KIMBERLEY ABORIGINAL CARING FOR COUNTRY PLAN

HEALTHY COUNTRY
HEALTHY PEOPLE

right people
right country
right way

JANUARY 2011
Front Cover Art
Painting Ashley Hunter — ‘Caring for Country’, 2006, Bardi artist

Ashley’s painting is called ‘Caring for Country’. It shows the different areas of Country across the region, the Desert, Cattle country or rangelands, River (freshwater) and Saltwater; landscapes that were identified by the Kimberley Aboriginal Reference Group. The animals represent those that Aboriginal people identify with their Country. The fire in the middle symbolizes the common management theme for looking after our cultural and natural resources. As a management tool, fire used in cultural burning results in benefits to the biodiversity of Country, and helps to look after people.

Cultural practices are important to Aboriginal people. The two Aboriginal figures hunting represent the importance of the sustainable use of natural resources in the Kimberley.

Erica Spry 2010

Front Cover Photos
1. KALACC 2. Nulungu 3. Yiriman

Document History

<table>
<thead>
<tr>
<th>Date</th>
<th>Version</th>
<th>Author</th>
<th>Checked by</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>13 October 2010</td>
<td>Working Draft (1)</td>
<td>UNDA Steve Kinnane &amp; Sharon Griffiths</td>
<td>KARG 4 x RAO’s Nulungu CIS</td>
<td>Comment sought from KARG and 4 key RAO’s</td>
</tr>
<tr>
<td>September 2010</td>
<td>The Story So Far...</td>
<td>UNDA Steve Kinnane &amp; Sharon Griffiths</td>
<td>Nulungu CIS</td>
<td>A short plain English summary and update. Distributed to 4 x RAO’s &amp; TO’s at AGM’s held at MIlba Sept 10</td>
</tr>
<tr>
<td>November 2010</td>
<td>Draft (2)</td>
<td>UNDA Sharon Griffiths &amp; Steve Kinnane</td>
<td>KARG 4 x RAO’s Nulungu CIS</td>
<td>Comment sought from KARG and 4 key RAO’s</td>
</tr>
<tr>
<td>December 2010</td>
<td>Final Draft (3)</td>
<td>UNDA Steve Kinnane &amp; Sharon Griffiths</td>
<td>Nulungu CIS</td>
<td>Distributed to joint RAO meeting Broome 16 December 2010</td>
</tr>
<tr>
<td>January 2011</td>
<td>Final Plan</td>
<td>UNDA Sharon Griffiths &amp; Steve Kinnane</td>
<td>Nulungu CIS</td>
<td>Distributed to 4 key RAO’s</td>
</tr>
<tr>
<td>January 2011</td>
<td>The Short Story</td>
<td>UNDA Steve Kinnane &amp; Sharon Griffiths</td>
<td>Nulungu CIS</td>
<td>Short plain English summary. Distributed to 4 key RAO’s</td>
</tr>
</tbody>
</table>
KIMBERLEY ABORIGINAL
CARING FOR COUNTRY PLAN

HEALTHY COUNTRY
HEALTHY PEOPLE

right country
right people
right way

Written by Sharon Griffiths and Steve Kinnane
from the Nulungu Centre for Indigenous Studies
Disclaimer
This Kimberley Aboriginal Caring for Country Plan has been prepared for the Kimberley Language Resource Centre. It has been completed under the management of the KLRC on behalf of the KLC, KALACC and KAPI under the terms of the Collaborative Working Agreement. The content of this plan has been compiled from data collected in community consultations and from a detailed review of available literature. It reflects the aspirations, opinions and knowledge from over 414 people who participated right across the region.

Any representation, statement or opinion expressed or implied in this plan is made in good faith and on the basis that Nulungu Centre for Indigenous Studies and their staff and sub consultants, are not liable for any loss or damage whatsoever that may be occasioned directly or indirectly through the use of or reliance on any information in the plan. The Plan is a community-driven values-based Caring for Country Plan completed for the use of the four peak Regional Aboriginal Organisations.

Copyright

This work is copyright. Apart from any use as permitted under the Copyright Act 1968, no part may be reproduced by any process without the written permission of the publisher.

Contact:
Kimberley Language Resource Centre
PMB 11 HALLS CREEK WA 6770
Tel: (08) 9168 6005
Fax: (08) 9168 6023
Email: info@klrc.org.au

ISBN: (To be allocated)

Images
Most images have been provided by the Yiriman Project of KALACC, the KLC LSMU and the KLRC.

Project Management
The Kimberley Language Resource Centre (KLRC) managed the project on behalf of Kimberley Aboriginal Reference Group (KARG). The Kimberley Aboriginal Caring for Country Plan has been developed by the Nulungu Centre for Indigenous Studies (NCIS).

Funding
Resources for this project were obtained by the Kimberley Aboriginal Reference Group through Rangelands NRM (WA) from the Australian Government’s Caring for our Country program.

Funding Support Statement
‘Rangelands NRM WA are very proud to have been able to work with the peak Kimberley Aboriginal bodies to support the development of the Kimberley Aboriginal Caring for Country Plan. Rangelands NRM WA are looking forward to the completion of the Plan as it will be for the whole Kimberley and certainly help community, government and others work together to provide support and coordination of activities for work on country. This in turn will provide sustainable, long-term outcomes that benefit the Kimberley. We look forward to working with all Traditional Owners and key organisations in the future to help implement the Plan.’

Nulungu Acknowledgement

The Nulungu Centre for Indigenous Studies would like to thank all those who participated in the consultation and so willingly shared their views, particularly the hundreds of Traditional Owners of the Kimberley region who took part. With their knowledge and support this Plan has become a reality.

Nulungu thanks the many people who provided assistance with the completion of this Plan. We acknowledge the support from staff of the KLC, KALACC, KLRC and members of KAPI. Staff of the KLC Land and Sea Management Unit provided information and advice on current programs underway in the Kimberley as well as directions to further information and the ‘right people for right Country.’ Care has been taken to respond appropriately through preliminary consultations with the Board Members of the KLRC, Executive Members of the KLC, Board Members of KALACC, and key representatives of KAPI. Their input is acknowledged and appreciated.

We would also like to acknowledge and thank the members of the Steering Committee, which included representatives from the KLC, KALACC, KLRC, KAPI and the KARG. Specifically, we would like to thank the following people.

Dorothy Spry (KARG)
Pearl Gordon (KARG)
Frank Davey (KARG)
Irene Davey (KARG)
Tom Lawford (KARG)
Lawford Benning (KARG)
Vicki Butters (CEO of the KLRC)
Josey Farrer (Chair of the KLRC)
Gary Kairn (Former Manager, KLC LSMU)
Daniel Oades (Acting Manager, KLC LSMU)
Ariadne Gorring (Manager, National Heritage Assessment Project, KLC)
Wes Morris (Coordinator, KALACC)
Doodie Lawford (Chairperson KAPI)
Trish Terry (Former Indigenous Engagement Facilitator, Rangelands NRM WA)

Our thanks also go to past members of KARG and the former staff from the four peak regional Aboriginal organisations who helped to bring this planning forward; Jane Blackwood, Des Hill, Erica Spry, Charles Prouse, and Will Philippiades.

We would like to acknowledge members of the team who contributed to the Plan: Erica Spry (Community Consultation), Anna Dwyer (Community Consultation), Lily Cox (Community Consultation), Catherine Wohlan (Community Consultation), Bruce Gorrin (Management and Coordination), Sharon Griffiths (Community Consultation and Planning), Steve Kinane (Research and Planning), Backroom Press Incorporated: Joyce Hudson and Pat Lowe (Review and Editing), Robyn Wells (Graphics and Design) and Landvision: Sandra Edwards (Cartographer).

Finally, we would like to acknowledge the work of TOs at the Looking After Country meeting held at Bungarun in 2004; this meeting marked the beginning of the Plan. The amazing work in caring for Country across the Kimberley has been possible through the dedication of Kimberley Traditional Owners.
Representatives of the peak Regional Aboriginal Organisations and those who have guided the Plan

Dorothy Djarrawan Spry  
Kimberley Aboriginal Reference Group

Pearl Gordon  
Kimberley Aboriginal Reference Group

Josey Farrer  
Former Chairperson  
Kimberley Language Resource Centre

June Oscar  
Chairperson  
Kimberley Language Resource Centre
Tom Birch
Co-chairperson
Kimberley Land Council

Frank Davey
Co-chairperson
Kimberley Land Council

Doodie Lawford
Chairperson
Kimberley Aboriginal Pastoralists Incorporated

George Brooking
Chairperson
Kimberley Aboriginal Law and Culture Centre

right people
right country
right way
CONTENTS

i First Words—About the Plan
ii Definitions
iii Acronyms

1.0 INTRODUCTION  3
  1.2 Peak Regional Aboriginal Organisations who own the Plan 4
    1.2.1 Kimberley Language Resource Centre (KLRC) 4
    1.2.2 Kimberley Land Council (KLC) 6
    1.2.3 Kimberley Aboriginal Law and Culture Centre, (KALACC) 7
    1.2.4 Kimberley Aboriginal Pastoralists Incorporated (KAPI) 8
  1.3 Caring for Country in the Kimberley 9
    1.3.1 What is Caring for Country? 9
    1.3.2 Why is this Caring for Country Plan Important? 9

2.0 BACKGROUND 15
  2.1 The Story of the Plan 15
    2.1.1 How this Plan was started 15
    2.1.2 Kimberley Aboriginal Reference Group (KARG) 16
    2.1.3 Agreeing to sit down and work together 16
  2.2 What we did to make this Plan (the methodology) 18
    2.2.1 Project Steps 18
    2.2.2 The Project Steering Committee 19
    2.2.3 Community Consultation 19

3.0 ABORIGINAL PEOPLE OF THE KIMBERLEY 23
  3.1 Historical Changes 23
    3.1.1 People Resisted 23
    3.1.2 People Moved Back to Country 24
    3.1.3 Today—The Importance of Staying on Country 24
  3.2 Recognising People’s Rights — Native Title and Tenure 28
  3.3 Management of Country—Prescribed Body Corporates 34
  3.4 Cultural Blocs 34
  3.5 Aboriginal Law and Cultural Governance 36
  3.6 Respecting Language and Managing Country 37

4.0 WHAT WE FOUND—CARING FOR COUNTRY 41
  4.1 Common Values 42
  4.2 Main Issues, Threats and Pressures 44
    4.2.1 Access to Country 44
    4.2.2 Right People, Right Country 45
    4.2.3 Transmission of Law, Culture and Language on Country 46
    4.2.4 Respect for Indigenous Rights and Indigenous Knowledge 47
    4.2.5 Managing Country 48
    4.2.6 Economic Opportunities on Country 49
    4.2.7 Governance on Country—PBCs, Cultural Blocs and RAO’s 50
    4.2.8 Information Management for Country 51
    4.2.9 Partnerships for Caring for Country 52
    4.2.10 Protocols for Caring for Country 53
  4.3 Summary of Issues, Threats & Pressures 54
  4.4 Caring for Country is alive and well 58
  4.5 Caring for Country in the Kimberley—case studies 59
  4.6 Economic Opportunities from Caring for Country 86
  4.7 Priorities: What People Said Was Most Important 88
Listening to our old people – KALACC
FIRST WORDS

First Words—About the Plan

_The first words come from our old people; their aspirations and recommendations for Country._

Dotty Spry 2010

This Plan was guided by extensive research and community consultation with over 400 Aboriginal people from across the region: old people, Traditional Owners, community residents, rangers and members of the four peak regional Aboriginal organisations (RAO’s).

- Kimberley Language Resource Centre (KLRC)
- Kimberley Aboriginal Law and Culture Centre (KALACC)
- Kimberley Land Council (KLC)
- Kimberley Aboriginal Pastoralists Incorporated (KAPI)

Kimberley people remain committed to caring for Country, staying on Country and making sure that Country is respected. Strongly-held values for Country were consistently expressed right across the region.

We found that caring for Country is ‘alive and well’ in the Kimberley. People were keen to talk about projects that are getting good results for both Country and people. Through these works, Kimberley people are well on their way to meeting the regional targets set in 2005 by Rangelands Natural Resource Management.

Human impacts are the main pressure on Country and they are threatening cultural and natural values. During consultations we were told of similar and widespread issues occurring across the region.

People identified their priorities for the region and shared similar ideas about the best strategies to care for Country. Effective ways to reduce the threats and pressures were recognised in a range of caring for Country initiatives, including the Aboriginal Ranger programs, the Yirriman Project, Minyirr Park, the Saltwater Country project, and Indigenous Protected Areas.
Across the region people emphasised that projects must include opportunities for the use and transmission of language, for old people to pass on cultural knowledge to younger generations, and for greater opportunity to get access to Country. In this way, the protection and management of cultural and natural resources would be better understood and undertaken in the Right Way, as part of a complex cultural fabric (web) that covers and protects Country and its people — not just in the Kimberley, but across the continent through the body of knowledge preserved in an intricate system of interlinking song-cycles.

People recognised the need for a regional approach to coordinating caring for Country plans and works, to speak with ‘one strong voice’ to governments and investors, and to make the most of the opportunities and limited resources for cultural and natural resource management (CNRM).

Following Native Title determinations, when Prescribed Bodies Corporate (PBCs) are established, Traditional Owners (TOs) want PBCs to control and manage their own projects.

Traditional Owners stressed that it is important to have continued support for Law, land, language and cultural advice and services from the four peak regional Aboriginal organisations.

This Plan emphasises Healthy Country, Healthy People as the vision to guide cultural and natural resource management. The information gathered throughout 2009 and 2010 overwhelmingly demonstrated that ‘Right People for Right Country’ is the Right Way to care for Country.

The Plan sets down the draft regional goals and objectives and concludes with recommendations on how to use the plan. It also provides some basic tools to get people started. These include a set of protocols, a list of relevant contacts and a simple checklist for assessing whether a CNRM proposal has the essential elements to uphold Aboriginal values and principles.

The Kimberley is a big Country, and this is a big Plan.
Definitions

Caring for Country
An Aboriginal term to describe the protection and management of cultural and natural resources. Caring for Country comes with cultural responsibilities and rights.

CfoC
The Caring for OUR Country Program is a Commonwealth Government initiative that funds the management of natural resources.

Community
Describes a group of interacting people with links to a common location, organisation or cultural group.

Country
Country includes land, waters both fresh and salt, air and that which lies above and below the ground or out of sight. The term Country encompasses the physical, spiritual and cultural meaning of landscape. People are a natural resource since they too are part of Country. The use of a capital ‘C’ gives the place its respect and significance—a proper name, a proper noun.

Cultural Bloc
A cultural sphere of influence related through language, laws and belief systems; a sub-regional grouping usually encompassing several language groups sharing similar cultures.

Cultural Bosses
Very knowledgeable old people who hold responsibility for cultural knowledge. Senior Law People.

Goal
A desired long-term outcome; something to aim for.

Governance
The manner in which an organisation, state or country is run or governed. Governance here is about how Aboriginal society organises itself to achieve its goals.

Healthy Country Healthy People
A popular slogan that reflects the understanding that when Country is cared for properly Aboriginal people also become healthy physically, mentally and spiritually.

Indigenous/Aboriginal People
When referring to indigenous people in the Kimberley, people prefer the term Aboriginal and not indigenous.

Indigenous Knowledge (IK)
Specific local knowledge created, maintained, and owned by Traditional Owners and Aboriginal managers of Country through practice, ritual and rights. It is owned and managed collectively, and is often specific to a place.

Intellectual Property (IP)
The property of people’s minds or intellect. It can be a practice, a process, performance, a tool or the production of art.

Kartiya
Anyone who is not Indigenous.

Language
Refers to Aboriginal languages from the Kimberley.

Law
Aboriginal Law is handed down from ancestral beings since time immemorial. Many different creation-beings existed in the Kimberley creating specific laws and rules that have been handed down through oral tradition, ceremony, ritual, practice and observance.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Native Title</td>
<td>Native title is the recognition in Australian law that some Indigenous people have rights and interests to Country that arise from traditional laws and customs.</td>
</tr>
<tr>
<td>Objectives</td>
<td>Practical, measurable targets which when met, ensure the goal is achieved.</td>
</tr>
<tr>
<td>Prescribed Body Corporate (PBC)</td>
<td>the corporation required to be established under the Native Title Act 1993 (Cth) by a group of native title holders. The PBC is required to represent them and manage their native title rights and interests which have been determined to exist.</td>
</tr>
<tr>
<td>Peak Regional Aboriginal</td>
<td>The four representative regional Aboriginal organisations (RAOs) for land, law, language and culture; the Kimberley Language Resource Centre (KLRC), Kimberley Aboriginal Law and Culture Centre (KALCC), the Kimberley Land Council (KLC), and the Kimberley Aboriginal Pastoralists Incorporated (KAPI).</td>
</tr>
<tr>
<td>People</td>
<td>Aboriginal people of the Kimberley.</td>
</tr>
<tr>
<td>Right People, Right Country, Right Way (RPRCRW)</td>
<td>A term used to describe the principle by which any activities on Country need to be decided upon and approved by Traditional Owners with the rights to speak for that Country. Sometimes termed ‘proper way.’</td>
</tr>
<tr>
<td>Stakeholder</td>
<td>A person or group with a direct interest or investment in cultural and natural resource management on Kimberley Country.</td>
</tr>
<tr>
<td>Strategy</td>
<td>A comprehensive program or plan of attack for achieving goals in order to achieve the vision.</td>
</tr>
<tr>
<td>Sustainable</td>
<td>Meeting present needs without denying or jeopardising those of future generations.</td>
</tr>
<tr>
<td>Traditional Owners (TOs)</td>
<td>All Aboriginal people who have a cultural connection to Country and are recognised as belonging within their cultural group.</td>
</tr>
<tr>
<td>Visitor</td>
<td>Any person who is not a TO and who does not reside on Country.</td>
</tr>
<tr>
<td>Working on Country</td>
<td>An Indigenous funding program, within the Australian Government’s Caring for Our Country Program.</td>
</tr>
</tbody>
</table>
### Acronyms

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ARC</td>
<td>Australia Research Council</td>
</tr>
<tr>
<td>AQIS</td>
<td>Australian Quarantine and Inspection Service</td>
</tr>
<tr>
<td>CDEP</td>
<td>Community Development and Employment Program</td>
</tr>
<tr>
<td>CfOC</td>
<td>Caring for Our Country Program</td>
</tr>
<tr>
<td>CNRM</td>
<td>Cultural and Natural Resource Management</td>
</tr>
<tr>
<td>CTS</td>
<td>Carbon Trading Scheme</td>
</tr>
<tr>
<td>DAFF</td>
<td>Department of Agriculture, Fisheries and Forestry</td>
</tr>
<tr>
<td>DEC</td>
<td>Department of Environment and Conservation</td>
</tr>
<tr>
<td>DEEWR</td>
<td>Department of Education, Employment and Workplace Relations</td>
</tr>
<tr>
<td>DEWHA</td>
<td>Department of Environment, Water, Heritage and the Arts</td>
</tr>
<tr>
<td>DIA</td>
<td>Department of Indigenous Affairs (WA)</td>
</tr>
<tr>
<td>DSEWPC</td>
<td>Department of Sustainability, Environment, Water, Population and Communities</td>
</tr>
<tr>
<td>EK</td>
<td>Environ Kimberley</td>
</tr>
<tr>
<td>EPBC</td>
<td>Environmental Protection and Biodiversity Conservation</td>
</tr>
<tr>
<td>FESA</td>
<td>Fire and Emergency Services Association (WA)</td>
</tr>
<tr>
<td>ICWFN</td>
<td>Indigenous Community Water Facilitation Network</td>
</tr>
<tr>
<td>ILC</td>
<td>Indigenous Land Corporation</td>
</tr>
<tr>
<td>IPA</td>
<td>Indigenous Protected Areas</td>
</tr>
<tr>
<td>IWPG</td>
<td>Indigenous Water Policy Group</td>
</tr>
<tr>
<td>KAPI</td>
<td>Kimberley Aboriginal Pastoralists Incorporated</td>
</tr>
<tr>
<td>KALACC</td>
<td>Kimberley Aboriginal Law and Culture Centre</td>
</tr>
<tr>
<td>KFMP</td>
<td>Kimberley Fire Management Project (KLC)</td>
</tr>
<tr>
<td>KLC</td>
<td>Kimberley Land Council</td>
</tr>
<tr>
<td>KLRC</td>
<td>Kimberley Language Resource Centre</td>
</tr>
<tr>
<td>KRFMP</td>
<td>Kimberley Regional Fire Management Project</td>
</tr>
<tr>
<td>KRI</td>
<td>Kimberley Ranger Initiative (KRI) Kimberley</td>
</tr>
<tr>
<td>TAFE</td>
<td>Technical and Further Education Kimberley (WA)</td>
</tr>
<tr>
<td>LSMU</td>
<td>Land and Sea Management Unit</td>
</tr>
<tr>
<td>MATS</td>
<td>Management Action Targets</td>
</tr>
<tr>
<td>MPA</td>
<td>Marine Protected Areas</td>
</tr>
<tr>
<td>MTDP</td>
<td>Marine Turtle and Dugong Project</td>
</tr>
<tr>
<td>NAILSMA</td>
<td>Northern Australian Indigenous Land and Sea Management Alliance</td>
</tr>
<tr>
<td>NHL</td>
<td>National Heritage Listing Project</td>
</tr>
<tr>
<td>NHT</td>
<td>Natural Heritage Trust</td>
</tr>
<tr>
<td>NOTPA</td>
<td>New Opportunities in Tropical Agriculture Project (WA)</td>
</tr>
<tr>
<td>NRS</td>
<td>National Reserve System RNRM</td>
</tr>
<tr>
<td>RNRM (RCG)</td>
<td>Rangelands Natural Resource Management Regional Coordinating Group</td>
</tr>
<tr>
<td>RNRM</td>
<td>Rangelands Natural Resource Management (WA)</td>
</tr>
<tr>
<td>TRaCK</td>
<td>Tropical Rivers and Coastal Knowledge Project</td>
</tr>
<tr>
<td>VTS</td>
<td>Voluntary Trading Scheme</td>
</tr>
<tr>
<td>WAFMA</td>
<td>West Arnhem Fire Management Agreement</td>
</tr>
<tr>
<td>WALFA</td>
<td>West Arnhem Land Fire Abatement Project</td>
</tr>
<tr>
<td>WOC</td>
<td>Working on Country Program.</td>
</tr>
<tr>
<td>WWF</td>
<td>World Wide Fund for Nature-Australia</td>
</tr>
</tbody>
</table>
1. Directors Meeting 2009 KALACC
2. Coastal resources—Nulunyu
3. Rangers Monitoring seagrass—Yiriman
INTRODUCTION

right people
right country
right way
1.0 INTRODUCTION

Kimberley people commonly speak in terms of healthy Country, healthy people.

‘If you look after Country, the Country will look after you.’

This Plan works to link caring for Country with Aboriginal health and wellbeing through the hard work that occurs on Country. This Plan tells the successful story of caring for Country work already being done by Aboriginal people across the Kimberley. It shows how important partnerships are in caring for Country work, now and in the future.

This *Kimberley Aboriginal Caring for Country Plan* (the Plan), tells how the four peak regional Aboriginal organisations, KLRC, KLC, KALACC and KAPI, are working together in the direction set out by Cultural Bosses to develop an effective regional voice and regional management body for caring for Country.

Cultural Bosses and Traditional Owners called for a plan:
- to help government and non-government agencies understand Aboriginal values and priorities
- to show the good work already being done on Country
- to help build effective working relationships through proper protocols and agreements; and
- to explain the right way to work together to look after Kimberley Country.

The story of this Plan is a story of community action on the ground, backed up by Cultural Bosses speaking for their Country.

The caring for Country story covers all the groups who have worked together for decades to keep Kimberley Country healthy: Traditional Owners, environmentalists, Aboriginal organisations, not-for-profit groups, government agencies and individuals. This community spirit is the life-blood of the Kimberley, just as Aboriginal Law and culture, knowledge and governance are its bedrock.
1.2  Peak Regional Aboriginal Organisations who own the Plan
The Plan is jointly owned by the Kimberley Language Resource Centre (KLRC), Kimberley Aboriginal Law and Culture Centre, (KALACC), the Kimberley Land Council (KLC), and the Kimberley Aboriginal Pastoralists Incorporated (KAPI), on behalf of Kimberley Traditional Owners.
Each of these organisations has a long history of community advocacy and support. Their extensive Aboriginal membership is drawn from the language groups of the Kimberley region. Currently, the KLC, KLRC, KALACC and KAPI are responsible for the vast majority of Caring for Country planning and for much of the on-ground work.

1.2.1 Kimberley Language Resource Centre (KLRC)
The KLRC was established in 1984 by Kimberley Aboriginal people concerned about the effects of colonisation and the continuing impact of Western society and English on their spoken languages and cultural knowledge. Incorporated in 1985, the KLRC is governed by a Board of 12 Directors accountable to a membership from across the region. The head office is located in Halls Creek in the East Kimberley.

KLRC Vision

Kimberley Aboriginal people owning and managing the continuation of their languages and knowledge in their own communities, on their own country.

The KLRC provides a forum for developing language policy to revive and maintain the Kimberley Aboriginal languages. Over its 25 years of operation it has been responsible for gathering, storing, and sharing information on many of the existing languages. It provides services to both community (e.g. for assistance with language continuation), and to the government and private sector.

The KLRC promotes capacity building and skills training for Aboriginal people to ensure the sustainability of their heritage languages. It believes that activities on country provide an opportunity for the continued transmission of Indigenous Knowledge through languages. The KLRC has always recognised the value of caring for Country activities and for many years has worked to ensure the inclusion of language in training, information gathering, documentation of sites and places of cultural significance and passing on Indigenous Knowledge. This approach is central to KLRC’s ways of working to keep Kimberley languages alive.
Map 1: Language Map
1.2.2 Kimberley Land Council (KLC)

The KLC is a recognised Native Title Representative Body (NTRB) for the Kimberley region under the Native Title Act 1993 (Cwth). It represents Traditional Owner interests in all facets of native title.

The KLC has also fostered the development of an active unit within the organisation: the Land and Sea Management Unit (LSMU). The LSMU is the leading Aboriginal land and sea management agency in the Kimberley. Across this vast and remote region, it has over 47 projects and works with over 60 partner organisations to manage cultural and natural resources. A mere 11 project staff are employed by the KLC to do all this.¹

Land and Sea Management Unit (LSMU) Vision

Kimberley Traditional Owners looking after Country and getting control of their future.²

Since it began in 1998, the LSMU has responded to the directions of Traditional Owners to create opportunities for on-ground projects. These projects include:

- land management,
- fire management,
- heritage management and site protection,
- saltwater country projects,
- the Kimberley Ranger Initiative,
- wildlife conservation,
- cultural tourism projects,
- wetlands and biodiversity surveys,
- quarantine fee for service work,
- cultural mapping,
- transmission of cultural knowledge,
- creation of a GIS database country knowledge base,
- old people working with young people,
- integrated pastoral management, and
- sustainable livelihoods (bush harvest, Traditional Knowledge and Intellectual Property).

The LSMU supports, coordinates, manages and oversees on-ground projects that Traditional Owners have agreed on. Projects normally take place on Country with Traditional Owners.

¹ KLC LSMU Strategic Plan 2008 - 2011, p 1.
² KLC LSMU Strategic Plan 2008 - 2011, p 1.


1.2.3 Kimberley Aboriginal Law and Culture Centre, (KALACC)

Regionally and nationally, KALACC is recognised as ‘the primary focal point for Kimberley Aboriginal Law and cultural activities, information, support and advocacy’.  

**KALACC Vision**

‘Why is Law and Culture important? It’s the Law of this ground. People were born and lived in this land and they treated it according to our Law. All the Law and stories we were taught by the old people. A person’s own country is just like a mother. Important ground alright. That’s why we need to teach everyone the Law for that ground.’

Joe Brown, long standing KALACC Chairman, 1994.

KALACC’s priorities align closely with those of the caring for Country work. KALACC seeks greater public recognition of and respect for Traditional Aboriginal culture, and works to strengthen cultural outcomes, particularly through the development of cultural employment opportunities.

KALACC is a hands-on, community-based organisation that operates under the clear direction of its board members and chairperson. Its location in Fitzroy Crossing in the central Kimberley makes it easier to work with the right people, (i.e. the Cultural Bosses), who live, maintain and practice Law on Country. KALACC’s on Country activities include:

- Support for Traditional Law ceremonies each year,
- Support for ceremonies throughout the Kimberley,
- The development of artistic cultural performance at the regional, state, national and international level,
- Development and delivery of the biennial KALACC festival in the Kimberley which coincides with the AGMs of the KLC, KLRC and KALACC and is attended by hundreds of Kimberley Traditional Owners over five days,
- Intergenerational exchange programs for cultural transmission on Country,
- The Yiriman Project, which has been nationally recognised for its role in diverting young people from self-harm and self-destructive behaviour, employing Cultural Bosses on country to re-engage young people through contemporary Aboriginal culture,
- The schools program, which engages town-based youth in activities on Country so as to strengthen the cultural bound and authority, helping to develop self-esteem and identity in young people; and
- A repatriation program to return human remains and other artefacts retrieved from museums and other keeping houses outside the Kimberley to the rightful Traditional Owners.

Within these activities, KALACC works to its vision of Cultural Bosses managing Law and culture for education, health, community governance, self-esteem and the management of Country.

---

1.2.4 Kimberley Aboriginal Pastoralists Incorporated (KAPI)

KAPI is an advocacy organisation for Aboriginal pastoralists, who own over one third of all pastoral leases in the Kimberley, or more than half of all Aboriginal pastoral leases in Western Australia. KAPI was established in 1995 as an advocacy and development agency for its members.

KAPI Vision

‘To advocate on behalf of Kimberley Aboriginal pastoralists, to provide integrated services in developing Aboriginal pastoral enterprises, and to work through collaborative partnerships to develop sustainable land management practices while protecting natural and cultural values.’

KAPI supports the development of a regional strategy that includes partnership between the participating properties and the government agencies that provide finance, training, advisory and technical services. Significant numbers of remote Aboriginal communities rely on KAPI stations for support, employment and a supply of local beef, and help in accessing Country. CNRM activities on KAPI stations have included:

- supporting Kimberley Rangers and the Kimberley Regional Fire Management project,
- providing work opportunities and skills development for young people,
- supporting youth diversionary programs such as the Yiriman Project,
- providing leadership and governance support in native title and other cultural activities on Country,
- supporting biodiversity projects and surveys with scientists, and
- taking responsibility for rivers that pass through properties, fencing for erosion and managing herd sizes for minimal impact on Country.

Work on Aboriginal pastoral leases is not just about cattle. It includes integrated management, and involves cultural and natural resources, cultural transmission, heritage protection, skills and training for young people, business and employment opportunities and the development of pastoral Rangers etc.
1.3 Caring for Country in the Kimberley

1.3.1 What is Caring for Country?
Caring for Country is complex and includes:

- recognising deep cultural connections between Traditional Owners and Country,
- upholding rights and obligations based in Law and culture,
- taking responsibility under Law and culture to care for Country,
- respecting cultural governance: right people, right Country,
- transmitting knowledge on Country to future generations,
- providing real jobs so that people can live on Country, and
- working in partnership with government and environmentalists to look after Country and its resources.

Caring for Country is hard work on an array of tasks including:
- burning Country, cleaning up Country; refreshing it and promoting regrowth,
- getting old people and young people together back on Country to promote the transfer of language and knowledge,
- managing tourists so that they don’t damage sites, cause harm, or get harmed,
- catching and tagging animals e.g. turtles, Freshwater Sawfish, Bilbies and birds for surveys,
- monitoring water quality, seagrass beds and bird numbers,
- documenting cultural sites, putting up signs, building shelters and maintaining tracks and roads,
- clearing weeds and reducing the number of feral animals,
- identifying and reducing the spread of pests, and other bio-security tasks
- rehabilitating degraded areas of Country,
- national security work e.g coastal surveillance, and keeping watch for illegal incursions
- putting up fences to protect rivers from erosion,
- organising community meetings, workshops, forums for local, regional and national bodies,
- working on stations e.g. welding, branding, fencing and managing cattle for better use of Country,
- keeping old people informed about what is happening on Country to get proper cultural guidance.

1.3.2 Why is this Caring for Country Plan Important?
This Plan is important because it tells what is already working, what else needs to be done and what the most important things are for managing the cultural and natural resources of the Kimberley, and reducing the pressures and threats.

Caring for Country work in the Kimberley is a big success story.

✓ Young people are working with old people and with Kartiya in new collaborative ways to look after Country.
✓ Caring for Country has enhanced people’s lives in ways that no other schemes, programs and projects have.
✓ Caring for Country is good for Country; it makes people healthy, and gives them pride.
Caring for Country work respects the legal rights of Traditional Owners.
Caring for Country respects Indigenous Knowledge.
Caring for Country provides people with jobs and sustainable livelihoods closer to home.
Caring for Country provides skills, training and more knowledge about Country and culture.
Caring for Country helps people to get back on Country; and
Traditional Owners use caring for Country work to transmit knowledge to young people.

There are increasing pressures on Country from government, developers, miners and tourists. More people who want to understand and work to protect the Kimberley country may have good intentions in natural resource management, but they do not always respect Traditional Owners’ knowledge and rights. This Plan should help to set them on the right track.

Culture must be included in the way that natural resources are managed. Country is a cultural landscape with natural values. Aboriginal people come from Country and they maintain and practise their Law and language, which gives meaning to everything. Without these cultural aspects, Country is considered to be empty.

The Plan brings together the four peak Regional Aboriginal Organisations (RAOs) which understand and practise proper cultural governance. These RAO’s are responsible for caring for Country, rights, Law, language, land and culture on Country.

The Kimberley Aboriginal Caring for Country Plan lets people know how Traditional Owners want to direct caring for Country work. It tells people about Aboriginal priorities and values, and Aboriginal ways of managing country in the Kimberley region. Various governments have tried a regional planning approach for NRM to direct resources in a landscape-based way to get the best results. Where governments and non-government organisations have worked with Traditional Owners using Indigenous Knowledge and respecting the right people for the right Country, good CNRM projects have been completed.

By having a Plan to work to, CNRM can be understood from a broader perspective (taking a bird’s-eye-view of the vast Kimberley area), and allow for wider consideration for targeted funding and improved outcomes from caring for Country work.

Cultural Bosses hope that by making the ‘big story’ clearer in this Plan, government and non-government organisations and investors will want to keep working with Traditional Owners and support Kimberley Aboriginal aspirations for managing cultural and natural resources the right way.
1. Consultation with Karrajari PBC – Nulungu
2. Listening to Caring for Country presentation in Fitzroy – Nulungu
BACKGROUND

right people
right country
right way
2.0 BACKGROUND

2.1 The Story of the Plan
The Kimberley Aboriginal Caring for Country Plan began in 2004 when a significant Looking After Country meeting was held at Bungarun (formerly the Derby Leprosarium), and gained prominence through the signing of the Collaborative Working Agreement between the KLC, KLRC and KALACC in 2008.

2.1.1 How this Plan was started
At the Looking After Country meeting in 2004, Traditional Owners explained how Country could be considered as a cultural landscape, reflecting how Aboriginal people relate to different types of country and how different language groups relate within similar types of country. The cultural landscapes identified were:

- Saltwater Country,
- Desert Country,
- River (freshwater) Country and
- Rangelands or cattle Country.

These ‘Country types’ were put forward in response to the Natural Resource Management (NRM) boundaries that had been decided on by government in Canberra. 56 NRM regions were created across Australia in 2000. Almost all of Western Australia, including the Kimberley, was placed within the Rangelands region. The Rangelands region was then divided into six sub-regions with the Kimberley forming one sub-region. Rangelands Natural Resource Management (NRM) (WA) was given responsibility for managing Commonwealth government funding and NRM projects on country in the Kimberley.

The four Country or landscape types were identified by Traditional Owners to make the government system work better for Aboriginal people of the Kimberley and to ensure that people would learn about projects happening elsewhere in different country and share the story with their communities.

The importance of regional Aboriginal organisations participating in caring for Country was emphasised at the Bungarun meeting. Government wanted one Aboriginal representative from the entire Kimberley region to be nominated to serve on the Kimberley Natural Resource Management group, but Traditional Owners negotiated for four representatives and four proxy representatives to become their Kimberley Aboriginal Reference Group (KARG). Each of the members of KARG represented one of the country or landscape types as well as one of the peak Regional Aboriginal Organisations: the KLRC, KLC, KAPI or KALACC.

Traditional Owners also called for a Kimberley Aboriginal Caring for Country Plan to be developed in order to coordinate caring for Country in the Kimberley in accordance with existing Aboriginal cultural governance, structures and procedures.
2.1.2 Kimberley Aboriginal Reference Group (KARG)

The Bungarun ‘Looking After Country’ meeting and the creation of KARG was an important step in providing a voice for Kimberley Aboriginal people in natural resource management (NRM) planning.

KARG’s first priority was to have governments recognise Aboriginal values and culture and to understand how that impacted on Country, its people and on NRM. Amongst their top priorities came fire management (the importance of cultural burning was not well acknowledged), and to ensure old peoples aspirations were heard; to have their own people working on Country. From this the Kimberley Ranger Initiative began. KARG’s hard work helped to get good projects happening on Country for the KLC Land and Sea Management Unit and made sure that Aboriginal interests were taken into account in all NRM planning.

From 2004 to 2008, KARG kept the idea of a Caring for Country Plan at the front of their thinking. In 2007 it contributed an Aboriginal Chapter to a broad Kimberley NRM Plan. After writing this chapter, KARG attracted funds to complete a Kimberley Aboriginal Caring for Country Plan.

Since the 2004 Bungarun meeting, the focus of Commonwealth Government funding and programs has shifted. Regional decision making through Rangelands NRMWA was replaced by direct negotiation between the Commonwealth Government and the KLC through the Working on Country (WoC) Program to enable the development of the Kimberley Ranger Initiative. Rangelands NRMWA still funds projects with the KLC, however, the growth of the LSMU and the Ranger Initiative prompted KARG to consider how KALACC, the KLRC and KAPI could better work with the KLC in managing Caring for Country in the Kimberley.

KARG continues to represent Country and the KLC, KLRC, KALACC and KAPI through the Kimberley NRM Board, providing advice to Rangelands NRMWA and maintaining the focus on Aboriginal values and priorities when planning to manage CNRM across the Kimberley.

KARG is considered the starting point to establishing a strong Aboriginal voice for CNRM in the Kimberley. As Native Title determinations have been finalised across the Kimberley, Traditional Owners have been working through their Registered Native Title Prescribed Bodies Corporate (PBCs) to devise a system that fits more closely with the cultural structures that align neighbouring Traditional Owner communities to promote Aboriginal ways of working with right people for right Country.

Governance based on Law and culture that is also recognised in Native Title is the bedrock from which the peak Kimberley Regional Aboriginal Organisations want to operate.

PBC’s are only just getting started. Traditional Owners want to work through their PBCs, but also need the support of KLC, KALACC, KLRC and KAPI to assist them to meet their caring for Country aspirations and priorities.

2.1.3 Agreeing to sit down and work together

To make a plan big enough to represent the people of the Kimberley, the four peak Regional Aboriginal Organisations negotiated a new agreement on how best to work together on behalf of Traditional Owners. The agreement was called the Collaboration Working Agreement (CWA) and was signed in May 2008 by the Chairpersons of the KLC and KLRC, KALACC Executives, and the Chair of KAPI. The CWA outlines values and principles for caring for Country in the Kimberley. It created a clear framework by which the four RAOs can not only work together, but with a unified voice do business with government agencies and non-government organisations.
The agreed aims of the Caring for Country Plan are to:

- respond to environmental, social, cultural, language and economic priorities for Aboriginal people by focusing on outcomes delivered through appropriate management strategies in the natural and cultural resource management sector.\(^1\)
- coordinate a strategic regional approach for Aboriginal land, sea and water management,\(^2\)
- be based in, ‘Aboriginal perspectives of sustainability...in relation to the opportunities of Aboriginal management of land, sea and water,’\(^3\)
- be underpinned by local and sub-regional country-based plans, and to
- actively engage young people and old people together for the future.’\(^4\)

The CWA is the foundation upon which the *Kimberley Aboriginal Caring for Country Plan* is based. It has set down the expectations for management and coordination, defined the roles of different organisations, and explained how resources and information will be shared under a Kimberley Aboriginal Caring for Country Plan. (See the Agreement at Appendix 1.)

---

3. Ibid.
4. Ibid.
2.2 What we did to make this Plan (the methodology)

In December 2008, the Kimberley Aboriginal Reference Group (KARG) invited the Nulungu Centre for Indigenous Studies (NCIS), at the University of Notre Dame Broome Campus, to undertake the development of a Caring for Country Plan. Nulungu works under the University’s protocols and guidelines for research and community engagement within the policies and procedures of the Human Research Ethics Committee. Nulungu is also working within the research protocols, policies, principles and values agreed to by the four peak RAO’s as part of the Collaboration Working Agreement.

2.2.1 Project Steps

The Kimberley Aboriginal Caring for Country Planning project started with a Discussion Paper and a Literature Review, followed by a community consultation process, which informed the writing of the *Kimberley Aboriginal Caring for Country Plan*. The steps and activities are outlined below.

**Table 1: Project Steps**

<table>
<thead>
<tr>
<th>Step One</th>
<th>Step Two</th>
<th>Step Three</th>
<th>Step Four</th>
</tr>
</thead>
<tbody>
<tr>
<td>Discussion Paper</td>
<td>Literature Review</td>
<td>Community Consultation</td>
<td>Kimberley Aboriginal Caring for Country Plan</td>
</tr>
<tr>
<td>• Informed people about the plan.</td>
<td>• Reviewed other reports, plans and workshops.</td>
<td>• Consulted with over 414 people across the Kimberley</td>
<td>• Summarises what people are doing.</td>
</tr>
<tr>
<td>• Had contact information.</td>
<td>• Listed what Caring for Country work was happening.</td>
<td>• Asked participants a consistent set of questions.</td>
<td>• Summarises what people want.</td>
</tr>
<tr>
<td>• Explained how the Plan came about.</td>
<td>• Told of what had happened over ten years.</td>
<td>• Identified Caring for Country aspirations of other stakeholders e.g. agencies</td>
<td>• Identifies common values, issues, threats to Country, and proper protocols.</td>
</tr>
<tr>
<td>• Asked important questions.</td>
<td>• Listed opportunities.</td>
<td>• Identified peoples values, regional vision, goals &amp; objectives, and the threats &amp; pressures to key values (healthy Country healthy People)</td>
<td>• Identifies priority investment.</td>
</tr>
<tr>
<td>• Got people talking about the Caring for Country Plan.</td>
<td>• produced a report summarising the findings from the review.</td>
<td>• Recognised regional priorities for cultural &amp; natural resource management and investment</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Developed regional targets and tools for implementation of the Plan.</td>
<td></td>
</tr>
</tbody>
</table>
2.2.2 The Project Steering Committee

The project was managed by the Kimberley Language Resource Centre (KLRC) and overseen by a Project Steering Committee made of members of KARG, managers from the KLC, KLRC, KALACC and a member of KAPI.

Monthly Steering Committee meetings were held from June 2009 to October 2010. Four KARG meetings were called throughout the making of the Plan. Presentations were made to the Executive Committee of the KLC and the Board of the KLRC and KALACC to ensure their members understood the purpose and direction of the Plan.

After talking to many, many people and hearing what is important to them, reading and reviewing other plans and reports, and meeting regularly with the Project Steering Committee, the research team found that many issues were similar across the region. Kimberley Aboriginal people hold many of the same values, most of them flowing from the Law and culture that underpins Country.

2.2.3 Community Consultation

A draft consultation framework was developed and agreed upon by KARG and the four RAOs. It stated who the consultation team should speak with and how the team should engage with Aboriginal people in order to ensure we did it the right way, talking to the right people for right Country. KARG members, Kimberley Aboriginal organisations and agencies aligned with the Kimberley NRM process were included. Other relevant government agencies and non-government organisations with responsibilities for cultural and natural resource management in the Kimberley were also consulted.

Brochure materials, a poster and the Discussion Paper were provided to community members, government agencies and non-government organisations. Additionally, project information and a list of key questions were presented at meetings on Country and in major Kimberley towns.

Community consultations took place between September 2009 and October 2010. They included a vast array of Aboriginal people, groups, communities, organisations and agencies including Prescribed Bodies Corporate (PBCs) and, where possible, Traditional Owners sitting together in cultural blocs. Over 20 community workshops were held and more than 400 Traditional Owners participated from across the Kimberley.

The consultation team engaged an Aboriginal interpreter from the Kimberley Interpreter Service in some workshops; English was the second or third language of many of the older people we spoke with, and the use of an interpreter allowed greater participation and understanding both ways.
1. Fishing at Mangalagun, Crab Creek — Sharon Griffiths
2. Celebrating and sharing Culture — KALACC
3. Talking on Country — KALACC
4. Living on Country — Nulungu
5. Gathering resources — Yirriman
ABORIGINAL PEOPLE OF THE KIMBERLEY

right people
right country
right way
3.0 ABORIGINAL PEOPLE OF THE KIMBERLEY

Aboriginal peoples, cultures and languages of the Kimberley are as diverse as the country itself. Traditional Owners closely identify with country. Indigenous connection to Country occurs through the continued practice of traditional Law and custom, including the use of languages, using proper names for Country, plants and animals, undertaking Law business, observing cultural protocols and the stories and rules that keep the spirit of the country alive. The Law is all encompassing for men, women and children. Aboriginal Law expresses a relationship with land that is very different from a Kartiya one. It embodies a kinship to Country and the beings and elements that live and have lived within it, as well as the rights and obligations that people have to land and to each other. The obligations to Country, the rights of Traditional Owners over Country, the connection of languages across Country and the kinship of people to lands and waters are the very foundation of Aboriginal society.

3.1 Historical Changes

The coming of European people to the Kimberley region had marked impacts and continuing effects on Aboriginal people from the late 19th century through the 20th century. This section tells the story of people who fought for recognition through the long hard times, how they retained connections to Country against great odds, and how Traditional Owners are building new foundations for caring for Country into the future. It shows why caring for Country work needs to be based on right people, right country and the right way so that we work together in respectful collaboration.

3.1.1 People Resisted

Aboriginal and European contact in the late 1800s was far from friendly and often brutal when explorers, police, pastoralists and missionaries came to what was then a very remote area of Australia, the Kimberley. The period described at the time by Kartiya as the ‘pacification’ of Aboriginal peoples, or the ‘killing times’ by the people themselves, was extremely violent, and a number of massacres took place. A period of colonial control followed. Many people were forced off their ancestral lands and waters and Kartiya laws were introduced, which limited the freedom of Aboriginal people and access to traditional Country.

These colonial actions affected people socially, spiritually, physically and economically. Nevertheless, Aboriginal people in the Kimberley remained strong in maintaining their identity, culture, heritage, languages and traditions. As a result, the modern Aboriginal culture is independent-minded and strongly attached to Aboriginal ways of living as different but connected peoples, with shared responsibilities for Country.
3.1.2 People Moved Back to Country
Since 1978, Aboriginal people’s efforts through the ‘outstation movement’ have resulted in a significant area of land across the Kimberley being returned through the purchase of pastoral leases and the gazetting of land for new reserves and communities.

The move back to Country in the 1980s and 1990s was associated with a resurgence in Law and custom. Old people chose the hard road of setting up outstations and communities so that they could be closer to Country and to make sure that young people grew up knowing their Country and their obligations to it, and to their family and people.

There are now over 200 remote Indigenous communities across the Kimberley. Over half of the 15,000 Aboriginal people living in the Kimberley region live outside the six major towns of Broome, Derby, Fitzroy Crossing, Halls Creek, Kununurra and Wyndham. Maps 2 and 3 on pages 26-27 show where Aboriginal communities are located across the Kimberley. Communities can be as small as 20 people residing in a few houses, as at Mimbi (Gooniyandi Country), or as large as 900 people living in Bidyadanga (Karajarri Country) with significant public infrastructure, housing and services. Being on Country has helped to close the gap between Aboriginal and non-Aboriginal life expectancies and aspirations, strengthening people’s Liyan—their spirit and improving people’s physical and mental health.

3.1.3 Today – The Importance of Staying on Country
Being on Country means that young people learn the right way: the right people, right country, right names, and the cultural protocols and stories. They learn to understand the places they are responsible for and the way they should care for these places. Being on Country supports the maintenance of language and Law.

Aboriginal people today hold more than 17 million hectares of the Kimberley’s total 42 million hectares. In mid-2010, areas where Native Title had been determined covered around 55% of the Kimberley region and this will increase significantly in the near future.

According to research by the Centre for Aboriginal Economic Policy Research (CAEPR) of the Australian National University:

“Even under the most extreme circumstances, links to particular places remain the foundation of personal and group identity. In many cases it is the spiritual identity with ancestral lands and waters—with country—that features most strongly.”

If people had not lived in remote communities, much of the CNRM work undertaken over the last 30 years may not have happened. People want to live on Country and to be able to work on Country. The investment that Traditional Owners have made in setting up remote communities and outstations in the Kimberley has made possible the growth of activity in cultural and natural resource management. For example Rangers, Indigenous Protected Areas (IPA), turtle and dugong monitoring, management of saltwater country, biodiversity surveys and quarantine monitoring are all made possible through the engagement of Aboriginal communities living on Country.

---

Caring for Country work brings improved opportunities for better health and well-being for people, particularly those living on outstations and remote communities. It improves the possibility of sustainable livelihoods and brings much-needed jobs and infrastructure to areas where governments are increasingly withdrawing the essential funding that has enabled people to return to and stay on Country.

Aboriginal people living on Country are a valuable asset for managing cultural and natural resources. The value of staying on Country both socially and economically has been researched and clearly shows that caring for Country activities can help ‘close the gap’ in health, education and employment.

Findings also show the holistic aspect of improving health for Aboriginal people that comes through the cultural connection to, and land management practices on Country. Sourcing and consuming natural fresh foods e.g. bush tucker and sea foods and identifying and gathering bush medicines for direct use to assist healing and to improve general health.

Caring for Country is good both ways— for Healthy Country and for Healthy People.
Map 3: Aboriginal Communities—East Kimberley
3.2 Recognising People’s Rights — Native Title and Tenure

Native Title (NT) is a system under which the rights and interests of Indigenous peoples to lands and waters are recognised by Australian Common Law. However Native Title does not adequately translate the traditional authority of Traditional Owners over Country. NT is a poor fit between modern Indigenous cultural governance and the modern western legal system. Native title recognises the identity of Aboriginal people and the connection they are able to demonstrate to their Country in accordance with Australian Common Law.

Native title has affected all aspects of Aboriginal life in the Kimberley. With the enacting of the Native Title Act 1993 (Cth), Traditional Owners have worked with the KLC to have their native title rights recognised by all levels of government and the general community. It has required extensive mapping of Aboriginal ancestral, spiritual, historical, material and cultural connections to Country.

‘Native Title determinations empower Aboriginal people to make decisions on their country which includes the ability to make decisions about development and whether to enter into agreements with industry. Future Act provisions are part of the Native Title Act 1993 and give Aboriginal people certain rights to decide what activities happen on Native Title land.’

Since the implementation of the Act in 1994, Traditional Owners of the Kimberley have successfully achieved a determination of native title covering 55% of the Kimberley landmass. Other forms of land tenure have been claimed or negotiated including the leasing of 31 of the 100 Kimberley pastoral leases, (many of which are members of KAPI) and reserve lands, mostly held within the Aboriginal Lands Trust (ALT) Estate, covering more than five million hectares.

‘Aboriginal people in the region are the most likely to be present on country and engaged in caring-for-country activities. This, coupled with land ownership and native title, make it essential that NRM activities are undertaken in full cognisance of the priorities and aspirations of Aboriginal people. It is essential that the people who are culturally tied to the land, have tenure over the land, and who live on the land are able to engage in NRM planning and projects.’

4 Aboriginal Chapter for the Kimberley NRM Sub-Regional Plan, p 2.
Map 4: Native Title in the Kimberley
Native title is a foundational right. It exists independently of the will of any government. Native title rights and interests are enacted through cultural governance of activities on Country. Caring for Country can no longer be considered separate from native title or culture. Where once governments and others thought only in terms of NRM (natural resource management), they now recognise Aboriginal rights that bind culture and Country. Today cultural and natural resources are considered together in the management of Country in what is now termed CNRM, cultural and natural resource management.

3.2.1 Cross-Tenure and Caring for Country in the Kimberley

Re-establishing native title rights is a foundational element of successful caring for country activities in the Kimberley. Within the current legislation, native title is recognised as a ‘bundle of rights’ that exists concurrently with other forms of land tenure over claimed or determined country.

Successful caring for Country projects are possible where the interests of native title claimants and native title holders are respected. Issues such as state and Commonwealth department responsibilities and resourcing of appropriate activities on country are being resolved through Indigenous Land Use Agreements (ILUAs) and changes to legislation. In the case of conservation areas, proposed amendments to the Conservation and Land Management Act 1984 (WA) (concerning consultation with Traditional Owners) promise joint management of Country through agreed indigenous and state priorities.

These positive developments are due, in the main, to the success of caring for Country activities and long-term negotiations between the State and the KLC towards joint management. Table 2 briefly relates issues of land tenure and caring for Country in the Kimberley.
Map 5: Kimberley Pastoral and General Land-use.
Table 2: Tenure in the Kimberley

<p>| Form of Tenure                          | Defining Features in the Kimberley                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | Cross-Tenure Issues for Caring for Country                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|----------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Unallocated Crown Land (UCL)           | Not subject to any interests other than native title. DEC and DPI have some responsibilities to manage these areas for feral animals and weeds. AQIS have some responsibilities for border protection and monitoring pests.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | Where exclusive possession native title exists there is no cross-tenure. Native Title Act (1993) Future Act provisions require TO negotiation.                                                                                                                                                                                                                                                                                                                                 |</p>
<table>
<thead>
<tr>
<th>Form of Tenure</th>
<th>Defining Features in the Kimberley</th>
<th>Cross-Tenure Issues for Caring for Country</th>
</tr>
</thead>
</table>
| Defence Lands                 | Yampi Defence Lands 130km north west of Derby cover half a million hectares. Kimbolton Station and Oobagooma Station were purchased by the Department of Defence and converted to freehold land. Commonwealth legislation of relevance to Aboriginal Heritage:  
  • Native Title Act 1993 (Cth)  
  • Aboriginal and Torres Strait Islander Heritage Protection Act 1984 (Cth)  
  • Environment Protection and Biodiversity Conservation Act 1999 (Cth)  
  • Australian Heritage Commission Act 1975 (Cth)  
  • Aboriginal Heritage Regulations Act 2007 (Cth)                                                                                                                                                                                                 | Current land management of these vast areas is not being carried out with TOs. Opportunities exist for TOs to carry out caring for Country work on these lands by negotiation with the Department of Defence. Potential exists for an ILUA to recognise TOs, and for a consent determination. Because native title was extinguished there is a possibility of compensation to TOs. |
| Marine Tenure                 | State and Federal Governments have different jurisdictions over areas of sea country in Australia. State waters exist from the baseline low-water mark of shorelines to three nautical miles out to sea. Federal jurisdictions extend from three nautical miles to twelve nautical miles out to sea for Territorial Waters. A further Exclusive Economic Zone extends a further 200 nautical miles out to sea.  
  The Native Title Act 1993 (Cth) Croker Island High Court decision recognised native title rights over the sea but not exclusive possession and the HT rights could not alienate rights of other users. Legislation of relevance to Marine tenure includes:  
  • Fish Resources Management Act 1994 (WA)  
  • Pearling Act 1990 (WA)  
  • Fisheries Adjustment Schemes Act 1987 (Cth)  
  • Fishing and Related Industries Compensation (Marine Reserves) Act 1997 (Cth).                                                                                                                                                                                                 | Vast areas of the Kimberley are saltwater country and subject to native title claims. Commercial interests often conflict with Indigenous customary activities. For example, pearling leases may be placed in an area traditionally used for dugong hunting, which is restricted by the presence of the pearl lines. In other cases fishing activities may damage sacred sites in the ocean. |
| Marine Reserves and Protected Areas | Marine parks and reserves are being established in the Kimberley under the Conservation and Land Management Act 1984 (WA). The Rowley Shoals Marine Park is currently the only marine reserve in the Kimberley.  
  Marine Parks allow recreational and commercial uses that do not compromise conservation values. There are four management zone options:  
  − Sanctuary zones such as marine reserves, which only allow some recreational and nature-based tourism but ‘no take’;  
  − Recreation zones — recreational activities and recreational fishing allowed but no commercial fishing or aquaculture;  
  − Special purpose zones — set aside for particular conservation values and only compatible activities are allowed (e.g. whale-watching);  
  − General use zones—areas where a range of activities are allowed (commercial fishing, aquaculture, petroleum exploration and production) are allowed provided they do not compromise the conservation values.  
  Marine conservation reserves are managed by a Marine Parks and Reserves Authority, established by the State to oversee the state-wide system of marine conservation reserves.  
  Marine Protected Areas are being established through the National Representative System of Marine Protected Areas (NRSMPA).                                                                                                                                                                                                 | TOs are cautious about the establishment of Marine Reserves and Conservation Parks.  
  TOs are engaged in the development of Indigenous Protected Areas because of the benefits these create for TOs to actively manage country. Previous attempts by the State to create Marine Reserves have failed to consult with Traditional Owners. The Saltwater Country Plan 2010 completed by the KLC with relevant PBCs and TOs includes clear recommendations from TOs for the management of sea country. While native title rights may provide for coexistence, the rights of other parties, such as commercial interests, to conduct activities, often hinders native title holders’ rights and interests or, at worst, overrides these interests. |
3.3 Management of Country—Prescribed Body Corporates

Once the court makes a determination that native title exists, Traditional Owners are required to nominate a Prescribed Body Corporate (PBC) to hold the legal rights and interests on behalf of the Traditional Owner community in accordance with the provisions of the Native Title Act 1993 (Cth). Once established and authorised by Traditional Owners and registered by the National Native Title Tribunal (NNTT), a PBC becomes the legal body responsible for conducting the business of the Traditional Owners.

As at September 2010, there are 6 registered PBCs in the Kimberley region:

1. Karajarri Traditional Lands Association
2. Miriuwung and Gajerrong #1 and Miriuwung and Gajerrong #4 (Native Title Prescribed Body) Aboriginal Corporation RNTBC
3. Yawuru Native Title Holders Aboriginal Corporation (RNTBC)
4. Tjurabalan Native Title Land Aboriginal Corporation
5. Bardi and Jawi Niimidiman Aboriginal Corporation, and the

Under the Wanjina-Wunggurr PBC (point 6 above) sits three representative Aboriginal corporations Dambimangari, Wunggurr and Willinggin. These corporations run the business of their respective claim groups Dambimangari, Uunguur and Willinggin.

The KLC has worked closely with Traditional Owners to ensure that all caring for Country work taking place in the Kimberley is aligned with the rights and interests of native title holders and native title claimants, in particular through their PBCs or other organisations that represent their collective native title interests and aspirations.

PBCs participate in all KLC Land and Sea Management Unit (LSMU) projects taking place on Country. At present PBCs are not being directly resourced for operational costs associated with the heavy burden of executing native title rights or duties; they remain reliant on the support of the Kimberley peak Regional Aboriginal Organisations for a variety of programs, including the Ranger program and other CNRM activities.

In the future the KLC, KALACC, KLRC and KAPI will continue to support PBCs in the work that they are responsible for on Country. Community members have repeatedly stated they wish to take control of their own rights and obligations to Country, while they continue to work through cultural blocs on larger landscape beyond their own country. People also want to work with Kimberley Aboriginal organisations that have developed specialist skills for larger projects such as the Kimberley Ranger Initiative.

3.4 Cultural Blocs

The way people relate in cultural blocs is of great significance for the Kimberley Aboriginal Caring for Country Plan and more generally for CNRM governance and projects in the Kimberley. Cultural blocs are regional cultural groups, each covering a number of language groups, which need to be part of any big decisions being made about Country.

Traditional Owners (TO’s) are choosing to organise themselves to discuss issues of regional or sub-regional importance e.g. to progress native title determination applications, to negotiate agreements that have local and regional significance and impacts, and to discuss protection of cultural and natural heritage values. TO’s sitting together speak for extensive tracts of Country that are related through shared Law and culture. Cultural blocs are shown on the map 6.
Map 6: Cultural Blocs and Prescribed Bodies Corporate

Prescribed Bodies Corporate
1. Yawuru Native Title Holders Aboriginal Corporation
2. Bardi Jawi Niimidiman Aboriginal Corporation
3. Karajarri Traditional Lands Association
4. Miriuwung and Gejerrong #1 & #4 Corporation
5. Tjurabalan Native Title Land Aboriginal Corporation
6. Wanjina-Wunggurr Aboriginal Corporations

CULTURAL BLOCS
Western Tradition
West Kimberley Saltwater Country: Language Groups of the Dampier Peninsula including Yawuru and the Broome Region

Northern Tradition
West Kimberley Saltwater Country north of Derby along the Gibb River Road: Worrora, Wunumbal, Nyarinyin
North Kimberley Saltwater and Mitchell Plateau Country: Eastern Dambimangari, Wanambul Gambera and Southern Balanggarra, takes in Nyarinyin, touches Nyikina, Bunuba, Gooniyandi

Eastern Tradition
Miriwung Gajerrong, Kija, Malarrgowem, Malngin and Kukatja

Central Tradition
The Fitzroy (Marawarra) Valley flowing west from the central Kimberley to the mouth of the Fitzroy: Wangkatjinga, Walmajarri, Gooniyandi, Bunuba, Walmajarri, Nyikina Mangala

Southern Tradition
Pilbara through to southern Kimberley: Karajarri, Yawuru, Nyikina-Mangala, Walmajarri, Jaru and Kukatja.
Cultural blocs do not equate with the four different landscape types of saltwater, freshwater, desert and rangelands or cattle country. The distinct nature of these landscapes affect how people relate to different types of Country, but not how Law informs rules and practices, for specific Country. When TO’s choose to meet in their cultural blocs, all the right people, for the right country and with the right knowledge about that Country can be consulted and the best solutions reached.

Cultural blocs are the right fit for decision making and planning over large areas throughout the Kimberley. People relate to their region and to the groups they share a cultural identity with and have responsibilities to.

When doing smaller projects within Country that has been determined under Native Title, PBCs or individual language groups, communities, clans or families will direct the work that needs to be done in their own area of Country and responsibility. They will also respect the larger cultural bloc where other permissions are needed, or where people need to be informed.

TO’s are refining these ‘boundaries’ to align more closely with cultural governance. Participation in meetings of cultural blocs will be somewhat fluid depending on the issue to be discussed or the areas of Country that may be affected. For example decisions about matters such as the mining of resources, access across Country, land clearing, sustainable use of cultural resources, or proposals for development will be made by the appropriate groups.

Rebuilding after colonisation has taken over one hundred years, but the foundations of cultural governance go far deeper. They are rooted in thousands of years of culture and more recently, to decades of Aboriginal community organisations representing and working for Kimberley Aboriginal people.

### 3.5 Aboriginal Law and Cultural Governance

Law forms the basis of authority for decisions about Country by Traditional Owners. Law and culture determines how people relate to each other, how communities control, relate to and support each other, how Aboriginal rights are upheld, and how Kimberley Aboriginal organisations operate.

> Despite the influence of western society, customary Law remains the basis of Kimberley Aboriginal culture and society to this day. Whilst culture continues to evolve, Law is the unchanging legacy of creative ancestors who formed the world in the Dream-time. \(^5\)

Law determines people’s rights to speak for people and Country. Law is an all-encompassing and complex system of belief and governance which regulates people’s lives. Law defines people’s kinship structures and responsibility for Country and to other groups.

> Appropriate custodians must always deal with and address issues of land and business over which they have clear rights and authority under the Law. As law lines extend across the Kimberley through the country of many different groups, traditional governance is also characterised by a network of collaborative and intricately overlapping leadership responsibilities. Senior Law people work closely together within their own language groups and with others to ensure that customary law protocols and procedures are followed when traditional and contemporary Aboriginal affairs are conducted in the region. \(^6\)

---

\(^5\) New Legend, p 15.
\(^6\) New Legend, p 20.
KALACC works to uphold its vision of Cultural Bosses managing Law and culture for education, health, community governance, self-esteem and the management of Country. Beyond their role in KALACC, Cultural Bosses work closely with their communities and within the growing number of PBCs to ensure that culture guides work on Country.

For specific issues within their Country, Cultural Bosses will decide on priorities and direct their younger leaders and workers. For larger regional caring for Country projects, Cultural Bosses work across cultural blocs negotiating appropriate responses to threats and directing actions at the ground level for Rangers and others to follow.

A current example of the role of Cultural Bosses in CNRM is as the Senior Leadership Group present at each National Heritage consultation meeting in the Kimberley.

This form of cultural governance has guided the four peak Regional Aboriginal Organisations for over thirty years. Traditional Owners work within these organisations and PBCs where appropriate, but always work within the bounds of Law for all other aspects of cultural activities.

### 3.6 Respecting Language and Managing Country

Kimberley people operate within a diverse array of closely linked language and cultural practices tied to Country. The Kimberley is the most linguistically diverse area in Australia with at least 42 language groups plus additional dialects. (See Map 1 on page 5). The KLRC Directors advocate for the 30 or so languages that are still spoken in the Kimberley.

Work on Country must take account of the value that language offers as a means of better understanding, protecting and managing Country. This aspect of culture has often been neglected in natural resource management (NRM); there is now a push to incorporate language into NRM practices i.e. CNRM.

Language is part of the scope of CNRM activities in the Kimberley. Senior Traditional Owners participating in Ranger activities use language to teach how Country becomes healthy, to relate cultural stories of relevance to particular places and to explain the relationships between living organisms and spiritual beings, and their interactions with the natural environment, and to manage cultural resources. In this way, language expresses a wide range of knowledge for Ranger groups.

Cultural knowledge is bound in language and there is far more to it than the use of words from Aboriginal languages to identify plants and animals, or tell the stories associated with particular sites, cultural practices or the uses of natural resources. Knowledge transmitted through language is tied to places and people and how they relate, behave and live. It is part of a deeper understanding of how to manage Country appropriately through guardianship, resource use, upholding values and ensuring the health of Country. This is why Traditional Owners have identified language on Country as a priority for the Caring for Country Plan.
1. Listening to what Country has to say – KLC
2. Young people learn on Country – KALACC
WHAT WE FOUND
CARING FOR COUNTRY

right people
right country
right way
4.0 WHAT WE FOUND
— CARING FOR COUNTRY

Caring for Country is happening across the Kimberley and is a part of people’s everyday lives in the same way that station work was once common in the lives of many Kimberley Aboriginal people.

Caring for Country is now seen as the future of work on Country. When people think about rights, they think about how to act on those rights to care for Country. When people think about transmitting Law and culture and using language, Country and its health is at the front of their vision. What we found right across the region was that people consistently talked about the importance of caring for Country as a means to ensure both Healthy Country and Healthy People.

Managing Country happens at all levels of community life in the Kimberley. Caring for Country is being managed by:

- Traditional Owners using and maintaining Country nearest to their community,
- people hunting, fishing and gathering food and resources from their Country
- old people passing on knowledge and language to younger people,
- people travelling their Country and watching for any damage and changes e.g. to waterholes, rivers, and cultural sites,
- the four peak RAO’s who manage formal Caring for Country projects, PBC’s who are managing formal Caring for Country projects such as Rangers and cultural burning,
- the KLRC in language programs on Country,
- Aboriginal pastoral stations managing cattle with less impact on Country,
- KALACC supporting Cultural Bosses at key times e.g. Law time on Country,
- Traditional Owners working with the KLC for native title on Country,
- TO’s working with KLC and government agencies to protect heritage,
- Committed partners working with TO’s to ensure Country is managed effectively; and
- Traditional Owners who attend to speak up for their Country at all the meetings.
There are many different CNRM projects and activities happening on Country for different cultural blocs, for individual language groups, for Traditional Owners of communities, for family groups, for individuals and for commercial operations around the Kimberley.

Most of the caring for Country work is being completed with the support of the KLC Land and Sea Management Unit. KALACC, KLRC and KAPI stations have participated in many of these projects. Each project is important, and are often more successful because of strong collaborations with other stakeholders and supportive partners.

This section brings together the common themes that were found in the caring for Country work that is happening now in the Kimberley:

• common values,
• main issues,
• threats and pressures,
• good examples of work happening now,
• economic opportunities; and
• future directions that people want to take.

4.1 Common Values

Value is the importance people give to something: what it is worth to them. Kimberley Aboriginal people are closely tied to their traditional Country socially, physically, economically and spiritually. Country has a value far beyond its economic potential. Many people spoke of the need for jobs on Country, but not at the expense of Country and the cultural, spiritual and environmental values.

The values held by Aboriginal people for the Kimberley region form the basis on which this Plan is developed. These values have been upheld against difficult odds for thousands of years and have been adapted to cope with modern life, meeting the needs of life in the mainstream society.

The values identified by Traditional Owners in community consultations included:

• cultural
• environmental/biodiversity
• economic
• social
• heritage (including palaeontology)
• recreational
• scientific and research, and
• intrinsic.

Specific values for the Plan were formally identified by Traditional Owners and expressed in the Collaborative Working Agreement (CWA) in 2008. They form guiding principles for this Kimberley Aboriginal Caring for Country Plan and are listed on the next page.
Key values from the CWA that guide this Plan:

1. Aboriginal people are committed to Caring for Country.
2. The diversity of Aboriginal, land, Law, language and culture is highly valued.
3. Land, Law, language and culture are totally connected and underpin Aboriginal peoples’ perspectives on ‘healthy Country’.
4. Aboriginal Knowledge must be maintained, protected and valued.
5. The transmission of language, cultural skills and practices from old people to younger generations is vital.
6. Improved collaboration requires appropriate consultation, engagement and communication processes.
7. The ways that Kimberley Aboriginal people like to do business must be adopted and maintained.
8. Creating employment and building empowerment in businesses, especially on Country, is essential.
9. Recognising Aboriginal ownership of land and the need for people to be on Country is critical to achieving Healthy Country and Healthy people.
10. Language is a critical part of Aboriginal engagement with the landscape.
11. Aboriginal livelihoods and community capacity can be encouraged and increased by Caring for Country.
12. Caring for Country has a vital role in building leadership and instilling cultural, political and social values in younger generations.
13. Kimberley Aboriginal people need to establish ways to get control over their future by improving their social, cultural, environmental, language and economic positions.

To summarise, the 13 values can be seen to fall into three types.

— cultural (the way people live their life, spiritually and physically, their ability to practise and pass on their culture and knowledge),
— behavioural (how people should operate on Country; get permissions, work the proper way, understand and accept diversity, respect traditional ownership and Indigenous Knowledge,
— economic (how Aboriginal people ensure they have sufficient resources to enable them to care for Country, to live on Country, visit Country, to participate in employment and business. The value is in empowerment rather than greed and exploitation.)

These key values which were commonly expressed in the consultation process, are demonstrated in the successful CNRM projects being undertaken across the Kimberley. These values underpin the regional vision, targets, goals and objectives set down in the Kimberley Aboriginal Caring for Country Plan.
4.2 Main Issues, Threats and Pressures

This section summarises the common findings from consultation and research into ten main issues (or themes). Traditional Owners identified these issues as needing to be dealt with by the Kimberley Aboriginal Caring for Country Plan. Many have been held high in people’s minds for decades and people are slowly making a difference through caring for Country work.

The themes are:
- Access to Country
- Right People, Right Country
- Transmission of Law, Culture and Language on Country
- Respect for Indigenous Rights and Indigenous Knowledge
- Managing Country
- Economic Opportunities on Country
- Governance on Country—PBCs, Cultural Blocs and Regional Aboriginal Organisations
- Information Management for Country
- Partnerships for Caring for Country
- Protocols for Caring for Country

In each of these, the main issues are set down along with the associated threats and pressures. Many of the issues, and the pressures and threats to Country and to the key values, are common across themes.

4.2.1 Access to Country

Issues
- Accessing Country is very important to all Traditional Owners (TO) of the Kimberley.
- People access Country whenever they can but have too few resources such as vehicles and transport support.
- Traditional Owners have been locked out of some pastoral leases. This must change.
- TO’s worry that others, who have no rights to be there, are gaining access to important and significant parts of Country.
- Traditional Owners want to manage access to Country through visitor permits, developing places visitors can go to, and enforcing legislation through the delegation of powers to Rangers.

Threats and Pressures
- Lack of resources (e.g. vehicles and support) for Traditional Owners to access Country threatens management of Country and its monitoring, as well as transmission of knowledge.
- Pastoralists who lock people out of leases threaten TO access necessary for Law, culture, hunting, burning and the protection of sites.
- Traditional Owners (TO) worry that people who have no rights to be there are gaining access to important and significant parts of Country. This causes stress.
- Resource exploration is happening all over the Kimberley. Some companies damage places and indiscriminately cause distress when they do not work with Traditional Owners properly or stick to agreements.
- Many of the visitors to the Kimberley seek out bodies of accessible water such as creeks, billabongs, lagoons or the coastal fringes. User pressures become concentrated in sensitive areas that are often of great cultural significance.
• Aboriginal people are increasingly settled in the towns and big communities, away from their traditional areas. Many outstations and communities have been sited close to water sources that need careful management.
• Most of the pressures that people mentioned were in areas where visitors also go. Places such as the Fitzroy River, the Dampier Peninsula coast, the Ord River, Roebuck Bay’s Mangalagun, (Crab Creek), and Paruku (Lake Gregory). Camping and fishing spots and places with water areas close to the highway or roads often receive the most pressure.
• Population growth brings more people, more vehicles, more unauthorised tracks, more boats, more fishing, pressure on sensitive vegetation or cultural areas, and competition from visitors for favoured shady or cool areas, fishing spots or places for the family to gather.
• Intrusions into private or significant areas or places put sites at greater risk of damage.
• In some places vehicles are driving on the beaches or dunes and damaging coastal vegetation, disturbing burial sites, bird nests, migratory shorebirds, nesting turtles and burrowing crabs.
• Boat traffic is causing disturbance, body strikes and is sometimes fatal to sea mammals including the snub-nosed dolphin, and sea turtles.
• People said that researchers/exploration teams often went over Country in ways that put the people and place at risk or left Country damaged e.g. some seismic lines and holes are still there and have not been rehabilitated.

4.2.2 Right People, Right Country

Issues
• Supporting Native Title claimants and Native Title holders in caring for Country actions; right people, right Country.
• Government boundaries change too easily and don’t reflect Traditional Owner connections.
• PBCs do not operate within agreed types of country, such as saltwater, river, desert and and rangelands (cattle country). These boundaries are too loose.
• ‘Right people for right Country’ means caring for Country boundaries align with Traditional Owner boundaries and networks. Native Title Determinations and the setting up of PBCs require that these bodies are resourced through the KLC to oversee Rangers and cultural and natural resource management (CNRM).
• There needs to be clear recognition by governments of the changing dynamic of cultural blocs. Any Kimberley Aboriginal Caring for Country Plan will need the input of the major Aboriginal representative body of the region, the KLC, with cultural input from KALACC.
• There are too many different agencies and groups who all deal with similar issues, such as water management, but don’t deal with ‘right people for right Country’.
Threats and Pressures

- Right people for right Country, is often guided through the KLC who is the RNTB. This places great pressure on the KLC to deal with every issue that affects Country.

- Even when other people want to do the right thing and follow the proper process i.e. consult through cultural blocs, this takes a lot of time and resources to clarify and sort out properly and this can create frustration.

- PBCs represent Country once native title is determined, but they receive no funding to support them in dealing with government, miners and developers other than through the KLC, which is not funded to help these organisations.

- KALACC provides cultural oversight of many matters and receives dozens of requests from government and others for meetings and consultation, but it is not given support or resources to deal with this responsibility.

- Government boundaries change too easily and don’t reflect Traditional Owner connections to Country.

- Governments and others do not take sufficient time to negotiate with Traditional Owners on Country, and people are pressured to make decisions, often without enough information and advice to make an informed decision.

- Many groups deal with similar issues, such as water management, but don’t communicate with each other, and this may lead to repetition and cause confusion.

4.2.3 Transmission of Law, Culture and Language on Country

Issues

- Traditional Owners want to pass on knowledge to young people on Country.

- There are not enough resources to help old people pass on knowledge.

- Young people are being distracted by kartiya town life and need to be taken back to Country to learn the right way.

- The Yiriman Project needs to be supported across the Kimberley.

- Involving old people to support young people in all caring for Country work.

- Cultural Bosses’ priorities for management and protection of Country must be supported.

- Cultural actions and seasonal requirements for transmitting knowledge in planning for Country should be followed.

- Language should be used more in caring for Country projects.

- Rangers need to be taught the right names for places and the right stories, and be guided by old people in managing sites and important places.

- Language is more than just names of places. Young people need to come on Country where old people will pass on knowledge in language.

- Language should be valued as important in caring for Country, not just NRM knowledge.
Threats and Pressures

- Old people, Traditional Owners and custodians are regularly in demand. Often they represent a vast number of Aboriginal organisations. These representatives are spread thin, being required to ‘speak for’ their groups or provide guidance to a huge number of agencies. They often need to travel throughout the region and Australia. They also have cultural and family responsibilities and jobs and other stresses.
- There are not enough resources to enable old people to pass on cultural knowledge.
- Young people are being distracted by Kartiya town life and need to be taken back to Country to learn the right way.
- Language teaching and learning on Country are not adequately resourced and this threatens the continuation of Aboriginal languages in the Kimberley.
- Many old people complained that young people only know a little Kriol. They don’t know enough of their own language because old people can’t get young people on Country as much as is needed.
- Young people don’t show enough respect for old people and for Law and culture. Old people are worried that they will not be able to pass on Law and culture before they pass away.

4.2.4 Respect for Indigenous Rights and Indigenous Knowledge

Issues

- Caring for Country work should be based on Indigenous Knowledge (IK) and respect for the directions and priorities of Traditional Owners.
- Old people must be paid properly for knowledge provided e.g. research projects.
- Knowledge about Country must be respected and recognised from the beginning of any projects.
- Indigenous Knowledge should be recorded and available to young people.
- Intellectual Property (IP) must be recognised and valued in contracts and agreements.
- Intellectual Property about bush foods and bush medicines must be protected and respected for any bush food or medicine industries.
- People should be properly consulted about water rights, which are of primary importance to Traditional Owners, and water plans explained carefully to avoid confusion.

Threats and Pressures

- Much of the funding for projects in the Kimberley has an NRM focus, and does not recognise Indigenous Knowledge and TO directions and priorities. Without these, projects risk losing the support of Traditional Owners.
- Senior TO’s are obligated to speak for their Country, but their families suffer because they are away so often.
- Governments and others think in terms of ‘consultation’ rather than working in partnerships. Consultation is just the beginning of a working relationship for mutual benefit.
WHAT WE FOUND

• Indigenous Knowledge (IK) is not being recorded and returned to Traditional Owners in ways they value. For example NT Connection Reports (based on IK), are written for claims for the Federal Court and not for Traditional Owners. People may become unwilling to share their knowledge.

• Intellectual Property is not clearly respected in agreements and guidance must be given to those who wish to work with Traditional Owners on Country. This lack of respect undermines good relationships with workers and future projects, as TO’s worry about what happens to their knowledge.

4.2.5 Managing Country

Issues

• Rangers have been successful because they respond to people’s wishes on Country; they do work that people value, which has the support of partners e.g. Kimberley TAFE and is well resourced.

• Rangers are showing how people can take up responsible positions if clear lines of responsibility are in place and people manage their own work.

• Current Caring for Country Programs are beginning to take hold, but even ranger programs are almost at capacity.

• Everyone wants to see rangers developed for each PBC and operate within cultural blocs, then come together across the Kimberley to work on big projects.

• The Land and Sea Management Unit should instigate the development of a regional Caring for Country entity, across the four peak Kimberley Aboriginal organisations.

• Too many tourists are visiting Country without permission, damaging important sites, water holes and tracks.

• TO’s and PBC’s need to know where people are going, to ensure they are not going where they shouldn’t be, and for safety reasons, during cultural burning.

• There should be a permit system to help PBCs manage visitors on Country.

Threats and Pressures

• Most of the Caring for Country work across the region happens through the Land and Sea Management Unit (LSMU) of KLC. The unit is overworked and there is insufficient support for the LSMU Managers.

• Rangers are taking on more and more work, but sometimes people expect Rangers to take on too much work. They end up doing work they are not paid for and can get into trouble with funding bodies.

• PBCs want to manage Rangers and Caring for Country themselves, but they do not have the required resources.

• More wildfires break out when more people are on Country. If large areas are burnt the wrong way (e.g. too late, too hot) then more weeds come in, the top soil is exposed with little or no vegetation to hold it together, it gets eroded, and the habitat for animals and plants is destroyed or weakened. Art sites are often damaged by fire.

• Rangers have been successful because they follow people’s wishes on Country; it is work that people value and it has support of many partners e.g. Kimberley TAFE, DEC, and Enviros Kimberley.

• Too many visitors/tourists are visiting Country without permission, damaging important sites, water holes and tracks.
• People grow the wrong plants in some places like towns, and some plants such as Neem trees, spread and overrun or out compete local plants and habitats, leaving animals without natural resources for food and shelter.
• Some weeds, such as Rubber Bush and Gamba Grass, are making it hard for people to get to their traditional areas. In some places weeds have displaced native plants, so that people are no longer able to find medicine or bush tucker.
• Feral animals such as camels, horses, pigs, cattle, dogs and cats can be pests. Some foul water holes or erode the banks of the creeks and rivers. Horses disturb the ground, making it easy for weeds to grow. Camels eat native bush and strip or kill trees. Introduced animals compete with native animals for native vegetation, prey and water.
• However animals that pose threats may also be a source of food, especially in areas far from townships and shops. This needs to be considered in management.
• Everywhere, water is being taken. Mining and industry such as agriculture use a lot of water and place our water resources at risk. The quality of water sources, e.g. in jilas, is often compromised.
• Some people harvest more food than they need: fish, crabs, goanna or Gubinge.
• Medicines are harder to source when places are burnt or cleared the wrong way, or where the biodiversity has been compromised by weeds or fire e.g. in vine thickets.
• Firewood is sought and heavily used, and wooded areas near campsites are suffering.
• Visitors often collect rocks, shells and other ‘souvenirs’. Cases were identified where burial sites had been desecrated and art sites pillaged.
• Climate change is one of the increasing pressures on natural and cultural resources.
• In the ocean rubbish can seriously harm turtles, whales and fish, which may pick up plastics or fine nets, mistaking them for food. Rubbish discarded from boats includes oils, pearl-panel ties, plastic and aluminium cans. On land reptiles are often found stuck in aluminium cans.

4.2.6 Economic Opportunities on Country

Issues
• Working on Country is central to living on Country. Levels of welfare investment will not sustain people on Country or provide opportunities for people to control their own future.
• CNRM (country-based) economies should be given priority support for sustainability including for example: carbon abatement, fee for service CNRM, monitoring of biodiversity, revegetation work, cultural tourism, bush foods, bush medicines, aquaculture and diversification of uses on pastoral leases.
• Transition from CDEP should be developed for community-based work similar to the WoC Program for Rangers.
• Small community business operators should be supported through regional industry support groups for enterprises such as pastoralism, cultural tourism, as well as interpretation of heritage and signage, site management and rehabilitation services.
• Not enough jobs are being created on Country.
• Without viable economies on Country, communities will have little or no decision-making power about how they wish to live on their Country.
Threats and Pressures

When people find out there is money in something (e.g. bush tucker species or IK) sometimes they get greedy and take too much. This is what happened at first with Gubinge fruit on the trees, but people got together and worked out some protocols that allowed picking and money-making but not at the expense of our sustainable food stocks.

- There are not enough jobs being created on Country.
- Without viable economies on Country, communities will have little or no decision making power regarding how they wish to live on Country.
- Pastoral lessees need to be able to diversify uses on cattle country.
- There is pressure to balance books.
- Development and investment across the region that does not include Aboriginal people.
- Lack of a long-term base of investment/resourcing threatens the Ranger program.
- Lack of employment on Country means people have to move to town centres where work or training is available. As a result less people are on Country, there is a reduction in eyes-on-the ground monitoring, less cultural transmission and understanding, isolating people from their liyan, and making maintenance harder.
- Those with more resources are better able to get onto Country, (often Kartiya and tourists), and greater impacts result from increased human pressures.
- People are unable to remain on homelands or communities if there is no viable economy to support them.
- Failure of non-viable business on Country e.g. tourism, eco-cultural activities, camping and accommodation leads to feelings of failure and despondency, and with bad debts funders are reluctant to fund in future.
- World markets place pressures on the natural resources which abound in and around the Kimberley. The national economy is bolstered by exploitation of our natural resources that are often found on traditional lands and waters, sometimes in areas of high cultural significance.

4.2.7 Governance on Country — PBCs, Cultural Blocs and Regional Aboriginal Organisations

Issues

- Caring for Country crosses all boundaries and involves different organisations, but the governance comes back to TOs and when native title is determined, to PBCs.
- The KLC LSMU is the main unit supporting caring for Country work but is under resourced to support PBCs as much as they would like.
- PBCs such as Tjurabalan and Miriuwung Gajerrong already have local caring for Country and Indigenous Protected Area Plans, but still need the support of the peak Kimberley Aboriginal organisations to make these plans work.
• Limited resources are available for CNRM. Regional planning, coordination and management is required to maximise opportunities and get the best outcomes for the Kimberley. The KLC LSMU, KALACC and KLRC need sufficient resources to coordinate the projects on Country. Regional Aboriginal community organisations need to develop a joint Caring for Country Unit and in the interim start from the KLC Land and Sea Management Unit.

• Resources are needed for PBCs to negotiate and manage their own caring for Country work.

• Getting the right people for right country involved in all landscape-based CNRM planning is essential. The cultural blocs process should be used to do this.

• The Kimberley Aboriginal Caring for Country Plan needs to be implemented within regional governance structures agreed between the KLC, KALACC, KLRC and KAPI, (the RAO’s).

• The implementation of this Plan needs to be supported to enable Traditional Owners, through the RAO’s to monitor how the work is going and what needs to be done across the region.

Threats and Pressures

• PBCs are not being supported to manage their own Caring for Country Units.

• Traditional Owners are attending meetings all the time, but not getting proper recognition for their knowledge.

• KARG was a useful Aboriginal voice for Caring for Country and CNRM in the Kimberley from 2005 to 2010, but there is no clear direction from Rangelands NRM about how they will support KARG into the future.

• A process called Kimberley Futures has been instigated between the KLC, KLRC, KALACC and other Kimberley Aboriginal organisations that have a CNRM committee. This has not been fully developed as yet. This process needs to be linked into the Kimberley Aboriginal Caring for Country Plan, to ensure there is no duplication and to get the best outcomes for Country.

• Cultural blocs need to be engaged in all landscape planning for CNRM and the Caring for Country Plan based within regional governance between the KLC, KALACC, KLRC and KAPI.

• PBCs, the LSMU, KLC, KALACC and KLRC need support to coordinate work on Country.

4.2.8 Information Management for Country

Issues

• Traditional Owners and people on outstations and in communities want to be provided with more information about what is happening in Caring for Country.

• A Caring for Country Information base should be created to help with documenting and managing what is happening on Country. The Information Base would identify right people for right Country, list the work happening on Country, and have tools for accessing resources, sharing information, and planning for Country.

• Traditional Owners want to know what is happening with Rangers, fire, water and other regional caring for Country projects in the Kimberley.

• Traditional Owners want the KLC, KALACC and KLRC to come to them in their communities and tell them what is going on.
• Traditional Owners want information about what government plans are for Country and ensure TO rights are respected in negotiated partnerships and funding agreements.

• Traditional Owners want to take part in setting up training on Country so that people learn what they need to know: where they can go, what they can do and who speaks for where.

Threats and Pressures
• Traditional Owners do not have up-to-date information or a means of finding out easily what is happening on Country and this causes confusion and may slow progress on projects.

• Information has been collected in the KLC Library, but it is subject to strict confidentiality. This information needs to be worked up so that PBCs and others can use this information for their own management of Country.

• The KLC shares information through community meetings, cultural blocs and steering committees, but does not have an easy way of making information available e.g. a research base.

• Native Title is an adversarial process where information provided by Traditional Owners can be used against them by respondents in the Federal Court. Information needs to have levels of access and ownership identified if it is to be managed for the benefit of Traditional Owners.

• There is too much information that is presented in ways that Traditional Owners can not understand; this can cause frustration and confusion and obstruct effective communication.

4.2.9 Partnerships for Caring for Country

Issues
• The Aboriginal organisation with the greatest experience in managing Caring for Country Projects and activities is the KLC Land and Sea Management Unit (LSMU). Both the KLRC and KALACC are engaged in running language programs and other cultural activities on Country. The three community organisations already work collaboratively to complete many projects, though rarely through jointly-funded and managed projects with PBCs.

• By 2015, most of the Country in the Kimberley will be determined Native Title land. Some areas will remain Aboriginal Lands Trust (ALT), or may be vested in Freehold Title land. PBCs are becoming a new layer of governance and decision making across the Kimberley.

• Future work should be coordinated through a regional Caring for Country Unit of the KLC, KALACC and KLRC with input from KAPI, and supporting the PBCs.

• Traditional Owners want to be informed of all the different government and non-government processes affecting them.

• TOs want to be engaged in these processes for water, NRM, CNRM, tenure, mining and heritage on Country.
Threats and Pressures

- Government planning is short-term and policy changes too often. It was often felt that the time that Traditional Owners and others invest is wasted when there is lack of continuity and the rules, programs and staff change rapidly.
- Even where government intends to work well in partnership, the culture of government gets in the way. They expect things to happen too quickly, they set unrealistic targets, they use information in the wrong way or completely overrun community organisations.
- Kimberley Aboriginal organisations have developed a sound working partnership over many years and this works well, but pressures and lack of resources can hinder this work.
- Where agreements and ILUA’s are made with Traditional Owners there is often no follow-up, and so agreements may not be upheld by mining company staff, government and others.
- Government speak about consultation, but then they complete reports and often do not tell Aboriginal people about what they found or what was agreed to by government.

4.2.10 Protocols for Caring for Country

Issues

- Protocols should be created for caring for Country work to be undertaken in the Kimberley.
- A check-list for assessing and evaluating CNRM in the Kimberley would be welcomed.
- Goals must be clear so people can evaluate how well caring for Country is going in the Kimberley.
- Traditional Owners want to see cultural burning managed with the input of Cultural Bosses and PBCs, with support from the KLC LSMU.
- Traditional Owners know how to burn Country. FESA rules are confusing and cause uncertainty and conflict when traditional strategies are at odds with FESA legalities.

Threats and Pressures

- The KLC, KALACC and KLRC all receive requests for projects for Caring for Country, but there is no agreed process for assessing these projects.
- The KLC LSMU checks all requests for projects with the appropriate people e.g. through cultural blocs or PBCs, but this takes time and effort and often there are no resources to cover this initial work needed for projects.
- There is no check-list for assessing and evaluating CNRM in the Kimberley.
- Some government agencies and businesses operate outside of agreed processes, and some clearly ignore the idea of working across groups. This causes confusion, division and delay.
4.3 Summary of Issues, Threats and Pressures

Aboriginal ways of valuing Country and caring for Country in an holistic way has historically been at odds with the Kartiya ways of valuing land and waters in terms of economics or on the natural environmental values.

Aboriginal people talked of their economic values: an economy that supports their cultural lifestyle, allows people to remain close to Country, provides real jobs and opportunities in business, empowers and helps Aboriginal people, and keeps Country healthy.

Traditional Owners of the Kimberley have done much to uphold Aboriginal values in Country by:

• creating Aboriginal organisations to speak for Aboriginal rights,
• protecting Country through living close to country on outstations and communities,
• keeping County alive through practising Law and culture e.g. cultural burning,
• transmitting cultural knowledge for future generations, and
• working with government and non-government organisations in Caring for Country work in recent years.

Kartiya are slowly learning that caring for Country properly is good for everyone: good for Traditional Owners, for Country, for jobs and for future generations. Caring for Country work has allowed Kartiya and Traditional Owners to work together in ways that were not previously possible. Before Caring for Country work was done, Kartiya tended to see Aboriginal ways of looking after Country as a threat to the making of money or the protection of wildlife.

Some pressures are commonly mentioned by people in the Kimberley:

• cattle and feral animals damaging water holes, spreading weeds and causing erosion,
• tourists and others damaging sites, tracks and inadvertently spreading weeds and causing wildfires,
• Country is unmanaged because people can’t get there, and then becomes overgrown and is subject to wildfires,
• mining, which has damaged cultural sites, destroyed creeks and water holes,
• land clearing for irrigation and agriculture that uses pesticides and damages waterways,
• dams that stop fish and crocodiles from their natural movements e.g. travelling upstream,
• increased use of ‘living’ water for industrial purposes like mining, agriculture and tourism, and
• reliance on fossil fuels for vehicles and power in outstations, communities and towns.

There are still many threats and pressures on Country that must be dealt with if it is to be healthy, and to ensure the values that Aboriginal people hold dear are protected.
The Kimberley is a huge area with a wealth of cultural and natural resources that require management. However the region’s size and remoteness, the dynamic nature of its ecosystems, the wide array of pressures and threats on the important values and resources, the complexity of management issues, and the meagre resources available, makes it vital to assess and prioritise what needs to be done first, and what management is realistically possible from a local perspective.

These are two important questions that need to be considered.

– What threat or pressure is most in need of management?
– What threat or pressure can be managed with local effort?

A whole-of-Kimberley plan such as this cannot identify where local effort would be most effective except in a very generalised way. When local management plans such as those from IPAs, PBCs and cultural plans are considered, along with better baseline information (as it becomes available), a strategic assessment of the threats and pressures may be possible from a regional level.

Threats and Pressures
1. Population growth & townsite expansion, Broome — Sharon Griffiths
2. Expanding agricultural development, Kununurra — Sharon Griffiths
3. Oil spills from shipping — RBWG Kandy Curran
4. Industrial development devastated heritage sites in Pilbara — Maria Mann
<table>
<thead>
<tr>
<th>Dampier Peninsula</th>
<th>North Kimberley</th>
<th>Fitzroy Catchment</th>
<th>Desert Groups</th>
<th>East Kimberley</th>
<th>Kimberley Regional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Bloc</td>
<td>Northern Bloc</td>
<td>Central Bloc</td>
<td>Southern Bloc</td>
<td>Eastern Bloc</td>
<td>Regional</td>
</tr>
<tr>
<td>Mayala</td>
<td>Wanjina</td>
<td>Nyikina Mangala</td>
<td>Tjurabalan</td>
<td>Miriwung Gajerrong</td>
<td>Across the Kimberley Region</td>
</tr>
<tr>
<td>Bardi Jawi</td>
<td>Wunggurr Dambimangari</td>
<td>Bunuba</td>
<td>Walmajarri</td>
<td>Kija</td>
<td></td>
</tr>
<tr>
<td>Nimanburru</td>
<td>Wunggurr Uunguu</td>
<td>Gooniyandi</td>
<td>Nikinya</td>
<td>Jaru</td>
<td></td>
</tr>
<tr>
<td>Nyul Nyul</td>
<td>Wanjina Wunggurr Wilinggin</td>
<td>Balanggarra</td>
<td>Mangala</td>
<td>Karajarri</td>
<td></td>
</tr>
<tr>
<td>Jabirr Jabirr/</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Goolarabooloo</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yawuru</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

KRI — Bardi Jawi Nyul Nyul
KRI — Uunguu Wunggurr (Wilinggin)
KRI — Nyikina Mangala & Gooniyandi
KRI — Paruku (Tjurabalan) Ngurrara Karajarri Jilijan (Walmajarri)
KRI — Kija & Jaru
Kimberley Aboriginal Caring for Country Plan

IPA under consultation — Bardi Jawi Mayala
IPA under consultation — Dambimangari, Uungu & Balanggarra
National Heritage Assessment — All
IPA’s — Paruku IPA (Tjurabalan) Warlu Jilajajaa Jamu IPA (Walmajarri)
MG Rangers — MG Corporation
Skills Transfer Support — KLRC with KLC & KALACC

National Heritage Assessment — excluding Yawuru
North Kimberley (Fire) Carbon Abatement Project — All
FitzCAM — All
IPA under consultation — Karajarri
East Kimberley Fire Project — Kija
Language Project Development Support — KLRC with all languages
Kimberley Regional Climate Change Project

Roebuck Bay Working Group — Yawuru
National Heritage Assessment — All
Indigenous Community Water Facilitators Network — All
Canning Stock Route — Walmajarri
Canning Stock Route — Jaru
Kimberley Regional Climate Change Project

Broome Coastal Reserve Management — DEC, Fishereis and Yawuru PBC
East Kimberley Fire Project — Balanggarra
The Yiriman Project — All
Karajarri Land and Sea Coordination — IPA under consultation — Saltwater People Network — Pindan Land project
Early Childhood Language — Kija & Jaru
Law Time Support — Traditional Cultural Maintenance — All

Saltwater Country Project — Mayala
Wildlife Biodiversity Monitoring — All
School Based Culture Program — Nyikina Mangala
Early Childhood Language — Walmajarri
Teaching Language on Country — Kija & Jaru
Kimberley Regional Cultural Festival

Saltwater People Network — Bardi Jawi Rangers (Sea Rangers)
Fire Finch and Quoll — Wilinggin
The Repatriation Program — Gooniyandi & Nyikina Mangala
Teaching Language on Country — Walmajarri
FitzCAM — Kija & Jaru
COAG Sites Survey

Coast West — Mayala
Kupangarri Projection of threatened species and Traditional Knowledge — Wilinggin
Youth Bush Trips — Gooniyandi & Bunuba
Language Project Development Support — KLRC with All Language Groups
Indigenous Community Water Facilitators Network — Ord Valley Catchment
Website
<table>
<thead>
<tr>
<th>Dampier Peninsula</th>
<th>North Kimberley</th>
<th>Fitzroy Catchment</th>
<th>Desert Groups</th>
<th>East Kimberley</th>
<th>Kimberley Regional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Bloc</td>
<td>Northern Bloc</td>
<td>Central Bloc</td>
<td>Southern Bloc</td>
<td>Eastern Bloc</td>
<td>Regional</td>
</tr>
<tr>
<td>Bardi Jawi &amp; Mayala Turtle and Dugong Project</td>
<td>Coast West — Uungu, Dambimangari &amp; Balanggarra</td>
<td>Sustainable Bush Harvest — Nyikina Mangala</td>
<td>Karajarri Coastal Access Management Plan</td>
<td>The Repatriation Program — Kija &amp; Jaru</td>
<td>Kimberley Regional Cultural Festival</td>
</tr>
<tr>
<td>Monsoonal Vine Thickets and Weed Control of the Dampier Peninsula — Bardi Jawi Nyul Nyul</td>
<td>Kimberley Coastal Tourism Project — Uungu, Dambimangari &amp; Balanggarra</td>
<td>Traditional Knowledge Recording Project — Song and Music — Fitzroy Valley</td>
<td>Saltwater People Network — Karajarri Rangers</td>
<td></td>
<td>Kimberley Regional Cultural Festival Collaboration</td>
</tr>
<tr>
<td>School Based Culture Program — Bardi Jawi</td>
<td>Healthy Country Planning Wunambal-Gaambera</td>
<td>Halls Creek Language classes — Gooniyandi</td>
<td>The Yiriman Project — Walmajarri &amp; Karajarri</td>
<td>Halls Creek Language classes — Kija &amp; Jaru</td>
<td></td>
</tr>
<tr>
<td>Projects for the identification, conservation and promotion of Indigenous heritage: Herbert Island group (Mayala country)</td>
<td>FitzCAM — Wilinggin</td>
<td>Wangkatjunjka Back to Country</td>
<td>School Based Culture Program — Walmajarri</td>
<td></td>
<td>Jaru Plants and Animals</td>
</tr>
<tr>
<td>Pindan Land Project — Bardi Jawi Nyul Nyul</td>
<td>Traditional Knowledge Recording Project — Song and Music — Wilinggin (Gibb River Community)</td>
<td>Lexique Pro — Ngarinyin Gooniyandi Bunuba</td>
<td>The Repatriation Program — Walmajarri &amp; Karajarri</td>
<td></td>
<td>Language Immersion Support</td>
</tr>
<tr>
<td>Projects for the identification, conservation and promotion of Indigenous heritage: Pearling Heritage</td>
<td>Projects for the identification, conservation and promotion of Indigenous heritage: King George Falls (Balanggarra)</td>
<td>Repatriation Program — Gooniyandi Nyikina Mangala</td>
<td>Youth Bush Trips — Walmajarri</td>
<td></td>
<td>Repatriation 2011</td>
</tr>
<tr>
<td>Projects for the identification, conservation and promotion of Indigenous heritage: Place Names, Talking Country</td>
<td>Lexique Pro — Ngarinyin Gooniyandi Bunuba</td>
<td>Sustainable Bush Harvest — Karajarri</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C4oC Community Coast Care Grants</td>
<td>Repatriation 2011-2012</td>
<td>Paruku Language Support Program</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Repatriation 2011</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

KRI— Kimberley Ranger Initiative
Projects currently not funded
Project completed
4.4 Caring for Country is alive and well

There have been many positive changes in CNRM in the Kimberley in the six years since the Bungarun Looking After Country Workshop. Through the KLC Land and Sea Management Unit (LSMU), work on Country now employs hundreds of people and attracts millions of dollars. Rangers represent a dynamic model: the right fit with Kartiya methods: monitoring water quality and surveying birds, fish and animals, training up appropriate young people to work on the right Country with new skills under the guidance of old people.

The success of recent projects in the Kimberley and the growth of work on Country may largely be attributed to Rangers. Rangers depend on fee-for-service, but fees are not yet adequate to support Ranger programs.

For this work to continue Rangers need to be properly funded and resources must be provided to PBCs to develop their own Ranger groups. Throughout the planning process Traditional Owners spoke about work that is already underway on Country. This section talks about past, current, past and developmental work being completed in the Kimberley that relates directly to caring for Country by Kimberley Aboriginal organisations.

A list of ‘live’ projects has been provided to give an overview of individual projects happening in 2010. The Live Projects List was created for the KLC, KLRC and KALACC to better manage Country by sharing knowledge and delegating out various roles. The Live Projects List documents:

- Caring for Country projects being completed by the KLC, KAPI, KLRC and KALACC,
- partners funding and supporting Caring for Country Projects,
- which cultural blocs, communities and language groups are working on the projects,
- locations where the projects are happening; and
- a brief description of the work being completed.

The detailed Live Projects List can be viewed at Appendix 2 in the Plan. Table 3 presents a summary of the live projects that are being undertaken across the Kimberley within the cultural blocs.
4.5 Caring for Country in the Kimberley – case studies

Nine case studies provide examples of successful caring for Country work which would benefit from further support and investment. They are successful because they respond to the key values identified by Traditional Owners.

The examples highlighted in this section are;
- Kimberley Rangers
- The Yiriman Project
- Aboriginal Pastoral Industry
- Indigenous Protected Areas
- Cultural Burning (Carbon Abatement)
- Saltwater Country Project
- Indigenous Cultural Tourism
- Sustainable Bush Harvest
- Cultural Heritage Management

A background is given for each of the projects, followed by two questions: what is happening now, and why is this caring for Country work important? Information about these projects, including their goals, partners and funding arrangements, is available in the Live Projects List at Appendix 2. More detailed information can also be found in the Aboriginal Caring for Country Plan Literature Review.
4.5.1. Kimberley Rangers

Background
Rangers are highly valued by all Kimberley Aboriginal people. Ranger programs have been successful in providing real work opportunities for young people that is culturally appropriate and guided by old people. Kimberley Rangers operate under a number of programs in the Kimberley. The largest of these is the Kimberley Ranger Initiative (KRI) of the KLC Land and Sea Management Unit (LSMU), which currently facilitates 14 ranger groups at various stages of development. This initiative has grown into a significant Ranger Program that will be at the heart of all future Caring for Country work in the Kimberley.

KIMBERLEY RANGERS

What is happening with Kimberley Rangers now?
Noting the success of previous initiatives and the interest and direction of Traditional Owners in ranger work, the key elements of the Kimberley Ranger Initiative (KRI) are:

• a strategic, whole-of-region, Ranger network overseen by core support staff,
• the development and delivery of cultural-environmental training and employment outcomes, and,
• a staged development approach, in line with Traditional Owner requests.

The KRI works across a network of separate projects, coordinated work programs and training. Funding partners include Department of Indigenous Affairs (DIA), the Commonwealth Department of Education, Employment and Workplace Relations (DEEWR), DEWHA and the Indigenous Land Corporation (ILC).

The KLC recognises two important phases in the development of the KRI; the setting up of community-driven ranger programs, and the establishment of the KRI model, which incorporates many of these earlier community ranger groups.
**Why are Kimberly Rangers important to Caring for Country?**

- **Good Cultural Governance.** Ranger Programs are based on cultural governance, practical skill development, transmission of cultural knowledge and the ability to deliver fee-for-service work across a range of possible work programs.

- **Managed and supported by Kimberley Aboriginal Organisations.** Previous mainstream efforts (i.e. by DEC) to develop Aboriginal Rangers have had very slow uptake in the Kimberley. The KLC LSMU and KALACC have had success because they are on-ground community based organisations best suited to deal with these issues and they operate on direction from the Cultural Bosses.

- **Good Partnerships.** The program is funded through agreement between the KLC, ILC, DIA and Working on Country (WoC) program. The Kimberley Ranger Initiative (KRI) also depends on close collaboration, supporting projects and partnerships with Kimberley TAFE (WA), WWF, AQIS, DEC, EK, TRaCK, FESA, RNRM (RCG), and KLC LSMU specialist staff.
Kimberley Community Ranger Groups

MG Land and Water Rangers
Ranger base: Kununurra
Staff: 4 Rangers. Employed by MG Corporation, and funded through Indigenous Economic Participation National Partnerships program.
Main activities:
- Weed control - some income generating
- TAFE studies
- Waterways monitoring
- Will be doing fire management in the future

Yoorrooyang Dawang Regional Park Rangers
Ranger Base: DEC Kununurra
Staff: 4-6 Rangers
This is a joint management agreement between: Department of Conservation and Environment (DEC) and Yawooroong Miriuwung Gajerrong Yirrgeb Noong Dawang Aboriginal Corporation (MG Corp.)
Main activities in the last year:
- Fauna surveys on each or the six reserves
- Fire mitigation and suppression on joint managed reserves and other DEC estate.
- Crocodile management activities
- Assisting with Park Council meetings and facilitating the involvement of Traditional Owners in some of DEC’s other programs i.e. Fire and Cane Toads
- Training In Cert II & III Conservation and Land Management (CALM ) and Literacy and Numeracy (training accounts for approximately 20 % of our time).

Karajarri Rangers
Ranger base: Bidyadanga community
Staff: 1x Coordinator, Head Ranger, Admin and 5 x five full time Rangers plus casual and CDEP staff.
Major projects:
- Tourism management and development
- Weed and feral animal mapping
- Coastal dune and cultural site protection
- Traditional knowledge recording
- Fire management planning
- AQIS surveys and IPA consultation

Ngurrara Rangers
Ranger base: Djugerari community
Staff: 1 x Coordinator, 2 x Head Rangers, Admin and 6 x full time Rangers plus casual and CDEP staff.
Major Projects:
- Waterhole, spring and bore maintenance including cultural, feral animal and weed management.
- Freshwater mapping and cultural knowledge recording
- Woman’s Ranger support
- Water quality testing at Wells along the Canning Stock Route
- Canning Stock Route Project including signage and tourism management, permits and patrols
- Heritage Clearances and traditional knowledge recording
- Feral cat and weed monitoring

Nyul Nyul Rangers
Ranger base: Beagle Bay community
Staff: 1x Coordinator, Head Ranger and 5 x full time Rangers plus casual and CDEP staff.
Major projects:
- Strategic and protective burning
- Weed mapping and management
- Wetland monitoring and protection
- Crocodile monitoring and community alerts
- Turtle nest monitoring and protection
- Coastal dune and cultural site protection
- AQIS surveys and coastal vine thicket management

Uunguu Rangers
Ranger base: Kalumburru community
Staff: Coordinator, Head Ranger, Admin and 4x full time Rangers plus casual and CDEP staff.
Major Projects:
- Consultation and development of Uunguu Healthy Country Plan
- Aerial and on ground burning including strategic and protective burns
- Carbon reduction and monitoring
- Wunumbal Gaambera plants and animals knowledge and language recording
- Tourism management and guided walks at Truscott
- AQIS surveys and IPA consultation
Project Partners: All positions and resources are funded by DEWHA’s Working on Country Program and managed by Kimberley Land Council, Land and Sea Management Unit. Kimberley Ranger Program. Ranger Training and Development are supported by Kimberley TAFE and Kimberley Group Training.

Kimberley Community Ranger Groups

Burning right way, Ranger fire teams – KLC
**Paruku IPA Rangers**

Ranger base: Mulan and Biliwulla communities

Staff: 2 x Coordinators, Project Officer, Head Ranger, 2x Admin and 5 x Rangers plus casual and CDEP staff.

Major projects:
- IPA Management including visitor pass and patrols
- Biodiversity surveys and threatened species monitoring
- Walmajarri plants and animals dictionary
- Feral horse management including fencing and breaking horses for Ranger and IPA use
- Water quality and vegetation monitoring
- School presentations and engagement in Ranger activities
- Fuel reduction and habitat protection burning

**Wunggurr Rangers**

Ranger base: Derby and Kupungarri community

Staff: Coordinator, Head Ranger, Admin and five full time Rangers plus casual and CDEP staff.

Major Projects:
- Rock art knowledge recording and site protection
- Aerial and onground burning including strategic and protective burns
- Biodiversity and threatened species monitoring
- Fauna and flora surveys
- An interim management plan for Reserve 31165 guides the activities of the Rangers, who have only been in place for 9 months.

**Reserve 31165 Rangers**

Ranger Base: In Kununurra but operating on Reserve 31165 at Lake Argyle. Joint management program with MG Corporation and Dept of Water.

Staff: 4 Rangers plus 1 x Ranger Supervisor

Employed DEC with funding provided through WOC and managed by Joint management committee

Main activities:
- Training and studies
- On country trips - cultural protection activities
- Weed management
- Fauna and flora surveys
- An interim management plan for Reserve 31165 guides the activities of the Rangers, who have only been in place for 9 months.

**Yawuru Rangers**

Ranger base: DEC Broome

Staff: 4 x Conservation Employees (Yawuru trainees) supported by other Yawuru DEC Joint Management Staff. (Employment was an outcome of the Indigenous Land Use Agreements between Yawuru and the State of Western Australia)

Activities:
- Management of new estate created through the Yawuru Native Title Determination.
- Management activities developed in line with Cultural, Terrestrial and Marine Management Plans. Activities include
  - Signage, Interpretation and information development and installation, access management, cultural site protection, patrols, weed and feral management, biological survey, participation in research such as seagrass monitoring, macroinvertebrate sampling, bird catching etc.
  - Operating for 1 month only.

**Nyikina Mangala Rangers**

Ranger base: Balginjirr community on Mt Anderson Station

Staff: 1 x Coordinator, Head Ranger, Admin and 5 x full time Rangers plus casual and CDEP staff.

Major projects:
- Coastal Vine Thicket Protection
- Turtle Nest and Seagrass monitoring
- Dugong satellite tagging.
- Visitor management and Cultural Awareness
- Community education and school program
- AQIS Surveys and Emergency response
- IPA Consultation

**Bardi Jawi Rangers**

Ranger base: Ardyaloon community at One Arm Point

Staff: 1 x Coordinator, 1 x Head Ranger, Admin and 7 x full time Rangers (WOC) plus casual and CDEP staff

Major Projects:
- Freshwater Sawfish monitoring and protection
- Rubber Vine and Neem tree mapping and eradication
- Feral pig monitoring
- Cattle management including fencing of spring country
- Traditional knowledge recording and transfer
- Tourism management including rubbish removal and education.

**Tagging dugong — KLC**
4.5.2. Yiriman Project

Background
Young people are a focus of almost all caring for Country activities in the Kimberley. Traditional Owners have consistently said that young people will best learn language, Law and cultural knowledge on Country. The Yiriman Project began in 2001 as an initiative of senior Traditional Owners from the Jarlimadangah Burru Community, who wanted to divert young people from risk-taking behaviour.

YIRIMAN PROJECT

What is happening for Yiriman now?
Yiriman continues to be overseen by Cultural Bosses as advisors within their language groups. The core of its service is an annual program of eight major bush trips, with a range of smaller trips for particular purposes eg the Wild Harvest Project.

Yiriman uses the following strategies to strengthen young people and communities:
- a successful model for a women’s project and a men’s project to meet cultural requirements for men and women Cultural Bosses,
- completing cultural bush trips into Country with senior Traditional Owners and other community members to teach young people,
- educating young people about the significance of sites and stories bound to Country,
- engaging young people in cultural activities such as song, dance, hunting, storytelling and learning song cycle systems associated with their Country, and
- transmission of Law from old people to young people

Why is Yiriman important in Caring for Country?
- Based on back-to-Country trips guided by Cultural Bosses. Yiriman’s success comes from young people working on Country guided by old people.
- Language transmission is a vital part of Yiriman projects.
- Adds value to Country. By understanding the link between natural resources and sustainable enterprises, people learn about economic opportunities on Country.
- Recording cultural and environmental information right way.
✓ Works across youth/justice/cultural programs. Yiriman has been successful in obtaining funding from the Fitzroy Futures Fund, the J T Reid Charitable Trust, the TRaCK Program, and similar sources to continue its work. A three-year evaluation is being carried out by Murdoch University, documenting the strengths of the Yiriman Project and identifying further means of fulfilling the aims of its Cultural Bosses.

✓ Flexibility. The program’s flexibility is its strength.

✓ Combining cultural knowledge with new technologies and delivering this information back to others, builds confidence and skills.

✓ Improves physical and mental well-being of participants.

✓ Strengthens relationships between old and young people, increasing respect for old people and culture.
4.5.3. Aboriginal Pastoral Industry

Background
The pastoral industry remains a focus for Aboriginal employment, training and community life in the Kimberley. Many Aboriginal communities are located on pastoral leases, and one third of Kimberley pastoral stations are in Aboriginal hands.
The Aboriginal pastoral industry is increasingly active in cultural and natural resource management.
Aboriginal pastoral leases represent a complex combination of interests including Traditional Owner rights, historical associations and rights, cultural affiliations, business development, training and employment.
Kimberley Aboriginal Pastoralists Incorporated (KAPI) welcome investment in Kimberley Aboriginal pastoral leases by organisations such as the Indigenous Land Corporation (ILC) and DAFF WA. KAPI members have expressed their desire that these organisations invest in working with Kimberley pastoral stations through KAPI, for the better integration of caring for Country and Aboriginal pastoralism across the region.
People are keen to have the ILC return the current pastoral leases that they manage to Aboriginal control, as is their mandate.
ABORIGINAL PASTORAL INDUSTRY

What is happening for Aboriginal Cattle Stations now?

Many Aboriginal pastoral leases in the Kimberley are having a tough time in 2010. Aboriginal managers face conflicting requirements: to manage businesses according to a commercial economy and at the same time maintain responsibility to Country within a cultural framework on communally-owned land. Nevertheless, Aboriginal pastoral leases in the Kimberley continue to sustain the majority of nearby communities and remain a major source of food, resources, equipment and employment.

In the past fifteen years there has been a downturn in the price of beef and an increase in the cost of running cattle stations including rents, fuel prices and other operational services.

Aboriginal pastoral stations continue to provide opportunities for training and employment for young people.

Why are Aboriginal Cattle Stations Important for Caring for Country?

✓ Over 30% of the Kimberley is Aboriginal Pastoral Land. Aboriginal Pastoral Leases are major holders of commercial cattle country in the Kimberley.

✓ Access to Country. Access to Country was the most important issue for Traditional Owners mentioned in community consultations. Many non-Indigenous Pastoral Leases lock people out of stations. Aboriginal Pastoral Leases allow people to access Country more easily.

✓ Supporting Aboriginal Communities. Many Aboriginal Communities would not be able to exist without access to good Country for hunting game and killing cattle for beef.

✓ Training and Employment. Many younger people still work in the pastoral industry and on Aboriginal Pastoral Leases, which provide essential income for communities.

✓ Business Experience. Pastoralists in KAPI have a commercial understanding of how to do business on Country, and can relate that experience to caring for Country.
4.5.4 Kimberley Indigenous Protected Areas

Background

The Indigenous Protected Area (IPA) Program is run by the Department of Sustainability, Environment, Water, Population and Communities. The program has been in operation since the first IPA was declared in 1997. There are now 36 declared IPAs across Australia, constituting over 23 million hectares of Indigenous-managed conservation estate. There are two declared IPAs in the Kimberley: Paruku and Warlu Jilajaa Jamu, with a further six IPAs under consultation in the region. The KLC has engaged in an IPA development program with a goal of two declared IPAs per annum between 2010 and 2013, bringing the total number of declared IPAs in the Kimberley to eight. This program works closely with the Saltwater Country Project, the North Kimberley Carbon Abatement Project, the KLC Wildlife and Biodiversity Officer, the Kimberley Coastal Tourism Project, the KRI, the Native Title Unit of the KLC, relevant PBCs and existing IPAs.

KIMBERLEY INDIGENOUS PROTECTED AREAS

What is happening now for Indigenous Protected Areas?

Paruku IPA

The Paruku Indigenous Protected Area was declared in September 2001. It covers approximately 430,000 hectares of land bordering the Great Sandy Desert and Tanami bioregions. The IPA also encompasses Lake Gregory, which incorporates a series of aquatic habitats including: ‘Mulan Lake (the largest waterbody), Lera Waterhole, and Salt Pan and Djaluwon Creeks.’ The Paruku IPA is the responsibility of several language groups: the Walmajarri, Jaru and Kukatja peoples. The IPA has been central to the development of Rangers for Tjurabalan people, with work being conducted and ‘managed, including the placement of fences, bores and living camps, governed by Tjurabalan Tingarri Law. The law also binds the Traditional Owners together and expresses their communal ownership of native title.’

Activities that have been completed as part of IPA management include:

- traditional plant use,
- ethno-botany field trips,
- visitor activities,
- preparation of a tourism management plan,
- construction and maintenance of lakeside campsites,
- controlled burning,
- fencing study areas to monitor the impacts of feral horses and cattle,
- completion of a DVD management plan integrating Kartiya and Indigenous Knowledge,
- training in First Aid, and
- GPS/GIS mapping.

The IPA works collaboratively with the WWF on a range of scientific wildlife and biodiversity surveys, particularly on and around Lake Gregory.
Warlu Jilajaa Jamu IPA

Warlu Jilajaa Jumu (WJJ) Indigenous Protected Area (IPA) was declared in November 2007. The IPA declaration coincided with the Ngurrara Native Title Consent Determination, which covers 77,814 square kilometres of land or ‘1.6 million hectares of arid scrub and desert wetlands in the north-west of Western Australia’s Great Sandy Desert.’ The area is the responsibility of the Walmajarri, Mangala and Juwaliny language groups, who now hold exclusive possession over this area. The IPA is managed by a coordinator employed through the KLC who also oversees the Ngurrara Rangers. A ranger base has been established at Djugerari, a remote community located south of Fitzroy Crossing near the St George Ranges. Work is completed through a number of field trips to the IPA. Rangers receive training in Fitzroy Crossing and Djugerari. The WJJ Rangers collaborate closely with KALACC and the Yiriman Project, and have engaged in a number of joint projects and field trips to the IPA.

Benefits of the declaration of the IPA include:
- creating Ranger jobs,
- creating training opportunities for young people,
- helping the Ngurrara people look after Country,
- enabling rangers to monitor native species,
- enhancing the use of traditional burning to manage weeds, and
- maintaining camping grounds associated with the Canning Stock Route.

Overall management is based on cultural governance between the three language groups for the IPA. This includes family groups taking responsibility for particular places. The Warlu Jilajaa Jumu IPA is managed under World Conservation Union (IUCN) Category V – Protected Landscape/Seascape: as a protected area managed mainly for landscape conservation and recreation.
Six new IPAs for the Kimberley before 2013

The KLC, in conjunction with DIA, was successful in obtaining funding through the PEW Environment Group’s Wild Australia Program. The six consultation projects are for the following groups: Bardi Jawi, Mayala, Dambimangari, Uungu and Balanggarra, and Karajarri. (See Map 8— Kimberley IPA Projects. IPA consultation projects are closely aligned with the Saltwater Country Project and the development of Sea Country Rangers for the North Kimberley. Ranger development will continue alongside this work, as will collaborative projects, such as:

- the WWF-Australia Snubfin Dolphin Survey Project,
- development of visitor management plans,
- completion of visitor infrastructure, and
- the creation of a cultural and environmental impact tool for assessing tourism development.

Why are IPA’s Important for Caring for Country?

- Based in PBCs and Cultural Governance. The growth of IPAs aligns closely with PBC’s and Kimberley Ranger Groups. As IPA plans are developed these will be implemented by PBC managed Ranger Groups.
- Work with the Ranger Programs. IPAs are managed closely with Ranger Groups and resourced from Kimberley Aboriginal organisations, mainly the KLC, but also KALACC.
- Combined funding and coordination makes better management. Rangers and IPAs take responsibility for the management of visitors to IPAs and other conservation areas.
- Managed by Cultural Bosses. IPAs are managed by Cultural Bosses who oversee the work done by Rangers. PBCs and Cultural Bosses nominate the areas they want to manage. This process provides for a greater sense of ownership.
- Supports communities on Country. IPAs are not divided or divisive conservation areas set up without regard for native title or community land.
- Supported by the Commonwealth EPBC Act. IPAs provide some certainty for Traditional Owners under the Environment Protection and Biodiversity Conservation Act 1999. TOs may negotiate to have greater powers to manage IPAs and monitor visitors, possibly through regulations enforced by Rangers.
4.5.5. Cultural Burning and Carbon Abatement

Background
Kimberley Traditional Owners have a deep knowledge of cultural burning practices and have continued these traditions when able to access Country. Remote communities use traditional and Kartiya fire management practices to complete controlled burns for safety, for hunting, and for pastoral lease management. It is only recently that cultural burning practices have been widely recognised as valuable tools in managing for biodiversity, for a reduction in wildfires and uncontrolled burns and the better management of weeds.

CULTURAL BURNING AND CARBON ABATEMENT

What is happening now for cultural burning?
The KLC’s North Kimberley Carbon Abatement Project (also referred to as the Kimberley Fire Management Project) has emerged from a number of initiatives, studies and programs operating in the Kimberley and northern Australia in recent years. These have included:

- The West Arnhem Land Fire Abatement (WALFA) Northern Territory project,
- The Kimberley Regional Fire Management Project in Western Australia, and
- NAILSMA’s Carbon Project: Land and Fire Management in the Tropical Savannahs (Northern Australia).

The North Kimberley Carbon Abatement Project of the KLC has strong links with coastal and north Kimberley Aboriginal communities and language groups. The project forms part of the NAILSMA Carbon Project. Both have foundations in the work of the WALFA Project. NAILSMA’s instigation of this project is in line with its strategic goal to:

‘advance sustainable business opportunities for Indigenous people living on their ancestral lands… through a culture based economy — an economy that builds on Indigenous culture, knowledge and connection to Country.’

Negotiations to set up the North Kimberley Carbon Abatement Project began with NAILSMA in 2006/2007. It worked with a number of KLC LSMU programs to establish project parameters and reference groups. These other programs included the North Kimberley Carbon Abatement Project, Saltwater Country Project, the KRI and the IPA Consultation Projects. The project also worked with other collaborations and partners such as FESA and DEC.

The Project covers four native title groups: Wanjina Wunggurr (Wilinggin), Wanjina Wunggurr (Uunguu), Dambimangari, Balanggarra.
Traditional Owners in the north Kimberley have remarked that the project is, ‘like Wunan...where people who make pollution have to pay.’ It also takes a ‘two toolbox’ approach, using cultural burning as well as western science for burning Country, within an expectation that all the groups complete fire work on Country each year at the right time.

The Kimberley program is currently engaged in building the capacity of Rangers and other managers of Country to gain fire management and planning skills. Between 2010 and 2012 the program will strengthen governance and the capacity of Rangers to carry out the program of works, and develop a business model and prospectus to attract investors. It is expected that carbon contracts will be implemented over the next five years, but could be in place as early as two to three years from now.

**Why is cultural burning for carbon abatement successful?**

- Based in Indigenous Knowledge. Traditional Owners of the Kimberley continue to complete cultural burning and hold a store of knowledge about Country that can contribute to carbon abatement.
- Carbon Trading. It enables Traditional Owners to use Traditional Knowledge to generate an economy that is good for Country, engages young people and protects cattle country.
- Good for Country. Cultural burning has proven to be the best way to manage wildfires, reduce fuel loads and weeds, and protect biodiversity. It also protects cattle stations from wildfires.
- Can be carried out by Rangers. Cultural burning is work that Rangers can complete with the guidance of Cultural Bosses. Rangers can also develop other fire management skills that are useful for communities and cattle stations.
4.5.6 Saltwater Country Project

Background
The KLC’s Saltwater Country Project began in 2005 and a Saltwater Country Plan was finalised in June 2010. The project was funded in a number of stages by Rangelands NRMWA, the Department of Indigenous Affairs (DIA) and the Commonwealth’s Caring for Our Country program. Funding is ongoing.

The project worked with Traditional Owners from four language groups: Mayala, Dambimangari, Uunguu and Balanggarra. These groups were represented by a 12 member Saltwater Country Steering Committee.

Traditional Owner imperatives for undertaking the project were:
- to conserve Traditional Knowledge,
- concern about the rapid development of industry like tourism, mining, and commercial fishing on the North Kimberley coast, and the need to ensure that Indigenous interests and natural and cultural assets and values were well managed into the future,
- the desire to establish Indigenous sea rangers and provide training and employment for young people, and a desire to return to Country through sustainable livelihoods on Country.

Back to Country trips were made as part of the project, for:
- documenting language place-names and local knowledge,
- recording the names of animals and plants and their stories,
- recording stories and historical information
- and identifying custodians for particular places,
- documenting information about turtles and dugongs, and
- discussing knowledge deemed essential for future natural and cultural resource management.

SALTWATER COUNTRY PROJECT

What is happening for the Saltwater Country Project now?
As a result of the project:
- over 200 Traditional Owners are taking part in the program and returning to Country,
- there is greater understanding of Indigenous culture and knowledge,
- more Indigenous people are learning in situ (on location),
- increased economic benefits are arising from tourism/knowledge sharing, and
- tourism facilities (path, information etc.) have been developed.

Cultural values and assets within the Saltwater Country Project were identified for important sites.
The information collected reflected Traditional Owner knowledge and views, as follows:

- Indigenous Knowledge (IK) associated with land, sea, plants and animals that have intrinsic spiritual significance and cultural value, (and is unable to be separated from natural values),
- IK on a landscape-scale, not just associated with discrete sites,
- Traditional Owner respect and responsibility for dreaming places, ancestral Country, birth place, conception places, burial sites, law grounds, art sites, story places, named places, water places, increase areas associated with particular species, camping places, and significant inter-tidal pathways etc.

Main recommendations within the final Saltwater Country Plan include the:

- development of IPAs,
- development of Sea Rangers,
- development of management plans for tourists and visitors,
- development of visitor parks to minimise impacts on tourist ‘hot spots’,
- development of a cultural, environmental; and
- country impact assessment tool (in partnership with Edith Cowan University).

Future directions of the Saltwater Country Project are to:

- release the Saltwater Country Plan for the Kimberley Region (on the KLC website),
- manage access to Indigenous Lands—the Visitor Pass Model,
- complete and manage the Indigenous Protected Area Program (IPA); and
- continue engagement and representation of Traditional Owners on all matters relating to Saltwater Country.

**Why is the Saltwater Country Project (Plan) important for Caring for Country?**

- Unified management of the Kimberley coast. Establishing Rangers to manage all saltwater country provides certainty and strong Traditional Owner networks and governance.
- IPAs help to protect Country. IPAs on saltwater country area are a flexible way of protecting Country and receiving Federal support for Aboriginal national parks.
- Better tourist and visitor management. Effectively managing tourists who visit saltwater country sites.
- Permits to manage Country and generate funds for Caring for Country. A permit system to manage visitors creates funds for the management of saltwater country.
- Better fire management. IPAs managed in partnership with rangers under the Kimberley Fire Project will abate carbon through cultural burning.
- Supports Rangers. Developing community Rangers makes caring for Country work more viable for future generations.
4.5.7 Indigenous Cultural Tourism

Background
Tourism is an important economy in the Kimberley region and is valued at approximately $637 million per annum, or 36% of the Kimberley economy, with the lion’s share of that income being generated in Broome ($411 million). Indigenous cultural and natural tourism businesses have become well established on the Dampier Peninsula, the Fitzroy Valley, and the East Kimberley and in some small communities in the North Kimberley.

INDIGENOUS CULTURAL TOURISM

What is happening now for Indigenous cultural tourism?

Kimberley Coastal Tourism Project
The Kimberley Coastal Tourism Project was created to provide opportunities for Kimberley Aboriginal communities along the coast to develop cultural tourism. There is already an established Indigenous tourism Industry on the Dampier Peninsula; however, increasing tourism interest in the entire Kimberley coast and the opportunities to develop best-practice management and a cultural economy tied to tourism are key drivers for the project.

The Coastal Tourism Project seeks to enhance Indigenous engagement in the coastal tourism industry through:

- development of Cultural Awareness Packages, which include a visitor code of conduct, staff induction kit, Welcome to Country information pack and authorised cultural site interpretation;
- training, education and increased engagement of Aboriginal people in tourism management, employment, business opportunities and natural resources management;
- knowledge sharing between Kimberley Traditional Owners and experienced Indigenous tourism operators; and
- building on the development of site management plans for high visitation areas of cultural significance.

The project works with Traditional Owners from the Balanggarra, Dambimangari, Uungguu, Mayala and Bardi Jawi Native Title coastal groups, who have formed an Indigenous Coastal Tourism Steering Committee to guide the project. The project has been funded for three years to June 2011 through a combination of Caring for Our Country Program and WWF-Australia through The Leading Tourism Council. Outcomes of the project will include a ‘code of conduct’ for coastal tour operators. Traditional Owners want tourism management plans to be developed for particular tourist ‘hot spots’.
‘We plan to close this gap through working to create sustainable tourism, environmental awareness and protection; development of Indigenous tourism and industry participation; development of tourism standards and guidelines; the creation of a user pays system to recover management costs and; protection of special sites and inclusion of cultural values in planning.’

Kimberley Tourism Project (Kimberley Roundtable) 2007–2010

The Kimberley Tourism Project was an outcome of the Kimberley Appropriate Economies Roundtable (2005). Following recommendations for support for Indigenous cultural tourism, the project received funding from the Christensen Fund in 2007.

Initially the project worked with established tour operators in the central Fitzroy region, and was extended to include those in the lower Fitzroy catchment. Tour operators engaged in the project included:

— Bungoolie Tours (Dillon Andrews: Biridu)
— Nooloodoo Bush Tours (Lawrie and Rosita Shaw: Gillarong)
— Mimbi Caves Gilooroo Tours (Ronnie Jimbidie and Rosemary Nugget: Mimbi) and,
— Purely Unreal Kimberley Dream Time Aboriginal Tours (Harry Watson: Jarlmadangah).

The Kimberley Tourism project continues to be managed by the Australian Conservation Foundation (ACF) aided by the appointment of an ACF Kimberley-based Project Manager in 2009.

Recommendations from participating Indigenous Tour Operators included:

• develop the Fitzroy River Aboriginal Tourism Association,
• develop an online portal that could advertise Indigenous tourism in the Fitzroy Valley and become a central booking facility; and
• collaboration on joint tour programs so as to pool resources and diversify their tourism product.
Why is Indigenous cultural tourism important for Caring for Country?

✓ Creates culturally appropriate economies on Country. Indigenous Tour Operators complete CNRM-based tours that support valuing and caring for Country.

✓ Supporting viability of Ranger Programs. Regional Indigenous tour operations employ Rangers in some areas and there should be clear support for Rangers working in various roles.

✓ Putting Kimberley Country on the map. Indigenous cultural experiences are the main reason given by international tourists for visiting regional areas.

✓ Managing tourists on Country. A visitor permit system in saltwater country would help in the monitoring and management of tourists.

✓ Involves young people. Young people obtain work on or near their communities.
### 4.5.8 Sustainable Bush Harvest Industries

**Background**

The KLC and KALACC have supported a range of activities, largely on Karajarri Country, but also with Nyikina and Mangala people, developing the potential of bush oils as an industry tied to traditional bush harvest. Nyikina and Mangala people have been asserting their Intellectual Property (IP) over particular bush medicines, with the intention of patenting Indigenous Knowledge (IK) for the development of medicinal products. Projects identified by KLC and KALACC are mentioned in the live projects list.

The most recent forums exploring questions of IP in the Kimberley were the Australia Research Council’s (ARC) Traditional Knowledge Intellectual Property (TKIP) Project Indigenous Economic Development Workshop in Broome in August 2009, and the New Opportunities in Tropical Agriculture (NOTPA) Project of the Department of Agriculture and Food, WA. Within both of these forums, the work of Kimberley TAFE in developing sustainable bush harvest industries was discussed.

---

**SUSTAINABLE BUSH HARVEST INDUSTRIES**

*What is happening now for bush harvest industries?*

**Australia Research Council’s Traditional Knowledge Intellectual Property (TKIP) Project Indigenous Economic Development Workshop—Broome (2009)**

The Bush Plum, Kullarri Plum or Gubinge, as it is known in the West Kimberley, is being harvested in Broome and to the south, along the coastal plain to Karajarri Country. Gubinge is highly valued, having the highest Vitamin C content of any fresh fruit, because of which there is a ready market for it in foods, cosmetics and medicines. Harvesting is done by a range of small Aboriginal cooperatives in the Kimberley through Australian Indigenous Harvest. At present about seven tons per annum are harvested. Members of this group spoke of the increasing number of uses, but also problems associated with the wild harvesting of Gubinge, which has to be undertaken in the hottest months. Gubinge is relatively sparse in the landscape and not always easy to access. It requires refrigeration after harvesting and there may be disputes about who has the right to harvest Gubinge commercially.

**New Opportunities in Tropical Agriculture (NOTPA) Project (2005-2009)**

This project was developed by State Government Cabinet and managed by DAFWA. It covered the West Kimberley and the Pilbara and ran from June 2005 to June 2009. An Indigenous Engagement Officer consulted widely within the Indigenous and non-Indigenous agricultural, horticultural and bush-foods industries.
Here are some quotes from the consultation report:

‘Fire is a big problem, no strategic regional plan, no volunteer networks’.

‘Weeds are starting to invade and people do not want to use sprays, cannot keep up with hand weeding.’

‘Lack of knowledge for cropping failure’ and ‘too many fires resulting in “burning out” the natural trees’.

‘The Indigenous community requires assistance with developing “appropriate” industries in terms of business approaches and technical support. In particular, Gubinge stands out as an excellent case study with potential for further development’.

Why bush harvest industries are important for caring for Country?

✓ Creates sustainable economies on Country. With coordination and technical support to the industry, sustainable bush harvest presents opportunities for economic development.

✓ Transmits cultural knowledge. Indigenous Knowledge is provided for programs to start up work in sustainable bush harvest.

✓ Respects Indigenous Knowledge and Intellectual Property. Bush medicines present an opportunity to develop bio-products that could improve health and provide resources for Traditional Owners.

✓ Creates new industries. There is potential to develop a sustainable bush harvest unit similar to NAILSMA’s program and Desert Knowledge CRC.
4.5.9 Aboriginal Cultural Heritage

Background
To Kimberley Aboriginal people, heritage is infinitely more than a list of sites or places. Heritage places are highly valued, living vibrant places that have contemporary meaning, not simply artefacts from a long-ago culture. They are places and belongings that sustain the people of the Kimberley and provide the basis for people’s continued survival. (See KLC National Heritage Fact Sheet 2010).

Cultural heritage and its management cannot be separated from caring for Country activities and issues of land ownership e.g. Native Title. Heritage protection is integrated into all live caring for Country projects and policies, and heritage protection incorporates Aboriginal rights, land tenure and cultural and natural resource management outcomes.

ABORIGINAL CULTURAL HERITAGE

What is happening for Aboriginal cultural heritage?

The Australian Heritage Council (AHC) was directed to undertake an assessment of National Heritage values of the West Kimberley,[1] by the Federal Minister for Environment Protection, Heritage and the Arts. This followed the signing of a bilateral agreement between the Commonwealth and Western Australian Governments.

A number of issues and themes arose from the community consultation process for the National Heritage Listing:

- Traditional Owners viewed the Kimberley as ‘one mob’ connected through Country, culture and history.
- Concern that NH listing would not adequately recognise the complex cultural landscape and would create another layer of government control and bureaucracy in heritage management; and
- could increase visitor numbers to the Kimberley; visitors who would have to be managed.

Through the consultation processes these issues were discussed and resolved and Traditional Owners unanimously agreed to National Heritage Listing of their heritage values based on the nomination of cultural landscapes and the ongoing investment from the Commonwealth government to management of the listed values by Traditional Owners.
Themes that were nominated by Traditional Owners for heritage listing are:

- ‘Resistance Survival and Adaption: Kimberley Aboriginal people resisted and survived colonisation, government policy and mission history and adapted to their circumstances. They practise Language, Law and culture.

- Pearl Shell—Riches of the Sea: This theme brings together creation stories and traditional significance of pearl shell across sea country and recognises the important role of Aboriginal people in the pearling industry.

- Galwa/Kalum—double log raft: Saltwater people used the Galwa to travel across sea country and knowledge of tides, currents and reefs to travel between islands and the mainland.

- Wanjina-Wunggurr Cultural Landscape: How rock art is part of a dynamic, living culture that connects the three Wanjina groups in the North Kimberley.

- Gwion Gwion Rock Art: This theme includes the Gwion Gwion rock art within Balanggarra Country and recognises the difference in cultural meaning associated with the Gwion Gwion as they travel from Wanjina Wunggurr country into Balanggarra Country.

- Aboriginal Stockmen and the pastoral history: tells the story of the Aboriginal Stockmen and their involvement in the Kimberley pastoral industry; how they carried the industry with their labour, built the yards and fences, did the big musters and the long droves.

- Fitzroy River: The theme starts with the song cycles and creation stories for river country, links the resistance stories of Jandamarra and Noonkanbah and tells the history of Aboriginal stockmen.1

Heritage site management, protection of sites and repatriation of human remains and artifacts have taken prominence in recent years in the Kimberley through the National Heritage Assessment and the KALACC Repatriation project.

1 North Saltwater Country Plan 2010 prepared by North Kimberley Saltwater Country Steering Committee
**Why is the management of Aboriginal cultural heritage important in caring for Country?**

- Better management of heritage sites. To enable the management of visitors to cultural heritage sites.
- Country, cultural governance and heritage are linked. Priority work on cultural heritage management will be directed and undertaken by Traditional Owners.
- Respects Native Title rights. Management of heritage will require close alignment with PBCs and Traditional Owners through community controlled Ranger programs and mechanisms like IPA’s.
- Cultural knowledge relates to cultural heritage management. TOs identified cultural heritage management as a priority, yet most caring for Country funding agencies are focused on NRM outcomes.
- Cultural heritage management relates to rejuvenation of Country. Healthy Country is Country cared for through cultural practices and rituals.
- Repatriation respects ancestral connection to Country. KALACC’s repatriation process has been highly successful.
4.6 Economic Opportunities from Caring for Country

With the rise of natural resource management (NRM) in the late 1990s and early 2000s, Indigenous Knowledge and practices on Country have become integral to developing new economies. While attempts to mainstream Indigenous employment have been largely unsuccessful, activities that provide opportunities to generate an income for people living and working on Country have been embraced by Traditional Owners.

The Live Projects List (see Appendix 2) contains over 60 separate projects tied to larger programs and investment in caring for Country work in the Kimberley. The nine good examples (in Section 4.5) reveal a wide range of activities being funded through government, non-government and the commercial sector, and which employ hundreds of Aboriginal people on Country.

The Kimberley Ranger Program alone has resulted in an investment by the Federal and State Governments of over $23 million over five years in caring for Country activities, training and education, and infrastructure development. This has created over 80 full-time jobs for Aboriginal Rangers as well as pathways for a further 70 rangers from CDEP to full-time employment. The Kimberley Indigenous Management Support Service has received an investment of over $6 million by State and Federal Governments in training and employment opportunities, resulting in over 100 people being placed in full-time commercial enterprise employment in the pastoral industry.

Caring for Country work has been building economic opportunities through:

**Investment in Cultural and Natural Resource Management** — CNRM has become a key focus of State and Federal Governments. Indigenous Knowledge and expertise is increasingly valued through commitments to native title rights and we are seeing mutual benefits from this approach.

**Valuing Ecosystem Health (Healthy Country)** — As governments realise that economic viability is linked to Healthy Country, more resources have been allocated to rehabilitate, monitor, survey and evaluate the conditions on Country and conduct other management work.

**The Application of Procedural Rights from Native Title** — TO’s have the right to be notified, to object, be consulted, to comment and to negotiate under the Native Title Act. This helps ensure better outcomes on Native Title lands and waters e.g the services being delivered by government departments. Governments, (who are required to act in accordance with Australian law), have now seen the benefit of using Aboriginal cultural knowledge, and Aboriginal governance structures and utilising the peak Aboriginal regional representative organisations.

**Development of the KLC Land and Sea Management Unit (LSMU)** — Growing from a base of natural resource management projects, the Kimberley Land Council’s LSMU now employs over 50 Aboriginal staff (including Rangers) and works in partnership with dozens of government and non-government organisations. The growth of the unit has allowed greater support and collaboration between the four peak RAO’s on back-to-Country trips and survey work.

The LSMU’s policy aligns right people for right Country with any activities taking place on Country. This policy ensures the proper cultural oversight and recognition of TO priorities in caring for Country work. Initiatives such as Rangers, carbon abatement, biodiversity surveys and water resource management projects have provided some resources to help develop administrative capacity through hands-on action.
Prescribed Bodies Corporate Managing Caring for Country Projects. With over 55% of the Kimberley now Determined Native Title Land, PBCs are being developed to take up further responsibilities for Country-based economies, and to manage cultural and natural resources.

The Development of a Business Base. The four peak Regional Aboriginal Organisations (RAOs) have been at the forefront in the development of business plans at the regional, local and PBC level. They offer single-point negotiation for businesses dealing with: carbon abatement, Rangers, saltwater country management, water resource management, youth programs, pastoral diversification, law, language, culture and heritage management.

The RAO’s are able to consider the fee-for-service arrangements being offered by government and non-government organisations for a range of activities. They have the right people involved, the geographical representation and the basis on which regional business can further develop. This includes:

—A governance base. Having developed cultural governance structures through Law and culture and Native Title processes, the peak organisations are now the focal point for negotiating Caring for Country proposals with government bodies and others.

—Skills base. Kimberley Rangers provide a local workforce of skilled resource managers (on both land and sea) who operate with the guidance of Cultural Bosses and appropriate TO’s for work on Aboriginal Country.

—A management base. Caring for Country projects involving dozens of government and non-government organisations have developed management skills and brought about collaboration between the peak regional Aboriginal organisations, thus reducing red tape and ensuring ‘right people, right country, right way’ for work on Country.

—Regional scale. The four RAO’s operate regionally under the direction of local TO’s in cultural governance blocs. RAO’s can collaborate on landscape or catchment-wide projects for more effective action on reducing threats and pressures to Country such as feral animals, weeds and uncontrolled fire.

An overview of the key investment opportunities for the Kimberley region, as related through community consultation and from the review of relevant literature, can be found in Section 8.
4.7 Priorities: What People Said Was Most Important

Healthy Country Healthy People was the top priority; as people said: if you look after Country, Country looks after you. This can be achieved by using the *right people for the right country and doing things the right way*, according to cultural tradition.

Below are the priorities for managing cultural and natural resources. These align closely with the key values detailed in Section 4.1 and with the Management Action Targets in Section 5.1.

The first table lists the general priorities for cultural protocols and effective processes. The second table lists priorities for on-Country work, more in the style of conventional NRM plans.

Table 4: Priorities — General

<table>
<thead>
<tr>
<th>General Priorities</th>
<th>L=Low</th>
<th>M=Medium</th>
<th>H= High</th>
<th>Aligns with Management Action Targets (See Section 5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enable Aboriginal peoples to get access to Country</td>
<td>H</td>
<td></td>
<td></td>
<td>1 4</td>
</tr>
<tr>
<td>Respect cultural protocols — do business the right way, with the right people for the right country</td>
<td>H</td>
<td></td>
<td></td>
<td>1 4 6</td>
</tr>
<tr>
<td>Make sure cultural knowledge is passed on from old people to the younger people</td>
<td>H</td>
<td></td>
<td></td>
<td>1 4 6</td>
</tr>
<tr>
<td>Plan for Caring for Country projects at a regional level (through PBC or coordination unit)</td>
<td>M</td>
<td></td>
<td></td>
<td>6 8</td>
</tr>
<tr>
<td>Provide opportunities for paid jobs, skill development and training for Aboriginal people</td>
<td>H</td>
<td></td>
<td></td>
<td>3 6 8</td>
</tr>
<tr>
<td>Secure adequate resources for Caring for Country projects</td>
<td>H</td>
<td></td>
<td></td>
<td>3 6</td>
</tr>
<tr>
<td>Resource and support a regional Caring for Country governance structure</td>
<td>M</td>
<td></td>
<td></td>
<td>3 8</td>
</tr>
<tr>
<td>Protect Indigenous knowledge &amp; intellectual property</td>
<td>H</td>
<td></td>
<td></td>
<td>1 4 8</td>
</tr>
<tr>
<td>Maintain and develop strong partnerships (e.g. IPA’s and ILUA’s)</td>
<td>M</td>
<td></td>
<td></td>
<td>3 4 6 8</td>
</tr>
<tr>
<td>Provide opportunities for language transmission through Caring for Country projects</td>
<td>H</td>
<td></td>
<td></td>
<td>1 4 8</td>
</tr>
</tbody>
</table>
### Table 5: On-Country Priorities

<table>
<thead>
<tr>
<th>On-Country Priorities (NRM)</th>
<th>L=Low</th>
<th>M=Medium</th>
<th>H= High</th>
<th>Aligns with Management Action Targets (MAT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manage and use fire the proper way</td>
<td>H</td>
<td></td>
<td></td>
<td>2 3 5 6 7</td>
</tr>
<tr>
<td>Ensure the health of water sources (e.g. monitor water quality in river, jila and other waterholes, and control cattle)</td>
<td>H</td>
<td></td>
<td>2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>Monitor plants, animals &amp; habitats, particularly threatened species/communities and species of cultural significance e.g. turtle and dugong, vine thickets, seagrass beds</td>
<td>H</td>
<td></td>
<td>2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>Eradicate or reduce weeds (to protect threatened species or ecological communities)</td>
<td>M</td>
<td></td>
<td>2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>Reduce and control camels, pigs, cats, foxes, horses and cattle</td>
<td>M</td>
<td></td>
<td>2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>Reduce erosion and rehabilitate land (use local native plants in degraded areas)</td>
<td>L</td>
<td></td>
<td>2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>Control visitor access to culturally and environmentally sensitive areas e.g. monitor numbers and impacts, direct people to right countrys, ensure they are accompanied by right people</td>
<td>H</td>
<td></td>
<td>2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>Protect important cultural sites and monitor significant areas (including on islands, in the sea eg marine and reef sites).</td>
<td>H</td>
<td></td>
<td>2 3 4 6</td>
<td></td>
</tr>
<tr>
<td>Remove rubbish that threatens the health of Country e.g. marine debris on beaches</td>
<td>L</td>
<td></td>
<td>2 3 4 5 6 7</td>
<td></td>
</tr>
</tbody>
</table>

These priorities are listed because they were most often raised during the consultation process. They align closely with what Traditional Owners have said previously e.g. in KLC’s Strategic Plan.

During the planning process we found that many of these priorities were already being addressed in positive ways through existing ‘live’ projects. Across the Kimberley, both Traditional Owners and Kartiya believe that the Ranger programs are one of the best ways to manage natural and cultural resources sustainably. Ranger programs have been set up using the right people for right Country and in the right way.

We concluded that these projects are the very things that go toward making Country and people healthy. The best strategies to manage Country are demonstrated in projects such as those described in Section 4.5. These existing projects uphold the values and principles that people consider vital. More information is provided in Regional Investment Section 8.
1. Cultural tourism. Geige Gorge — Nulungu
2. Access to station Country — Nulungu
3. Fee for Service work. Reducing weeds — KLC
right country
right people
right way
5.0 REGIONAL TARGETS GOALS & OBJECTIVES

5.1 Regional Targets
In the Kimberley, people are well on their way to achieving the aspirational targets or Resource Condition Targets set by NRM Rangelands in 2005. Management Action Targets (MAT’s) showed what NRM Rangelands wanted to achieve.

In 2010, we have developed the following targets to direct and focus people’s effort.

Table 6: Management Action Targets for the Kimberley

<table>
<thead>
<tr>
<th>MAT</th>
<th>Regional Targets</th>
<th>Timeframe</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Aboriginal culture is protected and promoted</td>
<td>Always</td>
</tr>
<tr>
<td>2</td>
<td>Country and its natural ecosystems, habitats and landscapes are protected and managed to help ensure healthy Country and healthy people</td>
<td>Ongoing</td>
</tr>
<tr>
<td>3</td>
<td>Resources are secured for effective longer-term management of cultural and natural resources</td>
<td>By 2015</td>
</tr>
<tr>
<td>4</td>
<td>People’s rights and responsibilities to access Country are known and upheld</td>
<td>Immediately</td>
</tr>
<tr>
<td>5</td>
<td>Strong and committed partnerships are secured and maintained to best achieve Healthy Country</td>
<td>Within 5yrs, and ongoing</td>
</tr>
<tr>
<td>6</td>
<td>PBC’s have secured a permanent workforce of Aboriginal Rangers, whose core function is to carry out C&amp;NR management</td>
<td>Within 5yrs of PBC establishment</td>
</tr>
<tr>
<td>7</td>
<td>Caring for Country initiatives provide increasing economic opportunities for Aboriginal people</td>
<td>Ongoing</td>
</tr>
<tr>
<td>8</td>
<td>A regional coordination and management body for Caring for Country projects is established and maintained</td>
<td>By 2012</td>
</tr>
</tbody>
</table>

Note: In this part of the Plan we have used NRM terms such as aspirational targets and Management Action Target (MAT). However they do not have the same meaning as in the NRM accepted framework, rather they reflect common usage and understanding amongst people in the Kimberley.
5.2 Regional Goals and Objectives

Traditional Owners share a vision for *Healthy Country Healthy People*. They also share similar aspirations across the region and seek to work together to achieve the best results for Country.

People have common goals and objectives. These goals were mentioned in many of the reports we reviewed (see the Literature Review). They also align with what other stakeholders across the region were saying to us about protecting the environment and the natural resources and assets of the Kimberley.

The following draft regional goals and objectives have been developed from the main findings, and are aligned with the eight Management Action Targets (MATs) See page 93. They are grouped into the following themes:

1. Protection of culture
2. Protection of the natural environment and biodiversity values
3. Resources
4. Access to Country
5. Partnerships
6. Rangers
7. Economic opportunities
8. Governance.

Some common aspirations such as engaging young people, getting properly paid jobs and ensuring language and culture is transmitted on Country, run through most of the themes and are not treated separately.

Goals and objectives motivate people in organisations and reduce uncertainty. They provide a rationale for decisions and should guide actions.

Regional Goals and Objectives—Draft

1. PROTECTION OF CULTURE

Country and culture are inseparable. There is recognition that cultural and natural resource management are intrinsically linked

**Significant sites of Aboriginal culture and heritage across the Kimberley are protected**

- Promote use of local Aboriginal Rangers to protect and maintain sites
- Recognise that all sites need maintenance but give priority to those sites most at risk or identified by Traditional Owners/custodians as most in need of management.

**Aboriginal culture, law and language are included in all Caring for Country initiatives**

- Maintain the collaboration between the KLC, KALACC, KLRC and KAPI to support Caring for Country projects, to ensure that the relevant aspects of law, language and culture are included in all stages of Caring for Country projects.
- Develop and use a checklist of criteria for assessing whether CNRM proposals meet the needs of Aboriginal peoples.
- Acknowledge language as a critical part of Aboriginal engagement with Country.
Aboriginal peoples’ rights to Indigenous Knowledge, Intellectual Property and copyright are acknowledged, secured and protected

Aboriginal culture and heritage is promoted across the Kimberley

2. PROTECTION OF THE NATURAL ENVIRONMENT AND BIODIVERSITY VALUES

- Coordinate water use and planning across the Kimberley so that TO’s are informed, make decisions and have water rights respected.
- Control and manage visitors to reduce impacts on cultural and natural resources.
- Reduce weeds and feral animals.
- Establish and support Aboriginal Reference Groups for all rivers in the Kimberley based on the FitzCam model.

People from different landscapes offered specific examples including:

Saltwater country
- protect seagrass beds
- ensure sustainable takes of coastal resources, notably fish and crabs
- manage visitor impacts on the coastal areas
Desert country
- Reduce negative impacts from introduced animals e.g. camels and horses.
- Ensure water sources are protected.

Cattle country (Rangelands)
- Reduce erosion, particularly from land clearing, changes to water regimes, introduced animals, or uncontrolled fires.
- Maintain TO access to Country and cultural sites and resources.
- Establish and maintain partnerships with pastoral leaseholders and other land managers and owners.
- Ensure horticultural and mining practices do not reduce or pollute natural water sources, threaten native species, or reduce bush tucker.
- Make sure mining companies and others keep to their agreements (including aspects like access, rehabilitation and participation in Caring for Country).

Freshwater and River country
- Reduce erosion, particularly along the banks of river and creeks, and adjacent to waterholes (jila).
- Keep water healthy
- protect and maintain water quality for cultural, domestic and economic purposes.
- Manage visitors to reduce impacts on sensitive cultural and natural areas.
- Support the development and implementation of TO-authorised Country-based CNR Management Plans (by 2012)
- Maintain habitats for animals and plants. Promote effective management strategies such as permit entry and tourist information encouraging proper behaviour.
- Eradicate weed hot spots.

There is wide-ranging support and investment in CNRM projects e.g. fire management and water quality, and direct involvement by Traditional Owners and Aboriginal groups in planning and on-ground work

- Ensure local CNRM plans are developed and implemented.
- Keep our water healthy - protect water sources and maintain water quality

All the natural and cultural resources on Country are healthy, and cultural practices are maintained through their sustainable use

- Monitor and protect Ngarlgun (Bilby)
- Reduce weeds e.g. Noogoora Burr, Rubber vine
- Support cultural burning practices and priorities of TO’s, as well as burning to protect cattle and stations
- Monitor the take of resources, such as bush tucker and sea foods
- Educate the public about the right seasons for taking resources like bush food, medicines and other cultural resources.
- Fence billabongs (where appropriate).
- Erect signs to meeting and camping areas.
3. RESOURCES

The importance and worth of caring for Country to Aboriginal people, and all Australians, is recognised in the provision of adequate resourcing

- Maintain and build strong relationships with funding bodies and the agencies organisations or people who are able to support them.
- Ensure those Caring for Country projects that meet agreed objectives are fully supported and secured in their operations.
- Ensure the Kimberley Aboriginal Caring for Country Plan is revised regularly to be relevant and useful, and to support future funding applications.
- Secure resources for community & Ranger group governance structures (i.e. PBC’s) to provide practical and strategic direction to and support for Ranger groups through their development phase.
- Provide increased strategic and hands-on support so that Rangers can build more promising career pathways, underpinned by nationally-accredited training.
- Work towards the development of Caring for Country activities that have an economic base benefitting Aboriginal people, without undermining the cultural and natural values and assets.
- Ensure funding is available to Aboriginal people to develop local resource management plans to direct on-Country work.
- Secure resources to enable the KLC, KALACC, KLRC and KAPI to participate effectively in a collaborative regional arrangement for managing cultural and natural resources on Country. This may require additional staff hours or a dedicated Caring for Country person in each organisation.
- Seek contributions from small enterprise development funds, fee for service arrangements and partners from research, industry, and government and non-government organisations.
- Make government funding procedures less bureaucratic and more accessible to on-ground CNRM administration people.
- Provide regional resources to give security for CNR management over the longer term.
- Support Caring for Country projects and cultural programs that engage young people and are supported by old people.

Aboriginal people are recognised as a valuable resource in Caring for Country

- Respect and pay for the Indigenous Knowledge that is taught by TO’s to others e.g. in cultural burning.
- Secure the help of TOs for the Right Way and Safe Way to access Country.
- Use Right People and the local workforce on Caring for Country projects.
4. ACCESS TO COUNTRY

Aboriginal people are able to assert their rights and responsibilities and undertake cultural activities on their Country

- Provide legal advice to Traditional Owners on how best to assert all their rights including NT rights.
- Seek resources to enable Traditional Owners to carry out cultural work e.g. practise Law, maintain cultural sites and transmit culture.
- Assist Aboriginal people to reconnect to Country through long-term employment in natural resource management.
- Ensure access rights, and agreed access arrangements on Aboriginal Country are upheld.

5. PARTNERSHIPS AND CO-INVESTMENT

Strong partnerships and collaborative approaches are used effectively to manage Country

- Maintain and develop effective partnerships with governments, corporations, not-for-profit groups, philanthropic, volunteer and community groups etc.
- Work towards the establishment of an Aboriginal controlled regional coordination and management body for Caring for Country
- Undertake collaborative works to best manage the Kimberley
- Continue to provide opportunities for volunteers to work alongside Aboriginal people in CNR management.
- Provide opportunities for people to gain an understanding and awareness of Aboriginal culture.
- Promote Caring for Country activities that provide job opportunities, economic benefits, training and skills for Aboriginal people.
- Support joint projects such as Rangers and Yiriman.
- Apply results from collaborative research (IK & SK) to encourage agencies, developers and utilities to care for Country.
- Work with local schools to ensure Aboriginal children learn their language on Country and in the bush as well as at school.
- Improve collaboration through partners committing to and implementing culturally-appropriate consultation, engagement, communication and decision-making processes.
- Expand effective collaborative models such as the Yiriman project to different groups across the Kimberley.
- Support the development of Indigenous Protected Areas (IPA’s) and Indigenous Land Use Agreements (ILUA’s)
- Seek strong partnerships for a major future industry in carbon or cultural burning.
Good information is accessible to help manage Country effectively

- Information about Country is gained the proper way: by consulting Traditional Owners via culturally-appropriate processes
- Encourage the sharing of scientific and Indigenous Knowledge.
- Promote, support and contribute to environmental research across the Kimberley.
- Utilise and store information in the Right Way and with respect to those who have provided it.
- Foster research partnerships with university and other research units, in Australia and overseas.
- Ensure information and the results from research are accessible to Kimberley people (Right People, Right Country), to guide future work on Country.
- Work with Traditional Owners and custodians to record/document traditional knowledge, e.g. about fire management and seasonal availability of natural resources.
- Allow TO’s to decide what work on Country is important and who should take part.

6. RANGERS

Across the Kimberley, Rangers are on Country undertaking cultural and natural resource management

Young people are actively caring for Country

- Further develop and support Ranger initiatives.
- Support the development of women Ranger groups
- Establish, support and maintain Ranger groups for each PBC in the Kimberley.
- Provide clear structures of support provided to PBC’s in order to manage Rangers in light of changes to the Community Development Employment Program (CDEP).
- Bring together Working on Country Rangers and CDEP Rangers, with KLC providing the support to enable PBC’s to take over Ranger management.
- Direct Rangers work and plans to reflect what TO’s see as important
- Ensure that Rangers get paid for the ‘free’ work they do for communities.
7. ECONOMIC OPPORTUNITIES

Aboriginal people have meaningful employment on Country

Aboriginal people experience the benefits from caring for Country e.g. improved livelihoods from proper jobs, education, skills development, business development and other economic opportunities

- Encourage the further development of economic opportunities, through Caring for Country activities including pasture management, protection of communities and fire management, quarantine work, (including animal health surveys for AQIS), river care work, and biodiversity monitoring and maintenance.
- Promote cultural tourism opportunities for Aboriginal people across the region.
- Recognise that environmental outcomes delivered by Ranger groups participating in a wage economy will help to keep people and Country healthy.
- Attract young people to work on Country by offering interesting projects and work, skills development and accredited training.
- Improve job prospects and career path opportunities by developing relevant cultural and natural resource management projects.
- Coordinate a plan for government fee-for-service work for Rangers.
- Manage locally but coordinate regionally, the Aboriginal Ranger program.

1. Young and old back on Country — KALACC
2. Celebrating culture — KALACC
3. Cultural Knowledge exchange — Yiriman
8. REGIONAL GOVERNANCE AND DECISION-MAKING FOR CARING FOR COUNTRY IN THE KIMBERLEY

Aboriginal connection to and ownership of Country is recognised and respected

- Promote understanding within the wider community of the need for Aboriginal people to get access to Country.
- Acknowledge and support Aboriginal peoples commitment to caring for Country.
- Undertake culturally appropriate consultation, engagement and communication processes using agreed protocols.
- Recognise that CNR management builds community capacity and empowers Aboriginal people.

Aboriginal peoples Native Title rights and responsibilities are understood and respected

People work in culturally appropriate ways with Aboriginal peoples

- Secure resources to allow for the engagement of Traditional Owners in all aspects of planning and decision-making about Caring for Country initiatives
- Maintain, assist and support the move towards PBC’s and claimant working groups developing and controlling the caring for Country projects.
- Ensure Traditional Owners have the legal advice needed to understand and maintain connection and cultural practices on Country.
- Consider and respect ‘Right People, Right Country’ in all caring for Country business.
- Ensure a clear and user-friendly process is available for people to get the information they require about Right people for Right Country and to do CNRM in the Right way.
- Develop culturally-appropriate protocols, make them widely available and implement them in Caring for Country

An effective regional coordination and management process for Caring for Country projects is developed and sustained in the Kimberley

- Secure funding to support the land and sea management unit in KLC to undertake the coordination and management role for Caring for Country in the interim.
- Secure resources to enable PBC’s to develop and manage their own CNR management projects.
- Ensure the Right People for Right Country are engaged in all caring for Country initiatives.
- Use agreed protocols (set down in Tools Section 10), when proposing caring for Country initiatives or consulting with Traditional Owners on CNR management.
Information is managed so that Aboriginal people’s interests and rights are protected, while information remains accessible to people for the management of Country

Aboriginal culture, law and language are included in all Caring for Country initiatives

- Maintain collaboration between the KLC, KALACC, KLRC and KAPI to support projects and ensure that the relevant aspects of law, language and culture are included in the development and implementation of all Caring for Country proposals.
- Secure resources to enable the KLC, KALACC, KLRC and KAPI to support Caring for Country across the Kimberley.

Support the aspirations of Kimberley Traditional Owners to access, manage, improve and protect their land and sea country through engaging in C&NR management

The collaboration of four RAO’s remains strong enough to support a regional Caring for Country body/process and PBC’s

- Ensure informed decisions are made across the region.
- Oversee the coordination and management of Caring for Country projects in the Kimberley.
- Assist in the proper management of information collected across the Kimberley.
- Ensure service and support from the 4 peak Aboriginal regional organisations to a regional coordination body, and to PBC’s as they develop capacity for local management of Caring for Country.

The health and wellbeing of Aboriginal people continues to be improved by participation in Caring for Country

- Raise awareness in the wider community that Country and culture are critical to improving health and well-being for Aboriginal people.

In summary

Regional goals can get people to look beyond their own organisation, towards the vision for the Kimberley—Healthy Country Healthy People. The above goals and objectives should be reviewed by the peak RAO’s and the proposed new regional Caring for Country body. Once there is agreement on the goals, the objectives should be revised with project partners. Objectives become a course of action through operational planning and then implementation. A sample model for an Operational Plan is found in the Appendices.
1. Education, starting with school children — KLC
2. Develop areas for visitors, walk trail access — Sharon Griffiths
3. Signs to explain cultural & natural values & right behaviour — Sharon Griffiths
4. Record & protect cultural information right way — KLC
Roebuck Bay is a vital resting and feeding ground for more than 150,000 migratory shorebirds that fly here each year from their northern breeding grounds, which extend from Central Siberia to Arctic Alaska. Some larger shorebirds fly 9,000 kms non-stop to Roebuck Bay; smaller birds make a stop-over in Asia on the way.

1. Weary international travellers

Here shorebirds feed and roost on beaches, tidal mudflats, saltmarsh, claypans and mangroves. Low tide exposes 17,500 hectares of mud flats that offer the birds a rich and varied menu, including 200 known species of invertebrates (small spineless animals) like worms, crabs and molluscs. At high tide, birds form large flocks and rest on the shore. This is when they are most vulnerable to disturbance.

2. Best takeaway seafood in the world

Most shorebirds have long legs and bills that are adapted to feeding on the small animals living on or in the muddy sediment exposed at low tide. Shorebirds on Roebuck Bay are so influenced by the tide that they live two 12 hour days rather than one 24 hour day! Night and day, they feed for 8 hours then rest for 4 hours.

Migratory shorebirds need to build body fat to fuel their international flight. Each disturbance depletes their store of fuel, threatening their survival.

3. Eat, sleep and get fat

Birds feed on the rich food supplies in the Bay and increase their body weight by 60 - 80% during February, March and April each year before leaving Roebuck Bay on their epic journey back to their breeding grounds.

But not all the birds fly away! From April to August about 35,000 shorebirds remain until they are mature enough to breed and migrate.

4. A great place to spend the winter

Birds feed on the rich food supplies in the Bay and increase their body weight by 60 - 80% during February, March and April each year before leaving Roebuck Bay on their epic journey back to their breeding grounds.

Welcome to Roebuck Bay

- Mirda (One Tree), an area of enormous cultural and environmental significance

- Please:
  - park your vehicle away from the cliffs and walk to the beach
  - keep a distance from the shorebirds and move quietly so you don't disturb them
  - fish in places away from the shorebirds and take only enough fish for tonight's dinner
  - keep your dog on a lead and under control
  - do not disturb any ground or materials, eg rocks or shells; Aboriginal cultural and heritage sites abound
  - take home only photos, memories and rubbish.

right people
right country
right way
6.0 MANAGEMENT STRATEGIES — BEST WAYS TO MANAGE COUNTRY

Strategies are the means of achieving the goals and objectives, to attain the Kimberley vision of *Healthy Country Healthy People*.

Following the identification of priorities and the pressures on Country, people were asked to identify the best way to get Country healthy: the best ways to tackle the threats and pressures. In this Plan, these ways are called the management strategies.

Many of the common responses from people across the region were discussed in themes in Section 4 *What We Found*. Included here are people’s preferred strategies for managing their cultural and natural resources. These include Rangers living and working on Country, collaborative projects with partners, and effective regional coordination, decision making, management and control of natural and cultural resource management i.e. good governance.

Each example has a management strategy for reducing the threats and pressures e.g. Rangers can observe and learn about what’s happening on-ground, they can direct visitors, protect cultural sites, maintain habitats to ensure food and cultural resources, enforce rules and limits like fishing, reduce weeds in threatened plant communities, and monitor turtle and dugong numbers and movements.

Other preferred management strategies raised during consultations included:
- Raising cultural awareness and educating people
- Enforcement—delegating to Rangers the powers to enforce legislation on Country
- Having clear ways to go about doing business, including protocols, policies, procedures, codes of conduct etc.
- Establishing effective partnerships e.g. research, investment, labour, regional coordination.
- Developing and implementing a visitor permit system for controlling people’s access to Country and reducing damage.
- Developing basic infrastructure for visitors on Country, e.g. parks, walk trails, signage and public facilities to draw people to right country and away from sensitive areas.
- Organising regional events that allow people to share their culture, knowledge and skills e.g. festivals, AGMs, camps, training etc.

Traditional Owners consider that the best management strategies are *already* being demonstrated in some Caring for Country projects (see the examples in the case studies in Section 4.5).
1. Rangers across the Kimberley — KLC

2. Successful partnerships. Coastal management with Right People for Right Country — DPI/RBWG

3. Bush Harvest — Yiriman
REGIONAL INVESTMENT

right people
right country
right way
7.0 REGIONAL INVESTMENT

There are ‘live’ projects that are effectively managing cultural and natural resources. They are working with the Right People for Right Country in the right way. They uphold the important values and principles and achieve successful outcomes in the Kimberley. Right across the region, both Aboriginal and Kartiya people are convinced that the community Ranger program is one of the best ways to meet the need to sustainably manage Country.

By investing further in successful projects and joint CNR management initiatives, Country will be well cared for, and investors can be assured of value for money. The projects that follow in Table 7 are considered the key investment opportunities for caring for Country.
Table 7: Key Investment Opportunities – the current priorities

<table>
<thead>
<tr>
<th>Regional Program</th>
<th>Key Activities</th>
<th>Future Activities</th>
<th>Projected Investment Requirements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kimberley Rangers</td>
<td>Integrated management of Country through PBCs within the Kimberley Ranger Program of the KLC LSMU.</td>
<td>—Expansion of the Kimberley Ranger program and devolution of management to PBCs. —Targeted PBC development through KLC LSMU support.</td>
<td>2011-2012 —Support for PBCs to develop their own Ranger management structure with greater support for Cultural Bosses. —PBC Caring for Country Development Manager Position. $300,000</td>
</tr>
<tr>
<td>Yiriman Project</td>
<td>Youth Engagement and Juvenile Justice Diversion program utilising caring for Country activities to provide skills and pathways for young Kimberley Aboriginal people.</td>
<td>—Expanding the model from the central and west Kimberley. —Increasing Juvenile Justice Diversion through caring for Country. —Increasing staff members from, and services for, Aboriginal youth.</td>
<td>2011-2015 The Yiriman Business Plan (2010) identifies $ 7.14 million across a range of projects and initiatives to achieve their stated outcomes from these activities.</td>
</tr>
<tr>
<td>North Kimberley Carbon Abatement</td>
<td>Carbon abatement using traditional burning practices with Kimberley Ranger Groups to develop cultural burning and commercial practices using Indigenous Knowledge.</td>
<td>—Savannah burning using cultural practices generates carbon abatement in recognised trading schemes. —Develop policy and legal settings in WA to enable this activity. —Create a business plan based on the Indigenous Knowledge held by TOs. —Through information sharing, skills development and monitoring of burning activities.</td>
<td>2011-2013 —Capacity building to develop Rangers across the North Kimberley and develop social and environmental benchmarks for carbon abatement schedules and business development on Country. $250,000 cultural burning trials. $150,000 legal and business studies and development. $400,000</td>
</tr>
<tr>
<td>Regional Program</td>
<td>Key Activities</td>
<td>Future Activities</td>
<td>Projected Investment Requirements</td>
</tr>
<tr>
<td>------------------</td>
<td>----------------</td>
<td>------------------</td>
<td>-----------------------------------</td>
</tr>
</tbody>
</table>
| Saltwater Country Project | Implement three main strategies to manage coastal resources (C&NR) according to the Aboriginal values held for saltwater Country. | Strategy 1: Develop a visitor management system that enables visitors to obtain consent from Traditional Owners and to help ensure that no damage is done to places visited. Provides Traditional Owners with opportunities to become involved in coastal tourism. | 2011-2012
Develop and trial the visitor pass system through three Ranger groups working in conjunction with PBCs, business and government. $ 300,000 |
| KLRC Language and CNRM Integration | Language knowledge on Country Program | Utilising Language Knowledge Holders within PBCs to develop Ranger language skills and language based management tools that translate community members. | 2011-2013
Working with language holders in three designated Ranger groups under the guidance of Ranger Advisory Bodies producing DVDs and other language based reports evaluating ecosystem health and cultural landscape health. $ 300,000 |
Development of a KAPI support team within the KLC LSMU. To integrate the successful model of the Kimberley Ranger program with other training and development programs toward sustainable pastoral activity on KAPI pastoral stations. $ 350,000 |
1. Planning for your Country — Nulungu
2. Monitoring waterbirds at Paruku — KLC
3. Reviewing on-ground plans with work team — Sharon Griffiths
4. Gathering base line information on animals — KLC
IMPLEMENTATION

right people
right country
right way
8.0 IMPLEMENTATION

8.1 Making the Plan Work

A stepped approach
- Endorsement of the Plan by the four peak RAO’s
- Distributing and marketing the Plan and making it readily available
- Establishing a well-resourced regional coordination and management body for Caring for Country in the Kimberley
- Understanding the environment in which cultural and natural resource management must operate. Maximising opportunities in the environment and head-off foreseeable problems
- Developing local management plans to guide work on Country, the results of which should feed back to the regional coordination body
- Developing agreed processes for caring for Country initiatives to be considered in the right way, by the right people for right country, across the Kimberley.

These steps will require a long-term investment of money and resources, as well as administration support. It is recommended that, until PBC’s are established, this is coordinated at a regional level—in the interim through the LSMU.

Successful implementation will require the Directors and managers of the four peak regional Aboriginal organisations to demonstrate their personal commitment to the vision and goals. It will be vital for them to communicate the vision and goals across the Kimberley to the people they represent, and to power brokers in Perth and Canberra. It will also require a workforce on the ground that knows and understands the cultural environment. Overwhelmingly, people across the Kimberley want to use community Rangers who are connected to Country for on-ground management.

The development and resourcing of local plans for managing cultural and natural resources is the key to making a regional Plan successful. Local plans should be based on a shared understanding (Indigenous and scientific knowledge), of the environmental conditions on a given Country, and the operating environment e.g. resources, conditions and priorities, in which the Plan is to be implemented.

This kind of local planning has been undertaken by PBCs as they have become established and local plans, have helped guide the work of the Rangers.
Making sure that information about Country is available in the proper way to help direct a regional and coordinated approach to management will be an important process.

Understanding the environment in which CNR management is operating is crucial. Most CNRM projects take place in complex situations. To get the best results, the project proponents and managers must understand the ecosystems that they are working in. They also need to understand the cultural, social, economic, and political context in which they work, as they can influence many of the stakeholders. All these ecological and human factors interact with one another in unpredictable ways.

Caring for Country projects across the region need effective co-ordination and management in order to have a strong voice for Country, to make the most of scant resources, to ensure Aboriginal people’s rights and interests are protected, to provide the administrative support and technical services needed for CNRM projects, and to ensure Indigenous Knowledge is well-managed.

8.1.1 Resources to implement the Plan

The financial cost of undertaking caring for Country work in remote areas is high. The Kimberley is about twice the size of Victoria, and many areas are unreachable except by helicopter, plane or boat, and then only seasonally. Therefore resources must be used efficiently by consulting with the Right People for Right country and in the Right Way. This will save money in the long term.

As can be seen from the ‘live’ projects (see Live Projects list in Appendix 2), collaborative works and co-investment have met great success in the Kimberley. All levels of government, philanthropic groups, private industry, volunteers and community organisations have contributed to this success. Resources and research from abroad has helped fill gaps in Australian investment. This has brought with it a greater international appreciation for the nature and culture of the Kimberley. Knowledge has been shared both ways and this has been of great benefit. Such collaborations should be actively sought and nurtured to maintain the resources (including knowledge and technical skills) required to keep Country healthy.

Cultural and natural resource management projects typically take time to show results, and patience by stakeholders is necessary.

8.1.2 Monitoring and reviewing the Plan

Monitoring the results on Country

CNR management should be undertaken in light of available research and knowledge, including that of TO’s and Rangers. Aboriginal people are best placed to monitor strategies and actions. Local experience and cultural understanding (IK), with scientific knowledge (SK), will result in better decisions about how to achieve Healthy Country.

Kimberley people are skilled at responding to changes in Country; historically Aboriginal people’s lives have depended on this ability. It is suggested that Governments and other policy-makers and funders (investment partners) allow some flexibility in achieving targets and goals.
Monitoring Regional Targets and Goals
Goals and targets are a way of setting and measuring progress or success in caring for Country. While many people have had to adopt this manner of ‘business’ reporting, Aboriginal people’s measure of success in management goes far deeper. They ask, ‘Are sites being looked after the proper way? Is culture being transmitted from the old people through to the younger ones? Are people safely using Country? How is the health and well-being of people?’

The vision is **Healthy Country Healthy People.**

A regular review of regional goals and targets should be undertaken by the regional Caring for Country coordination body at least every two years. We recommend that annual reviews be undertaken by the four peak RAO’s led by the Land and Sea Management Unit of the KLC in the interim.

Reviewing the Regional Plan
Working out whether things have changed in the environment is an important consideration. For example new regional pressures or threats such as unpredictable climatic events, or changes in the operational environment, such as program shifts or funding that has arisen or diminished.

Information from reviews and research should direct the way we revise the regional Plan and how the threats and pressures to Country are tackled locally.

The review results may require changes to priorities or strategies. We hope that such changes are made as a response to local circumstances rather than to shifts in government policy.

Adaptive Management (Salafsky, 2001)

> At any particular site, there are dozens if not hundreds of factors that influence the status of biodiversity and its conservation. There are geophysical factors like climate, weather, winds and currents, and soils. There are ecological factors like regeneration rates and predator-prey interactions. There are social factors like culture, demographic and family structures, and religion. There are political factors like the type of government and the willingness of national governments to address local problems. There are economic factors like cash needs, employment opportunities, exchange rates, and markets. There are institutional factors like the strength of leadership in project organisations and the ability of project team members to work together. And there are random factors like diseases, economic crashes, or earthquakes and tsunamis that can completely destroy projects.

It is not an exaggeration to say that in the Kimberley cultural and natural resource management projects take place within some of the most complex systems that people ever have to deal with.
8.1.3. How to Use this Plan – important points

- Understand the key message Healthy Country Healthy People
- Accept the reality that cultural and natural resources are complexly connected and mutually dependent
- Demonstrate the use of Right People for Right Country and Right Way in developing and managing cultural and natural resources.
- Consider how Caring for Country initiatives can not only manage Country, but also benefit Aboriginal people in the longer-term and in multi-dimensional ways (Use the checklist in on page? for considering new proposals)
- Build into Caring for Country proposals sufficient resources to consult the proper way, and to coordinate and manage the project effectively
- Develop and implement government policy and programs with all the above in mind.

Table 8: Practical Implementation for Right Now

<table>
<thead>
<tr>
<th>Get the Plan Out</th>
<th>Use and Refer to the Plan</th>
<th>Use the Tools</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Distribute and market the Plan widely.</td>
<td>- Refer to regional priorities, targets, goals and objectives in your CNRM submissions (see section 5).</td>
<td>- Tools</td>
</tr>
<tr>
<td>- Prepare Caring for Country website. Link the Plan to this &amp; other web sites.</td>
<td>- When developing local area Plans of Management be mindful of local conditions and how the plan fits within the regional strategy for CNR management.</td>
<td>- Protocols (see 8.3.2)</td>
</tr>
<tr>
<td>- Update the Live Projects List &amp; have it accessible on the Web.</td>
<td>- Support regional investment priorities (see Section 7).</td>
<td>- Contacts (see 8.3.1)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Proposal Checklist (see 8.3.3)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Operational Plan (see Appendix 5)</td>
</tr>
</tbody>
</table>

Ensure all the stakeholders are made aware of the Kimberley Aboriginal Caring for Country Plan. Provide a regional basis or justification for your proposed caring for Country work. Start the Right Way by using the tools.
8.2. Recommendations for Implementing the Plan

- Make the Kimberley Aboriginal Caring for Country Plan accessible across the Kimberley and through websites. For example, establish a Kimberley Caring for Country website, and link it with other relevant websites, e.g. KLC, DEC, MG, Kimberley Shires, Kimberley Development Commission.
- Distribute the Plan to other stakeholders such as investors, government agencies, environment organisations etc.
- Establish an Aboriginal-controlled Kimberley regional caring for Country coordination and management body with the support of the four peak RAO’s. In the interim, use the Land and Sea Management Unit (LSMU) of KLC in that role.
- Secure resources for the LSMU to undertake the coordination and management role for caring for Country in the Kimberley in the interim.
- KLRC, KALACC, KLC, and KAPI continue to provide services and advice on law, language, land and culture for caring for Country initiatives across the region;
- secure sufficient resources to do this and provide support to projects in remote areas.
- Make available sufficient resources for consulting with Right People for Right Country in the Right Way, in all Caring for Country initiatives.
- Ensure Aboriginal people are kept informed about proposals, projects, and other developments affecting the cultural and natural resources of Country.
- Forward all Caring for Country proposals to the proposed Kimberley regional coordination and management body (LSMU in the interim), for Right People for Right Country to consider.
- Use and provide proponents with a set of protocols for Caring for Country projects.
- Build in benefits for Aboriginal people in all the Caring for Country initiatives.
- Ensure the development and implementation of local plans of management for cultural and natural resource management.
- Governments and other bodies ensure their processes and policies for CNR management in the Kimberley are understandable and accessible for local people, i.e. less bureaucratic, more respectful of cultural considerations, and upholding important values.


8.3 Tools to help do the job

Four draft tools are provided in this Plan. They are:

1. Contacts—a list of PBC and RNTB contacts.
2. Protocols—how to get started the Right Way.
3. Checklist—a guide to assess Caring for Country proposals; to help identify aspects of the project that are good for Aboriginal people and good for Country.
4. Operational Plan—a working example of an operational plan can be found at Appendix 5.

8.3.1 Contacts

Starting the Right Way with the Right People for Right Country is important in caring for Country.

The first place to contact is the appropriate Prescribed Body Corporate or the region’s Registered Native Title Body (RNTB). Many PBC’s are in their early formative years and do not have operational staff or resources as yet. In these cases all enquiries and mail should be directed to the Registered Native Title Body (RNTB), which is the Kimberley Land Council at their head office in Broome.

Prescribed Bodies Corporate

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
<th>Phone</th>
<th>Fax</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bardi and Jawi Niimidiman Aboriginal Corporation RNTBC</td>
<td>One Arm Point (Ardyaloon) PMB 9 Via BROOME WA 6725</td>
<td>08 9192 4930 Rangers Office 9194 00158</td>
<td>08 9192 4976</td>
<td><a href="mailto:barioap.ceo@westnet.com.au">barioap.ceo@westnet.com.au</a></td>
</tr>
<tr>
<td>Karajarri Traditional Lands Association (Aboriginal Corporation)</td>
<td>c/o Bidyadanga Community PO Box 634 Via BROOME WA 6725</td>
<td>08 9192 4680</td>
<td><a href="mailto:ktl@klc.org.au">ktl@klc.org.au</a></td>
<td></td>
</tr>
<tr>
<td>Miriuwung Gajerrong (Native Title Prescribed Body) Aboriginal Corporation (RNTBC)</td>
<td>10 Coolibah Drive PO Box 2110 KUNUNURRA WA 6743</td>
<td>08 916 64800</td>
<td>08 9169 2509</td>
<td><a href="mailto:admin@mgcorp.com.au">admin@mgcorp.com.au</a></td>
</tr>
<tr>
<td>Tjurabalan Native Title Land Aboriginal Corporation</td>
<td>c/o Kimberley Land Council 36 Pembroke Street PO Box 2145 BROOME WA 6725</td>
<td>(08)9194 0100</td>
<td>08 9193 6279</td>
<td><a href="mailto:reception@klc.org.au">reception@klc.org.au</a></td>
</tr>
</tbody>
</table>
Note: Wanjina Wunggurr PBC represents three Native Title claims that have their own corporations. You can contact them directly:

Wanjina Wunggurr Ungguu
Wunambal Gaambera Corporation
c/o Project Consultant
Tel: 08 9310 2276
Fax: 08 9310 4130
Mob: 042 868 1406
Email: bstott@bigpond.net.au

Wanjina Wunggurr Wilinggin
Wilinggin Aboriginal Corporation
Chairman
c/o KLC Derby Office
PO Box 377
DERBY WA 6728
Phone: 08 9194 0175
Fax: 08 9193 1163

Wanjina Wunggurr Dambimangari
Dambimangari Corporation
c/o CEO
Koolan Island Administrator
Phone: 08 9191 2383
Email: dambimangari@bigpond.com

Yawuru Native Holders (RNTBC) Aboriginal Corporation
PO Box 425 WA 6725
Phone: 08 9192 5155
Fax: 08 9192 5166
Email: yawuru@yawuru.org.au

Registered Native Title Body

Kimberley Land Council Aboriginal Corporation
36 Pembroke Street
PO Box 2145
BROOME WA 6725
Phone: 08 9193-6199
Fax: 08 9193-6279
Email: klc@klc.org.au

Land and Sea Management Unit (LSMU)
Attention: LSMU Manager
Phone: 08 9194 0104
Mobile: 0427 798 492
8.3.2. Protocols—How to get started the Right Way

To help people more easily follow an agreed and culturally acceptable way of finding Right People for Right Country, and to work the Proper Way, it was agreed by Traditional Owners that protocols would be developed to be used in the interim when planning to care for Country. Once a Kimberley regional coordination body is established, and Prescribed Body Corporates (PBC’s) are fully operational, these would be revised.

Below are the first steps, some rules and important things to think about when planning projects to care for Country.

Table 9 Tools — Proper Way Protocols

PROPER WAY PROTOCOLS (INTERIM)

First Steps—the process

1. Firstly, contact the relevant Prescribed Body Corporate (PBC) or the Native Title Representative Body (RNTB), which is the Kimberley Land Council (KLC).

2. Where a PBC covers the area in which the work is proposed, this should be the point of contact. (See page 24 for Contacts List). The Traditional Owners or their staff at the PBC can advise you of the best way to put a proposal together and how that will be dealt with.

*Note: Often PBC’s have no staff. Therefore KLC’s Land and Sea Management Unit should be contacted for information in the first instance, as it deals with caring for Country proposals.*

3. KLC’s Land and Sea Management Unit can advise you how to bring the Caring for Country proposal to the right people for the right country in the right way.

4. Prepare an outline of the Caring for Country proposal or a written brief of what is required, in plain English and, where possible, with maps or photos to clearly illustrate your proposal.

5. Do some initial research to see if your proposal meets T.O. and landowner/manager goals and aspirations. Seek out strategic plans, operational plans, business plans, local management plans, IPA plans, Ranger work plans etc.

6. Complete the Kimberley Aboriginal Caring for Country Proposal Checklist (see p.129) and submit this along with your proposal.

7. In your proposal, provide a clear indication of how Aboriginal people will benefit, for example through paid opportunities to plan, monitor, research, guide, inform and participate with the other skilled and knowledgeable people in the project.

8. Document the non-cash benefits that may flow from the work you are proposing, such as mentoring, training or skills development, provision of equipment or community infrastructure, Country trips etc.

9. In the proposal you should identify how Indigenous Knowledge (IK) and Intellectual Property (IP) rights will be upheld.
10. Submit your proposal in the way the Traditional Owners have requested through their PBC or KLC. If you receive no request, provide full details of the proposal in hard copy by mail and send your proposal and a covering letter by email to the KLC, Attention: LSMU Manager.

11. Be aware that Traditional Owners may deal with your proposal in various ways e.g. as an agenda item for a TO meeting, a request for a presentation, or by a meeting on site, on Country.

12. Proponents need to be aware that Traditional Owners or PBC’s may not meet regularly. There may be long delays in getting proposals tabled, let alone a decision made. Providing funds for meeting costs may assist in this process.

13. Be prepared to wait until Traditional Owners meet and their agenda can accommodate your request. Traditional Owners have many, many items to consider and, while your proposal may be important to you, it may not be a priority for Traditional Owners.

14. In some cases you may be asked to contribute to the costs of a meeting. Costs would be similar to other meetings in remote areas e.g. travel, hire vehicles, charters, food, accommodation, and sitting fees for attendees.

15. Proponents need to be aware that there are additional protocols or rules for research, e.g. approvals through Ethics Committees and formal Research Agreements.

Some Rules to Follow
- Involve Aboriginal people from the very start: during the early development of a proposal or submission and at all stages of the planning or research.
- The informed consent of Traditional Owners must be secured before any planning, work or research on Country is undertaken.
- Proposals should support and strengthen culturally-appropriate leadership.
- Certain cultural knowledge is collectively owned, and to obtain informed consent it may be necessary to obtain permission from a number of levels of authority in and across cultural blocs.
- Proponents must acknowledge and demonstrate respect for Aboriginal people’s customary laws, practices and cultural knowledge and expertise.
- Aboriginal people working on the project must be paid at fair and equitable rates.
- All information from the project eg photos, data, film or any written or recorded material must be managed in accordance with Aboriginal people’s rights and interests.
- The Aboriginal people will decide in advance (by free and informed consent) how these rights will be protected.
- Copies of any work or publications must be made available to the relevant Aboriginal people, in an appropriate and accessible form.
Some Important Things to Know

- Aboriginal people value the chance to visit traditional Country. You should consider including Traditional Owners’ extended families on any trips to Country. This helps build goodwill and provides a valuable cultural benefit.

- Projects that help record and store Indigenous Knowledge the proper way, for generational transmission, and for the effective management of Country, are viewed positively by Traditional Owners.

- Projects that support opportunities for economic activity and business development from cultural and natural resource management will be highly regarded.

- Ensure your proposal has an adequate funding base, particularly to cover the costs of TO engagement, to get people out on Country, and for the costs incurred by the Aboriginal organisation that coordinates consultation or manages the project.

- Demonstrate respect, understanding and the use of cultural knowledge and skills in your proposals.

- There are huge differences in the way Aboriginal and non-Aboriginal people make decisions.

- It often takes a long time to adequately consult and consider a proposal. Numerous people with cultural knowledge or responsibilities must be consulted on most matters and a binding decision cannot be obtained in many cases unless the proper way is followed.

- Be prepared to invest enough time and resources to allow adequate consultation and to work the right way with Aboriginal people. If not enough time is allowed for informed decisions, or the right people are not consulted, relationships can be badly damaged. Projects may be delayed or interrupted through misunderstandings caused by rushed decisions, or a reversal of the decision may occur.

These first steps/protocols are adapted from a range of sources: Davis, M 2005, The development of protocols for conducting research and other activities in the Central Land Council Region, a report prepared by Central Land Council and from Desert Knowledge Co-operative Research Centre, Alice Springs; from the NAILSMA checklist; from the KLC protocols for research, and Indigenous Ecological Knowledge from the Natural Resource Management NT Board (NT).
# Proposal Checklist

Apart from effectively managing cultural and natural resources in the Kimberley, there are other important outcomes that Aboriginal people seek. This checklist provides a guide to some of these.

**Does your proposed work or research offer any of these opportunities?**

Please answer each question by ticking ✓ the box that best reflects what your proposal offers.

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>Definitely</th>
<th>No</th>
<th>Unlikely</th>
<th>Don't Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Involves young people in a meaningful way</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Enables access to Country for TDs</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Provides opportunities for old and young people together</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Creates paid jobs</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Provides training and/or skills</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Opportunity to use/transmit Aboriginal language</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Indigenous Knowledge is respected &amp; protected</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Intellectual Property &amp; Copyright is protected</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Offers business or other economic opportunities</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Are there other benefits for Aboriginal people that will flow if this proposal goes ahead? If so, please list these.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**11. Please provide any further details that will help us to assess the opportunities that may come from this proposal.**

---

**Proposal or Project Name:**

**Name of Person completing this checklist:**

**Position & Company/Organisation/Group:**

**Contact Details:**

**Date:**
The success of this Management Plan will depend on gaining agreement amongst stakeholders to resource and implement the Plan; and on the extent to which Traditional Owners are able to balance the demands on them and participate in setting up an effective regional body to steer and manage caring for Country initiatives across the Kimberley.

While the focus of this Plan was on local threats and pressures to Country and its values, the future of the region is being dominated by world-wide pressures for natural resources.

The human pressures coming from the increase in visitors to the Kimberley cannot continue unmanaged without harm to the natural and cultural resources of the region. Central to the recommendations in this plan is the maintenance and growth of Aboriginal Ranger programs across the Kimberley to manage the cultural and natural resources, and to protect the values that Aboriginal people hold strong.
Strategies for managing cultural and natural resources across the region will be implemented progressively, as changes in the Kimberley take effect; where Native Title is determined, control and local management for caring for Country is increasingly being delegated to the Right People, the Traditional Owners, through their PBC’s. As PBC’s are resourced to take on the responsibilities for cultural and natural resource management, caring for Country is likely to be more effective across the region.

The success of key projects such as the Ranger initiatives and Yiriman has shown that with the integration of Country, people, culture, and employment across remote areas, opportunities for economic development will increase, and people’s health and well-being can continue to improve. Further investment in these projects is warranted.

Successful implementation of this Plan (and the management of CNRM projects) will be most effective if a regional co-ordination and management body is established to drive CNR management initiatives. This body would operate in culturally-appropriate ways (RPRCRW) and continue to forge partnerships with relevant others such as land owners/managers, government agencies, community organisations, and investors. Regional co-ordination would help to ensure that Country gets cared for in the best circumstances possible, and that people maintain control while being actively engaged on Country.

It will take considerable time and resources to manage the cultural and natural resources across vast distances and challenging conditions found in the remote Kimberley region.

To ensure progress towards the vision of Healthy Country Healthy People and to maximise the benefits flowing from caring for Country, it is vitally important to work in the Right Way, with the Right People for the Right Country. This will increase the likelihood of achieving the regional goals and targets and will help to ensure we leave a healthier Country for future generations.

In the meantime we celebrate the great progress being achieved by Aboriginal people caring for Country in the Kimberley, and acknowledge the ongoing commitment and support from partners in their collaborative efforts.
BIBLIOGRAPHY


Australian Heritage Council (2009), Media Release: Big Picture Study of Australia’s Kimberley. 
Accessed: 05/02/09.

Australian Heritage Council (2010), Media Release: Australian Heritage Council Seeks Comments on West Kimberley National Heritage Assessment. 25 March 2010. AHC, Canberra, ACT.

Australian Policy Online (2010), Sustainable Development of Northern Australia. 
Accessed: 20/03/10.


Department of Agriculture (2007), NOTPA Summary of Stakeholder Survey Throughout the Pilbara and West Kimberley Regions,  Department of Agriculture Broome, WA.


Accessed: 20/03/10.


Department for Environment, Water, Heritage and the Arts (2010), Welcome to TrACK. 
Accessed: 20/03/10.

Accessed: 26/03/10.

Accessed 20/03/10.

Department of Water (WA) Kununurra, WA.

Department of Water (2009), *Kimberley Regional Water Plan Sub-regional Working Discussion Papers,* Department of Water (WA) Kununurra, WA.


Indigenous Land Corporation (2010), *Kimberley Indigenous Management Services WA.*


Kimberley Aboriginal Law and Culture Centre (2008), *New Legend.* KALACC, Fitzroy Crossing, WA.

Kimberley Aboriginal Law and Culture Centre (2009), *COAG Business Case for a Kimberley Regional ‘At Risk’ Indigenous Youth Diversion Program.* KALACC, Fitzroy Crossing, WA.

Kimberley Aboriginal Law and Culture Centre (2009), *KALACC Artistic Program 2010 - 2013.* KALACC, Fitzroy Crossing, WA.

Kimberley Aboriginal Law and Culture Centre (2009), *KALACC Business Plan, 2010 - 2012.* KALACC, Fitzroy Crossing, WA.

Kimberley Development Commission (2010), *Kimberley Pastoral and General Land Use Map.*

Kimberley Land Council (2003), *Healthy Country Project Report,* KLC, Broome, WA.

Kimberley Land Council (2004), *Looking After Country; Workshop Report.* KLC Land and Sea Management Unit Broome, WA.

Kimberley Land Council (2004), *How Traditional Owners of the North Kimberley Want to Look After Their Country,* KLC, Broome, WA.


Kimberley Land Council (2007), *Kimberley Ranger Initiative Supporting Documents,* KLC, Broome, WA.
Kimberley Land Council (2008), 1978 - 2008 30 Years Strong. KLC Newsletter, No 7. KLC, Broome, WA.

Kimberley Land Council (2008), Submission of Kimberley Land Council (KLC) and Dept. of Indigenous Affairs (DIA) Work Plan to the Pew Environment Group and The Nature Conservancy under its collaborative Wild Australia Program. KLC and DIA, Broome, WA.


Kimberley Land Council (2008), Kimberley Land Council Land and Sea Management Unit Strategic Plan 2008 - 2011. KLC, Broome, WA.

Kimberley Land Council, Rangelands NRM WA, and University of Western Australia (2009), FitzCAM CMP Draft Stage One. August 2009. KLC, Broome, WA.

Kimberley Land Council (2009), Submission in respect of the State of Western Australia’s Kimberley Science and Conservation Strategy. KLC, Broome, WA.

Kimberley Land Council (2009), North Kimberley Fire Abatement Project. KLC, Broome, WA.

Kimberley Land Council, Rangelands NRM WA, and University of Western Australia (2010), Fitzroy Catchment Management Plan Draft - February 2010. KLC, Broome, WA.


Kimberley Land Council (2010), Kimberley Coastal Tourism Brief. KLC, Broome, WA.


Kimberley Language Resource Centre (2005), Oral Tradition Heritage - Traditional Ways of Teaching and Learning. KLRC, Halls Creek, WA.

Kimberley Language Resource Centre (2006), Language and Country; the importance of Aboriginal languages in NRM. KLRC, Halls Creek, WA.

Kimberley Language Resource Centre (2007), Language Activities Scale for Language ‘Continuation’ in the Kimberley. KLRC, Halls Creek, WA.

Kimberley Language Resource Centre (2007), Aboriginal Language Continuation in the Kimberley. KLRC, Halls Creek, WA.

Kimberley Language Resource Centre (2008), Holistic Curriculum. KLRC, Halls Creek, WA.

Kimberley Language Resource Centre (2009), Language Continuation Continuum Model. KLRC, Halls Creek, WA.

Kimberley Language Resource Centre (2009), Holistic Curriculum 2.0. KLRC, Halls Creek, WA.

Kinnane, S., (2010), Literature Review of Caring for Country in the Kimberley. Nulungu Centre for Indigenous Studies, University of Notre Dame, Broome, WA.

Department for Planning and Infrastructure (2008), Lands of Promise and Opportunity; Review into Industry Training for Aboriginal Pastoralists - Aboriginal Pastoralism in Western Australia. DPI, Perth, WA.


Northern Australian Indigenous Land and Sea Management Alliance (2009), NAILSMA Carbon Project 2010 - Social Program Outline. NAILSMA, Darwin, NT.


Northern Development Taskforce (2009), *Sustainable Development of Northern Australia; A report to the Government from the Northern Australia Land and Water Taskforce*. Department of Infrastructure, Transport, Regional Development and Local Government, Canberra, ACT.


Philippiadis, W., (2008), *ILMF Handover Summary, June 2008*. KLC, Broome, WA.


Royal Melbourne Institute of Technology (2007), *Carbon Offset Providers in Australia*. Global Sustainability Unit, RMIT, Melbourne, Vic.