other structure; or
- carry out works; or
- take an action for commercial purposes.

Mining operations are also prohibited in Uluru-Kata Tjuṯa National Park (ss.355 and 355A of the EPBC Act) except in accordance with a management plan. Section 355(2) defines mining operations as:

- operations or activities connected with, or incidental to, the mining or recovery of minerals or the production of material from minerals, including:
 - prospecting and exploration for minerals; and
 - milling, refining, treatment and processing of minerals; and
 - storage and disposal of minerals and materials produced from minerals;
- the construction and use of towns, camps, dams, pipelines power lines or other structures for the purposes of operations or activities described in paragraph (a); and
- the performance of any other work for the purposes of operations or activities described in paragraph (a).
- These prohibitions, and other provisions of the EPBC Act and EPBC Regulations dealing with activities in Commonwealth reserves, do not prevent Aboriginal people from continuing their traditional use of Uluru-Kata Tjuṯa National Park for hunting or gathering (except for purposes of sale) or for ceremonial and religious purposes (s.359A).

The EPBC Regulations control, or allow the Director to control, a range of activities in Commonwealth reserves, such as camping, use of vehicles, littering, commercial activities, and research. The Director applies the Regulations subject to and in accordance with the EPBC Act and management plans. The Regulations do not apply to the Director or to wardens or rangers appointed under the EPBC Act. Activities that are prohibited or restricted by the EPBC Regulations may be carried on if they are authorised by a permit issued by the Director and/or they are carried on in accordance with a management plan or if another exception prescribed by r.12.06(1) of the Regulations applies.

Matters of National Environmental Significance

In addition to complying with this management plan, proposed actions that are likely to have a significant impact on 'matters of national environmental significance' are also subject to the referral, assessment and approval provisions of Chapters 2 to 4 of the EPBC Act (irrespective of where the action is taken).

At the time of preparing this plan, the matters of national environmental significance identified in the EPBC Act relevant to Uluru-Kata Tjuṯa National Park are:

- World Heritage properties;
- National Heritage places;
- nationally listed threatened species and ecological communities; and
- listed migratory species.

In the case of World Heritage and National Heritage places, the matter of national environmental significance protected under the EPBC Act is the listed World Heritage and the listed National Heritage values of the properties and places.

The referral, assessment and approval provisions also apply to actions on Commonwealth land that are likely to have a significant impact on the environment and to actions taken outside Commonwealth land that are likely to have a significant impact on the environment on Commonwealth land. The park is Commonwealth land for the purposes of the EPBC Act. Places on the Commonwealth Heritage List are defined as forming part of the environment for the purposes of the EPBC Act. In this case, the listed Commonwealth Heritage List values are the matters protected.

Responsibility for compliance with the assessment and approvals provisions of the EPBC 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 should refer the proposal to the Minister for the Minister's decision whether or not the action is a controlled action. The Director of National Parks may also refer proposed actions to the Minister.

Wildlife protection

The EPBC Act also contains provisions (Part 13) that prohibit or regulate actions in relation to listed threatened species and ecological communities, listed migratory species, cetaceans (whales and dolphins) and listed marine species. Appendix H to this plan identifies species in the park that are listed as threatened under the EPBC Act and Northern Territory legislation, and Appendix I identifies migratory species that are listed under the EPBC Act and under international conventions, treaties and agreements at the time of preparing this plan.

Heritage protection

As noted above, the listed World Heritage, National Heritage and Commonwealth Heritage values of the park are protected under the EPBC Act.

Sections 313 to 324 of the EPBC Act provide for the protection of World Heritage properties, including:

- that the primary purpose of management of natural heritage and cultural heritage of a declared world heritage property must be, in accordance with Australia's obligations under the World Heritage Convention, to identify, protect, conserve, present, transmit to future generations and, if appropriate, rehabilitate the world heritage values of the property;
- that at least one management plan should be prepared for each declared world heritage property;
- that the Commonwealth and each Commonwealth agency must take all reasonable steps to ensure it exercises its powers and performs its functions in relation to the property in a way that is not inconsistent with the World Heritage Convention, the Australian world heritage management principles; and if the property is on the World Heritage List and a plan for managing the property has been prepared as described in s.321—that plan; and
- that an action should not be approved if it would be inconsistent with the protection, conservation, presentation or transmission to future generations of the world heritage values of the property.

In addition to the protection provided to the park by the EPBC Act as a World Heritage property, the park is listed on both the National Heritage List and the Commonwealth Heritage List under the EPBC Act. In terms of National and Commonwealth Heritage listed places, the EPBC Act heritage protection provisions (ss.324A to 324ZC and ss.341A to 341ZH) relevantly provide:

- for the establishment and maintenance of a National Heritage List and a Commonwealth Heritage List, criteria and values for inclusion of places in either list and management principles for places that are included in the two lists;
- that Commonwealth agencies must not take an action that is likely to have an adverse impact on the heritage values of a place included in either list unless there is no feasible and prudent alternative to taking the action, and all measures that can reasonably be taken to mitigate the impact of the action on those values are taken; and
- that Commonwealth agencies that own or control places must:
 - make a written plan to protect and manage the Commonwealth Heritage values of each of its Commonwealth Heritage places;
 - prepare a written heritage strategy for managing those places to protect and conserve their Commonwealth Heritage values, addressing any matters required by the EPBC Regulations, and consistent with the Commonwealth Heritage management principles; and
 - identify Commonwealth Heritage values for each place, and produce a register that sets out the Commonwealth Heritage values (if any) for each place (and do so within the time frame set out in their heritage statements).

The prescriptions within this management plan are consistent with World Heritage, National Heritage and Commonwealth Heritage management principles and other relevant obligations under the EPBC Act for protecting and conserving the heritage values for which the park has been listed.

Indigenous traditional rights and native title rights

The EPBC Act does not affect the operation of s.211 of the *Native Title Act 1993* (Cth), which provides that holders of native title rights covering certain activities do not need authorisation required by other laws to hunt (and undertake other activities) in the exercise of native title rights without a permit or licence (s.8 EPBC Act). Prohibitions and other provisions of the EPBC Act and EPBC Regulations dealing with activities in Commonwealth reserves do not prevent Indigenous people from continuing their traditional use of an area in a reserve for hunting or gathering (except for purposes of sale), or for ceremonial and religious purposes, in accordance with the EPBC Act s.359A.

Access to biological resources

Access to biological resources in Commonwealth areas is regulated under Part 8A of the EPBC Regulations and a permit from the Minister is required. Access to biological resources is defined in the EPBC Regulations and broadly means the taking of biological resources of native species for research and development on any genetic resources, or biochemical compounds, comprising or contained in the biological resources. Biological resources are defined by the EPBC Act as genetic resources, organisms, parts of organisms, populations and any other biotic component of an ecosystem with actual or potential use or value for humanity. Genetic resources are defined by the EPBC Act as any material of plant, animal, microbial or other origin that contains functional units of heredity, and that has actual or potential value for humanity. Access to biological resources is also covered by ss.354 and 354A of the EPBC Act if the resources are members of a native species and/or if access is for commercial purposes. Access is covered by r.12.10 of the EPBC Regulations if it is in the course of scientific research; in that case access must be in accordance with a management plan.

Penalties

Civil and criminal penalties may be imposed for breaches of the EPBC Act and criminal penalties may be imposed for breaches of the EPBC Regulations.

Aboriginal Land Rights (Northern Territory) Act 1976 (the Land Rights Act) and the park lease agreement (the lease)

All of the park is Aboriginal land under the Land Rights Act with title held by the Uluru-Kata Tjuṯa Aboriginal Land Trust. The Land Trust has leased its land to the Director in accordance with the Land Rights Act for the purpose of being managed as a Commonwealth reserve.

The park lease agreement expires on 25 October 2084. With the exception of the term, the provisions of the lease may be reviewed by the Land Trust, the Central Land Council and the Director every five years, or at any agreed 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. Such action 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 rights of 'relevant Aboriginals' are reserved, subject to reasonable constraints set out in a management plan for reasons of safety, security, privacy or protection of the park.

Central Land Council

The Central Land Council's functions under the Land Rights Act for the Central Land Council region include:

- ascertaining and expressing the wishes and opinions of Aboriginal people about the management of their land and legislation about their land;
- protecting the interests of traditional Aboriginal owners and other Aboriginal people interested in Aboriginal land;
- assisting Aboriginal people to protect sacred sites;
- consulting with traditional Aboriginal owners of, and other Aboriginal people interested in Aboriginal land in the region, about proposals for the use of that land;
- assisting Aboriginal people to carry out commercial activities; and
- supervise and assist Land Trusts that hold title to Aboriginal land in the region.

Under the lease, the Central Land Council represents the Uluru-Kata Tjuṯa Aboriginal Land Trust and has specific functions—for example negotiating lease conditions, receiving and distributing rent and other payments, and being consulted in relation to the administration, management and control of the park, including Aboriginal employment and general staffing in the park. The Central Land Council's role is to consult with Nguraṯitja and other Anangu in keeping with the requirements of the park lease and the management plan.

The Central Land Council contributes to the development, implementation and monitoring of management plans in specific ways, including:

- providing a staff member with suitable expertise to observe and advise at all Board meetings;
- providing a staff member as a participant in planning forums in the park;
- providing staff and resources to facilitate Anangu participation in park affairs;
- ascertaining the views of Nguraṯitja and reporting regularly on consultations with other people with traditional interests in the park regarding looking after country and culture, park employment, interpretation, developments, permit applications and other park use proposals; and
- monitoring the implementation of the management plan.

International agreements

This management plan must take account of Australia's obligations under relevant international agreements. The following agreements are relevant to the park and are taken into account in this management plan. Appendix I to this management plan describes listed migratory species found in the park.

Agreement between the Government of Australia and the Government of the People's Republic of China for the Protection of Migratory Birds and their Environment (CAMBA)

CAMBA provides for China and Australia to cooperate in the protection of migratory birds listed in the annex to the agreement and their environment. It requires each country to take appropriate measures to preserve and enhance the environment of migratory birds. Twelve species listed under this agreement occur in the park.

Agreement between the Government of Australia and the Government of Japan for the Protection of Migratory Birds and Birds in Danger of Extinction and their Environment (JAMBA)

JAMBA provides for Japan and Australia to cooperate in taking measures for the management and protection of migratory birds, birds in danger of extinction, and the management and protection of their environments. It requires both countries to take appropriate measures to preserve and enhance the environment of birds protected under the provisions of the agreement. Twelve species listed under this agreement occur in the park.

Agreement between the Government of Australia and the Government of the Republic of Korea for the Protection of Migratory Birds 2007 (ROKAMBA)

ROKAMBA provides for the Republic of Korea and Australia to cooperate in taking measures for the management and protection of migratory birds and their habitat by providing a forum for the exchange of information, support for training activities and collaboration on migratory bird research and monitoring activities. Twelve species listed under this agreement occur in the park.

Convention on the Conservation of Migratory Species of Wild Animals (Bonn Convention)

The Convention on the Conservation of Migratory Species of Wild Animals (the Bonn Convention) aims to conserve terrestrial, marine and avian migratory species throughout their range. Parties to this convention work together to conserve migratory species and their habitats. Species that are listed under the above migratory agreements and conventions are listed species under Part 13 of the EPBC Act. Ten species listed under this convention occur in the park.

Convention on Biological Diversity (CBD)

Australia is a signatory to the CBD, which requires parties to pursue the conservation of biological diversity, the sustainable use of its components, and the fair and equitable sharing of the benefits arising out of the use of genetic resources. Article 8 of the convention identifies that parties should 'establish a system of protected areas or areas where special measures need to be taken to conserve biodiversity'. The establishment and management of Uluru-Kata Tjuṯa National Park assists Australia in meeting its obligations under the CBD.

Convention on International Trade in Endangered Species of Wild Fauna and Flora (CITES)

CITES aims to ensure that the international trade of wild fauna and flora specimens does not threaten the survival of the species from which they are derived. It places controls on the international trade of specimens of certain species.

The Larrakia Declaration on the Development of Indigenous Tourism

A set of principles for governments and the tourism industry to adopt in supporting and guiding the development of an equitable and viable Indigenous tourism industry. The Declaration adopts key principles which are founded on:

- Respect for Indigenous culture, traditional knowledge, and cultural heritage;
- Protection and promotion of Indigenous lands through well managed tourism practices; and
- Supporting the empowerment of Indigenous people, including sustainable and equitable partnerships with the tourism industry.

The Nagoya Protocol

In October 2010 the Conference of Parties to the Convention on Biological Diversity adopted the Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilisation to the Convention on Biological Diversity. Australia signed the protocol in January 2012 and is committed to its full implementation and ratification.

The protocol establishes an internationally recognised framework for access to genetic resources and associated traditional knowledge for research activities and sharing the benefits from their use. Access to biological resources in Commonwealth areas such as the park is regulated under the EPBC Act and EPBC Regulations (see also Section 3.1 *Knowledge for managing country*).

UN Declaration on the Rights of Indigenous Peoples

On 3 April 2009 the Australian Government announced its support for the UN Declaration on the Rights of Indigenous Peoples. Although the Declaration is non-binding and does not affect existing Australian law, it does set important international principles for nations to aspire to and many of its provisions are grounded in the core human rights treaties to which Australia is a party.

World Heritage Convention

The World Heritage Convention is an international agreement which encourages countries to ensure the protection of their natural and cultural heritage which has outstanding universal value. The convention aims to define and conserve the world's most outstanding heritage places by drawing up a list of sites whose outstanding universal value should be preserved for all humanity and to ensure their protection through cooperation among nations. Parties to the Convention undertake to identify, protect, conserve, present and transmit to future generations the World Heritage sites on their territory.

Australia was one of the first countries in the world to ratify the convention, which came into force in 1975. At the time of preparing this plan, the park is one of only 38 World Heritage sites listed for both its natural and cultural heritage.

The listing of Uluru-Kata Tjuṯa National Park as a World Heritage Cultural Landscape provides international recognition of *Tjukurpa* as a major religious philosophy which links Anangu to their environment. Appendix B summarises the park's World Heritage criteria and attributes.

In 1995 the Director and the Uluru-Kata Tjuṯa Board of Management were awarded 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.

Appendix G

Summary of the process used to prepare this plan

In preparing this management plan, the Uluru-Kata Tjuta Board of Management followed the process outlined in Section 368 of the EPBC Act. The actual steps taken by the Board, and the timing of each step, are shown below.

Timeframe	Step
November 2011 – March 2012	Technical audit undertaken of the fifth Uluru Kata-Tjuta National Park management plan
September 2017 – November 2017	Public and stakeholders invited to comment on the proposal to develop a new (sixth) management plan
October 2017 – February 2019	Aṅangu and Nguraṛitja consultation process undertaken. Board of Management and Consultative Committee meetings held to provide input into the draft management plan
May 2019	Draft plan for public comment approved by the Board of Management and the Director of National Parks
December 2019 - February 2020	Public and stakeholders invited to comment on the draft management plan

In undertaking these steps, preparation or discussion of the management plan occurred at most of the four Board meetings held each year from 2017 to 2019. Five Board Consultative Committee meetings and three Aṅangu consultation workshops were also held. These consultations involved more than 50 Aṅangu from Muṛitjulu and surrounding communities. A summary of key meetings is included on the following page.

Year	Meeting type	Details
2017	Board meeting	Reviewed EPBC requirements for preparation of a management plan
2017	Board meeting	Determined planning and consultation processes for preparing the plan
2017	Board meeting	Prepared the vision statement and goals
2017	Aṇangu consultations	Three consultations outlining Aṇangu priorities for the plan
2017-2018	Tourism consultative committee meeting	Three meetings to provide input into the 'Tourism Experiences and Services' chapter
2018	Board meeting	Consideration and approval of the 'Working and Making Decisions Together' chapter
2018	Parks Australia staff meetings	Three meetings to seek staff input into the plan
2018	Board meeting	Reviewed outcomes of Aṇangu consultations and public comments
2018	Cultural heritage and scientific consultative committee meetings	Two meetings to provide input into the 'Caring for Culture and Country' chapter
2018	Muṭitjulu Community Aboriginal Corporation	Meetings with MCAC to seek their views for the plan, especially the Muṭitjulu section. Included meetings with the Department of Prime Minister and Cabinet (PMC) and the Executive Director of Township Leasing (EDTL)
2018	Board meeting	Considered objectives, prescriptions and actions for 'Tourism Experiences and Services' and 'Benefits to Aṇangu' chapters. Muṭitjulu sublease input and discussion. Assignment of IUCN category to Muṭitjulu Township Zone
2018	Board meeting	Considered and approved content for the 'Caring for Culture and Country' and 'Benefits to Aṇangu' chapters
2019	Board meeting	Considered and approved content for the 'Administration and business management' chapter and 'Assessment of proposals' chapters
2019	Board meeting	Approved release of the draft management plan for public comment

Appendix H

EPBC Act and TPWC Act listed threatened species
occurring in Uluru-Kata Tjuta National Park

Common name	Scientific name	Anangu name	Status in the park	EPBC Act status	TPWC Act status
Mammals					
Mulgara	<i>Dasyurus cristicauda</i>	<i>Murtja</i>	Vulnerable	Not listed	Vulnerable
Rufus hare-wallaby, mala	<i>Lagorchestes hirsutus</i>	<i>Mala</i>	Extinct in the wild	Endangered	Extinct in the wild
Marsupial mole	<i>Notoryctes typhlops</i>	<i>Itjaritjari</i>	Rare	Not listed	Vulnerable
Birds					
Grey falcon	<i>Falco hypoleucos</i>	<i>wiiny wiiny (pa)</i>	Rare nomad	Not listed	Vulnerable
Princess parrot	<i>Polytelis alexandrae</i>	<i>Tjulpu</i>	Rare nomad	Vulnerable	Vulnerable
Reptiles					
Great desert skink	<i>Liopholis kintorei</i>	<i>Tjakura</i>	Vulnerable	Vulnerable	Vulnerable

Appendix I

EPBC Act listed migratory species occurring in Uluru-Kata Tjuta National Park

Common name	Scientific name	CAMBA	JAMBA	ROKAMBA	Bonn
Common sandpiper [#]	<i>Actitis hypoleucos</i>	✓	✓	✓	✓
Fork-tailed swift	<i>Apus pacificus</i>	✓	✓	✓	
Sharp-tailed sandpiper [#]	<i>Calidris acuminata</i>	✓	✓	✓	✓
Red-necked stint [#]	<i>Calidris ruficollis</i>	✓	✓	✓	✓
Great knot [#]	<i>Calidris tenuirostris</i>	✓	✓	✓	✓
Oriental plover [#]	<i>Charadrius veredus</i>	✓	✓	✓	✓
White-winged black tern	<i>Chlidonias leucopterus</i>	✓	✓	✓	
Oriental pratincole	<i>Glareola maldivarum</i>	✓	✓	✓	
Broad-billed sandpiper [#]	<i>Limicola falcinellus</i>	✓	✓	✓	✓
Glossy ibis [#]	<i>Plegadis falcinellus</i>				✓
Wood sandpiper [#]	<i>Tringa glareola</i>	✓	✓	✓	✓
Common greenshank, greenshank [#]	<i>Tringa nebularia</i>	✓	✓	✓	✓
Marsh sandpiper, little greenshank [#]	<i>Tringa stagnatilis</i>	✓	✓	✓	✓

CAMBA (China–Australia Migratory Bird Agreement)

JAMBA (Japan–Australia Migratory Bird Agreement)

ROKAMBA (Korea–Australia Migratory Bird Agreement)

Bonn (Bonn Convention)

[#]Member of a family listed under the Bonn Convention

Appendix J

European history of the park

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 area’s potential 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.

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 and sometimes in conflict, have determined the relationships between Europeans and Anangu.

Road access to Uluru was established in response 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 Uluru. 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–Mount 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. However, Anangu continued to travel widely over their homelands, pursuing ceremonial life, visiting kin, and hunting and collecting food.

In 1964 pastoral subsidies in the region were revoked, forcing large numbers of Anangu off pastoral leases and increasing the numbers of Anangu residing at Uluru. By the early 1970s Anangu found their traditional country unprecedentedly accessible with roads, vehicles, radio communications and an extended network of settlements. At a time of major change in government policies, new approaches to welfare promoting economic self-sufficiency for Aboriginal people began to conflict with the then prevailing park management policies. The Ininti Store was established in 1972 as an Aboriginal enterprise offering supplies and services to tourists and this became the centre of a permanent Anangu community within the park – Mutitjulu (for more information on the history of Mutitjulu refer to Section 4.2 *Mutitjulu community*).

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 passage of the Land Rights Act and the subsequent establishment of the Central Land Council that Anangu began to influence the ways in which their views were represented to government.

Appendix K

Significance of the park

Regional significance

The park includes habitats not well represented in other protected areas in the Central Australian region as other reserves generally cover hill, mountain range or riverine country and are managed under relevant Northern Territory and state legislation. Several species in the park have conservation status in the Northern Territory – there are five Northern Territory listed vulnerable animal species, one EPBC listed endangered mammal species (see Appendix H).

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 the park greatly influences the quality of tourists' experience of the region.

National significance

The park was listed on the Commonwealth Heritage List in 2004 and on the National Heritage List in 2007 for its Indigenous cultural heritage and for its natural heritage (see Appendix D and Appendix E).

The national park status and effective conservation management of Uluru-Kata Tjuta National Park contribute towards meeting the objectives of a number of Australian national conservation strategies which include:

- the National Reserve System - aims to contain samples of all regional ecosystems across Australia, their constituent biota and associated conservation values;
- the National Strategy for the Conservation of Australia's Biological Diversity – aims to conserve biological diversity, integrate conservation and natural resource management, manage threatening processes, improve knowledge of biological diversity and involve the community in biodiversity conservation; and
- the National Strategy for Ecologically Sustainable Development – aims to protect and conserve the natural environment and promote and support ecologically sustainable development.

Tourism is a major export industry in Australia and is actively promoted by governments at all levels. Along with other places of natural beauty in Australia Uluru has become a major tourism attraction for overseas visitors.

International significance

Uluru-Kata Tjuṯa National Park is inscribed on the World Heritage List under the World Heritage Convention for its outstanding cultural and natural values. At the time of preparing this plan, the park is one of only 38 sites that are listed under the World Heritage Convention for both cultural and natural values. Appendix C to this plan summarises the park's listing against the World Heritage criteria.

The independent International Council on Monuments and Sites (ICOMOS), which assessed the cultural values of Uluru-Kata Tjuṯa National Park for the World Heritage Council, gave international recognition of:

- *Tjukurpa* as a religious philosophy linking Anangu to their environment
- Anangu culture as an integral part of the landscape
- Anangu understanding of and interaction with the landscape.

In 1995 the Director and the Uluru-Kata Tjuṯa Board of Management were awarded the Picasso Gold Medal, the highest award given by the United Nations Educational, Scientific and Cultural Organisation (UNESCO), for outstanding efforts to preserve the landscape and Anangu culture and for setting new international standards for World Heritage management.

Numerous migratory species that occur in Uluru-Kata Tjuṯa National Park are protected under international agreements such as the Bonn Convention for conserving migratory species, and Australia's migratory bird protection agreements with China (CAMBA), Japan (JAMBA) and Korea (ROKAMBA). Appendix I outlines the EPBC Act listed migratory species that occur in the park.

Appendix L

Provisions of the lease between the Uluru-Kata Tjuta Aboriginal Land Trust and the Director of National Parks

Uluru-Kata Tjuta National Park

The Northern Territory of Australia Memorandum of Lease

ULURU-KATA TJUTA ABORIGINAL LAND TRUST being a Land Trust established by Notice published in the Commonwealth of Australia Gazette No. S 403 on the 30th day of September 1985 pursuant to sub-section 4(1) of the Aboriginal Land Rights (Northern Territory) Act 1976 (Cth) ("the Lessor"), BEING the proprietor of an estate in fee simple in the land in the Northern Territory known as the Uluru-Kata Tjuta National Park ("the Park") previously described herein, AND having received a direction from the Central Land Council in accordance with sub-section 12(2C) of the Aboriginal Land Rights (Northern Territory) Act 1976 (Cth), that direction having been given by the Central Land Council on its being satisfied that:

- a. the traditional Aboriginal owners of the Park understand the nature and purpose of this lease and, as a group, consent to it;
- b. that the Aboriginal communities and groups which may be affected by the lease have been consulted and have had adequate opportunity to express their views to the Central Land Council; and
- c. the terms and conditions of this lease are reasonable.

HEREBY GRANTS a lease of the Park to the DIRECTOR OF NATIONAL PARKS AND WILDLIFE ("the Lessee") a corporation established by the National Parks and Wildlife Conservation Act 1975 SUBJECT TO AND IN ACCORDANCE WITH THE FOLLOWING RESERVATIONS, PROVISIONS, COVENANTS AND CONDITIONS:

Part I – Reservations

1. Reservation of Right of Entry and Inspection

The Lessor reserves a right in favour of the Chairman of the Lessor and any person authorised in writing by the Land Council after reasonable notice and at all reasonable times, to enter upon the Park or any part of it and to inspect the Park and any improvements on the Park, subject to such reasonable constraints as may be contained in the Plan of Management for reason or safety, security, privacy or protection of the Park.

2. Reservation of Aboriginal Rights to Use and Occupy

The Lessor reserves in favour of relevant Aboriginals and groups of relevant Aboriginals the following rights, which shall operate subject to the directions or decisions of the Uluru-Kata Tjuta Board with respect to health, safety or privacy:

1. the right to enter upon the Park and use or occupy the Park to the extent that the entry, occupation or use is in accordance with Aboriginal tradition governing the rights of those Aboriginals or groups of Aboriginals with respect to the Park, whether or not those rights are qualified as to place, time, circumstances, purpose, permission or any other factor;
2. the right to continue, in accordance with law, the traditional use of any area of the Park for hunting or food-gathering (otherwise than for purposes of sale);

3. the right to continue the traditional use of any area of the Park for ceremonial and religious purposes; and
4. the right to reside within the Park in the vicinity of the present Mutitjulu Community or at such other locations as may be specified in the Plan of Management together with rights of access and residence for their employees, staff, invitees and agents.

The above reservation is subject to such reasonable constraints as may be contained in the Plan of Management for reasons of safety, security, privacy or protection of the Park.

3. Reservation of requirements to sublet part of Park

The Lessor reserves the right to request the Lessee to sublet any reasonable part of the Park to a Relevant Aboriginal Association. The Lessee shall not unreasonably or capriciously refuse to grant a sublease to such Relevant Aboriginal Association where it is in accordance with the Act, the Land Rights Act and the Plan of Management.

Part II – Provisions

4. Commencement

The lease shall commence on the 1st day of January 1994 .

5. Term

The lease shall be for a term expiring on 25 October 2084.

6. Rent

1. *The Lessee shall pay to the Land Council on behalf of the Lessor an annual rent of one hundred and fifty thousand dollars (\$150,000.00) (to be indexed from May 1990 to January 1994) payable in advance and shall further pay to the Land Council on behalf of the Lessor;*
 - a. *an amount equal to 25% of receipts from any entrance fees and other charges imposed in pursuance of subsection 17(1A) of the Act, such amounts to be paid quarterly calculated by reference to receipts of the previous quarter.*
 - b. *an amount equal to 25% of receipts in respect of any charge, penalty, fee, fine or impost received by the Lessee or the Commonwealth of Australia arising out of the operation of the provisions of the Act or the Regulations made thereunder in respect of commercial activities undertaken within the Park in excess of the sum of Thirty Thousand Dollars (\$30,000) ("the threshold amount") to be paid annually in arrears and calculated by reference to receipts of the previous year.*
2. *notwithstanding any term or provision of this lease to the contrary nothing in this clause extends to any charge, penalty, fee, fine, or impost received by the Lessee or the Commonwealth of Australia and arising out of the operation of the provisions of the Act or the Regulations made thereunder other than the charges, penalties, fees, fines or imposts referred to in sub-clause (1).*

7. Rent Review

1. The annual rent to be paid under clause 6 and the threshold amount pursuant to paragraph 6(1)(b) (collectively “the review figures”) shall be reviewed on the 5th anniversary of the commencement date and thereafter at 5 yearly intervals during the term of the lease (collectively “the review date”) and shall be calculated by individually multiplying each of the review figures at the commencement of this lease (called “base period”) by the fraction $\frac{N1}{B1}$.
N1 refers to the Consumer Price Index for Darwin (all groups) published by the Australian Bureau of Statistics (“the Bureau”) in respect of the quarter immediately preceding the particular review date and B1 is the Consumer Price Index for Darwin (all groups) published by that Bureau in respect of the quarter immediately preceding the base period.
2. In the event that at any time during the term of this lease the Bureau shall up-date the reference base of that index, the required conversion shall be made to preserve the intended continuity of the calculations by making the appropriate arithmetical adjustment to make the up-dated index number correspond in reference base to the index number at the review date.
3. In the event that it is not possible to make an arithmetical adjustment as specified in sub-clause 7(2), or if there is a change in the basis of assessment of that index or its calculation has been suspended or discontinued, then in the event of the parties failing to agree upon a formula provided for in sub-clause 7(1) then the matter shall be referred for determination by the Australian Statistician to fix a formula for review of the review figures on the review date which will provide as nearly as practicable the same adjustments of their review figures as if the Consumer Price Index referred to in sub-clause 7(1) had been continued without variation and the determination shall be final and binding upon the parties.
4. Each rent review shall be made within 3 months prior to the review date.
5. The Lessor shall notify the Lessee in writing of its calculation of the increase in the review figures on the review date.
6. The review figures shall not be reduced in the event of a decrease in the index number since the previous review date.
7. If the Lessee fails or refuses to accept the Lessor’s assessment of the review figures by notice in writing or the parties fail to agree upon the review figures at the review date within 30 days after service of notice thereof by the Lessor the review figures shall be determined by reference to arbitration and thereupon the provision of paragraphs 21(2)(a) to (d) shall apply mutatis mutandis.
8. The Lessee shall in the interim pay the rent including an amount equal to not less than half of the increase in rent payable as calculated by the Lessor in the event that the parties are unable to resolve the difference in their calculations prior to the date for payment of the rent.
9. If the Lessee has paid rent in excess of the current amount due because of the Lessor’s calculation the Lessor shall repay the excess together with interest thereon at a rate equal to the interest rate charged at the time of the interim payment by the Lessee’s banker for amounts equal to the excess rent paid calculated at a daily rate.

Part III – Covenants and Conditions Lessee's Covenants

8. The Lessee covenants:

1. to take all practicable steps to ensure compliance by all persons with the Act, Regulations under the Act and the Plan of Management;
2. (not to transfer, assign, sublet, part with the possession of, or otherwise dispose of the Park or any part thereof without the consent in writing of the Lessor and then only in accordance with the Plan of Management;
3. to pay all reasonable costs of and incidental to the registration, preparation, execution and stamping of this lease;
 - a. to pay all rates and taxes which may at any time become due in respect of the Park;
to carry all of the risk as self-insurer in respect of the timely reinstatement to full value of any of the improvements in the Park which may be damaged or destroyed, without the consent of the Lessor being improvements existing at the date of the commencement of this lease and such other improvements as may be made except such improvements in respect of which there exists a contract of insurance insuring the risk to the extent of liability imposed upon the Lessee under this sub-clause.
 - b. to carry all of the risk as self-insurer as occupier of the Park as regards any liability to any third person; and
 - c. as far as is practicable, to make good any damage to the Park (other than improvements) being damage caused by the Lessee except where that damage to the Park was occasioned with the consent of the Lessor or the Uluru–Kata Tjuta Board.
4. to comply with all Acts, Regulations and other laws otherwise applicable to the land.
5. The Lessee covenants subject to the Plan of Management:
 - a. to promote and protect the interests of relevant Aboriginals;
 - b. to protect areas and things of significance to relevant Aboriginals;
 - c. to encourage the maintenance of the Aboriginal tradition of relevant Aboriginals;
 - d. to take all practicable steps to promote Aboriginal administration, management and control of the Park; and without limiting the generality of the foregoing.
 - e. within six months of the commencement of this lease to establish and implement a programme for training reasonable numbers of relevant Aboriginals in skills relevant to the administration, management and control of the Park;
 - f. to engage as many relevant Aboriginals as is practicable to provide services in and in relation to the Park;
 - g. to take all reasonable steps to adjust working hours and conditions to the needs and culture of Aboriginals employed in the Park,
 - h. to utilise the traditional skills of Aboriginal individuals and groups in the management of the Park;
 - i. to promote among non-Aboriginals employed in the management of the Park and, to the extent that is reasonably practicable, among visitors to the park and residents of the Yulara a knowledge and understanding of and respect for the traditions, languages, culture, customs and skills of relevant Aboriginals and to arrange for appropriate instruction in connection therewith to be given, to the extent that is reasonably practicable, by Aboriginals engaged for the purpose;

- j. to regularly consult and liaise with the Land Council , the relevant Aboriginal Association, and the Pitjantjatjara Council in connection with the administration, management and control of the Park;
- k. to encourage Aboriginal business and commercial initiatives and enterprises within the Park;
- l. to consult with relevant Aboriginals only through the Land Council and where appropriate the Relevant Aboriginal Association;
- m. to provide funding to the Relevant Aboriginal Association for the purpose of providing a Community Liaison Officer in accordance with the budget approved by the Board from time to time;
- n. to consult with and have regard to the views of the Land Council in respect of the formulation of any educational and interpretive policy in relation to the Park;
- o. as far as practicable and subject to the Plan of Management and to the Lease, to provide such capital equipment and machinery as is reasonably required for the adequate maintenance of roads, and all other Park improvements (being roads , facilities, or improvements owned or controlled by the Lessee);
- p. after consultation with and having regard to the views of the Relevant Aboriginal Association and the Land Council, and subject to the Plan of Management, to implement a licensing and induction scheme for tour operators carrying on commercial activities in the Park;
- q. subject to the Plan of Management and the Act to use its best endeavours to collect entrance and other charges and ensure such charges are properly accounted for on an audited basis; and
- r. subject to the Plan of Management, to permit an officer or officers of the Land Council to enter and move freely in the Park for the purpose of performing on behalf of the Land Council statutory powers or functions of the Land Council.

9.

1. Subject to any lawful obligation imposed upon the Lessee by the Act, the Audit Act 1901 (Cth) or the Finance Directions issued thereunder, if at any time during the term hereof the Lessee is desirous of disposing of its interest in any property or equipment of the Lessee used in the operation of the Park, to give the Lessor, the Land Council or its nominee, the Relevant Aboriginal Association and any other incorporated body the membership of which is limited to Relevant Aboriginals or groups of Relevant Aboriginals (in this clause referred to as the "permitted Aboriginal purchaser") the right of the first refusal to purchase the said property or equipment or any part thereof subject to the following terms and conditions:
 - b. the Lessee shall give notice in writing to the Relevant Aboriginal Association and the Land Council of the Lessee's intention to dispose of any such property or equipment. The notice shall constitute an offer by the Lessee to sell any such property or equipment to a permitted Aboriginal purchaser and shall specify the consideration required by the Lessee from a permitted Aboriginal purchaser for the purchase of the Lessee's interest therein, which consideration shall not impose any more onerous obligation or duty upon permitted Aboriginal purchaser or require the permitted Aboriginal purchaser to pay any greater pecuniary sum than the Lessee would impose upon or require from a purchaser other than a permitted Aboriginal purchaser;
 - c. within fourteen (14) days after the Lessee gives the said notice a permitted Aboriginal purchaser shall give notice in writing to the Lessee of acceptance or rejection of the Lessee's offer to sell. In the event of giving notice of acceptance there shall be deemed to be a binding contract for sale by the Lessee and purchase by the permitted Aboriginal purchaser of the Lessee's interest in the said property or equipment for the consideration stated in the Lessee's notice;

- d. the purchase price shall be paid within thirty (30) days from the date on which the notice of acceptance is given to the Lessee and, if the permitted Aboriginal purchaser shall make default in payment of the purchase price or any part thereof, it shall be lawful for the Lessee at its option and, without prejudice to any other legal rights or remedies that the Lessee may have, upon giving fourteen (14) days' notice in writing to the permitted Aboriginal purchaser, to rescind the contract constituted pursuant to paragraph (b) and thereupon to resell the said property or equipment by public auction or private contract and any deficiency on resale together with all outgoing costs and expenses of and incidental to resale shall immediately thereafter be made good by the particular permitted Aboriginal purchaser to the Lessee.
 - e. In the event that a notice of acceptance is not given within the stated time limit, the Lessee shall then be at liberty to sell the said property or equipment by private contract to any other person for a pecuniary sum being not less than that specified in the notice in writing given pursuant to paragraph (a) or by public auction.
2. In this clause "property or equipment used in the operation of the Park" means property and equipment in such categories as are agreed upon between the Land Council and the Lessee.

10. Funding

- 1. Subject to the Act the Lessee shall from monies lawfully available to the Lessee provide such moneys as are reasonably required for the administration of the Board and, for the payment of any reasonable expenses incurred by members of the Board in the performance of their duties (herein collectively referred to as "the administrative costs of the Board").
- 2. This clause does not have operation to the extent that the administrative costs of the Board are met from another source or sources, including an appropriation by the Parliament.

11. Staffing

- 1. The Lessee will at all times 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.
- 2. (Subject to the Public Service Act 1922 and industrial awards and agreements, the Lessee agrees that arrangements set out in the Plan of Management in force on 1 April 1992 in respect of Aboriginal representation on staff selection panels shall continue for the term of this lease and that such representation may be by Aboriginal representatives or nominee or nominees of the Relevant Aboriginal Association or the Land Council.
- 3. If by operation of law sub-clause 12(2) is held to be of no force or effect, the Lessee agrees to consult with the Land Council concerning the procedures for selection and appointment of any permanent staff in the Park where duties and functions will involve substantial involvement with park administration management or control.
- 4. Where levels of staff in the Park fall significantly below those referred to in sub-clause 12(1) the Lessee and the Land Council shall meet and discuss matters arising as a result of the staff levels.

12. Quiet Enjoyment

The Lessee paying the rent hereby reserved and observing and performing the several covenants on its part and the conditions herein contained shall during the whole of the term hereby granted quietly enjoy the demised land without any interruption or disturbance by the Lessor or any person claiming by, from, under or in trust for the Lessor.

13. Restrictions on Access

The Land Council may request the Lessee to restrict access to areas of the Park for the purposes of Aboriginal use of those areas, and where the Lessee is empowered to so restrict access to areas of the Park he shall accede to any reasonable request made under this clause.

14. Developments in the Park

1. The Lessor and the Lessee agree that the Land Council and the Lessee shall meet from time to time to formulate written policy in respect of environmental evaluation of proposed developments in the Park
2. A proposed development shall not take place except in accordance with any policy formulated under this clause.

15. Amendment of Act

1. Subject to sub-clause 15(4), the Lessee and the Lessor agree that the enactment of any Act or the making of any regulations:
 - i. inconsistent with this Lease, where such Act or regulations are, applicable to the Park; and
 - ii. substantially detrimental to the interests of the Lessor or Relevant Aboriginals as regards the administration, management or control of the park, shall be deemed to be a breach of a fundamental term of this lease for which the lease may (subject to sub-clause 15(2)) be terminated on 18 months notice in writing ("a termination notice") by the Lessor to the Lessee.
2. where the Lessor by notice in writing advises the Lessee of an alleged breach of sub-clause (1), the parties shall meet in Alice Springs or such other place as agreed within thirty (30) days of the receipt of the notice by the Lessee ("the thirty (30) day period") to discuss whether there has been a breach of sub-clause (1);
 - i. where the Lessor is ready, willing and able to meet with the Lessee but the parties do not meet within the thirty (30) day period due to the wilful neglect failure or refusal by the lessee, then the said alleged breach shall be deemed to be an actual breach of sub-clause (1), provided however that where the failure to meet is occasioned by the Lessor or by factors beyond the control of the lessee or the Lessor then the parties shall meet at such other time as is mutually agreed upon but in any event within thirty (30) days of the expiration of the initial thirty (30) day period;
 - ii. where the parties agree within the thirty (30) day period or any extension thereof that the said alleged breach is an actual breach, there shall be deemed to be an actual breach of sub-clause (1);
 - iii. where the parties meet but do not agree within the thirty (30) day period or any extension thereof that the said alleged breach is an actual breach, the question of whether the said alleged breach is an actual breach shall be referred to arbitration pursuant to clause 22;
 - iv. if there is deemed to be an actual breach or if an arbitrator finds that there is an actual breach, the Lessor may as from the date of the deeming or the finding (as the case may be) ("the trigger date") issue a termination notice.
3. Where a termination notice is issued, representatives of the Land Council and the Lessee shall as soon as possible within the period of the notice, meet and enter into bona fide negotiations with a view to the grant of a new lease.
4. Where, within one hundred and eighty (180) days after the trigger date, a termination notice is not issued as provided in sub-clause 15(2) then the Lessor, representatives of the Land Council and the Lessee shall meet to discuss whether to vary any provisions of this lease including the rent, but not including the term.
5. Clauses 20 and 21 shall not apply to any negotiations entered into under sub-clause 15(3).

6. Where the Act or regulations giving rise to a termination notice is amended prior to termination of this lease so as to no longer offend against sub-clause 15(1), the said termination notice shall immediately upon commencement of the amending Act or regulation, cease to have any force or effect.
 - i. Where the parties fail to agree that the amended Act or regulations no longer offend against sub-clause 15(1) the disagreement will upon notice by either party be referred to arbitration pursuant to Clause 22.
 - ii. Time shall not run with respect to termination notice from the date of the notice referred to in paragraph 15(6)(i) until the date of the finding by the arbitrator.
7. Without limiting the generality of the meaning of the term “substantially detrimental to the interests of the Lessor or Relevant Aboriginals as regards the administration, management or control of the Park” an actual or proposed transfer, assignment sublease or parting with possession of the Park or any part of the Park by the Lessee without the consent in writing of the Lessor shall at all times be substantially detrimental to the interests of the Lessor or Relevant Aboriginals as regards the administration, management or control of the Park.
8. Park to be Managed in Accordance with the Act
 1. The Lessor and the Lessee agree that the Park shall be subject to administration, management and control in accordance with the Act, the Regulations and with the Plan of Management in force in relation to the Park pursuant to the Act.
 2. The Lessee covenants that the flora, fauna, cultural heritage, and natural environment of the Park shall be preserved, managed and maintained according to the best comparable management practices established for National Parks anywhere in the world or where no comparable management practices exist, to the highest standards practicable

18. Lessee to Indemnify Lessor

The Lessee shall indemnify the Lessor its servants agents or invitees (to the extent that the Lessor its servants agents or invitees is or are not negligent) against all actions and claims whatsoever that may be brought made or prosecuted against the Lessor its servants agents or invitees in respect of any action or claim arising out of any act or omission (whether negligent or otherwise) of the Lessee its servants agents or invitees in or in relation to the Park.

19. Termination

The lease may be terminated in writing at any time with the agreement of both the Lessor and Lessee.

20. Parties to Negotiate Five Years Before Expiry

The Lessor and the Lessee agree that they will enter into negotiations for the renewal or extension of the term of this lease not later than five (5) years before its expiration.

21. Variation of Lease

1. The parties may from time to time by agreement in writing add to, substitute for, cancel or vary any of the provisions of this lease.
2. The Lessee shall at least once in every five (5) years meet with the representatives of the Lessor and the Land Council to discuss whether to vary any of the provisions of the lease including the rent but not including the term and:
 - a. if the Lessee and the Lessor agree upon any variation, the Land Council shall direct the Lessor to agree to the variation and to execute all documents necessary or desirable to give full effect to the variation;
 - b. if the Lessee and the Lessor fail to agree upon any variation of the Lease proposed by either party, the disagreement will be referred to arbitration by a barrister or solicitor of ten (10) years standing agreed between the parties or failing agreement, a person nominated by the Chief Judge of the Federal Court of Australia, or if the said Judge fails to appoint an arbitrator within thirty (30) days after having been requested in writing by one of the parties so to do, by an arbitrator appointed by the President for the time being of the Law Council of Australia or its successor;
 - c. in determining the question of any variation to the lease the provisions of the Commercial Arbitration Act N.T. shall apply and, the arbitrator shall have regard to the following matters:
 - iv. the preservation and protection of Aboriginal ways of life, culture and tradition;
 - v. the interests, proposals, opinions and wishes of the relevant Aboriginals in relation to the management, use and control of the Park;
 - vi. the growth and development of Aboriginal social, cultural and economic structures;
 - vii. freedom of access by relevant Aboriginals to the Park and their freedom to carry out in the Park rites, ceremonies and other activities in accordance with Aboriginal tradition;
 - viii. the preservation of the natural environment;
 - ix. the use of the Park for tourist activities; and
 - x. the duties, functions and responsibilities of the Lessee in relation to the Park.
 - xi. Notwithstanding any of the foregoing, the arbitrator's determination shall
 - xii. preserve the benefits and the essential rights conferred on the Lessor by this Lease; and
 - xiii. not reduce the payments or rates of payments payable in accordance with clauses 6 and 7.

22. Arbitration

If a dispute arises between the Lessor and the Lessee or between the Land Council and the Lessee in respect of matters to be agreed, formulated, discussed or requested pursuant to this lease then either party may serve notice upon the other requiring that it submit the dispute to arbitration and thereupon the provisions of paragraph 20(2) (a) to (d) shall apply mutatis mutandis.

23. Research and exchange of information

1. The Lessee agrees to permit and direct persons from time to time chosen by the Lessee, after consultation with the Land Council, being persons employed by the Lessee or under his authority, to assist the Land Council or a person authorised in writing by the Land Council in respect of any reasonable programme involving the identification and recording of Aboriginal sacred sites within the Park.
2. The Lessee shall provide reasonable equipment and facilities for persons who are in accordance with sub-clause (1) permitted and directed to assist in the identification and recording of Aboriginal sacred sites within the Park.

3. The Lessee agrees to make available to the Chairman of the Land Council or any person authorised in writing by the Land Council, access to all information relating to the Park including research reports sponsored, procured or supported by the Lessee that are in the possession of the Lessee other than information that would be privileged from production in litigation and information the disclosure of which would, in the opinion of the Lessee, involve an unreasonable invasion of the privacy of an individual, which would contravene the Privacy Act 1988, or which is exempt from disclosure under the Freedom of Information Act 1982 whether or not that Act applies to the information.
4. The Lessor agrees that the Land Council may make available to the Lessee or a person duly authorised in writing by the Lessee, all information of the Lessor relating to the Park including research reports sponsored, procured or supported by the Land Council that are in the possession of the Land Council other than information that would be privileged from production in litigation and information the disclosure of which would, in the opinion of the Land Council, involve an unreasonable invasion of the privacy of an individual, which would contravene the Privacy Act 1988, or which is exempt from disclosure under the Freedom of Information Act 1982 whether or not that Act applies to the information.

24. Service of Notices, etc.

Any notice, demand, consent or other communication required or permitted be given or made under or pursuant to this lease shall be deemed to have been duly given or made when delivered in writing or sent by registered post or telex to the party to which such notice, demand or consent is required or permitted to be given or made under this lease at the following addresses:

The Lessor
The Chairman
Uluṛu–Kata Tjuṛa Aboriginal Land Trust c/- Central
Land Council 33 North Stuart Highway (PO Box
3321) Alice Springs NT 0870
Fax: (089) 53 4343

The Lessee
Director of National Parks & Wildlife
c/- Australian National Parks and Wildlife Service
Lakeview Tower, Emu Bank, Belconnen, ACT
Fax: (06) 250 0399

or such other addresses as may from time to time be notified by the parties for the purposes of this clause.

Any notice, demand consent, or other communication shall be deemed to have been served on the third business day after the date of posting or if sent by telex upon receipt by the sending party of the answerback code of the recipient.

25. Governing Law

This lease shall be governed by and construed in accordance, with the laws in force in the Northern Territory of Australia.

26. Definitions

1. In this lease, unless the contrary intention appears:

“Aboriginal” means a person who is a member of the Aboriginal race of Australia;

“Aboriginal tradition” has the same meaning as in the Land Rights Act;

“Aboriginal entitled to use or occupy the Park” means the Aboriginals who are not traditional Aboriginal owners of the Park but who are entitled by Aboriginal tradition to use or occupy the Park by reason of spiritual affiliation there or any other reason recognised by Aboriginal tradition;

“Land Council” means the Central Land Council established under the Land Rights Act or any other Land

Council that may be established for the area in accordance with section 21 of the Land Rights Act; “Land Rights Act” means the Aboriginal Land Rights (Northern Territory) Act 1976 of the Commonwealth; “person” includes a body corporate and any other entity recognised by law.

“Plan of Management” means the plan of management for the Park prepared in accordance with the Act as in force from time to time;

“relevant Aboriginals” means all the traditional Aboriginal owners of the Park and the Aboriginals entitled to use, or occupy the Park, and Aboriginals permitted by them to reside in the Park;

“Relevant Aboriginal Association” means Mutitjulu Community Incorporated or any other incorporated Aboriginal Association or group whose members live in or are relevant Aboriginals in relation to the Park which is the successor to Mutitjulu Community Incorporated and which is approved as such in writing by the Land Council.

“the Act” means the National Parks and Wildlife Conservation Act 1975 of the Commonwealth; “traditional Aboriginal owners” has the same meaning as in the Land Rights Act;

“Uluṛu–Kata Tjuṛa Board” means the Uluṛu–Kata Tjuṛa Board of Management the name of which is so specified as established under the Act;

2. The Acts Interpretation Act 1901 of the Commonwealth applies, so far as is applicable, to the interpretation of this Lease as if this Lease were an Act.
3. A reference in this Lease to an Act or regulation includes any amendment to that Act or regulation for the time being in force and also to any Act or regulation passed in substitution therefore.

The Director of National Parks and Wildlife accepts this lease subject to the reservations, provisions, covenants and conditions set out above.

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