



Title: APY Tourism Policy Development Report
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TITLE: APY Tourism Policy Development Report

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Abbreviations

ACHM	Australian Cultural Heritage Management Pty Ltd
AP	Aṅangu Pitjantjatjara (now known as APY)
APY	Aṅangu Pitjantjatjara Yankunytjatjara
ATA ROC	Aboriginal Tourism Australia Respect Our Culture Accreditation
AW INRM	Alinytjara Wilurara Integrated Natural Resource Management Board
DPC	Department of Premier and Cabinet
PC	Pitjantjatjara Council Inc.
RTC's	Rural Transaction Centres
TO's	Traditional Owners

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Executive Summary and Recommendations

Australian Cultural Heritage Management Pty Ltd (ACHM) has been engaged by Anangu Pitjantjatjara Yankunytjatjara (APY) to do some preliminary work towards the development of a comprehensive Tourism Policy for the Anangu Pitjantjatjara Yankunytjatjara Lands.

The issue of a lack of a comprehensive Tourism Policy has been raised a number of times over the last 10 years or so, and was raised again in the report - "Tourism on the Anangu Pitjantjatjara Yankunytjatjara Lands in 2005, Scoping Study Report" by Pat Katnich..1

The scoping study report found that:

"in the past there has been an ad hoc, inconsistent approach to tourism and permits by Anangu decision makers that has made tourism difficult. A framework for tourism must be developed that is consistent and workable for both Anangu and the tourism industry; there are a number of pockets of small-scale tourism activity on the APY Lands and some excellent opportunities based on the current aspirations of some Anangu; tourism will be most successful when it is integrated with cultural activities such as land management, arts and traditional culture."

At the APY Executive meeting in August 2005, ACHM were directed to research and report on a recommended process for developing an APY Lands Tourism Policy and were authorised to request Tourism Industry expertise from Pat Katnich, specifically with relation to external tour operators who have previously or are currently operating tours on the Lands.

ACHM prepared the "Scope of Works – APY Tourism Policy" which was presented to the APY Director, Rex Tjami and General Manager, Ken Newman for comments in September 2005 and was then approved by the APY Executive at their meeting on the 5th October 2005. Stage 1 of the Scope is featured below. (See appendix 9.1)

Stage 1

1. Preliminary Investigations into previous research and information held on file by APY
2. Consultation with community councils on the APY Lands – to gauge most glaring issues
3. Consultation with stakeholders identified in discussions with Pat Katnich
 1. Trevor Wright/Dick Lang
 2. Diamantina Tours
 3. Mercedes School (tours with Mimili)
 4. Franks 4wd Tag-Along Tours (Desert Tracks)
 5. Desert Tracks
 6. Russell Guest Safari's (Kalka Community)
 7. Connie Beadell (Kalka)
 8. Mark Taylor (Watinuma & Irintata MSO)
 9. Wayward Tours – AnanguKu Arts
 10. SATC
 11. Department of Premier and Cabinet
 12. APY Land Management
 13. APY Land Council Staff

1 Katnich, Pat (Red Dune Consultancy for the SATC), Wallace, Sue (DPC) & Susanne Richard (DPC).

14. Diana James

4. Background research on Tourism issues on the Lands
5. Identify funding possibilities
6. Prepare quote for conducting Stage 2 – include indigenous translator

Write up preliminary report for presentation to the Executive in February 2006.

This report is a result of completing Stage 1 of the Scope of Works, and to provide a guide to commencing Stage 2. (See appendix one)

As a result of the background research compiled for this report, preliminary stakeholder consultation and an examination of the main issues, three recommendations have been made for inclusion in any further Tourism Policy development discussions. The recommendations are outlined below and will need to provide the basis for any further work on Tourism Policy development.

Recommendation One – Model for Tourism Representative Committee

Set up an APY Tourism Advisory Committee that is a sub-committee of the APY Executive with a representative from each community (say a council member from each community council) and key stakeholders such as APY, APY Land Management, Anangu tour operators and enterprises, art centers and key community representatives.

Next Step: Hold a workshop with the APY Executive with the purpose of developing a Tourism Advisory Committee.

Recommendation Two – Tourism Coordinator

Establish a Tourism Department under APY with a Full-time Tourism Coordinator to manage, facilitate, co-ordinate and monitor the tourism policy, tourism development and provide tourism mentoring and support on the APY Lands. The Coordinator would be required to take direction from, and liaise regularly with the APY Tourism Advisory Committee, be based at Umuwa in the APY office, and work under the umbrella of the Director and the APY Executive. Further, the Coordinator will also be required to liaise with and provide information to stakeholders, tourists and Anangu.

Next Step: APY to apply for funding through funding bodies identified and outlined in this report (see Appendix 9.2) and begin the process of establishing a Full-time Tourism Coordinator position.

Recommendation Three – Tourism Management Plan

Develop an APY Tourism Policy through extensive consultation with the wider community on the APY Lands, to provide management structures that contain rules and guidelines on how best to monitor and manage the social, economic and environmental impacts of tourism on the Lands. The Policy will a consistent baseline for the Tourism Advisory Committee, Tourism Coordinator and APY. Once the policy has been developed, a Tourism Management Plan can then be developed to provide the management structure for managing tourism.

Next Step: Commence planning for Stage 2 (see Appendix 1 - Scope of Works, APY Tourism Policy). This will involve a wide scale consultation process with Anangu across the Lands on the all the aspects outlined in Recommendation 7 (see below for points 3.1 to 3.14).

3.1 Access and Permits

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If and when a Tourism Coordinator is appointed, develop a clear policy indicating the first point of call and the procedures for access for:

- Tourists
- Tour operators (indigenous and non-indigenous)
- Journalists

The current updated Permits system will naturally form part of this policy.

3.2 Advertising and Marketing Policy

Determine whether an advertising and marketing policy for application to indigenous and non-indigenous tour groups operating on the Lands is required, and if so, establish one.

3.3 Tourism Profile

Determine whether the profile of the APY Lands as a tourist destination should be raised.

3.4 Fees and tour rates

Develop a model for setting fees payable to Anangu guides to standardize rates and ensure equity.

3.5 Protection of Cultural Heritage

The APY Tourism Policy will incorporate current cultural heritage management practices and apply them to tourism.

3.6 Tourism and Land Management

Involve APY Land Management in developing a Land Management Policy for application to tourism for high and low-use areas.

3.7 Ranger Program

Establish an APY Ranger Program under APY Land Management to monitor permits, assigned tourism routes, camping sites, high use tourist destinations such as Victory Well and Cave Hill, and assist with managing sites such as ensuring campsites are maintained (rubbish collection) and ready for each tour group coming through.

3.8 Ownership of product – Intellectual Property

Include a policy about ownership of product and protection of copyright and intellectual property to control and manage photography, marketing, advertising, and to authenticate indigenous product so that there is consumer confidence in the authenticity of the product.

3.9 Tourism Infrastructure

1. Define APY infrastructure policy and provide clear guidelines about ownership and responsibility of infrastructure.

2. Increase directional /interpretive signage on roads accessing the Lands and at all turnoffs.

3.10 Indigenous and Non-Indigenous Tour Operator Framework

1. Set up a register of licensed operators outlining who could operate in which areas of the APY Lands.

2. Establish the assessment criteria that operators must meet in order to qualify for a license.
3. Offer accredited operators a *5 to 10 year license* supported by an agreement or permit to operate in prescribed areas that have been identified by the operator.
4. Implement clause in agreements allowing operators to negotiate access to alternative areas on the spot when confronted with unexpected wet weather or areas closed for sorry or cultural business.

3.11 Anangu Tourism Enterprise Model

Outline options for Anangu Tourism Enterprise Models in the Tourism Policy.

3.12 Capacity Building

Increase tourism awareness through capacity building by running a series of workshops for interested Anangu, Community Councils and the Executive and provide people with information to increase their decision making abilities. Develop guidelines and information for Anangu interested in pursuing tourism activity.

3.13 Consultation

Conduct community consultation across the Lands on tourism policy issues so that Anangu have the opportunity to identify and determine what the key issues are and how they want tourism managed.

3.14 Cross cultural Awareness for Tourists

Develop a standardized cross cultural handout for tourists visiting the Lands.

1.0 Introduction

This report has been commissioned by APY to examine the relevant issues surrounding the development of a Tourism Policy and to establish priorities about what needs to be done. This report is not designed to promote tourism, or provide an opinion about tourism. That can be left up to the people living on the Lands. Rather, this report aims to raise and examine the most glaring issues and present it in a format that decision makers can discuss and think about. When and if a regulatory body is set up to manage tourism policy issues, these issues will provide a basis for the management framework.

This raises the question about why we are doing this? The answer is because there isn't currently any comprehensive management structure to manage tourism on the Lands, and whilst there is tourism activity there must be tourism management. Further, various people (Anangu and non-Anangu) have sought to develop or participate in tourism projects in the past, and due to a lack of resources have had little or no support from APY or had any comprehensive guidelines that they could refer to, to enable them to make informed decisions about what they can and can't do. In addition, there are many Anangu who are not sure how they feel about tourism, or who are strongly opposed to tourism and don't have access to a system which can comprehensively provide them with some assurances that heritage and culture are being managed and protected from tourism activity.

In this report we will examine what APY and Pitjantjatjara Council (PC) have attempted to do over the last 15 years or so with regards to tourism and tourism policy development. This will provide a historical background and context to the discussion, and provide some insights into how people have been thinking about tourism.

Consultation has also been conducted with some community councils, community art centres, and a range of other stakeholders from indigenous to non-indigenous tour operators, APY staff and government representatives.

We will then examine some of the major issues which will need to be considered and discussed, such as whether a ranger program is needed to monitor activity on the Lands and what people fear and like about tourism. This section has been largely written using APY files as background information, with the inclusion of other material where relevant.

From the above research, a tourism policy framework has been compiled with suggestions of possible management models for further thought and discussions by the APY Executive. This section outlines the key issues that should form part of any tourism policy framework.

As a result, three main recommendations have been made providing some direction in the way to move forward.

2.0 Background

Over the years there have been attempts by APY staff to develop a comprehensive Tourism Policy. This section provides a preliminary investigation into previous research and information held on file by APY to provide background and history to tourism policy development. First, an examination of relevant sections of the Pitjantjatjara Land Rights Act 1981 will provide context for this project and examine why APY are required to manage tourism. Secondly, the approval process will be looked at to reiterate that this project has Executive support and approval. Finally, by using a timeline we will examine previous research and work that has been conducted on tourism policy development within APY and Pitjantjatjara Council.

2.1 Pitjantjatjara Land Rights Act 1981

Under the Pitjantjatjara Lands Rights Act 1981, the traditional owners were given freehold title to the Pitjantjatjara Lands, located in the north-west of South Australia. Anangu Pitjantjatjara (AP)² was established to manage the administrative and governance functions of the traditional owners on the Lands, and is responsible for the provision of a wide range of services from land management, to administrative, governance, legal, anthropological, community development, infrastructure and mining exploration activities. It acts in a similar capacity to Local Councils but has a much wider portfolio as it must also manage cross-cultural relations in a remote and dynamic environment.

The act stipulates that consultation with Traditional Owners is required, and that consent must be received prior to carrying out any proposal that may affect them. Further, unauthorized entry to the Lands will attract a monetary penalty which can be enforced.

Section 7 of the Pitjantjatjara Land Rights Act 1981 clearly stipulates the importance of consultation with Traditional Owners where non-members express interest in any portion of the Lands, and shall not carry out any such proposal or permission on AP Lands unless satisfied that those Traditional Owners;

Understand the nature and purpose of the proposal;

Have had the opportunity to express their views to AP; and

Consent to the proposal.

In addition Section 19 of the Act deals with unauthorised entry on the Lands by non-AP members. Section 19(2) sets out a maximum penalty of fine of \$2,000 plus \$500 for each day during which the convicted person remains on the Lands after the unlawful entry.

Therefore, it is the responsibility of APY and its staff to ensure that all sections of the Act are complied with, and that any policy development will involve intensive consultation with and approval by the traditional owners.

2.2 APY Executive Approval

As will be demonstrated later in this report, the recognition of the need for a tourism policy has been around for many years. There have been various attempts by PC and APY staff to embark on a process of policy development.

It became evident to APY in 2005 that it was time to do something concrete and ACHM were requested by APY to start doing some preliminary work in developing a tourism policy. ACHM Anthropologists raised the issue at the APY Executive

² In 1981, APY was AP (Anangu Pitjantjatjara).

meeting in August 2005, and were directed to research and report on a recommended process for developing an APY Lands Tourism Policy.³ Further they were authorised to use a Tourism Industry expert (Pat Katnich), specifically with relation to external tour operators who have previously or are currently operating tours on the Lands. Katnich had recently completed a field trip on the Lands (August 2005) with Sue Wallace and Susanne Richards from the Special Projects Division with the Department of Premier and Cabinet (DPC), and had prepared a scoping study called, "Tourism on the Anangu Pitjantjatjara Yankunytjatjara Lands in 2005, Scoping Study Report". Katnich's report found that "in the past there has been an ad hoc, inconsistent approach to tourism and permits by Anangu decision makers that has made tourism difficult. A framework for tourism must be developed that is consistent and workable for both Anangu and the tourism industry."

ACHM put together a scope which was titled "Scope of Works – APY Tourism Policy" and forwarded it to the Rex Tjami and Ken Newman for comments in September 2005. On the 5th October 2005, it was presented to the APY Executive by Dr Neale Draper and Fiona Sutherland (ACHM Anthropologists) where it received approval. (See appendix 1 for full version).

2.3 Timeline of Events

This section provides an historical background to tourism related issues that have cropped up in the past. An examination and review of all the available documentation on previous tourism policy attempts will assist in providing a basis for moving forward. Much of this material will be vital to providing a more accurate picture of some of the issues that Anangu and staff members were thinking about in the past and what work has already been done. The last thing that we should be attempting to do here is reinvent the wheel.

The majority of content for this section comes from the APY Anthropology files which were unavailable for the period between 2001 and 2005 resulting in limited access to information for that period.

Going back to 1990, in a copy of the "Draft Recommendations from Land Management Project", Greg Snowdon (1990) outlines some recommendations arising out of the Land Management Project which was undertaken by AP. The project commenced in December 1989 and involved consulting with Anangu and Community Development Officers (CDO's)⁴ about current Indigenous tourism projects operating on the Lands (Desert Tracks Tours and Angatja community based tourism), and how to manage tourism and land management. As a result of the consultation process the following draft recommendations were made:

- That AP support the initiatives of Angatja for Tourism in their homeland and also the desire of a number of other places on the AP Lands to become involved in Tourism.
- That AP seek funding from ATSIC to develop its own tourist section. To Capitalise on the good work done by Desert Tracks and the Angatja Community in promoting the Pitjantjatjara lifestyle and tourism on AP Lands. That AP purchase the Desert Tracks business. This would include vehicles, camping equipment and goodwill.
- That AP set up this tourism arm with a manager and a secretary. The Manager would be responsible for marketing and promotion and operation of the tours. The Secretary would be involved in taking bookings, dispensing information, filing and bookwork.

³ ACHM has a services contract with APY to provide anthropological services on the APY Lands.

⁴ Community Development Officers are now known on the Lands as Municipal Services Officers (MSO's).

- That funds be sought from DEET to train Anangu as driver/guides on the buses, guides on the ground, and at the management level.
- That funds be sought from ATSIC to upgrade the vehicle fleet with a Toyota troop-carrier, trailer and buses.
- That operating costs for the first year of operation be sought. This first year would commence mid 1990 and operations to commence in February 1991.

This letter clearly outlines that AP Land Management had reached a point where they saw the need for a Tourism Department within AP that could manage a range of tourism issues. The proposal is representing a perspective of tourism promotion and support of indigenous tourism businesses on the Lands. It should be pointed out here that Snowdon had a long association with Desert Tracks and was one of the founding members, so had an interest in tourism but also had knowledge of the industry.

Meeting notes from a meeting in 1992 of representatives and stakeholders (on and off the APY Lands) outlined how Desert Tracks and Angatja Community won a National Tourism Award from the Minister for Tourism for Cultural Tourism. They also won a Brolga Award from the NT Commission for cultural Tourism. The notes state that by this time, Angata had been running tours for years and these tours had inspired other Anangu to develop their own tours. Stanley Douglas pointed out at the meeting, "I've come to listen to everybody and learn about tourists. We've got a good story at our place about Wati Nyiru and the Seven Sisters. I've been thinking about tourism for a long time now. I haven't talked much at meetings but I'm keen to listen and learn". This eventually led to the Cave Hill tours which Stanley helped develop and which are currently operating.

Other Anangu at the meeting also spoke up about tourism. Tony Adamson indicated that "we're thinking of tourists too. We're thinking of making a map of our Tjukurpa – the mala dreaming. We could give tourists this map – one coming all the way down from Uluru and past Atila (Mt. Connor) down to Ulkiya". Further, Charlie Ilyatjari explained how Angatja developed their tours. "At Angatja, we started with only a few people coming and not much money. Now we have a lot of people coming and we get good money when the tourists are there. People should think about starting slowly and building up bigger."

In 1995, a letter from Gary Lewis who was the CEO of AP was given to an unknown source⁵ outlining the need for a Tourism Policy as "AP supports Tourism development with the Region but as yet does not have a Policy on Tourism on the AP Lands". He further states that "any further development of Tourism on the AP Lands will need to be carefully guided by a Regional Tourism Strategy, an AP Policy and individual enterprises Business Plans." The letter goes on to say that,

it would seem more appropriate for a Regional Tourist Authority or Association to be formed by Anangu Tourism Enterprises and Communities associated with tourism at Uluru Kata Tjuta National park, the Ayers Rock Resort and on AP Lands.....AP will continue to assist any future research that will assist the development of a Regional Strategy and the already funded Tour Guide Training Project...Information from the Land Management Review currently being undertaken by AP will be used toward the development of an AP Tourism Policy.....At present ATSIC is considering an application from AP for a salary for the position of Co-ordinator Land Management and Business. If and when this position is funded AP will commence recruitment to find a person who will perform a key role in the development and implementation of the above policies.

⁵ Contact person given as Bob Seaborne, an AP General Manager at the time., APY File 86.

This letter provides us with some key information about the intentions and key activities that were occurring around this time, and that tourism policy development was in the pipeline. It provides an insight into the thinking at the time of requiring a "Regional Tourist Authority or Association". It also highlights the push for funding for a new position designed to manage tourism policy development issues. This theme gained momentum and led to further meetings.

It may be worthwhile pointing out here that there are already some tourism policy guidelines in place on the APY Lands such as the tourist permit system, which has recently (2006) been reviewed and revised streamlining the process further.

James (1995) outlines in a letter to Gary Lewis (Director, AP) that an AP Regional Tourism Meeting was held at Umuwa on the 6th, 7th and 8th of June 1995 and a resolution was passed at that meeting. A list of attendees is not located in the files so it is difficult to gauge what representation there was, but if we look at some of the other tourism meetings around that time, it may be safe to assume that there were representatives from all the key stakeholders. The outcome of the meeting concluded that

it would be good planning for there to be one regional tourism association of all communities involved in tourism on the AP Lands. Desert Tracks could be expanded to become the regional tourism business under the Pitjantjatjara Council. This would be a community cooperative industry, allowing individual communities to run their own tours but with one central booking office, advertising, management staff, permit and payment system, training and employment award for anangu guides and tour managers.

In hindsight, this was a radical suggestion, especially considering that Desert Tracks were a commercial operation, and would ultimately be in competition with any new enterprises and arguably have first pick at all new tours.

James, in her letter to Lewis further reports that two resolutions were passed at the AP Regional Tourism Meeting (6-8 June 1995) and they were:

1. Everyone agrees that the AP Tourism Association is a good idea, we want to take it back to our communities for further discussion, to be decided in a short time.
2. An AP Tourist Guide Training programme is to be developed in the region.

James argues that as "Desert Tracks has been acting like a Regional Tourism Advisory body for the last few years." the proposal has some credibility and "the future development of tourism businesses like Desert Tracks and Mimili Tours depends on them being part of a Regional Tourism Plan for the AP Lands. The SA Tourist Commission is willing to help fund such a Plan".

James outlines the issues that the AP Lands Regional Development Plan would need to cover:

- Types of tours and tourist facilities wanted by communities or individuals on the Lands
- Markets for these tours
- Impact of tourism on the communities
- Impact on roads, campsites, environment.
- Control of sacred areas and information on the Lands
- Costs of running tours to host communities
- Realistic gains and financial benefits to communities

- 5 year development plans for each community enterprise and the region as a whole
- If road access from Marla Bore to Uluru should be opened up. Costs and benefits of this.
- Development of interpretive material for the route and for tours provided by communities
- Ownership of copyright of Tjukurpa and Inma that may be shared with tourists
- Photography on the Lands, recording of material
- Journalists, writers, film and TV contracts
- Self drive vehicles access to the Lands – costs, benefits, safety, repair of vehicles en route, campsites.

Further, she argues that a “Regional Tourism Association would help communities interested in tourism to develop their business, plan tours, market and book passengers, run the tour buses for the region, and build facilities at campsites, and train guides”. James’ letter demonstrates that thinking around tourism and tourism development at the time was well advanced, to the point where decisions were being made and a Regional Tourism Association formed.

Another interesting topic that James raises in her letter is the grant that Desert Tracks and the Northern Territory Commission received to research the impact of community based cultural tourism on Aboriginal communities. James states that this is one of the pilot projects of the Department of National Aboriginal and Torres Strait Tourism Industry Strategy and that it would assist the development of a regional plan. It is unclear whether a report was ever produced as no further mention of it was found in the files.

What happened between 1995 and 1998 is unclear but there was very little documentation in the files demonstrating that the Regional Tourism Association proposal came to fruition in this time. According to James (2001a) in a letter to Dr Stotz, Desert Tracks were actively running tours and conducting other projects such as the Ngintaka Trail Tourist Trip and Film. This project had received approval at a meeting at Umuwa on the 12th November 1998, with AP, Desert Tracks and the Spirit of the Land Foundation.

Other developments by external agencies were occurring which in effect were providing some incentive to push on. In December 1999, David McCarthy and Mick Dodson on behalf of Industry Science Resources wrote a letter to the Manager of Pitjantjatjara Council regarding the development of a *Code of Conduct for Visitors to Indigenous Communities* which resulted in the draft “Guide for Visitors to Indigenous Communities”. They were seeking the views of Pitjantjatjara Council and requesting feedback. There is no documented evidence available indicating the views of PC or APY about the Code of Conduct, or whether APY commented on it or adopted it. The Guide was officially published in 2000 and a copy of the draft version made available to APY is attached. See appendix four.

In 1999, Pitjantjatjara Council started discussing Tourism Policy development again as outlined in a letter on the 20th August 1999 from Dr Gertrude Stotz to Mr Paul Francis. Gertrude advises Paul that “at the last Executive meeting it was resolved that AP start developing a Tourism Policy.”

A letter from Mark Ascione (1999), Principal Legal Officer for Pitjantjatjara Council to Greg Snowdon outlines that the AP Heritage Committee was formed in 1999 and is a sub-committee of the AP Executive. He outlines that it had its first meeting in April 1999

and was comprised of a number of Anangu members, the AP Land Management Co-ordinator, Alistair Christie and Dr Gertrude Stotz, Senior Anthropologist. Ascione explains that the first meeting was designed to address the issue of tourism on the Lands and it was agreed that radical changes would need to be introduced to ensure the smooth operation and professional standing of the tourism industry. He asserts that it was envisaged “that all Communities and Homelands would be advised that the new Heritage Committee would have the sole responsibility for all tourism operators who are contemplating entering into the Lands.”

Mark adds that

these proceedings would take a period of time to amongst other things:

- Provide funding from a number of Government Bodies to provide a strong and coherent procedure through appointing individuals who are experts in this field;
- Set up policies to cater for the needs of Pitjantjatjara and Yankunytjatjara Members who may have contact with tourist operators; and
- To ensure the tourist operators should be absolutely clear of the rules and procedures as set out in any negotiations with myself for the purpose of a written agreement between AP and yourselves.

The development of the AP Heritage Committee provided a forum for discussion and further development of a tourism policy, and was a significant move in terms of putting tourism issues on the agenda.

In 2000, a Desert Tracks meeting with Desert Tracks Directors, Gertrud Stotz, Diana James and community representatives discussed tourism management and how it should be tackled and noted that “some important decisions have been made in the past that will impact on this Tourism Development process.”

The meeting notes (2000) outlined that

It is proposed that the AP Executive receive recommendations about Tourism Policy on the AP Lands from the newly formed Heritage Committee. Then the Executive, not just the Chairman can make informed decisions.

The notes also listed some problems:

- Over the last few years other operators have sought permission to take groups to sites that have been developed and cleared (anthropological) by Desert Tracks.
- Advertising using the names of Desert Tracks on the brochures, or imitating the exact tour structure of Desert Tracks, has appeared. This directly undermines the credibility and income of the Desert Tracks Company. These tours have been trading on the credibility of Desert Tracks but not paying anything to the company.
- No checks have been made as to the registration of these other tour companies with the Tourism Council; evidence of Public Liability cover or properly registered vehicles has not been required to operate on the Lands.
- Permits have been issued on the basis of personal relationships with individuals; proper permission procedure has not been followed.
- Complaints from our guides that they have not been paid enough
- Loss of business has directly occurred because of other tours operating at cut prices rates, which they afford by paying no profits to the Desert Tracks Company, and not using properly registered tourism buses
- Desert Tracks has received many complaints from people on these tours

Although the meeting was predominantly about Desert Tracks business, it highlights some of the issues relating to tourism on the Lands, and raises questions about how APY should be managing indigenous and non-indigenous tour companies that are operating on the Lands. The meeting notes demonstrate that people were saying then that they wanted control, and “restrictions on areas open to tourism should include – no communities, no private homes, no secret sacred sites”.

There was mention in the meeting notes about Desert Tracks becoming the Regional Tourism Body which would enable smaller indigenous tours to operate under its banner. The meeting ended up agreeing that “Desert Tracks become the AP Regional Tourism Enterprise and invite other communities with established tourism enterprises to become part of this regional enterprise”. As a result, Stanley Douglas and Diana James were asked to represent Desert Tracks, and Frank Young to represent Watarru Tourism at an AP Heritage Committee meeting.

The scheduled AP Heritage Committee meeting was held at Umuwa on the 23rd May 2000 with the purpose of examining the development of a Regional Tourism Authority. The minutes (May, 2000) reveal that Diana James discussed the positives of having Desert Tracks as the Regional Tourism Body, and the main reason was to get community tourism enterprises to work together under one banner to make running tourism more affordable, for example sharing the costs of owning and running vehicles (like OKA buses), having more tours to cover costs, and also sharing resources with regards to training guides etc. The idea appeared popular and was supported and endorsed.

James (2000) wrote up the recommendations and forwarded copies to AP, Pitjantjatjara Council and the AP Heritage Committee. The letter states that

The following resolution was passed at the AP Heritage Committee Meeting at Umuwa on the 23rd May 2000...That Desert Tracks, the aṅangu owned tourism company, should become the one Regional Tourism Company on AP Lands. All communities interested in tourism can join this company and it can strongly represent their interests in tourism and cultural heritage protection.

James' letter stated that Desert Tracks didn't have the financial capacity to make this a reality at that time, and the major elements such as new community destinations, infrastructure, advertising, guide training, environmental and cultural site protection, booking office management, vehicle and equipment provisions for increased tours and destinations would all have to be financed from other sources. Further, she stated that “in 1995 when this idea was first suggested a business plan was developed to accommodate this growth and access funding for community infrastructure from ATSIC. The provision of managerial expertise, booking agency and a tour operations manager was to be financed by bringing in a joint enterprise partner.” In effect, an AP Regional Tourism body would enable Desert Tracks to strengthen and provide a basis for supporting tourism in general across the Lands. Another argument presented in the Minutes of the meeting was that Aṅangu would retain control and be able to manage tour operator's activities and as Desert Tracks was an established Aṅangu owned business, it had the infrastructure in place to manage processes.

James outlined in her letter steps that are necessary to develop an AP Regional Tourism Business:

1. AP Lands Regional Tourism Impacts and Feasibility Study
 - Report on Desert Tracks history – environmental, cultural, financial and structural.

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- Current improvements needed to existing tourist campsites
 - Suitability of new sites, marketability, community and physical infrastructure needs
 - Structural plan – streamlining relationship to AP and permits system to allow tourism development, identify structural elements that currently inhibit growth of tourism
 - Business plan
 - Marketing plan
 - Booking office and managerial structure
 - Anangu manager on regional level – use of male and female AP Heritage officers
 - Streamline relationship of tourism to AP Anthropology, Legal, Land Management, AP Services, and Projects.
 - Guide training needs
2. Funding for identified recurrent management costs – Desert Tracks
 - Regional Manager, Anangu Manager, Tour Operations Manager, Officer Manager
 3. Funding for Capital assets – Pukulpa Tjunguringkunyntja
 - Phone/fax, lap top computers with email facility at all destinations
 - Vehicles
 - Swags, trailers etc.
 4. Community infrastructure and site management funding.

On 24th July 2000, Gertrude Stotz (PC Anthropologist), stated in a memorandum to Owen Burton (Chairperson) and Pantju Thompson (Director) of AP that “I would like to inform the Executive that they had agreed more than a year ago that the Anthropology Department develop a Tourism Policy. We have done a lot in this regard and would like to report to you.” Unfortunately, I have not been able to access or find in the Anthropology files all the information that Stotz is referring to and cannot outline what that work consists of.

Shortly after Stotz’s letter, the Desert Track Directors wrote to the AP Executive Council on the 27th September 2000, stating that “we, the Directors of Desert Tracks, would like to proceed with the development of a Regional Tourism Strategic plan for the AP Lands as agreed to at the AP Heritage Meeting on the 23rd May 2000” and that they were applying to AP for funding from the grant received by the Regional Council for the preparation of an economic development plan for the region. The letter further stated that there was a proposed budget attached to research and prepare a Regional Tourism Development 5 year plan and the Ngintaka Heritage Trail, subject to anthropological clearance, approved at the AP, Desert Tracks and Spirit of the Land Foundation meeting at Umuwa on the 12th November 1998.

Along with being involved with Desert Tracks, James was also studying and sought support for a university research program. She requested that Dr Gertrude Stotz act as a referee for her application to enter a postgraduate research program at the ANU (Australian National University, Canberra). Stotz agreed and in her reference (12/10/01) to the university outlined that she had “explained Diana’s proposal to the AP Executive Board and they unanimously agreed for Diana to do this research over the next two years.” Important to tourism, Diana’s research was titled “Indigenous Kinship with Country: Intercultural Values of Natural Resource Management” and was to “explore in depth the explicit and implicit principles of Indigenous natural resource management that are relevant to the practice of an ecologically and culturally sustainable tourism industry on indigenous Lands.” She outlines (25/10/01) in her “Statement of Intent” that “the

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specific landscape to be mapped includes water and land resources across country in the Pitjantjatjara Lands of Central Australia.” Further, “this research will analyse the process, practices and principles worked with and developed between myself and these people of great ecological knowledge, over my twelve years management of the first Indigenous tourism business Desert Tracks started on the Pitjantjatjara Lands in 1988.” Further,

Cultural tourism is a growth industry in the Pitjantjatjara lands and elsewhere in Australia. The potential for tourism on these remote traditional Indigenous communities and the fragile rangeland ecosystems of this region pose a significant challenge: on the one hand is people’s desire for economically sustainable development, and on the other hand is their desire to sustain the natural resources of their desert homelands. Regionally on the Pitjantjatjara Lands tourism to one homeland impacts on the shared, cultural, economic, social and environmental landscape of several thousand Yankunytjatjara, Pitjantjatjara and Ngaanyatjarra people who share a common cultural and political region. This region covers 350,000 square kilometres and includes parts of South Australia, Western Australia and the Northern Territory.

For the very reasons Diana pointed out above, a Tourism Policy on the APY Lands is vital to manage the intrinsic interests of Anangu living on and associated with the Lands. Her research proposal would be a valuable source of information for use in tourism and land management policy development.

In Stotz’s (2001) reference for James proposal, she states that “I have in the past lobbied the Executive Board to give the Anthropology Department permission to research into the possibility of establishing a Regional Tourism Policy for the AP Lands. There were several fruitful meetings held and Desert Tracks was consulted. Their Aboriginal Directors are welcoming the idea of becoming involved regionally and develop a critical mass such as exists around Uluru”.

Although Desert Tracks had been appointed as the Regional Tourism Authority, they were not able to act as the authority as lack of funding had limited their capacity to do so. Pitjantjatjara Council were still trying to make sense of what this meant and how to move forward. On the 18th January 2001, Pitjantjatjara Council staff held a staff meeting about tourism and discussed how they were going to approach tourism and the recommendation that Desert Tracks act as a regional tourism body. Hope (2001a) reports that one suggestion made was that “even though Desert Tracks was a proprietary company, it was not the usual way for AP to delegate to a proprietary company the running of tourism. There were also funding problems. Desert Tracks is also in direct competition with other companies who are doing the same thing.” Further, “we proposed a concept whereby Pitjantjatjara Council would, through a tourism department, provide a service which would handle the sales, tickets, advertising, coordinating the tour bookings and the responsibility of filling the tours to make them profitable.” Additionally, “the Pitjantjatjara Council tourism department could be set up and run for 12 months, after which it would become self-sufficient by taking a share of the money from the tourism.”

Other suggestions were made, including that “an alternative would be that a joint-venture between Pitjantjatjara Council and Desert Tracks be run for a period of 12 months, with Pitjantjatjara Council being funded from the money from AP and a share of the tourist dollars thereafter. This would change the structure in that the Pitjantjatjara Council department would not be at the head or bottom of the chain, but that Pitjantjatjara Council and Desert Tracks would be in that position”. There is no documentation in the files demonstrating that these ideas came to any fruition and it was not long after this time that the Pitjantjatjara Anthropological and Legal Departments were dissolved, and delegation given back to AP.

As a result of that staff meeting, a request was made to develop a Tourism Policy and support the development of a tourism body to control tourism on the Lands. The author, Philip Hope(2001b) who was a lawyer with Pitjantjatjara Council wrote a letter to Owen Burton (Chairperson AP) on the 27th March 2001 stating that:

As a result of discussions between various parties, the idea has begun to develop that the various individuals and Communities on the Lands should combine together to control and regulate tourism so that it is Anangu and their Communities who are saying to the tour operators and the tourists "this is the price for this particular aspect of the tour". That way there will be a more equal distribution of the tourism dollar between the tourist operators and Anangu.

Further,

Three years ago at Amata, a meeting of people all over the Lands agreed that a body needed to be set up to control regional tourism. At that time the expertise of Desert Tracks was put forward as a possible solution. Whilst Desert Tracks is a wholly owned Anangu business and is most experienced in conducting tours on the Lands, it does not have the necessary experienced staff to co-ordinate all the various tour aspects offered by the Communities – eg. A particular Community may provide an evening of dance and culture to tourists on a regular basis. There are a number of reasons why that Community may not be able to provide that aspect of a tour every week. It is therefore necessary that someone be able to co-ordinate that Community's activity as part of a tour with a substitute activity should the Community not be able to provide that activity at the time.

And,

There have been many, many attempts to introduce tourism on the Lands. These range from individual Anangu-operated tours to tourism on the scale of the Oakley Management and Marla Bore activities which involved large buses and big numbers of tourists.⁶

Philip Hope also outlined some concerns which had been raised at the meeting mentioned above. They were:

- Lots of requests from external sources wishing to conduct tours, and enquiries from communities and individuals wishing to provide various things as part of tour attractions (camping accommodation, cultural and scenic tour routes, craft exhibits and sales outlets etc.)
- External tour operators controlling the figure per head paid to communities.

Diana James (2001a) asserts that in May 2001, she put forward another research proposal at the AP Heritage meeting during the period 29th to 31st May 2001 "to research and prepare a development plan for the Ngintaka Heritage Trail through the AP Lands assessing the potential benefits and impacts of tourism on communities and the environment, to develop a bi-culture management model" which was approved by that body. The Feasibility Study proposal was to "investigate the development of a Tourism Heritage Trail through the Anangu Pitjantjatjara Lands of South Australia, following the Ngintaka Tjukurpa Trail.

This was a time when tourism was being discussed frequently and there appeared to be a momentum of action around a range of issues from research proposals, consultation meetings, to decision making and policy development. Hope (2001c) sent another letter

⁶ These tours were in conjunction with Mimili Maku Tours.

to AP on the 12th September 2001 regarding Tourism on the AP Lands, outlining the results of a Summit Meeting which had been held between the 29th and 31st May 2001. The letter discussed the “question of tourism and how it could best be promoted for the benefit of all Anangu”. It is unclear from the letter who was present at the Summit meeting and what sort of representation was there from across the AP Lands, but it did state that issues were discussed at length by those present.

Suggestions were made by participants that “each of the individual tourist enterprises, such as Mimili, Cave Hill and so on, would each go their own way” meaning that each “tourist enterprise has total control of the content, the delivery and profits”, but that “there is no funding available for advertising, training, improving the tour and so on”. Another suggestion which was discussed at length was that “Pitjantjatjara Council jointly with Desert Tracks enter into a joint venture and seek funds to employ a Tourism Officer to operate from Alice Springs. This person would be responsible for coordinating the various Community tourism enterprises, training, ticketing and generally ensuring that tourists were found and delivered to the various tour enterprises on the Lands”. This model was not supported by Anangu generally “in that they felt that the combination of Desert Tracks and Pitjantjatjara Council would cause them to lose ownership and input into their tourist enterprises.”

From these discussions, Hope outlines a proposal that was a compromise, and that was “that an Aboriginal Corporation be set up to provide the same services to be provided by the previous model, save and except that the new entity would be owned jointly between Anangu Pitjantjatjara and Pitjantjatjara Council. Each of these bodies would be able to contribute funds and seek additional funds from funding bodies to achieve its aims. Its role would be to coordinate, train, develop and promote the various tourist enterprises on the Lands.”

Hope outlines the main areas that would need to be managed by the Aboriginal Corporation responsible, and they are:

- Coordinate tour enterprises on the Lands
- Provide training
- Provide accreditation
- Develop new tour enterprises
- Provide tour sales and advertising
- Bookkeeping
- Pre tour information

It was during the year 2001 that James (2001a) reports that AP had received funding for a Strategic Plan for the AP Lands and tourism (\$186,000) and had engaged Paul Nenkerville from Korindi in NSW to facilitate and implement the Plan. James also discussed another relevant project in the pipeline, the development of a tourism venture with the women from KU Arts (Ernabella, Maraku, Fregon and Indulkana) who were talking about the idea of linking the Ngintaka Trail in with their proposed tourism venture. Colin Koch was assisting Ku Arts to develop the proposal.

Then, the long ongoing dispute between APY and PC led to the disbanding of the Legal and Anthropology Departments at Pitjantjatjara Council and the departments were relocated to Umuwa under the direct authority of APY. That led to another dispute over all the legal and anthropology files which were subsequently locked up and inaccessible to

APY for a period of time between 2001 and 2005 whilst a debate between AP and PC raged over who owned the files.

It was at this time that the files end and there appears to be little evidence of any further work being completed with regards to tourism. The gap of corporate knowledge, due to high staff turnover at APY and no access to the files, has meant that staff working for APY have had to start from scratch. This has led to a lot of work having to be redone, leading to lengthy delays and increased costs and meaning a number of projects had to be put aside whilst systems and the knowledge base were rebuilt.

It wasn't until 30th June 2005 that AP received a proposal from Pat Katnich, Tourism Development Consultant to carry out a broadly based scoping study on tourism on the APY Lands for the South Australian Tourism Commission (SATC) so that the agency could assess the situation to see what assistance might be required to develop the industry on the Lands. Sue Wallace (2005) and Susanne Richards from Indigenous Affairs and Special Projects Division, DPC, requested permission to accompany Pat on her field trip to meet with representatives from communities to discuss the progress of a number of projects funded by the DPC. Authorisation was provided by Rex Tjami, and Ken Newman (Newman, 2005), from APY.

During this time Diana James, in discussions over other projects, had indicated to ACHM staff that she was frustrated that a lot of work had been done in the past to try and develop a tourism policy and Regional Tourism Authority, and since 2001, not much at all had happened. In fact, she indicated that all that work had fallen by the wayside and none of the new staff had much awareness or corporate knowledge of that history. This was a fair comment and highlights a period of instability. Staff turnover was high and existing staff were stretched to the limit to cover staff positions that hadn't been filled.

On the 26th July 2005, Fiona Pemberton, the Community Development Consultant with ACHM met with Sue Wallace and Susanne Richards from the Indigenous Affairs and Special Projects Division (DPC) and Pat Katnich from Red Dune Consultancy about the proposed tourism trip. At this meeting, the lack of a transparent Tourism Policy on the Lands was discussed and questions were raised about whether APY were planning to develop one. Pemberton (2005a) reported these findings back to the Rex Tjami and Ken Newman seeking direction. ACHM were advised to present this information to the APY Executive, which was done at the August 2005 meeting, ultimately leading to the Tourism Policy Development process addressed in this report.

Pemberton (2005b) and Pat Katnich sought funding support from Michael Geddes at the SATC to fund Pat to assist ACHM from a tourism perspective on the APY Tourism Policy Development project. Permission was received from Geddes on the same day.

A "draft Scope of Works for the APY Tourism Policy Development" was forwarded to Rex Tjami and Ken Newman for comments, and was presented at the APY Executive Meeting on the 5th October 2005 by Dr Neale Draper and Fiona Sutherland. They reported to the APY Executive about Tourism on the Lands and advised the executive that ACHM was "working to bring together all of the previous work done on developing an APY Lands Tourism Policy, to report to the Executive early next year."

In October 2005, Katnich released a report which was a result of her trip to the APY Lands with Sue Wallace and Susanne Richards in August 2005. The report "Scoping Study Report, Tourism on the Anangu Pitjantjatjara Yankunytjatjara Lands in 2005", made some recommendations which were presented to the APY Executive at an Executive

Meeting on the 1st February 2006. ACHM requested that the Executive pass the following resolution:

The APY Executive agrees in principle to the recommendations of the Pat Katnich report to SATC entitled: "Tourism on the Anangu Pitjantjatjara Yankunytjatjara Lands in 2005.

The Executive wanted time to consider the contents and recommendations of the report and deferred discussions about it to the next Executive Meeting in March 2006.

At the Executive Meeting on the 1st March 2006, the recommendations were discussed by the Executive. Following discussion it was noted that without first having a Tourism Policy, the recommendations could not be actioned at that time and that it may be best to wait and find if Anangu prioritise tourism and to what extent. It was decided that this issue would be raised at the next Wiru Palyantjaku group meeting who were holding a two day planning workshop on 6-7 April 2006 to consider strategic planning on the Lands. Newman (2006b) advised that this group may provide an avenue for Anangu to discuss and develop ideas about tourism policy issues. At the time of writing this report, we have not had any feedback from the group and will seek to do so in the coming months.

In June 2006, "APY Tourism Policy Development – Initial Community Consultation" questionnaires were faxed and emailed to 14 communities (ACHM, 2006) across the Lands seeking feedback from community councils to identify and examine some of the views of Anangu about Tourism on the Lands, and to identify any glaring issue that needed to be addressed and included within the Tourism Policy. Findings from these questionnaires are presented in the next section.

3.0 Consultation with community councils

Gauging the views of community councils without actually visiting each community and meeting with councils (an expensive process and not possible in this initial stage of the process) was always going to be difficult. A questionnaire was prepared by ACHM asking some basic and general questions about feelings surrounding tourism and requesting feedback on important issues. This questionnaire was sent to the APY Director and General Manager for editorial approval. Once it was approved, it was then posted to every community council and also emailed to those with listed email addresses on the 8th June 2006. Those communities are:

- Amata
- Irintata
- Iwantja (Indulkana)
- Kalka
- Kaljiti (Fregon)
- Mimili
- Kanypi
- Nyapari
- Pipalyatjara
- Pukatja (Ernabella)
- Turkey Bore
- Watarru
- Watinuma
- Kenmore Park

One survey was returned (Turkey Bore) unopened, due to incorrect address details.

Follow-up phone calls, emails and letters were made in August 2006, and as a result three communities responded. They were Kalka, Iwantja (Indulkana) and Watarru Community.

Below, each question on the questionnaire is listed with the response of each community council.

Section A

1. *What, if any, tourism ventures have been conducted in your community and what tourism projects are the community/community members involved in?*

Kalka community indicated that the women have been involved in tourism at Tilun Tilun and the men had been involved in a tour at Waltjyatjara about five years ago.

Watarru have also managed a couple of tourist groups and found it surprisingly good as there were suspicions from community members of tourists. As a result, Watarru community is starting to put infrastructure together for future tourism, and are working on a business plan. Furthermore, they have had preliminary discussions with TAFE about the types of courses available for tourism training.

2. *How do people feel about these tourism ventures/projects, and are there any issues or concerns that people have about them?*

Kalka indicated some interest in continuing with their small tourism ventures and didn't raise any concerns about the past tours.

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Watarru people were genuinely surprised at the success of the two tours and it has changed some attitudes towards tourism.

3. *What have been the negative and positive aspects of these tourism projects?*

Kalka responded by saying that they didn't have any negative comments about the tours. They reported back that positive aspects were that people were able to sell local handmade product such as arts and crafts. Further people enjoyed showing tourists their country and performing Inma, which has a dual function of providing an income but also maintains culture.

Watarru discovered from conducting two tours that they turned out fine and no rules were broken. Aspects of tourism appeal to people in Watarru, but there is also some reservation and with many other projects at Watarru right now, tourism has a low priority but one that the community wished to explore for future community and job security.

4. *What do people want to see happen in the future with regard to Tourism. For example, do people want to start a community based tourism venture in their community?*

Kalka indicated that the community is keen to continue engaging with tourism projects.

In Watarru, there is still a general view of suspicion around tourism and tourists and they would prefer not to have too much involvement. On the other hand, Watarru is exploring options and conducting a business plan.

Section B

1. *What are some rules that you would like to see put in place to manage Tourism on the Lands, including managing tourists, Tour Operators and Anangu tourism businesses. Are there any other rules that you would like to see implemented. For example, a permit system which has strong rules is in place to manage who comes onto the Lands, what they are allowed to do on the Lands, and where they are allowed to go on the Lands.*

People in Kalka feel that having translators is very important to communicate in cross cultural situations and would like to see this dealt with in policy to ensure that tourists understand what the rules of engagement are. Further people don't want to see more drugs coming onto the lands and felt suspicious that tourism may bring drugs. Additionally, special places were to be excluded from tourists and that they were not to go to any place with out a guide. To manage this process it was felt that groups should always be kept together, and people not allowed to wander around in the bush away from a tour group.

Iwantja council felt that before any plans or enterprises are set up consultations should take place to ascertain what areas are not permitted for entry. Permission should be sought before photographs are taken. Respect of the community and lands need to be shown so that abuse of the privilege of traveling over the Lands is not made. Vehicles would need to have clearly marked roads which they are allowed on and clear signage advising where passage is not permitted. Numbers of tourists will need to have a limit put on them to preserve the environment.

The feedback from Watarru raised the issue again of tourists being in areas they shouldn't be as this has happened around Watarru on a number of occasions and has caused people to be very cautious of any tourism. It has resulted in people wanting to limit access to tourists as it is the only way that people feel comfortable that special areas are not been visited.

2. *What do you think APY's role should be with regard to Tourism and what do you think they should be doing about tourism?*

Kalka community stated that tourism should be a local community controlled enterprise.

Iwantja wanted to see APY provide a supporting role to those communities which decide to consider tourism ventures.

Watarru sees tourism as a mixed blessing and wants to see APY control tourism so that it is allowed, but only in a controlled way.

Section C

1. *Rules. Rules provide guidelines about tourism on the Lands and the do's and don'ts of what is and isn't acceptable. The rules are managed and monitored by APY and community councils. How should the rules be developed, and who should oversee them? ie. Do we need a Tourism Committee?*

Kalka indicate that the rules are already being maintained and were not too keen on the idea of being a part of a committee as there are too many committees and too many meetings.

Iwantja wants to see Traditional Owners consulted in conjunction with the community councils. Further, community meetings would reveal what the community conceives as the policy areas that they would like to see developed.

2. *Projects. Do people want APY and Community Councils to develop partnerships with funding agencies for developing and supporting tourism ventures and projects on the Lands? If so, what are some of the things that need to be considered ie. what sorts of projects are people interested in starting, and what support would they require to do so?*

Kalka saw this as away that they could obtain funding required to help to build a tourist camp.

Iwantja viewed this as a way to further develop the arts and crafts. Further, it could help assist the development of tours that involved bush trips with local guides and interpreters.

3. *Infrastructure needs. What infrastructure needs limit the development of community based tourism projects?*

If Kalka had more roads, access to water near camps, basic camp facilities and pit toilets they would be able to expand the tours they currently manage.

Iwantja also indicated that lack of toilet facilities, basic camp facilities for cooking and access to water hindered their ability to run tours also.

4. *Education and Training – Is there demand for tourism training, and how could this best be delivered in a culturally relevant way?*

Kalka has not ever seen the need to ask for tourism training. The reasons for this are unclear and may have something to do with the way the tours are managed. With Tag-Along Tours, there is usually an external operator that organizes the tours, and Kalka would provide guides. Many senior guides have a natural ability to talk about country and culture and may not need formal training in this area.

Iwantja would like to access tourism training and believes that the older members of the community act as guides and are training the youth (Iwantja Art Centre Tours). Formal training would be useful to promote environmental awareness in terms of numbers of tourists and their impact on the Lands and how to manage that.

5. *Economic and social aspects of Tourism. How has or can tourism contribute positively to economic and social elements within a community?*

Kalka have seen a positive impact in tourism in the sale of arts and crafts and payments to TO's.

Iwantja people have a sense of pride in relating aboriginal history to tourists. Further, income generation from tourism could assist in the community being self funded. Further, it gives people an opportunity to interact with people from a diverse range of countries.

Watarru have discussed at length the potential positive financial impact on Watarru and how this is a sustainable industry that would allow new skills to be taught and good jobs to be had.

6. *Cultural Heritage and environmental management. How do we protect and manage these factors effectively and properly?*

Kalka felt that it was really important for tourists to be monitored and stay in a group. They insisted that tours should always have Anangu guides.

Iwantja felt that the appointment of an environmental health officer to provide advice initially with follow ups and reviews down the track could assist in managing the environmental factors around tourism and camping. Formal training of guides would provide them with the skills to recognize and counter adverse issues, and garbage facilities for sites would need to be included to manage waste.

4.0 Consultation with stakeholders

The authors of this report sought feedback from tourism stakeholders to gauge the types of tours being conducted on the Lands, what the main features of those tours are, and what issues or comments people would like to feed back into this consultation process. The information gleaned provides a deeper understanding of the feeling of indigenous and non-indigenous tour operators and staff working on the Lands, which enable us to evaluate the types of issues that should be included in a tourism policy. This section outlines the responses of those stakeholders.

4.1 Non-Indigenous Tour Operators

4.1.1 Trevor Wright (Wrightsair)

Trevor's (Katnich,2005a) customers are at the top end of the market from both Australia and overseas. Most of his business comes through referrals and word of mouth. He flies in with tourists from SA and also Ayers Rock (about one tour a month) and seems quite happy with how things are working out. He didn't have any issues with applying for permits, which he said were usually obtained through the art centres. His customers really like the cross cultural interaction with Anangu and enjoy seeing the traditional elements of the culture. Wright has developed good relationships with arts centres in Amata and Fregon and also takes people to Ernabella.

Art Centre staff pick the tour groups up from the airstrips and they occasionally take visitors to the community stores. The communities benefit because the tourists spend up to \$15,000 each on art and also spend money in community stores. Wright reported that the APY airstrips are in excellent condition ensuring the trips were very safe. He wanted to comment that cultural awareness programs were needed for visitors and that visitors should sign a form pledging that they would observe cultural protocols when visiting the APY Lands.

4.1.2 Dick Lang (Air Charter Tours)

Dick Lang (Katnich, 2005a) has been operating fly-in tours to the APY Lands since 1974. Each tour usually consists of up to 10 tourists and is to Amata and Fregon communities to visit the art centres. He has had difficulty selling the tours and thinks this could be to do with a lack of awareness because the APY Lands are not open to the public and have a low profile. Lang used to have some difficulties in the distant past obtaining permits and leaves this job up to the people on the ground e.g. Art Centres or any special interest group that hires him to fly out there.

4.1.3 Diamantina Tours

Andrew Dwyer (cited in Katnich, 2005a) from Diamantina Tours has been running tours on the APY Lands since 1988 when he formed an association with Peter Nyangu from Ngarutjara near Mount Woodroffe. This has given him access to communities and art centres in Ernabella, Fregon, Pipalyatjara, Kalka, and Indulkana.

He believes the tourism potential on the Lands is good and thinks that there are many sites that could be considered for future tourism destinations. He notes the rock art sites around Victory Well and through the Everard Ranges, and also thinks the climbs up Mt Woodroffe would be an attraction should the area become available for tourism. Visitors have, in the past, climbed Mt Woodroffe with an escort from Ernabella.

He doesn't believe that tourism needs to become complicated, and promotes tours with simple infrastructure needs. If the Lands could be opened up to tourism, the Gunbarrel Highway, an iconic European historic route, would attract the 4wd touring market.



Figure 1 Diamantina Tours - Routes on the APY Lands

Dwyer believes that the product that could be promoted on the APY Lands are tag-along tours and the fly-in art centre tours as operators in the eastern part of Australia are always looking for new and unusual destinations. If a base was established at Marla, Anangu guides could meet and escort tourists into the Everard Ranges for the day. The idea would be that such tours would depart at a certain time each day, or two or three times a week.

Dwyer's market is the special interest market including academics that prefer to talk to the elders in preference to younger Anangu in uniforms paid by CDEP (as at Mimili). Dwyer has advised that it may be more beneficial for any new tourism projects to work with existing operators and products rather than developing or inventing new ones.

Dwyer has raised a number of issues about problems that may arise or that he has faced on the Lands. They are:

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- Campsites will become degraded if they are used too regularly especially if tourism increases. Monitoring of sites and the rotation of use with other sites will minimize overall impact.
- Pricing – need to look at and consider competitors – to keep prices within range
- Lack of continuity in the APY administration in the past has caused problems and made it very difficult for operators.
- In the past the permit system has been inconsistent.
- In the past he was asked to renew his contract which allowed him access to the Lands every year and each time had to pay \$1,500 to lawyers to draw up the new contract. The legal team was often different from the one of the year before which meant that the contract was costly and difficult to negotiate.
- The fees for operational rights on the Lands was costing \$2,000 pa (paid to APY) with an additional daily fee which made operating on the Lands pricey.
- Additional fees applied when they visited Homelands.
- The trips have not made any profits but were good nevertheless.
- Tourism training for Anangu is needed.
- Anangu have to decide what services they can provide and guarantee to deliver.
- Need to guarantee delivery of service - someone must be there to meet tours as arranged. This could be resolved by having a Tourism Coordinator who ensures this happens.
- He often had to camp at impromptu sites or travel unescorted if the guide did not turn up, such as the occasion where Peter Nyangu failed to turn up at Wingellina as arranged leaving Dwyer with no option but to drive to Mt Woodroffe without an escort.
- Pay rates are inconsistent – he has had to carry extra cash (up to \$1,000 to allow for extra cash payments along the way).
- Anangu would benefit significantly by doing business plans and will require the assistance of a Tourism Manager/Coordinator to do this.

4.1.4 Frank's 4wd Tag-Along Tours (Desert Tracks)

Frank Young (cited in Katnich, 2005a) hosted one Desert Tracks 4 day Tag Along tour in partnership with Jim Montgomery (Manager, Desert Tracks from 2001- November 2004) in 2006 from Angatja. Eight vehicles traveled and participants were so impressed they added the Cave Hill experience to their itinerary at the last moment, despite having said earlier they had no intention of doing any tours along the way. The cost per vehicle was around \$800, and they had to cater for themselves. The highlight of the tour was evening campfire chats with Frank Young which gave people a deeper insight into indigenous culture and gave people the opportunity to socialize with an indigenous person.

4.1.5 Russell Guest Safari's (Kalka Community)

Russell Guest runs tours to Arnhem Land in the Northern Territory and the APY Lands. Selling tours to the APY Lands has been difficult because APY has a low profile when compared to Kakadu in the Top End, which enjoys high destination awareness domestically and internationally because it has been open to tourism and openly promoted for many years. He currently advertises his APY Tour on his website as a mystery tour as he never quite knows when permits will come through and therefore what areas they will be allowed to visit.

4.1.6 Connie Beadell – Beadell Tours (Kalka)

Connie Sue Beadell (cited in Katnich, 2005a) from Beadell Tours has found developing tours on the APY Lands problematic from a western perspective because the area is closed creating problems for access to areas of public interest. Beadell believes that

developing tours to certain areas is almost impossible unless you know the people directly involved. She gave an example by saying that if they wanted to retrace John Forrest's route of 1874, Ernest Giles 1873-1874 or the Elder Scientific Expedition 1891-1892 it would be difficult to organize because there are no clear processes to go through. The point that she was making is that there is a 'white' history on the APY Lands but it is not easy to access. Beadell made some suggestion about how, from a tour operator's perspective, processes could be streamlined to make information more accessible if APY was looking to further develop tourism on the Lands.

One suggestion Beadell made was that a website should be available that lists the areas/roads that tour operators are permitted to use. It should also list areas where access is denied and it should give a generic reason explaining why access is not permitted. eg. hunting grounds etc. If roads are divided up into sensitive and non-sensitive areas, tour operators would have some clear boundaries to work within. Further, a breakdown of costs involved should also be available as people need to plan for all costs involved. Hidden or inconsistent charges will only inhibit tourism. Surveyor General's Corner is a perfect example of this situation as additional fees were charged at Wingellina without prior notification. Beadell believes that iconic routes such as the "Gunbarrel" should be readily accessible to unescorted travelers. A basic map could be supplied with the permit illustrating the conditions of traveling along the highway. Special interest tours wanting access to sensitive areas could hire an official Guide to escort them to areas of interest. She believes operators should be able to negotiate access and pay fees directly to communities of interest.

If the Gunbarrel Highway became readily accessible, Beadell argues that "there would not be enough guides to cater for the demand, so great is the demand to travel this route."

Beadell asserts that the bulk of desert travelers are not that well off and will not access areas that have high fees. Further, if the Lands were going to be opened up more for tourism, facilities such as toilets would need to be provided and other services such as fuel outlets would need to be upgraded so there is a fuel outlet available to tourists at least every 300 kms. Further, shed tanks would be a good way of providing water along the main route without people having to go into communities.

4.1.7 Caroline Densley – Diverse Travel

Diverse Travel is a small inbound operator specialising in Indigenous Tourism who have been running tours on the APY Lands for many years. Densley (cited in Katnich, 2005a) is doing some liaison work with Chris Williamson, the Tourism lecturer at Mimili TAFE and with Mimili Maku Tours. She has a two year contract to implement the Federal Indigenous Business Mentoring program, with Mimili Maku Tours as one of those businesses. Densley has indicated that she recognizes that mentoring will be slow and may not produce the results required in the time available. She is also conscious of the need to implement a program suited to Anangu.

Densley saw the biggest issue for current and future tourism on the Lands being permits and not being able to have access through the Lands to connect the Stuart Highway to Yulara.

In August 2006, Densley spent eight days out with Desert Tracks in August and believes the current Operations Manager, Brett Graham is doing a good job with the company. Densley has raised concerns about Mimili Tours and stated that it has not been doing so well. She has been providing support by keeping in touch and assisting with tour quotes.

4.1.8 Joe Schmiechem – Diverse Travel Program Director

Joe Schmiechem (cited in Katnich, 2005a) is the Director of the Diverse Travel Program and is also a Senior Research Fellow at the Charles Darwin University. Schmiechem believed that the APY Lands have great tourism potential and areas like Mount Woodroffe would make an excellent destination. Schmiechem believed that the biggest issue was the permit system which he felt made tourism unworkable. Further, the pricing policies had fluctuated and he saw the need for a consistent policy with regard to access and permit fees. Tourism awareness on the APY Lands amongst Anangu was low and the use of programs such as Stepping Stones (through the SATC) could help to increase awareness. He would also like to see the APY Executive support tourism research projects on the Lands.

4.2 Indigenous Tour Operators

4.2.1 Desert Tracks

Desert Tracks is an established indigenous tour business on the APY Lands. Brett Graham (cited in Katnich, 2005a), the Operations Manager stated that in 2005, they ran three six day Angatja Bush College Tours with five schools which were very successful. This had led to the same five schools booking separate tours for 2006, with three additional schools to confirm bookings. Graham is planning to take long terms Desert Tracks members, Stanley Douglas and Lee Brady “on the road” in 2006 to NSW and Victoria to promote Desert Tracks Tours to private Schools. The reason it has been successful is that it has done more than tourism on the Lands. Desert Tracks have been involved in actively marketing their tours and developing training and education packages on the Lands for many years. This is demonstrated in their attendance at the Australian Tourism Exchange (ATE) in Perth in 2005 and in Adelaide in 2006. Further, they have been in contact with Aboriginal Tourism Australia and are making plans to become accredited through the ROC program.

In November 2004, Desert Tracks entered into a joint partnership with Discovery EcoTours, an experienced non-indigenous tour operator. Discovery EcoTours provide administration, marketing and operational management whilst the Desert Tracks Directors provide the tourism experience and the guides. In effect both groups are able to contribute in different ways to the venture, drawing on their strengths.

Graham believes that delivering a product that has been advertised is very important in the tourism industry especially if tour companies want their businesses to flourish. Desert Tracks have had situations in the past where tour guides have failed to turn up but have managed to find someone else to fill in. With the Cave Hill Tours, Anangu only turned up for about 50% of the tours in 2005 which has caused considerable concern for Voyages who have had to deflect and manage criticism from tourists. Voyages have expressed their concern that it leaves them open to possible legal action from disgruntled tourists.

Graham is planning to set up an Anangu Guide training program and a roster system to ensure there will always be a trained Anangu guide available for the tour.

4.2.2 Mimili Tours



Figure 2 Desert Tracks Tours - Routes on the APY Lands

Mimili Tours have been operating since 1994 and some of the early staff involved in supporting the enterprise such as Robert Burton, Hugh Lovesay, Con Power, Jon Lark and other community staff are no longer working on the Lands. Apart from Chris Williamson who runs the TAFE tour guide training, Mimili has interim staff at the moment with no historical knowledge of operational aspects of the enterprise. Anangu have had a long and sustained involvement in the enterprise with two senior guides, David Umula and Teddy Edwards providing most of the tour guide expertise initially and people like Hughie Tjami filming tours and Inmas. Mimili Tours has a history of significant community involvement, with community members performing Inma at many of the tours. Often many other community members would turn up to participate or watch.

We were unable to get a comment from Sandra Pumani (Chairperson, Mimili Community Inc) at the time of writing.

Chris Williamson, TAFE Lecturer in Mimili reports that in recent months there have been some real successes stories for Mimili Maku tours.

Heading Bush, a small group backpacker tour operator has been taking groups to Indulkana for some time and is now looking to include Mimili on their regular Adelaide/ NT itinerary. The company owner will be visiting Mimili in the near future to discuss the possibility of taking groups of 8 pax through Mimili twice a month over 12 months

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Williamson reports that Wayout Outback Tours is another company showing interest in visiting Mimili. Mercedes School visited again in August with 92 pax, but the Christian Brothers College had to cancel their tour because of other commitments.

She was delighted to report that the highlight of the season was a recent visit by two independent travelers. Chris met them at Marla Bore and once they arrived at Mimili the senior guides took over the tour on their own. This was the first time any guide had done a tour without Chris assisting and the visitors responded that it was an absolutely wonderful experience. The guides were proud and happy of their achievement and have gained some confidence from the experience.

Williamson also reported that the shower block at Victory Well is now completed. The next task is to have the well refurbished so there is permanent water at the site.

Unfortunately there can be no tours during school holidays because the CDEP Manager has declared all school holidays as CDEP holidays meaning that CDEP workers are not available to work during that time. This impacts on Mimili's tourism aspirations.

4.3 School Groups

4.3.1 Mercedes School (tours with Mimili)

Steve Wasilewski (cited in Katnich, 2005a), a teacher from Mercedes School, organizes annual tours to the APY Lands through the Mimili Community. The annual school 'trek' is an important cultural exchange between Anangu and western children. Mimili community offers cultural tours at Victory Well and the Mercedes students participate in activities with students from the Mimili School. They do a range of activities from abseiling, to cultural tours learning about traditional practices and food gathering techniques. Mercedes have been doing tours to Mimili annually for about 10 years and spend 4 days there each time camping in an allocated area at Victory Well. The tour consists of up to 60 students and 25 adults. One of the students, 15 year old Wes Taylor, sums up the experiences by saying

the nine days I have had on the Mimili Trek have been a great experience. We have seen first hand how the Mimili and Mutijulu communities live and I believe it has opened everyone's eyes and proved that we are a lot better off than we think. It has also shown that there are people out there who deserve a lot more respect than they are actually receiving and that we should try and persuade people to give them this respect.

4.3.2 Christian Brothers College – Karina Lester, Pitjantjatjara Yankunytjatjara Language Teacher

Karina Lester (cited in Katnich, 2005a) from the APY Lands is a language teacher at the Christian Brothers College, and says that some Anangu are enthusiastic about tourism but not all. Karina asserts that "If indigenous tourism is the thing of the future it needs to be managed by Anangu." She raised the point that Anangu need to be clear about the implications of tourism and what that means for them and their culture. Issues such as how much of our culture do we want to share? How will tourism affect Anangu culture? She doesn't believe that Anangu in general understand this at present. Lester believes that some people find tourism invasive as they have to give too much of themselves. Further some of the younger people tire of telling their story.

Lester believes that if Anangu decide to develop tourism further on the Lands, they will need to do a number of things:

- Learn western ways of doing business and understand western business culture to be able to operate successfully in the western system
- Start thinking in a western way and understanding the western perspective
- Become more aware of the industry
- Ensure Anangu protect what is left of their culture
- People need to come to a consensus on how to approach tourism. An APY tourism policy is needed.

Lester also talked about the need for capacity building programs, where Anangu are trained to develop and run their own businesses ultimately independently of western assistance. This would need to include:

- Tour guide training
- IT and business skills development
- Tourism awareness

Further, Lester believes that a full time Tourism Coordinator with language skills and knowledge of Anangu was needed to develop awareness programs for operators and visitors so that tourists understand and respect cultural boundaries. She asserts that it is important that groups are escorted by Anangu guides for this is the only way of guaranteeing the story and protecting the culture. This component should be a part of the policy and a condition of operating on the Lands.

Lester would like to see young people being trained now so that they are able to take over from the older people in the future. She would also like to see cross cultural partnerships formed to facilitate development of indigenous tour businesses with Anangu ultimately assuming full control.

4.4 Community Based Organisations

4.4.1 AnanguKu Arts – Wayward Tours

Colin Koch, the Coordinator of AnanguKu Arts has facilitated the development of some tour packages involving bus-in art centre visits. So far the packages which involve Wayward Tours have not been very successful. AnanguKu Arts are not developing the tour packages and using other agencies to sell the tours to minimize the cost of marketing and advertising, and to use existing infrastructure and established businesses. Currently conference organizers are being targeted for pre and post conference tours. Further, AnanguKu Arts are also targeting pre and post conference Australian Tourism Exchange (ATE) tours. Colin stated that in the past music camps he has organized have been successful with young Anangu men. At these camps Anangu blend modern music with Aboriginal music so that the modern music has a distinctly Aboriginal flavor to it.

Koch believes that a consistent tourism policy and development strategy need to be developed around known and sustainable attractions such as the art centres, Cave Hill, and Kuku Kanyinyi at Watarru. There should also be support for special cultural events (such as women's ìlnma) where such events are professionally organised and have genuine local involvement with fair payment for artists/performers.

He also believes that visitors on tours become great advocates for the art and for the region. Art centre-based tourism is special-purpose, high-yield, low-volume tourism. It has the potential to be of significant economic benefit to centres and to the artists. Average spending yield per tour has been around \$1,000. Having trained guides/interpreters in

each community would support local employment and could be used to extend the cultural experience offered to visitors.

Further, he believes that Anangu should develop their own style and protocols for tourism in their own Lands. The region is culturally unique and the manner in which tours operate should reflect this.

Koch states that he would support tourism awareness workshops for Art Centre Coordinators so they understand the expectations of the tourism industry and industry standards.

Koch commented that the permit system had worked well for them and they didn't have any issues with it. They provide a list of passengers to APY and take responsibility for the passengers and pay permit fees in bulk. They always give their passengers a brief induction to Anangu culture and provide a brief set of cultural protocols for visitors. Koch has found that Art-specialist visitors are generally sensitive in the information they seek. All fees paid during tours are by direct negotiation. They pay camp fees on site; pay for any special cultural introduction; and pay for Inma when provided.

On the subject of tour guides and escorts he advised that Ku Arts tour groups travel unescorted to the campgrounds at Victory Well and Ngaratjara where they are met by local Anangu. A staff member then meets the group at the art centre and acts as guide in conjunction with the artists throughout the visit to the centre. Koch says that providing escorts for groups entering the Lands presents difficulties in returning escorts to a home base where tours are "one-way". He believes that the availability of trained escorts/interpreters in each community would fill the need for escorts in and around communities and negate the need for escorts to travel with a group between destinations. Tourism requires flexibility – each tour product would have different needs.

He suggests that it would be an advantage if arts centres could negotiate permits direct with operators /independent travelers at any time subject to protocols being in place to ensure that the art centres took proper responsibility for visitors and their behavior in communities. He believes a published protocol that explains what visitors' obligations are in terms of behavior in communities and when meeting individuals, should be given to visitors. Unescorted travel to art centres by independent travelers would require clearer definition. Approved routes should be signposted and a means of monitoring travelers developed. A large windscreen sticker could be applied that denotes permission to travel only on approved routes.

Koch is adamant that tourism infrastructure – such as camping grounds – should be Anangu owned and operated. He would like to see regular tours matched by specialised training for guides, drivers and interpreters. He also believes tour operators should hold licences and undergo cultural as well as physical familiarisation with the region. Operator licenses should allow the flexibility to negotiate other options should wet weather or cultural constraints preclude access to the approved area.

Ku Arts encourages media familiarisation tours (famils) of art centres where they can be arranged in accordance with APY policy on visiting journalists. He also believes there should be more tourism media famils to raise the APY profile and focus on the positive aspects of APY Lands. Tourism industry famils are also very important and should be encouraged so wholesale and retail agents (domestic and international) can see the APY product for themselves.

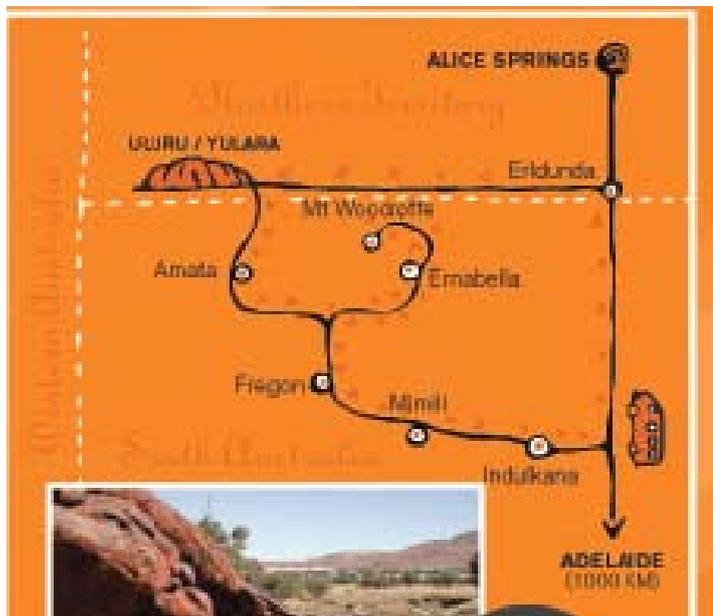


Figure 3 AnanguKu Arts Tours - Routes on the APY Lands

Felicity Wright (2006), SICAD Project Co-ordinator for AnanguKu Arts Aboriginal Corporation, worked at the Injalak Oenpelli Art Centre Arnhem Land before joining Ku Arts. During this time tourism into Oenpelli grew to be a flourishing industry bringing valuable economic and social benefits to the art centre, the artists, retired artists and older members of the community.

Wright explains that initially permits were obtained through the Northern Lands Council. However when it became evident that this system was unworkable for the tourism industry the Art Centre negotiated the right to issue entry permits direct with tour operators and even the self-drive market, as long as they informed the Administration.

She adds that a ground based operator, Arnhem Land Explorer, started day tours to the art centre using an 18 seater minibus with an indigenous driver (not necessarily an Oenpelli local) who was also the guide. These tours generated huge income for the art centre. The scope of tourism then expanded to allow self drive tourists to visit the art centres and they were then allowed to go out to nearby rock art sites for an extra \$20 - \$30 per person, escorted by artists who were no longer able to paint. These older artists were very good at interpreting rock art, talking about their culture and so became excellent guides. By the late 1990's guide accreditation was introduced.

Wright explains that this policy of allowing the self-drive market to visit centres and then take the elderly out to local sites of interest had reciprocal benefits. The visitors who were keen to know more about indigenous culture and wanted to spend time alongside aboriginal people were able to do so. The older Aboriginal people who liked to go into country but could not easily do so because of lack of transport were able to do so by traveling in the visitors' vehicles.

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Wright also believes that accurate cultural interpretation is critical so that non-indigenous people can begin to understand fundamental indigenous values that often challenge their own values. She argues that tourism is a way of affirming Aboriginal culture as it can help dispel the impression gleaned by young people from TV that indigenous culture has no value because very little they see on TV convinces them otherwise. So when tourists visit APY and seek to engage with Anangu to share their culture, and are willing to pay for the privilege, it re-assures Anangu that their culture is valued.

Wright adds that the elderly can teach the younger generation and by engaging in tourism the young will learn that their culture is valued and this can engender pride and the desire to perpetuate their culture. Wright highlights that older people have a huge level of cultural knowledge and should be encouraged to become guides, to take people into country to share culture, and teach non-indigenous people about Anangu values.

Wright talks about the relationship of reciprocity where both indigenous and non-indigenous parties gain from these tourism experiences, where western visitors want to learn about indigenous culture and indigenous people want to travel out into country. One suggestion she made was, in addition to a cash fee paid for the tour, the tourists provide a (prescribed) health pack of fruit, nuts and bottled water for the tour guides.

Wright believes that tourism and tourists can be controlled and tourists generally want to do the right thing. If Anangu are given responsibility in tourism, they will rise to the challenge. She has had experience of the Stepping Stones Program (though ATA – Aboriginal Tourism Australia) and says it is an excellent mentoring and enterprise development program that should be adopted on APY Lands as it allows people to go through a series of processes to work out what they want to share and what they don't want to share. The program makes no assumptions but gives communities a good opportunity to consider what might work for them.

4.4.2 Diana James

Diana James has had a long association with the APY Lands and its people through tourism and other work. She is one of the co-founders of Desert Tracks (1988), and was a Manager of Desert Tracks for 12 years. She is highly respected on the Lands by Anangu in general and now lives in northern NSW but has an ongoing association with Desert Tracks as an advisor and is also involved in other projects with Anangu on the Lands.

James comments on tourism on the Lands by stating that permits for approved operators need to be granted on a five or ten year basis to guarantee reliability of product in the tourism marketplace. All inbound, state and national operators booking and advertising tours need this security.

There should also be a consistency of APY requirements for operations on Aboriginal Lands. Cross border touring ie Desert Tracks, needs secure APY permits allowing the same tour operations in all states. Further, developing consistent access protocols across borders was needed but she acknowledged that this will take time and is the subject of some research that she is proposing to do on cross border travel and tourism on indigenous land Indigenous Tourism, Desert Knowledge CRC. James is referring to travel across the SA border into the Ngaanyatjarra Lands in WA.

In response to the idea of access for travelers along the Gunbarrel Highway (Marla to Uluru), James believes that there needs to be more consultation and the development of a management plan as there is already a lot of tourism happening on the Lands, and it may be an inevitable development. She believes that if a proper management structure was implemented to manage tourism, a paid permit route with a defined number of days may be beneficial to Anangu owned businesses along the route. It may require a permit fee which included camping, firewood, rubbish removal (such as is available in many National Parks), and would need to be managed by Anangu Rangers.

James states that Tourism Operators on the Lands should have an Aboriginal Tourism Australia ROC accreditation, or develop a similar program to the Uluru Tour Operators Certificate to ensure that operators were aware of all the components of running tours on Aboriginal Land. Further, operators should also be using the ATA (Aboriginal Tourism Australia) *Welcome to Country* brochures on all the tours.

In terms of tourism awareness, James believes that the APY Executive and decision makers would benefit from understanding tourism better, through tourism awareness workshops and training. There are currently some good industry models available for running these workshops.

James also asserts that tours on the Lands are an exclusive product and therefore good money should be charged for them to ensure that reasonable rates are paid to Anangu staff and enterprises. She does not believe that mass tourism is the way to go, and that there are plenty of medium to high paying customers and groups (including school groups) who would be prepared to pay reasonable rates. She pointed out that the Desert Tracks fee structure has been successful and could be used as a model or guide. Following on from these comments, it would benefit existing tours to raise the profile through tourism journalism, as that would increase demand and the amount that could be charged for tours.

If National Park model environmental protection protocols were applied to the Lands, such as no off road driving, defined camping areas, provision of firewood, water and rubbish disposal, then some increase in tourism could be managed. Anangu Rangers could then patrol campsites and the main route to control and assist tourists.

Lastly, James believes that tourism is one way of providing controlled access to the Lands, which provides good press. She cites the experience of Desert Tracks who have an extensive media file of fantastic press clippings from newspapers, national and international magazines, radio interviews, TV documentaries and travel shows. The requirement for every media permit to be individually drawn up is expensive and can cause long delays which result in deadlines being missed and the loss of a good opportunity. On the other hand, Desert Tracks have negotiated permits with APY which have been easy to negotiate and have resulted in lots of positive press and increased tourism on the Lands. Their unique agreement allows some flexibility and fast tracking of processes to avoid lengthy delays.

4.4.3 Ernabella Arts Centre – Hilary Furlong

Hilary (cited in Katnich, 2005a) has been with Ernabella Arts for a number of years and has been involved with art tours. She is not keen on entertaining bus tours as they do not allow enough time in the centre; currently they are only spending about 1.5 hours on each visit. This doesn't leave enough time for people to learn about the centre and artists or to spend much money. She would prefer to see tourists participate in the art centre by

taking on small tasks that allow them to interact with the artists. This would provide a more meaningful cultural exchange. Furlong pointed out that there isn't much transport in Ernabella, so tourists could take women artists into the bush to collect grasses needed for some of their craft work. While there they can look for honey ants and witchetty grubs. The artists really enjoy this activity and welcome any opportunity to go out bush.

4.4.4 Kaljiti Arts (Fregon) – Beverley Peacock

Beverley Peacock (cited in Katnich, 2005a) is another long term community arts worker who is very interested in tourism and sees it as an important and cost effective means of selling more artworks. Kaljiti Arts has grown and now has 20 women artists, who have diversified by setting up a joint community arts project with a cooperative of artists in Kashmir. The Kaljiti artists provide designs and the Kashmiri artists weave them into wall hangings, cushion covers and floor rugs. This has provided some good quality, well made and sought after products. The women are also keen to add sculpture to their range of crafts.

Peacock first initiated the idea of tourism in 2003 and since then has seen a number of tours to Fregon. The most successful tours have been:

- Specialist Art buyer tours
- SA Great - organised by Ray Grierson in 2004
- Tag Along 4WD (Kalka to Marla) one day drive – arts centre visit
- 8 vehicles
- Outback Bike Tours - A Tag Along Bike tour led by Alf from Irintata. Irintata/Watinuma MSO Marc Taylor coordinated the tour which entered the Lands at Kalka and traveled east to Marla via Mintabie
- Wrightsair Fly in tours - 4 pax – have worked well

The small fly in or Tag A-long groups are the best as they have more time to spend at the Centre especially if they are camping overnight and even better if they have had a couple of days working with Anangu on Land Management programs before coming into the centre. The Wayward Bus Tours 2005 (AnanguKu Arts) have not been successful at all and have all been cancelled due to lack of interest. They found the mainstream backpacker market they were targeting, was the wrong market. Peacock commented that she finds the bus groups of 20 pax at a time too large to cope with in the centre and doesn't believe that they stay long enough.

4.4.5 Iwantja Arts (Indulkana) – Cheryl Hawkins

Cheryl Hawkins (cited in Katnich, 2005a) is the Manager of Iwantja Arts at Indulkana. Wayward Buses and other bus groups are regular visitors to the art centre and they also receive fully independent travelers (FIT) from the Stuart Highway. Groups stay for up to an hour. During the tours, Anangu kids are encouraged to visit the centre to interact with the tourists and help with sales. The tours each have around 20 pax and are given an introduction by Cheryl at the front of the art centre.

Hawkins organizes all permits for visitors and hasn't had issues with them. She pointed out that there is a problem with signage on the Stuart Highway at Kulgera and Marla, and at the turnoff to Indulkana from the highway. She said that Indulkana community is prepared to make signs for the turnoff along the main road on the Lands.

4.4.6 Margaret and David Hewitt – Relief MSO's (Kalka)

Margaret and David Hewitt (2006) provide occasional MSO Relief when the Kalka MSO is away on leave or the community is in between MSO staff. They have spent thirty years working with desert communities.

The Hewitts commented on the permit fee for the Lands and stated that it is the only area in Central Australia where there is a permit fee (\$22). Other permits acquired through the Central Land Council (CLC) and Ngaanyatjarra Council (WA) were free.

They spoke of visiting Kalka with Russell Guest Safaris where they also paid Kalka Community \$20 per person for the right to camp in the creek at Tilun Tilun. They believe that the local communities are the ones that should benefit from tourism. They suggested that maybe half the permit fee should be paid to the community.

They would like to see an improvement in co-operation between the three authorities for issue of permits for the tri-state region. Here they are referring to APY, the CLC and Ngaanyatjarra Council. This would improve the application process for tourists wishing to exit the APY Lands through the NT or WA. Currently the CLC will not issue permits for the road from Kalka via Waltyjtata to Kata Tjuta, or from Amata to Uluru via Alpara. Ngaanyatjarra Council will issue permits from the SA border to Warakurna Roadhouse but Wingellina Community must be consulted if travelers wish to visit Surveyor-General's Corner and a fee per vehicle is collected by Wingellina.

The Hewitt's also assert that although they would like to see Anangu benefit from tourism on the APY Lands they hoped there would not be any opening of the Lands to individual vehicles or unsupervised groups where communities do not have control. Further, it would be a pity if camping were to be permitted in other than designated places such as Tilun Tilun. With the Russell Guest groups, local artists were able to come down to Tilun Tilun in the late afternoon and offer their artifacts, baskets and paintings for sale.

4.5 Government

4.5.1 South Australian Tourism Commission (SATC)

The SATC commissioned the Katnich (2005a) report "Tourism on the Anangu Pitjantjatjara Yankunytjatjara Lands in 2005 – Scoping Study Report", which has been used as a resource in this report. They have also provided funding support for Katnich's contribution to this report to assist with gauging glaring issues and to consult with external tour operators. Michael Geddes (2006), Group Manager (Tourism Development, SATC) recognises that any development of tourism opportunities on the APY Lands is going to be more about community building and be incremental, rather than about great tourism numbers. Further, the SATC is "trying to focus on tourism experiences and build on our points of difference" and "the APY Lands do offer some real opportunities there". Geddes suggests that "perhaps the "tourism" focus of the next stage really needs to explore these opportunities, both from the community capacity sense and from the external tourism operator's point of view of sustaining that part of their businesses."

Geddes asserts that tourism on the Lands requires addressing the broad sustainability aspects of maintaining whatever tourism aspects the various communities want to get involved in. He is referring to elements such as an ongoing staff presence, consistent delivery of the experience and so on. In this regard he believes that there may be the opportunity to not even try and deliver for a full 12 months of the year, but actually have a seasonal closure time - like in Tasmania during the winter. This would mean that during

periods of the year when cultural business is predominant, the APY Lands would be closed to tourism.

Geddes adds that even the "established" indigenous tourism businesses in SA are still in a fledgling development phase and still need a fair bit of help in various ways. Tourism opportunities in the APY Lands are going to be no different (although probably harder), so there would need to be recognition of the requirement for ongoing support for a few years at least.

From an operational point of view, Geddes thinks that it may be useful to ascertain what support there is from government and the tourism industry generally for further development of tourism on the APY Lands. He suggests that asking Anangu what they would like to be involved in and the sorts of infrastructure, mentoring, marketing, etc help they might need, without at least having some idea of whether anything is possible might be a bit futile, and lead to disappointment / disillusionment with the process

Finally, Geddes suggests that the policy might need to include something about recognizing that it will not be possible to help all the folks with all their requests straightaway, but rather in a systematic and strategic manner that delivered most benefits (it is really a judgment as to whether community building is more beneficial than tourism business development).

4.5.2 Department of Premier and Cabinet (Sue Wallace)

Sue Wallace represents the Indigenous Affairs and Special Projects Division of the DPC which have had some funding available for small scale tourism infrastructure in the past, and may be able to provide support in the future for tourism related projects.

Wallace (2006) suggests that tourism policy development would be best developed by using information

collected through Pat's scoping study, and the work which has been undertaken in the past (on APY Lands tourism and the development of a tourism policy), develop a draft policy, circulate to community councils for discussion at community level, devote a WP meeting to it (this could workshop the views that come from council bodies), then put the revised draft back to APY for consideration. I suggested using the two service coordinators (Mark Jackman and Bob Smith) to encourage community councils to get it on council agendas, and to encourage councils to use the consultation process they consider to be most effective within their community, to ensure it is considered at community level, and to encourage council bodies to use their voice through WP to shape the policy.

With regard to tourism training, Wallace further advised that

I am assisting in the development of PY Ku services (rural transaction centres) - one of which is an interpreter service. As part of that process I am arranging training to enable people to obtain NAATI accreditation. If people take up this opportunity they may have an interest in developing further work opportunities related to tourism, and their work/training as interpreters would be an ideal starting point.

4.5.3 Leanne Liddle – Department of Environment and Heritage (DEH)

Leanne Liddle (Katnich, 2005a) is a Project Officer for Department of Environment and Heritage (DEH) and has been working on the Kuka Kanyini project at Watarru. The project supports the integration of tourism and land management. "Anangu are working with wildlife managers throughout the APY Lands to restore traditional land management practices. The program known as Kuka Kanyini is about increasing preferred species as

critical to rural subsistence livelihoods. It is providing a motivation for Anangu to maintain culture, create employment and is a prime example of scientists and Aboriginal people working together. The most important activity in Kuka Kanyini is gathering Aboriginal knowledge and information so that it can be supported by western technology and scientific information on wildlife.”⁷

As a result of the project, Liddle believes that Anangu have had a change of attitude towards ownership. This is demonstrated in the change of attitude towards vehicles, which people are taking more care of. Further, there are more Anangu willing to work and train than can be catered for – up to 27 people want to participate but there are not enough vehicles.

Liddle’s work demonstrates that there is currently work on the Lands integrating tourism and land management practices, and the Kuka Kanyini project could be examined more closely in the future to determine how successful the model is and how that knowledge can be used to further benefit Anangu.

4.5.4 Peg Nicholls Coag Indigenous Trial, Office for Aboriginal and Torres Strait Islander Health

Peg Nicholls in discussions with Katnich (2005a) outlined how Rural Transaction Centers (RTCs) are being installed in seven communities on the APY Lands, offering a range of resources and services such as internet access for community members and visitors, banking services, postal services and so on. Training in RTCs could lead to tourism administration training, tour bookings, collection of fees and the issuing of receipts. Further, they could record data about tours – costs, wages, numbers of tours and tourists and build up a database of information so that tourism can be monitored. This could also include collecting data from Art Centres such as the numbers of visitors, sales etc.

4.6 Anangu Pitjantjatjara Yankunytjatjara

4.6.1 APY Land Management

Alex Knight, former Manager of APY Land Management, believes that a very good partnership could develop between tourism and conservation. It could lead to a special business model developed whereby Anangu provide the product and guides, whilst APYLM coordinates the tours and manages the business and on-ground operations. It could also provide the vehicle for the tour guides. Tours would be 4wd Tag Along Tours. The tourism experience would be an Anangu and management/conservation experience. Tourists under supervision could participate in Land Management tasks such as monitoring sites, the occurrence of plant species or animal track species, seed collection, cleaning out rock holes and so on.

Whilst writing the final stages of this report, the authors were advised of a new report discussing some of the ideas that Knight states above. The 2005 report by Mike Last, “Visitor Management Strategy and Cultural Site Protection Strategy”, outlines Land Managements position on Visitor Management Strategies and provides a useful resource and is representative of the views of APY Land Management. On consultation with Mike Last regarding this report, the following information was revealed.

Last writes in an email (2006) that APY Land Management had received some funding from the Alinytjara Wilurara Integrated Natural Resource Management Board (AW INRM) in 2004 to outline what the Visitor Management Strategy was on the APY Lands. As a

⁷ George Wilson Australian Wildlife Services Report Ngintaka Songline Feasibility Study

result, Last was requested by Alex Knight to research and compile some information regarding what Anangu have done over the years to manage visitors and to put it in report form which he did. Last's report is useful as it outlines the history of non-indigenous contact with indigenous people on the Lands, and provides some sociological and anthropological information with respect to Anangu strategies and methods for approaching land management, cultural site protection and past tourism ventures.

With regard to the topic of threatened species management, Last believes that "there are real problems with disturbance at threatened species sites at the local level" where "monitoring and the addition of eco tourism at these sites would create even greater problems." Further, other forms of eco-tourism impact on the environment and APY Land Management need to be involved in any tourism related projects so that "the impact of tourists on the environment could be managed and minimized." Additionally, APYLM would be the best group to monitor the effects of tourism and if required make recommendations about required changes to manage damaging activities. Last asserts that although there are general conditions regarding the environment that need to be observed, there are also site specific requirements that apply and which need to be managed to ensure sites are maintained and preserved.

4.6.2 APY Staff

Ken Newman (2006a), General Manager of APY, and staff have overhauled the permit system over the last 12 months, and assert that

entry permits are essential to the good workings of the Act and protection of sites for Traditional Owners. Procedures are in place for generally a speedy response however if approvals require input from several places, then operators need to ensure that enough time is allowed for processing. The independent drivers are of more concern because they do tend to go off their designated paths and only last year went to a most significant area causing distress for our Permits Officer when a Traditional Owners blamed her for allowing it to happen. Tourists also have to be aware that this place is special and that they are guests, allowed to travel within certain parameters, the APY Lands, not a right to traverse wherever, as many think.

Newman also points out that "tourism may be workable on the APY Lands, but it is not the most important aspect of people's minds here." Further, "it appears that operators want it both ways, or more than both ways. They want expedited permits, yet the flexibility to wander off the designated track in case of certain circumstances."

This view is not uncommon on the Lands, and has attracted criticism from some external agencies and operators who would like to see the APY Lands as accessible as places such as Kakadu which, in land ownership terms is a completely different scenario.

Tjami and Singer (2006) in a letter to Members of the Legislative Council, outline APY's stance on the permit system.

The APY Permit System

As we work on improving opportunities for Anangu as individuals and as communities on the APY lands, more people are coming onto the lands. In our view, the permit system should not operate to keep our people isolated from opportunity or communication. Rather, the permit system ensures that we, as freehold landowners are able to exercise discretion regarding entry onto the lands and prevent abuse of our people who are vulnerable. Additionally, it protects sacred sites as we can impose conditions to prevent inadvertent or deliberate desecration of significant Aboriginal heritage sites, objects, and remains – which is an offence under the Aboriginal Heritage Act 1988 (SA). APY

has a full delegation under section 6(2) of the Aboriginal Heritage Act to administer the Act within the APY lands and the permit system allows control of access and is a key factor in APY's being able to carry out its responsibilities in looking after Aboriginal heritage. We do not see how the proposed limitation of access to "roads or other access routes" could overcome the Aboriginal Heritage Act since the terms are undefined in the proposed amendment and there are myriad tracks that could be loosely described as access routes" and justify unwanted access.

For example Mintabie is on our doorstep and is a significant source of marijuana, grog and petrol. We use the permit system to keep those people out and confined to Mintabie. Additionally, opal miners from Mintabie regularly move outside the designated opal field onto APY lands to look for opal. If we did not have the permit system, traffickers and opal miners would have unhindered access to the APY lands.

The Federal Minister for Indigenous Affairs, Mal Brough had said publicly that the violence Aboriginal people experience caused by substance misuse must be stopped. The permit system is important to keep undesirable people, grog, petrol and marijuana traffickers out.

The permit system in fact functions very well, and we attach to this letter (Annexure C) our report to the Aboriginal Lands Parliamentary Standing Committee on the operation of the permit system the last financial year..

To gain some understanding of the numbers of people wanting to access the Lands, the table below (Newman 2006c) provides figures for the last two financial years. APY processed the following number of permits in the 2004/05 and 2005/06 financial years.

Type of Permit	2004/05	2005/06
Contractor	529	355
Employee	332	375
Visitor	817	401
Government	333	712
Media	11	15
Total	2022	1858

Ian Liddy (2006), the APY Community Development Officer, commented that he hadn't noticed much interest by Anangu of tourism in general. He found that young people were far more interested in engaging with music and sporting activities than thinking about becoming involved in tourism. Further, older people were focused on maintaining traditional values and looking after country. He had noticed some sporadic interest from people that had approached him at places like Watarru but it was limited. As tourism is limited on the Lands, tourism awareness is low, and Liddy felt that capacity building was required if communities wanted to engage more with tourism. Intensive training for guides/rangers would be required with an emphasis on training juniors along with senior guides.

Liddy thought that developing a role for a tourism coordinator would be a vital element of any tourism policy and provide a contact point for Anangu and non-Anangu looking for information. Liddy envisaged the Coordinator being responsible for facilitating guide and ranger training courses and taking direction from APY and the Executive. Further, he felt that guides should also be trained as rangers, and have some responsibility for monitoring and policing permits and tourists.

Liddy felt it was important that representatives from each community were involved in tourism and thought that each community could have a designated person who liaised with the Tourism Coordinator regularly.

In terms of signage, Liddy would like to see a focus on safety signage indicating speeds, road conditions and the danger of driving on dirt roads. Further, directional signage indicating roads to communities would provide more guidelines to visitors and tourists preventing people from ending up in areas that they shouldn't be.

As far as cross cultural awareness amongst tour operators, Liddy wants to see a system set in place that ensures that all tour operators have adequate training, and that appropriate handouts (see appendix four and six) are given to tourists providing guidelines about issues such as photography and appropriate behavior.

4.6.3 APY Contractors – Australian Cultural Heritage Management

Dr Neale Draper is a Senior Anthropologist and Archaeologist for ACHM, currently providing Anthropology services to APY. Draper (cited in Katnich 2005a) views cultural risk management as being the highest priority with regard to tourism policy development. Risk management processes would include ensuring that cultural sites are not disturbed and built infrastructure is kept away from sites. Further, general and public liability insurance are issues as facilities and infrastructure is fragile and not set up for outsiders running around all over place.

Draper adds that consultation and meeting Land Rights protocols to demonstrate decisions are based on a consensus of opinion are a high priority. Consultation processes need to be documented and signed off by all parties. Impacts need to be taken into account in terms of the protection of traditional culture meaning that people must not be taken to inappropriate sites, such as women being taken to men's sites and so on.

Draper (Katnich, 2005a) also believes that decision making within community boundaries should be left up to community councils, whilst areas outside community boundaries subject to development require boundary development and land use agreements which are endorsed by the Executive to ensure that collectively owned land is not being used by individuals without approval of all traditional owners concerned as laid down in Sections 6 and 7 of the Pitjantjatjara Land Rights Act 1981. He provides an example where the Executive had no problem with the upgrade of facilities at Mt Woodroffe because the initiative came from a traditional owner, Peter Nyangu and his small family.

5.0 Background research on tourism issues on the Lands

According to Mike Last (2005) tourism has been operating on the Lands for the past thirty to forty years ranging from eco tours to cultural tours. He explains that cultural tours have “varied from a one hour visit to the craft room by people traveling on the weekly mail plane to a ten day cultural excursion to the homelands.”

This section examines some of the main issues about tourism on the Lands that need to be considered before a comprehensive tourism policy can be developed. Background research has been conducted sourcing a number of references to provide a picture of tourism and how it can be managed and shaped by the development of sound policy. Further, the following map provides an indication of current tourism activity on the APY Lands. The information gathered for this map is not comprehensive and does not capture one off tours.

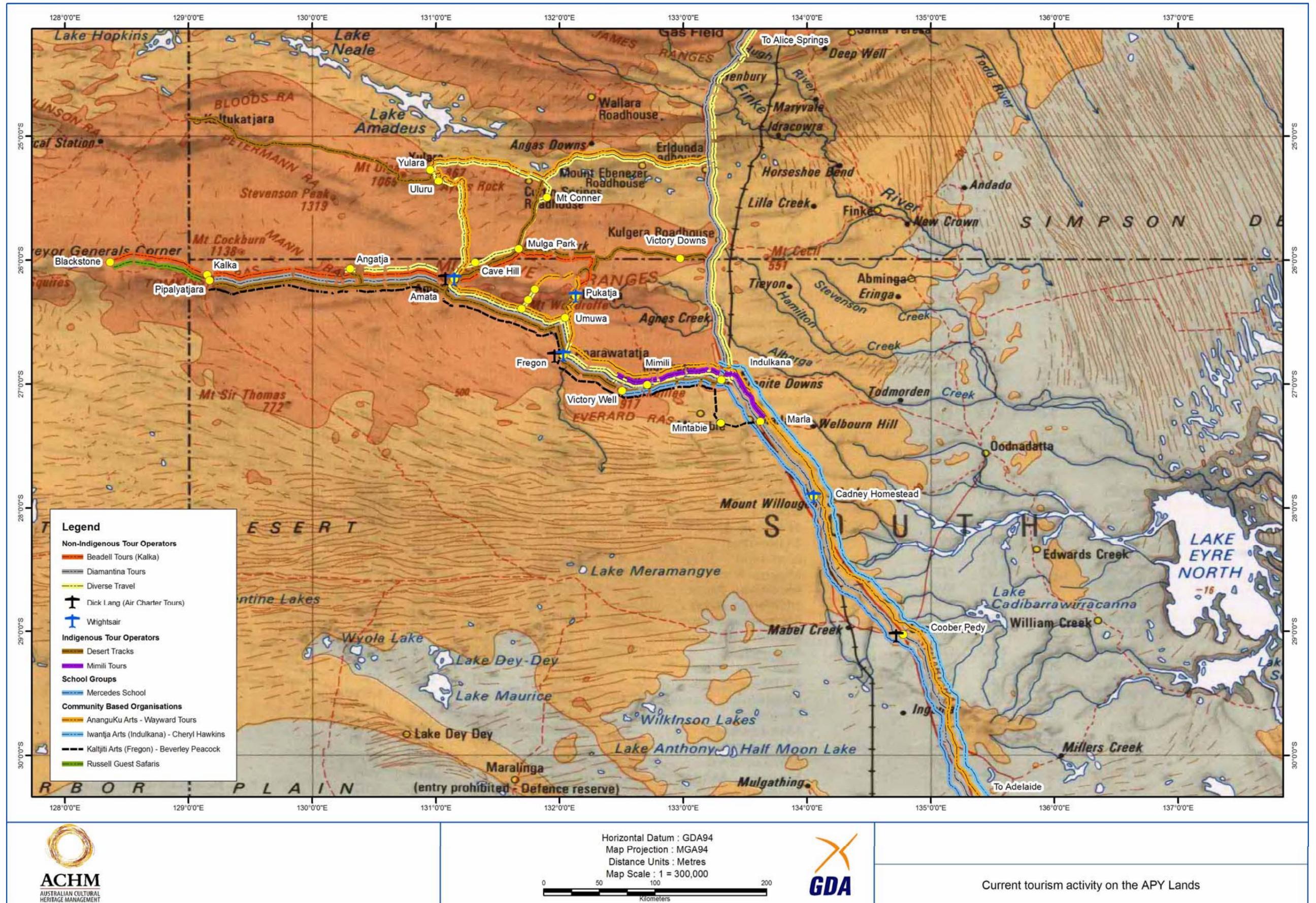


Figure 4 Map showing current tourism activity on the APY Lands

5.1 Anangu Tour Operators

Over the years there have been a number of requests for support and assistance in establishing tourism ventures to community councils and APY by Anangu. APY have provided support by conducting heritage clearances to ensure that tourist trails do not impact on cultural sites or areas of significance. They have also provided some legal support through Pitjantjatjara Council with contracts, and administration support with permits. APY haven't been able to provide funding support or training support to budding enterprises because there hasn't been a designated staff member employed to specifically assist with tourism support.

Currently there are a number of Anangu tours being run on the Lands by Anangu owned businesses. The most successful and sustainable operation would probably be Desert Tracks which is a wholly aboriginal owned business. Desert Tracks has been operating now for nearly 20 years, running tours, providing education and training, and has been recognized in the tourism industry for the provision of a good quality product which promotes positive cultural values.

As there is tourism activity and some Anangu are seeking assistance to develop tourism further, the development of a policy directive which provides guidelines to people about how they should proceed and the things that they need to think about is required. Whether this includes developing a new staff position within APY and seeking funding to support this role, or designating all decision making to a tourism committee is yet to be decided by APY, but will be discussed further in the next section, Tourism Policy Framework.

Listed below is some basic information about Anangu Tour Operators on the Lands, providing an indication of the types of tourism activity being managed and conducted by indigenous communities and enterprises.

5.1.1 Desert Tracks

Desert Tracks has been operating since 1988. A detailed background to Desert Tracks operations and an outline of their business model is contained in The Ngintaka Feasibility Study Report and to a lesser extent in the APY Lands Tourism Scoping Study

Ownership: Anangu directors, including Stanley Douglas, Leah and Lee Brady, Sammy Lyons and others.

Current business model

- Desert Tracks is in a joint venture partnership with Discovery Ecotours, who manage operations, marketing and administration; Desert Tracks provides the product, including tour guides.
- Has a contract with Voyages giving Voyages (as Odyssey Tours) exclusive rights to operate day tours to Cave Hill ex Yulara.

Location of Activities

- Angatja
- Mount Woodroffe
- Cave Hill

Tours offered

Australian Cultural Heritage Management Pty Ltd

ABN 76 093 128 226 • 320 Port Road, Hindmarsh South Australia • PO Box 451, Hindmarsh, SA 5007

P: +61 8 8340 9566 • F: +61 8 8340 9577 • E: email@achm.com.au • W: www.achm.com.au

Day tours to Cave Hill ex Yulara (through Odyssey)
2, 3 and 6 day Angatja Bush Cultural tours, which also include Cave Hill

Market

- Private Schools – Secondary level students
- Special interest groups
- International mainstream

5.1.2 Mimili Maku Tours

Mimili Maku Tours is owned and run by Mimili Community Incorporated. The Mimili Community MSO is required to work with the Mimili Council and key guides and staff to facilitate and coordinate all tours. Mimili Tours has been operating since 1994.

Location of Activities

- Victory Well and environs
- Mimili School
- Markets include independent travelers and educational groups

5.1.3 KU Arts Art Centre Tours

KuArts Art Centre Tours have been developed and established in the last five years, and have so far, been problematic. Marketing was originally aimed at the backpacker market which was unsuccessful, so has been re-targeted at art lovers. Groups are flown into each community airstrip and ferried to the art centre.

Location of Activities

- Minymaku Arts – Amata Community
- Ernabella Arts Inc. - Pukatja Community
- Kaljiti Arts - Fregon Community
- Mimili Maku Arts – Mimili Community
- Iwantja Arts. – Indulkana Community

5.1.4 Iwantja Arts and Crafts (Indulkana)

The Iwantja Arts and Crafts Centre at Indulkana has regular visits from Wayward Bus Tours (AnanguKu Arts) and independent travelers.

5.1.5 Watarru

Frank Young – 4WD Tag Along tours to be developed
Special interest visits to Watarru through Ben Benshemish and his Marsupial Mole Research Project.

5.1.6 Kalka

Location Tillun Tillun
4Wd tours – Tag Along tours

5.2 Non-Indigenous Tour Operators

The main non-indigenous tour operators are listed below and have been consulted as part of the stakeholder consultation outlined earlier in this report.

- Diamantina Tours
- Diverse Travel
- Beadell Tours
- Wrightsair
- Russell Guest Safaris

5.3 Training and Capacity Building

Tourism policy development requires extensive tourism awareness to ensure that policy development reflects the needs and requirements of Anangu. To date, tourism awareness on the Lands generally is low, with many people having little understanding of how tourism can impact on the social, economic and environmental fabric of life. Additionally, there is limited awareness about how tourism businesses work and what is actually involved in running a business which is built on western notions of capitalism and sustainability. They also rely heavily on western administration practices which isolate and alienate many Anangu who have not become familiar with these processes.

To increase tourism awareness, capacity building is required that involves providing information in a culturally appropriate way which increases understanding of systems, concepts and relational relevance to life on the Lands and thus increases the capacity of people to make informed decisions.

In this instance, running a series of workshops for interested Anangu, Community Councils and the Executive would raise tourism awareness, and provide people with information to increase their decision making abilities. Further, non-indigenous stakeholders such as Community MSO's and Art Centre Coordinators who deal with tourists could also benefit from capacity building.

There have been some moves to provide tourism training in the form of guide training and business management in the past. One attempt by Desert Tracks was hindered by the loss of promised funding. Diana James (Manager, Desert Tracks) at a meeting in early May 2000 with Desert Tracks Directors, community representatives and Gertrude Stotz (Pit Council Anthropologist) explained,

We had a meeting in 1995 to establish a 3 year training program for accredited guides. We were granted \$170,000 for training funds, but lost it with the change to Howard's government. We still have the framework for that training and ideas contributed by the elders as training guidelines. If Desert Tracks were the Regional body we could bring in regional accredited training that could incorporate aspects of the Uluru ranger training.

TAFE has been running tourism training in Mimili Community at different times. Sue Atkins provided tourism training for about four years until late 2005 which was largely focused around guide training. Since then, Chris Williamson has taken over. A number of students in Mimili have completed their guide training and have received certificates. Currently, Caroline Densley from Diverse Travel is providing tourism mentoring to Mimili Maku Tours and Desert Tracks through a state funded program.

Tourism awareness and capacity building could be incorporated into a wider consultation process envisaged for stage 2 of this project and involve conducting workshops in each community which aim to readdress this imbalance.

5.4 Permits

Access to the APY Lands is limited to non-Anangu as a direct result of the Pitjantjatjara Land Rights Act 1981 which provides protection of the interests of traditional owners.

Part 2 - Anangu Pitjantjatjara

Division 2 – Powers and functions of Anangu Pitjantjatjara

6- Powers and functions of Anangu Pitjantjatjara

- (1) The functions of Anangu Pitjantjatjara are as follows:
 - (a) to ascertain the wishes and opinions of traditional owners in relation to the management, use and control of the lands and to seek, where practicable, to give effect to those wishes and opinions; and
 - (b) to protect the interests of traditional owners in relation to the management, use and control of the lands; and
 - (c) to negotiate with persons desiring to use, occupy or gain access to any part of the lands; and
 - (d) to administer land vested in Anangu Pitjantjatjara

Although a comprehensive permit system is in place, transgressions of permit conditions are revealed from time to time. A file note (Anonymous author, 1999) was found outlining one transgression.

In late September this year the Pitjantjatjara Council received a telephone call from the arts worker at Ernabella (Hillary) reporting that she had seen a tour group visiting a woman's sacred site (Cissy Riley's site) south of Kulgera. She was not 100 percent sure of the name of the tour bus but did have the registration number and believed it was Adventure Tours. A blanket had been laid over the barbed wire and men were being assisted by the tour driver to climb a fence, just 30 meters from the Stuart Highway.

Further, Morton writes that a tour operator,

was convicted of trespassing on Aboriginal Land along with Len Bedell....Peter Vernon has openly boasted about pretending to head one way then sneak into places he had no authority to go.

The permit system is in place for a number of reasons, but most importantly to provide Anangu with the authority to control who comes onto the Lands and what they do when they are on the Lands. Last (2005, p10) points out that in the past "death was a strong deterrent for those who violated the rules governing entry to sites. This is why some of the early European visitors who were ignorant of site protection fell foul of Anangu Laws and paid with their lives". Only Anangu know the stories of country and where the men's and women's special areas are. Only Anangu know where you can and can't go when traveling around the Lands, and how to avoid stumbling upon sensitive areas or sacred sites. The legislation is designed to protect cultural sites from damage, but also to protect non-Anangu who may accidentally find themselves in an area they shouldn't be, and then be subject to the traditional law system which views these transgressions as very serious.

Through researching this report, the amount of evidence and documentation providing negative feedback about the permits system has been overwhelming. The frustration seems to lie mainly outside the Lands and comes from people who are trying to access the Lands. The status of the APY Lands as freehold may not be understood by the general public trying to gain access, and there may not be enough recognition and

understanding from those on the outside about the strict permit regulations and why they are there. Thus it is inevitable that there will be some negative feedback and frustration.

On the other hand, through periods of instability within APY, systems have broken down or been unclear to those trying to access services, which have contributed to the frustration and angst amongst tour operators and media personnel. The APY administration is now in a period of stability and a number of key administrative processes are functioning well and efficiently. As a result, the permit system has been overhauled in the last twelve months and has addressed many of the criticisms. For the purpose of providing background research to this issue, and ensuring that all concerns are at least heard, this section will outline some of the feedback that has been provided to Pitjantjatjara Council and APY over the last 15 years. Roger King (2000) sent a letter to Stotz stating,

I found the process for getting a permit particularly frustrating and had it not been for the support of Dr Stotz I am certain that the application would have failed because of the bureaucratic processes involved. I would therefore recommend that there be a single point of contact...in the expectation that the whole process could be greatly streamlined.

Roger King's wish has been fulfilled and all permit applications go to the permits officer at APY.

In 1995, Mimili Community was able to negotiate a more user friendly understanding with AP and had the advantage of being an Anangu owned community enterprise working from the inside as reported by Andrew Ramsay in a newspaper article on the 4th April 1995.

Entry to the 103,000sq km area, which borders the Northern Territory and Western Australia, has been restricted to holders of permits issued under strict conditions by the Anangu Pitjantjatjara (AP) executive since freehold control of the land was handed back to its traditional owners in 1981. But in an attempt to increase its level of self sufficiency, Mimili has gained approval from the AP Council to allow a limited number of pre booked coach tours entry between April and October.

When Greg Snowdon (1999b) from Unchartered Journeys, an external tour operator, tried to access permits in 1999 for another tour in conjunction with Mimili Community, they had problems.

We have just had a good inma at Mimili. But we had trouble because it took so long for permits...We have written to AP about this before and need permits to be sorted out by December this year to have plenty of time to advertise.

Many of the concerns that have been raised have since been dealt with in an overhaul of the permit system by the current APY Administration. The excerpt below was taken from a letter written by Ken Newman (2006c) to the Aboriginal Lands Parliamentary Standing Committee detailing some of the conditions of the permits system.

The Anangu Pitjantjatjara Yankunytjatjara permit system was reviewed following the Annual General Meeting held on 8-9 March 2005. At that time, it became a requirement for police clearances for all non-Anangu people working on the APY Lands. Generally, there are three (3) types of permit applications: general or visitor; contractor/employee; and, media applications. Contractor/Employee permits may be issued for a maximum of twelve (12) months at a time but may be renewed. Applicants may be issued with three month temporary permits pending receipt of their police clearance certificates.

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The responsibility for issuing permits is with Anangu Pitjantjatjara Yankunytjatjara. However, PY Media have been involved in assisting APY to process media applications since 2002. Recent amendments to media applications provide assessment criteria. This demonstrates transparency on how media applications are considered before PY Media provides its recommendations to Anangu Pitjantjatjara Yankunytjatjara on the permit request.

General permits are now processed and issued after seven (7) days unless a community does not approve the application. Previously, permits were not issued until a response had been received from a community. Now, a community only has to respond to the Permits Officer if they do not approve the permit application. This reduces the onus of replying from a community when there is general acceptance for an application. Many homelands have been removed from the application forms. In the past, many applicants ticked "all areas" without any need to do so or any plans to visit those places. Some homelands advised they did not want to be on the form unless someone specifically requested to visit their place.

Anangu tourism enterprises operating on the Lands have developed operational systems with APY with regards to accessing permits and authorization to conduct tourism activities.

Desert Tracks have negotiated a workable system with APY and deal directly with the permits officer. Some Arts Centre Coordinators on the Lands arrange permits on behalf of operators where the Arts centre is the only destination, eg Amata and Indulkana. Iwantja Arts has a workable system whereby permits are arranged "on the spot" by the Coordinator. This has worked well because Indulkana is close to the highway and visitors do not pass any other communities on the way in. Tourists wishing to visit the centre can arrange permits from Marla by phoning Indulkana direct, meaning permits can be issued quickly.

It is not expected that any further changes will be made to the current permit system unless policy changes as a direct result of the tourism policy requiring that amendments be made. The changes to the permit system have been received well and Amelia Tyrell, the Permits Officer, has indicated that the system is now streamlined and running efficiently.

As outlined in various sections of this report, recent feedback from some of the indigenous enterprises has been very positive about the current permits system.

5.5 Consultation

Community consultation with Anangu is the only way that a comprehensive tourism policy that reflects their views and beliefs can be developed. The process for consultation would not rely solely on public community meetings, as to do so would greatly reduce the chances that all ideas were represented and documented. Faircheallaigh (1995) argues that in public forums, some women, elderly and young people are less likely to voice their opinion or even attend a meeting that is dealing with the issues of tourism. This may be due to cultural reasons, health reasons, or other social reasons such as childcare duties, employment commitments and so forth. The dissemination of information in this environment is also not ideal, as when dealing with complicated concepts, it's often better to facilitate one on one or small group discussions. Faircheallaigh adds that a mixture of public meetings and smaller group consultations is a more appropriate way of managing the issue, with a real focus and awareness on communication and language barriers, cultural issues, and where at all possible incorporating as many factors as possible when

planning meetings to enable an environment conducive to the articulation of community opinion and effective communication of information.

Faircheallaigh (1995) points out that as time is “scarce and/or because enough consideration is not given to adapting ‘European style’ meeting processes to local needs”, meetings are often not conducted in the best possible manner to suit the needs of the participating members. Faircheallaigh further adds that:

...it is still sometimes the case that those responsible for conducting meetings fly in to a community on the appointed day; set the meeting room up in a way which emphasises their separateness from local people (for instance by sitting behind a table piled high with imposing-looking documents); present a large amount of information, some of which may be highly technical; and raise alternative options for decision. They then ask for input from those attending the meeting. Some people will respond, but many will not, and indeed some will already have left the meeting because they fail to perceive its relevance or because they have more urgent matters to attend to. If sustained discussion occurs, it may have to be cut short so that the visitors can catch their return flight.

To prevent this situation from occurring, consultants need to ensure they have sufficient time to conduct proper meetings and consultation sessions. Furthermore, they need to consider community factors such as where the most appropriate location is to have a meeting. Having a meeting right next to the community store is not appropriate because there will be disturbances from people shopping. Often a location near the community office, with the support of the community council and staff is a better option, and thus the office may agree to close its doors for the duration of the meeting to prevent further interruptions. Meetings should be held outside but undercover if possible, to allow room for smaller children to play without impinging significantly on the meeting. Meeting organisers also need to keep in mind that the lunch period in many Aboriginal communities is from 12 noon to 2 pm. Trying to hold a meeting during this period can often be counterproductive, with many people leaving to catch the store, feed children who are coming home from school, or to have their own lunch and have a nap.

In addition, the consultants engaged to facilitate such a process would require a comprehensive understanding of the issues facing Indigenous people, have extensive experience in consultation and community development practices, and a history of proven success in community development programs.

Even though meetings are a vital part of community development and consultation, the frequency and increasing number of meetings being held on the APY Lands needs to be given some consideration, and workable solutions should be explored. Taking meetings to each community means that people don't have to travel large distances to attend. Bruce Campbell (2004) argues that the more pressure there is to attend meetings elsewhere, the more pressure there is on these people to choose between the various other responsibilities that they may have within their communities. If they are expected to attend meetings elsewhere on a regular basis, they may find that they cannot fulfill their own obligations at home. They may also be disadvantaged economically by having to attend non-paid work related meetings. It takes them away from casual work (CDEP) or other paid employment.

Further, the collection of information “has a major social impact” because “researchers must spend time with particular people in the community who gain significant social status from these contacts”. Bornman and Wafer (1988) argued that this meant “those who speak better English are initially targeted for information while older people who should be consulted about cultural information are overlooked or bypassed”. This had the

ultimate effect of creating further problems and divisions because the information obtained was not always detailed enough or accurate enough. Further, the people being consulted may then become the spokespersons in their own right because they "know the Land Council business". This can lead to "the 'bending' of the rules in order to maximise benefits to them and to their families".

5.6 Anangu Tourism Aspirations

Over the years there are many examples of Anangu approaching community councils and APY with request for support and assistance in establishing tourism ventures.

Ushma Scales (1994b) outlines one proposal in 1994 which gives an idea about the sorts of ideas that Pitjantjatjara Council were being presented with and requested to support.

Kaljiti Council requests the support and assistance of Anangu Pitjantjatjara in establishing a tourist venture. Roger Kayipipi has been working toward establishing a tourism business at West Bore and Yunyarinyi near Fregon for a number of years. Eventually, (by the end of 1995) we intend to run camel trips out to Yunyarrrpa, as well as thethat this proposal is concerned with.

Another request came from Milyika Paddy (2005) who was the Chairperson at Kalka Community.

We are asking APY Council to support tourist groups coming to Kalka in 2005 and following years.....We think these tours will be a really good thing for our community. We will earn some money to pay wages for tour guides, we will have the chance to sell art and craft work and we will get volunteer help for projects at Kalka. APY should support these tours coming to Kalka because they are a good opportunity for us to make some money and learn new skills.

A process for examining requests and proposals will need to be established as part of a tourism policy framework, providing people with avenues to follow should they be seeking advice, support or information about APY guidelines. Without concrete guidelines, Anangu will develop and implement their own projects which may not meet statutory or policy objectives, and provide further complications down the track. For example, Abdel-Aziz (1994b, p. 10) reports that

Mimili community signed a contract with PR Tours (Majestic Lands) which binds Mimili community to PR Tours for a provisional period of one year. The contract did not go through AP for approval prior to signing which makes it complicated because an agreement can not be bound without AP approval since it is AP who authorises permits and it is AP who become liable for problems involving Pitjantjatjara/Yankunytjatjara Lands.

Tourism in its current form is providing some wonderful cultural maintenance opportunities as Abdel-Aziz (1999) relates comments she has heard from tourists and staff involved in Inmas as is typical of the Mimili Tours. "Many Anangu have consistently said how important these festivals are. They are important to the good health and well being of older people, important for the maintenance of stories, songs and dances and also very important as opportunities to pass on traditional culture to younger people."

Additionally, Bryce and Snowdon (1999) comment that "our experience over the last ten years with Cultural Tourism is that this actually supports, enhances and builds Anangu culture and traditions and gives all people involved – Anangu and piranpa something rich. In particular it can give young people an opportunity to develop a career based on traditional knowledge and culture. The Tjapukai Dance Theatre in Kuranda is one such

operation that makes a lot of money, has a lot of young people involved and has earned the respect of white and black alike.”

5.7 Non-Anangu Tourism Ventures

APY have been approached over the years by non-Anangu Tour companies with proposals about developing tour packages. Some of these proposals have been quite unconventional and have challenged APY and Anangu management practices. One such proposal came from Unchartered Journeys with a “Proposal to Develop Culturally Based Economic Programs on the AP Lands” with tours such as Cultural Tours, Inma Competitions, Corporate Training, Initiation Work, Sharing the Wisdom and Important Events on the World Stage. Some of these ideas have merit and there may be opportunities in the future for them to be explored further. A couple of them raise a number of issues which require discussion on a broader scale with Anangu in general as they introduce ‘New Age’ principles and philosophies into the mix, which like any western spiritual belief systems, have the potential to impact on traditional belief systems. For example “Sharing the Wisdom” relies on the premise that Westerners can gain a great deal from Anangu knowledge and belief systems. Bryce and Snowdon (1999) explain that “many people in the mainstream society want to have access to traditional knowledge and wisdom...What they are after is to touch into a connection with a culture that is in close contact with the earth. Pitjantjatjara people are able to bring this to others by their presence, their stories, their songs, their dances and knowledge of the country.” The question of what do Anangu actually gain from this form of interaction and how do they benefit from it has to be raised.

Along with assessing tour content, and making decisions about relevance and appropriateness, the tourism management framework also needs to have a designated process which does not rely heavily on the APY Executive to deal with tour operator complaints and issues. Snowdon (1999a) points out that

if tourism is to develop on the AP lands, the tour operators need to be encouraged and supported. It is a costly and risky business to establish a tourism business...Currently the providers of legal and anthropological services for AP seem to be holding an adversarial attitude to tourist operators which is only obstructing the development of economically advantageous tourism on the AP Lands...I again suggest that AP ensure that they employ or contract people who have both business and tourist backgrounds when they are developing tourism on the lands. Without this expertise and experience, advisors will only be providing personal opinion which is often unrelated to the facts of the matter at hand.

Along with external tour operators come tour staff, many of whom have not had any cross-cultural training and whose only knowledge of indigenous culture is formed through exposure through the media. Until quite recently, many bus drivers had ill informed views that they were happy to share with international and national tourists on bus tours. Letters of complaint have been received by Pitjantjatjara Council and APY demonstrating some of the racist attitudes that were still quite common in the 80’s and 90’s.

Abdel-Aziz, (1994a) a Pitjantjatjara Council Anthropologist, felt so strongly about some racists’ attitudes she had encountered that she wrote a letter of complaint to the Board of Management of the Uluru – Kata Tjuta National Park in 1994. She asserts that

I was very disappointed in the way both bus drivers were feeding us (the passengers) with racist comments and incorrect information about Pitjantjatjara culture and spirituality. Their views were clearly biased and very unprofessional...What deeply concerns me is the fact that some companies,

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such as Pioneer, are making a living off bringing tourists to Anangu Land and then playing a significant role in perpetuating intolerance, misunderstanding, fear and other forms of racism.

This particular tour did not enter the Lands as it was based around Uluru and Kings Canyon, but it demonstrates the types of issues that exist in the Central Desert Tourism region and one that needs to be considered in Tourism Policy Development for the APY Lands.

Another letter in the files passed onto Abdel-Aziz was taken from the ANCA newsletter (1994), written by a disgruntled tourist on a tour to Uluru run by a national tour company.

Almost without exception, each of the drivers freely expressed their opinion of the Aboriginal people and their culture. All expressed strongly negative, usually extremely denigrating opinions and offered information that was often simply incorrect. I had decided to speak out on a few different occasions but was always rebuffed. One fellow traveller from England who was seated next to me confided that she was quite disturbed by what she was hearing but was unsure what to do.

Therefore, it is necessary to include a policy which insists that tour operators operating on the Lands have completed APY recognized and endorsed cross-cultural training.

Further, preparing tourists for a tour on the Lands requires discussion about cultural protocols, dress codes and so on. Scales (1994a) advises that

Desert Tracks distributes information booklets to tourists which contain detailed information about where they are going, what to bring, what is culturally appropriate, the relationship of Anangu (hosts) to land, history of the areas where tourists are visiting and a recommended reading list. This booklet also raises important issues such as why it is inappropriate to photograph the cave in Walinynga (Cave Hill) and why certain questions and behavior may be seen as inappropriate. Diana James (coordinator of Desert Tracks) relayed that tourists understand and are happy with certain restrictions, as long as they are given some explanation. Diana feels that the booklet has worked well in informing tourists about various issues and she says that tourists also appreciate this approach.

Photography on the Lands is another issue that is raised by Anangu, tour operators and community staff. How is it to be managed and what is the policy? One comment found on file by an anonymous author (Notes, File 348) stated that the Larra Aboriginal Dance and Cultural Festival states that only people with Media Passes are allowed to take photos. In the past, on Mimili Tours that I've been involved with (1996) tourists were given permission to take photos of Inma performances by the Mimili Community and would be advised when driving through country what they could and could not take photos of by the Senior Indigenous guides. People were briefed about photography at the beginning of each tour, so were prompted to ask if they were not sure.

The Desert Tracks management business model mentioned above, developed by Anangu, is an example of one working model to assess and adopt for inclusion in the tourism policy. Further, it is recommended that Michael Dodson's guide "Always Ask – A Guide for Visitors to Indigenous Communities" (see appendix four) is examined for potential use by APY.

5.8 Costs of Tours and Tourism

The development of a model for setting fees payable to Anangu guides is important for two reasons. Firstly, standardizing pay rates for Anangu guides will ensure that

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indigenous tour guides are being paid a rate that is equal to and acceptable against industry standards. In the early development stage of indigenous tour companies, the rates may need to be adjusted or reduced to ensure the enterprise costs are sustainable, but with the understanding that there is an industry standard which should in the long run apply to all Anangu staff involved in tourism. Secondly, it gives tour operators a clear guide to costs when pricing their products.

Abdel -Aziz (1999) comments on an Inma held at Mimili and the distribution of tour payments to individuals involved and provides an example of a typical dilemma that Mimili Maku Tours is faced with during the Inma phase of their tour.

The amount of money to pay singers and dancers was limited. This was principally due to three reasons:

1. The first was the limited time the tour operators had to advertise. We only received permission for the trip into Mimili the week before the event. We need at least three months to be able to adequately promote the trip – particularly for people coming on a self-drive basis.
2. The second is that with the fairly high price of \$50 per head per day, many people from Alice Springs or those touring around are discouraged from coming.
3. There were over 40 singers and dancers wanting to be paid for performing. This led to some people dancing only once or twice and getting the same money as people who had taught, sang, danced every day.

When a number of community members perform (dance or sing) in an Inma, it increases the running costs of the tour as all dancers and singers expect to be paid. Guidelines need to be developed with community enterprise groups to decide the most equitable way of doing this whilst still being sustainable.

Further, some community enterprises when developing contracts with external tour operators have benefited from some guidance from the legal team at APY, but not all contracts have this guidance and support. Clear policy would need to be developed around contracts between external tour operators and indigenous enterprises/communities to ensure that dividends to Indigenous enterprises are fair and reasonable. The Minutes (AP Minutes, May, 1999) of an AP Executive general meeting demonstrate that this issue has been raised before.

Gertrude explained that when people like Greg Snowdon who runs a business want to bring people onto the Lands they have a big business and earn money pulka⁸; Anangu tjuta⁹ get a little bit and AP gets nothing. AP has to make contracts for this, Gertrude said because, if he brings people in and they come out again, it is a business. Gertrude explained tourism is bigger than mining, much more money, and AP has to control it. She said there needs to be an agreement with the lawyer and anthropologists and everybody need to be involved because the money really is in tourism, not in mining. Gertrude proposed having a tourism workshop and inviting experts for Anangu tourism, Desert Tracks mob etc. General agreement with Dr Stotz's concern about people wanting to bring tourists onto the AP Lands and not having a proper agreement through AP with the anthropologists and lawyers involved. Also agreement for her idea of having a tourism workshop at Umuwa.

8 "pulka" is a Pitjantjatjara word meaning "big".

9 "Anangu tjutja" is a Pitjantjatjara phase meaning "lots of people".

5.9 Protection of the Rights of Anangu

Protecting the rights of Anangu is one of the main responsibilities that APY must consider at all times. This includes protecting people's rights from being exploited and their culture being misused. Fear of tourism and exposure of cultural heritage can lead to an extraordinary action by traditional owners. For example, Scales (1994a) states "that in the early 1970's, when there was discussion of tourism entering Walinynga (Cave Hill), some of the images on the walls of the cave were painted over by a group of Nguraritja (Traditional Owners)." The Traditional Owners felt so strongly about non-indigenous people seeing the paintings that they covered them to protect their own sensitive cultural heritage.

Dodson (2000) adds that

It is the right of all societies for their cultural heritage and intellectual property to be respected. Indigenous Australians are no different, and they are very concerned about their right to their heritage. It may be unlawful to copy, publish, sell or otherwise use indigenous images, artefacts, crafts, music, songs, dances, stories, interpretations, performances, and so on.

Dodson advises visitors that "if you are buying souvenirs look for the indigenous authenticity labels, including the national one with the red, black and yellow colors of the Australian Aboriginal flag. In this way you will support indigenous Australians in their efforts to preserve and protect their heritage." Dodson provides sound advice, outlining the need to provide intellectual copyright protection, and develop a system to manage and authenticate indigenous product so that there is consumer confidence in the authenticity of the product. Some indigenous art centres use recognized authentication documentation for paintings and some crafts. A wider system could be developed that was implemented across the Lands to incorporate any indigenous product.

5.10 Some Anangu Views of Tourism

Whilst reading through this report, it will become quite evident that Anangu living on the Lands have a variety of views and opinions about tourism. Some Anangu on the Lands have had more exposure and involvement in tourism which tends to give them a more positive outlook. This is probably because it no longer remains a mystery. Those that tend to have negative views of tourism or are against tourism generally may have developed those views through exposure to negative elements such as tourists wandering into areas they shouldn't be. Or they may have fears that by tourists coming, so too will elements of the dominant culture such as disrespect and ignorance of Anangu values and beliefs.

Through conducting research for this report, it wasn't difficult to find positive comments from Anangu about tours that they had been involved in. One comment from Watarru Community (2000) demonstrates a common theme amongst Anangu of the importance of keeping culture alive.

The people of Angatja, Nganyinytja and her family, believe their small scale educational tourism is a way of keeping alive one's culture. They can live on their traditional country. Keeping alive the Tjukurpa – the Dreaming/Law, by telling the stories, singing the songs, looking after the religious sites. The respect shown by the visiting non-Aboriginal people reinforces the importance of this traditional knowledge to their own children and grand children...Their culture is not something of the past, irrelevant in today's world, it can be the heart and soul of a sustainable industry. Their culture is part of today's world economy.

Wanting to preserve culture has also been observed by other academics, such as Higgins-Desbiolles (2003) who commented that

it is evident that Aboriginal people's involvement in tourism has a long and important historical context that is distinct from that of mainstream tourism operators and the tourism industry. This context reveals that when Aboriginal people engage with tourism they may be simultaneously attempting to...build self-esteem of their youth through revival of culture and to secure a reconciled community in which their children can grow up in safety and comfort, as well as the obvious economic benefits that tourism can provide.

Another common theme demonstrated by a PC staff member (Watarru, 2000) argues that "properly managed tourism to small homeland communities increases their economic viability. The elders are not attempting to go back to traditional ways, but rather to provide jobs for their sons and daughters and grandchildren in an industry that protects their land and heritage." Further, "viable jobs that can draw the middle and younger generation back to the homeland include interpreters, guides, drivers and cooks. The social effects of this are far reaching. It restores respect of the elders, maintains inner sense of traditions and self-respect that helps people avoid the despair of no jobs, alcohol and social dismemberment around larger communities and towns." In this instance tourism has managed to address social, cultural and economic factors by addressing the imbalance of society and culture that is so evident in desert communities.

Last (2005, p.19) argues that one of the "most significant tourist ventures which pioneered the development of visitor management strategy" was set up at Angatja in 1982 by Nganyinytja and Charlie Ilyatjari (both who have since passed away). Last presents them as visionaries as they were able to assess that the younger people in some of the larger communities had "become idle and the resultant boredom had led them into substance abuse (petrol sniffing) and other anti-social activities." To counteract this trend, Last argues that they set about establishing their homeland as a safe place that petrol sniffers could go, and whilst there, could learn the cultural and traditional knowledge that their parents had learnt. In addition, they developed partnerships with Desert Tracks, and education tours for tourists called "cultural college" where tourists would be taught dreaming stories, songs, dances and basic bush skills, including hunting gathering. Last demonstrates that some Anangu have used tourism to counteract social problems and involve young people in productive activities.

Trish Boylan (2000) reported on a summit she attended that provided some feedback about the potential level of interest in tourism in Central Australia.

In April, I went to the Indigenous Tourism Summit held in Alice Springs. It was the first time that Indigenous Tour Operators came together to talk about issues affecting indigenous tourism. The number one issue is that indigenous tourism is an untapped goldmine. Many tourists are very interested in it. The bulk of arts and craft, culture comes from Central Australia – big potential in this area. Communities are urged to develop proper Aboriginal-owned tourism. At the moment, Aboriginal people do not get much money from tourism, and tourists are given wrong views of Aboriginal people. It takes about 5-10 years to develop a serious tourism product, including training people from communities.

Boylan's comments highlight what many people already know, and that is that tourism can provide viable economic opportunities for Anangu. Abdel-Aziz (1994a) supports this view and concluded after joining a Mimili Maku tour for research purposes that "Anangu want to share their culture and work together with piranpa for their future and children.

Anangu want to build a business that makes money.” There is no shortage of positive feedback from tourists either, with one tourist commenting that “it was the greatest holiday I’ve ever had and the only way I can describe my feelings is to say it was like – almost a Religious experience.”¹⁰ I observed similar reactions when assisting on a number of Mimili tours in 1996 when I was employed by the Mimili Council.¹¹ Many tourists expressed how overwhelmed and moved they felt from participating in the tours and experiencing people talking about their special stories, and demonstrating how to dig for witchetty grub, or chasing goannas. They also found watching the men and women perform Inma a personal and intimate experience. When tourists have the opportunity to mix with and talk to Anangu and discover how friendly and genuine people are, many preconceived notions and beliefs dissolve giving tourists an opportunity to reform their attitudes based on experience.

Abdel-Aziz (1994b) asserts in a report on the first Mimili Tour, that “from talking to Robert Burton and Con Power from Mimili, it seems that the major interest Anangu have in tourism is financial. It is therefore important that the distribution of profits and the profits made by Mimili, Marla Bore and Majestic Lands become more apparent so that AP and the Mimili community are clear on who economically benefits the most from Mimili tourism”.

Boylan (2000) reflects the fears of many Anangu by commenting on the downside of tourism and how there is concern of “the possibility of people straying away from other tourists and possibly going to areas that are out of bounds. The fact that Ananguwill accompany tourists once they have arrived at Watarru should alleviate this.”

The Pitjantjatjara Council Anthropologists, who had spent a significant amount of time trying to develop tourism policy up to 2001, “stressed that Anangu tjuta are responsible for what happens on their lands especially when tourists are on their land.”¹²

Whatever people think about tourism, Anangu need to be given the opportunity to decide how they want tourism managed, and what are the key issues that need to be included in policy.

¹⁰ Anonymous tourist. Located in “Report on Mimili Tourism – First Tour Into Mimili – 9 March 1994”., prepared by Dahlia Abdel-Aziz (Anthropologist Pitjantjatjara Council) for AP, March 1994

¹¹ Fiona Pemberton.

¹² Watarru Eco-Tourism Clearance Report (15-19th April, 1996)., Report prepared by the Pitjantjatjara Council Anthropology Section for Anangu Pitjantjatjara, April 1996. “Anangu tjuta” means Aboriginal people.

6.0 Tourism Policy Framework

The APY Tourism Policy will need to include a number of components to manage and guide any existing tourism on the Lands, and to provide boundaries which new indigenous and non-indigenous tour operators can operate within.

Tourism on the Lands has been managed so far in an ad hoc manner. As is outlined earlier in this report, there have been various attempts to develop a Tourism Policy and Tourism Regional Authority but neither has been developed to fruition. Tourism has been a part of life on the APY Lands for many years. There are a number of indigenous and non-indigenous companies running tours with mixed outcomes. Currently tourism has a low profile and although there have been some efforts in the past to promote tourism and increase tourism, it has largely been unsuccessful.

Comments that Abdel-Aziz (1994b, p. 25) made over ten years ago are still relevant and poignant to this day.

It is really too early to examine the impact tourism is having on the Mimili community but in the early stages of tourist development rules and frameworks need to be established so that Anangu remain in control of their land and stories. AP should also look at ways to ensure that Anangu have as much control as possible of economic benefits (ie: Anangu set the prices), advertisement images, decisions as to who and which company are allowed onto the land, how much commission the main tour company should be asking and what percentage of the profits Mimili community would like to be receiving. It is so important that the contract Mimili Council is currently establishing, is "very strong" because there are many experienced business people that the profits they receive are great and are secured regardless of ethics."

There are pockets of Anangu on the Lands who want to become more actively involved in tourism and see the Lands opened up further to increase employment and economic activity, and there are others who don't want to see more whitefellas on the Lands. This is an issue for the APY Executive and Anangu in general to determine. In the meantime, the basic administrative infrastructure needs to be set up and implemented to take the pressure away from existing APY and community staff.

Components that could be included in a tourism policy framework are listed below and discussed further in this section.

- Tourism Management Model
- APY Tourism Management Plan,
- Access and Permits
- Advertising and Marketing
- APY Lands Tourism Profile
- Fees and Tour Rates
- Protection of cultural heritage
- Tourism and Land Management
- Intellectual Property Rights
- Tourism Infrastructure Management
- Non-Indigenous Tour Operator guidelines
- Anangu Tourism Enterprise Models

6.1 Tourism Management Model

6.1.1 Models for the Tourism Representative Body

One recommendation is to set up (as we have previously seen) an APY Tourism Committee (formerly known as the AP Heritage Committee) that is either a sub-committee of the APY Executive or a committee with a representative from each community (for example, a council member from each community council) and key stakeholders such as APY and APY Land Management. The committee will advise the tourism coordinator employed to manage the portfolio.

OR

Set up a regional APY Tourism Association made up of stakeholders – Anangu tour operators and enterprises, art centers, key community representatives, APY and APY Land Management. The association will advise the tourism coordinator employed to manage the portfolio.

In either scenario, the committee/association, which, for the purpose of this report, we will call the "Tourism Advisory Body", could be responsible for developing ideas and discussing issues that arise about tourism and come up with solutions and policy decisions that are then ratified by the Executive. The *Tourism Advisory Body* would oversee and guide the management and development of tourism (if any). Further, it could liaise with both the Central Australian Tourism Industry Association (CATIA) and the Flinders Ranges Outback South Australia Tourism (FROSAT) marketing bodies if deemed appropriate.

Some key functions that the *Tourism Advisory Body* or Committee could be responsible for are:

- Liaise with both CATIA and FROSAT Regional Marketing Associations and the State Tourism bodies, Tourism NT and the South Australian Tourism Commission (SATC) through the Tourism Coordinator
- Meet to discuss and work through common issues
- Exchange ideas about new products
- Attend business development, marketing and tourism awareness workshops, organised by APY Tourism Coordinator
- Use PY Media to disseminate information about the association and inform communities about the progress of tourism development or policy changes
- Facilitate (through the Tourism Coordinator) tour guide training sessions with experienced Anangu guides
- Develop and improve tourism policy as the need arises
- Upgrade the register of Anangu Operators
- Upgrade the register of External Operators
- Develop an APY Tourism Management Plan which examines the sustainability of tourism and how best to monitor and manage the social, economic and environmental impacts of tourism on the Lands.

6.1.2 Tourism Coordinator

A further recommendation is that a Tourism Department be set up under APY and a Full-time Tourism Coordinator be appointed to manage, facilitate, co-ordinate and monitor tourism development and service delivery on APY Lands. The Coordinator would be

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required to regularly liaise and meet with the *Tourism Advisory Body*, be based at Umuwa in the APY office, and work under the direction of the Director and the APY Executive.

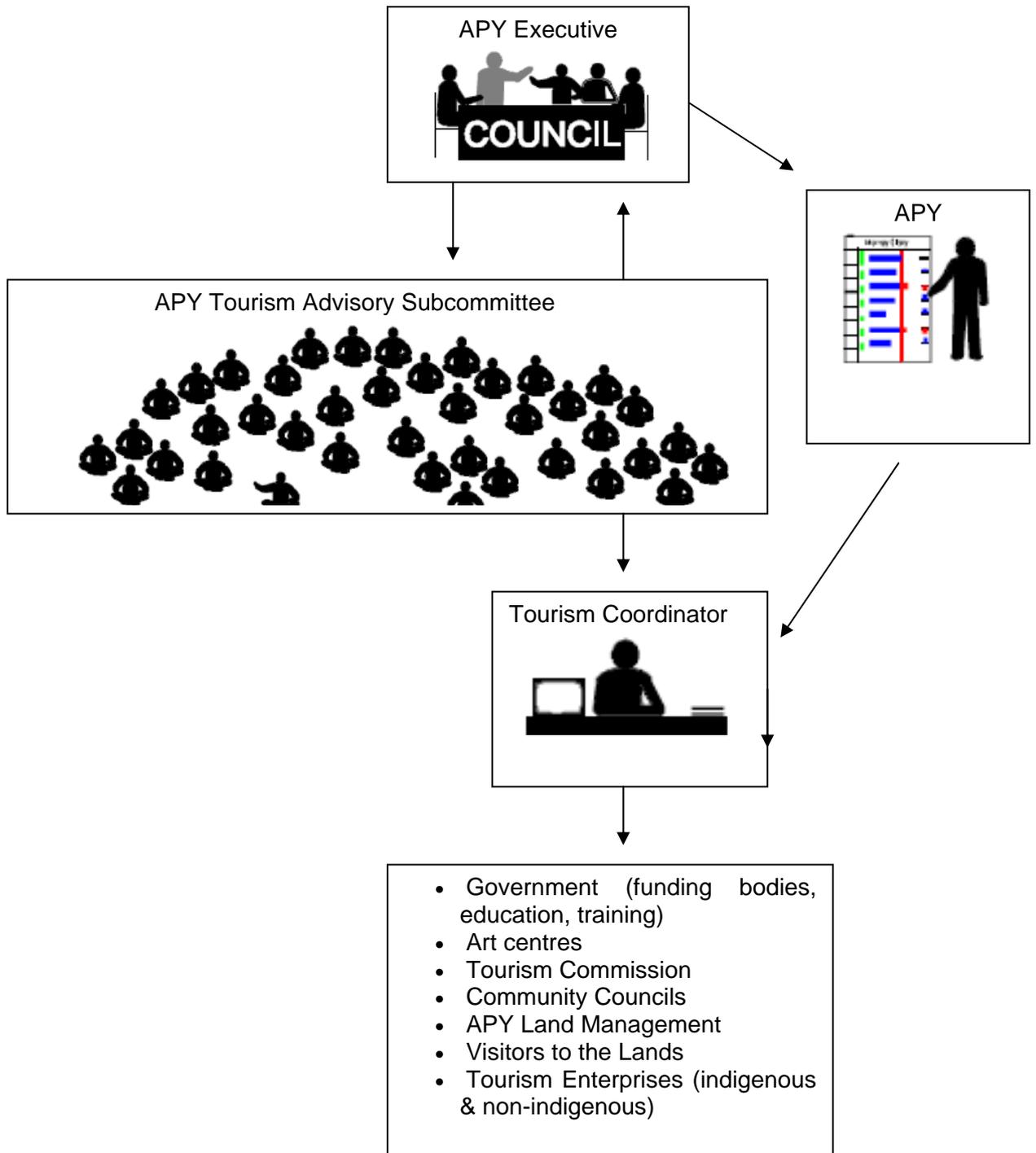


Figure 5 Management Structure for Tourism Coordinator Position

The role could then manage the Tourism Policy and its procedures, work with the *Tourism Advisory Body* or Committee to discuss and develop practices that improve the management of tourism (Tourism Management Plan), and liaise with all the current indigenous and non-indigenous tour operators to ensure that any issues are managed and dealt with. Further, they could provide support to current indigenous tour cooperatives or companies, such as Mimili Tours and some of the smaller community facilitated ones like Kalka and Tag Along Tours to assist with the organization and development of capacity building support, such as tour guide training, business administration, tourism management workshops and so on. Based in Umuwa, they could also provide information to outside operators, and Anangu on the Lands about tourism, procedures, policies, practices and so on.

If there was a view to opening up the Lands further for tourism, the Coordinator could assist in managing this process in close consultation with the designated stakeholders (*Tourism Advisory Body*, APY Executive and so on). Part of their role could also be to facilitate the integration of tourism with land management practices (such as rock hole cleaning, data collection of indigenous flora and fauna species), the arts (visits to art-centres, bush trips to collect weaving grass) and traditional culture (bush food collection, visits to rock art sites and so on). The integration of differing areas and functions of life on the Lands and the inclusion of outsiders into this process creates a sense of ownership and responsibility, as well as the sharing of culture and knowledge. This is an integral part of the process of cross-cultural understanding and finding solutions to problems.

Further, part of their role could also be to increase tourism awareness generally on the Lands. This will give Anangu more information for which to think and talk about tourism prior to making decisions about it. What are the benefits and problems with tourism? How can tourism provide economic and social benefits for Anangu on the Lands? How can tourism be managed sustainably so its impact on Anangu is minimal and positive?

Another important element of their role would be to establish or link in with one of the existing educational bureaucracies (TAFE, Batchelor College etc) to ensure the provision of a standard Tour Guide and Tourism administration-training program. To be accessible, it will need to be based or provided on the Lands so that costs are kept down and people don't have to travel too far to access it. Incentives for people also need to be provided to encourage young people to take up training initiatives with the knowledge that they have a good chance that there will be a job at the end. Another approach could be the establishment of apprenticeships or on the job training with TAFE or similar modules that need to be completed. A staggering of wages for trained and untrained staff would provide some incentive to complete training requirements.

Further, part of the role of the Tourism Coordinator would be to liaise with government and industry (local, state and nationally), mentor Anangu businesses, and access funding opportunities for tourism infrastructure and development needs.

Other important elements of this role could include:

- Develop a tourism development and management plan for APY in consultation with the APY Tourism Advisory Committee, APY and Community Councils

- Develop a licensing /accreditation program for operators wishing to take tours onto APY Lands, through ATA's ROC program
- Develop APY induction packages/processes for operators and their passengers
- Facilitate the Stepping Stones program
- Work with KuArts Coordinator and APY Land Management Coordinator to ensure there is a cohesive approach to tourism and integration with land management and the art centre activities
- Co-ordinate promotional and marketing activities, assist communities/operators develop marketing and business plans
- Work with the Tourism Representative Body and the Executive to progress development of the Ngintaka Songline Tourism Heritage Trail
- Provide advice on
 - Brochure production
 - Tour product development
 - Tour content
 - Tour Pricing
 - Marketing
 - Facilitate a program of workshops on liability and risk management
- Liaise with the SATC, Northern Territory Tourism Commission (NTTC), and the Regional Tourism Associations, CATIA and Flinders Ranges Outback South Australia Tourism (FROSAT)
- Liaise with PY Media to disseminate information about tourism issues across the Lands

6.1.3 APY Tourism Management Plan

An APY Tourism Management Plan which examines the sustainability of tourism and how best to monitor and manage the social, economic and environmental impacts of tourism on the Lands will be a vital tool for the *Tourism Advisory Body*. Some of the key elements of the plan should include:

- Identification of cultural values and how tourism can be accommodated within the parameters of those values
- Establish tools and monitoring practices to monitor environmental, social and economic impacts of tourism
- Monitoring procedures to include:
 - Collection of tourism, number and size of tours, where they visited etc.
 - Visitor data – numbers, market analysis, visitor satisfaction
 - Environmental monitoring of all sites visited
- Identification of all routes and sites where tourism access is permissible
- Identification of all tourism infrastructure at each site and a maintenance regime for infrastructure
- Introduce directional and interpretative signage along routes with clear delegation of responsibility for their maintenance
- Production of Protocols booklets
- Outline the Permit and Fee structure and identify procedures and mechanisms for paying fees
- Establish Licensing protocols and guidelines
- Tour booking procedures where applicable
- Identification of Land Management activities that could be integrated in the tourism experience

- Identification of integrated cultural activities – eg tourists assist artists in the collection of materials for art and crafts.

6.2 Access and Permits Policy

Tourism on the APY Lands is a developing industry, albeit a slow one. Every time a new tourism destination is cleared and authorized for tourism, the Lands are opened up a little bit more. As a result of this slow increase in tourism, a number of policy directives should be included in the Tourism Policy to ensure that sound administrative infrastructure is in place to manage any changes should this process see a rapid increase.

Currently, the APY permit system outlines clear instructions about access permit conditions on the Lands and how to go about applying for permits. Further promotion of where these permits are available (www.waru.org.au) would be useful for tour operators and the general public.

A clear policy indicating the first point of call for and the procedures for access of:

- Journalists
- Tourists
- Tour operators

The current updated Permits system will naturally form part of this policy, and will contain if it doesn't already, a clear policy about who is the first point of contact, who are permits and access issues negotiated with, and what are the guidelines.

For example, if a Tour Coordinator was to be appointed, they could become the first point of call. In the case of community tour co-operatives such as Mimili Tours, the Manager of Mimili Tours would be the first point of call, and then the Tour Coordinator would be contacted by the Manager.

The permit system, outlined earlier in this report, used to be a slow and often ad-hoc process which provided various levels of frustration to people trying to access the APY Lands. This process has since been overhauled by the current APY administration and appears to be working very effectively. There are still time constraints in place with regard to special permits (media permits etc) but this is because each application has to be assessed by the APY Executive who meet monthly.

6.3 Advertising and Marketing Policy

There are currently a number of indigenous and non-indigenous tour groups operating on the Lands and naturally they are keen to promote and sell their tours to enable their business to continue to operate on the Lands. This involves promoting their tours using external companies and any avenue possible for marketing and promotion. APY currently doesn't have clear transparent guidelines for managing this process and will need to determine whether they need and want to include this in a Tourism Policy. This issue raises some questions. For example, is this an area that the proposed Tour Coordinator could assist with and monitor, or should this be left to individual companies? Does the content need to be authorised by APY first prior to going to print, or is this something that companies should have total responsibility for? These ideas need to be explored further by discussing them with Anangu representatives and community members.

6.4 Tourism Profile Policy

Another issue to be considered is whether the profile of the APY Lands as a tourist destination should be raised. As there isn't currently a tourism policy, this may not be an issue that can be decided in the near future, but it does need to be discussed at length and talked about. Raising the profile of tourism (focusing on the beauty of the land, traditional culture such as music, dance, art and so on) would certainly benefit local indigenous tourism businesses and result in more tours and more visitors to the Lands. It would also provide positive stories about the Lands and shift the focus from social problems such as petrol sniffing to environmental and cultural elements sought after by the international and local travelers. Not raising the profile would leave the Lands in the current situation where there is some tourism and some employment as a result of tourism, through art centre sales, wages to tour guides dancers and CDEP supported tourism employment.

If the decision was made to increase the tourism profile in an active way, an easy and cost limited way would be to support "tourism journalist's familiarisation (familis) tours" which are arranged through operators and/or representatives of the SATC, Flinders Ranges Outback South Australia Tourism (FROSAT) and Tourism NT or the Central Australian Tourism Industry Association (CATIA). They travel with tour groups and report on the quality of the tour. In the past, the feedback from tourists has been very positive, especially those where Inma is incorporated and tourists get the opportunity to mix with and talk to local Anangu, so this is a relatively low risk activity in terms of negative feedback. Further, as most tours don't enter communities, the journalists won't have access to communities and be reporting on other issues (such as rubbish on the ground) not related to the tour.

As media permits can take up to a month or more to be issued, this could limit the potential for tourism journalists to be used in this way, so it may be worthwhile developing a process that allows the speedy issue of these "special" permits, by say, the Director or Chairperson of APY, if it can be demonstrated that a list of strict criteria is met. Permits for tourism media should include a standard contract for journalists and film crews that can be signed off by the journalists/film crew, the operator or agency organising the tour or famil and APY.

6.5 Fees and Tour Rates Policy

It is recommended that permit fees, entry fees, tour rates and Anangu tour guide fees be fixed for at least 2 years at a time, after which they are reviewed and amended if required. This will make it easier for indigenous and non-indigenous tour operators to set tour fees around October - November for the following tour season and fix them for up to 2 years in advance. This allows wholesalers who package tours to set their rates and on sell these packages to retailers. Currently, permit fees are set, but as there isn't a comprehensive Tourism Policy on the Lands to manage other fees, these fluctuate depending on the circumstances surrounding tours. For example, tour operators are usually required to carry extra cash to pay for expenses that crop up along the way such as extra dancers at an Inma. The on ground operators need to know what their expenses for every tour will be so they can price their tours accordingly and with confidence.

Standard industry practice is that once a rate has been set and is advertised in the marketplace it is guaranteed to the consumer and cannot be changed. This means that any increases in costs will have to be borne by the operator, or the Community delivering the service.

A model for setting fees payable to Anangu guides so that operators are confident of their costs when pricing their products should be developed. This will ensure that indigenous tour guides are being paid a rate that is equal to and acceptable against industry standards, or at least with a view towards moving towards industry standards of pay for new enterprises that are short on profits and/or cash flow. They also need to be at a rate that is equal to the service being provided and are not over or under-priced to ensure it is at a rate that the tourism industry has the capacity to pay. To develop an appropriate equitable pay rate, indigenous and non-indigenous tour operators on the Lands could be consulted and the final decision made by a Tourism Committee made up of stakeholders and community representatives. Two models currently exist on the Lands; one is the Desert Tracks model and the other is the Mimili Maku Tours model.

A good time to review these rates annually would be around October/November each year.

6.6 The Protection of Cultural Heritage Policy

APY currently have a clear mandate to manage and protect cultural heritage on the APY Lands. This includes the requirement to consult with relevant Traditional Owners, addressed in Section 7 - Requirement of Consultation, *Anangu Pitjantjatjara Yankunytjatjara Land Rights Act 1981*, which reads as follows:

Anangu Pitjantjatjara Yankunytjatjara shall, before carrying out or authorising or permitting the carrying out of any proposal relating to the administration, development or use of any portion of the lands, have regard to the interests of, and consult with, traditional owners having a particular interest in that portion of the lands, or otherwise affected by the proposal, and shall not carry out the proposal, or authorise or permit it to be carried out, unless satisfied that those traditional owners—

- (a) understand the nature and purpose of the proposal; and
 - (b) have had the opportunity to express their views to Anangu Pitjantjatjara Yankunytjatjara;
- and
- (c) consent to the proposal.

Further, the *Aboriginal Heritage Act 1988* provides overall protection of cultural heritage. The *Aboriginal Heritage Act 1988* provides the following definition of an Aboriginal site in Section 3:

"Aboriginal Site" means an area of land

- (a) That is of significance according to Aboriginal tradition; or
- (b) That is of significance according to Aboriginal archaeology, anthropology or history

Any Aboriginal site or object, whether it has been previously recorded or is yet to be discovered, is covered under the blanket protection of the *Aboriginal Heritage Act 1988*.

It is an offence under Section 23 of the AHA to damage, disturb or interfere with Aboriginal sites, objects or remains unless written authorisation from the Minister for Aboriginal Affairs and Reconciliation has been obtained. Penalties for an offence under this section are up to \$10,000 or six months imprisonment in the case of an individual or \$50,000 in the case of a corporate body.

It is an offence under Section 35 of the AHA to divulge information relating to an Aboriginal site, object, remains or Aboriginal tradition without authorisation from the relevant Aboriginal group/s or traditional owners. Penalties for an offence against this section are up to \$10,000 or six months imprisonment.

Indigenous sites are also protected by the Commonwealth legislation, namely the *Aboriginal and Torres Strait Islanders Act 1984*. The Commonwealth Act takes preference over the State Act where there is difference.

Currently, any proposed new tour routes must first receive approval from the APY Executive, followed by an Anthropological Significant Sites Heritage Clearance in consultation with the relevant Traditional Owners of the designated area. Without the support and approval of the Traditional Owners, new tour routes cannot be developed. This practice should remain to ensure that Traditional Owners retain legislated authority over country.

The APY Tourism Policy should incorporate current cultural heritage management practices, developed to ensure protection of Aboriginal sites as required by the Acts referred to above, and apply them to tourism.

6.7 Tourism and Land Management Policy

In addition to monitoring and protecting cultural heritage, APY is also responsible for managing the social, economic and environmental impacts of tourism on the Lands. APY Land Management is the administrative arm of APY responsible for monitoring and managing country and plant and animal biodiversity on the Lands. Therefore APY Land Management should be directly involved to assist in developing a Land Management Policy for high-use areas, and how that should be approached.

This will require monitoring, data collection, analysis of tour numbers, destinations, impact on local vegetation and animal habitats which will assist in developing further any policy set in place to minimize impacts.

6.7.1 Rangers

Part of monitoring will require the establishment of an APY Ranger Program established under APY Land Management. Rangers could be responsible for a number of different areas, including monitoring of permits such as ensuring that visitors to the Lands have permits, have them displayed or accessible, and are abiding by permit conditions. Further, Rangers could work with Land Management to monitor assigned tourism routes, camping sites, high use tourist destinations such as Victory Well and Cave Hill, and assist with managing sites such as ensuring campsites are maintained (rubbish collection) and ready for each tour group coming through. This acts to widen responsibility and take some of the pressure off community tour coordinators (usually community staff or active community leaders) and create legitimate paid employment for Anangu.

The Rangers could also provide regular reports to the Tourism Advisory Body or the APY Executive and APY Land Management as part of the monitoring program.

Further, they could engage with tour groups as part of the tourism experience (the cost for their time could be factored into the cost of the tour), and if unescorted tourism is ever permitted on the APY Lands, they could facilitate unescorted tourism along designated flow routes by checking and maintaining signage along the routes and at designated

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stopping areas. Further, they could “police” the routes to ensure people stay on designated routes and report infringements back to APY who then impose penalties for transgressors.

Initially a Ranger capacity building and support process will need to be established to provide ongoing training and mentoring of Rangers and the long-term success of the program.

6.8 Ownership of Product – Intellectual Property Rights

The APY Tourism policy will also need to address the ownership of product and protection of copyright and intellectual property. This policy will be largely due to issues such as photography and marketing and advertising. Photos taken by tourists on a tour will then be disallowed from using them to promote a tour product, or include in any publications without written authority from APY. This will serve to protect the individual rights of Anangu participating on tours or in Inma. Further, it means that non-indigenous people cannot interpret and misuse cultural and sensitive information gained from access to the Lands for their own purposes such as promoting a “spiritual workshop’ or “new age” philosophy as we have seen in the past.

The APY legal team will be responsible for applying existing intellectual property right policy to tourism.

6.9 Tourism Infrastructure

The responsibility for tourism infrastructure will need to be clearly negotiated and outlined as APY are responsible for the provisions and maintenance of most significant infrastructure. Small scale infrastructure such as bush kitchens, pit toilets and water collection infrastructure will need to be listed and responsibility defined. The APY Legal section will need to be approached for clarification on this issue.

In the case of infrastructure that has been set up by a tour company, such as the Camp Atal ablution block which cost \$130,000 and was established through Desert Tracks, the question is raised about who actually owns this asset. Ultimately, APY are the managers of this asset as it belongs in legal terms to the people of the Lands, but if Desert Tracks installed the asset but don't legally own it, what incentive is there for operators to provide infrastructure? These issues need to be examined in depth and clear guidelines provided.

6.10 Non Indigenous Tour Operators

Non-Indigenous tour operators have been accessing the APY Lands for many years through coach tours facilitated with individual community councils (eg Mimili tours) or community Art Centres. To assist APY to manage tourism on the APY Lands, a number of policy directives could be developed along the following lines:

- 1) Set up a register of operators outlining who could operate in which areas of the APY Lands. Currently tour operators are restricted and this process would identify and document this information.
- 2) Establish the assessment criteria that operators must meet in order to qualify for a license. Criteria could include previous tourism record, proof of all required insurance and other tourism related licenses, operator accreditation (National) and

demonstrated cultural awareness using the Aboriginal Tourism Australia ROC program. Long term licenses could be issued to companies that have demonstrated an ability and willingness to adhere to policies and guidelines. One off (tour by tour) licenses could be issued to new tour operators until a probationary period has expired, where they are then eligible to apply for a longer term license.

- 3) Offer accredited operators a *5 to 10 year license* supported by an agreement or permit to operate in prescribed areas that have been identified by the operator. In general this would include multiple destinations, and possibly travel through a number of different Homelands. Make provision in the agreement for alterations to itineraries. These would need to be applied for and approved in writing and noted as an amendment in the agreement.
- 4) The Agreement should contain contingency provisions to allow for unforeseen circumstances such as cultural activities or wet weather which would affect the planned itinerary.
- 5) Agreements could allow operators to negotiate access to alternative areas on the spot when confronted with unexpected wet weather or areas closed for sorry or cultural business.

6.11 Anangu tourism enterprise models

The provision of support and expertise to Anangu when setting up and developing tourism enterprises is something that could be provided as part of an economic and cultural development policy that support indigenous enterprise.

Peter Yates (1999) discusses the impact of tourism on indigenous culture on the Lands and argues that "Desert Tracks (proper) offers a unique touristic product, allowing visitors an experience that they typically feel to be deep, authentic and satisfying." Desert Tracks, moreover is close to the model identified by John Altman (1989, P465) as most likely to yield economic benefits to Aboriginal people, being an "invited tourism", owned and controlled by Aboriginal people operating on land to which they hold secure title. With the depth of the experience on offer, and the relatively empowered position of the operators, visitors are well placed to learn much about Anangu life. The operators like the camp to a "bush college", and stress issues of understanding and reconciliation. His comments are useful in examining the relationship between Anangu and indigenous tourism and provide another view about how that relationship can be understood.

Tourism has certainly had an important role to play in cultural maintenance across the Lands, and also shifts the balance of power from the elsewhere dominant non-indigenous culture to Anangu. Yates (1999) explains this as "the tables of dominance are at least in part turned, and Anangu, even if not in the majority are strong and confident in their lands, in an environment often perceived by visitors as strange and threatening." Further, he observed that "Anangu guides appear to love their work, find that the sporadic and seasonal nature of the work to their liking, and to appreciate the opportunity to supplement their otherwise meagre incomes."

As the Desert Tracks model has been successful, it could be used as a base model for new enterprise development for Anangu business. Having a model that demonstrates to Anangu that it works, means that those Anangu involved with Desert Tracks can provide some of the training and capacity building to others. Not only are these people most

suited to do it because they have experience, they live locally and don't have to be brought in, and there are no cross-cultural issues to transcend.

Katnichs report (2005a) outlines a further three indigenous tourism business models, in addition to the Desert Tracks Model.

1. Mimili Maku Tours

Mimili Maku Tours is an Anangu owned enterprise run by the Mimili Council for the economic benefit of the whole community. The Mimili Community Council makes all the decisions regarding tour content and protocols and employs local indigenous community members as guides, singers and dancers. Mimili Tours has formed partnerships with Greg Oakley from Marla Bore and Majestic Lands in the past, to assist with marketing and advertising, and to provide bus loads of tourist, the bus and driver. It is a very useful community based model.

2. Ku Arts Tours

Ku Arts Tours has a simple partnership between Ku Arts and Wayward Buses which was negotiated by the Ku Arts Coordinator, Colin Koch. Ku Arts supplies and manages the product and Wayward Buses provide logistical support in the form of marketing and administration. Recently, Ku Arts have applied a new marketing strategy which is to promote its touring packages to wholesalers who focus on special interest groups and conference organizers as pre and post conference tour options.

3. APY Land Management Joint Venture Partnership

Another model proposed by APY Land Management was to pursue a three way joint venture partnership between APY Land Management, Traditional Owners and an existing tour operator. The traditional owners would own the product, APYLM would provide assistance with identification and monitoring of land management activities, and the tour operator would provide logistical support, tour coordination, administration and marketing.

7.0 Key Recommendations

7.1 Recommendation One – Model for Tourism Representative Committee

Set up an APY Tourism Advisory Committee that is a sub-committee of the APY Executive with a representative from each community (say a council member from each community council) and key stakeholders such as APY, APY Land Management, Anangu tour operators and enterprises, art centers and key community representatives..

Next Step: Hold a workshop with the APY Executive with the purpose of developing a Tourism Advisory Committee.

7.2 Recommendation Two – Tourism Coordinator

Establish a Tourism Department under APY with a Full-time Tourism Coordinator to manage, facilitate, co-ordinate and monitor the tourism policy, tourism development and provide tourism mentoring and support on the APY Lands. The Coordinator would be required to take direction from and regularly liaise and meet with the APY Tourism Advisory Committee, be based at Umuwa in the APY office, and work under the umbrella of the Director and the APY Executive. Further, the Coordinator will also be required to liaise with and provide information to stakeholders, tourists and Anangu.

Next Step: APY to apply for funding through funding bodies identified and outlined in this report (see Appendix 2) and begin the process of establishing a Full-time Tourism Coordinator position.

7.3 Recommendation Three – Tourism Policy

Develop an APY Tourism Policy through extensive consultation with the wider community on the APY Lands, to provide management structures which outline rules and guidelines on how best to monitor and manage the social, economic and environmental impacts of tourism on the Lands. The Policy will be a vital tool for the Tourism Advisory Committee, Tourism Coordinator and APY. Once the policy has been developed, a Tourism Management Plan can then be developed to provide the management structure for managing tourism.

Next Step: Commence planning for Stage 2 (see Appendix 1 - Scope of Works, APY Tourism Policy). This will involve a wide scale consultation process with Anangu across the Lands on the all the aspects outlined in Recommendation 7 (see below for points 7.3.1 to 7.3.14).

7.3.1 Access and Permits

If and when a Tourism Coordinator is appointed, develop a clear policy indicating the first point of call and the procedures for access for:

- Tourists
- Tour operators (indigenous and non-indigenous)
- Journalists

The current updated Permits system will naturally form part of this policy.

7.3.2 Advertising and Marketing Policy

Determine whether an advertising and marketing policy for application to indigenous and non-indigenous tour groups operating on the Lands is required, and if so, establish one.

7.3.3 Tourism Profile

Determine whether the profile of the APY Lands as a tourist destination should be raised.

7.3.4 Fees and tour rates

Develop a model for setting fees payable to Anangu guides to standardize rates and ensure equity.

7.3.5 Protection of Cultural Heritage

The APY Tourism Policy will incorporate current cultural heritage management practices and apply them to tourism.

7.3.6 Tourism and Land Management

Involve APY Land Management in developing a Land Management Policy for application to tourism for high and low-use areas.

7.3.7 Ranger Program

Establish an APY Ranger Program under APY Land Management to monitor permits, assigned tourism routes, camping sites, high use tourist destinations such as Victory Well and Cave Hill, and assist with managing sites such as ensuring campsites are maintained (rubbish collection) and ready for each tour group coming through.

7.3.8 Ownership of product – Intellectual Property

Include a policy about ownership of product and protection of copyright and intellectual property to control and manage photography, marketing, advertising, and to authenticate indigenous product so that there is consumer confidence in the authenticity of the product.

7.3.9 Tourism Infrastructure

3. Define APY infrastructure policy and provide clear guidelines about ownership and responsibility of infrastructure.
4. Increase directional /interpretive signage on roads accessing the Lands and at all turnoffs.

7.3.10 Indigenous and Non-Indigenous Tour Operator Framework

5. Set up a register of licensed operators outlining who could operate in which areas of the APY Lands.

6. Establish the assessment criteria that operators must meet in order to qualify for a license.
7. Offer accredited operators a *5 to 10 year license* supported by an agreement or permit to operate in prescribed areas that have been identified by the operator.
8. Implement clause in agreements allowing operators to negotiate access to alternative areas on the spot when confronted with unexpected wet weather or areas closed for sorry or cultural business.

7.3.11 Anangu Tourism Enterprise Model

Outline options for Anangu Tourism Enterprise Models in the Tourism Policy.

7.3.12 Capacity Building

Increase tourism awareness through capacity building by running a series of workshops for interested Anangu, Community Councils and the Executive and provide people with information to increase their decision making abilities. Develop guidelines and information for Anangu interested in pursuing tourism activity.

7.3.13 Consultation

Conduct community consultation across the Lands on tourism policy issues so that Anangu have the opportunity to identify and determine what the key issues are and how they want tourism managed.

7.3.14 Cross cultural Awareness for Tourists

Develop a standardized cross cultural handout for tourists visiting the Lands.

8.0 Conclusion - Where to Next?

In this report, we have attempted to examine the relevant issues surrounding the development of a tourism policy and to establish priorities about what needs to be done. We have attempted to do this by thoroughly examining all the APY Anthropology files to gauge what work has been done in the past on tourism policy development.

We have also conducted consultation with a wide range of tourism stakeholders from non-indigenous tour operators, to indigenous tour operators and community councils, to community art centres, and to government and non-government stakeholders. As a result, we have been able to provide a reasonably comprehensive background about the types of issues that we are dealing with, and the sorts of things that people are concerned about and want to explore further.

It has become quite clear that APY have a responsibility under the act to approve, manage and regulate commercial enterprises on the Lands to protect land and culture on behalf of Anangu Tjuta. It is also clear that some Anangu are concerned and frustrated by some aspects of tourism activity on the Lands. Some of this concern comes from the fear of the unknown, and some of this concern comes from people who genuinely want to participate in tourism from economic and cultural reasons. Currently, there is a lack of any comprehensive or clear guidelines which compounds some of these issues leaving people in a situation where some are making up the rules as they go along. Others are avoiding dealing with APY as there is no designated person to contact, and no comprehensive management guidelines for tourism. For these reasons, a tourism policy is required.

From here, an APY Tourism Advisory Committee will need to be set up. This process could commence with a workshop with the APY Executive to determine how the committee should function and who should be invited to be members.

Whilst the committee is being established, APY will need to commence with funding application for the Tourism Coordinator position, as this could take quite some time to establish, and will need to be set up and commence operating by the time the APY Tourism Policy is finalized.

Further funding will need to be sought by the consultants for Stage 2 of this process, which is the consultation and development phase of the Tourism Policy (and Tourism Management Plan), to enable Anangu to be engaged and consulted about their views of Tourism and how they want to see it managed.

In the meantime, this report will need to be examined by the APY Executive and will be presented at an Executive meeting.. Approval will be sort to use the information and key recommendations of this report to provide the basis for progressing with Stage 2 of the Scope of Works. (See appendix one).

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10.0 APPENDIXES

1. **Scope of works – APY Tourism Policy**
2. **Funding Options**
3. **Letter to APY from Philip Hope, Lawyer, Pitjantjatjara Council**
4. **Always Ask. A guide for visitors to Indigenous Communities, Michael Dodson**
5. **File Note regarding Tour Bus Permits**
6. **Draft Information for visitors to the APY Lands, AnanguKu Arts**

10.1 Appendix 1 - Scope of Works, APY Tourism Policy

Stage 1

1. Preliminary Investigations into previous research and information held on file by APY Land Council (ACHM staff)
2. Consultation with community councils on the APY Lands – to gauge most glaring issues (ACHM staff)
3. Consultation with stakeholders identified in discussions with Pat Katnich
 - Trevor Wright/Dick Lang
 - Diamantina Tours
 - Mercedes School (tours with Mimili)
 - Franks 4wd Tag-Along Tours (Desert Tracks)
 - Desert Tracks
 - Russell Guest Safari's (Kalka Community)
 - Connie Beadell (Kalka)
 - Mark Taylor (Watinuma & Irintata MSO)
 - Wayward Tours – AnanguKu Arts
 - SATC
 - Department of Premier and Cabinet (Sue Wallace)
 - APY Land Management
 - APY land Council Staff
 - Diana James
4. Background research on Tourism issues on the Lands (ACHM staff)
5. Identify funding possibilities (ACHM & Pat)
6. Prepare quote for conducting Stage 2 – include indigenous translator (ACHM staff)
7. Write up preliminary report for presentation to the Executive in February 2006. (ACHM staff with contributions from Pat Katnich)

Stage 2

1. Source funding for field-trip if the AP Executive endorses the process
2. If funding is forthcoming, preparation for field trip to visit communities to talk about tourism and gauge what the main issues are that people are concerned about. Talk about tourism, expectation, realities and practicalities, and determine whether there are any significant issues that need to be work shopped. (ACHM staff and Pat Katnich). There are about 7 major communities, and a number of large homelands. At least 13 communities/homelands will need to be visited, meaning the field trip could be up to 14-15 days.
3. Report trip to APY Land Council Executive – do they want a workshop about tourism and issues that have been raised. (ACHM staff member & Pat)
4. Write up final report with recommendations about what the Tourism Policy should contain. (ACHM staff and Pat Katnich)
5. Present recommendations to the APY land Council for approval. (ACHM staff)
6. Write up final APY Tourism Policy. Present to APY land Council, and broadcast policy on PY Media, circulate to all community councils and staff, and write up final APY Tourism Policy. Present to APY land Council, and broadcast policy on PY Media, circulate to all community councils and staff, and to the major stakeholders listed above. (ACHM staff with contributions from Pat Katnich).

10.2 Appendix 2 – Funding Options

FUNDING OPTIONS – APY TOURISM PROJECTS AND INFRASTRUCTURE, CAPACITY BUILDING PROGRAMS

A. Tourism Business mentoring on APY Lands

1. Business Ready Program for Indigenous Tourism - Ausindustry

This program is designed to assist existing and start-up Indigenous tourism businesses to develop the skills and knowledge required to establish and run a commercially viable tourism operation. The program will fund business and the tourism industry. The program seeks to address key barriers to the successful development of Indigenous tourism businesses, namely the lack of management, business and strategic planning skills. The objective of the program is to help Indigenous tourism operators effectively design, manage and operate a successful tourism business (that is, to become “business ready”).

To find out more about the Business Ready Program for Indigenous Tourism, contact the program’s customer service manager via the AusIndustry hotline on 13 28 46 or email to hotline@ausindustry.gov.au.

Two Anangu businesses. Desert Tracks and Mimili Maku Tours are being mentored under this program by Caroline Densley of Diverse Travel.

She has been out with Desert Tracks on several occasions and currently assisting TAFE lecturer Christine Williamson in her work with Mimili Maku Tours. This business has had a few setbacks due to changes within the Community administration and Community Council. The business lost some of its momentum following the departure of Sue Atkins, TAFE Tourism Training and Business Mentor to Mimili Maku Tours, who was replaced in 2006 after working with Mimili for four years establishing the business including tour guide training.

2. Indigenous Small Business Fund - Department of Employment, and Workplace Relations

The Indigenous Small Business Fund (ISBF) aims to provide support to indigenous people at all stages of business development, from identifying and developing businesses ideas, to helping existing businesses expand their markets.

Funding for *organisations* is available through the Department of Employment and Workplace Relations (DEWR) from \$5,000 to \$100,000 for business development projects. Funding will generally be for up to 12 months and a contribution will be expected from the organisation for projects exceeding \$30,000.

Organisations needing business finance and venture capital will need to approach commercial lending agencies or DEWR's [Business Development Programme \(BDP\)](#).

When can I apply for assistance?

Applications can be submitted at any time. Further information on the ISBF and on how to apply:

<http://www.workplace.gov.au/workplace/Individual/IndigenousAustralians/IndigenousSmallBusinessFund.htm>¹³

3. **Capacity Development Activities – Aboriginal Tourism Australia**
Stepping Stones for Tourism Workshops. The workshops aim to build capacity for Indigenous communities to more effectively engage with tourism issues, to explore ideas for tourism involvement in their areas and to introduce steps for sound tourism development planning. The program is seen as having particular utility for use on Aboriginal lands, for community planning, for use with Indigenous communities associated with protected areas for more detailed concept development of emerging Indigenous tourism product. [Background Information about the Stepping Stones Program](#)¹⁴

Preliminary discussions with Merle Simpson¹⁵ have indicated that the “Stepping Stones for Tourism Workshops” could be run with the Cultural Tourism Steering Committee. Further discussion will occur at the first Steering Committee meeting about this project. Nicholas Hall who developed Stepping Stones can be contacted for further advice through Charles Darwin University, Darwin.
4. **Respecting Our Culture (ROC) Tourism Development Program – Aboriginal Tourism Australia**
The Respecting Our Culture (ROC) Tourism Development Program is an industry development tool to provide direct assistance, advice and support to ensure that tourism operators develop practices that will lead to greater economic sustainability, business growth and enhanced opportunities for employment at the local level. [Information about the ROC Program](#) ¹⁶
5. **ROC Coordinator System – Aboriginal Tourism Australia**
ROC Coordinators provide mentoring and coaching support to Indigenous tourism businesses. www.rocprogram.com ¹⁷
6. **Business Development Symposium – Aboriginal Tourism Australia**
Business Development Symposium provides participants with practical information in a workshop format which they can immediately implement in their day-to-day business operations. It addresses the needs of small to medium businesses involved in Indigenous tourism, particularly those in rural and remote areas. The focus is to provide operators with skills and information to better manage their businesses. Participation in the Symposium is recognised by the William Angliss Institute of TAFE with a Certificate in Tourism (Indigenous Culture). The theme for 2005 was Marketing and Promotion. ¹⁸
7. **Financial Management Guide – Aboriginal Tourism Australia**
The Business of Indigenous Tourism for “start up” businesses, existing businesses wanting to grow and as a resource for trainers. The Guide covers areas such as whether a good idea will translate into a sound business decision, how to plan for a tourism business, day-to-day management of the business, understanding the tourism industry, regular financial monitoring of a tourism business, how to

¹⁴ <http://www.ataust.org.au/about.asp?data=010C07064D4C4F497557584C434D4C>

¹⁵ Simpson, Merle, interview 30th November 2005.

¹⁶ <http://www.ataust.org.au/about.asp?data=010C07064D4C4F497557584C434D4C>

¹⁷ <http://www.ataust.org.au/about.asp?data=010C07064D4C4F497557584C434D4C>

¹⁸ <http://www.ataust.org.au/about.asp?data=010C07064D4C4F497557584C434D4C>

borrow the money needed for a tourism business and how to manage a financial crisis. [Financial Management Guide - Executive Summary](#) ¹⁹

B. Tourism Development Funding

1. Australian Tourism Development Program (ATDP) - AusIndustry

The Australian Tourism Development Program (ATDP) is a highly competitive merit-based grants program that aims to assist in the development of a continuous tourism experience across Australia.

It does this by supporting initiatives that will: promote tourism development in regional and rural Australia contribute to long term economic growth increase visitation and yield throughout Australia enhance visitor dispersal and tourism expenditure throughout Australia; increase Australia's competitiveness as a tourism destination.

There are two separate categories of grant:

Category 1: Tourism Projects

Category 2: Integrated Tourism Development Projects

Grants range from \$100,000 up to \$500,000 for eligible tourism projects. The program will fund consultancy fees associated with a project but does not fund ongoing employment.

Visit the website www.ausindustry.gov.au

2007 is the last round of funding in the current program. Guidelines are issued in April usually, and applications are due by the end of June. AusIndustry advisors based in either Adelaide or Port Augusta will assist applicants during the course of preparing their applications. It is recommended that applicants contact an advisor prior to commencing work on an application.

2. Australian Government's Tourism and Conservation Partnership initiative an outcome of the Tourism White Paper

This program is funded by the Australian Government Department of Industry, Tourism and Resources and in 2006 funded a Feasibility Study and Business Development Plan that examined the potential development of a Heritage Tourism Trail along the Ngintaka Songline in the Anangu Pitjantjatjara Yangkuntjatjara Lands (APY Lands) South Australia. The study was commissioned by Desert Tracks.

This fund may not continue in its present form.

3. Small Tourism Infrastructure Fund - South Australian Tourism Commission(SATC).

Up to \$50,000 may be made available for eligible tourism infrastructure projects.

¹⁹ <http://www.ataust.org.au/about.asp?data=010C07064D4C4F497557584C434D4C>

4. Regional Partnerships Program

Area Consultative Committees manage applications for this fund and provide ongoing advice to applicants during preparation of the applications.

The Flinders Ranges Area Consultative Committee (FRACC) covers the Anangu Pitjantjatjara Yangkuntjatjara Lands. In the past Regional Partnerships Program provided in excess of \$300,000 for the Managers House at Watarru.

In the first instance applications have to be considered by the FRACC Board to establish whether the Board is likely to support the project. If so, they delegate the CEO to work with the applicant during the preparation of the application. There is no deadline for applications, they can be submitted at any time.

Regional Partnerships Program provides funding for infrastructure. It does not fund wages, but will fund consultancy fees for project management.

FRACC

Contact Person Mark Whitfield CEO

Telephone 08 8645 0011

5. Indigenous Business Australia Co-ordination

This office acts as a banker to indigenous organisations. There are no grants, the organisation lends money to businesses. Any business seeking a loan has to demonstrate it will be viable. The interest rate on loans is 2.4% less than bank rate. Security / collateral is needed also.

If interest rates go up the monthly repayments remain the same, the term of the loan is increased. Repayment options are flexible, especially in the initial stages of developing the business when there is little or no income

Each business is assessed case by case.

In the case of a joint venture partnership between Indigenous and Western partners IBC will lend to the indigenous partners, providing they have control, that is, if there are six directors, four must be indigenous

IBC will not pay wages.

The Indigenous Business Office will provide ongoing support, mentoring and business advice. It will also

- fund marketing plans
- lend money for vehicles
- pay maintenance on vehicles, and fuel
- fund passive investment, providing community gets cut of the profits e.g. a share in the store
- will lend money act as bankers- need security as collateral

6. Shared Responsibility Agreements

Visit www.indigenous.gov.au for more information on Shared Responsibility Agreements

What are Shared Responsibility Agreements?

- SRAs are agreements between governments and Indigenous communities.
- They are entirely voluntary and are developed where Indigenous people and communities decide they want to address specific priorities.

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- In return for discretionary benefits from government, communities make some specific commitments in order to achieve their identified goals.
- The community decides the issues or priorities it wants to address, how it wants to address them and what it will do in return for government investment.
- SRAs set out what families, communities, governments and other partners will contribute to address local priorities and the outcomes to be achieved.
- The Government is not placing conditions on the delivery of essential services - SRAs do not affect Indigenous people's access to benefits or services available to all Australians.
- SRAs are just one element of the Government's overall approach to improving outcomes for Indigenous people, which also includes harnessing mainstream programs and working cooperatively with State and Territory Governments to achieve better service delivery.

Other contacts

COAG

Dept Health & Ageing (the Dept with carriage of APY Lands projects)
Ph 82378064.

Office of Indigenous Policy Coordination

Contact person: Manager of the centre Susan Corbisiera, 8403 7277

7. Indigenous Land Corporation

Land Acquisition and Land Management

Central Divisional Office - Adelaide (serves NT, SA, Vic and TAS)

63 Pirie Street (Level 7) Adelaide SA 5000

GPO Box 652 Adelaide SA 5001

Tel (08) 8100 7100 Fax (08) 8100 7150

10.3 Appendix 3 – Letter to APY from Philip Hope, Lawyer, Pitjantjatjara Council


PITJANTJATJARA
 C O U N C I L I N C
 LEGAL DEPARTMENT

GERTRUDE
STOTZ

AP EX MAg
Oct 01

Our ref: PH:vr 01/02g

12 September 2001

Owen Burton
 Chairman
 AP
 UMUWA SA
 VIA PY AIR

Dear Owen,

Tourism on Anangu Pitjantjatjara Lands

You may recall that at the last Summit Meeting, held between the 29 and 31 May 2001, the question of tourism was raised and how it could best be promoted for the benefit of all Anangu.

The possibilities of how this could be achieved were discussed at some length and a number of options discussed and comments made. Some of these options were that each of the individual tourist enterprises, such as Mimili, Cave Hill and so on, would each go their own way. Whilst this has the advantage that each tourist enterprise has total control of the content, the delivery and profits, it does have the following disadvantages, namely, that there is no funding available for advertising, training, improving the tour and so on.

Another alternative discussed was that Pitjantjatjara Council jointly with Desert Tracks enter into a joint venture and seek funds to employ a Tourism Officer to operate from Alice Springs. This person would be responsible for coordinating the various Community tourism enterprises, training, ticketing and generally ensuring that tourists were found and delivered to the various tour enterprises on the Lands. Whilst this proposal had the advantage of avoiding the disadvantages referred to in the previous model, it did not find favour with Anangu generally in that they felt that the combination of Desert Tracks and Pitjantjatjara Council would cause them to lose ownership and input into their tourist enterprises.

The best proposal was that an Aboriginal Corporation be set up to provide the same services to be provided by the previous model, save and except that the new entity would be owned jointly between Anangu Pitjantjatjara and Pitjantjatjara Council. Each of these bodies would be able to contribute funds and seek additional funds

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An Incorporation of the Ngaanyatjarra, Pitjantjatjara and Yankunytjatjara Member Communities

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from funding bodies to achieve its aims. Its role would be to coordinate, train, develop and promote the various tourist enterprises on the Lands.

Tourism can provide a considerable number of benefits, advantages and opportunities to Anangu. For example:

Tourists are always interested in purchasing arts and crafts and visiting arts and crafts centres.

An increase in tourists will increase the demand for arts and crafts and encourage the development of new types of arts and crafts.

The following are just a few of the arts and crafts which would benefit:

- Painting
- Weaving
- Purnu
- Silk dyeing
- Glasswork
- Pottery
- Gems
- Opals
- Dancing

Employment

An increase in tourism on the Lands will create additional employment and opportunities for Anangu, such as:

- Equipment supply
- Tour staff
- Drivers
- Educators
- Training
- Roads and airport maintenance
- Construction
- Legal
- Anthropology
- Camps -
 - maintenance
 - cooking
 - firewood
 - construction
 - power
 - water
- Individual tours

Arts and Crafts
 Dance
 Culture
 Bush Tucker
 Teachers
 Stories
 Rock Art

Ecology

There is growing demand in the tourist market for ecological tours which could quite easily be created. The Land Watch Project with the marsupial mole is one such example. Some of the examples of ecological tours could be:

Birds
 Animals
 Flowers and plants
 Insects

Cultural Benefits

As part of the development of tourism on the Lands, young people will need to be taught about the various aspects of the culture so that they are able to take over from the old people who are currently looking after the culture. Because tourists would be paying to experience Anangu culture, money would be received and used to encourage the young people to take a bigger interest in the culture and the learning of the culture. Some of the benefits would be:

Preserving Anangu culture
 Teaching the young person's culture
 Determining what part or parts of Anangu culture should be shown to the tourists,
 and
 Place a value on the culture

Desert Tracks

As you are probably aware, Desert Tracks has been negotiating with the Ayers Rock Resort to put together a regular tour operation from the Ayers Rock Resort to Cave Hill. Part of the proposal is that the promotion and advertising of the tour will be carried out by the Ayers Rock Resort, with Desert Tracks providing the Anangu staff to deliver the Cave Hill to the tourists. For any tourist enterprise to succeed, tourists must know that it exists. The only way this can happen is through advertising in glossy brochures, television, radio, newspapers and magazines. All of this costs money. An advertising campaign to, for example, advertise the fact that the Iwantja Arts & Crafts gallery exists and what sorts of arts and crafts can be purchased there, to be successful, would cost many thousands of dollars if done and paid for by a Iwantja. If, however, the Greyhound busline in a joint venture was to bring tourists on a regular basis to the Iwantja Arts & Crafts Council, Greyhound

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could advertise in all their booklets, brochures, timetables and general advertising in magazines and newspapers that they ran a bus service to Iwantja and what sort of arts and crafts are available there. The benefits of that advertising, whilst costing the Greyhound busline company an amount of money it would have cost Iwantja to receive the same benefits 20 times as much expense.

The point I am trying to make is that if Anangu wish to have their tourism potential developed, and it is quite clear that many of Anangu wish this to happen, the following being some of the instances of such tour enterprises:

Arts and crafts galleries
The Mimili Tour tourist enterprise and Inma
Cave Hill
Proposed trail riding with horse and camel
Expeditions with camels into the desert

All of these tour enterprises can only benefit from formation of a new company, joint venture or whatever is appropriate to achieve the following:

Coordinate tour enterprises on the Lands
Provide training
Provide accreditation
Develop new tour enterprises
Provide tour sales and advertising
Bookkeeping
Pre tour information

Could you please raise this proposal at your next Executive meeting.

Yours faithfully,

Philip Hope
Lawyer
Pitjantjatjara Council Inc

10.4 Appendix 4 – Always Ask. A Guide for Visitors to Indigenous Communities

DRAFT

'Short' Version

ALWAYS ASK

A GUIDE FOR VISITORS TO INDIGENOUS COMMUNITIES

Indigenous Australians invite you to share the richness of their cultures and the meanings they attribute to the Australian landscape. They would like to help you to learn more about, and to respect, their practices, beliefs and values.

The term 'Indigenous Australians' embraces Aboriginal peoples and Torres Strait Islanders. Aboriginal peoples have inhabited mainland Australia and most of the surrounding islands, including Tasmania, for thousands of years. Torres Strait Islanders inhabit some of the 100 islands in the Torres Strait, between the northern tip of Cape York Peninsula in Queensland and the south-west coast of Papua New Guinea. There are about 400 000 Indigenous Australians, making up just over 2 per cent of Australia's population.

In all Aboriginal and Torres Strait Islander cultures it is held that the people came from the land or the seas, as did the laws by which they abide. For Aboriginal peoples these laws were ordained in a period referred to as the Dreamtime.

The Dreamtime is the past, the present and the future. It reaches back to the deeds of the ancestor heroes, who filled the earth with the life forms we see today. They etched spiritual meaning into the landscape through their activities at certain places, providing a system of morality, creating languages and ceremonies, and attributing continuing custodianship of the land to individuals and groups. Torres Strait Islanders' traditional beliefs also live on in myths and legends of ancient, heroic figures, such as those relating to the Stars of Tangai, in what is today referred to as 'Island Custom'.

Dreamings, ancestral creator figures, languages and cultural practices vary enormously across Australia. Almost 300 different Aboriginal languages and over 700 dialects have been recorded, although many are no longer spoken.

Australia's Indigenous peoples are proud of their heritage and cultures, and they continue to adhere to and cherish the beliefs and values their ancestors have handed down.

If you follow these simple guidelines your experience of Indigenous Australia will be enriched.

Preparation

- ♦ Try to familiarise yourself with Indigenous histories, cultures and practices before you leave for your trip and seek out more information when you arrive. Contact relevant bodies such as tourism offices, local tour operators, Indigenous councils, cultural centres, local government bodies, Indigenous art centres, and other local organisations.

Seeking permission

- ♦ Seeking permission to enter the lands of others is a basic courtesy in any society. In some parts of Australia permits are required to enter and remain on Indigenous lands. Permit requirements do not affect people on organised tours: the tour operators will have made arrangements. If you intend to travel independently, however, contact local Indigenous councils before you set out.

Communication

- ♦ Be circumspect when approaching Indigenous people. Speak quietly, and allow time for them to formulate responses.
- ♦ Indigenous Australians' social structures and manners are complex and may differ from your own. Because they may not use Western greetings such as 'hello' and 'goodbye' or may avoid direct eye contact, some Indigenous people may at times seem impolite.

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- ♦ Access to ritual and cultural knowledge may be restricted to specific individuals or groups. Asking people to speak of these things may cause offence or embarrassment.

Privacy

- ♦ Like other people, Indigenous Australians value their privacy, including in their campsites and when they are sitting in groups.
- ♦ In some communities there may be areas you will be asked to avoid, depending upon whether you are male or female, whether activities such as ceremonies are taking place, or whether particular sites are culturally and spiritually significant. Other areas will be alcohol-free, or 'dry areas': check with local Indigenous councils before travelling.
- ♦ Photography can be highly intrusive. Seek permission before photographing a person or group and offer to send copies of the photographs to them. Taking photographs of cultural places, practices and images, sites of significance and ceremonies—and sometimes other apparently more mundane objects—can also be a sensitive matter. Always ask.

Caring for country

- ♦ Throughout Australia there are many sites of spiritual or cultural significance to Indigenous Australians. Some sites are regarded as sacred and may be considered too dangerous to enter at any time. Access to certain sites may be restricted to either men or women. Other sites might be visited with permission from their custodians or in their company.
- ♦ At some sites it may be sufficient to observe respectful, quiet behaviour. At others there may be specific rules relating to the surrounding environment. Always ask about appropriate behaviour.
- ♦ Indigenous rock art and engravings are manifestations of belief. Many sites are open to visitors, but large numbers of people place enormous pressure on them. Please read the signs carefully, keep to dedicated camping areas, stay on tracks and boardwalks, and comply with other requests.
- ♦ Never interfere with rock surfaces and cultural artefacts. And be aware that if you touch artworks and motifs your skin's natural oils can cause considerable deterioration. Dust is also damaging, so move thoughtfully at rock art sites and leave your vehicle some distance away.
- ♦ Many sites will have been photographed by professionals: think about buying postcards instead.

Cultural heritage and intellectual property

- ♦ It is the right of all societies that their cultural heritage and intellectual property be respected. Indigenous Australians are no different, and they are very concerned about their right to their heritage.
- ♦ It may be unlawful to copy, publish, sell or otherwise use Indigenous images, artefacts, crafts, music, songs, dances, stories, interpretations, performances, and so on.
- ♦ If you are buying souvenirs look for the Indigenous authenticity labels, including the national one with the red, black and yellow colours of the Australian Aboriginal flag. In this way you will support Indigenous Australians in their efforts to preserve and protect their heritage.
- ♦ Always ask.

Following extensive consultation with Indigenous communities and tourism industry representatives, Dodson, Bauman & Associates prepared this document at the request of the Commonwealth Department of Industry, Science and Resources. The aim is to enrich your contact with Indigenous Australians. If you want to know more, go to www.tourism.gov.au.

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- ♦ In some parts of Australia, Indigenous people may feel it is impolite to refuse requests publicly. They may only be appearing to agree with you or acquiescing to a request. If you are unsure, check with someone who may be more familiar with the person concerned.

Language and communication—follow the cues

- ♦ Be circumspect when approaching Indigenous people. Speak quietly, and allow them time to formulate their responses.
- ♦ Indigenous Australians' social structures and manners are complex and may differ from your own. Because they may not use Western greetings such as 'hello' and 'goodbye' or may avoid direct eye contact, some Indigenous people may at times seem impolite.
- ♦ The rules that govern kinship relationships mean that sometimes Indigenous people may not look at you or meet your gaze: direct eye contact can have important social implications for them. Don't assume that, because an Indigenous person is not looking at you while you are speaking, they are not listening to what you have to say. In situations where people are required to speak directly to someone in a particular kin relationship, they may communicate through a third person, even though the content of the conversation is actually intended for themselves.
- ♦ Following on from this, in some parts of Australia, Indigenous peoples may be required to avoid being in close proximity to, or speaking to, certain kin. Requirements such as these can affect seating arrangements if you are sharing a vehicle with Indigenous people, who may need time to make the necessary arrangements.
- ♦ Indigenous peoples approach each other—especially if they are not well acquainted—with deliberation. They may cough to announce their presence, wait on the edge of a camp site, stand outside the fence of a house, sit in a car, or 'sidle' up to the person they wish to speak to. This has the effect of announcing the visitor, allowing time for their presence to be accepted or refused, and giving all parties time to prepare themselves before communication is initiated.
- ♦ If it seems that an Indigenous person has failed to grasp your message, it will only exacerbate the situation if you repeat your message in a louder voice. Be patient. Speak quietly, use uncomplicated language, don't demand an immediate response, and resist the urge to fill in pauses in the conversation.
- ♦ Indigenous people place great store on ritual and cultural knowledge, access to which may be restricted on the basis of gender or available only to individuals who have passed through various stages of initiation. Asking people to speak of these things can cause offence or embarrassment.

Privacy

- ♦ Like other people, Indigenous Australians value their privacy.
- ♦ In some communities there may be areas you will be asked to avoid, depending upon whether you are male or female, whether activities such as ceremonies are taking place, or whether particular sites are culturally and spiritually significant. Some areas will be alcohol-free, or 'dry areas': check with local Indigenous councils before travelling, and please respect the communities' wishes.
- ♦ The organisation of space may also be different in Indigenous living areas, camp sites and homes. You may unwittingly intrude upon private spaces by walking through camps or through the middle of groups who are sitting on the ground. Always ask.
- ♦ When visiting Indigenous communities, be aware that many families live in poor conditions and that the inclusion of an extra member in the community may be an added burden.
- ♦ Photography can be highly intrusive. Ask permission before photographing a person or group and offer to send copies of the photographs to them. Respect their right to refuse being photographed and try to create a context in which they feel comfortable about saying 'no'.

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ALWAYS ASK

A GUIDE FOR VISITORS TO INDIGENOUS COMMUNITIES

Welcome to Indigenous Australia

Indigenous Australians invite you to share the richness of their cultures and the meanings they attribute to the Australian landscape. They would like to help you to learn more about, and to respect, their practices, beliefs and values.

This guide has as its basis the intention that interaction between visitors and Indigenous communities will be to mutual advantage. It recognises the following principles:

- ◆ the special significance of land to Indigenous peoples—including its environmental, heritage and spiritual values—and their right to manage and control visitors' access to their communities;
- ◆ Indigenous cultural heritage and the need to preserve the integrity of sites, artefacts, rituals and ceremonies, particularly local culture and traditions;
- ◆ Indigenous ways of interpreting cultural heritage and traditional lifestyles to visitors, and their different manners, customs and ways of communicating;
- ◆ the privacy of Indigenous peoples and awareness that visitors' behaviour may be intrusive or offensive;
- ◆ recognition that visitors' experiences will be enriched by advance preparation, which includes seeking advice about access arrangements and local customs.

Who are the Indigenous Australians?

The term 'Indigenous Australians' embraces Aboriginal peoples and Torres Strait Islanders. Aboriginal peoples have inhabited mainland Australia and most of the surrounding islands, including Tasmania, for thousands of years. Torres Strait Islanders inhabit some of the 100 islands in the Torres Strait, between the northern tip of Cape York Peninsula in Queensland and the south-west coast of Papua New Guinea. Aboriginal peoples are traditionally hunters and gatherers; the Torres Strait Islanders are seafaring and fishing people and in some cases they also possess traditional garden cultures.

There are about 400 000 Indigenous Australians, making up just over 2 per cent of Australia's population. They have varying lifestyles, belong to diverse groupings and can have very different local traditions and cultures.

Before colonisation they lived mostly in relatively small extended family groups. Children, women and men shared in the collection of food, which was distributed between members of the extended family according to the particular society's rules. People also came together for large meetings and ceremonial gatherings, where 'corroborees', or 'big dances' or 'ceremonies', took place. These large gatherings served to reinforce extended kinship relationships and responsibilities, to each other and to the land.

Since colonisation many Indigenous peoples have been forced from their traditional lands, and their ways of life, which have always been intimately related to these lands, have greatly changed—not always to their advantage. Many Indigenous communities now have much lower health and economic status than the rest of the population. Nevertheless, Indigenous cultures are dynamic and strong, and a wide variety of rich and authentic traditions are sustained and continue to evolve.

In all Aboriginal and Torres Strait Islander cultures it is held that the people came from the land or the seas, as did the laws by which they abide. For Aboriginal peoples these laws were ordained in a period referred to as the Dreamtime.

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The Dreamtime is the past, the present and the future. It reaches back to the creative deeds of the ancestor heroes, who filled the earth with the life forms we see today—birds, plants, animals, landforms and people. The ancestor heroes etched spiritual meaning into the landscape through their activities at certain places, providing a system of morality as they defined the earth's topography, creating various languages and ceremonies, and attributing continuing custodianship of the land to various individuals and groups. Torres Strait Islanders' traditional beliefs and associated connections with the cosmos also live on in myths and legends of ancient, heroic figures, such as those relating to the Stars of Tangai, in what is today referred to as 'Island Custom'.

Dreamings, ancestral creator figures, languages and cultural practices vary enormously across Australia. Almost 300 different Indigenous languages and over 700 dialects have been recorded, although many are no longer spoken.

Parts of Australia were colonised at different times and in different ways, giving rise to a range of experiences that have shaped the lives of Indigenous Australians. Southern Australia was colonised much earlier than the north. As a result, some Indigenous peoples lost their lands very early on; others were able to remain on their land where reserves and missions permitted this. Some were involved in the pastoral industry; others were involved in agriculture.

Today, Aboriginal and Torres Strait Islander peoples participate in all aspects of Australian society. They are business men and women, traditional hunters, academics, cleaners, bureaucrats, mechanics and politicians. Some speak numerous traditional languages; others speak only English. Some live in remote areas in the Australian bush and in country towns; others live in cities. Some have dark skin; some are very fair.

Whatever the case, Indigenous peoples in Australia are proud of their heritage and cultures, and they continue to adhere to and cherish the beliefs and values their ancestors have handed down.

The guidelines

If you follow these simple guidelines your experience of Indigenous Australia will be enriched.

Preparation

- ♦ Try to familiarise yourself with Indigenous histories, cultures and practices before you leave for your trip and seek out more information when you arrive. Contact relevant bodies such as tourism offices, local tour operators, Indigenous councils, cultural centres, local government bodies, Indigenous art centres and other local organisations.
- ♦ Indigenous communities have their own customs and protocols. Ask about local cultural practices and the natural landscape and its significance to the community.

Seeking permission—always ask

- ♦ Seeking permission to enter the lands of others is a basic courtesy in any society, and Indigenous peoples afford it to each other. In some parts of the country permits are required to enter and remain on Aboriginal lands and may also prescribe a range of conditions of entry. For example, in the Northern Territory and some parts of South Australia legislation requires that permits be obtained; in contrast, to visit the Tiwi Islands independently you must be sponsored by a resident.
- ♦ Permit requirements do not affect people on organised tours: the tour operators will have made arrangements. If you intend to travel independently, however, contact local Indigenous councils to find out whether permits are required.
- ♦ Indigenous authority is not centralised, and there may be a network of people in authority who need to be consulted about particular matters. Slow 'processing' of requests may simply be a consequence of this need to consult others. Be flexible.

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10.5 Appendix 5 – File Note regarding Tour Bus Permits

FILE NOTE

28/10/99

Re: Tour bus permits .

(Desert Tracks/Adventure Tours)

In late September this year the Pitjantjatjara Council received a telephone call from the arts worker at Ernabella (Hillary) reporting that she had seen a tour group visiting a womans sacred site (Cissy Riley's site) south of Kulgera.

She was not 100 percent sure or the name of the tour bus but did have the registration number and believed it was, "Adventure Tours". A blanket had been laid over the barbed wire and men were being assisted by the tour driver to climb a fence, just 30 metres from the Stuart Highway.

The matter was reported to the CLC lawyer, Michael Prowse and as with the Rick Hall (Desert Dragon Dreaming) story left with them to decide whether to pursue the issue. I have not yet heard the outcome of a court appearance by Mr Hall at Mutitjulu last week but understand that his infringement had been referred to court?

Working in Amata on the 11th of October, I was surprised to see an "Adventure Tour " bus with 14 seats of Japanese Backpackers. I checked the permits file at the Umuwa office and found no permits with Japanese names .

Entry to the file took some time as Nick Ewin, the current AP administrator was unfamiliar with the access procedure. He admitted that Priscilla Horace handled all permit applications and that he did not know how the system worked. She was attending a fortnight long training course in Adelaide.

Returning to Alice Springs I rang the tollfree number for "Adventure Tours" and eventually received a call from its managing director, who explained from Darwin airport that "Desert Tracks" director ,Diana James had subcontracted a bus and driver from their fleet of 80 vehicles . He knew nothing of permits and assumed that that was, "Dianas business"

Diana James had just left the country (returning to Byron Bay 30 Nov) but I spoke to Lalani and Hussein Burra, who are managing the company in her absence. They were helpful and when it was revealed that they were wrong were apologetic and intent upon assuring the Council that any discrepancies with regard to permits or route taken would be remedied in future

With the assistance of Bebe Ramzen, working from Umuwa (21/10/99) it was ascertained that at least two tours had already taken place with no permits issued for either the driver, (Andy Hall, of "Adventure Tours") or the tourists. A request to Hussein Burra, for the schedule showed that the itinerary had developed a stop at Murpatja School. This has not been cleared and after advice from Dr. Stotz the item was removed from the permit application.

Of interest is the fact that the passenger list for the tour:25/10.99-30/11, includes Diana James.

Variously, the Burras and representatives of both "Desert Tracks" and, "Adventure Tours", have been reminded of correct procedure. It may be that Desert Tracks has been paying retrospectively or it may be that Priscilla is the only permits officer and in her absence the system breaks down.

Alistair Christie (AP Lands Manager) has mentioned (private Conversation) that the police avoid checking permits unless an offence is committed and that there are only 2 Anangu permit inspectors, one of whom is not interested in the job, the other is too gentlemanly to be of any effect.

- Have the Fines for infringement (access to the Lands without permit) been settled yet? How many infringements were recorded last year?
- New notices should be posted at all legal entry points and residents of towns effected by illegal tourism should be brought into the process of checking permit offences.(commission system?)
- Should there not be more than one permits officer involved in the issuing office at Umuwa?
- Could Anthro receive a copy of permits issued and to whom on a monthly basis?
- I suggest that permits be issued with an instruction that they be displayed on the car dash at all times when in the Lands, if enforcement is to aimed at!

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Information for visitors to the APY Lands

Permits

All visitors to the Anangu Pitjantjatjara Yankunytjatjara Lands in north-west South Australia require a permit. Permits are issued by the Permit Office at APY in Umuwa. You need to have a reason for entering the APY Lands and to have confirmed with whomever you intend to visit.

APY Permit office: telephone 08 8954 8102 and fax 08 8954 8110.

If you are visiting an art centre a permit can be arranged through the centre – contact direct by phone, fax or email and allow at least two weeks for processing.

Day permits are available to visit the Iwantja Community Gallery in Indulkana for travellers on the Stuart Highway.

Accessing the APY Lands by road

- ❖ From the south: Adelaide to Marla 1075 km
- ❖ Marla – Indulkana turnoff 45km
- ❖ From the north: Alice Springs – Indulkana turnoff: approx. 500 kms
- ❖ From the north-west: Yulara – Amata approx. 150 kms

All roads in the APY Lands are unsealed. The condition of roads can vary from month to month due to maintenance schedules, weather and traffic – do not assume that a road previously travelled will always be in the same condition.

Weather can make the roads impassable at times. If there has been rain recently check the status of the roads with locals and take great care when travelling.

Be aware that many car accidents in remote Australia are single vehicle rollovers because drivers were travelling too fast on unfamiliar roads or not exercising due care.

Vehicles

If you are entering the Lands in a vehicle, please make every effort to ensure that it is diesel. Petrol sniffing is a problem throughout the APY Lands and petrol vehicles are in danger of being damaged.

All communities have bowsers but buying fuel will be restricted to certain times. Check in advance if you are going to need to re-fuel. LPG is not available in the Lands.

Flights

The APY Lands are serviced twice a week (Tuesday and Thursday) by a mail plane. The plane

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stops in a number of communities and can take passengers flying into or out of the Lands from Alice Springs or within the Lands. For information and bookings, contact PY Air on (08) 8953 5272.

Shopping/getting supplies of any kind

Please realise that the APY Lands are remote and community stores do not cater for tourists so their range of stock is extremely limited. Because of high freight costs, prices are also significantly higher than in urban centres.

If you want to buy food from community stores clarify beforehand the opening hours of specific stores – many close at 4 or 5 pm and do not re-open until the following day.

Community stores can close at short notice due to unexpected events.

Food

Always carry non-perishable food for yourself such as nuts, dried fruit, fruit, biscuits and breakfast cereal.

Carry a water bottle on your person– at least 500 ml in winter and 1 litre in summer.

If you are travelling in a vehicle you are advised to carry at least 10 litres of drinking water such as spring or rainwater – always seek local advice before drinking tap water.

When visiting anyone in a community do not assume you will be catered for and clarify what food you can bring/contribute.

If you are visiting an art centre it is courteous to ask the staff member if anything is needed from Alice Springs/Adelaide or off the Lands.

If you have any specific dietary needs, it is your responsibility to ensure that you have provisions with you.

Access to cash

All of the community stores have EFTPOS. Some of the community stores have EFTPOS cash-out facilities. There are ATM machines at Ernabella and Fregon but they will not necessarily be operational.

Medication

Please arrange to take any medication you may require with you.

It is advisable to carry a small basic first aid kit with you including:

- ❖ *band-aids,*
- ❖ *Imodium or slippery elm tablets (for gastro upsets),*
- ❖ *Paracetamol, aspirin, panadeine*
- ❖ *Betadine lotion/ointment,*

Community clinics are staffed by nurses (only one doctor resides on the Lands) and carry limited supplies. They are often overwhelmed with demands for services and it can take some time to get a consultation.

Major medical problems require evacuation by RFDS and this is a major event – please be mindful of safety at all times.

Hand hygiene is of paramount importance when visiting unfamiliar places that have their own distinct microflora that are foreign to your own. Bring a pack of baby-wipes so that you can keep your hands clean.

Miscellaneous items to carry

Suggested

- ❖ *Lip balm*
- ❖ *Sunscreen*
- ❖ *Insect repellent*
- ❖ *Broad-brimmed hat*
- ❖ *Towel*
- ❖ *Notebook/diary*

- ❖ Camera (see protocols)
- ❖ Binoculars – only to be used outside of communities
- ❖ Hot water bottle (in winter!)
- ❖ Torch
- ❖ Sleeping bag (confirm with hosts whether this is required)
- ❖ Phonocards and gold coins (for pay-phones)
- ❖ Cash for personal sundries;
- ❖ cheque book/credit card/EFTPOS for art purchases
- ❖ To minimise any risk – as with travel to any strange place – it's wise not to bring valuable items of jewellery.

Also - check with your hosts whether there is anything specific you need to bring.

Clothes

Dress for comfort and practicality – if you are going to spend time with Anangu you may want to sit on the ground.

For women's clothes see protocols below.

Practical shoes are strongly recommended

Red dirt stains clothes.

Climate

There can be significant fluctuations in temperature.

From June – August it can be very cold at times so make sure you have suitable clothes. A woollen cap/beanie is a good winter accessory.

From October – March temperatures can be extremely high (exceeding 35 degrees for days) – bring cool, discreet clothes.

Anangu Protocols

The Lands belong to Anangu – which translates as Pitjantjatjara - Yankunytjatjara people – and we are guests in country that is held under freehold title and only accessible to visitors under strict entry permit conditions. There is no such thing as open tourism in the region. For this reason it is important to observe a few basic protocols:

- *No alcohol or banned substances are to be taken into or consumed in the Lands*
- *Anangu women rarely wear tight fitting trousers/jeans or revealing skirts or tops. Midriffs are never bared. Please be mindful of local sensitivities and dress discreetly.*
- *There are times when there is cultural 'business' on the road or in communities and great care with travel is required. Always check just prior to travel that it is OK to move between communities.*
- *Visits to each community are restricted to the purposes as recorded on the permit*
- *No item of the landscape may be damaged or removed (rocks, plants, animals!)*
- *General photography is prohibited in the communities except when specifically authorised – always ask for permission.*
- *Many of the places we pass through are sacred either to men or women or both, so general landscape photography will only be possible when authorised*
- *Anangu take their duty of care to visitors seriously, please do not do anything unwise or that poses a danger to yourself or your fellow travellers.*
- *Do not wear red clothes or hats – it is a sacred color and related to 'business'.*

Photography

Do not assume you can take photographs in the APY Lands - always ask before taking photos.

Anangu appreciate receiving copies of any photos taken of them with their permission - please arrange to forward copies of photographs to the artists/art centre via email jpegs or post.

Phones

CDMA mobile phones will only be in range at Yulara, Erldunda, Marla, and Alice Springs. Public phones are available in communities but they are frequently out of order. Calls may be made through community organisations by prior arrangement.

General

If you are staying overnight clarify whether you are staying independently or with staff on communities.

Be mindful of the demands on staff and their need for respect and privacy as staff on communities host many visitors.

Don't forget that staff often work long, hard days and please do not expect to be entertained when the staff are off-duty.

You may have many questions that you would like to ask: understand that staff get asked the same questions again and again – any research you do or willingness you display to read relevant information would be appreciated.

It is not unusual for first time visitors to experience culture shock – and not be aware of it. Please try to accept your experiences with an open mind and be aware that visiting the APY Lands is like being in another, very different, country. If you begin to feel stressed, anxious and/or confused take some quiet time out.

Questions in relation to visiting art centres can be addressed to:

Colin Koch 08 8339 3857 coordinator@ananguku.com.au

Felicity Wright 08 8685 4367 sales@ananguku.com.au

To contact art centres direct:

Ernabella Arts: 08 8956 2954 ernabellarts@bigpond.com

Kaltjiti Arts: 8956 7720 info@kaltjitiarts.com.au

Iwantja Arts & Crafts: 08 8670 7722 artcraft@iwantarts.com.au

Minymaku Arts: 08 8656 2899 coordinator@minymakuarts.com.au

Mimili Maku Arts: 08 8956 2984 mimilimakuarts@inet.net.au

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Author: Felicity Wright, Ananguku Arts Art Centre Marketing Consultant, February 2005

Ananguku Arts & Culture Aboriginal Corporation

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