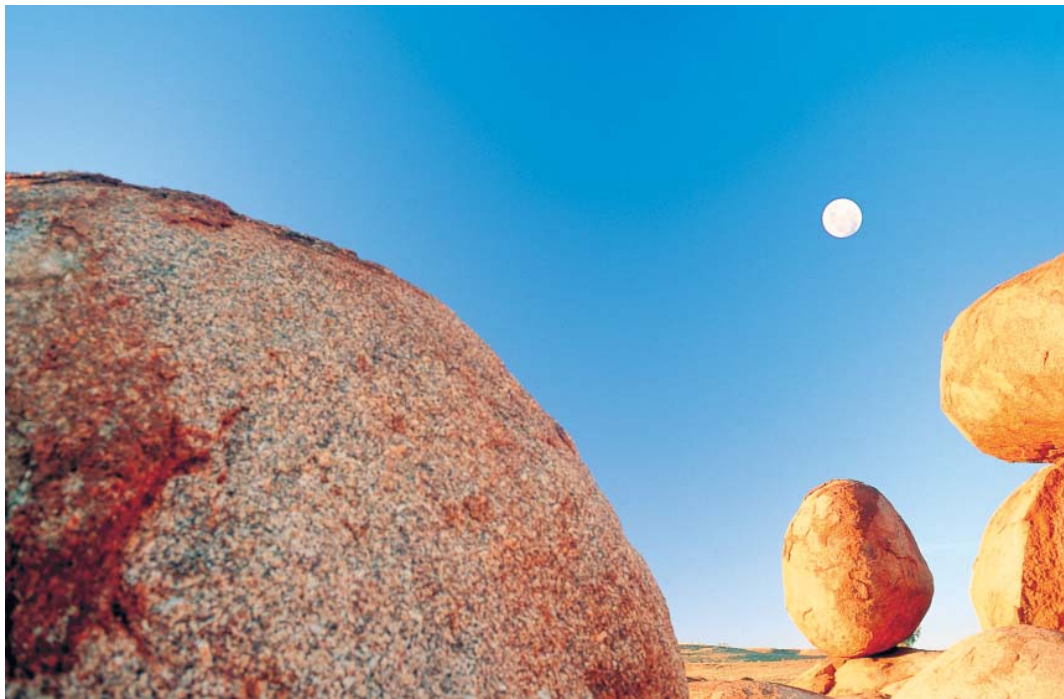




Devil's Marbles (Karlu Karlu) Conservation Reserve

Joint Management Plan
February 2009



Devil's Marbles Conservation Reserve
Joint Management Plan

Parks and Wildlife Service of the Northern Territory,
Department of Natural Resources, Environment, The Arts and Sport
PO Box 1120,
ALICE SPRINGS, NT, 0871.

Cover photo: The Devil's Marbles, Tourism NT
Published by the Department of Natural Resources, Environment, The Arts and Sport

Foreword

Traditional Owners Message

A long time ago - this story about Karlu Karlu...

In the Dreamtime Traditional Owners used that place for ceremony. They came from four parts of the land to spend their time together for three to four weeks, dancing and singing to the spirit people, giving praises to them so that they would bless the land and give them what they need.

Each tribe came and performed their ceremony. The tribes were Warlpiri, Warumungu, Kaytetye and Alyawarra. Women were separated from the men, when the ceremonies were finished they came together and waited for the sign that everything was finished. They then went their separate ways.

Today these four groups have come together to work on this plan for Karlu Karlu with Parks, working together, planning for the future. Parks and Wildlife Service are welcome to come here and work together with us, sharing and caring for our country.

**Kirda and Kurdungurlu
Karlu Karlu**

Message from the Minister

The Devil's Marbles is a living cultural landscape and the traditional country of the Warumungu, Kaytetye, Warlpiri and Alyawarra peoples. Known as Karlu Karlu in all local Aboriginal languages, the Devil's Marbles are integral to the continuation of important dreamings that hold the land and its people together. Under their law, Traditional Owners have lived on, cared for, and been provided for, by this land. And, after struggling for many years to be recognised as the original and rightful owners of Karlu Karlu, the Traditional Owners were finally granted formal title to the area under the Aboriginal Land Rights (Northern Territory) Act, on 28 October, 2008.



The Devil's Marbles Conservation Reserve is also an important tourism attraction of the Barkly region, welcoming around 100,000 visitors each year. It is a nationally and internationally recognisable symbol of the Northern Territory's outback.

Recent changes to the *Territory Parks and Wildlife Conservation Act* bring exciting new opportunities for joint management partnerships with the Aboriginal Traditional Owners of Northern Territory parks and reserves. The Devil's Marbles Conservation Reserve is the second reserve to have a Joint Management Plan completed under these changes.

This Plan recognises Traditional Owners' connection to their country under Territory law. It protects their sites, represents their aspirations for social development, and facilitates their desire to be successful joint managers.

This Plan sets out an optimistic vision for the reserve and practical steps for its management. Visitors will continue to enjoy the area as before, but will also have opportunities to see it from the perspective of Traditional Owners themselves. The plan also highlights ways for Traditional Owners to achieve employment and economic benefit from the reserve. I am confident the public will welcome the reserve's future as outlined by this Plan.

I am encouraged by the goodwill and positive collaboration between Traditional Owners of the Devil's Marbles and the Northern Territory Parks and Wildlife Service in completing this Joint Management Plan. I also extend my thanks to the Central Land Council for their assistance in bringing this Plan into effect.

Ms Alison Anderson MLA
Minister for Parks and Wildlife

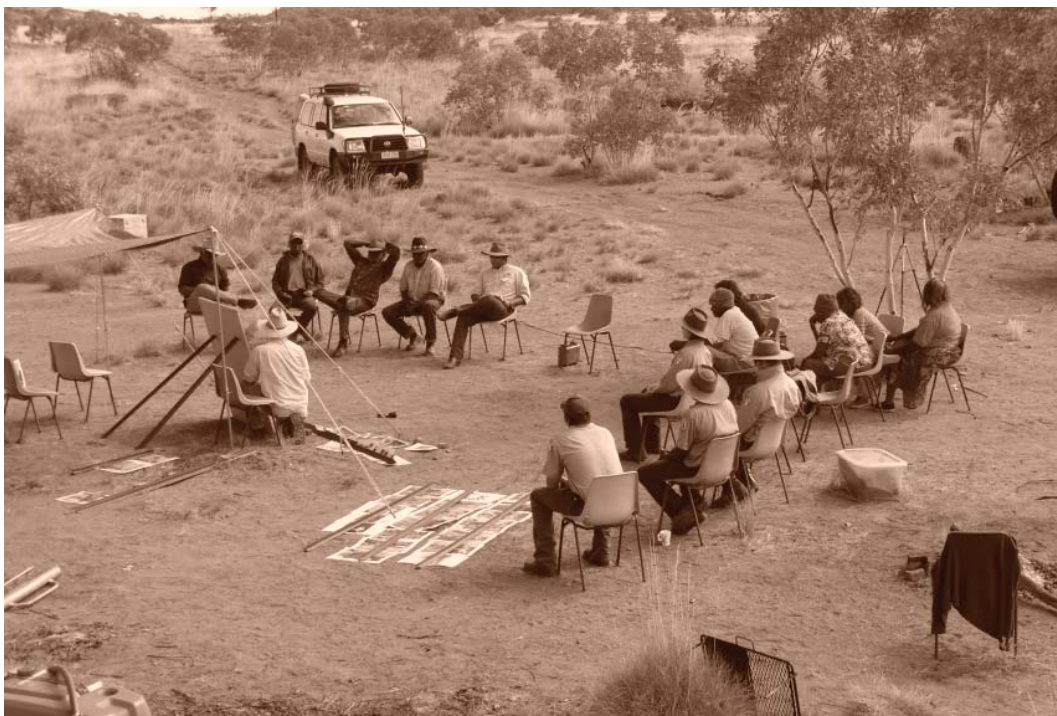
How This Plan Was Developed

This is the second management plan for the Devil's Marbles Conservation Reserve. It has been prepared by a planning committee consisting of Warumungu, Kaytetye, Warlpiri and Alyawarra Traditional Owners of the reserve, Central Land Council staff and Parks and Wildlife Service staff, with input from land managers, the tourism industry, business operators and the community.

In 2005, the *Territory Parks and Wildlife Conservation Act* was amended, requiring new management plans to be developed for jointly managed parks scheduled within the *Parks and Reserves (Framework for the Future) Act*. Section 25 of the *Territory Parks and Wildlife Conservation Act* lists the objectives and principles of joint management and the contents that must be included in this plan.

Planning for the joint management of the reserve began with a large meeting of Traditional Owners and Parks and Wildlife Service staff, in late 2005. The meeting established a planning team of twelve Traditional Owners, Parks and Wildlife Service staff and Central Land Council (CLC) staff. During 2006, this team drafted the Joint Management Plan through a series of participatory planning meetings with many hours of discussion. In March 2007, the draft Plan was reviewed and approved by a full meeting of Traditional Owners before being released for public comment.

This Joint Management Plan has come into effect following consultation with the community, approval by the Legislative Assembly, and subsequent gazettal by the Minister. It supersedes the 1992 Plan of Management and will be effective for a minimum of five years unless amended or replaced by a new plan.



The Joint Management Planning Team preparing the Joint Management Plan for the Devil's Marbles Conservation Reserve (2006) consisting of Traditional Owners, Parks and Wildlife and Central Land Council staff. Photo: Steve Nicholson.

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Summary of this Plan

Travellers on the Stuart Highway get to experience a range of the Territory's natural landscapes and landmarks, none more famous than the Devil's Marbles. The reserve is a welcome highway stop for about 100,000 visitors each year. Most stay only an hour or so exploring the boulders, taking photographs and learning about the area's nature and culture from interpretative signs. A significant number stay longer, making use of camping facilities and taking time to absorb the mystery of the marbles.

Management of the reserve will focus on presenting the reserve to visitors as a symbol of the Territory, one that is part of a wider cultural landscape of continuing spiritual meaning to its Aboriginal Traditional Owners. In recognition of this, the name of the reserve will be changed to incorporate the area's original name, *Karlu Karlu*. There are real opportunities at this reserve for the Territory tourist's interest in rich and memorable cultural experiences to meet with Traditional Owners' interest in developing cultural tourism enterprise. The joint management partners will need to work with other agencies to realise this opportunity. Related business prospects include Traditional Owners as campground managers and hosts.

As a small reserve, its ability to contribute to biodiversity conservation on its own is limited. The larger Davenport Ranges National Park in the same bioregion is a more viable protected area in which to invest resources for wildlife conservation. Management of weeds and fire will therefore focus on the protection of the cultural and scenic values of the visitor area. The reserve is surrounded by Aboriginal land of the same tenure and future opportunities for cooperative conservation may present during the term of this Plan.

This plan provides an outline of effective, equitable partnership and governance of the reserve. In this respect it cannot answer every question and in itself this plan does not ensure success. The partners must commit, especially in the first years, to making joint management successful. They will receive governance training and matters of governance will need to be further developed. Establishing simple and useful monitoring and evaluation techniques as an aid to continuous improvement, and developing policy and procedure for activities requiring special permits are high priorities.

Whilst day to day management of the reserve will remain the responsibility of the Parks and Wildlife Service, Traditional Owners will have the opportunity to access country and pass on knowledge during planned programs and joint management activities, with need for few additional management resources. If necessary external resources will be pursued to assist Traditional Owners' meet with other culturally-based interests. In addition to being a vital support in many other ways, the Central Land Council may also help in this regard.



Figure 1. The Joint Management Story – Artist: Sheila Braedon © 2006

'This painting is about working together to make the plan for the Devil's Marbles (Karlukarlu). Karlukarlu is represented by the centre circle. The people sitting in groups on the outskirts represent the people in the community who will be involved in working at the Devil's Marbles in the future. The four people sitting at the top of the circle represent Parks and Wildlife staff. The two people sitting on each side represent Central Land Council staff and the people sitting at the base of the painting represent the Traditional Owner planning group.' **Sheila Braedon, 2006**

1. Introduction

Introducing the Reserve and this Plan

The 'Devil's Marbles' or 'Karlukarlu' with its gigantic, rounded granite boulders, some spectacularly poised, is a remarkable landscape. Scattered clusters of these 'marbles' are spread across a wide, shallow valley.

The Devil's Marbles is a nationally and internationally recognised symbol of Australia's outback.

In 2007, about 100,000 people visited the reserve. It is one of the most visited of any park or reserve in the Northern Territory and one of the main tourist attractions in the Barkly region.

This plan interchangeably refers to the reserve as Karlukarlu or the Devil's Marbles. Karlukarlu, translated literally as 'round boulders' is the name for the area shared between Kaytetye, Warumungu, Warlpiri and Alyawarra language groups. The area recognised by Traditional Owners as Karlukarlu extends well beyond the boulders associated with the visited area and is consistent with the general boundary of the reserve. The name 'Devil's Marbles' originally arose from comments made by John Ross leading a survey for the Overland Telegraph line in 1870:

'This is the Devil's country; he's even emptied his bag of marbles around the place!' **John Ross, 1870**

Nearly the whole reserve is a registered sacred site under the *Northern Territory Aboriginal Sacred Sites Act*. The reserve remains significant to the Kaytetye, Warumungu, Warlpiri and Alyawarra Traditional Owners, whose ancestors have managed the area since creation time. The reserve is listed on the Register of the National Estate as a site of national significance for its extraordinary geological formations. It is also nominated for listing on the Northern Territory Heritage Register.

The Devil's Marbles Conservation Reserve (N.T. Portion 539) covers an area of 1802 hectares and is located 105 kilometres south of Tennant Creek and 393 kilometres north of Alice Springs (see Map 1). The reserve is bounded by the Mungkarta Aboriginal Land Trust. The nearest settlements include Wauchope, Wakurlpu, Wycliffe Well and Mungkarta (see Map 2).

The area was proclaimed a reserve in 1961 under section 103 of the *Crown Lands Ordinance*.

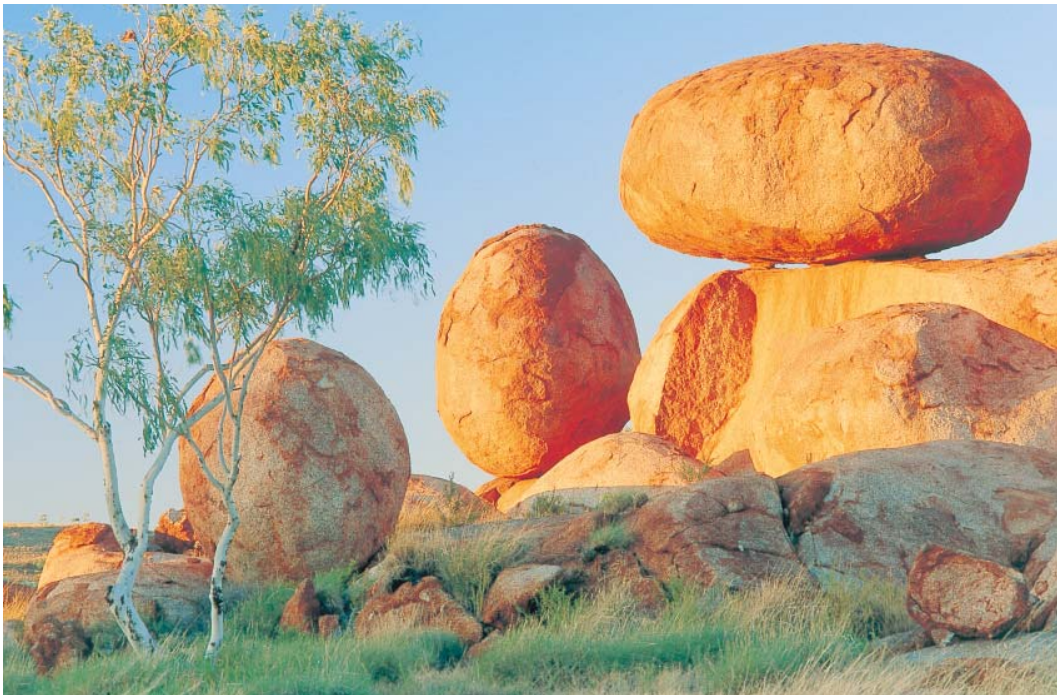
This Reservation (R1064) was revoked and the area re-declared under section 12 of the *Territory Parks and Wildlife Conservation Act* in 1978. In 1979, the reserve was renamed The Devil's Marbles Conservation Reserve (NTG G38).

In 2003, the reserve was listed on Schedule 1 of the *Parks and Reserves (Framework for the Future) Act*, enabling the title to be granted to Traditional Owners under the *Aboriginal Land Rights (Northern Territory) Act* as Aboriginal Freehold Land leased to the Northern Territory Government and managed under agreed joint management arrangements. Title to the reserve was granted to the Ayleparrantenhe Aboriginal Land Trust in October 2008.

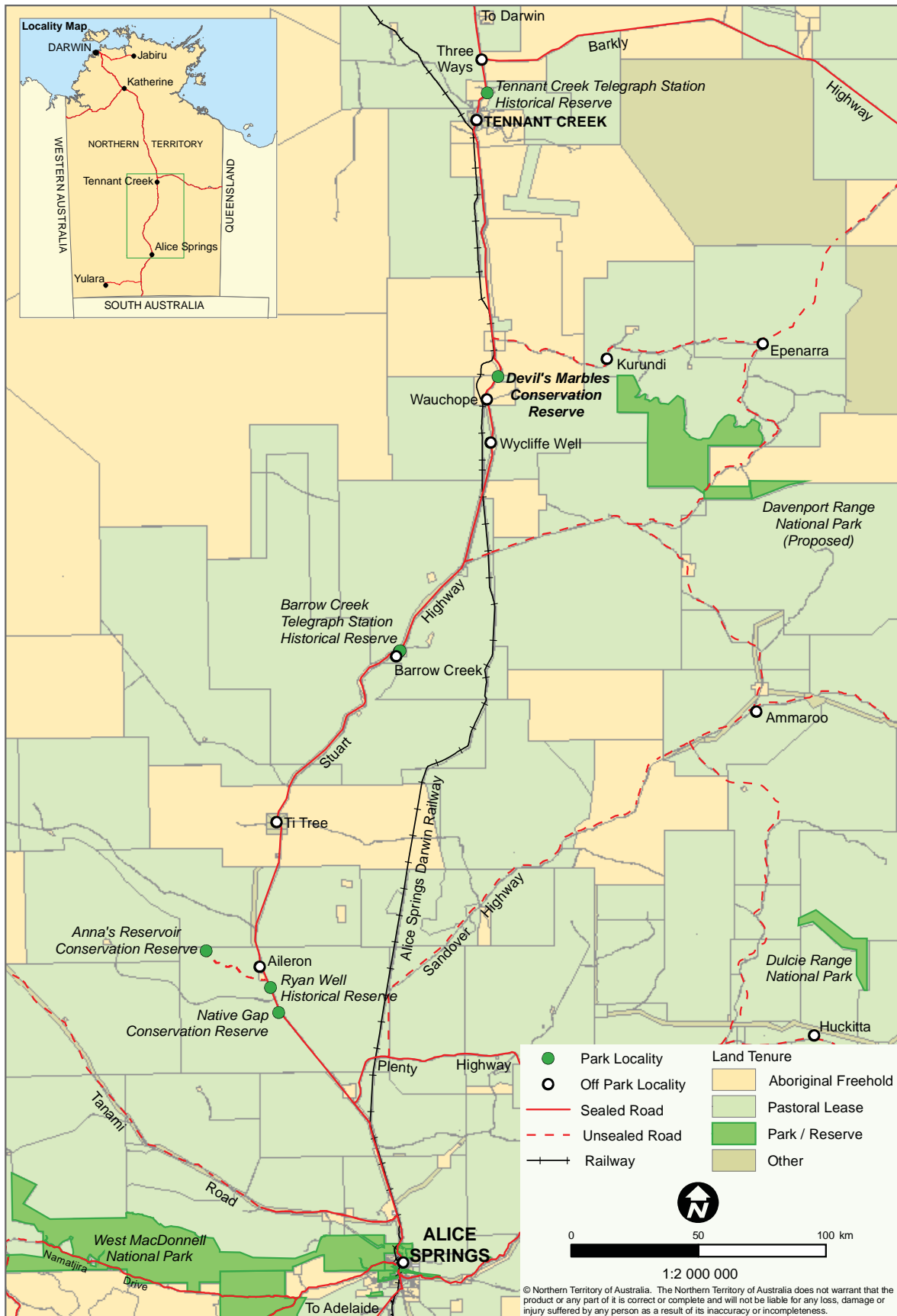
Purpose of this Plan

This Plan gives direction to the day-to-day management of the reserve. It provides for the ongoing conservation of the reserve's significant cultural values and continued public use and enjoyment. It sets out how public interests in the reserve will be served while recognising the significance of the area to its Traditional Owners. It sets management objectives against which the Parks and Wildlife Service, Traditional Owners and the general public may measure progress. The plan presents both general and specific management directions with respect to the reserve's stated purpose and current management issues. It also outlines measures that will ensure future development of the reserve is well-considered and appropriate.

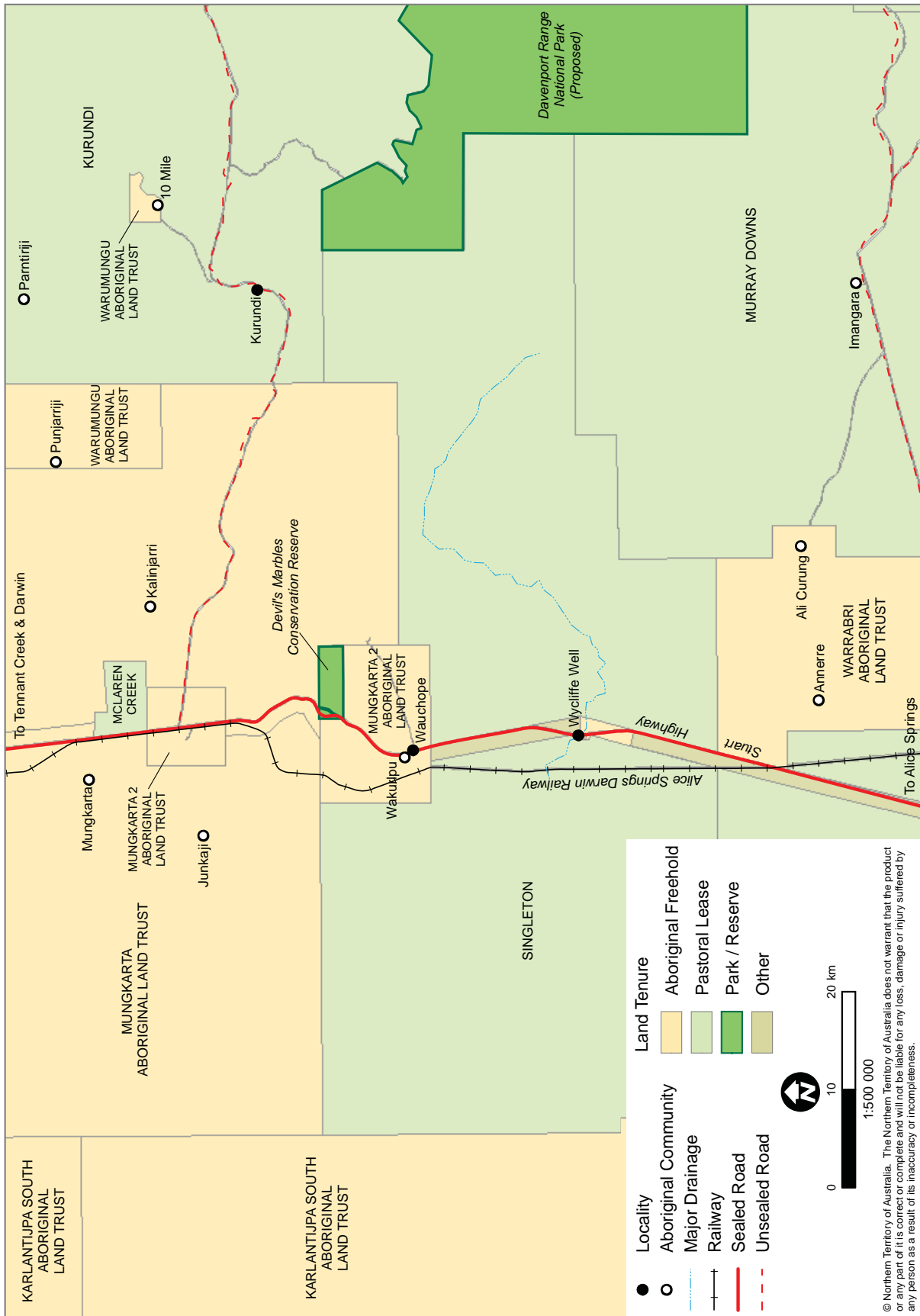
'The road is straight ... rangers and traditional owners together. Keeps all together ... we have to talk about all our different directions, ideas and journeys first. We are here to get that road straight and work that out ... to get things right.' 'There's always change ... but we need to agree to plan and stick to it' Kirda and Kurdungurlu



The Devil's Marbles. Photo: Tourism NT.



Map 1: Location Map



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Map 2: Land Tenure Map

Vision

***To work as partners,
50/50, straight and true.***

During the next ten years and beyond the Traditional Owners and the Parks and Wildlife Service will:

- Respect each other and take pride in our country, our culture and our partnership.
- Keep our country healthy.
- Teach and share knowledge for the next generations.
- Involve everyone, especially young people, old people and families.
- Not just talk.

Purpose of the Reserve

Karlu Karlu will be managed as a cultural landscape for the benefit of both the Traditional Owners and visitors. Priorities will be to:

- Meet the needs of Traditional Owners to maintain connection to their country and to gain meaningful economic benefit from the area.
- Provide visitors with a memorable experience based on the reserve's iconic outback scenery and its lasting connection to powerful cultural traditions.
- Preserve the area's outstanding scenic qualities.
- Encourage community and visitors' understanding and appreciation of the reserve's cultural values.

Values

The values of the Devil's Marbles Conservation Reserve are the attributes that give the reserve worth and provide the basis for reservation. These values are subject to consideration throughout this Plan.

Cultural Values

Karlu Karlu is of major significance to Traditional Owners of the Kaytetye, Warumungu, Warlpiri and Alyawarra language groups. Almost the entire reserve is a registered sacred site under the *Northern Territory Aboriginal Sacred Sites Act* (see Map 3). It is a cultural landscape imbued with spiritual significance that is central to Traditional Owners' identity. Their affiliation with the land involves a complex set of traditional rights, benefits, obligations and responsibilities. Stories and traditions, sacred sites and related "dreamings" are important elements of the reserve's cultural value. While only some of these traditions can be shared with outsiders, they strongly relate the interconnectedness of the land and its people. In terms of maintaining living culture these values are significant to the broader community as well as Traditional Owners.

Scenic and Tourism Values

The Devil's Marbles are one of outback Australia's most widely photographed and recognised symbols. Images of the giant granite boulders are frequently used to represent the Northern Territory or Australian outback in national and international tourism promotion. The reserve is the main natural attraction in the Tennant Creek region and a very popular attraction and resting point for travellers on the Stuart Highway.

Natural Values

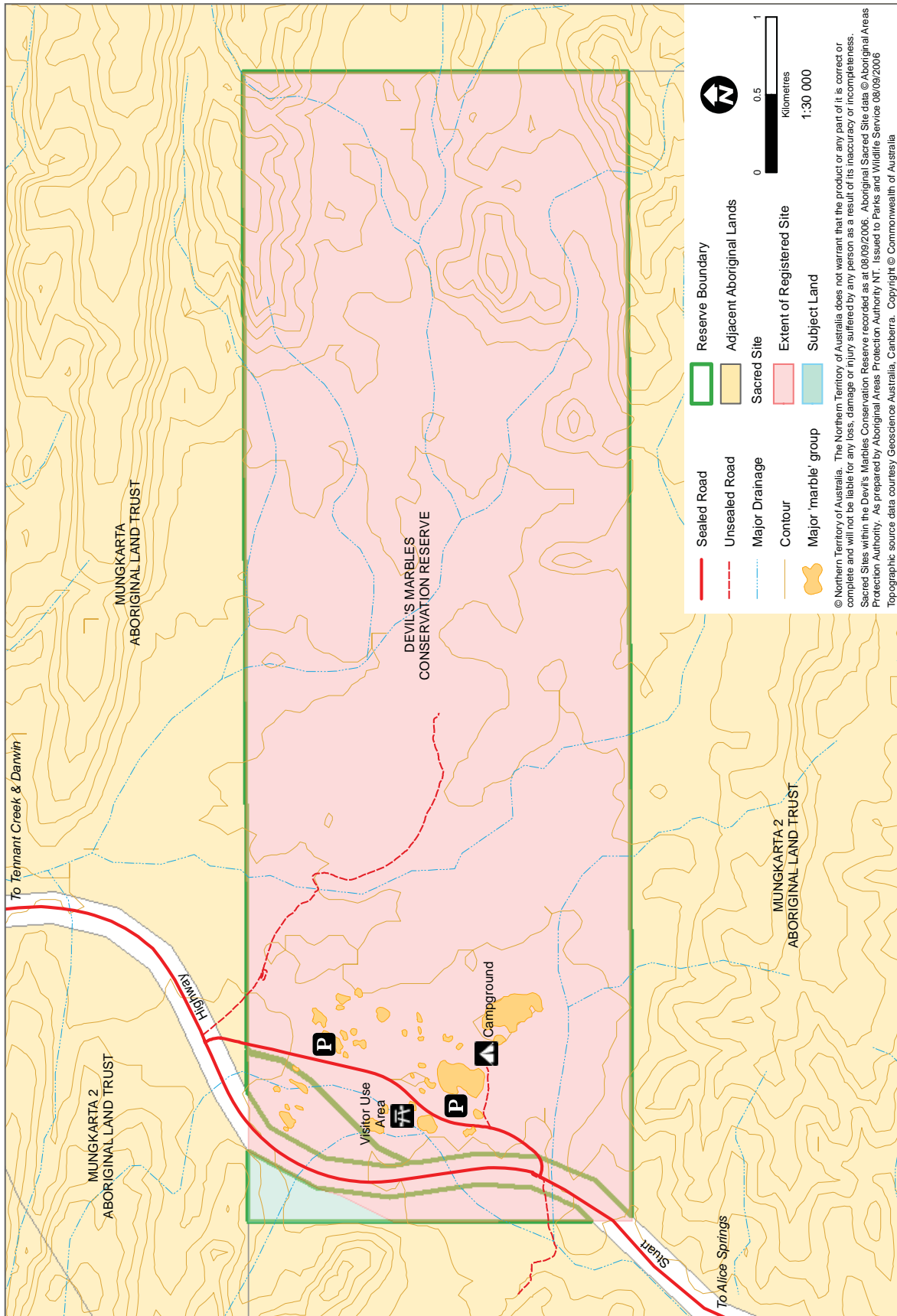
The reserve has no outstanding wildlife values. It contains representative samples of native flora and fauna typical of the western Davenport Ranges.

Historic and Education Values

The reserve's natural and cultural heritage has value for science and education. Its geomorphology, flora, fauna, archaeology and anthropology contribute to scientific knowledge and education, including information for the general public. The reserve also preserves remnants of past mining and other activities of local historical value.



Photo: Tourism NT



Map 3 Sacred Sites Map



Figure 2. Karlukarluk – Artist: Sheila Braedon ©2006

‘The four outer circles represent the language groups—Warumungu on the northern side, Alyawarra on the eastern side, Kaytetye on the southern side and Warlpiri on the western side.

The centre circle represents Karlukarluk. The plant connected to the centre circle is the fig, which is the only fruit found in Karlukarluk. The bush tucker painted on the periphery of the painting is found on the outskirts of Karlukarluk.’

‘The footprints represent groups walking in to Karlukarluk. The main people who stayed at Karlukarluk in the Dreamtime were the Alyawarra people. The other tribes came in later, all sharing their culture amongst each other. However the Alyawarra then left and moved to the east. The other three tribes remained and the Alyawarra people come back to visit.’ **Sheila Braedon, 2006**

The Joint Management Partners

Consistent with the *Territory Parks and Wildlife Conservation Act*, the partners responsible for decision making and management are the Parks and Wildlife Service (PWS) and the reserve's Traditional Owners. The joint management partnership is shown graphically in Figures 3a and 3b.

Traditional Owners

Traditional Owners of Karlu Karlu welcome joint management and have been involved in both planning and on-ground work to bring it to reality. Karlu Karlu is located in a boundary area for a number of language groups, and as such is a culturally diverse area. Traditionally, it was visited and used by Warumungu, Kaytetye, Warlpiri and Alyawarra language speakers. Traditional Owners today describe the area as 'Warumungu-Kaytetye mix up country.' The *Kelantyerang*, *Wakurlpu* and *Waake* estate or local descent groups hold primary custodial responsibility for the land. The language of the Kelantyerang estate group is Warumungu, while Kaytetye is the language of the Wakurlpu and Waake estates. Alyawarra and Warlpiri groups also have ownership rights.

Many aspects of culture are explained by reference to land and the journeys, activities and interactions of the ancestral beings or *Wirnkarra* dreamings that continue to give life to the land and identity to its people. Features such as rock outcrops, trees or waterholes are the embodiment of these beings and their actions, and are known as sacred sites. Family or local descent groups take spiritual responsibility for clusters of sacred sites that define their country or estate through descent from the ancestral beings. The Kelantyerang and Wakurlpu estate groups make up Karlu Karlu (see Appendix 3 Traditional Owners and their Connection to Country for further information).

The whole area of the reserve is known as *Ayleparrarntenhe*, which is also the name of the place of origin and final resting place of *Arrange* the Devil Man—a twin peaked hill to the east of the reserve. Traditional Owners tell the story of how the Marbles came into being:

Arrange, the Devil Man, came from Ayleparrarntenhe and travelled through the area. During his journey, he was making a hair belt (as worn by initiated men). Twirling the hair into strings, Arrange dropped clusters of hair on the ground. These turned into the Karlu Karlu boulders that can be seen today. On his way back, Arrange spat on the ground. His spit also turned into the granite boulders which dot the central part of the reserve. Arrange finally returned to his place of origin, Ayleparrarntenhe.

In the past access to the marbles area of Karlu Karlu, where visitors now camp, was strictly regulated. It was not a place that anyone could visit. Only certain respected and knowledgeable senior people visited there for important ceremonial purposes. The central part of the reserve, however, was used for hunting and gathering bush foods and medicines. People would also visit the central area to perform ceremonies and maintain sites. Waterholes were particularly important and were used by people camping and passing through.

Over the past 130 years, a number of major events have affected the Traditional Owners and their use of the country. The Barrow Creek massacre in 1874 had far-reaching effects on the Kaytetye of the Wakurlpu estate. Later in 1928, the Coniston massacres were also felt heavily by the Kaytetye and their Warlpiri neighbours and affected traditional life for decades after.



Photo: Tourism NT

Severe droughts may have played a part in these massacres. During these times competition over land and water resources intensified, leading to conflict with pastoralists. These violent events led to the widespread dispersal of Aboriginal people from their country throughout the region, pushing them to the fringes of towns and government settlements.

William Curtis, a local Aboriginal man, was instrumental in the discovery and development of the nearby Wauchope tungsten field. Tungsten mining commenced at Hatches Creek in 1913-14 and in Wauchope in 1917 and continued until the late 1950's. Mining had a considerable influence on the lives of Aboriginal people in the region. The mines relied heavily on Aboriginal labour and there are still remnants of mining activity on the reserve today.

In the mid 1950's, the establishment of the Warrabri Mission (now Ali Curung community) resulted in Warumungu and Warlpiri people being moved onto Kaytetye country. The mission was an expression of the assimilation policies of the time, which aimed to teach Aboriginal people how to behave like white Australians.

Despite the dislocation caused by these events, Traditional Owners continued to maintain their strong cultural links with the reserve. Today, many live on outstations on Aboriginal lands throughout the Barkly region, or in Tennant Creek. Over the last 40 years, they have persistently pursued every available opportunity to regain ownership of the area. Often under extremely difficult circumstances associated with major infrastructure development proposals, they have demonstrated their determination to protect and, where required, restore the cultural integrity of the site. Below is a list of significant events in the efforts of Traditional Owners to assert their rights to Karlu Karlu and their country:

- 1874 – Barrow Creek Massacre.
- 1928 – Coniston Massacres.
- 1930s – Many local people sought refuge in or were escorted to government reserves.
- 1953 – A boulder is removed and relocated to Alice Springs for John Flynn's gravestone.

- 1961 – The area becomes a reserve under section 103 of the *Crown Lands Ordinance*.
- 1976 – The *Aboriginal Land Rights (Northern Territory) Act* becomes law.
- 1978 – Land title for the reserve is transferred to the Conservation Land Corporation.
- 1979 – The reserve is renamed the Devil's Marbles Conservation Reserve.
- 1980 – The reserve is included in the Warumungu Land Claim application.
- 1982 – Almost the entire reserve is registered as a sacred site by the Aboriginal Areas Protection Authority.
- 1983 – The Warumungu land claim is submitted to the High Court, which finds that the portion covered by the reserve is not to be included because it is alienated Crown land ineligible for claim.
- 1984 – Traditional Owners make numerous requests for direct negotiations with the Northern Territory Government regarding ownership of the reserve and involvement in its management.
- 1990s – Traditional Owners are successful in re-routing the Alice Springs to Darwin railway line to outside the reserve.
- 1997 – A second land claim is lodged for the reserve.
- 1999 – Traditional Owners successfully negotiate the return of the boulder removed for John Flynn's gravestone.



The Devil's Marbles. Photo: Barritt and May

- 2002 – A Native Title application is lodged for the reserve.
- 2003 – New Northern Territory Government joint management initiatives are discussed with Traditional Owners.
- 2003 – A meeting at Wakurlpu leads to agreement for the reserve to become Aboriginal Freehold land under the *Aboriginal Land Rights (Northern Territory) Act*.
- 2004 – Traditional Owners accept the Northern Territory Government's offer of Aboriginal Freehold title in exchange for a 99-year lease and joint management arrangements.
- 2005 – Consultations begin to prepare a joint management plan for the reserve.
- 2008 – Traditional Owners are granted title to Karlu Karlu and immediately lease the reserve back to the Northern Territory Government for 99 years.

With the return of their land and the establishment of joint management, Traditional Owners feel a greater sense of security not only for the protection of their sacred sites but also for their children and grandchildren's future. A key element of joint management agreements under the *Parks and Reserves Framework for the Future Act* is the Northern Territory Government's emphasis on relevant work, training and enterprise opportunities for local Aboriginal people. These include direct employment by the Parks and Wildlife Service, employment through business contracts and the provision of services to visitors.

The Northern Territory Parks and Wildlife Service

The Department of Natural Resources, Environment the Arts and Sport, through the NT Parks and Wildlife Service is responsible for managing, protecting and preserving the Territory's parks estate, comprising some 87 parks and reserves with a total area of nearly 47 000 square kilometres. The Parks and Wildlife Service is a professional, predominantly field-based organisation with rangers supported by scientific, planning, management and administration staff.

The Devil's Marbles Conservation Reserve is an un-staffed reserve, currently managed as part of the Parks and Wildlife Barkly District operations based in Tennant Creek. The Barkly District operations currently support a range of conservation reserves and parks including the proposed Davenport Ranges National Park, Devil's Marbles Conservation Reserve, Tennant Creek Telegraph Station, Barrow Creek Telegraph Station and Connell's Lagoon Conservation Reserve.

At the time of this plan's preparation, the Tennant Creek management team consisted of three permanent staff including one Aboriginal ranger recently graduated from a traineeship.

'Everyone agrees we want to work together ... need to focus and get the young people ... by working together we are showing them' Kirda and Kurdungurlu

Figure 3a. The Joint Management Partners



1. The Laws

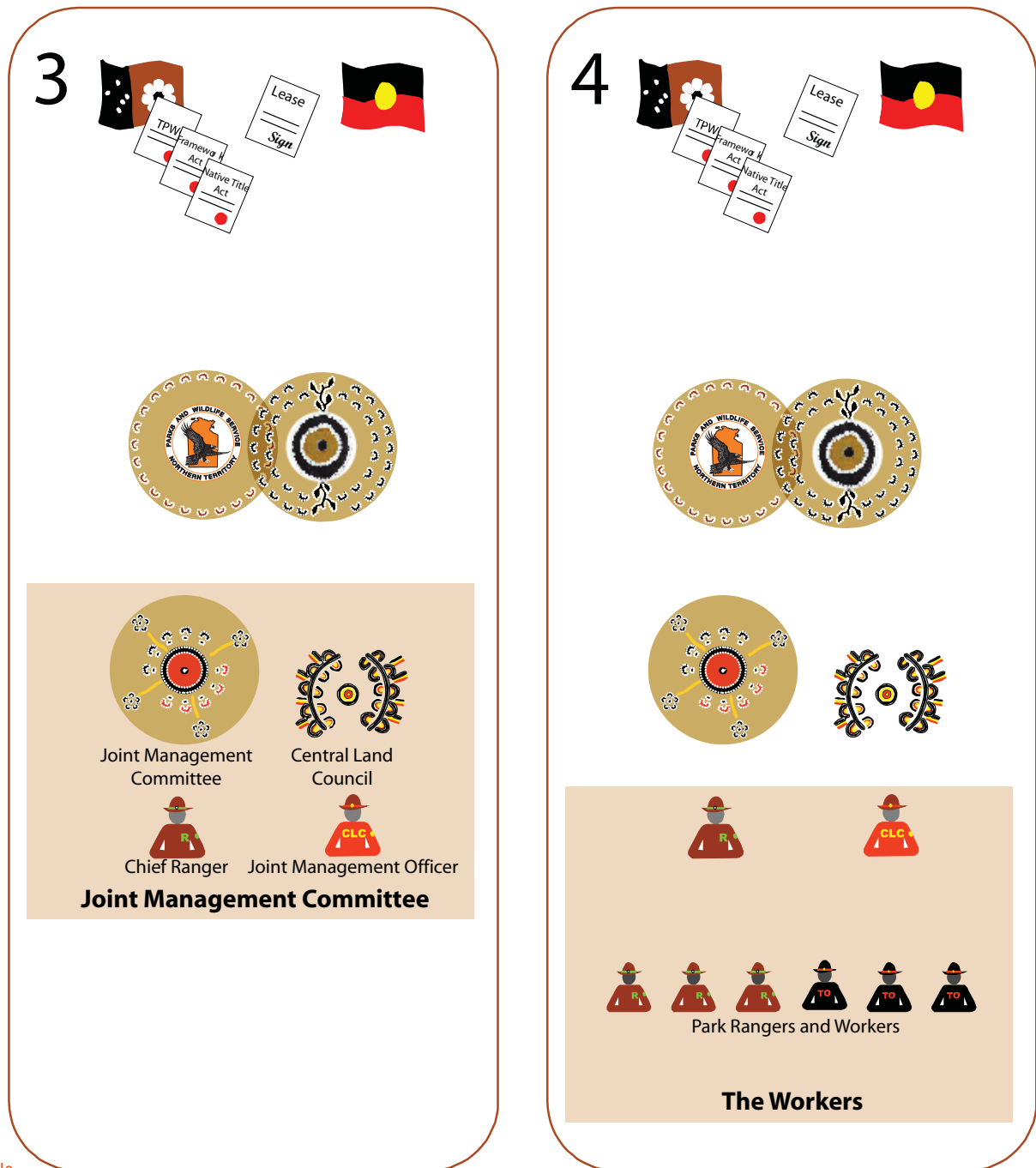
Government and Laws In 2005, the *Territory Parks and Wildlife Conservation Act* was changed to provide for joint management of parks and reserves affected by the *Parks and Reserves (Framework for the Future) Act*. The Devil's Marbles is one of the reserves to come under the new joint management arrangements. **The Lease** provides for the reserve to be managed according to the laws and the joint management plan. **Aboriginal Law** These laws ensure that Traditional Owners' rights and traditional responsibilities are recognised and respected.

2. The Joint Management Partners

The Northern Territory Government's **Parks and Wildlife Service** is responsible for the reserve's day-to-day management under the guidance of the Joint Management Committee. The **Traditional Aboriginal Owners** of the reserve (Kirda and Kurdungurlu) are responsible for managing traditional knowledge, looking after the land and its resources, maintaining sacred sites and keeping the country alive.

A glossary of graphics is presented in Appendix 4

Figure 3b. The Joint Management Partners



3. The Joint Management Committee

The **Joint Management Committee** will be the principal decision-making body for managing the reserve consistent with the *Territory Parks and Wildlife Conservation Act*. The committee will consist of **Traditional Owners** and **Parks and Wildlife** and will meet at least annually to prepare and review annual action plans. If needed, the Joint Management Committee can establish **advisory groups** of Traditional Owners to give advice on matters that occur between annual meetings. The **Central Land Council** will represent and support Traditional Owners' interests, and help make the joint management partnership strong and fair.

4. The Workers

Traditional Owners and **park rangers** will jointly implement management programs and action plans. Participation, training, employment and business outcomes for Traditional Owners will be actively pursued.

2. How Joint Management Will Work

Objectives and Principles for Joint Management

Joint Management is about Traditional Owners and the Parks and Wildlife Service working together, exchanging their knowledge and expertise, solving problems and sharing decisions.

The *Territory Parks and Wildlife Conservation Act*, states the objective of joint management as:

To jointly establish an equitable partnership to manage and maintain the park or reserve as part of a comprehensive and representative system of parks and reserves in the Territory for the following purposes:

- (a) benefiting both the traditional Aboriginal owners of the park or reserve and the wider community;
- (b) protecting biological diversity;
- (c) serving visitor and community needs for education and enjoyment.

The *Act* states that the objective is to be achieved by managing the park or reserve in accordance with the following principles:

- (a) recognising, valuing and incorporating Aboriginal culture, knowledge and decision making processes;
- (b) utilising the combined land management skills and expertise of both joint management partners;
- (c) recognising and addressing the need for institutional support and capacity building of the joint management partners;
- (d) recognising that community living areas in or in close proximity to parks and reserves are an integral part of the natural and cultural resource management of parks and reserves;
- (e) involving continuing statutory responsibilities and functions of the Minister with respect to parks and reserves;
- (f) managing parks and reserves may include cooperative management agreements for areas of land outside parks and reserves;
- (g) establishing a process for the consideration of applications for mining and petroleum.

Roles and Responsibilities

Both partners, the Traditional Owners and the Parks and Wildlife Service, bring legal and moral responsibilities to the management of the reserve to take account of traditional and Northern Territory law.

Joint management of the reserve will be consistent with the following:

- *Territory Parks and Wildlife Conservation Act*;
- *Aboriginal Land Rights (Northern Territory) Act* and *Native Title Act*;
- *Northern Territory Aboriginal Sacred Sites Act* and *Heritage Conservation Act*;
- *Indigenous Land Use Agreement (ILUA)*;
- The lease (in which the reserve is leased by Traditional Owners to the NT Government);
- Customary protocols and traditional practices associated with Karlu Karlu;
- The Australia ICOMOS charter for places of cultural significance;
- This Joint Management Plan; and
- The decisions agreed by the Devil's Marbles Joint Management Committee.

Traditional Owners provide an important contribution to the direction and management of the reserve. Particular clan estates and skin groups have responsibilities for decision making, ownership and caretaking. Traditional Owners also have responsibilities for managing Aboriginal

knowledge and passing it on to the right people, looking after the land and its resources, maintaining sacred sites and keeping the country alive.

The **Parks and Wildlife Service** is responsible for the day-to-day management of the reserve under the direction of the Joint Management Committee. The Parks and Wildlife Service is required to finance and resource the reserve's ongoing management including administrative functions, staffing, infrastructure and services.

The **Central Land Council** (CLC) has an important role in assisting joint management. The *Territory Parks and Wildlife Conservation Act* defines the CLC's role as representing and protecting the interests of the Traditional Owners in relation to the reserve's management.

The Aboriginal lands that are the subject of the Joint Management Plan will be Aboriginal freehold lands that are held by the Ayleparrarntenhe Aboriginal Land Trust in accordance with the Commonwealth *Aboriginal Land Rights (Northern Territory) Act*. The land trust holds the title on behalf of Traditional Owners. This Act requires the Central Land Council (CLC) to ascertain and represent the interests of Traditional Owners with respect to any proposed use of their land.

'We all from different cultures ... together we are all Australians ... we need to make it strong together and work as partners ... and respect all our cultures' Kirda and Kurdungurlu

Aboriginal Decision Making

Traditional ownership and decision making rights over the Kelantjerrang and Wakurlpu lands that make up Karlu Karlu are established in a number of ways. The main ownership rights to country are inherited patrilineally - the father's father's country. Estate group members who hold this right belong to the *Kingili* moiety and are known as *Kirda*, which translates as 'owner'.

Ownership rights can also be defined matrilineally through the mother's father's country.

These members belong to the *Wulurru* moiety and acquire the role of *Kurdungurlu*, which is often described as 'advisor', 'manager', 'caretaker' or 'policeman'. The *Kurdungurlu* are the keepers of the group's religious knowledge and ensure correct performance of ceremonial rituals by the *Kirda*.

The partnership of *Kirda* and *Kurdungurlu* is very important because it ensures the life of the group and its traditions are continued. Any decision to do with land, whether focussed on traditional matters or contemporary land use issues, requires the consent of both *Kirda* and *Kurdungurlu*.

A third category of traditional ownership and decision-making rights at Karlu Karlu is inherited through shared 'dreaming lines'. There is shared ownership of a dreaming story, the *Wakuwarlpa* (bush plum) story associated with Karlu Karlu, whose ancestor travelled through the Antarrangeny estate (further to the south east and held by Alyawarra speakers) and the estates directly associated with Karlu Karlu. The people who share this dreaming line provide support to the *Kirda* of Karlu Karlu. The *Kirda* and *Kurdungurlu* of the estate group, and the people who are responsible for the dreaming story that is connected to Karlu Karlu, act cooperatively in the decision making process relating to Karlu Karlu. These traditional principles of land ownership and decision making are still strictly adhered to today. During planning consultations, Traditional Owners provided the following insights to traditional decision making for the reserve.

'No one Traditional Owner can make a decision.'

'Ask Traditional Owners ... Kirda (owner) has to go to the Kurdungurlu (caretaker). He or she must muster the caretakers. If the Kirda says yes and the Kurdungurlu says no then it is no. No one has the final say. They both need to agree ... they sort of level but not level ... (Kurdungurlu are) not the owners ... but they got to have a say ... That's their job (the Kurdungurlu) ... they responsible if anything goes wrong.'

'Big mob them Kurdungurlu ... can't just go to one ... need to go to all ... the right Kurdungurlu ... if anything goes wrong then its the Kurdungurlu that gets in trouble.'

'The Kirda is the boss ... the Kurdungurlu is the worker.'

'They both got to make the decision ... the Kirda sits and listens ... the Kurdungurlu is the one that talks ... must be right Kurdungurlu from his mother's side ... it's his obligation ... his father's country is the Kirda ... they talk themselves then that would be right.

It's all there ... all time ... still here today ... it'll never change.'

"We make the decision ... nephew and niece they make the decision

... that's good ... they're still happy ... that's the system ... and talk about this plan of management.'

'It's important that rangers know this process.' **Kirda and Kurdungurlu**



The Devil's Marbles. Photo: Barritt & May

Strong culture and country ... we are together and doing this together ... the right thing for this place ... so future generations can see ... if you mob gone (participating Parks and CLC staff) ... they can learn about what is planned ... and by working together.' **Kirda and Kurdungurlu**

Making Decisions and Working Together

Principles for Making Decisions and Working Together

Joint decision making for Karlu Karlu will be guided by the following principles:

- Trust, respect and good communication underlie a strong partnership.
- Sharing decisions, responsibility and participation is important.
- Aboriginal decision-making will be respected.
- Joint management should be monitored for continuous improvement.
- The principles of joint management as stated in the *Territory Parks and Wildlife Conservation Act*.

Our Aims

- To manage the reserve through decisions made equitably, efficiently and responsibly with sound information and understanding between the partners.
- To effectively involve Traditional Owners in decision-making and practical management of the reserve.
- To keep the partnership strong while focussing on results.

Background

Combining Knowledge, Working Together

The inclusion of Traditional Owners' knowledge and perspectives will bring changes to the way the reserve has been managed in the past. Importantly, Traditional Owners wish not only to have a say in the reserve's management, but seek to actively participate in many aspects of on-the-ground management. Figure 4 summarises how the partners will share decision-making and work together on management programs.

Building Capacity and Governance

The preparation of this plan by the joint management partners marks a positive beginning to the joint management of Karlu Karlu. The Traditional Owners and Parks and Wildlife Service also know their partnership will need to continue to grow through experience and conscious effort. This plan sets out the framework for the reserve's governance. In doing so it marks a solid start, but in itself this will not guarantee effective governance. The partners both believe that the goodwill between them will need to be complemented with commitment to monitoring joint management effectiveness and developing strong governance over time. For the purposes of this plan *governance* means how the partners organise themselves to work towards their vision. It includes all aspects of communication, partnership, planning and decision-making.

Extending the Reserve

The reserve is bounded on all sides by Aboriginal land; the Mungkarta and Mungkarta 2 Aboriginal Land Trusts. Title for these lands are the same as for the reserve; inalienable freehold under the *Aboriginal Land Rights (Northern Territory) Act*. At a future time the partners may consider extending the reserve to include adjoining Aboriginal land. There is no such proposal at the time of this Plan's preparation.

Naming the Reserve

The Traditional Owners seek to change the name of the reserve to incorporate the name by which they and their ancestors have known the area since the Dreaming; *Karlu Karlu*. It is important to them that visitors gain this understanding also. The Parks and Wildlife Service support the Traditional Owners in this proposal.

Community Living Areas

Through the *Aboriginal Land Rights (Northern Territory) Act*, Traditional Owners have achieved legal ownership of their lands surrounding Karlu Karlu and live on homelands in the reserve's vicinity. They would like improved access to manage their country within the reserve and surrounding the reserve. This plan must describe a process for considering proposals for community living areas on the reserve. See 2.11

Infrastructure

Under the terms of the *Territory Parks and Wildlife Conservation Act* and the Lease, this Joint Management Plan must outline the process by which parts of the reserve may be sublet or licensed for commercial or public purposes including public infrastructure. See 2.12

Mining

In 1985 a mining reserve (Reserve from Occupation No 1123) was declared to limit exploration and recovery of minerals within the reserve. The transfer of the reserve to Aboriginal ownership under the *Aboriginal Land Rights (Northern Territory) Act* revokes the original Reserve from Occupation. The Traditional Owners feel strongly that mining is not consistent with the scenic, cultural and environmental values of the reserve.

Protecting Sacred Sites

Protection for places of cultural significance to Aboriginal people in the Northern Territory is afforded under overlapping legislation. The Commonwealth Aboriginal Land Rights Act (N.T.) 1976 (ALRA) gives legal recognition to areas which that Act terms "sacred sites" and defines as: "a site that is sacred to Aboriginals or is otherwise of significance according to Aboriginal tradition, and includes any land that, under a law of the Northern Territory, is declared to be sacred to Aboriginals or of significance according to Aboriginal tradition". The ALRA makes it an offence to enter or remain on land that is a sacred site. Complementary Northern Territory legislation, the *Northern Territory Sacred Sites Act 1989* (NTASSA) also provides protection for all sites that fall within the scope of this definition. This protection is generally provided in the form of an Authority Certificate from the Aboriginal Areas Protection Authority (AAPA) in response to land use proposals. It means that the traditional Aboriginal owners have an enforceable right to say who enters their sacred sites, and what can and cannot happen on their sacred sites. Illegal entry, works on or use of a sacred sites is an offence. Almost the entire Devil's Marbles Conservation Reserve is a registered sacred site under the *Northern Territory Aboriginal Sacred Sites Act*.

Strong joint management will ensure that sacred sites are protected in accordance with Traditional Owners' wishes. Under the ALRA the Central Land Council have a specific function to "assist Aboriginals in the taking of measures likely to assist in the protection of sacred sites" and under its established procedures will carry out this role in facilitating joint management.

Heritage Protection

The *Heritage Conservation Act* provides for the protection and conservation of prescribed archaeological places and objects. Sacred objects are not afforded protection under the *Northern Territory Aboriginal Sacred Sites Act*, but through the *Heritage Conservation Act*.

Management Directions

2.1 Joint Management Committee – A Joint Management Committee will be set up to direct the management of the reserve. As a priority, the joint management partners will formally define and document the powers and functions, remuneration and procedures of the committee. The committee will consist of:

- Traditional Owners including both Kirda and Kurdungurlu, selected by and able to represent the interests of all the reserve's Traditional Owners. This will be at least four people.
- At least two Parks and Wildlife Service staff members.
- Other persons invited by the joint management partners to provide advice on particular issues or represent community interests (for example, tourism).

2.2 Making Decisions - The joint management partners will share decision-making equitably and responsibly. Decisions will be made by consensus, rather than majority vote. The Joint Management Committee will meet at least once each year. The wider group of Traditional Owners will be informed and encouraged to also attend. Committee responsibilities will include:

- Providing general management direction and advice.
- Reviewing and approving management programs year to year, such as visitor management, community education, weeds, fire and feral animal activities.
- Reviewing and approving special projects, development proposals, local policies and procedures for permits and licences.
- Considering other proposals not otherwise specified in this plan.
- Monitoring and evaluating joint management.

The committee will not be involved in making decisions in relation to day-to-day operations. The Joint Management Committee will approve operations only within the reserve (see Map 4).

Traditional Owner representatives on the committee will not represent the interests of Aboriginal landowners for land outside the reserve in matters not related to the reserve.

2.3 Traditional Owner Working Groups – Working groups of Traditional Owners may be formed to work on specific projects, policies or issues. Examples include preparing public education and interpretative material for visitors and considering unusual permit applications.

2.4 Supporting and Building the Partnership – The CLC will represent and support Traditional Owners' interests, facilitating consultations and (if needed) conflict resolution. The Partners and CLC recognise that joint management will be a process of continuous learning and growth. Special support and training will be provided to the partners in communication, partnership, planning and governance.

2.5 Participation of Traditional Owners – Traditional Owners will have opportunities for paid participation in management programs. Opportunities will be programmed at meetings of the Joint Management Committee.

2.6 Information Exchange – Traditional Owners will be kept informed about management activities and issues. Traditional Owner committee members will be responsible for passing on information to other Traditional Owners. Opportunities will also be provided for Traditional Owners to exchange ideas and knowledge with other Aboriginal people engaged in joint management.

2.7 Monitoring and Evaluation – The joint management partners will monitor joint management performance as a means to continuous learning and improvement. A monitoring and evaluation program will be developed as a high priority. Selected performance indicators are given in Appendix 1. These are not the only indicators of success and others may be developed and reviewed over time. The program will incorporate performance indicators relating to:

- The satisfaction of the joint management partners.
- The effectiveness of the joint management partnership (joint management processes).
- The implementation of annually agreed priorities.
- Achievement towards longer-term Aims stated in this plan.

2.8 Extending the Reserve - Any proposals to extend the reserve by inclusion of adjoining Aboriginal lands will be considered by the joint management partners through the Joint Management Committee and will require additional consultation with Traditional Owners of adjoining lands by the Central Land Council in accordance with the *Aboriginal Land Rights (Northern Territory) Act*.

2.9 Resolving Disputes – The joint management partners will make every effort to make decisions by consensus. From time to time it is possible that, for difficult decisions, ready agreement will not be reached even after respectful discussion and negotiation. Should a dispute arise between the joint management partners that cannot be resolved, in accordance with the Lease, the partners will jointly appoint an independent mediator to help facilitate a final decision.

2.10 The Name of the Reserve – As a priority, the joint management partners will seek to change the name of the reserve to incorporate the area's Aboriginal name *Karlu Karlu*.

2.11 Living on the Reserve – Any proposal to create community living areas on the reserve will be considered by the full Traditional Owner group.

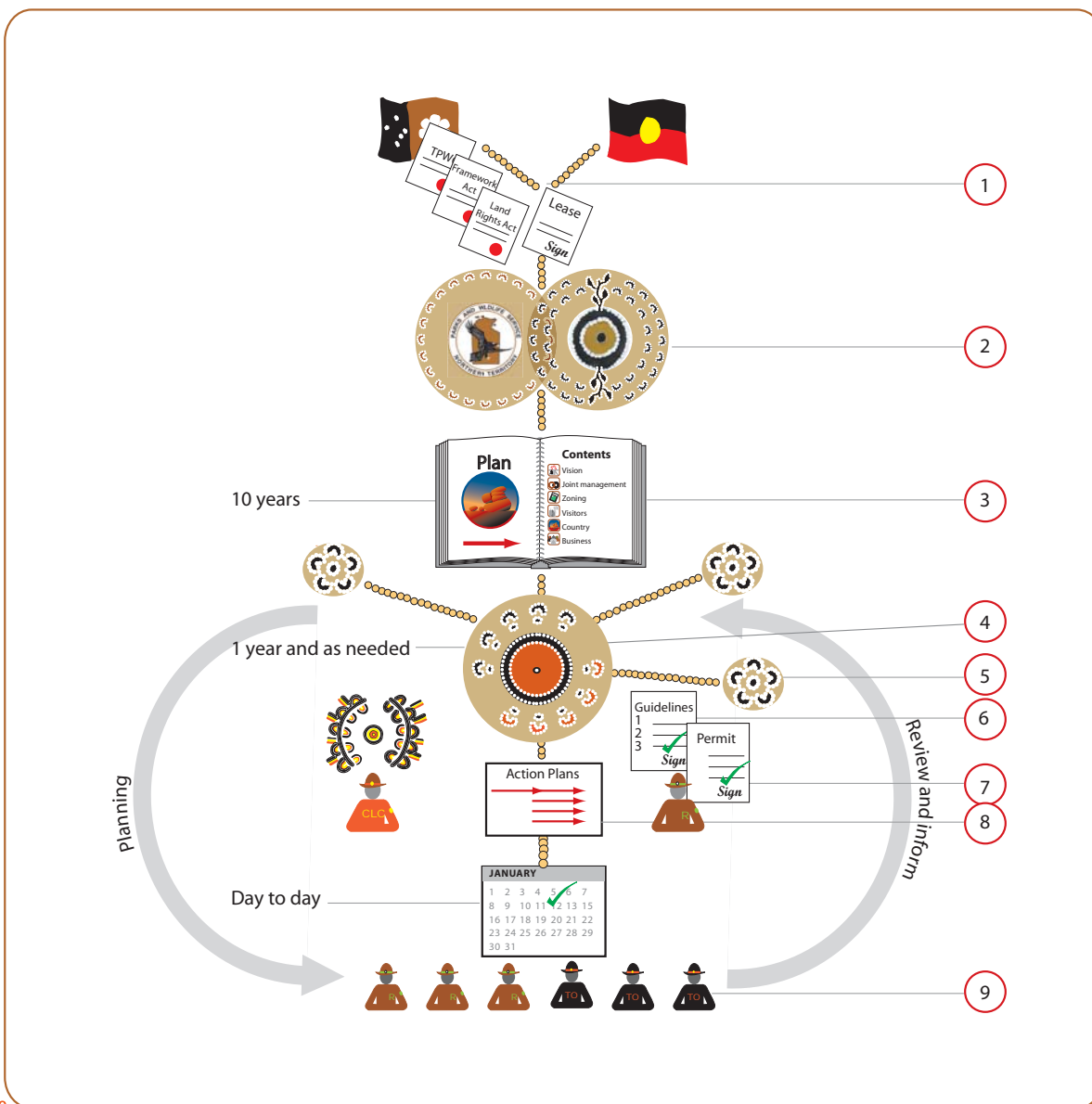
2.12 Infrastructure - With the consent of the Traditional Owners through the Joint Management Committee, and consistent with the Lease, this Joint Management Plan provides for the Northern Territory Government the right to sublease or license portions of the reserve for specific purposes, including public infrastructure.

2.13 Mining and Exploration – The joint management partners will seek to re-declare a mining reserve (Reserve from Occupation) over the reserve.

2.14 Sacred Sites Clearances – The CLC will have sacred site clearance responsibility for all proposed works on the reserve. However the joint management partners may agree from time to time that a proponent may require an AAPA Authority Certificate under the NTASSA. Clearance may also be sought under the Heritage Conservation Act for works on places and objects protected under that legislation.

'We are planning ... so the next generation can carry on ... by teaching and getting involved ... teaching our young people the right dance'. 'Too few young girls and young boys ... to come listen every time meeting ... they need to learn the words.' **Kirda and Kurdungurlu**

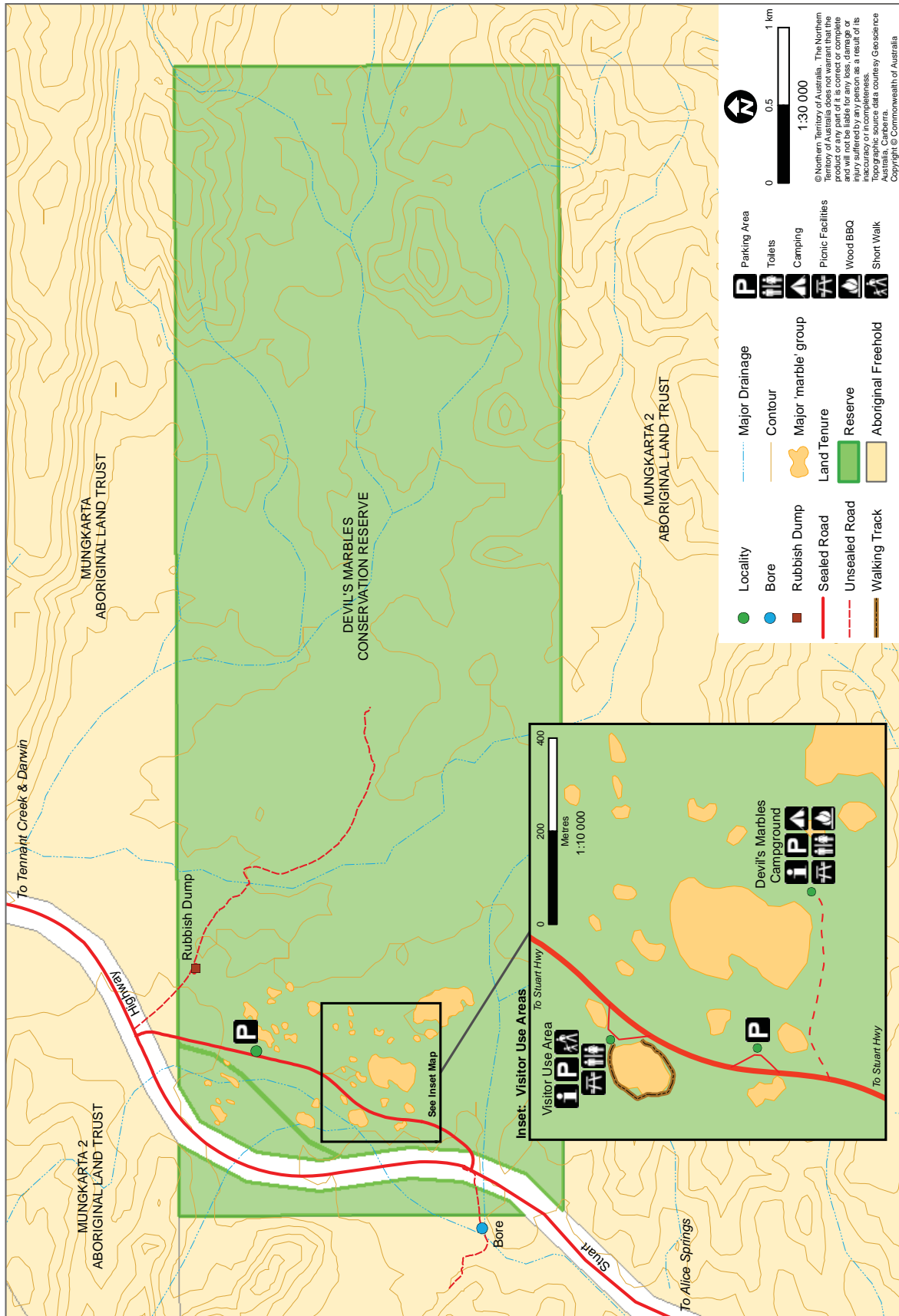
Figure 4. Joint Management, Decision Making and the Plan



1. **The Laws** - Territory Parks and Wildlife Conservation Act, Parks and Reserves (Framework for the Future) Act, Aboriginal Land Rights (Northern Territory) Act, Northern Territory Aboriginal Sacred Sites Act, Heritage Conservation Act, the Lease Agreement and traditional Aboriginal Law.
2. **Joint Management Partners** - Parks and Wildlife Service and Traditional Owners.
3. **Joint Management Plan** - Provides agreed direction for the management of the reserve.
4. **Joint Management Committee** - The principal decision-making body for managing the Reserve consisting of Traditional Owners and Parks and Wildlife.
5. **Traditional Owner working groups** - may be formed to work on specific projects, policies or issues.

6. **Guidelines** - The Joint Management Committee set reserve specific guidelines for consistent ongoing management.
7. **Permits** – Parks and Wildlife assesses permits consistent with guidelines prepared by the Joint Management Committee.
8. **Action Plans** - The Joint Management Committee approves annual action plans and programs consistent with agreed long-term goals and sets priority tasks.
9. **Day-to-Day Work** - Traditional Owners and park rangers work together on agreed programs.

A graphical dictionary is presented in Appendix 4



Map 4: Reserve Map

3. Zoning

Our Aim

- To protect the reserve's values while providing for public enjoyment and appreciation.

Background

The *Territory Parks and Wildlife Conservation Act* provides for Joint Management Plans to identify management zones in, and management regimes for the reserve. The zoning scheme below reflects:

- Current and future visitor uses and scenic values.
- Cultural values and the interests of Traditional Owners.
- Land use capability such as resistance to erosion.

It provides a guide for development and management by stating a purpose for each zone, appropriate activities, level of access and use, and appropriate facilities. In any zone, development will only proceed with appropriate protection of cultural and conservation values. Management issues are considered in further detail in subsequent sections of this plan. Three management zones are identified for the Devil's Marbles Conservation Reserve, see Map 5.



Photo: Tourism NT

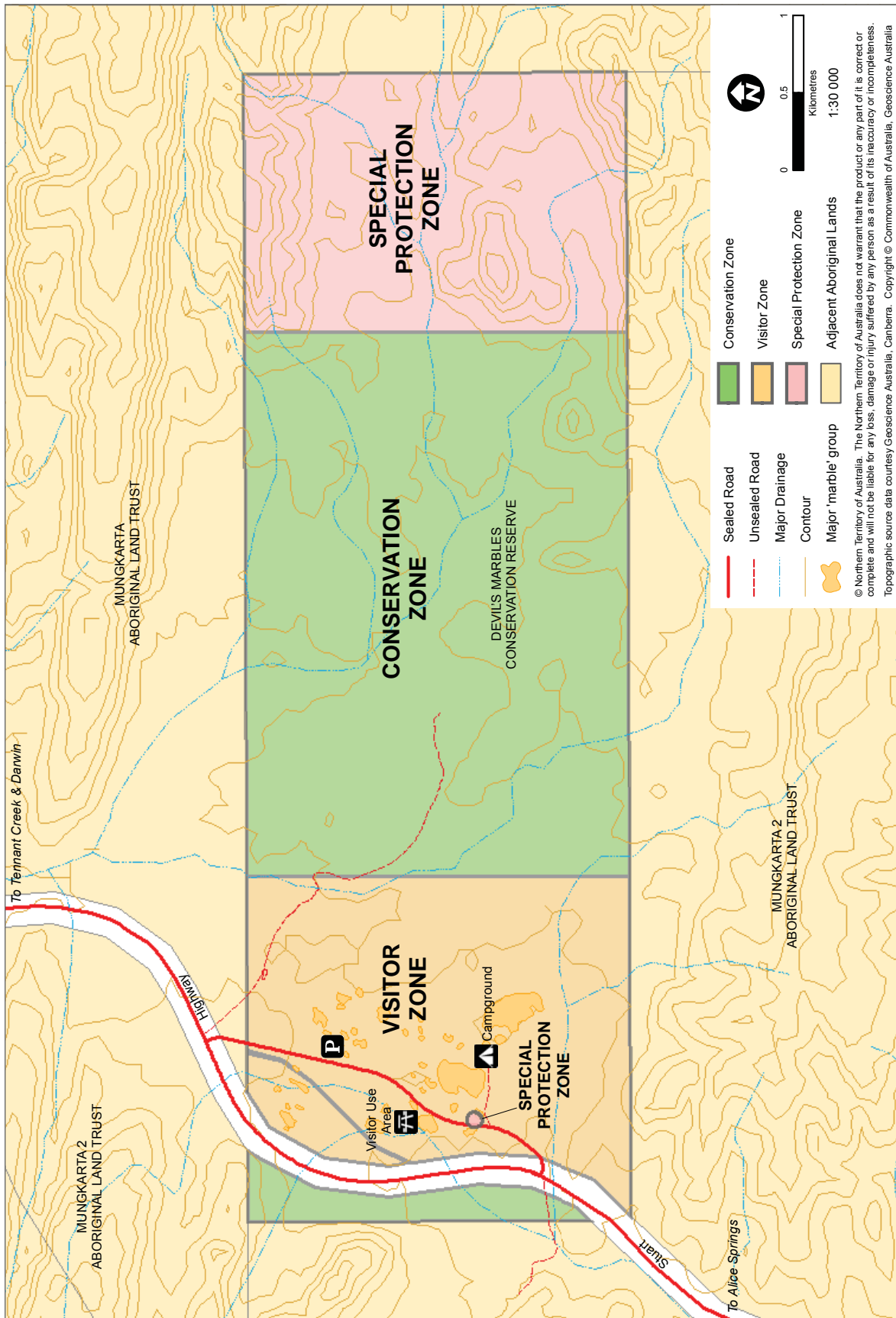
Management Directions

3.1 Zoning - Management of the reserve will conform to the following zoning scheme:

	Visitor Zone	Conservation Zone	Special Protection Zones
Primary Purpose	<ul style="list-style-type: none"> • Provision for concentrated visitor use while minimising negative impacts • Provision for future development 	<ul style="list-style-type: none"> • Protection of natural and cultural values • Provision for controlled visitor use 	<ul style="list-style-type: none"> • Protection of cultural values • Provision for agreed management activities
Access	<ul style="list-style-type: none"> • Conventional vehicle access • Constructed walking tracks 	<ul style="list-style-type: none"> • Public access by permit only or in connection with approved concession • Vehicle access restricted to proposed service track 	<ul style="list-style-type: none"> • Access consistent with restrictions directed by Traditional Owners • Management access for approved programs only
Activity	<ul style="list-style-type: none"> • Photography • Interpretation of the reserve's values. • Camping • Short walks • Low-key commercial tourism 	<ul style="list-style-type: none"> • Management and cultural activities • Bushwalking under permit • Recreational and commercial activities under permit 	<ul style="list-style-type: none"> • Management activities consistent with any restrictions directed by Traditional Owners
Facilities	<ul style="list-style-type: none"> • Parking, picnic and basic camping facilities • Toilets and viewing platforms • Shade shelters, visitor information and interpretive walks 	<ul style="list-style-type: none"> • Management facilities necessary to protect key values 	<ul style="list-style-type: none"> • Management facilities necessary to protect key values

3.2 Visitor Impacts – Public access within any zone will be monitored and may be restricted if it is shown to be having a detrimental effect on the reserve's values.

3.3 Special Protection Zone – Public access to the Special Protection Zone in the far eastern portion of the reserve is restricted. Access will be granted to male employees of the Parks and Wildlife Service for approved management purposes only. Additional areas of the reserve may be added to the Special Protection Zone during the term of this plan as determined by the Joint Management Committee.



Map 5: Zoning Map



The native figs (Ficus brachypoda) of Karlu Karlu (tywerreke in Kaytetye and Alyawarra, and witjiji in Warlpiri and Warumungu) are a key feature of the reserve and highly significant to Traditional Owners. Photo: Barritt & May

4. Managing Visitors

Introduction

This section looks at the ways in which visitors' interests and opportunities will be addressed while protecting the values of the reserve.

About 100,000 people visit the reserve each year. Tourism research continues to highlight a high demand for experience of Aboriginal culture among visitors to the Northern Territory. Research also suggests that for many visitors these expectations are not met.

Karlu Karlu is part of a living culture. Joint management of Karlu Karlu therefore represents an outstanding opportunity to enhance the experience of a large number of Northern Territory visitors from one of simple scenic appreciation to a rich cultural experience. This opportunity extends to visitors meeting Traditional Owners on their land and appreciating directly their spiritual connection to country. Traditional Owners also welcome opportunities to interpret their land to visitors from their perspective. While not all Traditional Owners want to engage in this way with visitors, joint management brings opportunities to support development of the authentic cultural tourism experiences that many visitors seek.

Principles for Managing Visitors

The joint management partners of Karlu Karlu recognise:

- Visitors provide significant economic opportunities to the local and wider community through enterprise development, jobs and training opportunities.
- Visitors should have opportunities to learn about the reserve's cultural and natural values.
- Visitors' experience and appreciation of the reserve's values are enhanced by well-designed facilities and high-quality information and interpretation.
- Visitor safety is paramount.
- Visitor satisfaction, numbers and activities need to be monitored to guide management planning.
- Well managed commercial operations can assist visitor management by providing opportunities, services and facilities that park management cannot provide.



Photo: Tourism NT

Visitor Activities, Access, and Facilities

Our Aims

- To provide all visitors safe and convenient access to the main attraction of the reserve, presenting and protecting the marbles as part of a wider cultural landscape.
- To provide activities and facilities in the main visitor area that encourage visitors' appreciation of the reserve's cultural and natural values.

Background

Visitor Activity

The Devil's Marbles is a high visitation reserve. About 100,000 people visited in 2007. Surveys find that about 65 percent of visitors originate from interstate; 30 percent from overseas; and five percent from the Northern Territory. The Stuart Highway, one of the Northern Territory's most travelled roads, cuts through the reserve and all traffic is subject to impressive and enticing views of Karlu Karlu's giant granite boulders.

For most visitors the reserve is a convenient, scenic road-side stop, an opportunity to break from a long drive and photograph and explore the boulders of Karlu Karlu. The average visit is less than two hours, involving short explorations from the vehicle bays along the access road. A short interpretive walk at the main visitor site is popular with visitors. A network of informal walking tracks criss-cross the reserve. Camping is a significant and increasing activity. Surveys from 2006 report that some 18 percent of visitors during the peak seasons stayed overnight in the campground compared with nine percent in 1999.

The pattern of visitation is highly seasonal. The peak months continue from May through to August with the highest visitation during the Easter holiday break. Surveys report that what visitors value most about the reserve is its natural setting and low-key development.

A concession to sell visitors refreshments has operated in recent years during the tourist season. The Traditional Owners have expressed interest in establishing a facility by which they can have contact with visitors, interpret the landscape and their culture and gain commercial benefit.

Access

That part of the reserve now accessed by large numbers of visitors was, in the past, a place visited only by respected senior and knowledgeable people for important ceremonial purposes. With the passing of time, Traditional Owners have come to accept visitors exploring the granite boulders, but ask that visitors act responsibly and respect the area's cultural significance.

An older section of the Stuart Highway re-routed in 1987 provides sealed access north-south through the visitor area. Access to the campground is adjacent to the day use area via a short, unsealed road. All roads within the visitor area are suitable for conventional vehicles. The 50-69 age group is the largest age group visiting the Devil's Marbles during the peak season.

Facilities

The reserve's visitor facilities are low-key. They include a day use area consisting of three roadside rest areas with a short interpretive walk, tables, a sealed unit toilet, and one shade structure with interpretive information.

There is a short interpretive walking track in the main visitation area leading from the larger roadside rest area. However, many visitors welcome the opportunity to freely wander and explore the granite boulders in the general visitor area. Traditional Owners would like visitors to be directed away from some sites of higher cultural importance.

The campground is very basic, with space for about 20 cars and three coaches. It contains two shade structures, tables, three pit toilets and 13 wood barbeques. There are no designated coach, caravan or trailer camping sites. The enjoyment of independent campers is sometimes impacted by large group or coach campers, particularly during peak season. Separate camping areas for independent campers and coach tour groups may overcome this concern.

The campground is often full between early June and early August. Commercial overnight facilities are available south of the reserve at the Wauchope Hotel (7 km) and Wycliffe Well Roadhouse (24 km). Both offer camping and unit accommodation. At the closest roadside stop at Bonney Well 12 km north, water is available but toilets are not. At the reserve, overnight camping fees are consistent with Parks and Wildlife Service standards and are paid through an honesty system.

While it has been suggested that the low fees for vehicle-based campers provide undue competition with local commercial interests, a prohibition on camping in the reserve is likely to lead to illegal camping and increased use of free roadside stops along the Stuart Highway.

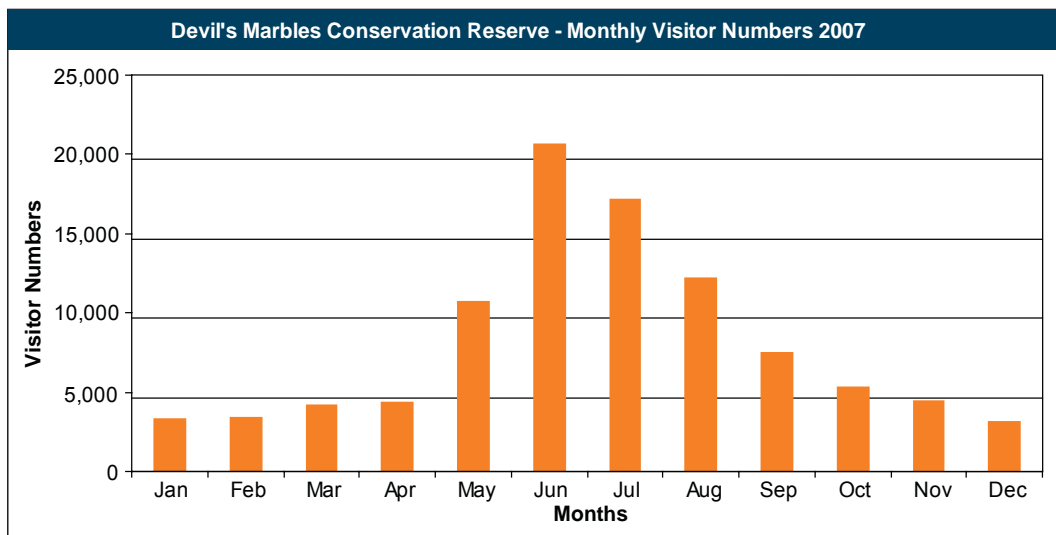
Congestion during the peak tourist season diminishes visitors' experience, puts pressure on facilities and exacerbates illegal roadside camping. Consideration should be given to upgrading, expanding or relocating the campground during the term of this plan. Alternatively, visitor experiences could be improved by relocating the campground away from the rock features.

Traditional Owners have expressed interest in providing a commercial camping area on nearby Aboriginal Land, and a centre which could include a base for small tourism enterprises and a contact point for Indigenous community-based rangers. Visitors have recommended improvements to the campground such as supplying drinking water, improved shade, better toilet facilities and enforced restrictions on generators. Drinking water is not provided due to the difficulty and expense of establishing and maintaining supply. Campground cleaning and rubbish removal is managed through a Parks and Wildlife Service contract, renewed every few years.

Table 1. Visitors to the Devil's Marbles Conservation Reserve.

Visitor Numbers	1995	2001	2005	2007
Total	98,382	143,293	100,531	96,172

Figure 5. Monthly Visitor Numbers 2007



Management Directions

- 4.1 Visitor Access** – The old bitumen highway, the campground road and designated walking tracks will be maintained to a high standard for easy access for two wheel drive cars, towing vehicles and visitors that are aged and / or have mobility problems. For safety, environmental and cultural reasons, visitors' vehicle access will be restricted to existing roads.
- 4.2 Development Planning** – Facility development in the reserve will be approved by the Joint Management partners, and carefully planned with consideration to:
- The presentation and protection of the reserve's iconic scenery, the natural landscape and its cultural values.
 - The demands of high volume traffic, two wheel drive vehicles towing trailers and caravans, and older and less mobile visitors.
 - Opportunities to benefit Traditional Owners.
 - Minimising ongoing management and maintenance needs.
- 4.3 Campground** – The joint management partners will explore a range of options for the management and improvement of the campground. The Traditional Owners will be encouraged to take up commercial opportunities as campground hosts and managers. Consideration will be given to upgrading and outsourcing management of the existing area. Alternatively this facility may be closed and commercial camping offered on neighbouring Aboriginal land. Community stakeholders will be consulted.
- 4.4 Walking Tracks** – Consideration will be given to rationalising the network of informal walking tracks. Signs will direct visitors away from sensitive cultural sites within the main highly visited area. New walking trails for future guided tours to the central portion of the reserve may be considered by the joint management partners.
- 4.5 Cultural Centre** – The joint management partners will consider developing a facility with which Traditional Owners may engage with visitors, present their culture and gain commercially from interpreting the reserve to visitors. Options will be explored by the Traditional Owners with assistance from other agencies.
- 4.6 Generators and Firewood** – Generators will not be permitted and firewood will be collected outside the reserve. The provision of gas barbeques will be considered.

'We are worried about tourists taking things ... we don't want them to take things ... it will make them sick. It is very spiritual and not to touch some things ... put up signs saying tourists not to take things ... before we go we need to bless the ground ... spray water ... need cultural meetings to teach them ... need Yapa (Aboriginal) and foreign languages ... need to bless the marbles.' Kirda and Kurdungurlu

Information, Interpretation and Education

Our Aims

- To interpret and promote the reserve as a cultural landscape.

Background

Information and interpretation plays an important role in visitor management by informing people about the values of the reserve and how visitors can respect them. Public education informs visitors about facilities, activities and relevant regulations and explains or interprets the reserve's natural and cultural features.

Visitors' experience is strongly influenced by the information provided and the way in which it is presented. The partners believe that visitors' experience of Karlu Karlu can be enhanced through interpretation that brings together its value as a recognisable icon of outback Australia together with its value as a landscape linked to an ancient, vibrant, living culture, a place owned by Aboriginal people and actively managed by them through a cooperative partnership.

The public image of Karlu Karlu is important to the joint management partners. They want to promote the significance of the reserve's values for future generations. Visitor information is provided on interpretive signs in shade structures, a lookout and signs on the interpretive walk. The reserve's fauna, flora, geomorphology, Aboriginal and historical values are current interpretive themes. During the tourist season rangers present camp fire talks to visitors on a weekly basis. These are often jointly presented with a Traditional Owner.

A significant number of people visit Karlu Karlu on commercial tours. Most stay for about two hours. Tourism research suggests that many visitors to the outback are "experience seekers", seeking high quality, educative interpretive material as one satisfier for their experience. There is strong interest among tourists in Aboriginal culture and a desire among many to have personal contact with Aboriginal people.

It is important that tour operators have a sound understanding of the reserve's cultural values and are able to pass on accurate and appropriate information to their clients. Traditional Owners have expressed a strong desire to correct misinformation given in the past, including incorrect Aboriginal mythology; for example, descriptions of the 'marbles' as the eggs of a rainbow serpent. To overcome these concerns, Traditional Owners want to be actively involved in interpretation planning and public education about local history and Aboriginal cultural values, including creation stories and cultural traditions. Traditional Owners also have an interest in commercial tour guiding. They believe this will ensure visitors have accurate cultural information about Karlu Karlu and a rewarding experience of the reserve.

Management Directions

4.7 Community Education and Interpretative Program – Interpretation, information and community education programs will be well-planned, focussing on the value of the reserve as an icon of the outback and a cultural landscape. Interpretation programs will be approved by the Joint Management Committee. The joint management partners will ensure all cultural information shared with visitors is accurate and approved by the appropriate Traditional Owners.

-
- 4.8 Aboriginal Enterprise** – Traditional Owners and local Aboriginal people will be encouraged to take up commercial tourism opportunities on the reserve including camp fire talks, cultural tours and other viable enterprises (refer to 6.5 - 6.10 inclusive). Support and training in tourism and interpretation will be facilitated by the Central Land Council.
- 4.9 Tour Operator Guidebook** – The joint management partners will prepare a guidebook to ensure that tour operators working in the reserve have access to accurate and appropriate information about Karlu Karlu's cultural values.
- 4.10 Signs** – Signs will be placed on the reserve stating that Karlu Karlu is Aboriginal land jointly managed by the partners.

'Visitors don't know what is behind the rocks ... they can look and see what is front scenery ... but don't know what is behind.'

'Teach them (visitors) our way, our culture way ... some of them (visitors) interested in country'

'Right story not the wrong story ... only we can tell the right story.'

'We keep the hard ones ... we tell them only the easy ones ... Ayleparrarntenhe ... the dreamtime man'

'We don't want some things shown in public'

'We want our culture stronger ... if we want to be strong we need to be strong as parents ... teaching ... education to be strong ... our young people keeping strong ... if they want to keep their country strong ... we teach culture'

'We've been taught by old people ... we learn together ... by teaching and learning together. All our kids today white fella school ... when finished we teach them our way'

'Young people don't listen ... need to put stories in English and language.' **Kirda and Kurdungurlu**

Visitor Safety

Our Aims

- To manage the reserve for the safety of visitors.

Background

Although Karlu Karlu is a relatively safe place for visitors, visitor activity on the reserve carries some risk of injury. The main safety concerns include:

- Falls when climbing the granite boulders.
- Vehicle accidents.
- Visitors becoming lost, injured or affected by heat.
- The chance of visitors being injured in a remote area.
- Wildfire.

While it is not possible to eliminate all risk, it can be reduced if visitors have good information, are prepared for hazards and behave appropriately.

For cultural and safety reasons the Traditional Owners would prefer visitors do not consume alcohol among the boulders.

Commercial tour operators bring many visitors to the reserve and are responsible for upholding high standards of safety in every aspect of their operations.

The effective management of emergency incidents requires a plan of action, adequate resources and trained, competent personnel.

Management Directions

4.11 Risk Assessment – The reserve's facilities and visitor management practices will be subject to regular risk assessment. Risks identified will be rectified on a priority basis.

4.12 Alcohol Use – With respect to the wishes of Traditional Owners, signs will be placed asking visitors to confine consumption of alcohol to the campground.

4.13 Emergency Preparedness – The Parks and Wildlife Service Emergency Response Plan will be regularly reviewed, in collaboration with concessionaires and Police, Fire and Emergency Services. All rangers and concessionaire staff will be familiar with this plan. Incident reports will be submitted to meetings of the Joint Management Committee.



Sand goanna (Varanus gouldii). Photo: Jason Barnetson.

5. Managing Country

Introduction

This section relates to the conservation of the reserve's cultural and natural resources. To the reserve's Traditional Owners, their culture, the land and its wildlife are fundamentally connected. They are keen to share their extensive knowledge of the land with the Parks and Wildlife Service and see it used in managing the reserve.

The Devil's Marbles is a relatively small area and represents only 0.03% of the Davenport-Murchison Bioregion. The Davenport Ranges National Park located in the same bioregion is a considerably larger reserve that is more important and more viable in terms of land and wildlife conservation. The Devil's Marbles Conservation Reserve is surrounded by Aboriginal-owned land with similar title to that of the reserve. This presents an opportunity for the value of the reserve for wildlife conservation to be enhanced in the future through cooperative conservation programs extending beyond the reserve's boundaries. Proposals such as this may be considered by the partners during the life of this Plan.



Karlu Karlu Joint Management Planning for Country. Photo: Steve Nicholson.

Principles for Managing Country

The joint management partners of Karlu Karlu recognise:

- The reserve is part of an ancient and dynamic landscape and ecosystem.
- Natural systems and processes operating within it should be protected.
- Customary responsibilities and observances of Traditional Owners are important in managing landscape and ecology.
- Both indigenous ecological knowledge and scientific approaches are important for understanding the land.
- Unnatural soil erosion, introduced plants and animals, and visitor activity can threaten the values of the reserve.
- The management of sites of cultural significance and culturally related knowledge is primarily the responsibility of Traditional Owners.
- The use of the reserve for customary activities is very important to the Traditional Owners. It is important these are accommodated wherever possible.
- Fire has been used to manage the area since Wirnkarra or creation time. Careful fire management will help maintain the reserve's values.
- Traditional Owners will be recognised as the owners of cultural intellectual property and will control the use of cultural information.

Scenic Character, Landscape, Geology, Soils and Water

Our Aim

- To maintain the reserve's natural, scenic landscape.

Background

For the general community, the character and appeal of the Devil's Marbles Conservation Reserve lies with the spectacular landscape presented by the large rounded boulders. The reserve is located in a broad, shallow valley and protects several expanses of giant granite outcrops. The area is listed on the Register of the National Estate for its geological values. The boulders are particularly spectacular when the light of the morning and evening sun highlights their deep red colour.

There are two versions of the origin of the giant boulders. To Traditional Owners, Karlu Karlu and the surrounding landscape was created by the Arrange (Devil Man) who travelled through the area forming the rounded boulders.

To scientists, the boulders are the remnants of a solid mass of coarse-grained granite formed deep within the Earth's surface about 1640 million years ago, that has gradually eroded to form the rounded boulders.

The Devil's Marbles are unusual by virtue of their size, arrangement and shape. Many of the boulders are 11 or 12 metres high. Some lie in orderly arrangements while others are precariously perched on other boulders or rock platforms. Some stand in pairs. A few are dramatically split in two. In the past, deposits of red and yellow ochre were collected for ceremonial use. Wolframite (a tungsten-bearing mineral) was once mined within the area now reserved.

The boulders can be irreparably damaged by graffiti, as it is very difficult to remove graffiti without damaging the oxide surface of the boulders. Community awareness and prompt removal of graffiti by benign means are the key management methods. Following a program of remediation there was a dramatic decrease in graffiti in the mid 1990s and graffiti has since been only an occasional occurrence.

The soils of the reserve are predominately shallow granitic sands and gravels, the product of the eroded boulders. They form a slightly richer and more stable soil than is usual in the region. A series of low ranges contain the reserve within a single catchment. The gently undulating valley floor, which surrounds the giant boulders, is shallowly dissected by numerous intermittent stream channels which cross the reserve and drain slowly in a north westerly direction.

There are limited opportunities for groundwater supply and no permanent surface water. After periods of rain the reserve contains small waterholes along the creek beds. The channels, waterholes and soaks within the reserve remain in good condition.

Management Directions

- 5.1 Scenery** – The natural character of the reserve will be protected. Any development will be carefully sited and designed to be in harmony with the natural environment, views and significant sites, so as not to detract from the reserve's landscape and scenic values.
- 5.2 Boulders** – Any work to repair unnatural disturbance to the boulders, such as graffiti will be subject to approval by the Traditional Owners to ensure cultural protocols are observed.

- 5.3 Soil, Gravel Extraction or Landscape Disturbance** – Soil or gravel may only be removed or disturbed with the approval of the joint management partners and in accordance with the conditions of a permit.
- 5.4 Soil Erosion** – Infrastructure and facilities will be sited to avoid areas susceptible to erosion and will be undertaken with a minimum of soil disturbance. All management activities will aim to minimise disturbance to the reserve's soils.
- 5.5 Sewage** – Any toilet systems installed in the reserve will be of a design that minimises risk of groundwater contamination.
- 5.6 Graffiti** – Community education and visitor interpretation will reinforce the significance of Karlu Karlu to encourage respect for the site. Graffiti will be removed as quickly as possible using methods that do not permanently damage the rocks.

'what is lying on the ground ... don't touch ... not to touch' Kirda and Kurdungurlu



Photo: Tourism NT

Areas of Cultural Significance and Aboriginal Land Use

Our Aims

- To ensure significant sites are protected.
- To ensure cultural obligations under customary law are not impeded.
- To improve access to areas of cultural significance for Traditional Owners.

Background

Areas of Cultural Significance

What is nowadays the main visitor area was known by Traditional Owners as a dangerous place, visited only by senior Traditional Owners with special responsibilities. With the passing of time and the proximity of the Stuart Highway, Traditional Owners now accept visitor activity in this area. They say, "it's a little bit open now", but wish that visitors acknowledge the importance of the area and respect the site.

Large areas of the reserve have special cultural significance. According to Aboriginal law, Traditional Owners have responsibility to look after the country. This may include the performance of ceremonies and visits to important sites to ensure everything is in its right place. Cultural traditions require Kirda and Kurdungurlu to fulfil these responsibilities to 'look after the country'.

Most of the reserve is a registered sacred site under the *Northern Territory Sacred Sites Act*.

Sites represent only part of a broader picture of a complex landscape of spiritual significance.

While there are deeper levels of knowledge applying to these areas, cultural information that can be shared publicly provides some insight into the worldview of Traditional Owners and reinforces the importance of this country to them. Some sites pose spiritual danger to people, and custodians feel a heavy responsibility to ensure observance of rules that keep such forces in check. Visitors ignoring these concerns cause them alarm and distress.

The reserve contains rock carvings and archaeological materials that testify to a long history of use and occupation. These ancient cultural resources are highly significant to Traditional Owners and the wider community.

It is of paramount importance to Traditional Owners that the boulders of Karlu Karlu, other significant places, rock carvings and archaeological material within the reserve are protected. It is also critical that the appropriate Traditional Owners have control and management of these sites and resources. The Parks and Wildlife Service will do its best to accommodate Traditional Owners' aspirations to fulfil their cultural obligations under customary law.

Public knowledge promotes appreciation and respect for this aspect of the reserve and reduces the risk of unintentional damage to significant areas. However, secret and sacred cultural knowledge will not be available for public information. The Traditional Owners request that the public respects this fact.

Aboriginal Land Use

Past traditional land use in the reserve involved hunting and gathering activities. In recent years, Traditional Owners have not accessed the reserve as it was seen as a reserve and a place where they were not allowed to go. With the return of land title and the beginning of joint management, the Traditional Owners would like to access the central area of the reserve so they can take their families out to pass on knowledge about culture and country. They also consider it very important to conduct ceremonial activities on the reserve. Access for this purpose remains difficult due to the rough terrain. It is unlikely that ceremonial activity will affect visitors.

Under the *Territory Parks and Wildlife Conservation Act*, Traditional Owners have the right to hunt wildlife and gather bush foods. Due to its size and the proximity of visitors, Traditional Owners believe that hunting is inappropriate within the reserve and choose not to exercise that right. They remain interested in gathering bush foods and medicines on the reserve from time to time.



Local bush tucker, Bush Banana (Leichhardtia australis). Photo: Barritt and May.

Management Directions

- 5.7 Culturally Sensitive Areas** – The Parks and Wildlife Service will support Traditional Owners' wishes to restrict visitor access to culturally sensitive sites or areas on the reserve, as directed by them. Traditional Owners ask that a large native fig (*Ficus brachypoda*) in the visitor area is protected from all forms of visitor activity or disturbance and that this site is not filmed or photographed.
- 5.8 Cultural Business** – Traditional Owners' authority in respect to all cultural matters will be respected.
- 5.9 Ceremony** – Parts of the reserve may be temporarily closed from time to time to allow Traditional Owners to conduct ceremony. Sufficient notice will be given to the public if necessary.
- 5.10 Heritage Protection** – On the advice of Traditional Owners, significant areas, rock engravings and archaeological material will be recorded and afforded appropriate protection.
- 5.11 Community Education** – An understanding of, and respect for Karlu Karlu as a place of high cultural importance will be promoted to visitors by the joint management partners.
- 5.12 Staff Awareness** – If Parks and Wildlife Service staff are required to access culturally sensitive areas (refer Zoning 3.1 and 3.3), senior Traditional Owners may supervise access and will advise on appropriate behaviour.
- 5.13 Public Interpretation** – The Traditional Owners' public creation stories may be interpreted to visitors so they may gain an understanding and respect for the traditional cultures associated with Karlu Karlu.
- 5.14 Consultation** – All heritage protection measures, culturally related public interpretation or any developments proposed for Aboriginal sites will be subject to approval by the Traditional Owners. A formal site clearance by the CLC will be required for any proposed works.
- 5.15 Traditional Gathering** – Rights in relation to harvest of plant materials from the reserve for traditional purposes will extend only to Traditional Owners. Gathering of plant foods and materials by others will require the approval of the Joint Management Committee.
- 5.16 Management Access Track** – Subject to cost and available funds, a four-wheel drive management track will be established to access the central portion of the reserve for land management and cultural purposes.

'The country here used for ceremony ... only the right people went there ... Kirda and Kurdungurlu.

'Old ladies would dig for yams in the back area ... important to go there now to get medicine and bush tucker ... white ochre ... still today we teach young boy and women' Kirda and Kurdungurlu

Indigenous and Historical Knowledge

Our Aims

- To ensure Traditional Owners retain control of their ecological knowledge and sites in relation to the reserve.
- To foster the transfer of indigenous and historical knowledge from old to young people in relation to the reserve.

Background

Indigenous and historical knowledge encompasses Traditional Owners' ecological knowledge, oral histories of times before and after European settlement, and knowledge relating to the Dreamtime or creation stories. Traditional Owners are concerned about this knowledge being lost and it is vital to them that it is passed on to succeeding generations. They want their young people to learn about looking after country and the use and significance of plants and animals. They will require access to the reserve for this purpose. Traditional Owners also would like to share information with rangers they believe will help with park management, for example the traditional use of fire.

While Traditional Owners are protective of their traditional knowledge they are keen to share some knowledge with visitors through interpretive programs, particularly about bush tucker and medicines in the reserve. Historical events, such as the story about John Flynn's gravestone, may also be included in interpretive programs. This relates to the fact that a sacred boulder was taken from the area in 1953 to mark John Flynn's grave near Alice Springs and was returned to its original location in 1999.

Management Directions

- 5.17 Inter-Generational Transfer** – Joint management programs will provide opportunities for Traditional Owners to foster the transfer of traditional knowledge between generations.
- 5.18 Oral Histories** – Where appropriate, oral histories will be recorded and included in interpretive programs.
- 5.19 Indigenous Ecological Knowledge** – Indigenous ecological knowledge will be documented by the joint management partners for the benefit of both local Aboriginal people and visitors.
- 5.20 Protecting Intellectual Property** – The intellectual property rights of Traditional Owners will be protected. The recording, storage and use of cultural information will be consistent with the directions of Traditional Owners through the Joint Management Committee and with policy established for this purpose.
- 5.21 Historical Remains** – The remnants of Tungsten mining, World War Two depots and the Overland Telegraph Line will not be disturbed by development or management activity without appropriate heritage clearance.

'We would hunt in the flat away from the rocks ... only right people would go ... those old people ... sacred site you know'

Some places we need to look after ...that old man he knows everything...what all sites protected.

'Our histories they didn't learn in schools ... only when we go home ... old people would tell us by writing it on the ground.'

'We are worried about losing country and ceremony and all that ... young ones don't know ... we worried they don't know the stories ... after we go ... they're the ones to know ... we need to teach them'

'Sacred things and all that ... not for anyone else ... it's important ... keep the family knowledge in the circle ... in the family circle.'

'The story has to be there ... the ceremony things ... the business way ... we the ones that got to get them (young people) and teach them about our culture way'

Kirda and Kurdungurlu



Dingo. Photo: Jason Barneston

Native Plants and Animals

Our Aims

- To maintain a natural landscape with a focus on protection of the scenic and cultural values of the visitor zone.
- To maintain indigenous ecological knowledge.

Background

Devil's Marbles Conservation Reserve lies within the Davenport-Murchison Bioregion, bordering the Tanami Bioregion and is situated between the subtropics and the arid zone. Approximately 2% of the Davenport-Murchison Bioregion is conserved within National Parks or Reserves. The Devil's Marbles only contributes to 0.03% of the total Bioregion and is home to a relatively small range of species typical of the area. In the context of the Northern Territory reserve system it makes a minor contribution to biodiversity conservation.

The small area of the Devil's Marbles Conservation Reserve means that its conservation management in isolation is not viable over the longer term. If however the reserve was part of a much larger area managed for conservation, such as an Indigenous Protected Area (IPA) on adjacent Aboriginal lands, management for biodiversity conservation could be effective.

Approximately 116 plant species (including seven introduced species) have been observed within the reserve and no rare or endangered species have been recorded. The vegetation of the reserve can be broadly described as consisting of three plant communities:

- Spinifex rocky ridges and gravelly hill rises (*Triodia spicata*, *T. epactia*, *T. intermedia* (and possibly *T. pungens*) with a scattered overstorey of trees and shrubs; including snappy gums (*Eucalyptus leucophloia*), *Acacia* species and bloodwoods (*Corymbia odontocarpa*) which mainly lie within drainage lines.
- Mixed shrubs (*Acacia cuthbertsonii*, *A. adsurgens*) and spinifex (*Triodia bitextura*, *T. longiceps* and *T. pungens*) on open sandy flats and drainage depressions.
- Vegetation surrounding the granite boulders (marbles); poorly defined but influenced by soil differences and water drainage.

The reserve includes the home ranges of several widespread species whose conservation is unlikely to be affected by any direct management activity in the reserve. In summary, the recorded fauna of the reserve comprises:

- Eighty three bird species.
- Ten species of native mammal including two bats, one dasyurid, two macropods, two rodents and 1 canid (dingo).
- One monotreme (echidna).
- Thirty species of reptiles, including twenty seven species of lizard and three species of snake.
- Four frog species.
- One crustacean (drought-surviving crab *Holthuisiana transversa*).

The eastern portion of the reserve and the broader area continues to be a significant area to Traditional Owners for bush tucker and traditional medicine. They maintain traditional knowledge of the area including foods, medicines, fire, tobacco, tools, artefacts, adhesives, ornaments, ceremonial decorations and water sources. The native fig (*Ficus brachypoda*) found within Karlu Karlu—*tywerrke* in Kaytetye and Alyawarra, and *witjiji* in Warlpiri and Warumungu—is particularly significant to female Traditional Owners.

Traditional Owners are very concerned about the apparent reduction in some species and the absence of others that once inhabited the area. They are keen to be involved in any aspect of wildlife management on the reserve and have expressed a desire to get out on the reserve to share and pass on to young people knowledge of country.

Harvesting bush tucker and plant materials is a right enjoyed by Traditional Owners. There is considerable potential for bush tucker tours to be run on the reserve although concentrated collection may damage vegetation in some areas.

Management Directions

5.22 Wildlife Survey and Monitoring – Wildlife survey and monitoring will be a lower priority for the reserve in relation to conservation management. However, such activities are valuable opportunities for knowledge exchange between the partners and younger Traditional Owners and may be carried out from time to time for this purpose.

5.23 Information Management – New plant and animal records will be recorded in appropriate Parks and Wildlife Service biophysical datasets.

5.24 Bush Tucker Tours – Bush tucker tours or tourist activities that inform and educate tourists about traditional uses of plants will be encouraged. Native vegetation will not be damaged as a result of any such activity.

5.25 Traditional Use of Resources – Traditional Owners will harvest bush tucker and plants within the reserve for customary use. If necessary, the impact of harvest will be monitored and managed to lessen impact. For safety reasons, Traditional Owners will not hunt with firearms within the reserve.

5.26 Firewood – To protect the sparse vegetation of the reserve, firewood collection will be prohibited within the reserve.

'Too much bush tucker names ... they want to know them animal name ... teach them kids ... teach them name ... same tree different name ... everything name. Old people ... young people can work together with rangers ... two-way he can learn.'

'Old people use to tend to these areas. Yapa (Aboriginal people) don't do that anymore and the animals have gone away. But if they see us (Traditional Owners) those animals will come back ... If we sing ... they will come (wildlife).'

'Kwarlp (Hare wallaby) gone, Wamper (Possum) gone, Atyelp (Quoll) gone. We have ceremony for these animals.'

'We know the stories for all those animals which are gone... those extinct ones ... they're still there we still have stories for those animals ... they're still alive ... somewhere'.

'Spend time there ... ceremonies ... some plants and animals will come back. If they see us they will come back.'

'It's OK for White-fellas to separate (biodiversity) but we don't separate.'

Kirda and Kurdungurlu



Drought surviving crab (Holthuisiana transversa). Photo: Central Land Council.

Introduced Plants and Animals

Our Aims

- To maintain a natural landscape with a focus on protection of the scenic and cultural values of the visitor zone.

Background

Weeds and feral animals pose a risk to the reserve's biodiversity and its scenic and cultural values. As discussed above, the value of the reserve for biodiversity conservation is relatively low. Although weeds and feral animals make an impact on the reserve's biodiversity values, efforts to manage them at the reserve scale would represent relatively poor investment of available resources. Weeds and feral animal management in the reserve should therefore focus on minimising their impacts on visitor (aesthetic) and cultural values within the visitor areas.

Weeds are mainly restricted to visitor areas and many parts of the reserve remain relatively weed free. Weeds of concern include buffel grass (*Cenchrus ciliaris*), red natal grass (*Melinis repens*) and feather top rhodes grass (*Chloris virgata*). Traditional Owners have expressed concerns about weeds and their effect on reducing the availability of some types of bush tucker, particularly yams, bush onions and bush tomato, and are keen to be more involved in vegetation management programs.

Four introduced vertebrate species are known to inhabit Karlu Karlu: the feral horse (*Equus caballus*), feral cattle (*Bos Taurus*), feral cat (*Felis catus*) and house mouse (*Mus domesticus*).

There is little evidence of impact from cattle and feral horses on the visitor area. The reserve will remain unfenced from neighbouring Aboriginal lands, which are owned and managed by Traditional Owners with responsibilities for Karlu Karlu.

Management Directions

5.27 Weed Management Program – Weed control will focus on the visitor area. The program will be reviewed by the Joint Management Committee each year. Management will pay particular attention to:

- The impact of weeds on the reserve's aesthetic values.
- Regional priorities, cost/benefits and available resources.
- Practical weed control methods.
- Traditional Owners cultural concerns.
- Employment of Traditional Owners.
- Managing risks of weeds spreading through movement of soil.
- Synergies with other management programs.

5.28 Feral Animal Management Program – Feral animal management will focus on protecting the visitor area. Programs will be reviewed by the Joint Management Committee each year. Management will pay particular attention to:

- Regional priorities, cost/benefits and available resources.
- Practical and humane feral animal control methods.

- Traditional Owners cultural concerns.
- Employment of Traditional Owners.
- Visitor safety.
- Liaising with neighbours.
- Synergies with other management programs.

5.29 Information Management – Weed and feral animal observations and treatments will be recorded in Parks and Wildlife Service biophysical datasets.

5.30 Pets – Visitors may bring dogs into the car park area of the reserve. In all other circumstances, animals can only be brought into the reserve with an approved permit issued by the Parks and Wildlife Service.

‘We can see these animals ... these belong to this country ... but horse, donkey, camel ... (they’re) strangers ... before camel and all these other animals come along there was plenty animals’.

This plant (Buffel grass) ... roots still there after burn ... it’s a problem.’

Kirda and Kurdungurlu



The Devils Marbles. Photo: Jason Barnetson

Fire

Our Aims

- To protect people, property and sacred sites from wildfire.
- To maintain a natural landscape with a focus on protection of the scenic and cultural values of the visitor zone.
- To incorporate indigenous ecological knowledge into fire management.

Background

Fire has always been a part of Karlu Karlu's landscape and has shaped the area's ecology. Failure to manage the high risk of wildfire exposes people, physical assets, personal property and sacred sites to danger and damage.

Most of the reserve's vegetation and habitats have evolved with, and are relatively tolerant of frequent fire. Some vegetation growing around the large granite boulders, such as the native fig are however, both culturally valuable and sensitive to fire.

Fire has been managed on the reserve program for many years, focussing on firebreaks and fuel reduction around the main visitor area to protect infrastructure and reduce risk to visitors. Given the reserve's small size and relatively low biodiversity value, managing fire at a larger scale across the reserve is difficult to justify on the basis of conservation outcomes. Broad-scale efforts may be justified in collaboration with neighbouring landholders from time to time.

Since creation time, Traditional Owners have used fire as a tool in managing habitat, creating access through country, and for hunting and ceremonial purposes. By and large Aboriginal burning resulted in a patchwork of vegetation communities at different stages of recovery. Large wildfires were few and habitat diversity was promoted. Traditional Owners retain their traditional knowledge of fire and its use in the landscape. Both Kirda and Kurdungurlu are responsible for burning. Country was burnt just before the wet season to assist plant germination when rain fell and to clear areas for hunting. Pastoral land use and the movement of Aboriginal people to government settlements had a dramatic effect on the landscape leading to larger and more intense wildfires, more uniform regeneration stages and lower diversity of habitats.

Traditional Owners are keen to be involved in all aspects of fire management and have their interests and approaches incorporated into reserve management programs.

Management Directions

5.31 Fire Management Program – Fire management will focus on the visitor zone with priority given to maintaining firebreaks and/or keeping fuel loads low to protect culturally significant trees, visitors and their property, park infrastructure and maintaining the reserve's natural aesthetics. From time to time consideration may be given to broader scale prescribed burning and fire control subject to resource availability and well-justified scientifically and culturally-based outcomes in collaboration with surrounding landholders. The Joint Management Committee will review programs each year. Management will pay particular attention to:

- Regional priorities, cost/benefits and available resources.
- Maintaining boundary firebreaks and reducing fuel loads around park infrastructure.
- Traditional Owners' cultural interests.

-
- Employing Traditional Owners.
 - Visitor safety.
 - Liaising with neighbours.
 - Synergies with other management programs.

5.32 Information Management – When such data may be useful for fire management planning purposes, fires will be recorded in appropriate Parks and Wildlife Service biophysical datasets.

5.33 Wildfire Suppression – Wildfires threatening the reserve will be reported to the Bushfires Council and will be suppressed where visitor and asset protection are threatened.

5.34 Camp Fires – Visitors will be permitted to have fires only in fireplaces provided.

‘Protect them dreamtime tree from bushfires ... old people would tell us not to touch those trees’

‘When we burnt ... all through the season ... old people burnt in patches ... only at the right time to burn ... not when strong winds ... might be big time dreamtime tree that side’.

‘Early days ... clean ‘em round (the trees) ... so fire doesn’t jump over ... especially protect them areas ... only burn small patches or all get burnt. So can come back new grass ... and come back again’

‘We burn ... when big rain comes ... so get big bush tucker. So burn just before the rain, when everything dry ... so when rains come plenty bush tucker, wild bananas ... little seeds ... tucker ... grass. Not a big wind time ... summer time best time ... December.’

‘Old people can teach them how to burn ... young people and CDEP ... and make sure we protect them dreamtime trees ... and teach rangers how to burn.’

Kirda and Kurdungurlu

6. Managing Business

Introduction

This section addresses the business of managing operational resources—including staff, funding and facilities—to support the implementation of actions identified in this plan. Other important management activities include the administration of permits and commercial operations, and stakeholder engagement.

Traditional Owners have so far gained little benefit from tourism or other commercial enterprise associated with the reserve. They see joint management as an opportunity to participate in management, commercial tourism and park service provision. They recognise that long-term institutional support and capacity building will be needed for these goals to be achieved. Bridging the gap between their aspirations and their capacity will require training, employment and enterprise development, all of which are addressed in this section. This section also addresses the need to assess management effectiveness and continuously improve the knowledge base that supports management decision-making. Administration of research, survey and monitoring activity is also addressed in this section.



Prescribed burning in the Devil's Marbles Conservation Reserve. Photo: Jason Barnettson.

Management, Resources and Operations for Joint Management

Aim

- To ensure the directions of this plan are achieved with adequate resources used efficiently.

Background

At the time of this plan's preparation, the Devil's Marbles Conservation Reserve is managed as part of the Parks and Wildlife Service Barkly district operations, based in Tennant Creek. Rangers are not resident on or near the reserve. In addition to this reserve, Barkly district operations support the Davenport Ranges National Park, Tennant Creek Telegraph Station, Barrow Creek Telegraph Station and Connell's Lagoon Recreation Reserve. Resources for managing the reserve—including staff, funds and capital resources such as vehicles and fire-fighting equipment—are shared with these parks and reserves. Practically all funding to manage or develop this and every other reserve managed by the Parks and Wildlife Service is provided by the Northern Territory Government. How much funding is allocated to individual parks and reserves depends on the overall budget granted to the Service and priorities identified across all parks and reserves managed by the Service.

The Parks and Wildlife Service maintain a professional ranger work force. Staff will continue to participate in performance appraisal and career guidance programs as a means to monitoring staff satisfaction and identifying and meeting individual staff training needs. In addition, staff satisfaction and occupational health and safety will remain a key management concern.

The Barkly District currently has three permanent staff positions including an Aboriginal ranger recently graduated from a ranger traineeship.

The Devil's Marbles is visited by rangers at least weekly during the cooler months when visitor activity is highest, and less frequently at other times. Operational capacity is also enhanced through contracted services that currently include campground maintenance.

Management Directions

6.1 Management Programs and Annual Action Plans – The joint management partners will plan and review management programs and annual action plans for the reserve through annual meetings of the Joint Management Committee. Traditional Owners and the Parks and Wildlife Service will jointly implement management programs and annual action plans. Operational management will pay particular regard to:

- The vision, purpose, principles, key values, aims and directions of this Joint Management Plan.
- The partners' roles and responsibilities.
- Regional priorities, available resources and cost-benefit analysis of proposals.
- Shared-decision making and Traditional Owner participation in on-ground programs.
- Listening and responding to Traditional Owners concerns.
- Linking management programs.
- Encouraging and supporting local business.

- 6.2 Day-to-Day Management** – The Parks and Wildlife Service will be responsible for the day-to-day management of the reserve under the direction of the Joint Management Committee.
- 6.3 Financing** – The Parks and Wildlife Service will finance and resource the reserve's ongoing management including administrative functions, staff, infrastructure and services. External funds may be sought to address specific projects, in particular culturally-focussed projects that are primarily of Traditional Owners' interest.
- 6.4 Professional Development** – Professional standards and staff competencies will be supported by ongoing training in all aspects of park management with special emphasis on cross-cultural training and joint management governance.

'Need to get more young people to meetings, especially when we talk about work ... participate you know ... they need to come' Kirda and Kurdungurla



*'Not Just Talking' Rangers, Traditional Owners and Central Land Council working together at the Devil's Marbles.
Photo: Jason Barnetson*

Indigenous Training, Employment and Enterprise Development

Our Aims

- To provide casual and flexible work experience and training opportunities for Aboriginal people in management programs on the reserve.
- To support the uptake of concessions and contracts by local Aboriginal organisations.
- To encourage Aboriginal tourism enterprises using the reserve.
- To support full-time employment of Traditional Owners in the Parks and Wildlife Service.

Background

Training and Employment

Joint management of Karlu Karlu will promote opportunities for employment and business for Traditional Owners. 'Benefiting both the traditional Aboriginal owners of the park or reserve and the wider community', is a legislated objective of joint management.

The Traditional Owners of Karlu Karlu want employment for their families. They look forward to new opportunities, especially for their young people, and see joint management as a way for them to develop their skills and confidence to enter the work force.

The Parks and Wildlife Service currently have three permanent ranger positions for Barkly district operations which include management of Karlu Karlu. One of these positions is occupied by an Aboriginal ranger traineeship graduate. The Parks and Wildlife Service intend to increase recruitment and retention of Aboriginal people in the agency and to deliberately foster Aboriginal employees' career progression. While the number of full-time ranger positions in the organisation is relatively small, interested and committed local Aboriginal people will be actively encouraged to apply when positions become vacant and will be supported in preparing their applications.

Aboriginal ranger traineeships will continue as a means to increase opportunities for local people to become rangers. In addition, Indigenous community-based ranger groups, volunteers and interest groups can all offer valuable services to support reserve management programs. The Parks and Wildlife Service will continue to offer flexible or periodic casual employment to Traditional Owners, their families and local Aboriginal people. Flexible employment provides work experience and skills exchange, builds positive working relationships between rangers and Traditional Owners and can pave the way for employment of Aboriginal people in permanent ranger positions.

Enterprise Development

The lease agreement provides for preference to be given to local Aboriginal people and businesses for contract work. Managing Karlu Karlu remotely from Tennant Creek is costly. Joint management presents opportunities to create new management efficiencies that at the same time contribute to local economies. In time, it is hoped that a significant amount of work relating to the reserve's management, visitor services in particular, can be partially or fully contracted to Aboriginal businesses.

Karlu Karlu receives approximately 100,000 visitors each year and has significant potential for tourism. During planning discussions, Traditional Owners identified several enterprise ideas including: campground accommodation on adjacent Aboriginal lands; a facility to sell artefacts; crafts and art; guided cultural walks and tours; and a venue for traditional dance performance.

The joint management partners recognise the need for business advice, support and capital to start and sustain viable businesses. Efforts will be made to access other agency support and industry partners to help develop Aboriginal enterprises.

Management Directions

- 6.5 Training, Employment and Enterprise Development** – Training, employment and business outcomes for Traditional Owners will be actively pursued. Opportunities for direct and flexible employment, contracts and enterprise development will be reviewed annually, together with Traditional Owners' interests and capacity. Agreed, achievable plans will be determined. Where the Parks and Wildlife Service cannot directly assist, it will work with other agencies to see that training and business development opportunities are acted upon.
- 6.6 Paid Participation** – Opportunities for paid participation of Traditional Owners in park management programs will be maximised. This may include on-the-job and accredited training activities carried out by training organisations.
- 6.7 Contract Services** – Contract services relating to the reserve will be procured with respect to NT government processes and principles. Traditional Owners and Aboriginal organisations they support will be preferred contract service providers. Preference will also be given to other contractors providing training and employment to local Aboriginal people.
- 6.8 Cultural Advice** – Traditional Owners will be paid for specialist cultural advice and supervision when required.
- 6.9 Indigenous Employment Opportunities in the Parks and Wildlife Service** – The Parks and Wildlife Service will continue to provide opportunities for direct employment and training for Aboriginal people. Where appropriate aptitude and competency is demonstrated, preference will be given to people with local affiliations.
- 6.10 Community-Based Indigenous Rangers and Special Interest Groups** – Local Indigenous community-based rangers, community volunteers, and sponsored training and employment programs will be encouraged and, where possible, invited to assist with reserve management.
- 6.11 Other Aboriginal Rangers Working on the Reserve** – Aboriginal rangers from other areas will be introduced to the Joint Management Committee or a delegated Traditional Owner advisory group before working at Karlu Karlu.

'Increase training in young people ... we want to arrange things for our young people but they don't get the opportunity ... we need to go back there on the country'

'Involvement ... young people and family being involved'

'Looking towards the future, working together for enterprise development.'

'All the country, our country, but none of the money. That's wrong.'

Kirda and Kurdungurlu

Permits and Commercial Activity

Our Aim

- To encourage community economic benefit from the reserve.
- To ensure specially permitted events and activities do not compromise the reserve's key values.

Background

Commercial operations have an important role in visitor enjoyment and reserve management. Commercial activities carried out in the reserve to date include: tour operations, commercial filming, cleaning and maintenance contracts and sales. Commercial activities on Northern Territory Parks and reserves require a permit under By-law 13 of the *Territory Parks and Wildlife Conservation By-laws*. Permits ensure that safety standards are adhered to, and preserve the values of the reserve.

By-law 13 also provides for concession operations. These are commercial activities involving special access or use of the reserve. Operational agreements set out the rights and obligations of the concessionaire. Additionally, where a secure form of land tenure is needed for the occupation or specific use of an area, a licence or sub-lease may be issued. Any licence or sub-lease must be consistent with the provisions set under the Lease Agreement between Traditional Owners and the Northern Territory Government and the *Territory Parks and Wildlife Conservation Act*.

Joint management agreements provide for preference to be given to local Aboriginal people and businesses. In granting permits to operate concessions, preference will also be given to local Aboriginal operations and businesses that offer employment and training opportunities to Traditional Owners. Traditional Owners have a number of business development ideas they would like to pursue, including cultural tours and sales of refreshments, arts and crafts.

Tour operators have a strong influence on visitors' experience of the reserve. Approximately 20% of all visitors experience the reserve with tour operators. Tour companies visiting any Northern Territory park or reserve require a permit under the Tour Operator Permit System, introduced in April 2006. The Traditional Owners and the Parks and Wildlife Service want information given by tour operators to be accurate and appropriate. The Tour Operator Permit System provides a means for the joint management partners to better liaise with tour operators, and to monitor the activities and impacts of tour groups.

Management Directions

6.12 Routine Commercial Tours – Permits for tour businesses making normal use of the reserve will continue to be issued through the Tour Operator Permit System. Information from this system will be used for the better management of the reserve, including improved communication with operators.

6.13 Permit Guidelines and Procedures – As a priority, the joint management partners will establish guidelines and procedures by which proposals requiring permits under the *Territory Parks and Wildlife Conservation By-laws* will be considered.

Pending development of agreed guidelines and procedures the Central Land Council will consult with Traditional Owners in relation to permit applications that request any access or activity that would not normally be allowed to visitors to the reserve.

Guidelines agreed by the partners will:

- Consider the interests of Traditional Owners, the community, the tourism industry and existing Parks and Wildlife Service policy.
- Include requirements to minimise impact on the reserve's values.
- Explicitly state when proposed activity will, and will not require consultation with Traditional Owners.

Approval procedures agreed by the partners will provide for:

- Timely processing of permit applications.
- Parks and Wildlife Service approving permit applications without consulting Traditional Owners when the proposal is clearly consistent with guidelines agreed by the partners.
- PWS refusing permits applications without consulting Traditional Owners when the proposal is clearly inconsistent with guidelines agreed by the partners.
- Consideration of permit applications by the full Traditional Owner group, the Joint Management Committee or a Traditional Owner advisory group, depending on the impact of the proposal when the proposal involves access or activity that would not ordinarily be allowed to visitors on the reserve or when proposal is a part of a major commercial project (for example, a concert).

The Joint Management Committee may revise permit approval guidelines and procedures as appropriate.

6.14 Concession Permits – Concession permits will be issued by the Parks and Wildlife Service with the approval of the Joint Management Committee.



Black Kite (Milvus migrans) circles during a prescribed burn. Photo: Jason Barnetson.

Reserve Promotion, Commercial Film and Photography

Our Aim

- To ensure that public messages and images of the reserve are accurate, appropriate and consistent with the values of the reserve.

Background

Promoting the reserve plays an important role in protecting Karlu Karlu. Images of the Devil's Marbles feature in film, advertising, books and calendars as symbols of Australia's outback, the Northern Territory and the Barkly region. These representations contribute to the Barkly region's tourism profile, help build visitor expectations and help maintain public support for the reserve's management.

The joint management partners want to promote the reserve to tourists and to the wider community. However, information and images distributed to visitors is occasionally inaccurate or inappropriate. Traditional Owners and the Parks and Wildlife Service want commercial use of information and images to accurately reflect the reserve's values. Some sites on the reserve are culturally significant and Traditional Owners do not want images taken of them.

Commercial filming and photography requires permits to be issued in accordance with the *Territory Parks and Wildlife Conservation By-laws*. Parks and Wildlife Service policy and procedures relating to commercial filming and photography provide for individual parks and reserves to have supplementary commercial filming and photography policies, guidelines and fee schedules.

Management Directions

6.15 Permit Guidelines and Procedures – As a priority, the joint management partners will establish commercial film and photography guidelines and procedures by which proposals requiring permits under the *Territory Parks and Wildlife Conservation By-laws* will be considered.

Pending development of agreed guidelines and procedures the Central Land Council will consult with Traditional Owners in relation to permit applications that request any access, image or activity that would not normally be allowed to visitors to the reserve.

The Joint Management Committee may revise permit approval guidelines and procedures as appropriate.

Guidelines agreed by the partners will:

- Consider the interests of Traditional Owners, the community, the tourism industry and existing Parks and Wildlife Service policy.
- Include requirements to minimise impact on the reserve's values.
- Explicitly state when proposed filming or photography will, and will not require consultation with Traditional Owners.
- Require that permit applications must state the intended use of the images and images may only be used for the purposes stated on the permit.
- Provide for Traditional Owners to supervise or participate in filming or photography activities and be paid appropriately.
- Provide for fees as appropriate.

Approval procedures agreed by the partners will provide for:

- Timely processing of permit applications.
- Parks and Wildlife Service approving permit applications without consulting Traditional Owners when the proposal is clearly consistent with guidelines agreed by the partners.
- Parks and Wildlife Service refusing permits applications without consulting Traditional Owners when the proposal is clearly inconsistent with guidelines agreed.
- Consideration of permit applications by the full Traditional Owner group, the Joint Management Committee or a Traditional Owner advisory group depending on the impact of the proposal, particularly when the proposal involves special access, images or activity, when the expected audience for the product is very large or proposed filming or photography represents a major commercial project, such as a feature film.

6.16 Notification – The Parks and Wildlife Service will inform the CLC of every permit application. The Traditional Owners will be notified by the CLC when promotional activities, commercial filming or photography permits are granted.

6.17 News and Current Affairs – Capture of images of the reserve for news and current affairs reporting will not require a commercial filming and photography permit.

6.18 Promotion - The joint management partners will continue to work with the regional tourism association and Tourism NT to ensure that pre-visit information and promotion of the reserve is accurate, reinforces the reserve's values and presents Karlu Karlu in ways that are acceptable to Traditional Owners.



Photo: Tourism NT

Relations with Stakeholders

Our Aim

- To foster a supportive regional community and productive relations with others who have an interest in the reserve's management.

Background

The reserve is a public asset and the partners are jointly accountable to the community. It is appropriate that others with interests in the reserve's management have a role in decision-making.

The small size of the reserve reinforces the importance of working closely with neighbours and other stakeholders. Karlu Karlu lies within the Mungkarta Aboriginal Land Trust, which has outstations at Wakurlpu, Junkaji and Mungkarta. From time to time the reserve will benefit from including Traditional Owners of neighbouring lands in land management decisions. Where efforts will meet the interests of both Traditional Owners and the Parks and Wildlife Service, joint management may facilitate management of cross-boundary issues.

The joint management partners will be proactive in liaising with the tourism industry. The Parks and Wildlife Service will represent the partners' interests through established forums and organisations such as the Barkly Tourism Association and Tourism NT, particularly on matters surrounding the development and promotion of tourism opportunities. Wauchope Hotel and Wycliffe Well Roadhouse are recognised as important neighbours with an interest in tourism and enterprise development opportunities.

The wider community and conservation groups such as the Threatened Species Network and Greening Australia have interests in the reserve's wildlife. From time to time, other government agencies may have reason to access the reserve, seek information or give management advice.

Management Directions

6.19 Local Community Education – Where possible the reserve's community education and interpretation program will include local Aboriginal people, particularly young people.

6.20 Community Involvement – Any community involvement initiatives that assist in achieving this plan's aims will be actively supported. The joint management partners will keep the community and stakeholders informed about significant issues and proposed developments.

6.21 Tourism Liaison – The joint management partners will be proactive in liaising with the tourism industry through established forums and organisations such as the regional tourism association, Tourism Central Australia.

6.22 Land Management Liaison – Traditional Owner representatives of the Joint Management Committee and Central Land Council will liaise with Traditional Owners of neighbouring lands on matters of mutual interest.

Research, Survey and Monitoring

Our Aim

- To encourage research, survey and monitoring activities which benefit the reserve and its management.

Background

Effective management is very much about review and continuous improvement. Good management planning and operational decisions need good information about the reserve's values, visitor use, environmental trends and the effectiveness of management actions.

Most research, survey and monitoring programs are carried out as internal projects by the Parks and Wildlife Service. Research or surveys undertaken by external organisations require permits issued under the *Territory Parks and Wildlife Conservation By-laws*.

Traditional Owners may have knowledge of the reserve that can contribute to research outcomes. It is important that they be consulted and invited to participate in research, survey and monitoring projects and, where possible, employed in related work. Research and survey projects must protect the intellectual property rights of Traditional Owners.

Data on visitor numbers, demographics, activities and satisfaction is useful to guide many aspects of visitor management, including planning and design of facilities and interpretation programs. Traffic counters have been maintained at the reserve for many years. Visitor surveys have been conducted from time to time.

Joint management agreements require joint management to be subject to ongoing monitoring and evaluation. A partnership program with the Charles Darwin University is expected to identify indicators and processes for gauging successful joint management as a means to continuous improvement. It is expected this program will be implemented early in the life of this Plan.

Joint management success will be measured against achievement of the aims in this plan and the satisfaction of the joint management partners. Selected performance indicators will provide an additional guide to managers in monitoring management performance.

Management Directions

6.23 Internal Research, Survey and Monitoring – Programs will be described in operational plans and be subject to annual review by the joint management partners.

6.24 External Research - External research will be encouraged where resulting knowledge is expected to contribute to improved management of the Territory's natural and cultural values, in particular the values of Karlu Karlu.

6.25 Permit Guidelines and Procedures – As a priority, the joint management partners will establish guidelines and procedures by which proposals for external research requiring permits under the *Territory Parks and Wildlife Conservation By-laws* will be considered.

Pending development of agreed guidelines and procedures the Central Land Council will consult with Traditional Owners in relation to permit applications that request any access or activity that would not normally be allowed to visitors to the reserve.

The Joint Management Committee may revise permit approval guidelines and procedures as appropriate.

Guidelines agreed by the partners will include the following:

- Consideration of the interests of Traditional Owners, the community, the tourism industry and Parks and Wildlife Service policy.
- Requirements to minimise impact on the reserve's values.
- Explicitly state when proposed research will, and will not require consultation with Traditional Owners.
- Protection of cultural and intellectual property rights (in accordance with agreed policy).
- Requirement for permit applications to state the intended uses of research outcomes and benefit sharing arrangements (if any) with the joint management partners.
- Provision for Traditional Owners to supervise or participate in proposed activities, for their knowledge to be incorporated into project objectives and outcomes where appropriate and for them to be paid when appropriate.
- A fee structure.
- Provision for reports on research outcomes to be given to the PWS and the CLC in hard copy and electronic copy, including plain English summaries.
- Provision for the CLC to review study reports prior to publication where protection of intellectual property may be concerned in relation to cultural information.

Approval procedures agreed by the partners will provide for:

- Timely processing of permit applications.
- Parks and Wildlife Service approving permit applications without consulting Traditional Owners when the proposal is clearly consistent with guidelines agreed by the partners.
- Parks and Wildlife Service refusing permits applications without consulting Traditional Owners when the proposal is clearly inconsistent with guidelines agreed by the partners.
- Consideration of permit applications by the full Traditional Owner group, the Joint Management Committee or a Traditional Owner advisory group depending on the impact of proposed research activities.

6.26 Performance Monitoring – A joint management monitoring and evaluation program will be developed and implemented as a high priority. See Management Direction 2.7

6.27 Visitor Monitoring – Visitor numbers will be continuously counted through well-maintained traffic counters and/or other means. Surveys to obtain other visitor data on will be conducted in accordance with the Parks and Wildlife Service visitor monitoring program and results used by the Joint Management Committee for planning and decision-making.

6.28 Traditional Owner Participation – Participation by Traditional Owners and employment in research, survey and monitoring projects will be maximised. Aboriginal knowledge will be incorporated in project objectives and outcomes where appropriate.

7. Appendices

Appendix 1. Selected Performance Indicators

These performance indicators are an additional tool to assist the joint management partners to measure the success of management. They are not the only measures of success and further measures will be developed over time. There is a reasonable expectation that they will be achieved, if not year by year, then over the longer term of this plan. When indicators are not achieved, the reasons will be established and steps taken to improve outcomes.

General Objectives	Performance Measures	Means
2. How Joint Management Will Work		
A strong partnership is maintained that shares and makes good decisions.	Satisfaction of the partners (high).	Partner satisfaction monitoring (Refer 6.29).
	Participation and level of involvement by Traditional Owners (commensurate with capacity and desire to participate).	Ongoing record-keeping and annual review.
	Achievement of Aims and Management Directions in this plan (progressing).	Annual reviews.
4. Managing Visitors		
Visitors safely and respectfully enjoy the reserve.	Visitor satisfaction (high).	Visitor satisfaction monitoring.
	Number of safety related incidents (low).	Routine reporting.
5. Managing Country		
Natural and cultural values of the reserve are maintained.	Visual integrity (high).	Visitor satisfaction monitoring.
	Area of active soil erosion (low).	Periodic and opportunistic sightings. Erosion monitoring program if it is needed.
	Disturbance to waterholes and riparian vegetation (low).	
	Traditional Owner satisfaction with the control, directions and progress of cultural matters (high).	Partner satisfaction monitoring.
	All critical actions within annual fire, weed and feral animal plans and/or programs are undertaken (actioned/not actioned).	Reporting opportunistic sightings, research, survey and monitoring programs.
	Flora, fauna and biophysical information added to databases (increasing).	
	Weeds absent in weed free areas and presence/cover of major threatening weeds species (presence/absence).	
	Number of sightings of feral animals (low).	Biophysical recording and data management.
	Frequency and area burnt by wildfire (low).	
Frequency and area burnt by managed fires (consistent with assumed/preferred fire regimes).		
		Fire recording, fire mapping and data management.

General Objectives	Performance Measures	Means
6. Managing Business		
Aims and directions of this plan are achieved with available resources used efficiently.	Implementation of annual plans and/or programs (% of priority actions complete).	Ongoing record-keeping and annual review.
Indigenous training, employment and enterprise development is fostered.	Subject to Traditional Owners expressed interests and capacity: <ul style="list-style-type: none"> - New skills acquired by Traditional Owners (increasing). - Number of days employment in relation to the reserve (increasing). - Number of contract opportunities created and taken up (increasing). - Level of income received by Traditional Owners from the reserve (increasing). 	
Messages and images of the reserve remain consistent with the reserves values.	Incidents of inaccurate or inappropriate promotion (low).	
Monitoring, research and survey benefit the reserve and its management.	Research, survey and monitoring programs implemented (ongoing).	

Appendix 2. Selected Information Sources

- Barkly Tourism. *Barkly Region Tourism Action Plan 2006-2008*, Sharyn Innes Consultancies Pty Ltd (2006).
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- Central Land Council. *Indigenous Ecological Knowledge and History – Devil's Marbles (Karlukarluk) Conservation Reserve*, Unpublished Report (2005).
- Davidson, P. *The Manga-Manda Settlement, Phillip Creek: an historical reconstruction from written, oral and material evidence*. Unpublished report prepared for the National Trust of Australia (NT), Darwin (1979).
- Department of Natural Resources, Environment and the Arts. *Territory Parks and Wildlife Conservation Act*, http://www.austlii.edu.au/au/legis/nt/consol_act/tpawca451/ (accessed 3 May 2007).
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- Northern Territory Government. *Draft Northern Territory Parks and Conservation Masterplan*. Parks and Wildlife Service of the Northern Territory, Darwin (2005).
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- Northern Territory Government. *Northern Territory Tourism Strategic Plan 2003-2007*, Territory Tourist Commission, Darwin (2003).
- Pearce, H. *Tennant Creek Historic Sites Study*. Unpublished report prepared for the National Trust of Australia (NT), Darwin (1984).
- Ryan, G.R. *The Geology and Mineral Resources of the Hatches Creek Wolfram Field, Northern Territory*. Bureau of Mineral Resources, Geology and Geophysics Bulletin No. 6. Mercury Press Ltd: Hobart (1961).
- Travers, M. *Hatches Creek and Wauchope Wolfram Mines: a history and heritage assessment of physical remains*. Unpublished report prepared for the National Trust of Australia (NT), Darwin (1988).
- Twidale, C. The Devil's Marbles, Central Australia. *Transactions of the Royal Society of South Australia*. Vol 104 (Pt. 3), pp. 41-49 (1980).

Appendix 3. Traditional Owners and their Connection to Country

Under the *Aboriginal Land Rights (Northern Territory) Act (ALRA)*, traditional Aboriginal owners, in relation to land, means a local descent group of Aboriginals who:

- Have common spiritual affiliations to a site on the land, being affiliations that place the group under a primary spiritual responsibility for that site and for that land;
- Are entitled by Aboriginal tradition to forage over that land.

Traditional Owners with the area discussed is based on the following attributes:










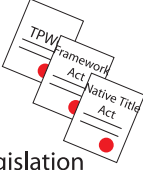



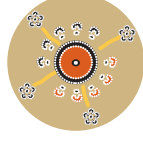


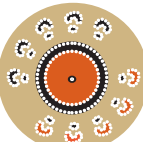


1. Descent from father's father (*Kirda*) and mother's father (*Kurdungurlu*);
2. Status of half-*Kirda* by virtue of shared dreaming lines, appropriate subsection and moiety affiliation, and ritual affiliation with the area;
3. Adoption or incorporation on the grounds of spirit conception at a site on the estate, together with half-sibling link to patri-group members;
4. *Kurdungurlu* status on the grounds of seniority, knowledge and ritual responsibility, but in the absence of close genealogical links.

Responsibility for the maintenance of the country and sacred sites of the area is thus shared by these two groups of individuals. It is *Kurdungurlu* duty to 'look after' sacred sites at the request of *Kirda* owners. *Kirda* are commonly referred to as 'owners' whereas *Kurdungurlu* are known as 'managers'. In the specific case of *Karlu Karlu*, a third category of people comes into play. Half-*Kirda* are individuals associated with the area by virtue of sharing ownership of Dreaming lines.

In this case, one of those is the *Wakuwarlpa* (wild plum) Dreaming ancestor's journey which joins the *Wakurlpu*, *Wurrulju* and *Antarengeny* estates. Another is the *Mantaratji* lizard dreaming line. Half-*Kirda* exercise secondary ownership rights on the area, providing support to full *Kirda* individuals. The groups associated with the area can be described as follows:

Moiety	Warlpiri	Warumungu	Kaytetye	Alyawarra
Kingili	Nakamarra/Jakamarra Nampinjimpa/Jampinjimpa	Nakkamarra/Jakkamarra Nampin/Jampin	Kemarre Mpetyane	Akemarre
Kirda	Nupurula/Jupurula Nangala/Jangala	Nuppurula/Juppurula Nangali/Jangali	Pwerle Thangale	Apwerl
Wulurru	Napaljarri/Japaljarri Napangarti/Japangarti	Naljarri/Jappaljarri Nappangarti/Jappangarti	Kapetye Pengarte	Apetyarr
Kurdungurlu	Nungarrayi/Jungarrayi Napanangka/Japanangka	Namikili/Jungarrayi Nappanangka/Jappanangka	Kngwarraye Penangke	Kngwarrey

Appendix 4. A Glossary of Graphics

		
Aboriginal	Traditional Owners	Traditional Owner Worker
		
NT Government	Parks and Wildlife	Manager Administration
		
Australian Government	Joint Management	Chief District Ranger
		
Legislation	Central Land Council (CLC)	CLC Joint Management Officer
		
Indigenous Land Use Agreement (ILUA)	Joint Management Committee and Advisory Groups	Ranger
		
Permit	Joint Management Committee	Advisory Group
		
Guidelines		

Appendix 5. Extracts from Territory Parks and *Wildlife Conservation Act*

part iii – joint management of certain parks and reserves

Division 3 – Joint management partners, objective and principles

25AA. Joint management partners

(1) The joint management partners for a park or reserve are –

- (a) the Territory or a body nominated by the Territory as the representative of the Territory;
and
- (b) the traditional Aboriginal owners of the park or reserve.

(2) The joint management partners are together responsible for the management of the park or reserve.

(3) The joint management partners must perform their functions under this Part in respect of a park or reserve in a manner that –

- (a) is consistent with any lease referred to in section 8(c) or 10(1)(f) of the *Framework Act* entered into in respect of the park or reserve;
- (b) is consistent with the joint management agreement referred to in section 8(d) of the *Framework Act* entered into in respect of the park or reserve;
- (c) is consistent with any indigenous land use agreement referred to in section 8(e) of the *Framework Act* entered into in respect of the park or reserve;
- (d) achieves the objective stated in section 25AB;
- (e) is in accordance with the principles stated in section 25AC; and
- (f) is in accordance with the joint management plan for the park or reserve.

25AB. Objective of joint management

The objective of joint management of a park or reserve is to jointly establish an equitable partnership to manage and maintain the park or reserve as part of a comprehensive and representative system of parks and reserves in the Territory and for the following purposes:

- (a) benefiting both the traditional Aboriginal owners of the park or reserve and the wider community;
- (b) protecting biological diversity;
- (c) serving visitor and community needs for education and enjoyment.

25AC. Principles of joint management

The objective is to be achieved by managing the park or reserve in accordance with the following principles:

- (a) recognising, valuing and incorporating Aboriginal culture, knowledge and decision making processes;
- (b) utilising the combined land management skills and expertise of both joint management partners;
- (c) recognising and addressing the need for institutional support and capacity building of the joint management partners;

- (d) recognising that community living areas in or in close proximity to parks and reserves are an integral part of the natural and cultural resource management of parks and reserves;
- (e) involving continuing statutory responsibilities and functions of the Minister with respect to parks and reserves;
- (f) managing parks and reserves may include cooperative management agreements for areas of land outside parks and reserves;
- (g) establishing a process for the consideration of applications for mining and petroleum

Division 6 – Role of Land Councils

25AN. Application of Division

This Division applies in relation to the parks and reserves specified in Schedules 2 and 3 to the Framework Act.

25AO. Functions of Land Councils in relation to parks and reserves

(1) Pursuant to section 23(2) of ALRA, the following functions are conferred on a Land Council:

- (a) to ascertain and express the wishes and the opinion of Aboriginals living in its area as to the management of the parks and reserves in that area and as to appropriate legislation concerning those parks and reserves;
- (b) to protect the interests of the traditional Aboriginal owners of, and other Aboriginals interested in, those parks and reserves;
- (c) to consult with the traditional Aboriginal owners of, and other Aboriginals interested in, those parks and reserves about the use of those parks and reserves;
- (d) to negotiate with persons desiring to obtain an estate or interest (including a licence) in any of those parks or reserves on behalf of the traditional Aboriginal owners of that park or reserve and any other Aboriginals interested in that park or reserve;
- (e) to supervise, and provide administrative and other assistance to, the Park Land Trusts holding, or established to hold, park freehold title in parks and reserves in its area.

(2) In carrying out its functions under subsection (1) in relation to a park or reserve in its area, a Land Council must have regard to the interests of, and must consult with, the traditional Aboriginal owners of the park or reserve and any other Aboriginals interested in the park or reserve and, in particular, must not take any action (including, but not limited to, the giving or withholding of consent in any matter in connection with the park freehold title held by a Park Land Trust) unless the Land Council is satisfied that –

- (a) the traditional Aboriginal owners of the park or reserve understand the nature and purpose of the proposed action and, as a group, consent to it; and
- (b) any Aboriginal community or group that may be affected by the proposed action has been consulted and has had adequate opportunity to express its view to the Land Council.

(3) In this section –

“area”, in relation to a Land Council, has the same meaning as in ALRA;

“park freehold title” has the same meaning as in the Framework Act;

“Park Land Trust” has the same meaning as in the Framework Act.