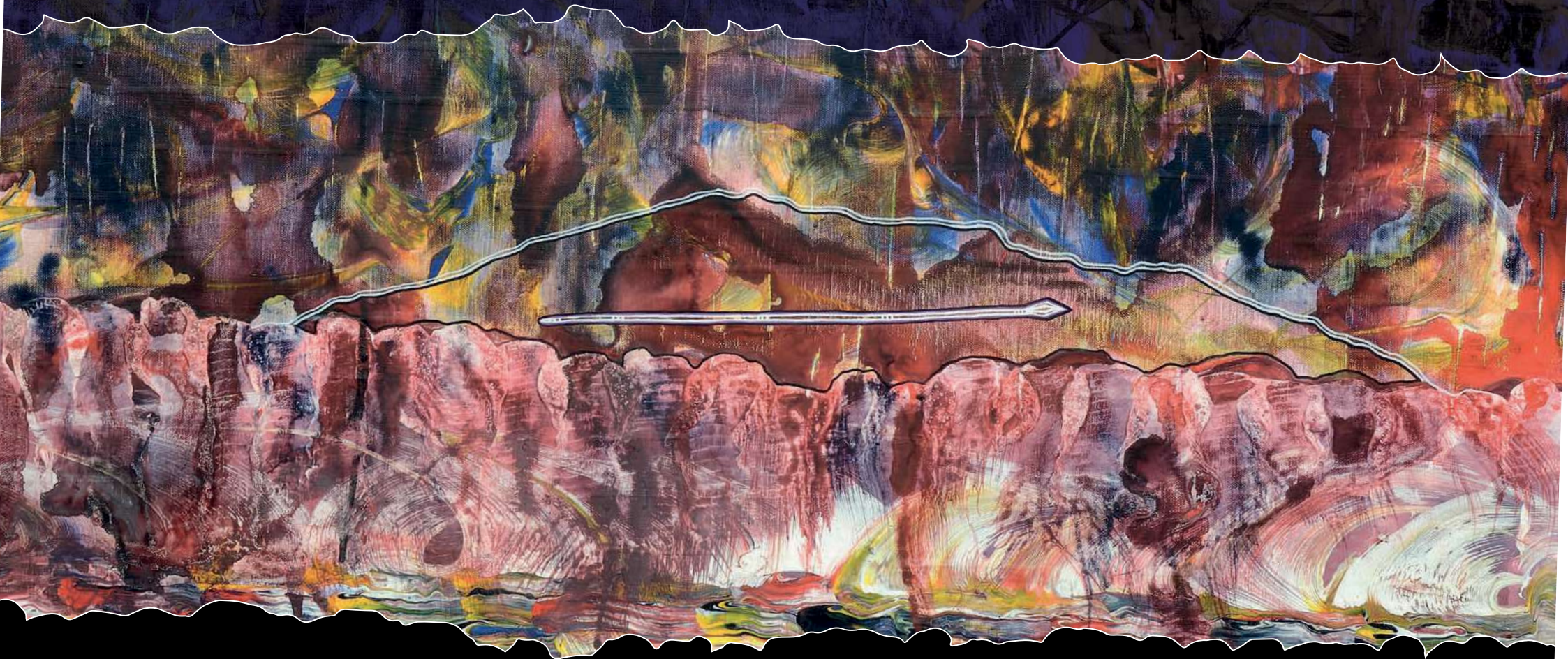


KABI KABI

Healthy Country Plan

2023 - 2033



Warning: This plan may contain images, names and references of deceased Aboriginal people.

This Healthy Country Plan was developed by the Kabi Kabi Peoples Aboriginal Corporation, with funding from the Queensland Government and assistance from the Partnerships Branch, Department of Environment and Science.



Kabi Kabi Peoples Aboriginal Corporation
www.kabikabination.com.au

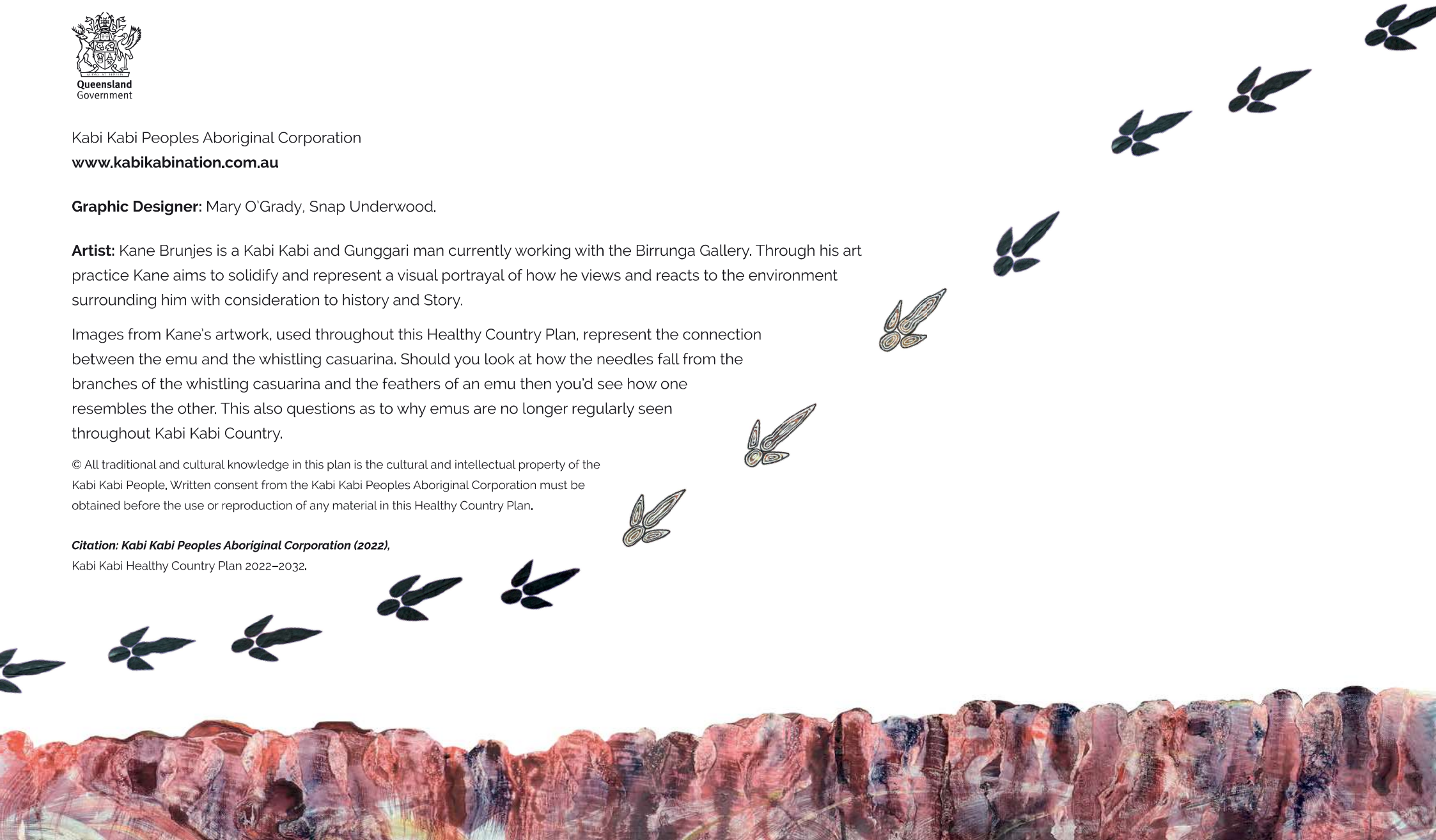
Graphic Designer: Mary O'Grady, Snap Underwood.

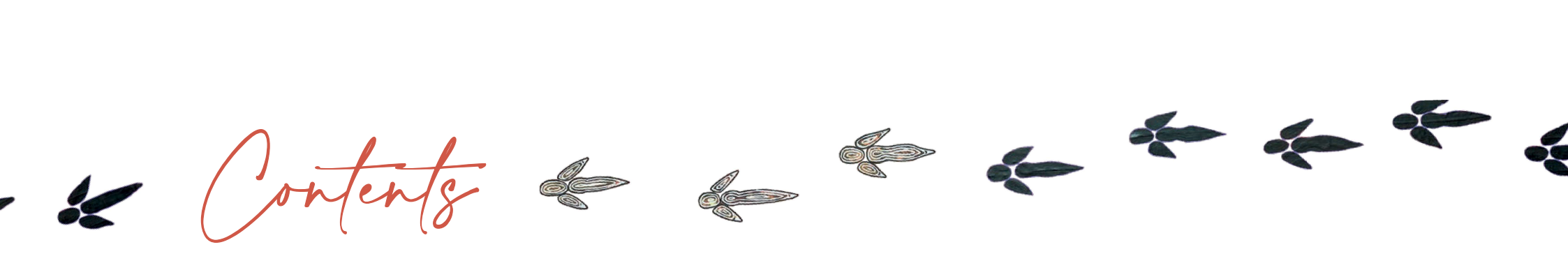
Artist: Kane Brunjes is a Kabi Kabi and Gunggari man currently working with the Birrunga Gallery. Through his art practice Kane aims to solidify and represent a visual portrayal of how he views and reacts to the environment surrounding him with consideration to history and Story.

Images from Kane's artwork, used throughout this Healthy Country Plan, represent the connection between the emu and the whistling casuarina. Should you look at how the needles fall from the branches of the whistling casuarina and the feathers of an emu then you'd see how one resembles the other. This also questions as to why emus are no longer regularly seen throughout Kabi Kabi Country.

© All traditional and cultural knowledge in this plan is the cultural and intellectual property of the Kabi Kabi People. Written consent from the Kabi Kabi Peoples Aboriginal Corporation must be obtained before the use or reproduction of any material in this Healthy Country Plan.

Citation: *Kabi Kabi Peoples Aboriginal Corporation (2022),*
Kabi Kabi Healthy Country Plan 2022–2032.





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Through the Healthy Country Plan, the Kabi Kabi People aim to:

- bring the Kabi Kabi People together as one nation to connect with each other, Country and culture
- revitalise the cultural, social and economic health of the Kabi Kabi People, now and for the future
- protect our culture and care for Country
- represent and support the Kabi Kabi People and Country to develop economic independence through land and sea management, and cultural and business enterprise.

Acknowledgements

We would like to acknowledge our ancestors/Elders who nurtured and looked after our land. Without them, we would not have the knowledge or the natural resources of the land that we have today.

We would also like to acknowledge the people who helped us put the Healthy Country Plan together and acknowledge those who have participated and continue to assist – turning up to meetings and showing an interest.

We acknowledge the dynamics, and the respect for culture, one another, Country and the environment. We respect our Traditional lore systems, the lore of the land, and being part of the Australian nation.

Bora ring at Beerwah.

Photo Credit:QPWS&P



Vision Statement

'The Vision Statement is what glues it all together.

The rest of the document is a house of cards without the vision of bringing and keeping the community together.

Let's come together to talk about our values – reach common discussion points about our shared understanding of respect, cultural values and working to get back "in sync".'

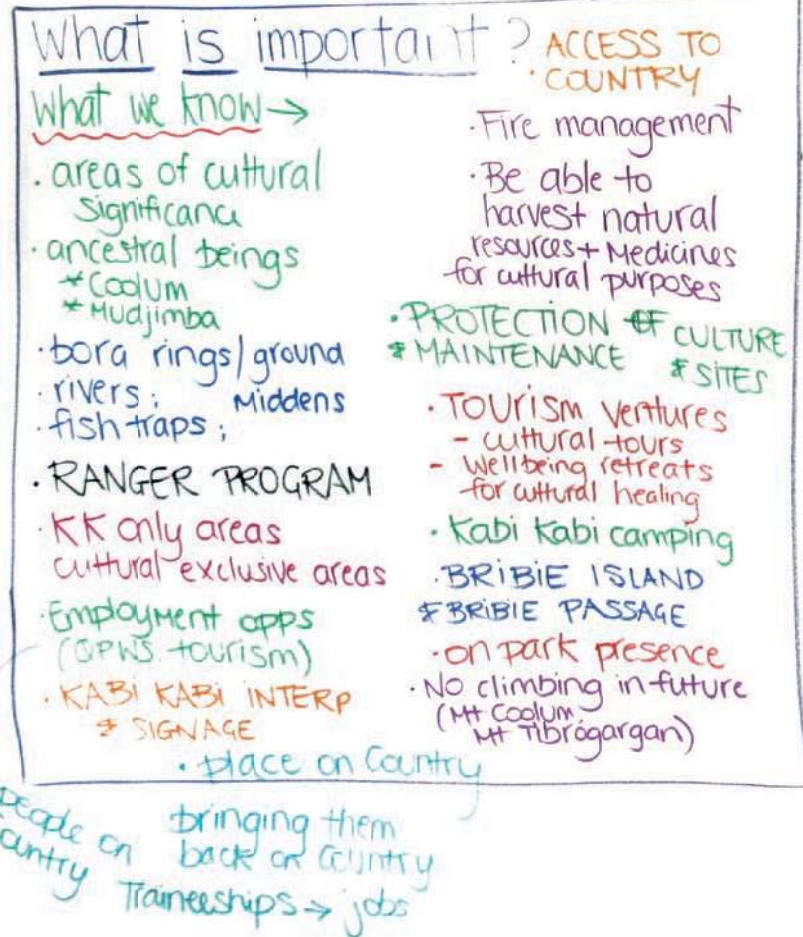
Norman Bond, native title applicant

How this plan was made

This Healthy Country Plan covers all Kabi Kabi Country, including areas described in the native title claim (QC2018/007).

The native title applicants aspired to develop a strategic approach to Country management in preparation for the native title determination, and to guide a future ranger program. When funding became available to develop a plan, we were ready to prioritise this project. It was a valuable time for us to sit down together on Country for several workshops and think about our priorities and the future, instead of mostly responding to the demands on us as a native title applicant group. We also held two on Country events, the Kabi Kabi Women's Gathering and the Kabi Kabi Men's Cultural Tour, in June 2022, where we circulated, discussed and sought comments on the Healthy Country Plan.

KABI KABI





Healthy Country Plan Timeline

- MAY 2021  Kabi Kabi Peoples Aboriginal Corporation sets direction
- OCTOBER 2021  Healthy Country Plan workshop – Buddina
- NOVEMBER 2021  Healthy Country Plan workshop – Glasshouse Mountains
- DECEMBER 2021  Healthy Country Plan workshop – Bribie Island
- JANUARY 2021  Development of cultural information for plan
- MAY 2022  Healthy Country Plan workshop – Maroochydore
- JUNE 2022  Men's cultural tour
- JUNE 2022  Women's gathering
- JULY 2022  Check language and stories with Elders
- JULY 2022  Review draft plan
- DECEMBER 2022  Finalise plan

"Culture, people and country are at the centre - this is what binds us. Healing - there must be compatibility/cohesion and getting people together. We must have our people on Country - working on Country, accessing Country - a place where we can all come together. This Country has lots of opportunities and this plan captures them. The plan moves from dialogue to action, setting our aspirations and priorities."

Norman Bond
Member of the native title applicant group.



Our Story

Our lore guided our relationships with Country, our ancestors and each other. Our people were guided by the indicators of plants and animals to know when and where to move to gather or hunt seasonal foods.

The summer bunya nut harvests in the mountain ranges and the annual winter mullet runs along the coast provided abundant foods for large social gatherings. Bunya trees were marked by family groups and foot holdings carved in them for easy climbing. Specialised knowledge was required for mullet fishing practices, and this involved Kabi Kabi People working together with dolphins to herd the fish into shore. Stringy barks, wattles, caterpillars and eagles were indicator species that informed the Kabi Kabi People of the movement of mullet and when to start hunting. After the Bunya Feasts we went to the oyster festival. We also used red ash to stun fish in freshwater holes. The native bauple nut (macadamia – now an important high-value export cash crop) season was another occasion for large gatherings and feasts, and is also associated with Story.

These festivals were an opportunity to come together with our neighbours (including the Wakka Wakka, Gooreng Gooreng and the Yugarapul peoples) for sharing, exchange, ceremony and business. Inter-group disputes were also resolved, with each tribe able to bring up any disagreement with another for adjudication. This often resulted in grievances being resolved through physical combat.

The Kabi Kabi People never conceded sovereignty upon colonial settlement. Through the 1800s, the Kabi Kabi consistently resisted invasion and colonisation by establishing resistance parties to protect their land, and their access to resources, and to seek retribution for violence against our people, including massacres and mass poisonings.

Dundalli was a famous Kabi Kabi resistance fighter and leader, who fought alongside many other warriors. Dundalli evaded arrest for over a decade, but was eventually captured, tried by an all-white jury, and publicly hung on 5 January 1855. His was the final official public hanging in Queensland.

From the late 1800s, reserves were developed by the government to control Aboriginal people, including the Kabi Kabi People. In 1897, the *Aboriginals Protection and Restriction of the Sale of Opium Act 1897* (the Act) was passed by the Parliament of Queensland. The Act was used to exert enormous control over almost all aspects of the lives of Aboriginal people in Queensland, including controlling the movement and activities of Aboriginal people. It was not until passage of the *Aboriginal Land Act 1991* and *Torres Strait Islander Act 1991* that the main features of the 1897 Act regarding control of land and people were replaced.

For the Kabi Kabi People, this meant the widespread forced removal of our families and children from Country to places including Barambah Aboriginal Settlement (now known as Cherbourg), Taroom Aboriginal Settlement and Deebing Creek Aboriginal Reserve. Our people were not allowed to speak our language or practise the ways of our ancestors, required permission to leave, were trained up as cheap labour and had their wages retained. Simple acts such as marrying, travelling, working or even having visitors to the reserves required government permission. Some Kabi Kabi, however, were successful in remaining on Country for their valued skills in the timber and pastoral industries, for their knowledge of Country and hunting, or when they married into white or Islander communities.

Today, Kabi Kabi People are situated all around Queensland, and predominantly live in South-east Queensland. The Kabi Kabi have faced great sadness and loss of Country and culture due to colonisation. European colonisation and the forced removal of our people from their lands to Aboriginal reserves during the 1800s and 1900s had a devastating impact on individuals, community and connection. However, we are a strong people who continue to fight for recognition, autonomy and land rights. Since Australia's native title legislation passed in 1993, Kabi Kabi People have lodged numerous claims for their native title rights to be recognised and protected.

We are growing Kabi Kabi businesses, talented artists and ecotourism ventures, and undertaking land management and restoration.

Elders – Cecilia Combo, Aunty Dorothea Douglas, Nevada Glenbar, Jacky Kina and Aunty Doreen Fisher, Maroochy River.

Photo Credit: Brittney Bond



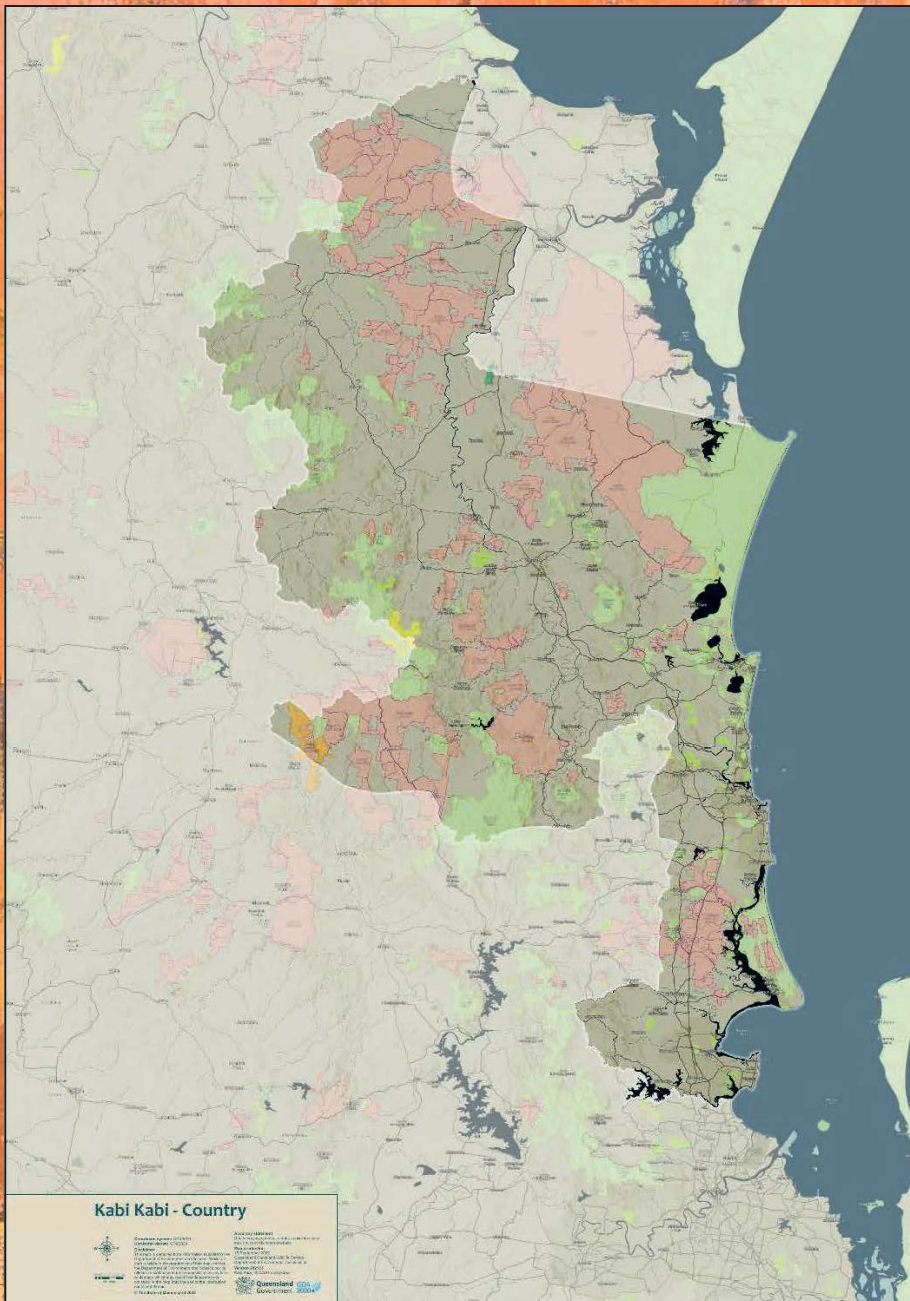
Kabi Kabi Country

The traditional Country of the Kabi Kabi People of South East Queensland stretches from the North Pine River south of Caboolture to Oaky Creek and the Isaac River south of Buxton. Our land takes in the eastern part of the coastal ranges, including the volcanic Glasshouse Mountains and the great Mary River, which flows from the Conondale Ranges to the sea near Maryborough.

The various landscapes that span the Kabi Kabi Country include the surf washed shores of the coast, the tidal reaches of Pumicestone Passage, and up into the ranges where dense rainforest is dominated by Bunya pines. Freshwater is a significant part of Kabi Kabi Country and culture, with numerous lakes, swamps and rivers providing rich resources. The abundant resources of this part of Australia sustained large populations.

A great number of sacred and ceremony sites are located throughout Kabi Kabi Country. Numerous ceremonial rings are still in situ in pristine condition and can be accessed by Kabi Kabi People.

Most towns, mountains and rivers today have traditional Kabi Kabi names that are part of Story, and songlines that link people and place. Stories provide important moral lessons and connection to our ancestors. The individual peaks of the Glasshouse Mountains have traditional Kabi Kabi names like Mount Elimbah, Mount Ngungun, Mount Tibberoowuccum and Mount Tibrogargan, which each represent family members of a Kabi Kabi Story. Mudjimba Island is named after a Kabi Kabi Story, and it is the only rock island on the Sunshine Coast, as Bribie Island is a sand island with no natural stone.



Kabi Kabi People's Country



1,242,299 ha
Native Title Claim Area



8
Local Government Areas



1
National Heritage Listing



740,133 ha

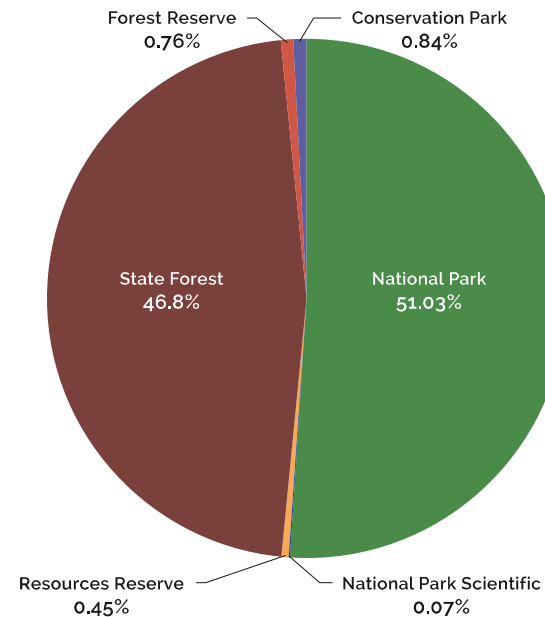
Total protected areas & state
forests within native area.



64
State Forests



33
National Parks



Mudjimba Island, Sunshine Coast, Queensland.

Photo Credit: Kikki Starr



Story

Country is connected, and Story tells of how our landscape and creatures were created, and provides moral guidance for our people. Stories demonstrate the intangible significance of the landscape to Kabi Kabi People. Features such as mountains, rivers and islands are all associated with beings in the stories and are highly significant to us. Most stories have various versions. The below Story is one of many versions shared here by Aunty Doreen Fisher.

Coolum was a tall handsome warrior who fell in love with Maroochy, a beautiful girl who was a member of Coolum's clan. One day, while Coolum was out hunting, Ninderry, who belonged to a neighbouring clan, stole Maroochy. Coolum set off in pursuit, and during the night, he crept up to the camp where Ninderry held Maroochy captive and released her. The following day, Ninderry chased them, and a great battle broke out with Ninderry hurling a huge rock at Coolum, knocking off his head. The head rolled into the sea forming Mudjimba Island, and the body of the slain warrior forms the flat-topped Mount Coolum (Coolum meaning headless). For his treacherous attack on Coolum, Ninderry was said to have been turned into stone by the great spirit to form Mount Ninderry. Deeply grieved by the loss of Coolum, Maroochy fled to the Blackall Ranges and started to cry. As she wept, her tears ran down the mountain and created the Maroochy River. In time, she transformed herself into a black swan (Muru-kutchi) to search for the spirit of Coolum, and to this day, journeys up and down the river, flying to the swamps and lakes.

An alternative Story for Mudjimba Island is that two women, who travelled from Bribie Island, made a home. The Story talks about the midyim berry bushes found on the island – hence the name 'Mudjimba'. When only one of the women could be seen on the island, it became known as Old Woman Island.





Elder Statement

I was born in Cherbourg and moved to Sunny Coast – back to my father's Country, as I always longed to live on my Country – Kabi Kabi Country. I worked at Nungeena Aboriginal Corporation for Women's Business at the Glasshouse Mountains.

My father, aunties and grandmother always told me about our ancestors – my great-great grandfather and grandmothers, and how we were connected to the Sunny Coast. That's when they talked to me about my grandfather Andrew Ball (Baul), who is the son of Jacky Ball (Baul). Andrew was born at Yandina in 1870 and his upbringing was learning about the ways of the Kabi Kabi culture. Andrew was well known as an excellent tracker, a splendid horseman and boomerang thrower, and a respected Elder. Kabi People have a lot of resources and knowledge – food and medicine.

My grandfather was a timber getter, and traded fish and bush honey too. That was our land, that was our grocery store for thousands of years. Our ancestors were resourceful and knew how to survive with the Country. Grandfather Andrew was one of the few Kabi Kabi People not to be forcibly removed to Barambah settlement (Cherbourg), as he was so valuable to the white man as a tracker and hunter. Later, he discovered gold and reportedly used this information and gold to buy freedom that not many Kabi Kabi People had at that time.

When my father was 14 years old, the grandfathers took him back to traditional Country and showed him the traditional sites, where to hunt and where to find resources. My father kept talking about Country. I was on Country, learning about Country for years before I started working on the native title claim. I am showing the tribal ways to the children. I went camping all over the place and visited significant sites. I would take my kids along and always took them fishing. I was always showing my children bush medicines, like the soil powder (white clay) that fixes up belly aches, and bush foods like bush tomatoes, yams, lemon myrtle and lilly pillies, and I would tell them about the mangroves and their uses.

Many Kabi Kabi People were taken away or moved away looking for jobs. The younger generation are now getting more interested in their culture and asking questions. That's why the Healthy Country Plan is so important, to bring all Kabi Kabi People back together – to provide them with opportunities to work on Country, connect with Country and people, and heal Country. The Healthy Country Plan is about the trees, the environment, about looking after what we have left. The environment is important. If you take them back to Country, they get excited, listen and are happy. The most important thing is that Kabi Kabi People need to know their culture and Country.

Cecilia Combo – native title applicant

Cecilia Combo. Photo Credit: QPWS&P

Native Title

The current Kabi Kabi First Nation Traditional Owners native title determination application (QC2018/007), filed on 31 May 2013, recognises 20 apical ancestors and combines areas of past claims to be inclusive and cohesive. We acknowledge the hard work of Kabi Kabi Elders, community and past applicants in progressing native title.

Our claim area covers 11,500km² of traditional Country including the coastline, the eastern part of the coastal ranges, the volcanic Glasshouse Mountains and the great Mary River. Several major rivers flow from the ranges, including the Mary River, which flows from the Conondale Ranges to the sea near Maryborough.

Regardless of the native title claim process, Kabi Kabi People have continued to care for and connect to Country. The long battle to have our rights and interests formally recognised is for the benefit of all Kabi Kabi People. Our strength comes from being united, and the connection and culture that is alive in our cultural DNA.

Our journey continues as we build a stronger future for generations of Kabi Kabi People.



Kabi Kabi men visiting Cherwell (Unallocated State Land) north of Maryborough on the Kabi Kabi Men's Cultural Tour, June 2022. Photo Credit: QPWS&P

Kabi Kabi Aspirations

The native title applicants, representing the Kabi Kabi People, have started this Healthy Country Plan to capture our aspirations for Country and people. These aspirations are what we consider most important, and they are addressed in the goals and strategies developed for the targets in this Healthy Country Plan:

- Kabi Kabi People to map, record and store information and Stories of sacred places and areas of high cultural significance
- Kabi Kabi People to create an inclusive decision-making process regarding Kabi Kabi Country and people
- funding and resources to promote Kabi Kabi People as the Traditional Owners of Country
- funding to establish and implement organisational, governance, information, communication and training strategies
- support to establish culturally exclusive areas to allow Kabi Kabi People to get back on Country
- increased access to public protected areas for Kabi Kabi People to care for our Country
- restricted access areas to protect our most important cultural sites
- more support and opportunities for all Kabi Kabi People to get back on Country for cultural camps and events
- this is a living and dynamic document that can be built on and developed over time.



Kabi Kabi applicants and Kabi Kabi men discussing their aspirations for Kabi Kabi People and Country, Kabi Kabi Men's Cultural Tour, June 2022.

Photo Credit: QPWS&P

Mount Ninderry, a place of leeches, Yandina Wetlands.

Photo Credit: Nevada Glenbar



Targets

The targets we identified represent the values most important to Kabi Kabi People. For each target, we have identified goals (where we want to be), strategies (how we will get there), main threats (Appendix 1), along with a threat rating (what we use to manage and measure change), and the condition score and trend.

This plan will guide future work and keep us focused on what we think is important. We need to stop talking about our aspirations, our targets and the threats and start working towards addressing these to achieve positive outcomes for all our People.

Threats

Each threat has been given a threat rating (Low, Medium, High or Very High). The threat rating is a priority rating system aimed at identifying the likely impact of the threat if the threat is not addressed. The threat ratings used in this plan are defined below.

Very High	The threat has the potential to destroy, remove or impact all or part of the target if the current situation is not acted on immediately
High	The threat is likely to cause serious damage or impact to the target
Medium	The threat is likely to cause moderate damage or impact to the target
Low	The threat is likely to cause a small amount of damage or impact to the target

The threat rating for each target is shown in Appendix 2.

Condition

A condition score and trend has been identified for each target and are defined below:

Poor	The target is unhealthy, and if the threats are not addressed, the target may not recover or may be lost for good
Fair	The target is unhealthy and needs attention, and if the threats are not addressed, the target will deteriorate
Good	The target is healthy, but threats still need to be carefully managed to avoid any reduction in condition
Very Good	The target is healthy, and provided threats are monitored, the target should remain healthy
Excellent	The target is healthy, and no work is required to maintain the condition

A condition assessment has been completed for the current condition, and where we aim to be in the short term (within 2 years), medium term (2 to 5 years), and long term (5 to 10 years). The overall condition trend is shown as either:

↘ declining

↔ stable

↗ improving

The condition score and trend are shown at the end of each target.

ECONOMIC

**WORKING
ON COUNTRY**

VISITORS

**SACRED PLACES
& CULTURAL SITES**



**STAKEHOLDERS
& PARTNERSHIPS**

RESPECT

**CONNECTIONS
WITH COUNTRY
AND CULTURE**

Working on Country

Working on Country is important. It revitalises our culture and provides opportunities for us to connect with Country and people, teach Kabi Kabi land management practices, educate our people, share knowledge and keep culture alive. When our Country is healthy, we are healthy.

Country needs to be cared for using Kabi Kabi cultural land and water management practices and traditional knowledge. We want to manage Country actively and strategically by use of fire, the way our ancestors practised, to maintain and protect values. Indigenous burning practices, undertaken by Kabi Kabi women and men, need to be incorporated into current fire management practices urgently to mitigate the impacts of wildfire experienced in recent years. For example, the culturally significant and fire sensitive cypress pine camps on Bribie Island are under threat from wildfire.

Kabi Kabi People need to be involved in the early stages of all business on Country, to protect values and maximise opportunities for our people. We want to participate in the decision-making and management of parks and reserves, including the Noosa Biosphere Reserve. We want to work together with partners to protect and manage the natural and cultural resources on Kabi Kabi Country.

Threats

- Loss of access to Country
- Limited resources
- Lack of appropriate learning and training opportunities
- Underdeveloped organisational capacity and administration procedures
- Insufficient funding
- Government rules and regulations
- Climate change
- Unauthorised take of cultural resources

Kabi Kabi Ranger Program

Establishing a strong and robust ranger program with ranger bases in strategic locations, is a priority for Kabi Kabi People. Through the ranger program, we can increase our presence on Country to manage land and water resources. Ranger activities will include bushfire mitigation through the application of traditional burning practices, pest and weed management, ecosystem restoration and the protection of plant and animals. Kabi Kabi People hold the rights, knowledge and expertise to look after cultural and ecological values. The ranger program is an important way for us to apply traditional knowledge and cultural management practices, combined with contemporary conservation principles, to protect and manage land and water.

Through the ranger program we will develop and strengthen partnerships with natural resource management agencies, local councils, government and non-government organisations to share skills and knowledge. Mutually beneficial partnerships will also be built with research and education institutions and philanthropic and commercial businesses.

Our ranger program will create meaningful employment opportunities and provide training and career pathways for Kabi Kabi People. Additional income through contractual work could be realised in the environmental, biosecurity, heritage, and other sectors. Our aim is to have a well-respected, financially independent Kabi Kabi ranger program.

We are developing the capacity to effectively manage a ranger program which will assist in the implementation of the strategies and actions outlined in this Healthy Country Plan. The Kabi Kabi ranger program is ultimately about healing people and Country.

GOALS	STRATEGIES	COMMENCE
Processes and protocols are in place to support Kabi Kabi People to return, live, work and undertake our cultural practices on Country	- Establish culturally appropriate protocols for engagement with government agencies, private enterprises and non-government organisations - Strengthen governance and business management arrangements in preparation for managing employment responsibilities and contractual obligations - Work with governments to negotiate improved procedures and processes that benefit Kabi Kabi People - Develop a guide for Kabi Kabi People that sets out procedures and processes for accessing Country and cultural resources - Promote Kabi Kabi People as the preferred supplier where we have the necessary skills (e.g. spotter catcher) - Develop protocols with relevant governments and other land holders for access to Country to undertake cultural practices and collect cultural resources - Incorporate the principles of co-stewardship of protected areas in national park management plans	Urgent and ongoing 2023 2023 2023 Post consent Post consent Ongoing
Kabi Kabi People have access to training opportunities to obtain operational licences and certificates to work on Country	- Establish Kabi Kabi business and skills pathway program/s, including training, work experience and mentoring - Develop processes and support for Kabi Kabi People to undertake necessary training - Promote Kabi Kabi skills and opportunities for Kabi Kabi People on the Kabi Kabi Peoples Aboriginal Corporation website	2022 Ongoing 2022
Strategic bases are located across Kabi Kabi Country	- Develop a strategic network of bases (ranger, cultural and arts hubs) in the north, south, west and coastal areas of our Country - Work with relevant state and local governments for opportunities for establishing strategic hubs	2022 2022
Kabi Kabi ranger program delivers strong and respected cultural and natural resource management	- Prepare the necessary governance, protocols and planning documentation ready to apply for the next round of Queensland Indigenous Land and Sea Ranger Program grant funding - Apply for other funding opportunities to support our Indigenous Land and Sea Ranger Program grant application (e.g. Looking After Country Grants) - Develop Kabi Kabi ranger training and development programs - Source equipment necessary to establish and support a ranger program - Work with partners who share Kabi Kabi aspirations for Country and can support Kabi Kabi to establish a ranger program	December 2022 2022 2023 2023 2022
Mountains and ranges are cared for and protected	- Map, monitor and manage cultural sites on our mountains and ranges - Implement cultural land management practices to make the mountains healthy again - Work with state and local governments and private land holders to protect our mountains	2023 and ongoing 2022 2022

GOALS	STRATEGIES	COMMENCE
Our freshwater lakes, swamps, rivers, springs, waterfalls, creeks and pools are flourishing	• Map, monitor and manage cultural sites of our lakes, rivers and creeks • Implement cultural land management practices to make the rivers and creeks healthy again • Work with state and local governments and private land holders to protect our freshwater, including rivers and creeks	2023 and ongoing 2022 2022
Bribie Island and Pumicestone Passage resources are restored	• Identify/protect shell middens at the greatest risk of damage • Develop a climate change management plan to protect Bribie Island and Pumicestone Passage • Implement cultural burn practices to protect the cypress pine camps	2023 and ongoing 2023 2023
Our plants and animals are thriving	• Involvement in the recovery actions/projects for threatened species • Record and protect our knowledge, practices and use of culturally significant species • Develop protocols to manage harvesting and take of our culturally significant plants and animals • Develop protocols to allow for sustainable use of culturally significant plants and animals by Kabi Kabi People	2023 and ongoing 2023 2024 2024

Current score and trend for Working on Country								
Current Condition	Poor	Short Term	Poor	Medium Term	Fair	Long Term	Good	Trend
								↗



Glasshouse Mountains.
Photo Credit: Robert Ashdown, OPWS&P

Traditional Fire Management

Kabi Kabi People's traditional fire management practices are based on traditional knowledge that has been handed down by our old people. Our ancestors used fire for millennia to keep Country healthy and so they could move easily through the landscape from one place to another. They used fire to manage and access cultural resources, to increase important foods and medicines, and control problem animals like mosquitoes. Fire was also used for communication and ceremonies.

When Kabi Kabi People look at healthy Country, we see a cultural landscape where big old trees, open grassy flats, traditional foods, medicines and fibres and sacred plants and animals are bountiful because we burnt the right way at the right time. Application of our cultural knowledge and practices keeps the Country and our people happy and healthy.

The mullet and the bunya seasons were important times for our old people. Cultural indicators tell the Kabi Kabi People when to gather on the coast for the mullet season. When the red-stringy bark shed its bark and the sea-eagle started to hunt mullet, it was the right time for our people to hunt the mullet. Using these cultural indicators, Kabi Kabi People knew when it was time to move inland for the bunya season – a time when we would come together with our neighbours for large ceremonies and to share knowledge. Waraba (smoke) was used to communicate with each other, so that we would all arrive at the bunya sites at the right time. Other indicators would let us know shellfish were abundant on the coast. Fire was used to keep Country open so we could move easily through the bush to make these long journeys.

Parts of Kabi Kabi Country are suffering from inappropriate burning. There are areas no longer managed the right way where undergrowth is thick, important plants and animals are disappearing and cultural sites and values are impacted. It will take time to heal Country, but the application of our burning practices will ensure the protection of ecological and cultural values, people and places. To heal these areas, we need experienced fire practitioners and knowledge holders on Country, and teaching our young people how to read and burn Country the Kabi Kabi way.

Kerry Jones – native title applicant

Traditional burning practices heal Country.

Photo Credit: Kerry Jones

Stone fish trap, Pumicestone Passage.

Photo Credit: QPWS&P



Sacred Places & Cultural Sites

Kabi Kabi Country is of great cultural and spiritual significance. We have sacred mountains, rivers, lakes, ceremonial grounds, women's and men's cultural sites, old camping sites, and burial sites where our ancestors rest. Ancient pathways were travelled to attend festivals, ceremonies and access seasonal resources, connecting Stories and songlines. Stories and songlines tell of our Dreaming.

We need to be looking after these sites, mapping and recording values, to revitalise sacred places and cultural protocols. We are the custodians of a vast amount of knowledge, and we have been handed down the obligation to care for these special, spiritual and sacred places. With this also comes the right and responsibility to preserve our culture, and choose how we share, communicate and interpret it.

Ineffective planning processes, lack of engagement and acknowledgement of our people, has resulted in the degradation of many important sites and values, such as ceremonial and camping grounds, rock art and sacred stones. Though the physical evidence may be removed or is not visible, many of these places still hold significance for us, and values may be present that non-Kabi Kabi People cannot appreciate or understand.

In some instances, inappropriate activities or lack of access to sites is impacting Kabi Kabi cultural values, for example, development encroaching the base of Mount Coolum is impacting on the cultural significance. Mount Coolum is central to our Dreaming and connected to lore – the Story talks of a vast area of our Country, including Mooloolaba, Mudjimba Island and Maroochy River.

Kabi Kabi People need to be in control of cultural sites. There are women's and men's sites and specific protocols that we need to follow to keep our culture alive and our people healthy. Contractors and other non-Kabi Kabi workers undertake maintenance of significant sites and sometimes cause damage. They do not have the connection of belonging and understanding of our sites – Kabi Kabi People need to be in control of our sites.

The living knowledge of Kabi Kabi sites needs to be collected, existing protocols for knowledge transfer recognised, and new protocols put in place to ensure knowledge is kept alive and opportunities created for the transfer of traditional knowledge to future generations.



Stone tools and flakes found at Cherwell, Kabi Kabi Men's Cultural Tour, June 2022.

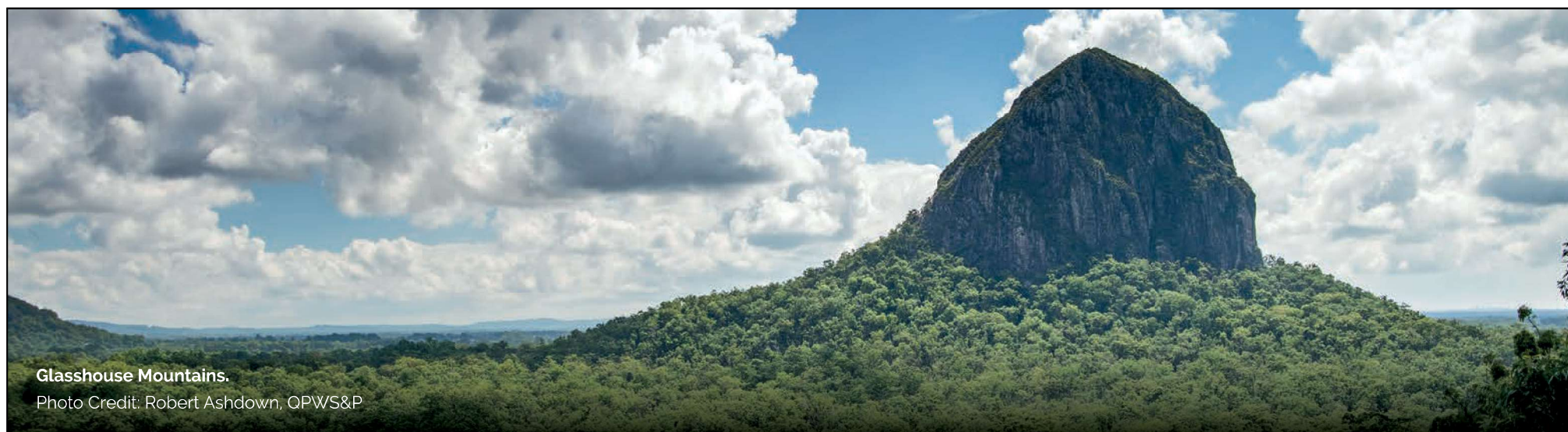
Photo Credit: QPWS&P



- Loss of access to Country
- Limited resources
- Insufficient mapping and recording of cultural sites and knowledge
- Disruption of culture
- Lack of appropriate learning and training opportunities
- Underdeveloped organisational capacity and administration procedures
- Inappropriate engagement
- Inappropriate site and knowledge management
- Inappropriate visitation and visitor management
- Inappropriate land and water use and management
- Climate change
- Unauthorised take of cultural resources

GOALS	STRATEGIES	COMMENCE
Sacred places and cultural sites are protected and managed by Kabi Kabi People	- Undertake cultural heritage mapping of Kabi Kabi Country - Investigate training opportunities to undertake cultural site maintenance, monitoring and management - Update induction booklet on artefacts for Kabi Kabi People visiting Country - Work with government, non-government and land holders to develop agreements and partnerships to allow Kabi Kabi People to access and manage significant cultural sites and resources on public and private land - Government, non-government and land holders to seek information/clearance from the Kabi Kabi native title representatives prior to undertaking works etc. - Continue to work with the Queensland and Australian Governments in the revision and strengthening of cultural heritage legislation - Investigate having the cultural values of the Glasshouse Mountains recognised on the National Heritage List	Commence 2021 Ongoing 2023 2023 2022 2022 and ongoing 2025

Current score and trend for Sacred Places and Cultural Sites								
Current Condition	Poor	Short Term	Fair	Medium Term	Fair	Long Term	Good	Trend
								↗



Bribie Island Shell Midden Project – Kabi Kabi People undertaking cultural mapping and protection of our important cultural sites

The lands and waters of Yarun (Bribie Island), Kaerwagum (Pumicestone Passage) and the adjacent mainland areas are rich in cultural resources, which in the past supported a large population of our people – the Kabi Kabi People of the Djindubari clan. Hence the area has an abundance of significant cultural sites, including dhurs (bora grounds), fish traps, shell middens and pathways that our people travelled to access resources and campsites, and attend gatherings.

In 2020, we received a Department of Environment and Science Looking After Country grant to map and record the shell middens and look at ways to protect these sites from natural and human impacts, and sea level change. The community-based project was led by Kabi Kabi People with the assistance of Queensland Parks and Wildlife Service staff. We used past archaeological surveys from the 1970s to locate as many shell middens as possible. This was hard work because the information was not always accurate, but it was great being on Country mapping our cultural heritage.

The project provided a valuable opportunity for us to visit and record these important cultural sites. Apart from locating the shell middens, the team also recorded numerous bungwall (swamp water fern) choppers and bungwall ponders. These bevel-edge stone tools were used during the last 5,000 years by our people to process bungwall. We expected to find these stone tools at the sites, and we did. What is interesting is the tools are made from rock not naturally occurring on Yarun. Our ancestors brought this rock across in canoes or via the crossing point near Golden Beach. These findings highlight the importance of protecting these sites, as they provide information about the lives, resource use and ingenuity of our ancestors.

Our most surprising find was a cypress pine camp at Taranggeer (White Patch). The cypress pine camp consists of a group of large old cypress pines estimated to be over a thousand years old. These trees are fire sensitive and only survived through the prolonged management by our ancestors. We never knew this site was there and now we need to make sure the campsite and ancient trees are properly looked after, like our ancestors did.

This project highlights the importance of this area to our people and the importance of having our people mapping our culture, recording our culture, our way. We need access to our Country so that we can maintain our connection with land and sea. We need Kabi Kabi People working on Country, living on Country, and protecting culture and Country for future generations.

Queensland Government Land and Sea Country funding – Shell midden mapping in Pumicestone Passage, Stage 1, 2019-20.

We would like to acknowledge all the Kabi Kabi People that assisted with this project, including Kerry Jones, Natasha Pitt, Rodney Jones, Kalanda Jones, Amanda Lithgow-Pitt, Brian Warner, Michelle Palin, and Phil Krause and Michael Strong, Turnstone Archaeology.

Kerry Jones – native title applicant.



Kerry Jones with a bungwall chopper found at a shell midden, Yarun. Photo Credit: Kalanda Jones



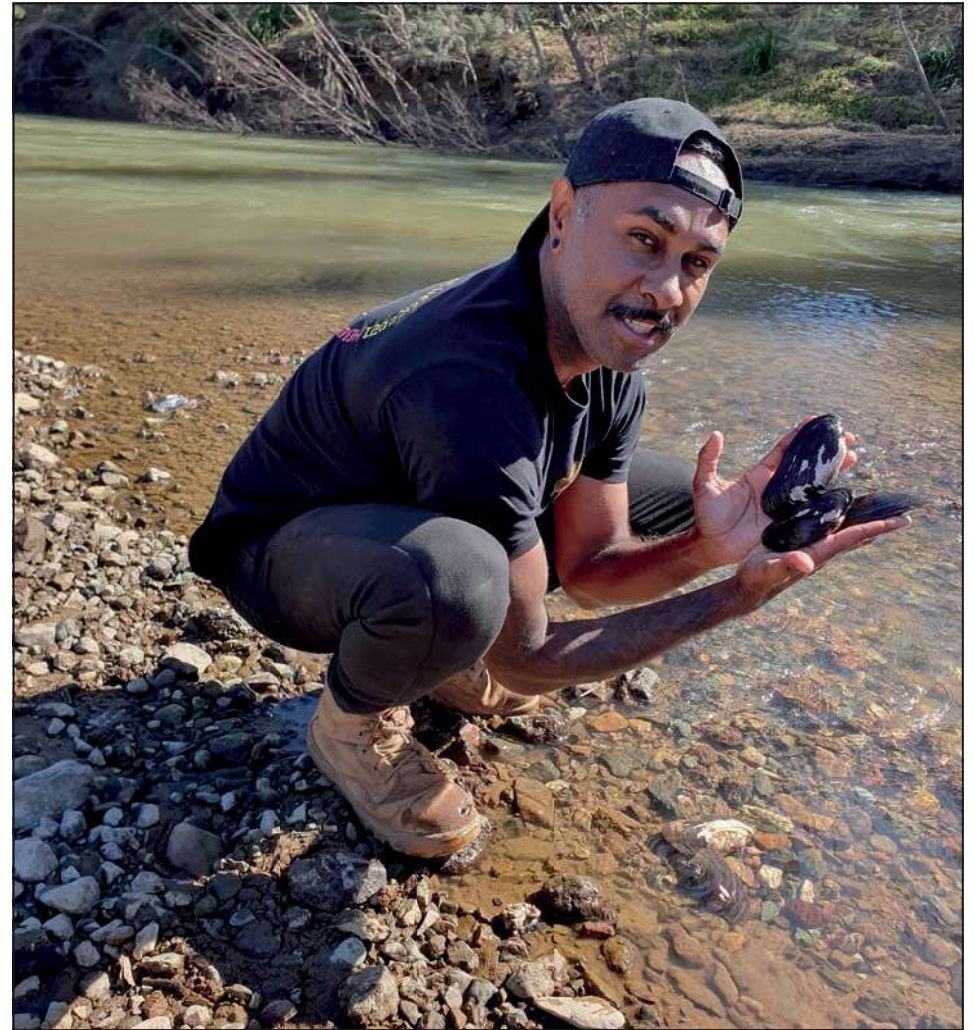
Shell Midden, Bribie Island. Photo Credit: Kerry Jones

Connections with Country and Culture

Kabi Kabi Country is where we best connect with our ancestors. It is where we are at peace and find strength and direction. When we come back to Country, it strengthens the connections with our people and culture.

Kabi Kabi People gathered regularly for seasonal events such as the bunya festivals and mullet runs, and came together for business and ceremonies. Numerous large permanent campsites were situated on Country for these gatherings. We need to create opportunities to get back to Country to revitalise culture and strengthen relationships by bringing our Elders, community and youth together. Gatherings are important to bring Elders and young people together, where we can teach the Stories for Country, how to care for Country, and share and transfer cultural knowledge.

It is important we have designated places with the necessary infrastructure for Kabi Kabi people to come together to camp, practise and protect culture. This would be a space to continue to educate all Kabi Kabi People about Storylines and songlines, and to grow an understanding of lore. A place of learning and sharing knowledge about bush tucker and bush medicine. A place of learning and understanding traditional custom and lore. The Kabi Kabi community, especially our kids, need to connect with Country to feel safe, heal, build confidence and grow strong inside. It is important we make sure Kabi Kabi People have an opportunity to be on Country, and for future generations to be connected with their culture.



Willie Muckan with freshwater mussels on the Mary River.

Photo Credit: QPWS&P

We need to come together to consolidate and grow our cultural knowledge.

Our language is the heart of culture. Language in itself holds cultural knowledge and meaning. In the past, we were not allowed to speak our language or register the birth of our children with traditional names. Today there is growing interest from more Kabi Kabi People who want to hear and learn the words of our old people. Much work is needed to revitalise Kabi Kabi language.



Kabi Kabi Elders and youth meet with HQ Plantation staff to visit cultural site near Kilkivan. Photo Credit: Kikki Starr

Threats

- Loss of access to Country
- Insufficient mapping and recording of cultural sites and knowledge
- Lack of dedicated Kabi Kabi space/s
- Disruption of culture
- Lack of appropriate learning and training opportunities
- Underdeveloped organisational capacity and administration procedures
- Lack of respect, awareness and recognition of cultural authority
- Government rules and regulations
- Climate change
- Unauthorised take of cultural resources

GOALS	STRATEGIES	COMMENCE
Kabi Kabi People are reconnected physically and spiritually to place and each other	- Organise activities and events for people living at Cherbourg and other places to connect with Country and people - Kabi Kabi People living in Cherbourg meet regularly to strengthen culture, heal and share	2022 and ongoing 2022 and ongoing
Kabi Kabi men, women, boys and girls have safe places on Country to practise and share culture and knowledge	- Work with state and local governments to establish Kabi Kabi restricted access areas for our people to come together and practise and revitalise culture - Revitalise Kabi Kabi community cultural gatherings and festivals to celebrate and pass on our cultural knowledge and practices to our young people - Establish an annual Kabi Kabi women's summit to focus on women's business and promote stronger inclusion of women in cultural heritage management	2022 and ongoing 2022 and ongoing 2023
Cultural Kabi Kabi knowledge is safely and centrally stored where people can access and share across generations	- Apply for funding (e.g. Looking after Country Grants) to develop a cultural database for tangible and intangible values - Seek funding to record the knowledge and Stories of our Elders - Launch and maintain website and other support resources for Kabi Kabi People to access knowledge and learning resources	2022 2022 2022
Language is the heart of our culture	- Revitalise the use and appreciation of Kabi Kabi language through our website and education materials - Work with partners to incorporate our language into interpretation materials - Review place names on Kabi Kabi Country for appropriateness	2022 2022 and ongoing 2024

Current score and trend for Connections with Country and Culture								
Current Condition	Poor	Short Term	Good	Medium Term	Very Good	Long Term	Very Good	Trend
								↗



Respect and Awareness

Kabi Kabi People are deeply connected to Country. Our cultural values include the whole landscape. These places are connected by our songlines, Story, pathways and Kabi Kabi People themselves. Following the lore of our ancestors, we have a cultural responsibility to look after these places and our people. Kabi Kabi People refined and grew their knowledge and system of beliefs over thousands of years. Recognition of our rights, knowledge and identity is fundamental to building relationships and partnerships.

Kabi Kabi Peoples relationship and connection to Country is not always respected. Government, businesses and non-government organisations need to respect established protocols. We want to continue to build strong relationships with partners.

Overall engagement has improved, however we recognise that to be genuinely involved we must have strong organisational capacity and develop productive partnerships with all stakeholders on our Country. Our increased understanding of the law, rights and entitlements, and our growing professionalism has resulted in some benefits for our People, including traineeships, engagement with developers, participation in protected area planning and increased involvement in cultural heritage management.

We recognise that to be genuinely involved we must have strong organisational capacity and develop productive partnerships with all stakeholders on our Country.

Kabi Kabi People need to be involved in decision-making and have a greater presence on Country to manage, control and share our culture through the establishment of art and cultural centres, keeping places, educational and science centres, and land management bases.



Kabi Kabi men (Uncle Michael Douglas, Brian Warner, Rodney Jones, Uncle Drew Gulash, Tyrone Bean and Kerry Jones) gathering and connecting with Country, Kabi Kabi Men's Cultural Tour, June 2022. Photo Credit: QPWS&P



- Lack of respect, awareness and recognition of cultural authority
- Limited resources

GOALS	STRATEGIES	COMMENCE
Kabi Kabi People native title determination	Continue to negotiate positive outcomes and benefits for our people through the native title claim process	Ongoing
Kabi Kabi People, Country and culture are respected and appreciated	Develop culturally appropriate protocols for government agencies, local councils and other organisations to communicate and work with Kabi Kabi People, including talking to the right people and engaging with all the directors of the native title representative body, not individuals. Kabi Kabi Cultural Values Statement is a starting point for open discussions with Kabi Kabi People as to how to recognise, strengthen and advocate for their cultural values (Appendix 3)	2022
The native title representative body is a viable, well-governed organisation supporting all Kabi Kabi People	- Strengthen the governance, resources and capacity of the native title representative body - Seek funding for support staff for native title representative body - Develop a Kabi Kabi strategic plan for arts, cultural heritage and tourism - Develop website content for sharing information with partners and the community - Develop and maintain appropriate communication programs so that all Kabi Kabi People are informed of cultural events, opportunities and activities - Work with state and local governments to establish strategically located land management bases.	2022 and ongoing 2023 2024 2022 and ongoing 2023 2022 and ongoing

Current score and trend for Respect and Awareness								
Current Condition	Poor	Short Term	Fair	Medium Term	Very Good	Long Term	Excellent	Trend
								↗



Stakeholders and Partnerships

Our focus is to work with partners in the areas of land management, education, social youth justice, health and housing to make our people healthy.

Our Country covers a region experiencing rapid expansion in residential and commercial business development, new highway and road upgrades, and a growing tourism industry with associated infrastructure, attractions and higher visitor numbers.

Our stakeholders and partners are the people working with us, including eight local governments, state government, the tourism industry, developers, researchers, business and non-government organisations. We have high demands on our time and very few resources. A relationship based on honesty and trust with our partners is more important to us than the process. We want to develop protocols for engagement to ensure stakeholders engage early and with the right people.

'We are working with universities so the requirement for archaeology, anthropology, cultural heritage and land management students to spend time with Traditional Owners is embedded into courses.' Brian Warner - native title applicant

We want to explore commercial opportunities, especially in land management, cultural heritage, tourism and the arts. We want to work with all our partners to identify and deliver real outcomes for Country and people through cultural knowledge and practices. For example, climate change is impacting fire frequency and intensity, and the application of our traditional fire knowledge can reduce the impacts of these changes on our Country.

Engagement with us regarding research is not being undertaken appropriately. Educational institutions need to employ Kabi Kabi People to improve the way students are being taught. We see the benefits in developing two-way learning with the fusion of western knowledge with our cultural and traditional knowledge.



A scar tree at a significant cultural site that was protected because of early and appropriate engagement between Kabi Kabi People and the Department of Transport and Main Roads, Kabi Kabi Men's Cultural Tour, June 2022. Photo Credit: QPWS&P



- Underdeveloped organisational capacity and administration procedures
- Inappropriate engagement

GOALS	STRATEGIES	COMMENCE
Kabi Kabi People have strong and respectful relationships with stakeholders and partners working on our Country	- Undertake stakeholder/partner mapping process to identify key existing and potential partners - Develop and implement a two-way communication protocol for stakeholders and partners - Secure funding to develop content and share information with partners on the website - Embed the requirement for cultural awareness programs for partners and stakeholders working on Country	2023 2023 2022 2023
Our priorities, knowledge and opportunities for benefit sharing are embedded in partners programs, frameworks and strategies	- Actively identify, inform and co-design planning and activities with partners - Develop agreed research protocols, including the protection of Indigenous Cultural Intellectual Property, with institutions, agencies and non-government organisations undertaking research activities on Kabi Kabi Country - Work with universities and education providers to develop Kabi Kabi informed educational materials and programs	2022 and ongoing 2023 2022 and ongoing
Kabi Kabi control research activities on Kabi Kabi Country	- Partner with research organisations to collect scientific information about cultural sites and values - Research conducted on Kabi Kabi Country is provided to the native title representative body and is available for all Kabi Kabi People	2023 2023

Current score and trend for Stakeholders and Partnerships								
Current Condition	Fair	Short Term	Good	Medium Term	Very Good	Long Term	Excellent	Trend
								↗



Visitors

We want to share knowledge and experiences in a respectful way, with visitors acknowledging that this is Kabi Kabi Country. We want to offer and expand culturally appropriate tourism experiences run by Kabi Kabi People, where visitors engage in learning experiences offered by Kabi Kabi People on Kabi Kabi Country. Visitors are an important part of our economy, however, there needs to be better management of visitors and their impacts.

Tourism and visitor numbers are growing, and in places our Country is getting loved to death. Inappropriate visitor behaviour and tourism activities are causing damage to some sacred sites and cultural values across the cultural landscape. As the cultural knowledge holders, we need greater control and decision-making authority on how cultural sites and values are used, interpreted and accessed.

We request visitors do not climb all mountains, for example Mount Tibrogargan or Mount Coolum, out of respect for the mountains values. Tracks are causing scars, and rock-climbing bolts and picks are damaging the surfaces.

Shell middens are important Kabi Kabi sites, as they contain important cultural information, ecological information on the abundance and distribution of marine resources and their sustainable use for thousands of years, as well as climate change information. Shell middens are being impacted by unregulated and increasing visitor activities, such as off-road driving, recreational boat wash, and erosion from people trampling sites for beach access.

We would like to see strategically placed signage informing visitors that this is Kabi Kabi Country. There is very little information at sites about the significance of the area to Kabi Kabi People. We would like to be involved in the interpretation of our culture to increase visitor awareness about Kabi Kabi culture and respect for Country.



Allan Kina reading tourist information about the Kabi Kabi grinding grooves at Little Rocky Creek, Kabi Kabi Men's Cultural Tour, June 2022. Photo Credit: QPWS&P



- Lack of respect, awareness and recognition of cultural authority
- Inappropriate site and knowledge management
- Inappropriate visitation and visitor management

GOALS	STRATEGIES	COMMENCE
Kabi Kabi cultural sites are managed appropriately to protect cultural values	- Negotiate with Queensland Parks and Wildlife Service (QPWS) areas that are appropriate and inappropriate for climbing, and alternative access and visitor experience (e.g. promote the amphitheatre walk around the base of Mount Tibrogargan) - Work with land management agencies and rock-climbing and walking groups to develop culturally appropriate climbing protocols for areas within Kabi Kabi Country - Continue to work with state and local governments to phase out climbing on our most significant mountains (Mount Tibrogargan – 2026, Mount Coolum – 2045) - Collaborate with state and local governments to develop interpretation and educate the public about culturally appropriate use of Country, and the impacts of inappropriate recreational activities on sacred places, and cultural sites and values - Develop cultural site use protocols for non-Kabi Kabi First Nations people	2023 and ongoing 2023 2025 2022 and ongoing 2024
Visitors to Kabi Kabi Country respect, understand and appreciate Kabi Kabi People and culture	- Secure funding to develop content for the website on culturally appropriate tourism and visitation to inform visitors and tourism operators - Negotiate with Department of Transport and Main Roads and local councils for 'Welcome to Kabi Kabi Country' signs at strategic locations across our Country - Work with state and local governments to create authentic cultural tourism opportunities, and appropriate communication, promotion and products that also embed Kabi Kabi messages about respect - Continue working with QPWS to identify and protect cultural values in national parks and capture our priorities in management plans; and work with other state government departments (e.g. with their tourism strategies) - Develop Kabi Kabi owned and run cultural immersion activities and workshops for visitors	2023 2022 2023 and ongoing 2022 and ongoing 2023
Agreements and MoUs are in place with government and tourism stakeholders	Collaborate with Tourism Queensland, regional tourism organisations including Visit Sunshine Coast, QPWS, Department of Tourism, Innovation and Sport and tourism operators on culturally appropriate activities, marketing strategies, and promotional and interpretation products	Ongoing

Current score and trend for Visitors									
Current Condition	Poor	Short Term	Good	Medium Term	Very Good	Long Term	Very Good	Trend	↗

Economics

Country and Kabi Kabi People have looked after each other for millennia, providing food, shelter, tools and items to trade. Our system of trade has changed, but our connection remains strong and we need to find new ways to develop opportunities to support healthy people and healthy Country.

We aim to be economically independent with a central hub for supporting Kabi Kabi businesses and jobs on Kabi Kabi Country. Identifying strategic priorities, rather than being reactive to demands, is key to self-determination as we head towards an economically and socially just and equitable future.

We have started many projects, including revegetating forests and mangroves, weed control, cultural burns and eco-tourism ventures. We want to grow and expand Kabi Kabi's capacity, including looking after Country, and in the arts. We want to be business leaders in the areas of fire management, seed collection, revegetation and eco-tourism.

'This Country has lots of opportunities and we need to capture this.'

Kerry Jones - native title applicant

Kabi Kabi People are just starting out on the journey of economic independence. We need training and employment opportunities, our bright young kids working on Country, and to develop Indigenous businesses with start-up funding and facilities. Only when we are back on Country, working and living on Country, will we be truly happy and healthy.



Kabi Kabi youth, Brittney Bond, Kalatena Priestley and Irene Jacobs, back on Country at the Women's Gathering. Photo Credit: QPWS&P



- Loss of access to Country
- Limited resources
- Inappropriate site and knowledge management
- Limited access to economic opportunities
- Government rules and regulations
- Climate change
- Unauthorised take of cultural resources



GOALS	STRATEGIES	COMMENCE
The native title representative body has in place a strategy to support Kabi Kabi People to own and operate businesses	• Develop and promote a business strategy to support Kabi Kabi People's business aspirations • Incorporate more opportunities and leadership roles for our women in the business strategy • Investigate funding and partnership opportunities to establish multiple strategic bases across Kabi Kabi Country • Undertake a Kabi Kabi business and skills audit • The native title representative body supports the development of Kabi Kabi owned and managed businesses • Increase the number of Kabi Kabi People making a living on Country • Investigate business opportunities for sustainable use of land, including Unallocated State Land, for the benefit of Kabi Kabi People on Country	2022 2022 2023 2025 2023 2022 and ongoing 2023
There are no barriers to Kabi Kabi business development	• Work with partners to ensure the native title representative body is informed of upcoming opportunities/projects • Pursue recognition of free, prior and informed consent on new leases and commercial activities on national parks • Negotiate with partners that Kabi Kabi businesses are given priority to tender for activities on Kabi Kabi Country	2022 2022 2022

Current score and trend for Economics								
Current Condition	Poor	Short Term	Fair	Medium Term	Good	Long Term	Very Good	Trend
								↗



Monitoring & Evaluation

This Healthy Country Plan identifies what is important to us – our targets. As part of the planning process, we identified threats for each target and developed goals and strategies to address these. The condition assessment also highlights the desired condition for each target over the short, medium and long terms.

We have adopted a positive approach and want all our targets to have an improving trend, moving forward over the next 10 years. This is going to take a lot of hard work and commitment, but now we have this plan, we can see what needs to be done and have a pathway to get there.

To achieve this, we need to monitor and evaluate our progress along the way. If we are achieving our strategies, then we should be reducing the threatening pressure on the target and the condition should start to improve.

We intend to undertake a condition assessment every year to check our progress. During this process, we will also consider if there are things we can do better, whether we need additional resources, and whether there are new opportunities. By doing this, we will continue to grow as an organisation.

Finally, we need to communicate our progress to our people. This is an important part of the process because we are implementing this plan to improve our Country and make our people happy and proud to be Kabi Kabi People. We can achieve this through reports, posts on our website and at our on Country community gatherings.



The Kabi Kabi People and HQ Plantations partner to get the community out on Country together to visit cultural sites. Photo Credit: QPWS&P



The grinding grooves at Little Rocky is an important Kabi Kabi cultural site. This site highlights how our people used our natural resources sustainably for thousands of years. Now this important Kabi Kabi cultural site is being used as tourism sites. We need control of how these sites are used, who visits them, and who owns the Stories associated with these sites and how that knowledge will be shared. Kabi Kabi Men's Cultural Tour, June 2022. Photo Credit: QPWS&P

Definition of Threats

Loss of access to Country: Protocols, agreements and good relationships are not in place so Kabi Kabi People can access and maintain cultural sites on public and private lands

Limited resources: Inadequate infrastructure, assets and equipment inhibit our ability to be based on and working on Country.

Insufficient mapping and recording of cultural sites and knowledge: Recording of the location and condition of our cultural places, and artefacts, knowledge and practices, is incomplete, and information is not held centrally with protocols for Kabi Kabi People to access and share.

Disruption of culture: Kabi Kabi People's access to cultural information, Elders and other knowledge holders has been interrupted.

Lack of appropriate learning and training opportunities: Access to external training opportunities and development of in-house training to grow our capacity, on our terms, is required.

Underdeveloped organisational capacity and administration procedures: The native title representative body needs to improve its governance and business management arrangements through the development of targeted activity protocols, guidelines, processes, procedures and implementation experience.

Lack of dedicated Kabi Kabi space/s: Kabi Kabi People do not have designated areas just for Kabi Kabi community to create group setting/s for children, women and men, to bring people together and share knowledge.

Lack of respect, awareness and recognition of cultural authority: Government agencies, developers and industry sectors are often unaware of the cultural significance of the area or the right people who speak for Country, and they fail to recognise Kabi Kabi knowledge.

Inappropriate engagement: Passive and disingenuous communication can lead to ineffective engagement between Kabi Kabi People, stakeholders and partners, hindering the establishment of relationships built on trust, respect and honesty.

Limited access to economic opportunities: Limited opportunities for our people to live and work on Country, to build our economic independence for a sustainable future.

Insufficient funding: The native title representative body does not have the financial capacity to undertake all the required activities to build a solid foundation for future generations.

Inappropriate site and knowledge management: Many of our sites are managed and maintained by non-Kabi Kabi People. Cultural appropriation has resulted in products promoted and branded with culturally insensitive or inappropriate content and images. Kabi Kabi intellectual property rights are not always recognised and protected.

Inappropriate land and water use and management: Activities such as development, grazing and inappropriate land zoning (e.g. recreation reserves) damage cultural sites and landscapes, including activities adjacent to sites.

Inappropriate visitation and visitor management: High levels of visitation to national parks and beaches and poor visitor behaviour are impacting significant cultural sites such as Story places and middens. Incorrect cultural interpretation is often provided to visitors.

Government rules and regulations: State and local government rules make it hard for us to work on, live on and access our Country.

Climate change: Climate change has the potential to change our Country. Cultural sites can be directly impacted by rising water levels, while increased temperatures can increase fire frequency and intensity, threatening sites like the cypress camps. Indirectly, climate change can lead to changes in our seasonal indicators, such as flowering events, which are the way Kabi Kabi People read the Country and undertake cultural activities like burning and mullet harvesting.

Unauthorised take of cultural resources: Visitors to Kabi Kabi Country are harvesting our significant plants and animals, which goes against our cultural protocols and practices.

Appendix 2: Threats to Kabi Kabi targets

Target	Working on Country	Sacred places and cultural sites	Connections with Country and culture	Respect and awareness	Stakeholders and partnerships	Visitors	Economics
Threats							
Loss of access to Country	M	M	M				M
Limited Resources	VH	H		H			M
Insufficient mapping and recording of cultural sites and knowledge		H	H				
Disruption of culture		H	H				
Lack of appropriate learning and training opportunities	H	H	H				
Underdeveloped KKPAC organisational capacity and administrative procedures	H	H	H		M		
Lack of dedicated Kabi Kabi space/s			H				
Lack of respect, awareness and recognition of cultural authority			M	VH		VH	
Inappropriate engagement		M			H		
Limited access to economic opportunities							H
Insufficient funding	VH						
Inappropriate site and knowledge management		H				VH	VH
Inappropriate land and water use and management		H					
Inappropriate visitation and visitor management		H				VH	
Government rules and regulations	M		M				H
Climate change	H	VH	VH				H
Unauthorised take of cultural resources	H	VH	VH				H

VH (very high)	The threat has the potential to destroy, remove or impact all or part of the target if the current situation is not acted on immediately.
H (high)	The threat is likely to cause serious damage or impact to the target.
M (medium)	The threat is likely to cause moderate damage or impact to the target
L (low)	The threat is likely to cause a small amount of damage or impact to the target.

Kabi Kabi Cultural Values Statement

This statement outlines principles that underpin how we, Kabi Kabi Peoples Aboriginal Corporation (KKPAC), support Kabi Kabi People's rights and interests to hold, express, practice and strengthen their cultural values for their benefit, well-being, and livelihoods as well as for Kabi Kabi People as a Nation. It also provides a guide for the appropriate and respectful practice of others who hold interests or responsibilities to look after or use Kabi Kabi Country. It can be used as a starting point for open discussions with Kabi Kabi People as to how to recognise, strengthen and advocate for their cultural values.

1. Kabi Kabi People's cultural values are made up of the traditions, beliefs, knowledge systems, worldviews, and tangible and intangible connections that we inherit from our ancestors, hold and practice as our living culture, and teach to the generations that follow us.
2. Kabi Kabi People recognise the balance between the practice of our cultural values – an internal process for Kabi Kabi People both as individuals and as a Nation that is bound together by our collective cultural values; and the sharing of our culture values with others – an external process with the broader communities we live amongst and the diverse worldviews and frameworks that influence our culture, lives, and futures.
3. Kabi Kabi People are the rights holders to their cultural values and assert these rights through self-determination and decision-making. KKPAC supports these rights and interests as the prescribed body corporate for native title claimants and the broader Kabi Kabi community, including the recognition of Kabi Kabi People's cultural governance processes that maintain our cultural integrity.
4. In recognising this self-determination, KKPAC advocates for obtaining free, prior and informed consent from Kabi Kabi People or Peoples where they may be affected by work (such as research, projects, or other actions and measures).
5. Further to this, we recognise and advocate that Kabi Kabi People are the rights holders to any intellectual property of their Indigenous knowledge. Any Indigenous knowledge that is shared with others may only be used with the consent of the rights holders under the conditions of what has been permitted and that intellectual property rights are not transferred or affected.
6. Kabi Kabi People use different approaches (legal and other means) to practice their sovereignty, assert their rights, and practice and maintain their cultural values. Collaborative partnerships are an important part of this and allow us to ensure others respect and recognise our rights in looking after our cultural values.
7. Kabi Kabi People hold, express, practice and strengthen their cultural values in contemporary society. This means that our cultural values are also affected by contemporary legislation, systems and frameworks and should be appropriately and equally recognised and managed.
8. Kabi Kabi People encourages to those who look after, use, or benefit from Kabi Kabi Country to join in conversations with Kabi Kabi People to better understand our cultural values, the challenges that we are faced with in practicing our cultural values, and opportunities that can come out of working together in collaboration.
9. Kabi Kabi People encourages and will support others to work in good faith, begin or maintain communications, and inform Kabi Kabi People in matters that may impact us or others in carrying out roles, responsibilities, or commitments for looking after Country.
10. Kabi Kabi People also advocates for, and will support, Kabi Kabi People to benefit from collaborations with others in the management of their cultural values, or the sustainable use of their cultural values by others. This includes negotiations to recognise and agree to co-benefits for Kabi Kabi People for their skills, knowledge, services, and engagement in the management of cultural values. This also includes the role of Elders where they are required for authority and oversight, as well as young Kabi Kabi People who will benefit from the practice of their cultural values.





