



TOOWOOMBA REGION **FUTURES**

Indigenous Cultural Heritage Study

Why have we done the strategic project, and what did we want to achieve?

The purpose of this project is to:

- Advance the purpose of the Planning Act 2016; and
- Address the State Planning Policy requirements regarding Indigenous Cultural Heritage in the new planning scheme.

What are the key components?

The study focussed on engagement with Aboriginal cultural heritage parties to identify significant cultural sites in the region, this included the following:

- Desktop analysis - historical and archaeological connections;
- Development of engagement methods;
- Engagement phase:
 - Initial contact with relevant Aboriginal people;
 - Core consultation;
- Reporting Outcomes.

Who have we consulted with?

During the engagement phase of this study the following groups have been consulted:

- Representatives from Aboriginal cultural heritage parties and native title holders/claimants; and
- Broader indigenous community consultation - this occurred only once consultation with Aboriginal parties was well advanced.

What are the key findings we have learned?

The following have been identified:

- Culturally significant sites and landscapes across the region; and
- A series of general and planning specific recommendations.

Disclaimer



The following study has been prepared as part of the Toowoomba Region Futures program. It was endorsed by Toowoomba Regional Council at its Ordinary Council meeting on 19 April 2022 as information to aid decision-making. The content of this study does not reflect an adopted policy position of Council and Council's endorsement of it does not include adoption of any policy position, action or recommendation put forward by the study.



TOOWOOMBA REGION

Rich traditions. Bold ambitions.

Indigenous Cultural Heritage
Engagement Outcomes Report

Document Ownership Information

Communications Management Plan Information		
Project or Program	Toowoomba Region Futures – Indigenous Cultural Heritage Study	
Project Sponsor	Heath Martin	Principal Planner, Land Use and Community
Project Manager	Markus Dittmann	Planner, Land Use and Community

Contents

1	INTRODUCTION	5
1.1	The Study Area.....	5
1.2	Aboriginal Cultural Heritage Parties	6
1.3	Authorship and Acknowledgements	8
1.4	Cultural sensitivity warning.....	8
1.5	Terminology and abbreviations	8
2	PLANNING CONTEXT	10
2.1	Queensland <i>Planning Act 2016</i>	10
2.2	<i>State Planning Policy 2017</i>	10
2.3	South East Queensland (SEQ) Regional Plan 2017	12
2.4	The <i>Aboriginal Cultural Heritage Act 2003</i>	13
3	PROJECT PURPOSE	15
4	TOOWOOMBA REGION ENTHOHIISTORICAL CONTEXT	16
4.1	Historical and archaeological connections	16
4.1.1	Previously recorded archaeological locations.....	20
4.2	Contemporary connections	29
5	ENGAGEMENT METHODS	29
5.1	Project Phases	29
5.2	Responsibilities.....	29
5.3	Communication Goals and Objectives	30
5.4	Some governing principles	30
5.5	Culturally sensitive information.....	31
5.6	Identifying who 'speaks for country'	32
5.7	Initial contact with relevant Aboriginal people	32
5.8	Core consultation.....	33
5.9	Other Aboriginal community consultation.....	35
5.10	Aboriginal remuneration	35
5.11	Communication Constraints	35
5.12	Integrating the results	36
6	ENGAGEMENT OUTCOMES	37
6.1	Engagement outcomes overview	37
6.1.1	Relationship with TRC.....	37
6.1.2	Other matters	38
6.2	Significant sites and landscape features	38
6.2.1	Gummingurru	39
6.2.2	Meewah Table Top Mountain – Battle at One Tree Hill.....	41
6.2.3	Bunya Mountains	42
6.2.4	Main Range Escarpment and Mountain Peaks of the Region	43
6.2.5	Waterways.....	45
6.2.6	Trackways	47
6.3	Western Wakka Wakka People.....	49
6.4	Bigambul People	50
6.4.1	The consultation process.....	50
6.4.2	Key outcomes.....	50
6.4.3	DSDSATSIP registered sites	53
6.5	Barunggam People.....	55
6.5.1	The consultation process	55
6.5.2	Key outcomes	55
6.5.3	DSDSATSIP registered sites	57
6.6	Yuggera Ugarapul People	58
6.6.1	The consultation process	58
6.6.2	DSDSATSIP registered sites	58
6.7	Jagera People #2	58
6.7.1	The consultation process	58
6.7.2	DSDSATSIP registered sites	58

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

6.8	Githabul People	59
6.8.1	The consultation process	59
6.8.2	DSDSATSIP registered sites	59
6.9	Broader Community Consultation	59
6.10	'Unclaimed areas' within the region.....	59
7	CONCLUSIONS	60
8	RECOMMENDATIONS	64
8.1.1	General.....	64
8.1.2	Next Phases	65
8.1.3	Specific Planning Provisions	65
9	REFERENCES	68
APPENDIX A	LIST OF LOT/PLAN NUMBERS FOR CULTURAL HERITAGE AREAS	70
APPENDIX B	CONSULTATION LOG	95
APPENDIX C	LIST OF ABORIGINAL PARTIES UNDER THE ACHA.....	96
APPENDIX D	LIST OF COMMUNITY ABORIGINAL STAKEHOLDERS.....	98
APPENDIX E	FACT SHEET DISTRIBUTED TO COMMUNITY CONTACTS	100
APPENDIX F	IAP2 PUBLIC PARTICIPATION SPECTRUM	105

1 INTRODUCTION

In December 2019, Toowoomba Regional Council (TRC) completed a major review of the *Toowoomba Regional Planning Scheme* (TRPS), under section 25 of the *Planning Act 2016*. The outcome of the review was a decision to prepare a new planning scheme for the Toowoomba Local Government Area (LGA).

TRC has adopted the following four stage process for preparing the revised planning scheme:

Stage 1	Strategy	July 2020 – June 2022
Stage 2	Drafting	July 2022 – December 2023
Stage 3	Stakeholder review (statutory)	January - December 2024
Stage 4	Change management	July 2020 – May 2025.

To meet the requirements of the *Planning Act 2016*, Stage 1 above has involved the preparation of twelve studies, undertaken in parallel. They canvas a range of topics including rural, residential, industrial, commercial, business, and retail land uses, as well as environmental management, scenic amenity, recreation and community facilities, and heritage.

Extent Heritage was engaged to consult with Traditional Custodians/Owners within the LGA, and to prepare this Cultural Heritage Engagement Outcomes report. Some of the aspirations and recommendations shared with Extent Heritage by the Aboriginal people that were consulted for this project, overlap with matters raised in the other 11 reports. The twelve studies should be read together.

This report will assist TRC to include in the revised planning scheme, provisions that:

- Appropriately acknowledge the Aboriginal history of the LGA.
- Appropriately acknowledge the role of Aboriginal people in relation to future planning and development within the LGA.
- Reflect feedback from Aboriginal communities who may be directly impacted by future development within the LGA.
- Recognise and protect certain locations that were identified by Aboriginal consultees as being of significance to them, and which require particular planning responses.

Some of the concerns, aspirations and recommendations raised by the Aboriginal participants in the consultation process are matters that are already managed by State government agencies (e.g., ranger's programs within national parks), or are governed by State legislation (e.g., the protection of artefacts by the *Aboriginal Cultural Heritage Act 2003* ('the ACHA')). They are presented in this report, together with observations concerning how local planning statutory frameworks may assist to give effect to them.

1.1 The Study Area

The Toowoomba Regional Council LGA has a geographical footprint of approximately 12,973 square kilometres. It includes Toowoomba itself as well as the regional centres of Oakey, Millmerran, Highfields, Pittsworth, Crows Nest, Greenmount, Clifton, and Yarraman. The boundaries of the LGA are illustrated in Figure 1.

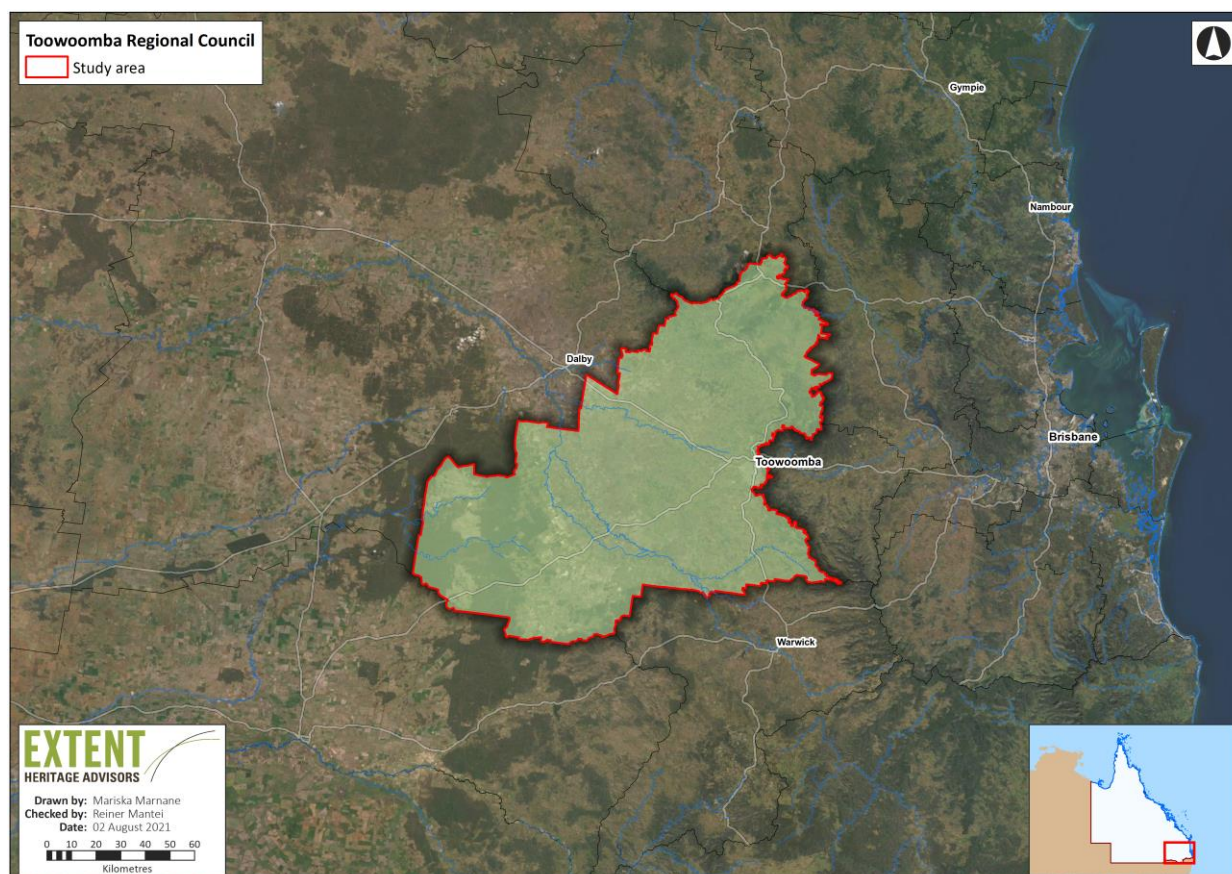


Figure 1 Overview of the project area, the extent of the Toowoomba Regional Council.

1.2 Aboriginal Cultural Heritage Parties

The Traditional Owner Groups within the Toowoomba LGA that were identified by Extent Heritage, and which formed the focus of Aboriginal community engagement for this project, are provided in Table 1 and Figure 2 below. Details concerning the boundaries of relevant native title claims, and contact details for individuals and representative bodies (including legal representatives) were obtained from searches of the National Native Title Tribunal and contact with the Department of Seniors, Disability Services, and Aboriginal and Torres Strait Islander Partnerships (DSDSATSIP).

Table 1. Native Title Groups in the Toowoomba LGA

Aboriginal Party	QC Ref Number	QUD Ref Number
Barunggam People	QC1999/005 PRC	QUD6005/99
Bigambul People Part A	QCD2016/012 DET	QUD101/2009
Bigambul People Part B	QCD2017/003 DET	QUD101/2009
Githabul People (Waringh Waringh)	QC2021/001	QUD87/2021
Jagera People #2	QC2003/015 PRC	QUD6014/03
Western Wakka Wakka People	QC1999/004 PRC	QUD6004/99
Yuggera Ugarapul People	QC2017/005	QUD213/2017

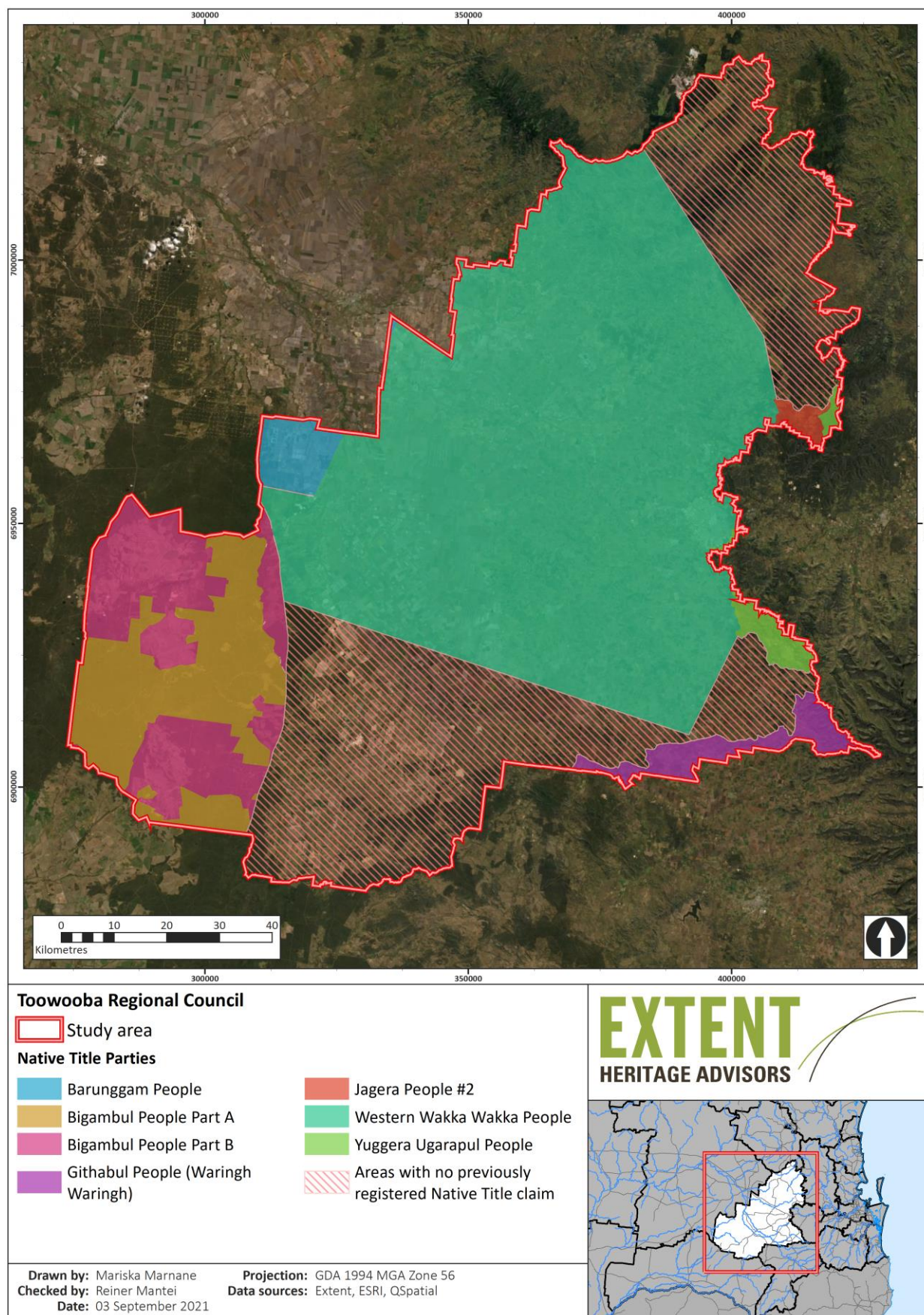


Figure 2 Extant Native Title claims within the TRC LGA. Note the hatched areas where no native title claim exists.

1.3 Authorship and Acknowledgements

This report has been prepared by Reiner Mantei (Heritage Advisor), Jodie Crossman (Heritage Advisor), Andrew Sneddon (Director), and Mariska Marnane (GIS Specialist) of Extent Heritage.

The authors of this report would like to acknowledge and thank the Traditional Owners/Custodians of the Toowoomba region for their generosity in sharing their knowledge of the region and assisting in the study. We would like to thank the Barunggam, Bigambul, and Western Wakka Wakka People for meeting with us and answering our questions. We would also like to thank those within the wider Aboriginal community of the Toowoomba region who discussed the study with us and provided their own insights.

We would also like to thank Dr Ray Kerkhove for his generous contribution on the history of the region.

1.4 Cultural sensitivity warning

Readers should be aware that this report may contain words, descriptions, and terms deriving from historical periods and records, which may cause offence. We have sought to avoid that situation but where any have been provided in this report it has been only for historical context. It does not reflect the views of the TRC or the authors.

Aboriginal and Torres Strait Islander readers should also be aware that this report may contain images, names, or stories of deceased persons.

1.5 Terminology and abbreviations

Some of the terminology in this report follows definitions presented in the *Burra Charter* (Australia ICOMOS 2013). Article 1 provides the following definitions:

Place means a geographically defined area. It may include elements, objects, spaces and views. Place may have tangible and intangible dimensions.

Cultural significance means aesthetic, historic, scientific, social or spiritual value for past, present or future generations.

Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects.

Places may have a range of values for different individuals or groups.

Conservation means all the processes of looking after a place so as to retain its cultural significance.

Adaptation means changing a place to suit the existing use or a proposed use.

Use means the functions of a place, including the activities and traditional and customary practices that may occur at the place or are dependent on the place.

Compatible use means a use which respects the cultural significance of a place. Such a use involves no, or minimal, impact on cultural significance.

Setting means the immediate and extended environment of a place that is part of or contributes to its cultural significance and distinctive character.

Related place means a place that contributes to the cultural significance of another place.

The phrase 'Indigenous cultural heritage' is used in some places in this report, including the title, reflecting Extent Heritage's brief. However, some Aboriginal people dislike the word 'Indigenous' and prefer to use the word 'Aboriginal' instead. We have mostly used the word 'Aboriginal' herein for that reason.

The terms '**Traditional Owners**' and '**Traditional Custodians**' has been used interchangeably within this report. Both terms have been used to accommodate the wishes of Aboriginal people of the Toowoomba region, who have expressed preferences for one or both of these terms.

In this report, reference is commonly made to '**Aboriginal cultural heritage**'. This includes both tangible evidence of past land use (e.g., campsites, scarred trees, grinding grooves, archaeological sites) and intangible elements reflected in the landscape (e.g., stories and locations of stories, bush tucker and medicine, 'songlines', Dreaming tracks and memories).

This report follows the below acronyms and abbreviations:

ACHA	<i>Aboriginal Cultural Heritage Act 2003 (Qld)</i>
DSDSATSIP	Qld Department of Seniors, Disability Services, and Aboriginal and Torres Strait Islander Partnerships
DTM	Digital terrain model
Extent Heritage	Extent Heritage Pty Ltd
GL	Ground level
ILUA	Indigenous Land Use Agreement
LGA	Local Government Area
Native Title Act	<i>Native Title Act 1993 (Cwth)</i>
NSW	New South Wales
Planning Act	<i>Planning Act 2016</i>
The Register	Aboriginal and Torres Strait Islander Cultural Heritage Database and Register
QHR	Queensland Heritage Register
Qld	Queensland
SPP	<i>State Planning Policy 2017</i>
SEQRP	<i>South East Queensland Regional Plan 2017.</i>

2 PLANNING CONTEXT

The purpose of this report is to assist to ensure that the proposed planning scheme addresses the requirements of the *Planning Act 2016*, the *State Planning Policy (SPP) 2017* and the *South East Queensland (SEQ) Regional Plan 2017*.

These documents all emphasise the importance of receiving and responding to Aboriginal knowledge, culture and traditions. They have guided the preparation of this report. Relevant sections are reproduced below with initial observations concerning the outcomes of the Aboriginal engagement process. These are expanded on later in the report.

2.1 Queensland *Planning Act 2016*

The scope of the planning framework can both facilitate the conservation and protection of knowledge, culture and tradition, and facilitate the economic aspirations of Aboriginal and Torres Strait Islander peoples.

Section 5 of the Queensland *Planning Act 2016* ('Advancing Purpose of the Act') states that:

*'(2) Advancing the purpose of this Act includes –
(d) valuing, protecting and promoting Aboriginal and Torres Strait Islander knowledge, culture and traditions.'*

During Aboriginal community engagement, it was often asserted that Aboriginal cultural heritage is not valued (commonly expressed as Aboriginal cultural heritage not being 'respected'), and that the result has been that the benefits of Aboriginal knowledge have not been realised, and Aboriginal culture and traditions have been ignored and damaged.

Some of the matters raised during Aboriginal community consultation did not relate to things typically characterised as 'Aboriginal cultural heritage', but they were matters of particular concern to some of the Aboriginal people in the LGA who were consulted for this report e.g., access to employment and training opportunities, access to 'safe places' for disadvantaged Aboriginal people, community centres catering to Aboriginal people, and opportunities for better health and educational outcomes.

2.2 *State Planning Policy 2017*

Under the Planning Act, each local government planning scheme needs to set out integrated state, regional, and local planning and development assessment policies for the entire LGA. The *State Planning Policy 2017* (SPP) supports this by outlining the state interests that apply to plan making, and that should be given effect through each local government planning scheme.

SPP 2017 observes that:

'Effective planning for local community needs will acknowledge Aboriginal and Torres Strait Islander peoples' special relationship to their Traditional lands.' (*Planning for Liveable Communities and Housing*)

Aboriginal people consulted for this report often asserted that they enjoyed a special relationship with 'country' and that this was not sufficiently recognised by developers and consent agency employees.

SPP 2017 also states:

‘Sustainable planning will balance the conservation of important environmental and cultural values (including Aboriginal and Torres Strait Islander cultural heritage) with economic growth, job creation and social wellbeing.’ (*Planning for the Environment and Heritage*)

It was sometimes said during Aboriginal community consultation for this report that Aboriginal people are not necessarily opposed to ongoing development, acknowledging the employment advantages for Aboriginal and non-Aboriginal people alike. However, the general sense during consultation was that Aboriginal people balance environmental and cultural concerns differently to the Council, placing greater emphasis on the need to conserve environmental and cultural values than Council does. Many participants stated that closer collaboration between the TRC and Aboriginal people was required, including the involvement of Aboriginal people in decision-making bodies within Council (development and planning committees, for example), and as employees.

SPP 2017 goes on to say:

‘Places recognised for their cultural heritage significance include historic buildings, memorials, structures, gardens, cemeteries, archaeological sites, streets, townscapes, and culturally significant natural landscapes. These places are important because of their intrinsic aesthetic, architectural, historical, scientific, social and spiritual values. In particular, places of Aboriginal or Torres Strait Islander cultural heritage and areas containing objects or evidence of Aboriginal and Torres Strait Islander occupation are significant.’ (*Cultural Heritage*)

As a general observation, the Aboriginal people consulted for this report agreed that such places as historic buildings, memorials, structures etc. have cultural significance. Some noted that there are some buildings in Toowoomba that are significant to Aboriginal people too. However, during Aboriginal community engagement, the greatest emphasis was placed on archaeological sites (including isolated artefacts and scatters), places where important historical events occurred that involved Aboriginal people (e.g., Multuggerahh’s battle at Meewah Table Top), some natural landscapes, and places of spiritual significance (e.g., Gummingurru).

SPP 2017 states further:

‘Consultation with, and involvement of, Traditional Owners in planning processes is particularly important to protect and promote Aboriginal and Torres Strait Islander knowledge, culture and tradition, and to enable the local community to identify and conserve Aboriginal and Torres Strait Islander cultural heritage.’ (*Cultural Heritage*)

‘The cultural heritage significance of heritage places and heritage areas, including places of Aboriginal and Torres Strait Islander cultural heritage, is conserved for the benefit of the community and future generations.’ (*Cultural Heritage*)

During Aboriginal community engagement, there was a generally positive attitude to not just the identification of heritage places and dimensions of intangible heritage (beliefs systems and traditional practices), but also to sharing the Aboriginal story of the LGA through heritage interpretation. Sometimes, this was expressed in terms of signage, but it was noted by many Aboriginal participants that it could include dual naming of significant places and Aboriginal street naming. Some Aboriginal participants observed that there were synergies with ongoing ‘truth telling’ processes within the LGA.

SPP 2017 observes in relation to the interaction of local and state government statutory frameworks, the need that:

- (1) Matters of Aboriginal cultural heritage and Torres Strait Islander cultural heritage are appropriately conserved and considered to support the requirements of the *Aboriginal Cultural*

Heritage Act 2003 and the Torres Strait Islander Cultural Heritage Act 2003.’ (Cultural Heritage).’

During Aboriginal community consultation, many participants were concerned that any changes to the planning scheme might somehow reduce the effectiveness of the *Aboriginal Cultural Heritage Act 2003*. This concern was commonly maintained even when it was explained that the State legislation will always prevail in the event of any inconsistency with the planning scheme. This concern reflects almost 20 years of the operation of the *Aboriginal Cultural Heritage Act 2003*, the familiarity of Aboriginal people with that legislation, the importance of the Act to the income of some Aboriginal people, and the focus of many participants during consultation on archaeological sites.

Although the role and function of planning schemes was explained, this is an area that was unfamiliar to some Aboriginal consultees and reinforces the need for ongoing engagement with Aboriginal people in the LGA as the planning scheme evolves.

However, the potential for the revised planning scheme to support and augment the *Aboriginal Cultural Heritage Act 2003* was also recognised. It was often asserted that developers rarely notified Aboriginal parties of their proposed developments, and often failed to meet their ‘duty of care’ under the ACHA, with the result that Aboriginal people only found out about damage to significant places when it was ‘too late’. Many Aboriginal consultees stated that Councils had a role in reminding developers of their ‘duty of care’ under State legislation and should withhold consent for DAs until evidence that the ‘duty of care’ had been met is provided.

2.3 South East Queensland (SEQ) Regional Plan 2017

The *SEQ Regional Plan 2017* takes a regions-based approach to planning. It also emphasises the need to appropriately engage with Aboriginal people.

It states:

*‘Element 1: Aboriginal and Torres Strait Islander peoples
Aboriginal and Torres Strait Islander peoples are engaged, and their culture is respected and reflected in planning for the region.*

Strategies

- (1) Recognise and reflect the economic and social needs of Aboriginal and Torres Strait Islander communities in land use planning through consultation and engagement with those communities.*
- (2) Recognise and reflect the procedural rights of Traditional Owners to be consulted at the outset and involved in land use planning for matters that may affect their rights.*
- (3) Engage Traditional Owners to enable their cultural knowledge and connection to land and seascapes to be included in planning for communities and the sustainable management of cultural and natural resources (Map 5a and Table 11a).’*

These strategies were reinforced by the Aboriginal community consultation underpinning this report. Some participants chose to speak on matters extending beyond ‘cultural heritage’, noting the particular economic and social needs of Aboriginal communities – especially the need for assistance to overcome economic disadvantage through employment, and the need to improve health and educational outcomes.

The Aboriginal participants welcomed the opportunity to be involved in land use planning that was responsive to their traditional culture while also beneficial for Aboriginal people within the LGA.

However, the terminology used in planning schemes, and the concepts of town planning and urban design were often new to them, reinforcing the need for ongoing involvement of Aboriginal people as the revised planning scheme evolves.

2.4 The *Aboriginal Cultural Heritage Act 2003*

The planning process, and the revised planning scheme, would work within a statutory framework for Aboriginal heritage management established by the *Aboriginal Cultural Heritage Act 2003* (ACHA). It was this piece of legislation that the Aboriginal consultation participants were most familiar with and there was a regularly expressed concern that any new planning scheme should not dilute the importance or requirements of the state legislation. In the consultation meetings, Extent Heritage took time to explain the relationship between state and local statute, including the ways that the state law will prevail to the extent of any inconsistency with local planning frameworks.

It will be a challenge for the drafters of the revised planning scheme to integrate with the ACHA, rather than merely duplicate its requirements. There are also opportunities to go beyond the ACHA without creating inconsistencies. For example, a number of Aboriginal participants in the community engagement noted that some developments 'slip through the cracks' between state and local government consent agency requirements, and saw the revised planning scheme as an opportunity to trigger closer scrutiny by both local and state regulators of all development applications that may impact Aboriginal heritage.

A summary of the ACHA's principal provisions follows.

Actions in relation to Aboriginal cultural heritage in Queensland are governed by the *Aboriginal Cultural Heritage Act 2003*. Section 4 of this Act stipulates that:

The main purpose of this Act is to provide effective recognition, protection and conservation of Aboriginal cultural heritage.

To achieve this purpose, the Act imposes a 'cultural heritage duty of care' on the proponents of activities in Queensland. Section 23(1) of the Act stipulates that:

A person who carries out an activity must take all reasonable and practicable measures to ensure the activity does not harm Aboriginal cultural heritage (the cultural heritage duty of care).

Section 23(2) of the Act describes the matters that a court may consider in determining if a proponent has complied with the cultural heritage duty of care. The court may consider the following:

- (a) the nature of the activity, and the likelihood of its causing harm to Aboriginal cultural heritage;
- (b) the nature of the Aboriginal cultural heritage likely to be harmed by the activity;
- (c) the extent to which the person consulted with Aboriginal parties about the carrying out of the activity, and the results of the consultation;
- (d) whether the person carried out a study or survey, of any type, of the area affected by the activity to find out the location and extent of Aboriginal cultural heritage, and the extent of the study or survey;
- (e) whether the person searched the database and register for information about the area affected by the activity;

(f) the extent to which the person has complied with cultural heritage duty of care guidelines; and

(g) the nature and extent of past uses in the area affected by the activity.

The ACHA operates in conjunction with the 'Duty of Care Guidelines' (DATSIP 2004). The Duty of Care Guidelines provide for five categories of activity and/or types of land. The rigour of the management response required of a proponent to meet their duty of care is partly determined by the category that the proponent's activity/land type falls within.

A summary of the five categories is provided below:

- Category 1: Activities involving No Surface Disturbance – Where an activity involves no surface disturbance of an area, it is generally unlikely that the activity will harm Aboriginal cultural heritage, and the activity will comply with the Duty of Care Guidelines.
- Category 2: Activities causing No Additional Surface Disturbance – Where an activity causes no additional surface disturbance of an area, it is generally unlikely that the activity will harm Aboriginal cultural heritage, or could cause additional harm to Aboriginal cultural heritage to that which has already occurred, and the activity will comply with the Duty of Care Guidelines.
- Category 3: Developed Areas – Where an activity is proposed in a developed area, it is generally unlikely that the activity will harm Aboriginal cultural heritage, and the activity will comply with the Duty of Care Guidelines.
- Category 4: Areas previously subject to Significant Ground Disturbance – Where an activity is proposed in an area which has previously been subject to significant ground disturbance, it is generally unlikely that the activity will harm Aboriginal cultural heritage, and the activity will comply with the Duty of Care Guidelines.
- Category 5: Activities causing Additional Surface Disturbance – A category 5 activity is any activity, or activity in an area, that does not fall within category 1, 2, 3 or 4. Where an activity is proposed under category 5, there is generally a high risk that it could harm Aboriginal cultural heritage. In these circumstances, the activity should not proceed without cultural heritage assessment. Cultural heritage assessment should involve consideration of the matters a Court may consider under Section 23(2) of the Act, set out in paragraph 1.12 of the Preamble to the Duty of Care Guidelines.

The Duty of Care Guidelines also require that a 'precautionary approach' be adopted to assessing potential impacts on Aboriginal cultural heritage caused by development and land use.

Aboriginal heritage includes both tangible evidence of past land use (e.g., campsites, scarred trees, grinding grooves, archaeological sites) and intangible elements reflected in the landscape (e.g., stories and locations of stories, bush tucker and medicine, 'songlines', Dreaming tracks and memories).

3 PROJECT PURPOSE

This report has been prepared to meet the requirements of those documents described in Section 2 above; in particular, appropriate Aboriginal community engagement.

Extent Heritage engaged with the relevant Aboriginal communities within the LGA with the broad objective to:

- Determine the role that a revised planning scheme might play in protecting areas and objects of Aboriginal cultural heritage significance.
- Determine how to best recognise and protect Aboriginal cultural heritage in the planning scheme and what provisions would be required.
- Identify areas and objects of Aboriginal cultural heritage significance within the Toowoomba LGA.
- Understand Aboriginal community aspirations for the land.
- Provide information that would assist drafters of the revised planning scheme to recognise and protect identified areas and objects of Aboriginal cultural heritage significance, and to plan for future land uses that are responsive to Aboriginal traditional knowledge and culture.

This **Indigenous Cultural Heritage Study** has particular links with two other studies listed above, namely the Landscape and Urban Form Character Assessment and the Scenic Amenity Study.

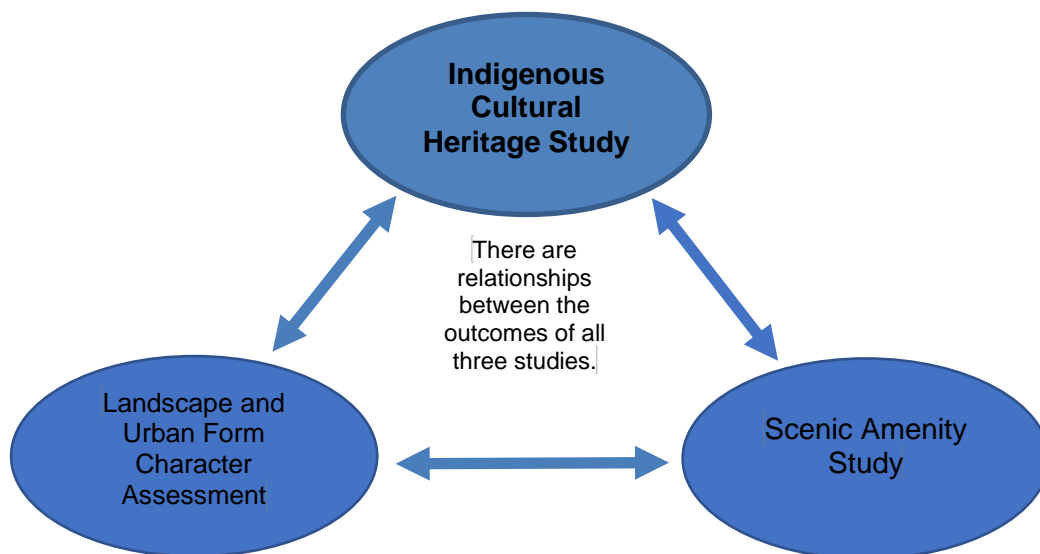


Figure 3: Project inter-relationships

There are also linkages with other studies dealing with broader social and economic issues.

Outcomes of these studies may influence and/or complement outcomes of this project and vice versa. It is therefore important that project outcomes at key milestones are communicated between projects.

4 TOOWOOMBA REGION ENTHO HISTORICAL CONTEXT

4.1 Historical and archaeological connections

The Darling Downs region is rich with Indigenous history and culture. Aboriginal Australians have inhabited the foothills and escarpment of the LGA (the Toowoomba area) and the northern areas towards (and including parts of) the Bunya Mountains, for at least 40,000 years before the Invasion. The Aboriginal society that occupied the region prior to intensive white settlement was characterised by an array of lores and customs, and belief systems, that regulated marriage practices, movement across the landscape and between territories, trade, food consumption, the sharing of knowledge (e.g., initiation), and interpersonal relations (Kerkhove 2015).

An important aspect of Indigenous life in the Darling Downs region was the movement of people through the landscape, particularly the journey from south-east Queensland and north-east New South Wales through to the Bunya Mountains every three years. The Bunya Mountains, together with areas in the Blackall Ranges, traditionally provided a location for triennial gatherings, characterised by bunya nut feasting, initiation ceremonies, and corroborees. This movement through the landscape, and participation in bunya nut feasting, facilitated significant social interaction between its participants in the form of family reunions, trade, negotiations, ceremony, sharing of dances, stories, gossip, information and, on occasion, the settling of quarrels. This movement of people through the area created a complex landscape of cultural meaning to not only local Aboriginal people but also the wider Aboriginal societies throughout southern Queensland and northern New South Wales (Swan 2017).

First contact between Aboriginal people and Europeans occurred when explorer Allan Cunningham led an expedition into the region in 1827, traveling north from the Hunter Valley. Upon his return Cunningham named the region in honour of Governor Darling and praised the region's agricultural potential. The first European settlers into the region arrived in 1840 and immediately established sheep stations. The next two decades saw an increase in European settlement in the region including the establishment of the township of Drayton (French 1997:12).

Aboriginal people of the greater Moreton Bay region had been experiencing direct violence from the European Penal Colony at Moreton Bay since 1824. The first recorded massacre of Aboriginal People occurred on Moreton Island in 1831 with at least 20 Quandamooka People killed. Violent clashes between the penal colony and Aboriginal people became a regular occurrence, with both sides launching attacks on the other (Burke and Wallis 2020; UON 2019). Pre-1840 the Aboriginal groups of the Darling Downs were largely protected from the direct hostilities of European contact due to the natural defense provided by the Toowoomba Range escarpment (French 1989: 100-101). However, Aboriginal people of the region were still impacted indirectly through disease, decreased trade, and reduced participation in the Bunya gatherings (Swan 2017: 1).

Hostility between Aboriginal people and Europeans throughout the Darling Downs increased greatly as more Europeans moved north and began claiming land for farming. The first recorded massacre of Aboriginal people in the region occurred at Yandilla in 1842, two years after the first European settlers arrived (UON 2019). The impact of the invasion on traditional Aboriginal lifeways on the Darling Downs pushed Aboriginal people in the area to actively resist the Europeans (Department of Main Roads 2003: 104). Throughout the region Aboriginal people fought with Europeans, attacking people, and destroying livestock, and property. The resistance to European occupation provided by

the Aboriginal tribes of the Darling Downs and Lockyer Regions was some of the most intense in colonial Australia (Kerkhove 2015: 22 – 77).

The *Sydney Morning Herald* reported on the state of the Darling Downs region in 1843 as:

The whole of the settlers on the Downs are in a complete state of excitement, compelled to keep their servants constantly armed and on the alert for fear of an attack, so daring have the blacks become (1843: 3).

1843 saw increased organized resistance to European settlement and land theft. A local warrior leader of the Jagera group, Multuggerahh (Chief Moppy), organized a large group of men to attack stations and bullock trains to stop the flow of animals and settlers from the Lockyer region into the Darling Downs. The group of Aboriginal warriors camped on Meewah (Table Top Mountain) and attacked bullock-drays on the road to the Darling Downs. They were attacked in this position by a group of settlers and driven off into the surrounding bush. This would later become known as the Battle of One Tree Hill (Kerkhove 2015:22-64).

After the Battle of One Tree Hill a group of European men, led by the 99th Regiment, were organized to hunt down the Aboriginal warriors throughout the region. They pursued the warriors to the Rosewood Scrub where the Aboriginal men sued for peace. The Battle of One Tree Hill caused widespread unrest in the European settlers with many committing acts of violence in retaliation over the following years (Talbot 1992: 2-5).

After the Battle of One Tree Hill a military outpost was built at Helidon to help protect the settlers in the area and to quell Aboriginal hostility. The location was selected to reduce the amount of frontier conflict below the main range in the Lockyer Valley area and to protect the shepherds traveling from the Lockyer region into the Darling Downs. The presence of the military fort greatly impacted Aboriginal efforts at resistance throughout the region, with the garrison using its position to commit atrocities on the local population (Talbot 1992: 2-5). The *Queensland Times* reported that 'the soldiers chased a party of blacks to a big waterhole on Blackfellow's Creek at what is now Tent Hill, shot them and left them lying there' (1928: 13).

Through the second half of the nineteenth century the Aboriginal people of the region remained active parts of local communities even as their population decreased. Some took up work on stations and properties west of Toowoomba, while others settled in and around towns and settlements. The traditional Bunya Festival went into decline but remained an important part of local Aboriginal memory.

At the turn of the century, the *Aborigines Protection and Restriction on the Sale of Opium Act 1897* resulted in the removal of many Aboriginal people from their traditional lands with forced relocation to reserves and missions set up throughout Queensland. This Act resulted in many Aboriginal people being forcibly confined to established reserves and forbidden to practice their cultural traditions. Those of the Toowoomba LGA were also impacted by these forced removals.

The lifeways, history, and cultural values of Aboriginal people in the LGA, described above, generated tangible evidence of past lifeways and land use (e.g., former campsites, bora rings, corroboree sites, burial grounds, quarries, scarred trees, grinding grooves, and archaeological sites) and can be reflected in intangible elements in the broader landscape (e.g., storylines, traditional knowledge of

bush tucker and medicine, cultural practices, 'songlines', traditional place names and language, Dreaming tracks, and Aboriginal peoples' memories).

The kinds of Indigenous heritage that may exist within the Toowoomba LGA include discrete locations as well as broader cultural landscapes that may embody certain values. For example:

- Waterways and wetlands are sometimes considered to be culturally significant, as places associated with traditional Dreaming stories and as key natural resources. There is often higher potential for Aboriginal cultural heritage sites in proximity to watercourses.
- Areas of natural habitat, including wildlife corridors, can be of high cultural value. Flora and fauna may have cultural value as traditional and contemporary sources of food, charcoal, sap, medicines, clothing, baskets, tools, artistic expression, stories, spiritual beliefs, and totems.
- Ridges and hilltops were traditionally used by Aboriginal people as vantage points, ceremonial pathways, and as 'running tracks' for skirmishes into neighbouring country. Ridges could also be used for signal points, where fires would be lit to provide warning or gathering signals. Dreaming and creation stories can be associated with ridges.
- Known cultural and archaeological sites, ceremonial sites, and gathering places known from traditional, historical, and contemporary sources are usually important to Aboriginal peoples. Places such as bora rings, stone arrangements, corroboree sites, former campsites, and burial grounds, are typically important and also, in some cases, their surroundings, and corridors of access to them.
- Stone sources, such as quarries, can be important for their association with the manufacture of stone artefacts, as well as the traditional use of ochre in some cases.
- Conspicuous landscape features, such as mountains, hilltops, watercourses, individual trees or boulders, can represent important story places, landmarks, look-outs, or boundary markers.
- Places of post-Invasion and contemporary history can also be valued by Aboriginal people for their cultural significance e.g., community halls, meeting places in parks and reserves.
- Traditional Indigenous land management practices, such as periodically firing the land as a means of environmental management and as a tool for hunting, have also influenced the landscape character.
- 'Pathways' are traditional tracks across the landscape, sometimes linked to Dreamings and songlines, that provided swift movement of people and trade goods. There are records of some within the Toowoomba LGA that were of particular importance, due to the obstacle to movement presented by the mountain range which is situated between the western plains and coastal regions.

Additional significant dates related to Aboriginal peoples are included in Table 2

Table 2. Timeline of Aboriginal occupation and events in the TRC

Timeframe	Events
+40,000 years ago	Aboriginal occupation
1823	Penal Settlement established in Moreton Bay
1827	Darling Downs region of QLD 'discovered' by explorer Allan Cunningham.
1831	First recorded massacre of Aboriginal People on Moreton Island
1840	First wave of settlement into the Darling Downs from the Hunter Valley.
1842	First massacre of Aboriginal People in Darling Downs region at Yandilla
1842	Bunya Tree protected by government legislation and reserved for sole use by Aboriginal People. This was largely done to reduce ongoing conflict between European settlers and Aboriginal People over the trees.
1840s	Aboriginal resistance to European invasion of their lands; Conflict increased after Bunya gatherings with many attacks on settlers
Mid 1840's	Military fort established at Helidon to provide protection to settlers in the region from violent clashes with the Aboriginal population
1843	Battle at One Tree Hill on Table Top Mountain Battle initiated by the Jagera tribe to stop settler's movement in this area
1848	Drayton surveyed by James C. Burnett as the first township in the Darling Downs region.
1850-1860	Conflict persists between Aboriginal people and Europeans with many deaths on both sides.
1870s	Aboriginal groups have been significantly diminished by violence, disease, the loss of resources, and the denial of access to water
1897	<i>Aboriginals Protection and Restriction of the Sale of Opium Act 1897</i>
1902	Last Bunya Gathering held. The subjugation and disbursement of Aboriginal people across the region making the gathering impossible.
1939	<i>Aboriginals Preservation and Protection Act 1939</i>
1965	<i>Aborigines' and Torres Strait Islanders' Affairs Act 1965</i>
1971	<i>Aborigines Act 1971</i>
1975	<i>Federal Racial Discrimination Act 1975</i>
1991	<i>Queensland Anti-Discrimination Act 1991</i>
1993	<i>Federal Native Title Act 1993</i>

4.1.1 Previously recorded archaeological locations

DSDSATSIP maintains a Cultural Heritage Database and Register ('the Register'). The Register includes Aboriginal cultural heritage places that have been recorded in Queensland over recent decades. The Register is not comprehensive. Aboriginal people do not always agree to cultural heritage places being recorded on the Register, and some places that have been included have since been disturbed or destroyed.

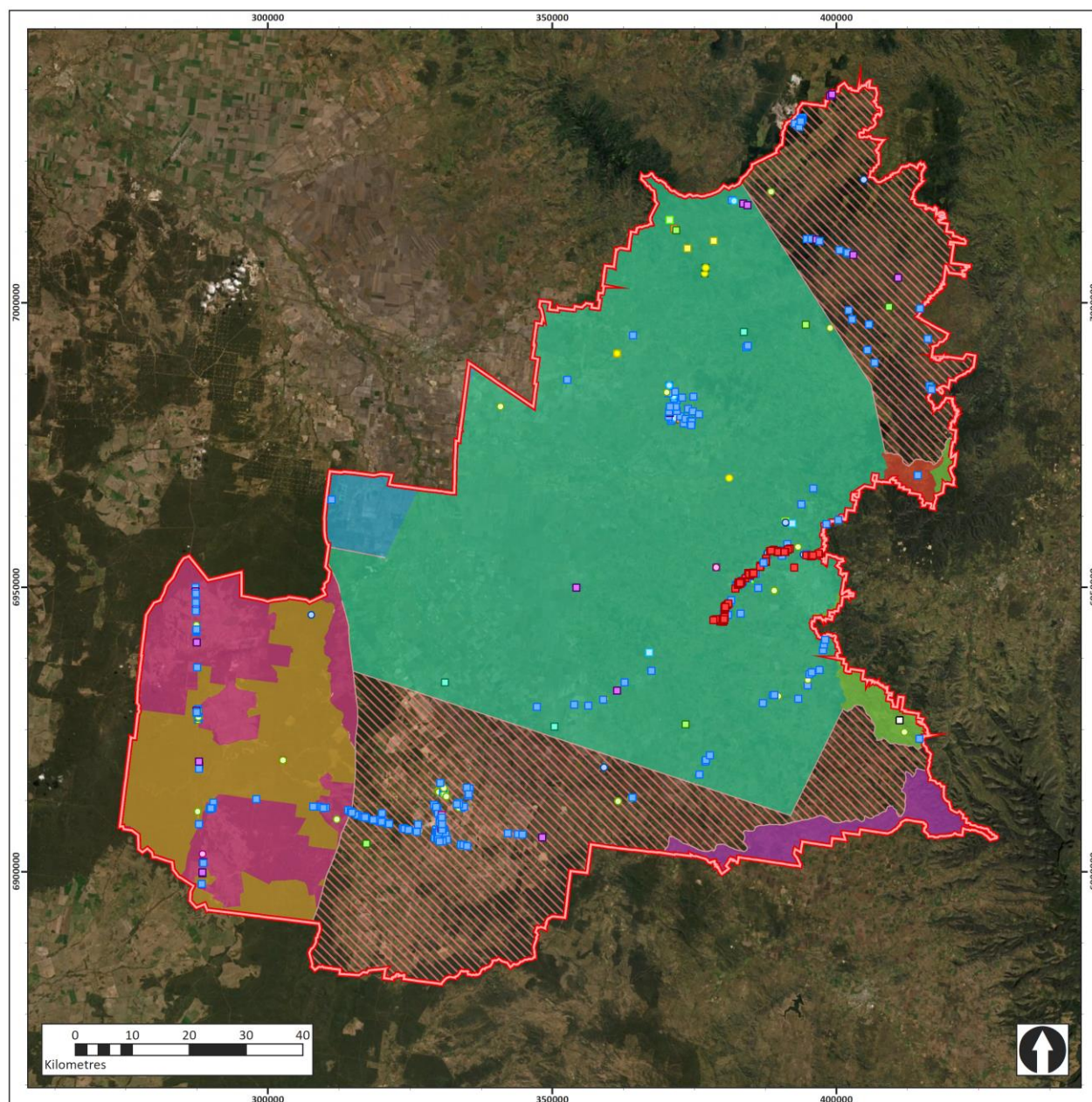
Many of the recorded sites on the Register have not been ground-truthed by specialists. Further, the locations of some sites were recorded before accurate GPS technology was introduced. The Register is indicative of Aboriginal cultural heritage places in the LGA but not exhaustive.

The Bigambul People indicated that they prefer not to register their sites with the Register. Rather, they maintain their own register which is administered and updated by their own people.

Notwithstanding these issues, the Register is a useful starting point for analysis. A digital data search of the Register was conducted on 16 September 2020.

The search captured all of the TRC LGA. It identified 791 Aboriginal sites, including:

- artefact scatters (307),
- scarred/carved trees (59),
- scarred trees (26),
- isolated finds (24),
- shell middens (4),
- burials (5),
- grinding grooves (6),
- quarries (5),
- hearth/ovens (3),
- earthen arrangements (9),
- stone arrangements (8),
- stone features (1),
- cultural sites (6),
- pathways (7),
- Aboriginal intangible places (5),
- earth features (7),
- paintings (3),
- landscape features (2),
- Aboriginal historical places (1),
- and object collections (302).



Toowoomba Regional Council

DSDSATSIP site features

- | | |
|---------------------------------|--------------------------|
| Aboriginal Historical Place (1) | Landscape Feature (2) |
| Aboriginal Intangible Place (5) | Object Collection (302) |
| Artefact Scatter (307) | Painting(s) (3) |
| Burial (1) | Pathway(s) (7) |
| Burial(s) (5) | Quarry(s) (5) |
| Cultural Site (6) | Scarred Tree (26) |
| Earth Feature (7) | Scarred/Carved Tree (59) |
| Earthen Arrangement(s) (9) | Shell Midden(s) (4) |
| Grinding Groove(s) (6) | Stone Arrangement(s) (8) |
| Hearth/Oven(s) (3) | Stone Feature (1) |
| Isolated Find (24) | |

Drawn by: Mariska Marnane
Checked by: Reiner Mantei
Date: 03 September 2021

Projection: GDA 1994 MGA Zone 56
Data sources: Extent, ESRI, QSpacia, DSATSIP

EXTENT HERITAGE ADVISORS

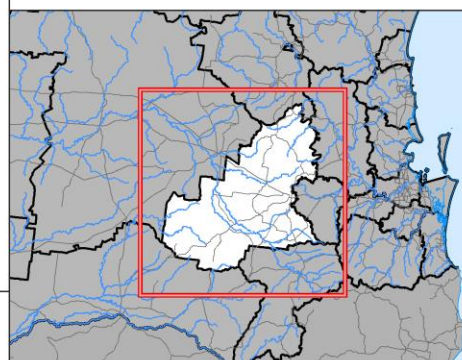


Figure 4 Map illustrating the location and types of Aboriginal cultural heritage sites on the Register.

The bulk of the registered sites are archaeological sites which may have scientific significance. However, the Aboriginal people consulted for this report also indicated that such places are a reflection of the presence of their ancestors within the LGA. They may also embody social and spiritual values for Aboriginal people.

As part of the Aboriginal community consultation process, Extent Heritage carried out desktop research to identify Aboriginal cultural heritage places that are recorded in the public domain (especially history books and archival materials). Sometimes, that research captured literature that the Aboriginal parties had referred us to. Table 3 below presents locations identified through that process which may be important Aboriginal cultural heritage places. Some of them remain parts of Aboriginal community memory. Others were recorded in historical sources but were not described to Extent Heritage as part of the consultation process. Many of them are not captured by the Register and some will require ground-truthing by fieldwork.

Table 3 List of sites identified through research and consultation with the Aboriginal parties of Toowoomba. Note due to the culturally sensitive nature of some of the listed sites, only a representative location is listed and not the exact position. All sites marked with * are only an approximate area.

Place Name	Site Type	Description	Easting	Northing
73 Jellicoe Street Toowoomba	Camp Site	'Blacks Camp'	<i>Removed</i>	<i>Removed</i>
Acland	Camp Site	Camp, trade centre, and quarry	<i>Removed</i>	<i>Removed</i>
Back Creek*	Cultural Site	Camp site; Artefact scatters;	<i>Removed</i>	<i>Removed</i>
Gummingurru	Ceremonial Place	Ceremonial Place that is very important to the wider Aboriginal Community; series of arrangements of concentric circles, pathways and low mounds; stone arrangement and memoried landscape	<i>Removed</i>	<i>Removed</i>
Women's Ceremonial Area*	Women's Site	Aboriginal women's ceremonial site	<i>Removed</i>	<i>Removed</i>
Cecil Plains	Water Source	Fresh water source in rock wells	<i>Removed</i>	<i>Removed</i>
Crow's Nest*	Ceremonial Place	The last corroboree in the region was held here	<i>Removed</i>	<i>Removed</i>
Drayton*	Conflict Area	Moyumneura or 'many tomahawks'. Battleground where the tomahawks of fallen braves were scattered	<i>Removed</i>	<i>Removed</i>
Emu Creek	Pathway	Pathway used to move across the landscape and come to the Bunya Gathering	<i>Removed</i>	<i>Removed</i>
Goombungee	Camp Site	Former camp site area	<i>Removed</i>	<i>Removed</i>

Place Name	Site Type	Description	Easting	Northing
Gowrie Mountain	Story Place	Story place of spirit ancestors of the Jarowair people. The landforms of, and around, Gowrie Mountain comprise the torsos and heads of three men who were killed in a fight	<i>Removed</i>	<i>Removed</i>
Toowoomba Grammar School	Camp Site and Dance Ground	Camp Site and Dance Ground; the existing oval is said to be the former dance ground	<i>Removed</i>	<i>Removed</i>
Hill near Meringandan Ck	Ceremonial Site	Aboriginal women regularly went to perform ceremonies here. It is reported that settlers used to shoot at the women. The women would run down the hill and hide in the trees around the creek, close to a women's campsite.	<i>Removed</i>	<i>Removed</i>
Hume-Alderley St	Camp Site	'Blacks Camp'	<i>Removed</i>	<i>Removed</i>
Irvingdale	Camp Site	Camp Site	<i>Removed</i>	<i>Removed</i>
Jubilee Park	Cultural Site	Cultural site with stories and former camp site	<i>Removed</i>	<i>Removed</i>
Kulpi	Ceremonial Site	Large stone arrangement with stone circle enclosing three smaller arrangements. Found in 1948 at Luecht property. The stones are partially buried and two large ironbark trees have grown up in the middle of a central ring of stones measuring six feet in diameter. From this central ring two pear-shaped rings of stones radiate. A large ring of stones 50 feet in diameter encloses the three similar arrangements. It is believed that this is all that remains of a once larger site.	<i>Removed</i>	<i>Removed</i>

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Place Name	Site Type	Description	Easting	Northing
Lion's Park	Camp Site	Numerous camps said to be in valley below lookout at Lions Park	<i>Removed</i>	<i>Removed</i>
Mackenzie St Waterhole*	Ceremonial Area	Ceremonial area with a potential burial; archaeological site	<i>Removed</i>	<i>Removed</i>
Meringandan*	Men's Area	Stone arrangements for a male site on private property (Lavers 2010:42)	<i>Removed</i>	<i>Removed</i>
Millmerran*	Ceremonial Site	Bora Ring	<i>Removed</i>	<i>Removed</i>
Mount Rolleston	Ceremonial Area	Bora Ring	<i>Removed</i>	<i>Removed</i>
Mount Rascal	Ceremonial Area		<i>Removed</i>	<i>Removed</i>
Murrumba Road Park	Camp Site	'Blacks Camp'	<i>Removed</i>	<i>Removed</i>
St Andrews Presbyterian Church	Initiation Place	Bora ring	<i>Removed</i>	<i>Removed</i>
Norwood St (Giltrow)	Initiation Place	Bora ring	<i>Removed</i>	<i>Removed</i>
Oakey	Pathway	Important Bunya gathering route through this area	<i>Removed</i>	<i>Removed</i>
Old Toowoomba Showgrounds	Dance Ground	Aboriginal people from Cherbourg regularly danced at shows held here in the twentieth century. There are also reports of corroborees here before white settlement.	<i>Removed</i>	<i>Removed</i>
Prince Henry Heights	Ceremonial Site	Ceremonial, quarries, and sacred areas	<i>Removed</i>	<i>Removed</i>
Mt Lofty Rifle Range	Camp Site	Scarred trees and artefacts	<i>Removed</i>	<i>Removed</i>
Road between Oakey and Dalby	Pathway	The road runs alongside an old stock route between Oakey and Dalby which is said to be an old Aboriginal pathway.	<i>Removed</i>	<i>Removed</i>

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Place Name	Site Type	Description	Easting	Northing
Peachy Knob*	Pathway	A pathway that follows the tops of the ranges is said to extend from Tweed Heads to Bunya Mountains and may run through Gummingurru.	Removed	Removed
Rosalie Plains*	Women's Site	Birthplace	Removed	Removed
Stuart-Bridge St Water Tower	Burial Area	Former burial ground	Removed	Removed
Meewah	Battle Site/Cultural Site	Known as One Tree Hill, Flat Top Mountain, Meeba or Meewah. Site of large battle between Aboriginal tribes and settlers. Stone pathway with terminal stone mound marks an old pathway; also part of the 'Waters of the Moon' Dreaming story	Removed	Removed
Mt Lofty (Tick Hill)	Meeting Place	Known dance, camp, meeting grounds in the 1870's-80's. Corroborees were held here	Removed	Removed
Toowoomba Police Station	Burial Area	Human remains were uncovered in 1935 during foundational work	Removed	Removed
West Street Newtown	Camp Site		Removed	Removed
Camp Site	Camp Site		Removed	Removed
Yandilla Massacre Site	Massacre Site	Reported as a 'set to', Sydenham Russell, Ralph Gore, Domville Taylor and at least three stockmen made a mounted charge at a campsite of Aboriginal clan (numbering 300) who were allegedly caught rounding up a mob of cattle in broad daylight. More than 6 Aboriginal people killed	Removed	Removed
Yandilla Water Source*	Water Source	Fresh water source	Removed	Removed

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Place Name	Site Type	Description	Easting	Northing
Cultural Site around the Condamine River*	Cultural Site	Cultural site complex with camp sites and pathways/trade routes	<i>Removed</i>	<i>Removed</i>
Burial site*	Burial Area		<i>Removed</i>	<i>Removed</i>
Myall Creek Pathway	Pathway	Pathway used to move across the landscape and come to the Bunya Gathering	<i>Removed</i>	<i>Removed</i>
Balgowan Cultural Area*	Cultural Site	Cultural site and camp site	<i>Removed</i>	<i>Removed</i>
Cultural site and meeting place*	Cultural Site	Cultural site and meeting place associated with the Bunya gathering	<i>Removed</i>	<i>Removed</i>
Ceremonial Area*	Ceremonial Area		<i>Removed</i>	<i>Removed</i>
Cooyar Creek Pathway	Pathway	Pathway connecting Aboriginal people with the Bunya Mountains	<i>Removed</i>	<i>Removed</i>
Cooyar Massacre Site	Massacre Site	Massacre site where 7 Aboriginal people were killed	<i>Removed</i>	<i>Removed</i>
Mount Binga Cultural Site*	Cultural Site	Camp site and place with connected dreaming stories	<i>Removed</i>	<i>Removed</i>
Ceremonial Area*	Ceremonial Area	Ceremonial area connected to Bunya gatherings	<i>Removed</i>	<i>Removed</i>
Ceremonial Area*	Ceremonial Area	Ceremonial Area connected to Bunya Gatherings	<i>Removed</i>	<i>Removed</i>
Ceremonial Area*	Ceremonial Area	Ceremonial Area connected to Bunya Gatherings	<i>Removed</i>	<i>Removed</i>
Pathway to Bunya Mountains*	Pathway and Camp Site	Pathway over the mountain range that was used for the Bunya Gatherings	<i>Removed</i>	<i>Removed</i>
Pathway to cross the range*	Pathway	Pathway over the mountain range	<i>Removed</i>	<i>Removed</i>
Stoneleigh Story place*	Story Place	Location with an associated dreaming story	<i>Removed</i>	<i>Removed</i>
Cultural Area	Cultural Landscape	Site associated with Gummingurru	<i>Removed</i>	<i>Removed</i>
Art Site	Art Site	Site associated with Gummingurru	<i>Removed</i>	<i>Removed</i>

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Place Name	Site Type	Description	Easting	Northing
Men's Area	Men's Area	Men's Area associated with Gummingurru	<i>Removed</i>	<i>Removed</i>
Hay Peak Massacre Site	Massacre Site	1843 massacre site where 'many shot'	<i>Removed</i>	<i>Removed</i>
Art Site	Art Site		<i>Removed</i>	<i>Removed</i>
Ceremonial Area*	Ceremonial Area		<i>Removed</i>	<i>Removed</i>
Ceremonial Area*	Ceremonial Area		<i>Removed</i>	<i>Removed</i>
Cultural Site*	Cultural Site	Area with associated dreaming story	<i>Removed</i>	<i>Removed</i>
Darkey Flat Massacre Site	Massacre Site	Carried out to prevent the station from becoming the collecting point for other Aboriginal clans. Carried out by owners and station hands at Talgai Station.	<i>Removed</i>	<i>Removed</i>
Oakey Ceremonial Area*	Ceremonial Area		<i>Removed</i>	<i>Removed</i>
Pathway	Pathway	Former pathway that is now a highway	<i>Removed</i>	<i>Removed</i>
Cultural site*	Cultural Site		<i>Removed</i>	<i>Removed</i>
Westbrook	Resource Area	An area that was once rich in resources that were harvested by Aboriginal people	<i>Removed</i>	<i>Removed</i>
Drayton Waterhole	Water Source	Fresh water source	<i>Removed</i>	<i>Removed</i>
Mount Peel Camp	Camp Site		<i>Removed</i>	<i>Removed</i>
Redwood Park Cultural Site	Cultural Site	Story place connected to the mountain range	<i>Removed</i>	<i>Removed</i>
Queens Park and Dance Ground	Dance Ground	Former camp site and dance ground	<i>Removed</i>	<i>Removed</i>
Rangemore Cultural Site	Cultural Site	An area with camp sites and stories associated with the Bunya Mountains	<i>Removed</i>	<i>Removed</i>

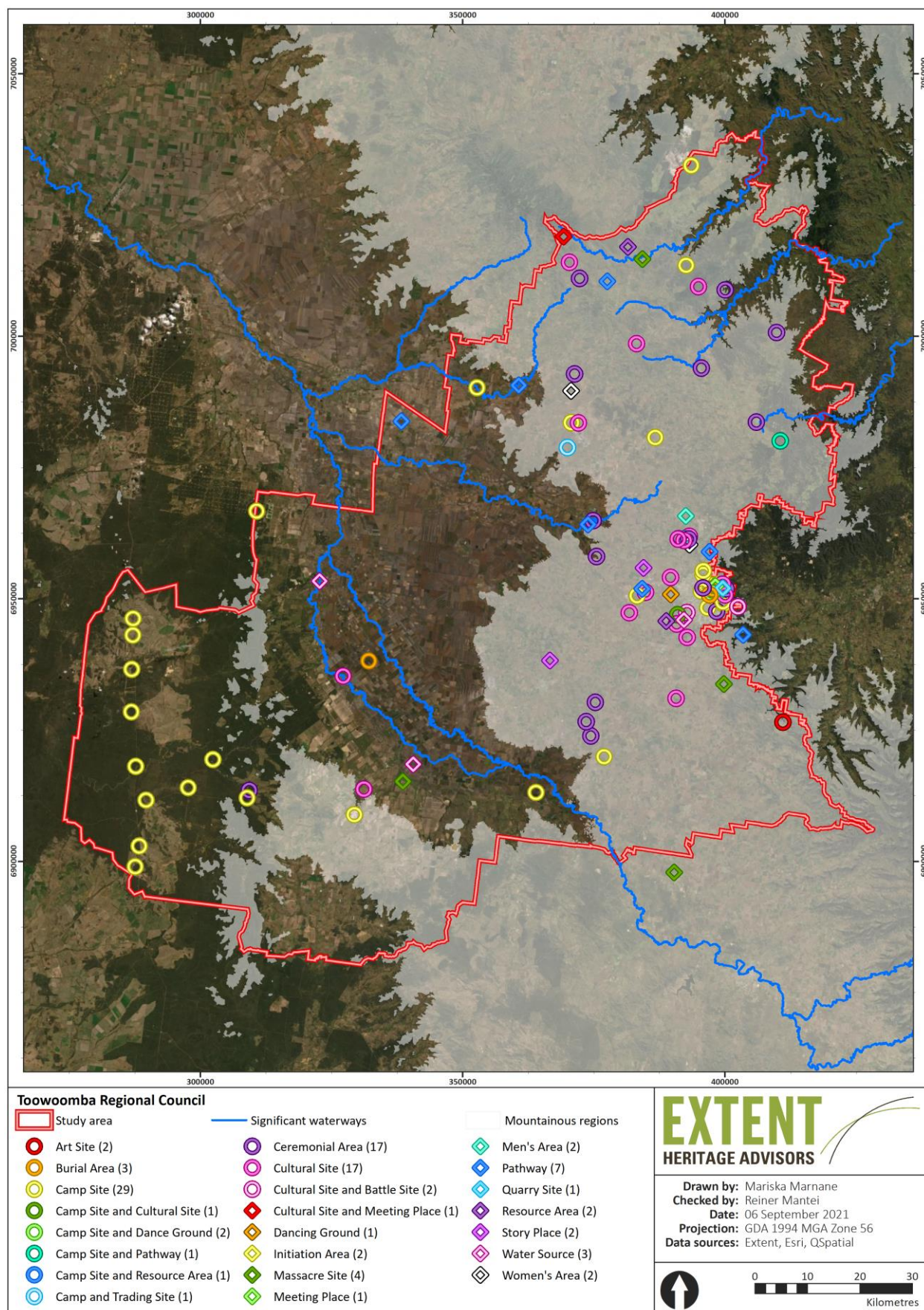


Figure 5 Cultural site locations identified through research and consultation with the Aboriginal community

4.2 Contemporary connections

During Aboriginal community consultation, some participants observed that buildings and spaces (like parks) that are usually thought of as 'white heritage', can also be significant to Aboriginal people, but examples were not provided. The focus of the consultation tended to be more on archaeology, sites of historic significance, and places of spiritual significance.

This may reflect the familiarity that Aboriginal people have with the operation of the ACHA, and their lower level of familiarity with 'built heritage' laws, and with 'contemporary heritage'.

Many Aboriginal people interviewed acknowledged that their history included both Aboriginal and European heritage and they would like to see all dimensions of cultural heritage in the region protected. Some said that there are opportunities to present an integrated history of the LGA through 'heritage interpretation' measures (including signage and walking/heritage trails).

As the revised planning scheme evolves, it is desirable that these matters are raised again with the Aboriginal participants in consultation.

5 ENGAGEMENT METHODS

5.1 Project Phases

Five broad phases were identified in the delivery of the Indigenous elements of the revised planning scheme:

- Phase 1 - Relationship building and engagement planning.
- Phase 2 - Core engagement and identification of cultural heritage significance.
- Phase 3 - Planning scheme provision drafting.
- Phase 4 - Follow-up engagement – confirming planning scheme provisions.
- Phase 5 - Project finalisation.

The consultation described in this report constitutes the first two phases above. It is intended to inform Phases 3-5 which will take place later. In other words, further Aboriginal community engagement is envisaged.

5.2 Responsibilities

Extent Heritage was responsible for delivering the project, including all communications and engagement with Aboriginal stakeholders.

Extent Heritage maintained a log of all correspondence (email, telephone, etc.) with consultation participants.

Extent Heritage worked with a Council project manager who was responsible for approving and overseeing project communications. The Council project manager acted as a liaison between Extent Heritage and the Principal Planner (Land Use and Community) and the General Manager (Planning and Development), as required.

The Council project manager attended one of the first meetings (with the Western Wakka Wakka) to inform ongoing meetings with Aboriginal consultees, later facilitated by Extent Heritage without Council representation.

5.3 Communication Goals and Objectives

The Aboriginal engagement described in this report was undertaken with the following broad objectives. To:

- meaningfully consult to identify cultural heritage matters that the new planning scheme should respond to;
- invite traditional custodians to identify places of Aboriginal cultural heritage significance which should be recognised and protected in the new planning scheme;
- build positive relationships with traditional owners within the LGA for ongoing engagement purposes;
- identify the ways in which the new planning scheme might assist Aboriginal people to achieve their aspirations for their land; and
- identify and address stakeholder concerns or opposition to the project promptly and effectively.

Extent Heritage always sought to communicate the following key messages to stimulate discussion and ongoing engagement. TRC:

- Is preparing a new Toowoomba Regional Planning Scheme. The new planning scheme will replace the existing planning scheme and ultimately govern the Region's future development. This is an exciting opportunity for Traditional Owners/Custodians to have a say in how their traditional country will evolve through the next generation.
- Is exploring the potential role of the planning scheme in conserving Indigenous heritage places. This presents an exciting opportunity for Traditional Owners/Custodians to shape future legislation.
- Wants to be proactive, not reactive, in relation to identifying and conserving Indigenous heritage places.
- Is consulting in good faith and with a willingness to listen and hear.
- Is interested in such things as:
 - significant heritage places – archaeological/social/spiritual/contemporary;
 - important views and vistas;
 - important 'cultural landscapes' (i.e., larger areas with related places, a complex of sites, multiple stories);
 - places where new development would be intrusive;
 - places where new development would be appropriate and inappropriate;
 - appropriate decision-making processes for future land use;
 - relevant traditional practices that can assist Council e.g., fire management; ways that Council can sympathetically 'tell the story' of Aboriginal Toowoomba and its surrounds; and
 - ways that the Council and Aboriginal parties can mutually benefit each other through telling those stories.

5.4 Some governing principles

Throughout the consultation process, the Aboriginal participants were recognised as knowledge holders and owners of intellectual property relating to the cultural values of their country and cultural landscape(s). Their involvement in the process of identification and management of relevant cultural heritage places was in keeping with best practice cultural heritage management requirements, as

established in Aboriginal Cultural Heritage Act, as well as the *Burra Charter* (Australia ICOMOS 2013). Article 12 of the *Burra Charter* states:

Conservation, interpretation and management of a place should provide for the participation of people for whom the place has significant associations and meanings, or who have social, spiritual or other cultural responsibilities for the place.

Extent Heritage deliberately avoided large ‘town hall-style’ meetings with the identified Aboriginal knowledge-holders. Rather, a series of smaller face-to-face gatherings was favoured, where a free flow of ideas could be better facilitated. This decision was also influenced by the Covid-19 pandemic which existed throughout the project.

Meetings were not audio recorded because this can cause anxiety and an unwillingness to speak freely amongst participants. However, detailed notes were taken at each meeting.

Meetings were informal, to encourage a free flow of conversation. Although they began with a 5-10 minute description of the project (accompanied by a PowerPoint presentation), a lecture-style was avoided. Rather, the meetings were two-way conversations. It was emphasised that TRC regarded the meetings as an opportunity to hear from traditional owners/custodians in the LGA. Also, it was explained that the meetings were an opportunity to establish new, or improve existing, relationships between TRC and traditional owners/custodians in the LGA.

Provision was also made for on-country consultation, including the potential for surveys in vehicles or on foot. In the event, all Aboriginal consultees indicated that this was not necessary, preferring instead to engage in discussions using maps and images. However, further consultation on-country may be appropriate and necessary in later phases of the project.

It was agreed with all Aboriginal participants during engagement, that any text prepared by Extent Heritage that purported to capture their views would first be reviewed by them, and approved prior to it being placed on the public record. Therefore, a draft version of this report was provided to all Aboriginal participants (and in some cases, their legal representatives) and approved prior to the report’s finalisation.

Prior to engaging with Aboriginal knowledge-holders, Extent Heritage undertook a level of desktop research (including Register searches) so that they were informed about the history and Aboriginal traditional culture of the LGA. This assisted Extent Heritage to encourage discussion about particular issues and locations. However, the Aboriginal participants in the consultation process drove the discussion.

Drafting a town plan requires specialist knowledge and concepts. Understandably, the Aboriginal participants in the consultation process typically had only passing experience with the application of town plans and planning law/principles. Therefore, at the beginning of all discussions, Extent Heritage introduced the process and explained the role of town plans in the shaping of a LGA into the future. However, as the revised town plan begins to take shape, and the principles move from the abstract to the concrete, it will be necessary to re-engage with the Aboriginal parties so that they can assist with the preparation of the evolving document.

5.5 Culturally sensitive information

From the outset, it was acknowledged that Aboriginal individuals and groups may not wish to share all cultural information. Some cultural information is sensitive and should be treated accordingly. Extent Heritage devised the following methodology for recording (or not recording, as appropriate) culturally sensitive information obtained during the project:

- Sensitive information would only be documented if the knowledge-holder has given approval for this to occur. If knowledge-holders have not given their approval, the information would not be recorded, or if inadvertently recorded, would be deleted. When such information is important for understanding the significance of a site or place, consultation would be undertaken as how best to capture the essence of the information to ensure that the cultural knowledge could be accurately recorded, and the sensitivity of the information was not compromised.
- Sensitive information may occasionally be captured as general information to ensure that cultural knowledge could be accurately recorded without compromising the sensitivity of the information.
- Unless specifically attributed to an individual, all knowledge would be documented anonymously.
- For possible gender restricted information, knowledge holders would be asked to indicate their preference for the recording of the information, the holding of records, and the incorporation of information into a report.

The Western Wakka Wakka provided access to some reports through their historian. The information provided by the group is subject to a Deed of Confidentiality.

The Bigambul also provided access to several reports that contain sensitive information to the group. This information is subject to a Deed of Confidentiality.

In the event, few confidential or sensitive matters arose during consultation. It was agreed that the best method for managing this was by ensuring that a draft of this report was reviewed by the Aboriginal participants prior to its finalization to ensure that no confidential or sensitive information was inadvertently captured and shared.

5.6 Identifying who ‘speaks for country’

Extent Heritage identified those Aboriginal people who speak for country within the LGA by applying processes established by the ACHA. That is, ‘Aboriginal parties’ were identified by establishing:

- Extant native title applications.
- Extant native title determinations.
- Former native title applications that have been unsuccessful but where no subsequent native title applications have been registered.

In the first instance, Extent Heritage identified all relevant Aboriginal parties for the LGA using geo-rectified mapping drawn from the TRC, the National Native Title Tribunal, and the DSDSATSIP (see Figure 2). The precise patches of country that relevant Aboriginal parties ‘speak for’ were identified.

There are parts of the LGA for which there is no identified Aboriginal party under the Act. In this instance we adopted an approach that aimed to capture the views and aspirations of a broader range of Aboriginal and Torres Strait Islander people, as well as those views expressed by other Aboriginal parties within the LGA.

5.7 Initial contact with relevant Aboriginal people

In the first instance, Extent Heritage prepared an Indigenous Community Engagement Plan in consultation with representatives of the TRC.

The engagement process described in this report reflects the agreed methodology expressed within that Indigenous Community Engagement Plan.

Having identified those parties who speak for country in the LGA, Extent Heritage made initial contact with them. This involved contacting the identified Aboriginal parties to informally discuss the project and confirm contact details. Sometimes this involved initial contact through their solicitors. Some groups preferred not to involve solicitors in the consultation process.

This was followed by liaison by telephone and/or email, in order to ascertain what they considered would be the most effective means for collecting relevant cultural information. This process involved the determining of mutually convenient dates and venues for community consultation, as well as the number, age and gender of knowledge holders that Aboriginal parties suggested should be involved. The Aboriginal parties drove this decision-making process, especially the decisions concerning which representatives of the group should attend the meeting/s.

An 'Information Kit', written in plain English, was forwarded to each Aboriginal party (see Appendix D). Open lines of communication were maintained so that any queries could be addressed as required. Any queries that Extent Heritage received were typically made via telephone.

Extent Heritage received feedback from the Aboriginal parties on the level of remuneration that they required to participate in the consultation process. This information was passed to TRC, where the figures were confirmed prior to engagement progressing.

Further discussion was conducted with each group determining dates, venues, and the number of required meetings.

While this occurred, Extent Heritage also made contact with a number of organisations in the LGA with a specific interest in Aboriginal community activities and needs (see Appendix C). The Information Pack was provided to them by post, with a request that they contact Extent Heritage if they wished to participate. In the event, no responses were received.

Extent Heritage also contacted several industry contacts to identify other individuals and groups who might have traditional knowledge about the region (see Appendix B and C for a list of identified people and groups). The identified parties were contacted via email and phone to gather their input on the study.

5.8 Core consultation

The core consultation was mostly undertaken in a series of face-to-face meetings, augmented by telephone discussions with individuals. The outcomes of those meetings and discussions are presented in Part 6 below.

Representatives of the Western Wakka Wakka participated in three meetings, all held in the offices of their solicitors, Hopgood Ganim, in Brisbane. The names of the attendees for each meeting are provided in Appendix B.

Representatives of the Barunggam People attended one meeting of 2.5 hours' duration on Sunday 25 July 2021, in Toowoomba. The names of the attendees for each meeting are provided in Appendix B.

Representatives of the Bigambul People attended two meetings held on the 16th May and 5th June 2021. The meetings were held in Brisbane and Goondiwindi respectively. The names of the attendees for each meeting are provided in Appendix B.

Consultation with the Yuggera Ugarapul People is currently ongoing and will be amended to this report once finalised.

The Githabul People (Waringh Waringh) have the most recent Native Title claim over a portion of the Toowoomba LGA, with their claim being registered in May 2021. The group was contacted through their lawyers and unfortunately were not able to be interviewed before this report was drafted. Discussions are ongoing with the group with the aim to capture their views on the study within the next stages of the project.

The Jagera People #2 were invited to participate in consultation by email, through their solicitors. We received no reply.

As the planning scheme evolves, we recommend that the Githabul People and the Jagera People #2 be contacted again, to invite them to participate.

For a full list of all people interviewed for this study please see Appendix B and C.

Extent Heritage provided at least two practitioners for each meeting to ensure efficient note taking by one person while the conversation was facilitated by the other.

In each case, the initial meeting (for some groups, only one meeting was held) began with a succinct PowerPoint presentation that explained the reasons for the planning scheme review, and the aims of the project. The kinds of information that TRC was hoping to gather through Aboriginal engagement were explained (see 5.3 above). Typically, the Aboriginal participants were familiar with the operation of the *Aboriginal Cultural Heritage Act 2003*. However, there was less familiarity with the function and operation of a planning scheme at local level. Extent Heritage sought to explain the ways in which the planning scheme would intersect with state cultural heritage legislation and encouraged Aboriginal participants to think in terms of existing and future land uses within the LGA, having regard to zoning provisions among others. Time was also spent discussing the kinds of land use controls that might be necessary to achieve Aboriginal aims for cultural heritage management – generally and in relation to specific locations.

Also, at the beginning of the conversation, Extent Heritage invited each Aboriginal party to make initial observations without interruption from TRC representatives or Extent Heritage. Some groups took this opportunity to express grievances about their past and recent experiences with certain TRC elected councillors. Some also expressed concerns about matters of governance within TRC, especially the operation of the Aboriginal and Torres Strait Islander Advisory Committee (ATSIAC), which was criticised by some groups. Although the committee has recently undergone changes to make it more inclusive of the wider Aboriginal community many groups feel it is still an inadequate representation of all the Aboriginal groups within the TRC. Some legacy issues emerged that have the potential to undermine the effectiveness of both future engagement and the operation of the new planning scheme. These matters are expanded on in Part 6 below for the relevant groups.

There are parts of the LGA for which there is no identified Aboriginal party under the ACHA (see attached map). We included those areas for which there is technically no 'Aboriginal party' in our discussions with the above Aboriginal parties.

The conversation was generally free-flowing and ranged across topics. Extent Heritage encouraged that to occur, occasionally re-directing the conversation towards key issues when required.

To assist with the discussion, hard copy maps were brought to each meeting, while other maps were displayed via PowerPoint on screens. The electronic maps illustrated existing zoning, as well as such things as Aboriginal sites on the Register, hydrology, geology, contours, and roads and towns.

At the conclusion of each meeting, the main issues were summarised by a note-taker from Extent Heritage so that all participants could indicate whether or not they had been fully recorded.

Invitations to carry out fieldwork on country, as opposed to in meeting places, were extended to all Aboriginal participants. These were declined in favour of the focused meetings in venues.

5.9 Other Aboriginal community consultation

Extent Heritage sought to capture the views of Indigenous residents of the Toowoomba LGA who may not be represented by a current Native Title claim or come from other parts of Australia.

This broader Indigenous community consultation occurred only consultation with the Aboriginal parties was well advanced.

Extent Heritage identified a list of groups, businesses, and individuals who may hold traditional knowledge over the region or who may have knowledge of contemporary Aboriginal heritage in the area. These potential interested parties were then contacted via:

- Posting a community engagement fact sheet
- Telephone liaison with parties who register an interest.
- If appropriate, online survey questions (although in our experience these have limited success in Aboriginal community engagement).

For a full list of all the people interviewed for this study please see Appendix B and C.

5.10 Aboriginal remuneration

Consistent with TRC's Aboriginal Cultural Heritage Assessment Guide, provision was made for Aboriginal cultural heritage party representatives and native title holders/claimants to be financially compensated for their participation in the engagement process.

All Aboriginal participants were remunerated, applying each group's standard hourly/daily rates for cultural heritage services.

Reasonable travel, accommodation and meal expenses of the Aboriginal participants were also covered by TRC.

5.11 Communication Constraints

The Bigambul representatives expressed a reluctance to share sensitive cultural heritage information with TRC or its contractors due to recent experiences that they had with the Council. However, they acknowledged that their relationship with the TRC was once productive and positive and are hopeful to rebuild the relationship. They stated that the Council now excludes and ignores their people and the wider Aboriginal community. They requested that this report include their opinion that the council is failing to uphold the Indigenous Land Use Agreement (ILUA) which it signed in 2017 with the Bigambul People. They consider that the ILUA includes provisions on how the relationship between the Bigambul People and the TRC should be conducted. The Bigambul expressed the hope that the ILUA will be honoured in the future and that this will result in a rebuilding of the relationship between the two parties.

This version of the report omits certain information provided by the Western Wakka Wakka participants in community engagement. At the time of the report's completion, the Western Wakka

Wakka were still considering whether or not that information should be shared with the TRC. If a decision is made by them to do so, it will be provided as a supplementary report.

As noted above, the Jagera People #2 and the Yuggera Ugarapul People did not take up our invitation to participate, but ongoing efforts to seek their input should be made.

The recent registration of the Githabul People's (Waringh Waringh) Native Title claim over a portion of the Toowoomba LGA, when the Aboriginal community consultation process was almost complete, and this report was well-advanced, posed a challenge to effective information gathering. The project deadline was extended to capture their views as best as possible within a compressed timeframe but a meeting, at date of writing, had not taken place. Two Covid-19 lockdowns in Southeast Queensland in the latter stages of the project were a factor in this regard.

Consultation with the Yuggera Ugarapul People was delayed due to a change in their legal counsel. The consultation period with the Yuggera Ugarapul People is ongoing.

Several of the community groups described in Appendix C did not respond to Extent Heritage's invitation to engage with them. It is possible that these organisations did not consider that they had the right to 'speak for country' or were otherwise not able to participate. Lines of communication with these parties must remain open as the planning scheme process progresses.

5.12 Integrating the results

As the full suite of documents prepared for the project is finalised, they will be reviewed for overlaps and synergies with the outcomes presented in this report. The following studies have been identified as being potentially the most relevant in that regard, although others may also be relevant:

- Landscape and Urban Form Character Study.
- Scenic Amenity Study.

6 ENGAGEMENT OUTCOMES

6.1 Engagement outcomes overview

A number of common concerns, aspirations and themes emerged during engagement with the different identified Aboriginal participants. This included some sites and landscape features that were identified as being significant by more than one group. Sometimes, a group would identify a place as being significant that was not on its specific country.

A synthesis of the Aboriginal community engagement information is presented below. However, specific feedback received from each particular group is presented separately in Sections 6.3 to 6.5 so that each group is given its own voice. This is also done because although different groups sometimes raised similar issues, they could also place different emphasis on them.

6.1.1 Relationship with TRC

All of the Aboriginal groups consulted for this report indicated that in the past they felt more involved and connected with the TRC but that their relationship with the TRC has deteriorated significantly over a number of years. In some cases, this was forcefully expressed. The result was described by a number of participants as being a loss of trust such that they (the Aboriginal participants) did not feel that they could 'trust' TRC to appropriately manage Aboriginal cultural heritage.

All of those groups also indicated that the revision of the planning scheme presented TRC with an opportunity to renew relationships with Aboriginal peoples by demonstrating its willingness to listen and respond to Aboriginal voices.

It was a commonly expressed opinion that the TRC needed to be more proactive in impressing on the proponents of development the requirements of the ACHA. The TRC was encouraged to use its role in development assessment to assist to ensure compliance with the ACHA e.g., by requiring all Development Applications to demonstrate how the applicant's duty of care obligations have been met, applying the ACHA.

It was also often stated that there was a lack of 'transparency' in the DA assessment process, in relation to Aboriginal cultural heritage. The Aboriginal participants in the consultation process often described developments that they indicated impacted Aboriginal cultural heritage, but which they knew nothing about 'until it was too late' (this is because their organisations are under-resourced and cannot be across the many Development Applications that TRC receives). It was commonly stated that TRC has a role to play in alerting Aboriginal groups to Development Applications that may impact Aboriginal cultural heritage, applying the Duty of Care Guidelines.

It was a commonly expressed opinion that many of the above problems could be resolved with the appointment of a dedicated Indigenous Cultural Heritage Officer, whose role would include liaison between TRC and the various Aboriginal groups, and between Aboriginal groups. Some groups encouraged the employment of two people to fulfill this role: an Aboriginal Liaison Officer as well as a Cultural Heritage Officer. It was envisaged that this additional Aboriginal representation within TRC would rebuild trust, open lines of communication, and make decision-making in relation to Development Applications more 'transparent'. The two roles were described by Aboriginal participants in community consultation as:

- Aboriginal Liaison Officer (ALO) – advocate for Aboriginal people and their rights within the Council, educate TRC staff in Aboriginal matters, and act as an intermediary between TRC and the Aboriginal Community. The ALO would facilitate cultural awareness training within the council. They would be a non-threatening contact at TRC for Aboriginal people with concerns.

- The Cultural Heritage Officer (CHO) – monitor and act on matters that may impact Aboriginal cultural heritage, having regard to the ACHA. They would provide expert advice to the TRC in relation to its own development and activities, as well as in relation to Development Applications received from proponents. They would have a role in impact assessments for relevant Development Applications. They would alert relevant Aboriginal parties to proposed development that may impact their cultural heritage. The CHO could also provide updates to the Aboriginal parties regarding development on their lands.

At the time of finalizing this report TRC has appointed an Aboriginal Cultural Liaison Officer within the council to improve its relationship with the Aboriginal community. This role does not presently include a cultural heritage function.

Some Aboriginal participants in community consultation considered that representatives of the Council should meet with representatives of the various Aboriginal parties every 6-12 months to discuss issues (land use and others) and to develop a closer relationship. They emphasised that these meetings should be conducted in a formal environment and the outcomes minuted.

It was a commonly expressed view that all members of the TRC should undergo cultural awareness training annually. A number of the Aboriginal parties indicated that they offer this service.

Many of the groups consulted for this project stated that they would like to see the TRC develop their website to include a more comprehensive and inclusive history of the area. Some noted that the website provided an opportunity for 'truth-telling' as a step towards reconciliation, especially about frontier violence.

6.1.2 Other matters

All of the Aboriginal parties consulted for this project indicated that they would like to be more involved in the naming of places on their traditional lands. They expressed a desire for the adoption of naming conventions that provide opportunities for the recognition of Aboriginal language, history and individuals (e.g., street names, suburbs, bridges, topographical features). Some expressed a wish to see a proportion of all new street names reserved for Aboriginal language. All were receptive to a dual naming policy. It was stated that this would help to increase the education of the general population across the region about Aboriginal history and culture.

Currently there are large parts of the Toowoomba LGA that are not subject to a native title application. It was a commonly expressed opinion during Aboriginal community consultation that those areas still have Aboriginal people to speak for them. Specifically, the Aboriginal parties consulted for this project favoured an approach that would see all of the Aboriginal parties that share a boundary with the 'unclaimed' areas consulted on matters impacting those areas. They considered that this would allow the Aboriginal parties to determine between themselves who the most appropriate people to consult for the particular area might be.

All of the Aboriginal parties consulted for this project expressed a strong desire see the TRC play an active role in the conservation of the natural environment. There was a strong view that all waterways should be offered better protection insofar as this can be achieved through a planning scheme. There was a widely held view that all development in the vicinity of waterways should be considered high risk for impacting Aboriginal cultural heritage. Also, it was a widely held view that all stands of remnant vegetation, State Forest, and National Parks should be afforded the highest possible protection under the revised planning scheme.

6.2 Significant sites and landscape features

Several sites and landscape features were identified during research and community consultation whose cultural importance transcended the borders of individual native title groups. These sites are generally linked to either the traditional Bunya festivals and the movement of large numbers of people

across the landscape, or have a story or event associated with them which links many different peoples to the location. Although individual groups speak for these places, their cultural importance was seen as being significant to a wider regional society. These sites are discussed in detail below.

6.2.1 Gummingurru

Gummingurru is within the country of the Western Wakka Wakka people, located approximately 25 km northwest of Toowoomba. At almost 5 ha in size, it is one of the largest intact stone arrangement sites in Queensland and comprises over a dozen motifs made from the arrangement of local basalt caprocks (Ross 2010:113). Prior to European invasion, this site was home to the Jarowair peoples and a place to participate in initiation ceremonies where young men would become adults (Ross et al 2013).

The Gummingurru site is part of a cultural landscape that includes men's and women's ceremonial places, campsites, art sites, scarred trees and at least one ochre quarry (Ross et al 2013). Many tribes who travelled for the Bunya gatherings passed through, and congregated at, Gummingurru near the stone arrangement, making it an important cultural centre for knowledge-sharing, alliance-making, trade and exchange. Hence, the Gummingurru cultural landscape is a socially and spiritually significant landscape to the Jarowair people as well as other groups with connections to the Bunya Mountains (Lavers, 2010).

The Gummingurru stone arrangement is a designated landscape area (DLA) that was established as a Reserve for the Preservation of Aboriginal Relics by the Under-Secretary of the Department of Community and Ethnic Affairs in 1985. The site was still being used for ceremonial rites and initiations up until the early twentieth century (Gilbert 1992). The stones were re-identified in 1960 by Ben Gilbert, then owner of the property that they are on. They have been the subject of research ever since. The stone arrangement is the most easterly recorded stone Bora site in Queensland (Ross 2010). In addition to the stone arrangement, motifs have been located on several stones illustrating 'yurees', or totems, assigned to initiates during the ceremonies (Ross et al 2013, 63-34). Figure 6 shows the arrangement of the stone circle at Gummingurru.

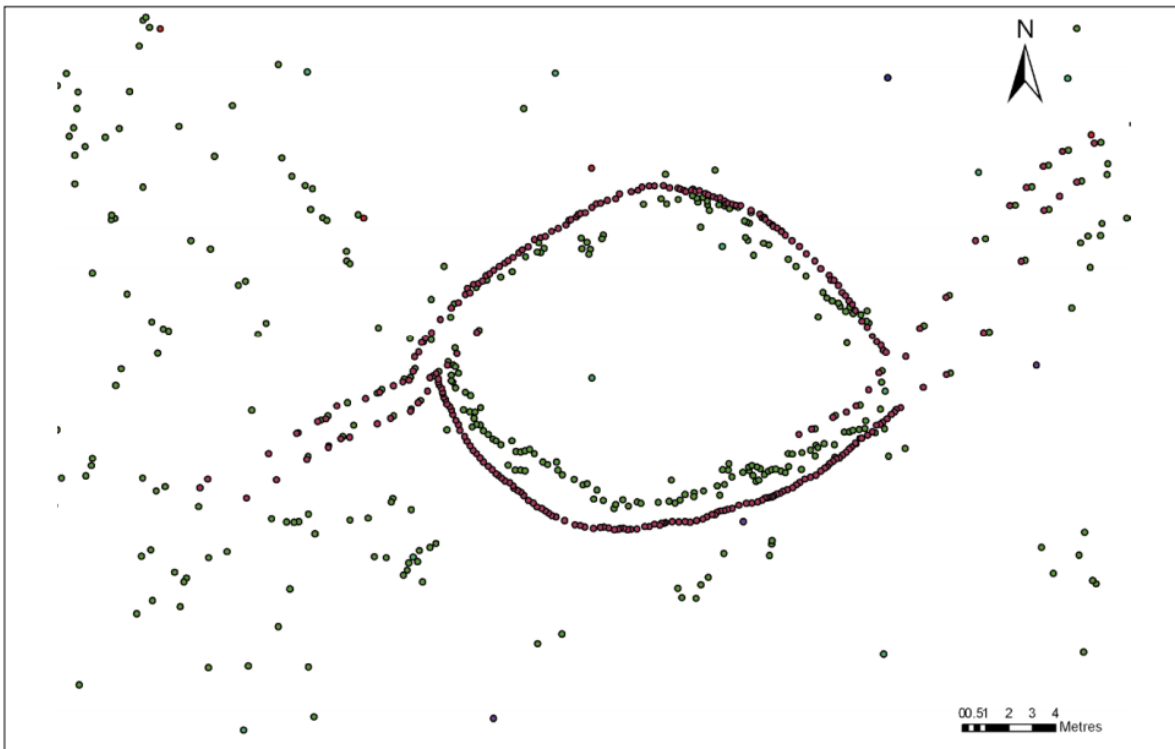


Figure 6 Stone circle at Gummingurru, with green rocks showing the arrangement before maintenance, and red rocks showing the location after rocks were moved to repair the circle in 2009 (Ross et al 2013, 65)

Traditional custodian reconnection with the site increased when the Gummingurru Aboriginal Land Trust was established in 2000 to manage a portion of the site, under the provisions of the *Queensland Aboriginal Land Act 1991*. The Trust is an affiliation of Yarowwair, Warra, Giagal, Jagara and Wakka Wakka peoples. The place was renamed 'Gummingurru' by a senior traditional custodian for the area during the hand-back of management (Ross 2008:96). Prior to this, the site had been referred to as the Meringandan Stone Arrangement or the Cawdor Stone Arrangement.

The Gummingurru site and its cultural landscape now hold new meaning for local Aboriginal people, reflecting traditional practices as well as contemporary social, spiritual and political activities and beliefs. Although initiation and ceremonial rites are no longer held there, certain practices recall traditional belief systems. For example, the site continues to evolve as Aboriginal people re-discover and reinstate buried stones. Gummingurru is a valued place of teaching, education and reconciliation (Ross 2008: 91-2).

Uncle Wayne Fossey and Shannon Bauwens of the Gummingurru Aboriginal Land Trust were contacted for comment on this study. They both expressed the wish to see no development around the immediate site and development in the greater area to be limited and sympathetic to the site's significance. They stated that development in the area should be focused toward cultural, natural, and tourism pursuits and should not include any industrial or high-density housing. They explained that part of the significance of Gummingurru is directly tied to the landscape of the area and development which impacts this would directly affect the cultural heritage of the site. They also stated that waterways around the site should be afforded protection under the new planning scheme as these were used as pathways to travel to the site. The Gummingurru Aboriginal Land Trust is also open to discussing the ways in which the Planning Scheme can assist in promoting the site and increasing tourism.

6.2.2 Meewah Table Top Mountain – Battle at One Tree Hill

Meewah (Table Top Mountain or One Tree Hill) is a place of spiritual, social, aesthetic, ceremonial, historic, and contemporary cultural heritage significance to Aboriginal people. The mountain is associated with the dreaming story 'Gooneol Goong' which means 'water from the moon' (Kerkhove 2015:7). The mountain is a 'twin' with Wandoyawah (Davidson/Sugarloaf Mountain) and is an important aspect of the Toowoomba range view shed east. Both mountains are known as 'cloud catchers' and are important for the generation of water.

Meewah was once an important ceremonial site for Aboriginal people with a 170 feet long rock lined path which terminated at a cairn at its summit. From here ran another 120 feet long ceremonial walkway (Steele 1984:152). This rock feature is no longer present.

Meewah became a key location in the frontier conflict events between Aboriginal people and European colonists, which culminated with the 'Battle of One Tree Hill'. A large push of pastoralists into the Darling Downs and Lockyer Valley occurred from the 1840's which resulted in rising tensions between the settlers, who wanted to occupy more fertile lands, and an alliance of 'mountain tribe' warriors who were working to halt the settler's advance. Repeated conflict in the form of raids and sieges transpired between the Darling Downs and Ipswich area.

In 1843, a prominent Jagera man, Multuggerah, led approximately 100 Aboriginal people in an ambush at the location of a pass through the range, used by European settlers and traders, near Meewah (Kerkhove and Uhr 2019). The goal of this ambush was to block movement of food and wool, and therefore disrupt European movement and settlement in the area. The target of the ambush was a cavalcade of 18 armed men, a party that included three bullock-pulled drays. The ambush was a success on the pass between Meewah and Mt Davidson (Uhr 2003:250). The settlers were forced to retreat, returning later with assistance of squatters to recover the drays (Kerkhove 2015).

However, the supplies were not recoverable, so the squatters instead located Multuggerah and his warriors with the help of an Aboriginal tracker. This led to a violent confrontation between the two groups on Meewah. Multuggerah's warriors staged a mock retreat to draw the squatters into an unfavourable position, and after being assaulted with stones and boulders, the squatters were forced to retreat.

This battle is remembered as a victory for Aboriginal peoples, and it was a clear, although temporary, setback to European settlement in this area (Kerkhove 2016; Uhr 2003). This example of coordinated resistance to European invasion of traditional country is still important to Aboriginal people today, with commemoration services held every year at the site. The viaduct on the Toowoomba Second Range Crossing (Toowoomba Bypass) has now been named 'Multuggerah Way' to commemorate this battle.



Figure 7 Battle area looking toward Mt Table Top (Kerkhove 2015:40)

The site is located within the Yuggera Ugarapul People's Native Title claim area (they were approached to participate in consultation processes for this project but have not, to date, responded). However, the Bigambul People have raised the importance of this site to the wider community as a symbol of Aboriginal resistance to European invasion, and the enduring nature of their culture. They would like to see Meewah protected from development including the area in between the mountain

and the Toowoomba Range, including Picnic Point. The view in between these locations is important and linked to the Dreaming stories of the area.

6.2.3 Bunya Mountains

The Bunya tree (*Araucaria bidwillii*) is endemic to South East Queensland and grows to a height of at least 50 m and produces large cones (about the size of a football) which contain 60+ nuts inside. The nuts are nutritious, and can be eaten in a variety of ways including raw and ground into flour. The trees are found primarily on the Bunya Mountains which lie on the boundary of several groups:

- Western Wakka Wakka;
- Jarowair;
- Djaka-nde; and
- Barunggam

These trees and nuts were central to a tri-annual traditional festival held at the Bunya Mountains, which Aboriginal groups from Southeast Queensland and Northern New South Wales attended (Kerkhove 2012). This festival was one of the largest and most influential traditional Aboriginal gatherings in Australia. The festivals, known as the Bunya Bunya gatherings, were held between December and March and involved not just food gathering and consumption but also a range of traditional practices. At the festivals, participants from a wide area would:

- reinforce inter- and intra-group relationships;
- conduct ceremonies including marriages, initiations, and combat (e.g., Howitt 1904: 333; Petrie 1904: 35-7);
- take part in feasting (Curr 1887:174);
- trade and share items, food, information and new knowledge;
- observe and arrange cultural, social, and kinship obligations;
- resolve disputes (Swam 2017:1); and
- exchange songs, stories, and dances between groups.

Groups that attended the gatherings included:

- Kabi Kabi
- Githabul
- Gooreng Gooreng
- Butchulla
- Quandamooka
- Barangum
- Yiman
- Willi Willi

The Bunya trees were owned by particular family groups who were responsible for their protection and resources. During the Bunya gatherings only the owner of the tree was allowed to touch it and harvest the nuts. Upon invitation by the owner a group was allowed to approach the tree and pick up nuts which had been knocked off the branches above (Kerkhove 2012:1). This traditional view of

ownership of the tree resulted in significant conflict with early timber cutters in the region. Felling the large trees often resulted in Aboriginal people attacking the Europeans. Due to these conflicts, and increasing European occupation in the region, the attendance of the Bunya gatherings reduced dramatically in the years after white occupation. The last Bunya gathering is thought to have occurred in 1902 (Petrie 1904:35-7).

The Bunya gatherings are still important to people today with the festival re-established with increasing attendance each year. Uncle Wayne Fossey, director of the Bunya Peoples' Aboriginal Corporation, explained that it is not just the mountains that are important to Aboriginal people, it is the surrounding land as well. This is because during the traditional gatherings, groups travelling into the area were not allowed to camp on the mountain. Rather they were forced to stay around the base until invited onto the mountain by the traditional owners. The result was a series of camps in the foothills of the Bunya Mountains, including in areas a short distance into the Toowoomba LGA, in the north. Uncle Wayne stated that he would like to see a large buffer placed around the base of the mountains to prevent development that may impact these camp sites and the landscape.

6.2.4 Main Range Escarpment and Mountain Peaks of the Region

The main range escarpment (the edge of the Great Dividing Range) separating the LGA and the Lockyer Valley to the east was identified in Aboriginal community consultation as a culturally significant area. Traditionally, the high points (e.g., Meewah Table Top, Mount Rascal and Mount Lofty) were known as 'cloud catchers' and, with the source of the waterways from the range to Ipswich being located in the range, it was traditionally regarded as having a nourishing role for the area.

Uncle Wayne stated that the range itself was carved out by the rainbow serpent and is important to many Aboriginal groups.

Some early colonial sources record the movement of people and goods from the Darling Downs region to the Ipswich and Brisbane areas. These goods will have made their way through the range along traditional routes. Uncle Wayne observed that ridge lines were often highways for Aboriginal people, particularly those travelling toward the Bunya Mountains. He also noted that the range has caves all through it, which are difficult to access but which might be archaeological sites (burials, cave paintings, shelters). The peaks were also used traditionally by Aboriginal people for signal fires. Uncle Wayne advised that signal fires would be lit on these peaks to signal the beginning of the Bunya festivities, with one on Mount Mowbullin in the mountains themselves.

Uncle Wayne indicated that he is looking for a trackway through the main range near Toowoomba that would lead to Gummingurru, given the likelihood that one existed in the past. He stated that he would like to see the TRC work with the Gummingurru Aboriginal Land Trust and Bunya People's Aboriginal Corporation to establish a walking track from the range to the Bunya Mountains, as well as a hiking track from the coast to the Bunya Mountains, crossing the range, which he envisages as being one of the world's great walks.

The aesthetic values (scenic amenity) of the range and its prominent hills and mountains were identified as being significant by some people during Aboriginal consultation. It was noted that development within the LGA that might impact significant views and vistas should be carefully managed. The kinds of views and vistas identified as being significant included:

- Views from the range (e.g., Picnic Point) to the east, where an appreciation of the difference in elevation can be gained. Also views towards Meewah Table Top Mountain.
- Views between prominent peaks.
- Views to Mount Mowbullin from areas within the LGA to its south.

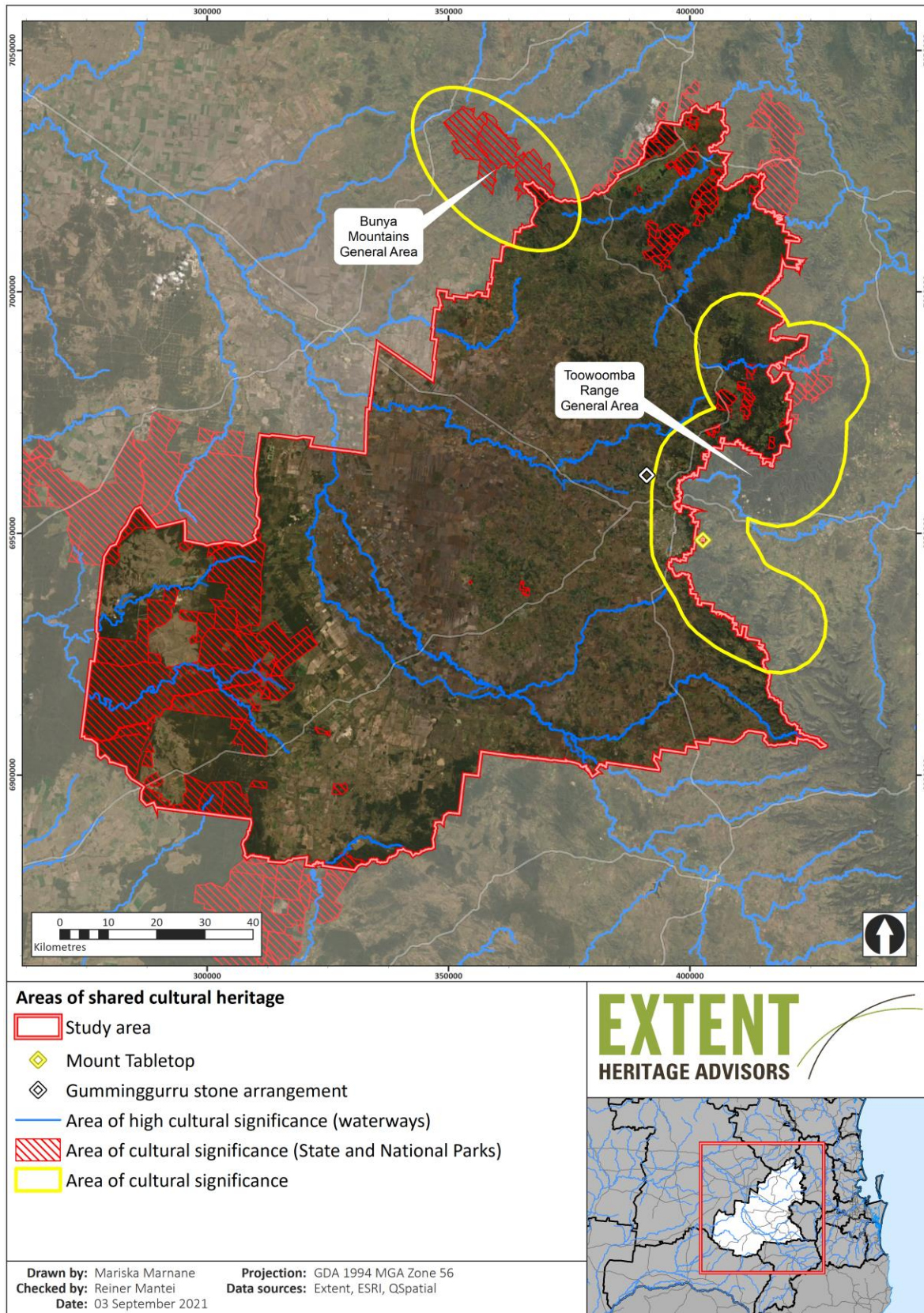


Figure 8 All Aboriginal groups expressed a desire to see State Forests and National Parks protected as far as possible under the planning scheme, including through consultation with Aboriginal parties. The cultural significance of the Bunya Mountains and Great Dividing Range was noted by a number of parties, who indicated that management in these locations (especially where impacting visual amenity) requires careful consideration in the revised planning scheme.

6.2.5 Waterways

As noted in Part 6.1.2 above, all of the Aboriginal parties consulted for this project expressed a strong desire see the TRC play an active role in the conservation of the natural environment. There was a strong view that all waterways should be offered better protection insofar as this can be achieved through a planning scheme. There was a widely held view that all development in the vicinity of waterways should be considered high risk for impacting Aboriginal cultural heritage. Also, it was a widely held view that all stands of remnant vegetation, State Forest, and National Parks should be afforded the highest possible protection under the revised planning scheme.

Many Aboriginal participants in community consultation emphasised that their concerns about water management extended to surface water and run-off, water in creeks and rivers, and sub-surface water (including aquifers, artesian water accessed through bores).

A number of groups emphasised that any development in the vicinity of a watercourse tends to have a higher risk of an adverse impact on Aboriginal cultural heritage because these locations tend to have more archaeological sites, totemic species, and other kinds of heritage places. They stated that they would like to be automatically notified of development that might impact water, and consulted about potential heritage impacts.

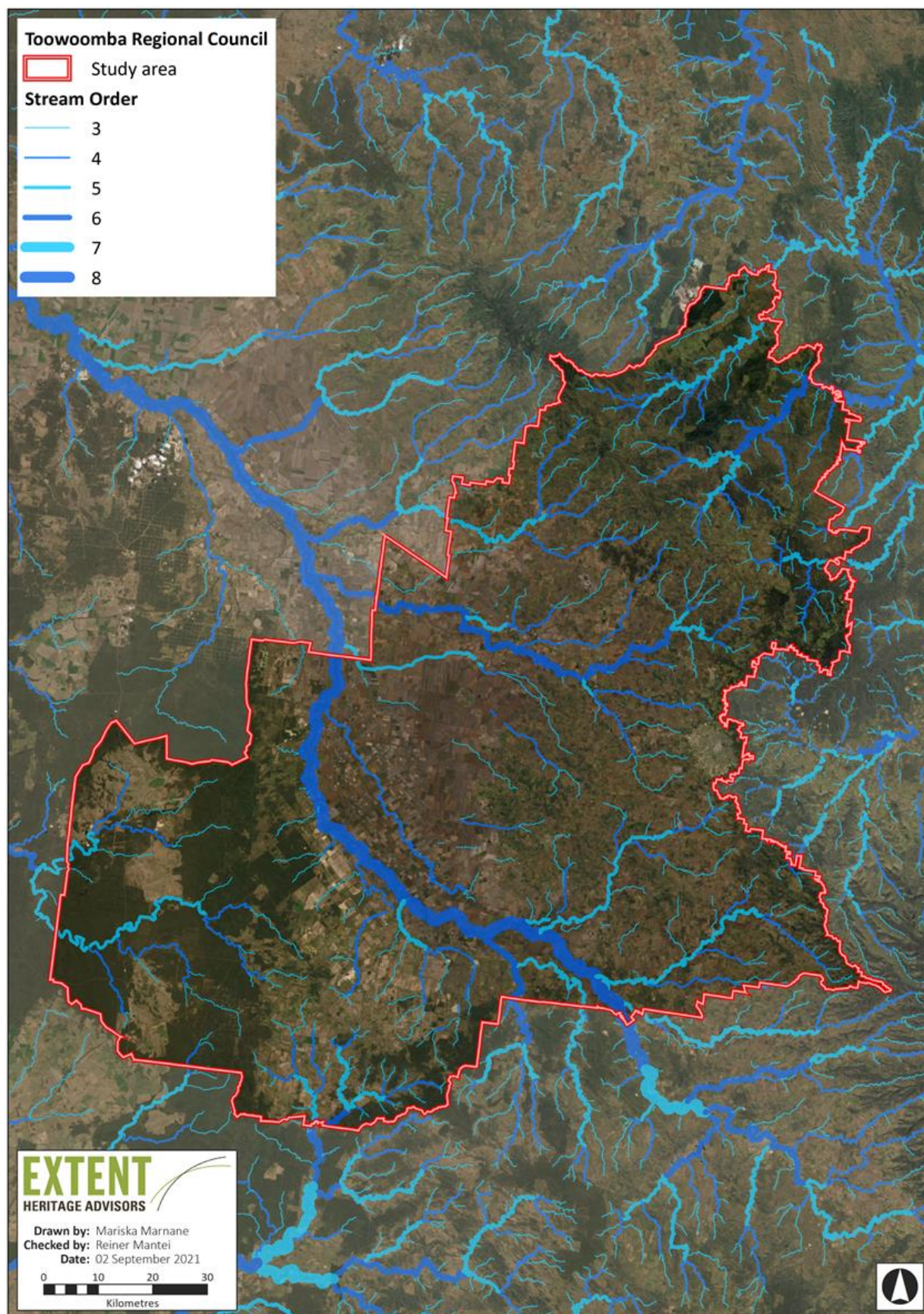


Figure 9All Aboriginal consultees stated that development in the vicinity of waterways is a 'high risk' for Aboriginal cultural heritage (archaeology, flora and fauna) which they should be alerted to and consulted about.

6.2.6 Trackways

Some Aboriginal consultees observed that the Toowoomba LGA would have been criss-crossed with traditional trackways linking resource areas and groups, which would have had Dreamings and 'songlines' associated with them.

Much of this information has been lost due to the impact of the Invasion (Swan 2017:4). However, early sources indicated that the following waterways were utilised in some way as communication 'trackways':

- Myall Creek
- Oakey Creek
- Cooyar Creek
- Emu Creek
- Crows Nest Creek
- Mitchell Creek
- Cressbrook Creek
- Gowrie Creek
- Condamine River

Other sources indicate that when the early settlers arrived in what is now the TRC LGA, they utilised these trackways for stock routes and highways. Some Aboriginal consultees valued the historic stock routes for this reason (because they are likely to recall traditional travel and communication routes) as well as for the close links that Aboriginal people would have had with these routes as stockmen.

Uncle Wayne Fossey and Shannon Bauwens both saw the potential of the stock routes / trackways for heritage interpretation and tourism purposes. The Barunggam People also noted the importance of former stock routes transecting their country. Uncle Wayne and Shannon stated that they would like to see the TRC place more importance on former stock routes / trackways, and their conservation. For example, they would like to see the TRC work with the Gummingurru Aboriginal Land Trust and Bunya People's Aboriginal Corporation to develop the stock routes / trackways in the region as an integrated system of hiking trails where both their Aboriginal and non-Aboriginal cultural values would be communicated to visitors. They consider there is a unique opportunity to market the region as one of the great hiking destinations of the world.

Historical research has identified a number of known and likely trackways including (Kerkhove 2015:14):

- There are settlers' memories of a regular 'bunya trek' used by Aboriginal people to travel north from Warwick along Murphys Creek and onto the Downs to attend the huge inter-tribal festivals of the Bunya Mountains (Nelson 1993: 2:1). However, this was probably just one of several routes.
- There appears to have been a Dreaming Track from Gowrie Mountain on the Darling Downs down to Mount Tabletop, crossing via Blackfellows Creek to a hill by Plainlands, and from there on to Mount Maroon to Mount Coot-tha (Strong 2009: 8).
- There appear to have been paths along what is now the Warrego Highway to Helidon hills; Black Duck Creek over the Range to Pilton; Blackfellow Creek via Dry Creek to Mt Whiteside (from the mountains to Tent Hill); and along the Little Liverpool Range (Franklin Vale). It may be that Mount Davidson (Sugarloaf) and Paradise Mountain functioned as signalling hills (Strong 2009:21, 36).

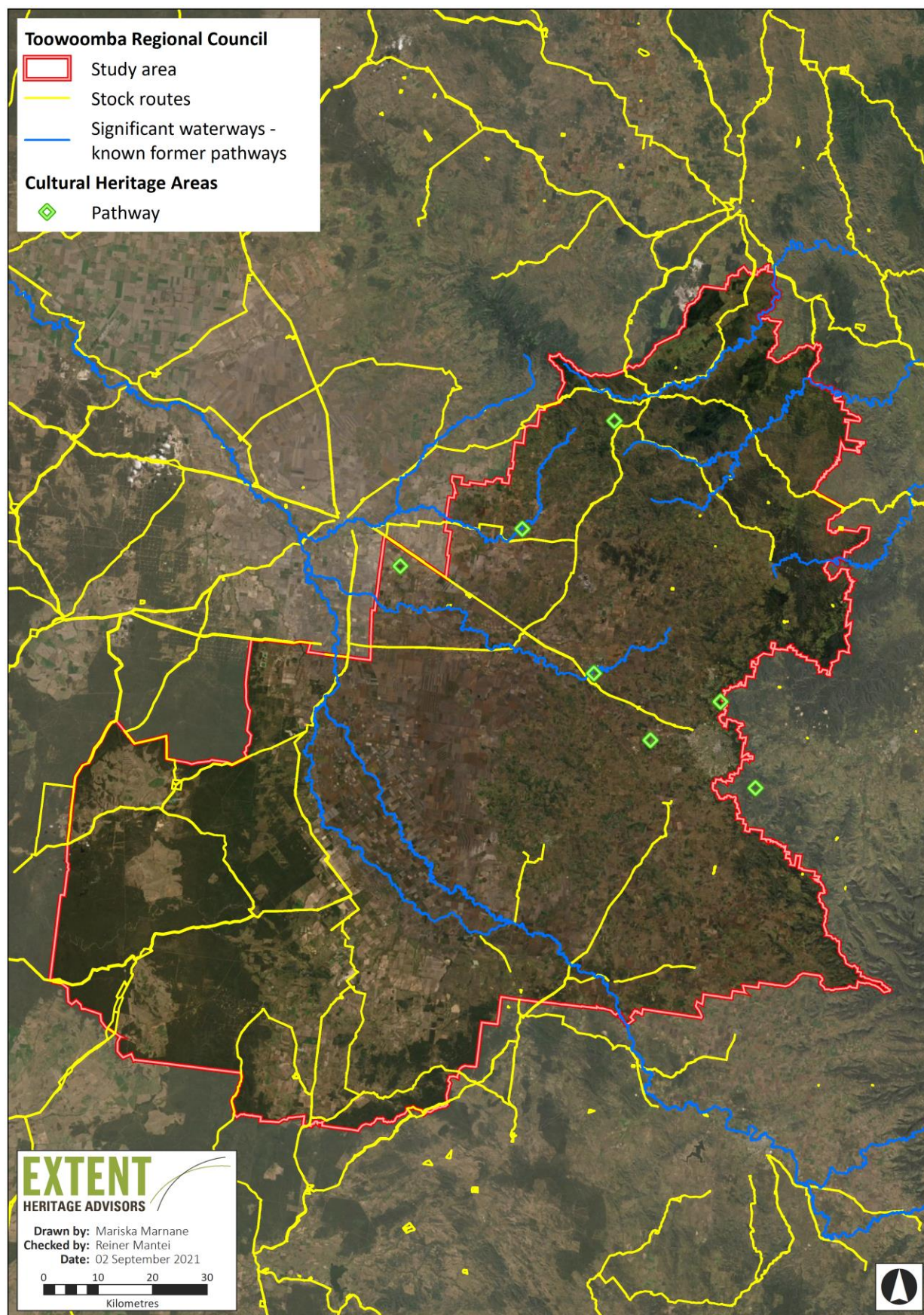


Figure 10 Map of known stock routes in the LGA in addition to traditional trackways recorded in historical sources (precise routes of 'trackways' uncertain).

6.3 Western Wakka Wakka People

Extent Heritage met with representatives of the Western Wakka Wakka three times being:

- 9 April 2021
- 14 May 2021
- 28 May 2021

It was agreed between the TRC, Extent Heritage and the Western Wakka Wakka that the consultation process would proceed on the condition that:

- Intellectual Property in all cultural heritage information shared by the Western Wakka Wakka would always reside in the Western Wakka Wakka.
- The Western Wakka Wakka **could withdraw** from the process at any time, and if that should happen, their contributions to this report would be deleted from it.
- Any text prepared by Extent Heritage that sought to capture the views of the Western Wakka Wakka would be **reviewed** by them (and their solicitors) prior to it being shared with the TRC.

These conditions, and others, were captured in a Deed of Confidentiality signed by Extent Heritage on agreement from the TRC.

At the time of finalising this report the Western Wakka Wakka had not yet given their consent for their contribution to be included. Therefore, this section of the report has been removed pending approval. If consent to share this information is given by the Western Wakka Wakka in the future, this report will be augmented with a supplementary report capturing that information.

6.4 Bigambul People

6.4.1 The consultation process

Reiner Mantei, Jodie Crossman, and James Carr of Extent Heritage conducted meetings with the Bigambul people on the 16th May and 5th June 2021. Representatives from the Bigambul people included:

- *Removed*
- *Removed*
- *Removed*
- *Removed*
- *Removed*
- *Removed*
- *Removed*

The meetings were conducted at Studio 42 Workspaces, East Brisbane (16th May) and the Bigambul People's offices in Goondiwindi (5th June).

6.4.2 Key outcomes

The Bigambul People's representatives identified several key topics of concern to them, which might be divided into the following two broad areas:

- TRC's relationship with the Bigambul People and its relationship with the wider Aboriginal community; and
- The management of both tangible heritage (e.g., archaeology, landscape features) and intangible heritage (e.g., spiritual dimensions of the landscape) within their country and the wider region.

The Bigambul people stated that they feel they have had an adequate relationship with the TRC in the past, but that this has deteriorated in recent years. They said that they wish to see this relationship rebuilt and want to work toward a better community for all residents. A focus of their concern was the Indigenous Land Use Agreement (QI2016/053) signed by both parties and registered on 24/03/2017 which, on their assessment, is not being rigorously adhered to.

The Bigambul stated that the Indigenous Land Use Agreement (ILUA) clearly outlines the goals and desires that the Bigambul People have for their land, and the agreed form that their relationship with the TRC should take. They believe that the two parties should work together to recognise each other's rights and interests, and work towards:

- Better caring for country;
- Finding ways to help protect the rights and interests of the Bigambul People as traditional owners;
- Looking after the needs of all local people; and
- Living together and supporting each other for the benefit of the whole community (Aboriginal and otherwise).

To strengthen the relationship between the Bigambul People and the TRC, the Bigambul People stated that the **Consultative Committee** described in the ILUA should be established. They envisage that this committee would have representatives from both the TRC and Bigambul People on it, and

its role would include consideration of any issues that may be relevant to the two parties. The Bigambul consultees emphasised that a key component of this committee should be to discuss the protection of cultural heritage and to promote community recognition, respect, and reconciliation between the Bigambul People and the non-Indigenous community.

It was the opinion of the Bigambul People that all future significant development which may pose a risk to Aboriginal cultural heritage should be presented at meetings of the Consultative Committee, as well as any assessments that have already been completed on the proposed development. The Bigambul People also saw these committee meetings as an opportunity to discuss and develop any policies or programs that might be of mutual benefit to the TRC and Bigambul People.

The Bigambul People stated that they would like to see the TRC develop policies to support greater **recognition** of their people and their history in the region. They would like to see greater emphasis placed on the use of traditional **Indigenous place names for locations**. They noted that this does not necessarily mean replacing European names for locations, but rather presenting both names on signs and on official documentation, as a form of dual naming. They would also like to see suitable traditional words used alongside European words in naming new streets, developments, and suburbs.

The Bigambul People would also like TRC to develop an initiative for the **placement of information** at appropriate public places on their traditional lands describing the history, culture and traditions of their people as Traditional Owners. They considered that such an initiative has the potential to encourage **tourist visitation** to the area, and may assist to build related business opportunities for the Bigambul People.

The Bigambul People raised concerns about the **internal processes** at TRC regarding the protection of Aboriginal cultural heritage, especially in relation to proponents and TRC meeting their duty of care under the *Aboriginal Cultural Heritage Act 2003*. As they expressed it, the TRC currently has no **'transparency'** with the Bigambul People. They expressed concern that, therefore, they are often unsure of the internal assessments that are conducted for proposed developments, especially in relation to the protection of their cultural heritage. They noted that they are concerned that developers are failing to meet their Aboriginal cultural heritage duty of care requirements. They stated that the ILUA requires all development projects that present a risk to cultural heritage to be presented to the group for discussion and assessment, but noted that this has not been occurring as envisaged.

The Bigambul People would like to see more emphasis placed by the TRC on ensuring developers are meeting their obligations under the ACHA. They suggest that a new policy or **triggers** be written into the planning scheme, so that as part of any Development Application the proponent is required to demonstrate how they have satisfied their **Aboriginal cultural heritage duty of care**.

The Bigambul People believe that the transparency issues that they identified with the TRC would be fixed through the introduction of at least one **Aboriginal liaison officer** position within the Council. They said that this role should be an identified position and the officer would act as a mediator between Traditional Owners and the TRC, and would be key in disseminating information from the TRC to the wider Aboriginal community. This role, they said, should also include the monitoring of cultural heritage issues, to assist the Council to ensure that developer (and TRC) obligations are met under state legislation.

The Bigambul People advised that they have developed a **'Cultural Heritage Toolbox'** that assists developers and councils fulfil their obligations in relation to the protection of Aboriginal cultural heritage under the state legislation. As they described it, this toolbox sets out a detailed step-by-step process that can be applied to any development and, when implemented, provides protection under the ACHA as well as to the standard of the Aboriginal party. The Bigambul People would like the opportunity to present their Cultural Heritage Toolbox to the TRC and would welcome its implementation in the near future.

Coupled with the introduction of the Cultural Heritage Toolbox, the Bigambul People would like to see all relevant staff within TRC undergo cultural awareness training. The Bigambul People have

developed a program of '**Cultural Immersion Training**' which has several different levels of training ranging from workshops of a few hours to a 3-day experience, which includes 'on country' training. The group believes that having all staff within the TRC undertake this training will go a long way to strengthening the relationship between the TRC and the Bigambul People. This training, they stated, should also be extended to people in key positions within companies conducting significant development projects with the TRC. The group has also requested that people within higher management positions with the TRC undertake the full 3-day cultural immersion training.

The current TRC **Aboriginal and Torres Strait Islander Advisory Committee** (ATSIAC) is seen by the Bigambul People as a positive step forward for the council and its relationship with the Aboriginal community. However, they stated that the ATSIAC as it currently stands is ill-defined and they were unsure of its role in the community. The Bigambul believe the ATSIAC should be better defined in its Terms of Reference, and its role and powers more broadly advertised within the community and the TRC. The Bigambul People considered that the committee should have representatives from all the Native Title parties as well as the wider Aboriginal community, including traditional groups of the region that may not currently have a native title claim. The group also believes that an Aboriginal liaison officer would be a beneficial addition to the ATSIAC and may assist to prevent external community dynamics from impacting its effectiveness.

The Bigambul People wished this report to indicate that they define their entire area within TRC as a culturally significant landscape. They stated that they want no development to be conducted over their traditional lands without them being notified first, and their being given an opportunity to assess and comment on the proposed development (Figure 11). They would like it to be noted that they are not opposed to development being conducted on their lands, but rather want to be involved in the process as a stakeholder.

The Bigambul People also stated firmly that their current native title boundary does not represent the only land that they feel a cultural connection to in the LGA. They stated that they would like the TRC to follow current DSDSATIP guidelines for any development in the 'unclaimed' area east of their native title claim area i.e. they should be consulted along with any other Native Title parties that border the unclaimed area (Figure 2)(the Bigambul People, the Western Wakka Wakka People, and the Githabul People).

The Bigambul People's traditional land within the region is dominated by State forests and National Parks. These include:

- Wondul Range National Park;
- Bulli State Forest;
- Western Creek State Forest;
- Dunmore State Forest; and
- Kumbarilla State Forest.

These areas are largely undeveloped natural landscapes that the Bigambul People stated retain many cultural heritage values for them and the wider community. They said that they would like to see these areas rigorously protected under the new planning scheme for their cultural and natural values. They would like this protection extended to any areas within their traditional lands with vegetation mapped as remnant growth. They stated that they see areas of native flora and fauna diminishing every year and they are concerned about the reduction of these places and its impact on climate change. As they expressed it, native flora and fauna represent cultural links to the natural world and a tangible link to their ancestors as totemic species. Their protection, and the natural places they inhabit, is seen as a key priority to the Bigambul People. A full list of land parcel descriptions of these areas within the TRC are provided in Appendix A (note state and federally controlled land parcels are excluded from this list).

Water management was a significant matter of concern to the Bigambul People. They noted that water management included surface water, water in creeks and rivers, and sub-surface water (including aquifers, artesian water accessed through bores). They considered that overland flows and its diversion for farming practices was a matter of high importance. While the group understands that a significant part of water management is the jurisdiction of the state government, they would like to see the TRC take a more active role in ensuring water is managed as a precious, perishable resource.

The group has noted that the landscape is appearing increasingly drier as the years progress, and they interpret this as being the result of farms being allowed to build larger dams to capture overland flow. They identify this as a significant threat to the natural landscape, and native flora and fauna. The Bigambul People would like to see protection of the waterways expressed as a goal within the planning scheme, with provisions to prevent impacts on them by managing development near riparian zones. It was the view of the Bigambul People that any development applications that impact water resources (overland or subsurface) should have consent withheld until impacts can be adequately mitigated.

The Bigambul People wanted it recorded that they do not see Aboriginal cultural heritage as solely 'Aboriginal' but rather as 'Australian heritage', and as such it should be seen as significant to Australians of non-Aboriginal ancestry too. They stated that they wish to see TRC adopt the same worldview so that it can work with the Bigambul People to preserve and promote cultural heritage for all future generations of Australians.

6.4.3 DSDSATSIP registered sites

Table 3 provides a list of all DSDSATSIP registered sites on Bigambul country. However, note that the Bigambul People have their own site register and that is not included on this list. The Bigambul People emphasised during consultation that in their view, TRC should advise proponents of the Bigambul list and the need to contact the Bigambul People directly to complete a search on their database for sites within their region.

Table 4. Site features recorded in the DSDSATSIP search area

Site feature	Count	Percentage
Isolated Find	14	18.42
Artefact Scatter	42	55.26
Grinding Groove(s)	1	1.32
Shell Midden(s)	3	3.95
Scarred/Carved Tree	15	19.74
Scarred Tree	1	1.32
Total	76	100.00

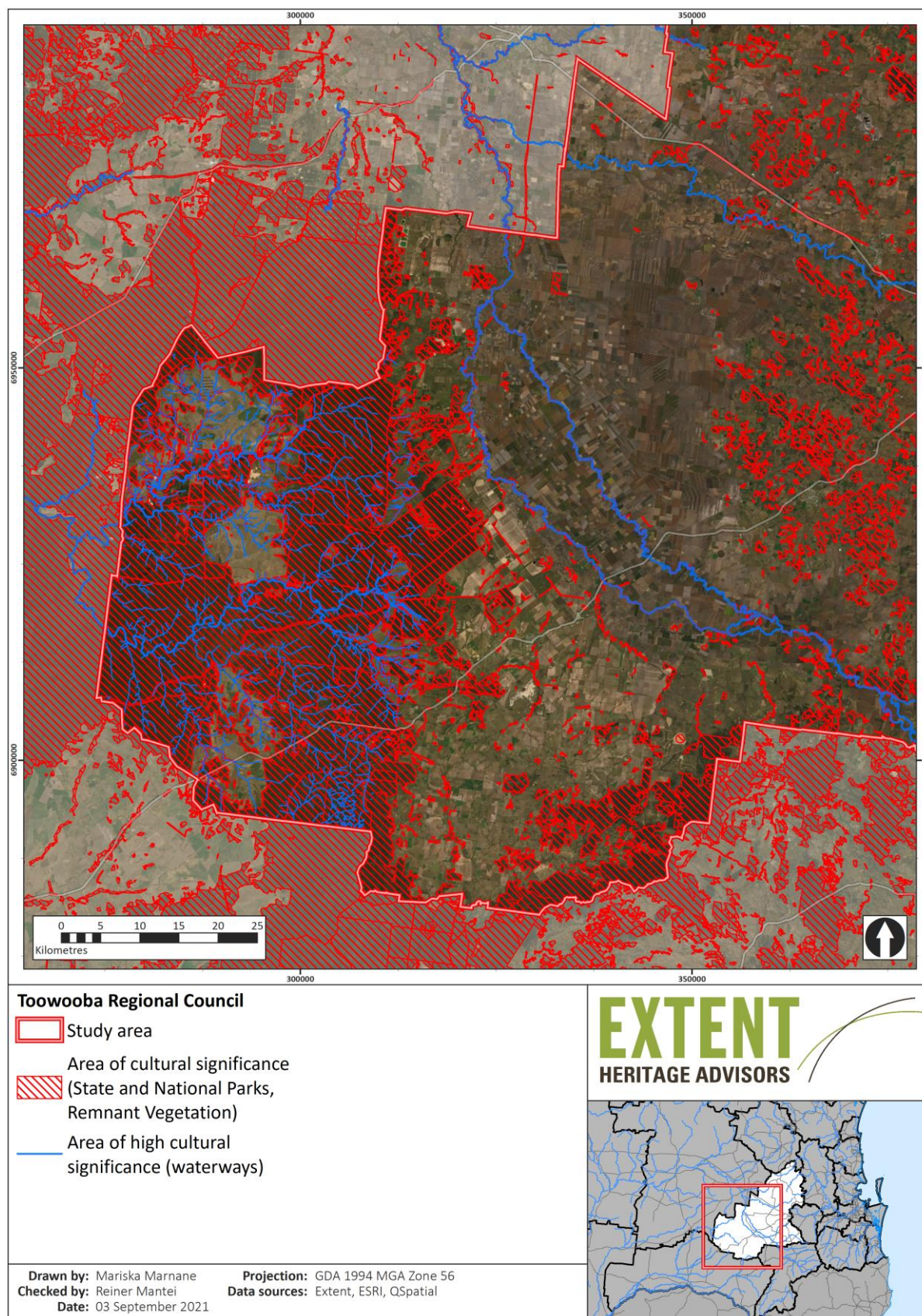


Figure 11 State forests and National Parks in the Bigambul People's native title claim area. They indicated during consultation that these areas embody both natural and cultural heritage values, that development that may impact them should be rigorously managed by the revised planning scheme, and that they would like to be consulted about any development that may impact these areas.

6.5 Barunggam People

6.5.1 The consultation process

Andrew Sneddon and Jodie Crossman of Extent Heritage met with the following representatives of the Barunggam People on 25 July 2021 at Picnic Point, Toowoomba:

- *Removed*
- *Removed*
- *Removed*

Adam English of Cultural Heritage Solutions provided assistance to the Barunggam representatives. The meeting took approximately 2.5 hours.

6.5.2 Key outcomes

The Barunggam People representatives identified a number of issues that were of particular importance to them, and which they considered that TRC had a role in managing.

The Barunggam People shared a number of concerns about **internal processes** at TRC. Specifically, it was noted that councils generally fail to hear Aboriginal voices because Aboriginal people are not actually represented as employees or on planning committees. There was a strong feeling that TRC must employ at least one traditional owner (ideally, a small unit of Aboriginal people should be established) to act as a liaison officer with other council officers on matters impacting Aboriginal residents of the LGA. It was understood that Ipswich City Council has an Aboriginal employee who fulfills that role, which may be a model to build on at TRC. However, it was noted that a single employee may not be sufficient given the existence of multiple traditional owner groups within the LGA.

The Barunggam People stated that this person or unit's role would be to act as an advocate and coordinator for Aboriginal people within the LGA. Their role was envisaged as overlapping with cultural heritage (including processes established by state legislation) but also extending beyond that to include issues relating to health, education, and community safety. They noted that the existing ATSIAC involves representatives from different traditional owner groups who may have different aspirations, which can create disagreements. The Barunggam People felt that the coordinator might be able to manage and alleviate any issues that arise within the Committee.

It was also recommended that TRC set for itself **Indigenous employment targets**, and regularly audit its performance against those KPIs. They also indicated that new TRC employees should all be required to attend **cultural heritage training** as part of their inductions, and that these should be refreshed regularly for existing staff. It was further recommended that KPI's be established to measure TRC's performance against **Closing the Gap** initiatives. It was recommended that TRC investigate ways in which it can support and encourage **Indigenous commercial enterprises**.

Some of these matters were seen as forming part of TRC fulfilling its role in contemporary 'truth telling' and broader **reconciliation** processes. It was recommended that on council land, where the Australian flag is flown, the Aboriginal and Torres Strait Islander flags should also be flown.

In relation to **naming conventions**, it was also strongly stated that Traditional Owners should be consulted when naming new streets, suburbs, bridges and the like. Insofar as new features are named or names are approved by TRC, it was suggested that half of all new names should be Aboriginal in origin. As a general principle it was recommended that TRC adopt the dual naming policies of the NSW Geographical Names Board which is as follows:

The Board does this by preferencing traditional Aboriginal place names or names with Aboriginal origin wherever it can and restoring traditional Aboriginal names to features with introduced names through its dual naming policy and recognising important traditional Aboriginal placenames alongside longstanding introduced names.

Water management was a matter of concern to the Barunggam consultees. They noted that water management included surface water, water in creeks and rivers, and sub-surface water (including aquifers, artesian water accessed through bores). It was recognised that aspects of water management are within the jurisdiction of state government agencies, but the Barunggam people emphasised the need for TRC to understand that in managing future land uses in the LGA, the TRC must understand 'the bigger picture'. It was suggested that any development in or near riparian zones, or which might impact riparian zones, should be assessed and monitored particularly closely and that the Aboriginal cultural values of water should be reflected in the revised planning scheme in some way (e.g., in the relevant environmental Overlay Code).

Similarly, it was recommended that the TRC should assess all development applications for impacts on sub-surface water resources and withhold consent where adverse impacts are identified. They indicated that protections should be incorporated in the planning scheme insofar as it is possible for local government to do so.

The Barunggam People recommended that Aboriginal people should be engaged to assist with ensuring the ongoing health of the LGA's waterways (e.g., as rangers or TRC employees).

Environmental issues generally were a matter of concern to the Barunggam People, including development that might contribute to **climate change**.

Strong emphasis was placed on the need to **sustainably manage native flora and fauna**, much of which has cultural significance to Barunggam People e.g., as totemic species. Although all native fauna were identified as important, koalas and native bees were singled out as requiring urgent protections insofar as it is possible for a planning scheme to do so.

As a means of safe guarding the LGA's natural environment, the Barunggam People strongly recommended that the revised planning scheme should include an '**Aboriginal Heritage Overlay Code**'. It was noted that this could resemble the present 'Environmental Significance Overlay Code'. The purpose of the 'Aboriginal Heritage Overlay Code' could be expressed as being 'to avoid or minimise the impacts of development on Aboriginal cultural heritage', with an acknowledgement that this overlaps with the management of biodiversity values. It was recommended that the 'Aboriginal Heritage Overlay Code' be cross-referenced with any new environmental Overlay Code, and that a Performance Outcome be incorporated to indicate that new development must complement or support Aboriginal cultural values embodied by the LGA's ecology. The Barunggam People were supportive of the protections stated in the current Environmental Significance Overlay Code where it requires the avoidance of the use of noxious weeds and showing favour to using native flora of local origin in revegetation and landscaping.

That part of Barunggam country within the Toowoomba LGA is heavily farmed and includes stockyards. They expressed concern that these activities require the intensive use of **water resources and pesticides**. These were both matters of considerable concern to the Barunggam. They indicated that they were strongly opposed to future land uses on their country that required new bores, weirs, irrigation, and which used pesticides (which they saw as injurious to human health as well as the native bee).

The Barunggam People appreciated the overlaps between the revised planning scheme and state legislation, but also noted that some developers fail to meet their **Aboriginal cultural heritage duty of care**. They observed that local councils have a role to play in ensuring that developers meet their obligations under the *Aboriginal Cultural Heritage Act 2003*. Specifically, they recommended that all new development on Barunggam country should be 'impact assessable', or that some other trigger be written into the revised planning scheme, so that as part of any development application the

proponent is required to demonstrate how they have satisfied their Aboriginal cultural heritage duty of care.

The Barunggam felt that this would prevent the situation arising where development ‘falls through the cracks’; that is, the development application process becomes a reminder from TRC, to proponents of new development, of obligations imposed by state legislation. At the same time, TRC would be compelled to appreciate that it is inappropriate to approve a development application where Aboriginal cultural heritage has not been appropriately responded to in assessing potential adverse impacts.

That part of Barunggam country that is within the Toowoomba LGA is presently predominantly zoned rural. The Barunggam raised no objections to retaining that zoning (subject to the environmental concerns raised above regarding water and pesticides). They stated that they do not support any **re-zoning** that could result in new industrial or light industrial development, increased residential density, or resources extraction activities.

In aerial imagery of that part of Barunggam country in the LGA, there appear to be significant stands of native trees, with the Kumbarella State Forest located outside the LGA boundaries. The Barunggam People indicated that TRC should incorporate in the revised planning scheme, protections for any remnants of forest reserves.

The Barunggam People noted that the Queensland Museum presently holds a number of boxes of **ancestral human remains** in storage, and that some of these are Barunggam ancestors who should be repatriated to country. However, they advised that this has not been possible, partly because there are no appropriate designated cemeteries. The Barunggam People noted the role that councils play in the management of cemeteries and recommended that TRC consider working with the Barunggam People to designate an appropriate burial location for ancestral human remains, which could be co-managed with them.

The Barunggam People were not aware of any **fossil beds** within their country inside the Toowoomba LGA. However, they noted the inadequacy of fossil bed protections at state and local level, and recommended that TRC investigate whether any exist in its LGA and, if so, to incorporate protections in the revised planning scheme. The Barunggam also indicated the importance to them of **stock routes**, which should not be impacted by future land uses.

Some of the information that the Barunggam People provided related to dimensions of strategic planning for the LGA that are not typically characterised as ‘cultural heritage’ matters. There was a strong feeling that TRC should work with other government agencies and providers to help Aboriginal people to access **social support**. For example, it was suggested that TRC could establish ‘safe zones’ for Aboriginal people requiring assistance where there would be ‘no questions asked’ and the police were not automatically involved. They noted that this might be achieved by building on the work of the Youth Council and Centre (although a safety net should also exist for older Aboriginal people). They also suggested that TRC could support the construction of an Aboriginal Cultural Centre.

6.5.3 DSDSATSIP registered sites

Table 5. Site features recorded in the DSDSATSIP search area

Site feature	Count	Percentage
Artefact Scatter	2	100.00
Total	2	100.00

6.6 Yuggera Ugarapul People

6.6.1 The consultation process

The Yuggera Ugarapul People were contacted, and sent the information pack about the Project, through their lawyers, Marrawah Law Pty Ltd, on 12th February 2021 and 17th March 2021. Although we received confirmation that the information had been forwarded to the Yuggera Ugarapul People, we received no further replies.

Extent Heritage also attempted to make contact with the group through industry contacts and phone numbers believed to be owned by applicants of the Yuggera Ugarapul People native title claim. However, we received no replies.

Recently, the Yuggera Ugarapul People have changed their legal counsel and have contacted the TRC regarding the planning scheme and their people's potential involvement. TRC have engaged with the Yuggera Ugarapul People and consultation is currently ongoing. Once, this consultation has been concluded it will be amended to this document.

6.6.2 DSDSATSIP registered sites

Table 5 below presents a breakdown of the site types and their quantity within the Yuggera Ugarapul People's lands within the TRC LGA.

Table 6. Site features recorded in the DSDSATIP search area

Site feature	Count	Percentage
Artefact Scatter	1	12.50
Grinding Groove(s)	3	37.50
Scarred/Carved Tree	1	12.50
Painting(s)	3	37.50
	8	100.00

6.7 Jagera People #2

6.7.1 The consultation process

The Jagera People were contacted on 10 August 2021, and provided with the information pack on the Project, through their lawyers, P&E Law. We received confirmation that the information had been forwarded onto the Jagera People but we received no further contact.

It is important that as the planning scheme evolves, this group is provided with additional opportunities to provide input.

6.7.2 DSDSATSIP registered sites

Table 6 below presents a breakdown of the site types and their quantity within the Jagera People's lands within the TRC LGA.

Table 7. Site features recorded in the DSDSATSIP search area

Site feature	Count	Percentage
Artefact Scatter	1	100.00
Total	1	100.00

6.8 Githabul People

6.8.1 The consultation process

The Githabul People have only recently had a native title application registered within a part of the Toowoomba LGA.

They were contacted on 14th July 2021, and provided with the information pack on the Project, through their lawyers, Queensland South Native Title Services. We received confirmation that the information had been forwarded onto the Githabul People, and initial steps were taken to arrange a meeting. Unfortunately, it has been difficult to settle on a mutually convenient time for that meeting.

It is our intention to proceed with engagement with the Githabul People. Their input will be provided to TRC in a supplementary report.

It is important that as the planning scheme evolves, this group is provided with additional opportunities to provide input.

6.8.2 DSDSATSIP registered sites

There are currently no sites on the Register within the TRC portion of the Githabul People's Native Title area.

6.9 Broader Community Consultation

The Aboriginal stakeholders within the community detailed in Appendix C were contacted via post on the 3rd June 2021, inviting them to register an interest in the project and to be included in the engagement process. A copy of the letter sent to the stakeholders can be found in Appendix D.

Only two of the community stakeholders identified in Appendix D expressed a wish to be involved in the consultation process. These were Gummingurru Aboriginal Land Trust and the Bunya People's Aboriginal Corporation. We spoke with Uncle Wayne Fossey and Shannon Bauwens who are associated with both entities. Their views have been captured in the sections above.

6.10 'Unclaimed areas' within the region

All Aboriginal consultees stated that they wished to be consulted about development in 'unclaimed areas'. Some stated that TRC should follow DSDSATSIP guidelines for consultation in areas that are not subject to a native title claim (and never have been): approach those native title parties that border the unclaimed area in an effort to identify who speaks for that country. This will usually include discussions between claim groups.

7 CONCLUSIONS

Many of the recommendations made by the participants in Aboriginal community consultation do not directly relate to the form and content of a planning scheme. However, they do relate to actions by TRC that would complement the application of the revised planning scheme. They are included in this report for that reason. Generally, they reflect a desire on the part of the consulted Aboriginal parties to be more involved in decision-making within the LGA, which might be achieved through changes to the existing internal processes at TRC. The Aboriginal consultees often observed that the 'duty of care' imposed by the *Aboriginal Cultural Heritage Act 2003* may provide a level of protection for Aboriginal cultural heritage, but in practice it is inconsistently applied, and Aboriginal parties are under-resourced to monitor and respond to the many Development Applications that TRC receives each year. All of the Aboriginal consultees noted that TRC is situated at a critical point in every development process to remind proponents of their duty of care in relation to Aboriginal cultural heritage and to incorporate Aboriginal cultural heritage into relevant impact assessment processes.

It will be a challenge for the drafters of the revised planning scheme to observe an appropriate separation between State government functions and legislation, and those of a regional council, in relation to Aboriginal cultural heritage. For example, although a focus of Aboriginal community feedback was that TRC should take a more proactive role in ensuring that proponents of new development observe their obligations under the ACHA, and although a council may play a role in that regard, the enforcement of the ACHA is ultimately a State government responsibility.

Similarly, Aboriginal consultation identified a number of Aboriginal cultural heritage places within the LGA that require protection from inappropriate land use. TRC has the opportunity to record them in a local heritage register (or 'heritage overlay') as a means of notifying proponents of new development of their existence, and of requiring more rigorous impact assessment processes. However, the Department of Seniors, Disability Services and Aboriginal and Torres Strait Islander Partnerships already maintains a register of Aboriginal heritage places. In drafting the revised planning scheme it will be important to avoid the duplication of roles, while being clear about the specific role of any Aboriginal local heritage register or Toowoomba Aboriginal heritage overlay included in the revised planning scheme vis á vis the State government register.

Much of the feedback received from Aboriginal participants in the community consultation process related to State forests and National Parks, which are typically matters for the State government. That feedback has been recorded to assist the drafters of the revised planning scheme to identify and respond to possible synergies between State and local management.

Relatedly, the Aboriginal groups consulted for this project typically indicated that natural heritage and Aboriginal cultural heritage overlap and are sometimes one and the same thing. They emphasised that they have a cultural interest in good environmental management. Although it was recognised by the Aboriginal groups that many aspects of environmental management are governed by State and Commonwealth legislation, they indicated that the revised planning scheme should augment those protections as much as is possible through a local planning instrument. The role and function of the current 'Toowoomba Regional Planning Scheme – Environmental Significance Overlay' was discussed with some participants in the consultation process. They noted the overlaps with good Aboriginal cultural heritage management and encouraged the drafters of the revised planning scheme to consider the ways in which the planning scheme might:

- Augment the performance outcomes for 'Areas of Ecological Significance' (and their buffers) to reflect the need to consider Aboriginal cultural heritage, especially through consultation.
- Enhance the impact assessment process in relation to 'Areas of Ecological Significance' (and their buffers) to reflect the need to consider Aboriginal cultural heritage, especially through consultation.

The participants in the Aboriginal community consultation were generally familiar with the State heritage legislation, but less familiar with the way that local planning instruments function. The result was that the information provided during Aboriginal community engagement tended to focus on sites of the type that are protected by the ACHA (e.g., archaeological sites). Although efforts were made to explain these matters, it was often difficult to convey town planning principles to the Aboriginal participants in the abstract. As the new planning scheme evolves, it will be necessary to return to the Aboriginal parties to present the draft(s) to them. In that way, they will be able to see how it is intended to function in more concrete terms. At that time, it is likely that additional and more directed feedback will be received from them.

With the above limitation in mind, existing land use zones (under the current Toowoomba Regional Council Planning Scheme) were discussed during the Aboriginal community consultation undertaken for this report. There was general agreement that the current zones were broadly appropriate, but the details of particular zones and their boundaries were not considered. It was often noted by the Aboriginal parties that they do not want to be an obstacle to appropriate development. Rather, the principal concern that was expressed related to a failure of proponents to appropriately consult with them, applying the ACHA. The role of the TRC in bringing the duty of care requirements to the attention of proponents, during DA assessment processes, was firmly emphasised by all parties. It was often expressed as a need for TRC to:

- Be proactive.
- Play a role in impressing on proponents of development that the ACHA requirements must be met.
- Withhold development consent where the Applicant has not demonstrated the ways in which they have met their cultural heritage duty of care applying the ACHA.
- Incorporate 'triggers' in the revised planning scheme (or complementary policy and guideline documents) that compel proponents to consult with Aboriginal parties.

In seeking to meet the requirements of the Aboriginal parties, bullet point #4 above may present some challenges in ensuring that there is consistency between requirements under the ACHA, the Duty of Care Guidelines, and those of the revised planning scheme. Whether in the planning scheme itself, or in complementary policy and guideline documents, it would be desirable to identify 'triggers' to prompt proponents to initiate Aboriginal consultation in relation to cultural heritage, that the TRC might observe or encourage proponents of development to observe. Based on the feedback received in Aboriginal consultation for this project, these triggers might include such things as:

- Development along riparian zones or which might otherwise impact the LGA's water resources.
- Development potentially impacting 'Areas of Ecological Significance' (and their buffers) in any 'Environmental Significance Overlay'.
- Development over a certain monetary value.
- Certain categories of development e.g., a material change of use from rural residential to residential, or rezoning from 'Low Density Residential' to a higher level of residential density.

The relevant kinds of development could be written to be consistent with the categories of land/activity expressed in the Aboriginal Cultural Heritage Duty of Care Guidelines, while making them relevant to a local planning context by reference to specific kinds of development activities.

A number of Aboriginal participants in the community consultation indicated that all of their country is significant and that any development on their country should be referred to them for consultation purposes. The effect of this might be to make all development impact assessable to some degree. It would also not be consistent with the ACHA and Duty of Care Guidelines that establish certain categories of land/activity that do not require Aboriginal community engagement. In any case, when

discussed at a finer resolution, all Aboriginal participants consulted for the project recognised that there are different levels and types of development and that there were some kinds of development that would not require Aboriginal community consultation. Their main concern was that the TRC establish ways of assisting the under-resourced Aboriginal parties to identify development applications that may impact Aboriginal cultural heritage. That concern is at the heart of the internal governance changes requested by the Aboriginal parties and some kind of 'triggers' approach, as discussed above.

The Toowoomba LGA includes traditional country of a number of Aboriginal parties. Although all of the groups consulted for this project expressed a wish to see one or more Aboriginal people employed as an Aboriginal Liaison Officer or Cultural Heritage Officer, this would need to be done in an inclusive and consultative manner. Each Aboriginal party has strong views concerning the boundaries of their country and who has the right to speak for country. Any Aboriginal Liaison Officer or Cultural Heritage Officer employed by TRC would need to be acceptable to all parties to avoid perceptions of bias arising.

The Aboriginal and Torres Strait Islander Advisory Committee (ATSIAC) was the subject of a great deal of criticism during Aboriginal community consultation. It was regarded as ineffective, lacking any real authority, and lacking 'transparency'. Part of this appears to derive from the perception that it is not representative of all relevant Aboriginal groups, and does not take account of the lack of resources available to Aboriginal people who would otherwise wish to be actively involved. Although the committee has recently undergone changes to make it more inclusive of the wider Aboriginal community many groups still expressed the view that it is an inadequate representation of all the Aboriginal groups within the TRC LGA.

The Aboriginal participants in community consultation all expressed disappointment at what they identified as a significant deterioration in their relationship with TRC over recent years. Some were very critical of what they interpreted as a disrespectful and dismissive attitude towards them and Aboriginal cultural heritage generally. This generated considerable anger in some groups, which was sometimes directed at the TRC generally, and sometimes as specific individuals. However, all agreed that the proposed revision of the planning scheme presented an opportunity to rebuild bridges. To this end, they recommended the augmentation of the TRC's staff with officers tasked with Aboriginal liaison and heritage management, and what they typically characterised as more 'transparent' decision-making processes in relation to new development. All of the groups welcomed opportunities for improving Aboriginal business and employment outcomes, as well as health and educational outcomes, and recognised that Aboriginal cultural heritage may play a role in that. They made a number of suggestions for ways in which the Aboriginal story of the Toowoomba LGA might be communicated to the wider public as part of a truth-telling and reconciliation process.

As the suite of documents prepared for the project evolves, it will be necessary to read them all together to identify overlaps and synergies with the outcomes of Aboriginal community consultation. The following reports have been identified as being particularly relevant in this regard (although there may be others):

- Scenic Amenity Assessment.
- Landscape and Urban Form Character Assessment.

In implementing the results of that review in the revised planning scheme, it will be necessary for town planners to be responsive to an Indigenous perspective on what constitutes 'scenic amenity'. During the consultation process, many participants expressed a strong desire for 'natural' places to retain their 'naturalness'. For example, approaching the LGA from the east, driving up through the range, it was noted by some that a person enters a different environment (it is elevated, less developed, and along the high points of the Range, still has a sense of wildness), and that this was recognised by Aboriginal tradition. Similar views were expressed by some Aboriginal people concerning views and

vistas to and from Mount Mowbullen (insofar as these are in the LGA), and in relation to remnant stands of forest. Although this might be characterised as 'scenic amenity', in the Aboriginal consultation it was clear that some (not all) participants saw it as more than just relating to the visual or aesthetic appeal of these places. The 'amenity' being described also related to a cultural appreciation of the places. For example, inappropriate new development might adversely impact the 'natural aesthetic' of a forested, prominent hill (visual amenity) but it was also regarded by some as (potentially) a kind of cultural or spiritual intrusion into those places. This is a different kind of 'amenity' that might be captured in any definitions of 'scenic amenity' or 'visual amenity' in the revised planning scheme.

As the draft revised scheme takes shape, it will be imperative to maintain open lines of communication with all of the Aboriginal parties (as is envisaged by the multiphase process established for the project). As the draft planning scheme evolves, this will help Aboriginal people (who are not necessarily familiar with how planning schemes function) to understand how their inputs can have concrete land use outcomes. It will also be important to continue to seek to involve those Aboriginal parties who did not take up the invitation to participate in the first phase of Aboriginal community consultation. There may be many reasons why the invitation was not initially accepted (under-resourcing, lack of faith in the process, etc.) and ongoing communication may assist to reassure and involve them.

8 RECOMMENDATIONS

Based on the outcomes of the Aboriginal community engagement undertaken for this report, we make the following recommendations:

8.1.1 General

- Incorporate an acknowledgement of the Traditional Owners of the LGA in the revised planning scheme that is in a form that is acceptable to the Traditional Owners. This might be supported by a provision that reflects the intent of Section 5 of the Queensland *Planning Act 2016*.
- Institute a 'cultural awareness program' for all personnel at TRC (having regard to existing programs currently offered by Aboriginal parties in the LGA, and others generally). This should be tailored to reflect the role and activities of individual staff members.
- Seek to recruit an Aboriginal Liaison Officer and a Cultural Heritage Officer at TRC. One person may embody the skills necessary to fulfil both of those roles. The recruitment process would need to be inclusive and would need to reflect the input of the Aboriginal parties represented in the LGA. See Part 6.1.1 above on the roles of these officers.
- If one does not already exist, devise, and adopt a dual naming procedure for identified geographical site types in the LGA e.g., mountains. This might be modelled on the Dual Naming policy of the NSW Geographical Names Board. Devise and implement a policy concerning the use of Aboriginal names in relation to street names, bridges, suburbs etc insofar as this may be in the control of TRC.
- Update and maintain the TRC webpage with information concerning the Aboriginal history and culture of the LGA, in consultation with the Aboriginal parties. Embrace the opportunity to use the webpage as an instrument for 'truth telling' and reconciliation.
- Consider reforms to the Aboriginal and Torres Strait Islander Advisory Committee (ATSIAC) to address the perception of many consultees that it: is not representative, excludes some relevant stakeholders, is under-resourced, and lacks transparency.
- Liaise with the Bigambul People concerning the content and function of their Register of Aboriginal cultural heritage places. Based on the outcomes of that liaison, consider ways of informing developers in Bigambul country of its existence and value.
- Develop a formal policy position in relation to those areas in the LGA that are not the subject of native title applications (so-called 'unclaimed areas'). This should respond appropriately to the DSDSATSIP guidance which favours an inclusive approach that involves neighbouring native title parties in consultation.
- Pursue an inclusive approach to 'heritage interpretation' that tells the story of the LGA from both Indigenous and non-Indigenous perspectives. Embrace this as an opportunity for truth telling and reconciliation. This also presents opportunities for tourism, which are generally supported by Aboriginal parties in the LGA who welcome assistance in improving business and employment outcomes for their people. Initiate contact with the Gummingurru Aboriginal Land Trust and Bunya People's Aboriginal Corporation about their vision for walking tracks and heritage trails (although not to the exclusion of other Aboriginal groups).
- While the revised planning scheme evolves, prepare documentation in relation to Aboriginal cultural heritage (e.g., plain English 'Fact Sheets' or 'FAQs') that can be made available on the TRC website and which proponents of new development can be referred to. These might include topics such as: 'The Aboriginal Cultural Heritage Duty of Care in the TRC', 'What is

Aboriginal Cultural Heritage?', and 'How do I Consult with Aboriginal Parties and who do I Consult with?'

8.1.2 Next Phases

- Supplement this report with a review of the 'Scenic Amenity Assessment' and 'Landscape and Urban Form Character Assessment' to identify overlaps and synergies.
- Supplement this report and the other studies undertaken for this project with a consideration of the ways in which the planning scheme can assist to achieve broader aspirations expressed by Aboriginal participants in the consultation process: improved health, education and employment outcomes, and the encouragement of community centres that respond to Aboriginal community needs.
- Maintain open lines of communication with the Aboriginal parties as the planning scheme evolves. This includes those Aboriginal parties who were unable to participate in the first round of community engagement.
- Ground truth through archaeological or other fieldwork the sites presented in Table 2 above, many of which were identified through historical research, and many of which are at locations that were not well-remembered by Aboriginal consultees.
- Continue to observe the multi-stage process described in Part 1 above to ensure appropriate Indigenous involvement.

8.1.3 Specific Planning Provisions

- Prepare an 'Aboriginal Cultural Heritage Overlay' and/or an 'Aboriginal Local Heritage Register' that captures relevant sites presented in Table 2 above, once ground-truthed by fieldwork. Statements of Heritage Significance should be prepared for each of those sites by appropriately qualified practitioners, observing the methodologies and principles underpinning non-Indigenous local heritage places, modified to reflect Indigenous heritage. Appropriate boundaries should be identified for those places. Development that may impact the sites on the Aboriginal Cultural Heritage Overlay and/or Aboriginal Local Heritage Register should be impact assessable, and Development Applications for developments that may adversely impact those places should include a Heritage Impact Statement that indicates how the Aboriginal heritage significance of those places has been responded to. The Aboriginal heritage significance of those places should also be reflected in relevant 'performance outcomes' for proposed development.

Such an overlay/register could not, legally, replace the Register administered by the DSDSATSIP under the ACHA. It could, however, augment it without offending State laws. It could function as an additional safeguard, giving the TRC a role in reinforcing for developers the need to appropriately respond to their Aboriginal cultural heritage duty of care. It would assist the TRC to provide the proactive, locally driven leadership that a number of Aboriginal participants expressed a wish to see in the management of proposed development in the TRC LGA.

- Investigate ways in which the planning objectives of any future 'Environmental Significance Overlay' might overlap with desired Aboriginal cultural heritage management outcomes. In particular, seek ways of alerting relevant Aboriginal parties to development that may impact

'Areas of Ecological Significance' and their buffers, with a view to encouraging appropriate levels of engagement between the proponent of the development and the Aboriginal party/ies. Consider whether this should be reflected in the planning scheme itself, or in complementary policy and guideline documents.

- Investigate 'triggers' for TRC to advise the proponents of new development to appropriately involve Aboriginal parties. These triggers might include such things as: development along riparian zones or which might otherwise impact the LGA's water resources; development potentially impacting 'Areas of Ecological Significance' (and their buffers) in any 'Environmental Significance Overlay'; development over a certain monetary value; certain categories of development e.g., a material change of use from rural residential to residential, or from 'Low Density Residential' to a higher level of residential density. These should be devised having regard to the categories of land/activity in the 'Aboriginal Cultural Heritage Duty of Care Guidelines'. TRC should investigate whether it has the power to withhold development consent in circumstances where it has formed the view that insufficient steps have been taken to meet the developer's 'duty of care'.
- Incorporate in the planning scheme, wording that reflects the ways that some Aboriginal people perceive cultural intrusion into certain kinds of places. This may require the augmentation of definitions of 'scenic amenity' or 'visual amenity' (or a new category of 'amenity') to indicate that inappropriate development might be unsightly but might also constitute a kind of cultural 'trespass' at culturally significant places e.g., near Gummingurru, along the Range defining the LGA's eastern boundary, in the viewshed of Mount Mowbullin (those parts in the LGA), in stands of remnant vegetation. For example, in 2013, Article 1.12 of the Burra Charter (which defines 'setting') was augmented with an explanatory note that states: 'Setting may include: structures, spaces, land, water and sky; the visual setting including views to and from the place, and along a cultural route; and other sensory aspects of the setting such as smells and sounds. Setting may also include historical and contemporary relationships, such as use and activities, social and spiritual practices, and relationships with other places, both tangible and intangible'. The Burra Charter Practice Note entitled 'The Burra Charter and Indigenous Cultural Heritage Management' also provides useful assistance in this regard. Both of these documents are accessible online.
- Include in the revised planning scheme provisions to ensure that inappropriate new development does not intervene between Picnic Point, and its surrounds, and Meewah Table Top Mountain. New development that would obscure or intrude on critical views between these prominent locations would be inappropriate.
- Recognise in the planning scheme that Gummingurru is a significant Aboriginal heritage place that requires particular protections, including an appropriate buffer around it. This buffer should be clarified on further consultation with the Aboriginal party, and by town planners applying established town planning principles. In particular, the planning scheme should reflect that new development in Gummingurru's vicinity that impacts its 'setting' (visual, physical, 'cultural') in terms of colour, bulk, scale, density and form would be inappropriate. The Aboriginal party expressed the view that new development in the area should be focused toward cultural, natural, and tourism pursuits and should avoid any industrial or high-density housing. It is likely that ongoing consultation with the Aboriginal party will identify other kinds of activity that they would consider to be inappropriate in or within sight of Gummingurru.
- Recognise in the planning scheme that the areas described by some Aboriginal consultees as 'the foothills of the Bunya Mountains' (in the north of the LGA) have cultural significance to

some Aboriginal people. This was sometimes expressed in terms of the potential archaeology but also in terms of this area's importance as a landscape with a particular character that was traditionally on trackways to the Bunya festivities. For the most part, these areas are presently zoned 'CF – open space' and 'R1 – rural' which was seen as generally appropriate, but the revised planning scheme should limit new development in these areas e.g., by resisting any changes to zoning that would permit more intensive development.

- Recognise in the planning scheme that historical stock routes commonly have significance for Aboriginal heritage as traditional trackways. This may be best achieved by including them in both the 'Heritage Overlay' and 'Aboriginal Heritage Overlay' in the revised planning scheme.

9 REFERENCES

- Bourke, VG. 1983. Aboriginal History of the Darling Downs. QLD: Queensland Government.
- Burke, H. and L.A. Wallis. 2019. 'Frontier Conflict and the Native Mounted Police in Queensland Database'. Last modified 2020. <https://frontierconflict.org/>
- Curr, E.M. 1887. The Australian Race (Vol. III). Elibron Classics.
- University of Newcastle (UON). 2019. 'Colonial Frontier Massacres in Australia, 1788 – 1930.' Last modified 2019. <https://c21ch.newcastle.edu.au/colonialmassacres/>
- Gilbert, B. 1992. Who Bide in Ancient Valleys. Gowrie Junction: Ben Gilbert.
- Department of Main Roads. 2003. Cultural Heritage Survey and Assessment, Toowoomba Bypass. Report prepared by Archaeo Cultural Heritage Services and Historico. Brisbane: Department of Main Roads.
- French, M. 1989. Conflict on the Condamine: Aborigines and European Invasion. Toowoomba: Darling Downs Institute Press.
- French, M. 1994. Travellers in a Landscape: Visitors' Impressions of the Darling Downs 1827 – 1954. Toowoomba: Darling Downs Institute Press.
- French, M. 1997 Explorations in Frontier History: Darling Downs 1840 – 1860. Toowoomba: University of Southern Queensland Press.
- Howitt, A.W. 1904. The Native Tribes of South-East Australia. Cambridge University Press: Cambridge, England (2005 reprint).
- Kerkhove, R., & Uhr, F. (2019). The battle of One Tree Hill: The Aboriginal resistance that stunned Queensland. Boolarong Press.
- Kerkhove, Ray. 2016. Multugerrah and Multugerrah Way. Brisbane: Jagera Daran.
- Kerkhove, R. 2015. Indigenous Historical Context of Toowoomba Bypass: Lockyer Valley & Helidon with special attention to events surrounding the 'Battle of One Tree Hill'. Unpublished report prepared by R. Kerkhove for Jagera Daran. Brisbane.
- Kerkhove, Ray. 2012. The Great Bunya Gathering: Early Accounts. Brisbane: Kerkhove.
- Lavers, J. 2010, Landscapes of memory: living heritage and the Gummingurru cultural landscape, south east Queensland, The University of Queensland, School of Social Science, St. Lucia, Qld.
- Navin Officer Heritage Consultants Pty Ltd. 2012. 'Macquarie River to Orange Pipeline Project: Cultural Heritage Assessment'. Unpublished report prepared by Navin Officer Heritage Consultants for Orange City Council.
- Pearson, M. 1981. Seen through different eyes: changing land use and settlement patterns in the Upper Macquarie River Region of NSW, from Prehistoric times to 1860. Unpublished PhD thesis, Australian National University.
- Petrie, C. C. 1904. Tom Petrie's Reminiscences of Early Queensland. University of Queensland Press, St Lucia (1992 reprint).

Queensland Times. 1928. 'Lockyer District. The history of Helidon. Toowoomba Road and Railway. Prospects of New Development.' 28 April 1928.

Ross, A. 2010 Defining cultural heritage at Gummingurru, Queensland, Australia. In C. Phillips and H. Allen (eds), *Bridging the Divide: Indigenous Communities and Archaeology in the 21st Century*, pp. 107-128. Walnut Creek: Left Coast Press Inc

Ross, Anne. 2008. 'Managing Meaning at an Ancient Site in the 21st Century: The Gummingurru Aboriginal Stone Arrangement on the Darling Downs, South Queensland'. *Oceania*, vol. 78, no. 1, pp. 91-108.

Ross, A, S Ulm, and B Tobane. 2013. 'Gummingurru – A community archaeology knowledge journey'. *Australian Archaeology*, no. 76, pp. 62-68.

Steele, J. 1984. *Aboriginal Pathways in southeast Queensland and the Richmond River*. St Lucia: University of Queensland Press.

Swan, DK. 2017. 'Bunya Tukka Tracks: Investigating Traditional Travelling Routes of Eastern Australia.' Masters diss., Deakin University.

Sydney Morning Herald. 1843. 'News from the Interior. From our various Correspondents.' 22 August 1843.

Talbot, D. 1992. *History of Withcott and the Upper Lockyer*. Withcott: Talbot.

Uhr, F. 2003. 'September 12 1843: The Battle of One Tree Hill – A Turning Point in the Conquest of Moreton Bay'. *Journal of the Royal Historical Society of Queensland*, vol. 18, no. 6, pp. 241-255.

Appendix A LIST OF LOT/PLAN NUMBERS FOR CULTURAL HERITAGE AREAS

Site Type	Lot	Plan	Property Name	Vegetation Status
Camp Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Men's Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Camp Site and Resource Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Art Site	<i>Removed</i>	<i>Removed</i>		remnant
Ceremonial Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Ceremonial Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Pathway	<i>Removed</i>	<i>Removed</i>		non-remnant
Camp and Trading Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Women's Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Water Source	<i>Removed</i>	<i>Removed</i>		non-remnant
Cultural Site and Battle Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Story Place	<i>Removed</i>	<i>Removed</i>		remnant
Camp Site and Dance Ground	<i>Removed</i>	<i>Removed</i>		non-remnant
Ceremonial Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Ceremonial Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Ceremonial Area	<i>Removed</i>	<i>Removed</i>	Western Creek State Forest	remnant
Ceremonial Area	<i>Removed</i>	<i>Removed</i>		remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		remnant
Initiation Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Dancing Ground	<i>Removed</i>	<i>Removed</i>		non-remnant
Ceremonial Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Initiation Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>		remnant
Women's Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>		remnant
Men's Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Burial Area	<i>Removed</i>	<i>Removed</i>		non-remnant

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Ceremonial Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Camp Site and Cultural Site	<i>Removed</i>	<i>Removed</i>		remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Pathway	<i>Removed</i>	<i>Removed</i>		remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Water Source	<i>Removed</i>	<i>Removed</i>		non-remnant
Water Source	<i>Removed</i>	<i>Removed</i>		non-remnant
Ceremonial Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Resource Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Pathway	<i>Removed</i>	<i>Removed</i>		remnant
Ceremonial Area	<i>Removed</i>	<i>Removed</i>		remnant
Ceremonial Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Camp Site	<i>Removed</i>	<i>Removed</i>	Western Creek State Forest	remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Ceremonial Area	<i>Removed</i>	<i>Removed</i>		remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Story Place	<i>Removed</i>	<i>Removed</i>	McEwan State Forest	remnant
Art Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>		remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>		remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Pathway	<i>Removed</i>	<i>Removed</i>		non-remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>		remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>		remnant
Camp Site and Pathway	<i>Removed</i>	<i>Removed</i>	Crows Nest National Park	remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Pathway	<i>Removed</i>	<i>Removed</i>		remnant
Ceremonial Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Ceremonial Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Ceremonial Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Camp Site	<i>Removed</i>	<i>Removed</i>	Mount Binga State Forest	remnant

ENGAGEMENT & COMMUNICATIONS

PLAN - Indigenous Cultural Heritage Study

Pathway	<i>Removed</i>	<i>Removed</i>		non-remnant
Ceremonial Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Resource Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Cultural Site and Meeting Place	<i>Removed</i>	<i>Removed</i>	Bunya Mountains National Park	remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Camp Site	<i>Removed</i>	<i>Removed</i>	Yarraman State Forest	plantation
Burial Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Camp Site and Dance Ground	<i>Removed</i>	<i>Removed</i>		non-remnant
Pathway	<i>Removed</i>	<i>Removed</i>		non-remnant
Cultural Site and Battle Site	<i>Removed</i>	<i>Removed</i>		remnant
Meeting Place	<i>Removed</i>	<i>Removed</i>		non-remnant
Quarry Site	<i>Removed</i>	<i>Removed</i>		remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Burial Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Ceremonial Area	<i>Removed</i>	<i>Removed</i>		non-remnant
Massacre Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Camp Site	<i>Removed</i>	<i>Removed</i>	Western Creek State Forest	remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		remnant
Camp Site	<i>Removed</i>	<i>Removed</i>	Western Creek State Forest	remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Camp Site	<i>Removed</i>	<i>Removed</i>	Western Creek State Forest	remnant
Camp Site	<i>Removed</i>	<i>Removed</i>	Bulli State Forest	remnant
Camp Site	<i>Removed</i>	<i>Removed</i>		remnant
Camp Site	<i>Removed</i>	<i>Removed</i>	Western Creek State Forest	remnant
Massacre Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Massacre Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>		remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>		non-remnant
Cultural Site	<i>Removed</i>	<i>Removed</i>	Mount Binga State Forest	remnant
Massacre Site	<i>Removed</i>	<i>Removed</i>		non-remnant

List of Lot Plan numbers for culturally significant areas within Bigambul Native Title Area

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part A	remnant	43	DY1005
Bigambul People Part A	remnant	24	RP212732
Bigambul People Part A	remnant	1	RP148961
Bigambul People Part B	remnant	16	SP201705
Bigambul People Part B	remnant	22	RP146095
Bigambul People Part A	remnant	329	PH1750
Bigambul People Part B	remnant	33	RP146095
Bigambul People Part B	remnant	27	RP883104
Bigambul People Part B	remnant	3	RP211676
Bigambul People Part A	remnant	2	RP187667
Bigambul People Part B	remnant	50	RP148960
Bigambul People Part B	remnant	33	RP145633
Bigambul People Part B	remnant	43	RP145633
Bigambul People Part A	remnant	32	RP148961
Bigambul People Part B	remnant	33	DY341
Bigambul People Part B	remnant	34	RP147410
Bigambul People Part B	remnant	9	RP150251
Bigambul People Part B	remnant	34	RP147412
Bigambul People Part B	remnant	1	RP883103
Bigambul People Part B	remnant	10	RP177567
Bigambul People Part B	remnant	34	RP147415
Bigambul People Part B	remnant	34	RP147416
Bigambul People Part B	remnant	14	DY978
Bigambul People Part B	remnant	11	RP147413
Bigambul People Part B	remnant	26	SP119646
Bigambul People Part B	remnant	2	DY452
Bigambul People Part B	remnant	5	RP212731
Bigambul People Part B	remnant	11	RP147416
Bigambul People Part B	remnant	23	RP177568
Bigambul People Part B	remnant	11	RP147415
Bigambul People Part B	remnant	46	RP148961
Bigambul People Part B	remnant	12	RP146096
Bigambul People Part B	remnant	68	RP146094
Bigambul People Part B	remnant	22	DY373
Bigambul People Part B	remnant	10	RP147409
Bigambul People Part B	remnant	44	AP15632
Bigambul People Part B	remnant	42	RP146095
Bigambul People Part B	remnant	24	RP147412
Bigambul People Part A	remnant	13	RP177568

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	24	RP147416
Bigambul People Part B	remnant	24	RP145633
Bigambul People Part A	remnant	2	DY863
Bigambul People Part B	remnant	24	RP147415
Bigambul People Part B	remnant	48	RP150376
Bigambul People Part B	remnant	17	DY213
Bigambul People Part B	remnant	53	RP147416
Bigambul People Part B	remnant	84	RP146094
Bigambul People Part B	remnant	31	RP150376
Bigambul People Part B	remnant	53	RP147412
Bigambul People Part B	remnant	15	RP150251
Bigambul People Part B	remnant	3	SP142104
Bigambul People Part B	remnant	53	RP147415
Bigambul People Part B	remnant	15	RP150376
Bigambul People Part B	remnant	9	RP146096
Bigambul People Part B	remnant	54	RP145633
Bigambul People Part B	remnant	51	RP146096
Bigambul People Part B	remnant	74	RP146094
Bigambul People Part B	remnant	21	DY213
Bigambul People Part B	remnant	42	RP147416
Bigambul People Part B	remnant	5	DY816
Bigambul People Part B	remnant	42	RP147413
Bigambul People Part B	remnant	42	RP147415
Bigambul People Part B	remnant	47	RP150376
Bigambul People Part B	remnant	20	RP150251
Bigambul People Part B	remnant	23	RP146095
Bigambul People Part B	remnant	34	RP146095
Bigambul People Part B	remnant	20	RP150376
Bigambul People Part B	remnant	7	RP187665
Bigambul People Part B	remnant	28	RP883104
Bigambul People Part B	remnant	34	RP145633
Bigambul People Part A	remnant	33	RP148961
Bigambul People Part A	remnant	44	DY1005
Bigambul People Part B	remnant	34	DY341
Bigambul People Part B	remnant	7	RP148961
Bigambul People Part B	remnant	4	RP211676
Bigambul People Part B	remnant	95	DY212
Bigambul People Part A	remnant	22	RP150376
Bigambul People Part B	remnant	13	RP177568
Bigambul People Part B	remnant	35	RP147413
Bigambul People Part B	remnant	35	RP147416

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	35	RP147415
Bigambul People Part B	remnant	42	RP147410
Bigambul People Part A	remnant	18	RP234416
Bigambul People Part B	remnant	6	RP212731
Bigambul People Part B	remnant	35	RP147409
Bigambul People Part A	remnant	1	RP187667
Bigambul People Part A	remnant	18	RP212733
Bigambul People Part B	remnant	24	RP177568
Bigambul People Part B	remnant	15	RP212730
Bigambul People Part B	remnant	13	RP147409
Bigambul People Part B	remnant	11	RP146096
Bigambul People Part B	remnant	45	RP148961
Bigambul People Part B	remnant	57	RP148960
Bigambul People Part B	remnant	13	RP145633
Bigambul People Part B	remnant	53	RP228025
Bigambul People Part B	remnant	61	RP146096
Bigambul People Part B	remnant	41	RP146095
Bigambul People Part B	remnant	10	RP211676
Bigambul People Part B	remnant	81	RP883102
Bigambul People Part B	remnant	52	RP147416
Bigambul People Part B	remnant	12	DY212
Bigambul People Part A	remnant	112	DER34190
Bigambul People Part A	remnant	39	DY916
Bigambul People Part B	remnant	52	RP147412
Bigambul People Part B	remnant	83	RP146094
Bigambul People Part B	remnant	14	RP150251
Bigambul People Part B	remnant	52	RP147415
Bigambul People Part B	remnant	14	RP150376
Bigambul People Part B	remnant	26	DY851
Bigambul People Part B	remnant	30	RP148961
Bigambul People Part B	remnant	47	RP150251
Bigambul People Part B	remnant	50	RP146096
Bigambul People Part B	remnant	22	DY213
Bigambul People Part B	remnant	41	RP147416
Bigambul People Part B	remnant	7	RP145633
Bigambul People Part B	remnant	21	RP883104
Bigambul People Part A	remnant	5	DY1025
Bigambul People Part B	remnant	7	RP147415
Bigambul People Part B	remnant	7	RP147416
Bigambul People Part B	remnant	7	RP147413
Bigambul People Part A	remnant	1	SP187050

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	41	RP147415
Bigambul People Part B	remnant	24	RP146095
Bigambul People Part B	remnant	79	RP883102
Bigambul People Part B	remnant	8	RP187665
Bigambul People Part B	remnant	5	RP211676
Bigambul People Part B	remnant	35	RP145633
Bigambul People Part A	remnant	34	RP148961
Bigambul People Part B	remnant	8	RP148961
Bigambul People Part B	remnant	35	DY341
Bigambul People Part B	remnant	187	DY359
Bigambul People Part B	remnant	94	DY212
Bigambul People Part A	remnant	9	DY218
Bigambul People Part B	remnant	12	RP177568
Bigambul People Part B	remnant	49	RP145633
Bigambul People Part B	remnant	1	RP79605
Bigambul People Part B	remnant	41	RP147410
Bigambul People Part B	remnant	29	RP150251
Bigambul People Part B	remnant	13	RP147413
Bigambul People Part B	remnant	13	RP147416
Bigambul People Part B	remnant	13	RP147415
Bigambul People Part B	remnant	3	RP150251
Bigambul People Part A	remnant	26	RP148960
Bigambul People Part B	remnant	44	RP148961
Bigambul People Part B	remnant	14	RP212730
Bigambul People Part B	remnant	95	RP883101
Bigambul People Part B	remnant	12	RP147409
Bigambul People Part A	remnant	20	RP163333
Bigambul People Part B	remnant	56	RP148960
Bigambul People Part B	remnant	66	RP146094
Bigambul People Part B	remnant	7	RP147409
Bigambul People Part A	remnant	267	NPW466
Bigambul People Part B	remnant	96	RP146093
Bigambul People Part B	remnant	51	RP147410
Bigambul People Part A	remnant	19	RP177568
Bigambul People Part B	remnant	30	DY55
Bigambul People Part B	remnant	40	RP146095
Bigambul People Part B	remnant	20	RP148960
Bigambul People Part B	remnant	7	RP177567
Bigambul People Part B	remnant	51	RP147416
Bigambul People Part B	remnant	51	RP147415
Bigambul People Part B	remnant	86	RP146094

ENGAGEMENT & COMMUNICATIONS

PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	11	DY218
Bigambul People Part B	remnant	51	RP147412
Bigambul People Part B	remnant	17	RP150251
Bigambul People Part B	remnant	57	RP146096
Bigambul People Part B	remnant	17	RP150376
Bigambul People Part B	remnant	72	RP146094
Bigambul People Part B	remnant	31	RP148961
Bigambul People Part A	remnant	4	DY1024
Bigambul People Part B	remnant	1	RP150376
Bigambul People Part B	remnant	8	RP145633
Bigambul People Part B	remnant	22	RP883104
Bigambul People Part B	remnant	8	RP147416
Bigambul People Part B	remnant	40	RP147416
Bigambul People Part B	remnant	8	RP147415
Bigambul People Part B	remnant	40	RP147415
Bigambul People Part B	remnant	7	DY382
Bigambul People Part B	remnant	8	RP147413
Bigambul People Part B	remnant	40	RP147413
Bigambul People Part A	remnant	51	DY1089
Bigambul People Part B	remnant	6	RP211676
Bigambul People Part B	remnant	9	RP187665
Bigambul People Part B	remnant	9	RP148961
Bigambul People Part A	remnant	8	DY218
Bigambul People Part B	remnant	48	RP145633
Bigambul People Part B	remnant	40	RP147410
Bigambul People Part B	remnant	17	RP212733
Bigambul People Part A	remnant	16	RP212733
Bigambul People Part B	remnant	4	RP150251
Bigambul People Part B	remnant	94	RP883101
Bigambul People Part A	remnant	1	DY1069
Bigambul People Part B	remnant	43	RP148961
Bigambul People Part B	remnant	67	RP146094
Bigambul People Part B	remnant	13	RP146096
Bigambul People Part B	remnant	55	RP148960
Bigambul People Part A	remnant	19	RP187666
Bigambul People Part B	remnant	3	RP146096
Bigambul People Part B	remnant	8	RP147409
Bigambul People Part B	remnant	12	RP211676
Bigambul People Part B	remnant	8	RP177567
Bigambul People Part A	remnant	20	RP212732
Bigambul People Part A	remnant	19	RP147413

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	85	RP146094
Bigambul People Part B	remnant	82	MH749
Bigambul People Part B	remnant	56	RP146096
Bigambul People Part B	remnant	16	RP150251
Bigambul People Part B	remnant	16	RP150376
Bigambul People Part B	remnant	112	DER34190
Bigambul People Part B	remnant	192	DY360
Bigambul People Part B	remnant	9	RP147413
Bigambul People Part B	remnant	2	RP150376
Bigambul People Part B	remnant	9	RP145633
Bigambul People Part B	remnant	23	RP883104
Bigambul People Part B	remnant	9	RP147415
Bigambul People Part B	remnant	9	RP147416
Bigambul People Part B	remnant	8	RP882924
Bigambul People Part B	remnant	19	RP148960
Bigambul People Part B	remnant	77	RP883102
Bigambul People Part A	remnant	4	DY992
Bigambul People Part B	remnant	101	DY211
Bigambul People Part A	remnant	4	RP211676
Bigambul People Part B	remnant	18	RP187666
Bigambul People Part B	remnant	50	RP883103
Bigambul People Part B	remnant	50	RP883104
Bigambul People Part B	remnant	47	RP145633
Bigambul People Part B	remnant	1	RP212731
Bigambul People Part B	remnant	8	RP882925
Bigambul People Part B	remnant	16	RP212733
Bigambul People Part A	remnant	1	RP177567
Bigambul People Part B	remnant	54	RP148960
Bigambul People Part B	remnant	29	RP148961
Bigambul People Part A	remnant	103	DY900
Bigambul People Part A	remnant	19	RP212733
Bigambul People Part B	remnant	42	SP223104
Bigambul People Part B	remnant	46	RP146095
Bigambul People Part B	remnant	5	RP150251
Bigambul People Part B	remnant	9	RP147409
Bigambul People Part B	remnant	11	RP211676
Bigambul People Part A	remnant	10	DY387
Bigambul People Part B	remnant	4	RP146096
Bigambul People Part B	remnant	20	RP147416
Bigambul People Part B	remnant	20	RP147413
Bigambul People Part B	remnant	36	RP883103

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	20	RP145633
Bigambul People Part A	remnant	23	RP212732
Bigambul People Part B	remnant	20	RP147415
Bigambul People Part B	remnant	58	RP145633
Bigambul People Part A	remnant	37	DY1103
Bigambul People Part B	remnant	55	RP146096
Bigambul People Part B	remnant	50	RP147416
Bigambul People Part B	remnant	11	RP150251
Bigambul People Part B	remnant	50	RP147415
Bigambul People Part B	remnant	50	RP147412
Bigambul People Part B	remnant	40	DY1005
Bigambul People Part B	remnant	1	RP86436
Bigambul People Part B	remnant	206	DY427
Bigambul People Part B	remnant	24	RP883104
Bigambul People Part B	remnant	2	DY831
Bigambul People Part B	remnant	13	MH776
Bigambul People Part B	remnant	11	RP150376
Bigambul People Part B	remnant	101	RP146094
Bigambul People Part B	remnant	18	RP148960
Bigambul People Part B	remnant	9	RP882923
Bigambul People Part B	remnant	9	RP177567
Bigambul People Part B	remnant	9	RP882924
Bigambul People Part B	remnant	29	DY55
Bigambul People Part B	remnant	78	RP883102
Bigambul People Part A	remnant	3	RP211676
Bigambul People Part B	remnant	30	RP147416
Bigambul People Part B	remnant	3	RP148961
Bigambul People Part B	remnant	46	RP147412
Bigambul People Part B	remnant	3	RP187667
Bigambul People Part B	remnant	30	RP147412
Bigambul People Part B	remnant	46	RP147416
Bigambul People Part B	remnant	46	RP147415
Bigambul People Part B	remnant	30	RP145633
Bigambul People Part B	remnant	30	RP147415
Bigambul People Part A	remnant	40	DY1005
Bigambul People Part B	remnant	49	RP148960
Bigambul People Part B	remnant	20	RP147409
Bigambul People Part B	remnant	20	RP177568
Bigambul People Part B	remnant	2	RP212731
Bigambul People Part B	remnant	18	RP145633
Bigambul People Part B	remnant	18	RP147415

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	18	RP147416
Bigambul People Part B	remnant	18	RP147413
Bigambul People Part B	remnant	46	RP228027
Bigambul People Part B	remnant	65	RP146094
Bigambul People Part B	remnant	11	RP212730
Bigambul People Part A	remnant	17	SP287005
Bigambul People Part B	remnant	6	RP150251
Bigambul People Part B	remnant	45	RP146095
Bigambul People Part B	remnant	46	RP147410
Bigambul People Part B	remnant	3	RP174414
Bigambul People Part B	remnant	5	RP146096
Bigambul People Part A	remnant	12	RP177568
Bigambul People Part A	remnant	20	RP187666
Bigambul People Part B	remnant	18	DY382
Bigambul People Part B	remnant	21	RP212732
Bigambul People Part B	remnant	37	DY1103
Bigambul People Part B	remnant	3	RP167973
Bigambul People Part B	remnant	36	RP150376
Bigambul People Part B	remnant	105	RP883102
Bigambul People Part B	remnant	29	RP147412
Bigambul People Part B	remnant	10	RP150251
Bigambul People Part B	remnant	57	RP147413
Bigambul People Part B	remnant	57	RP147416
Bigambul People Part B	remnant	29	RP145633
Bigambul People Part B	remnant	29	RP147415
Bigambul People Part B	remnant	29	RP147416
Bigambul People Part B	remnant	87	RP146094
Bigambul People Part A	remnant	95	DY212
Bigambul People Part B	remnant	3	RP145633
Bigambul People Part B	remnant	2	RP86436
Bigambul People Part B	remnant	17	SP287005
Bigambul People Part B	remnant	10	RP150376
Bigambul People Part B	remnant	3	RP147416
Bigambul People Part B	remnant	31	RP147410
Bigambul People Part B	remnant	3	RP147415
Bigambul People Part B	remnant	3	RP147412
Bigambul People Part A	remnant	11	DY218
Bigambul People Part B	remnant	12	DY979
Bigambul People Part B	remnant	3	RP147410
Bigambul People Part B	remnant	1	RP211677
Bigambul People Part B	remnant	31	RP147416

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	20	RP146096
Bigambul People Part A	remnant	2	RP211677
Bigambul People Part B	remnant	4	RP148961
Bigambul People Part B	remnant	45	RP147412
Bigambul People Part B	remnant	4	RP187667
Bigambul People Part B	remnant	39	DY916
Bigambul People Part B	remnant	31	RP147412
Bigambul People Part B	remnant	45	RP147415
Bigambul People Part B	remnant	31	RP145633
Bigambul People Part B	remnant	31	RP147415
Bigambul People Part B	remnant	45	RP147416
Bigambul People Part B	remnant	48	RP148960
Bigambul People Part A	remnant	150	FTY1000
Bigambul People Part A	remnant	5	SP115377
Bigambul People Part B	remnant	188	DY720
Bigambul People Part B	remnant	25	RP150251
Bigambul People Part B	remnant	59	RP882923
Bigambul People Part B	remnant	8	DY218
Bigambul People Part B	remnant	25	RP150376
Bigambul People Part A	remnant	20	RP147413
Bigambul People Part B	remnant	45	RP228027
Bigambul People Part B	remnant	103	DY900
Bigambul People Part B	remnant	10	RP212731
Bigambul People Part A	remnant	16	RP187666
Bigambul People Part A	remnant	5	DY465
Bigambul People Part B	remnant	44	RP146095
Bigambul People Part B	remnant	93	DY212
Bigambul People Part B	remnant	98	DY212
Bigambul People Part B	remnant	42	RP150251
Bigambul People Part B	remnant	10	DY949
Bigambul People Part B	remnant	6	RP146096
Bigambul People Part B	remnant	22	RP212732
Bigambul People Part B	remnant	42	RP150376
Bigambul People Part A	remnant	26	RP147412
Bigambul People Part A	remnant	21	RP212732
Bigambul People Part B	remnant	37	RP150251
Bigambul People Part B	remnant	4	RP167973
Bigambul People Part B	remnant	37	RP150376
Bigambul People Part B	remnant	56	RP147413
Bigambul People Part B	remnant	56	RP147415
Bigambul People Part B	remnant	19	SP228641

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	56	RP147416
Bigambul People Part B	remnant	13	RP150251
Bigambul People Part B	remnant	4	RP145633
Bigambul People Part B	remnant	4	RP147416
Bigambul People Part B	remnant	4	RP147415
Bigambul People Part B	remnant	13	RP150376
Bigambul People Part B	remnant	19	RP177568
Bigambul People Part B	remnant	3	RP177567
Bigambul People Part B	remnant	4	RP147412
Bigambul People Part B	remnant	20	SP228641
Bigambul People Part A	remnant	44	AP15632
Bigambul People Part B	remnant	4	RP147410
Bigambul People Part B	remnant	5	RP187667
Bigambul People Part B	remnant	2	RP85269
Bigambul People Part B	remnant	76	RP883102
Bigambul People Part B	remnant	235	FTY1669
Bigambul People Part B	remnant	2	RP211677
Bigambul People Part B	remnant	44	RP147413
Bigambul People Part B	remnant	19	RP187666
Bigambul People Part A	remnant	1	RP86436
Bigambul People Part B	remnant	44	RP147416
Bigambul People Part B	remnant	47	RP148960
Bigambul People Part B	remnant	44	RP147415
Bigambul People Part B	remnant	9	DY218
Bigambul People Part B	remnant	26	RP150251
Bigambul People Part B	remnant	3	RP882926
Bigambul People Part B	remnant	9	SP187046
Bigambul People Part B	remnant	26	RP150376
Bigambul People Part B	remnant	5	SP115377
Bigambul People Part B	remnant	18	RP234416
Bigambul People Part B	remnant	189	FTY1608
Bigambul People Part B	remnant	13	RP212730
Bigambul People Part A	remnant	24	RP150376
Bigambul People Part B	remnant	33	DY949
Bigambul People Part B	remnant	43	RP146095
Bigambul People Part B	remnant	44	RP147410
Bigambul People Part A	remnant	232	FTY828
Bigambul People Part B	remnant	60	RP882923
Bigambul People Part B	remnant	18	RP146096
Bigambul People Part B	remnant	41	RP150251
Bigambul People Part B	remnant	19	RP147409

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	41	RP150376
Bigambul People Part B	remnant	23	RP212732
Bigambul People Part B	remnant	5	RP167973
Bigambul People Part B	remnant	18	DY213
Bigambul People Part B	remnant	5	DY58
Bigambul People Part B	remnant	54	RP228025
Bigambul People Part B	remnant	38	RP150251
Bigambul People Part A	remnant	2	DY381
Bigambul People Part B	remnant	38	RP150376
Bigambul People Part B	remnant	55	RP147413
Bigambul People Part A	remnant	15	RP187649
Bigambul People Part A	remnant	56	RP147415
Bigambul People Part B	remnant	89	RP146093
Bigambul People Part B	remnant	12	RP150251
Bigambul People Part B	remnant	55	RP147416
Bigambul People Part A	remnant	93	DY212
Bigambul People Part B	remnant	5	RP145633
Bigambul People Part B	remnant	55	RP147415
Bigambul People Part B	remnant	5	RP147415
Bigambul People Part B	remnant	12	RP150376
Bigambul People Part B	remnant	36	RP148961
Bigambul People Part B	remnant	5	RP147416
Bigambul People Part B	remnant	18	RP177568
Bigambul People Part A	remnant	101	DY211
Bigambul People Part B	remnant	5	RP147410
Bigambul People Part A	remnant	30	RP148961
Bigambul People Part B	remnant	4	RP177567
Bigambul People Part B	remnant	5	RP147413
Bigambul People Part B	remnant	15	RP148960
Bigambul People Part B	remnant	43	RP147413
Bigambul People Part B	remnant	43	RP147415
Bigambul People Part B	remnant	43	RP147416
Bigambul People Part B	remnant	51	DY1089
Bigambul People Part B	remnant	212	SP139944
Bigambul People Part B	remnant	4	RP882926
Bigambul People Part B	remnant	6	RP187665
Bigambul People Part A	remnant	19	RP234416
Bigambul People Part B	remnant	19	RP147416
Bigambul People Part B	remnant	27	RP150251
Bigambul People Part B	remnant	19	RP145633
Bigambul People Part B	remnant	19	RP147415

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	27	RP150376
Bigambul People Part B	remnant	19	RP147413
Bigambul People Part B	remnant	110	SP198878
Bigambul People Part B	remnant	12	RP212730
Bigambul People Part A	remnant	28	RP148960
Bigambul People Part B	remnant	25	RP148960
Bigambul People Part A	remnant	15	RP212730
Bigambul People Part A	remnant	27	RP150376
Bigambul People Part B	remnant	43	RP147410
Bigambul People Part B	remnant	40	RP150251
Bigambul People Part B	remnant	24	RP212732
Bigambul People Part B	remnant	18	RP147409
Bigambul People Part B	remnant	40	RP150376
Bigambul People Part B	remnant	2	RP172863
Bigambul People Part B	remnant	39	RP150251
Bigambul People Part B	remnant	32	RP883103
Bigambul People Part B	remnant	39	RP150376
Bigambul People Part B	remnant	4	RP882915
Bigambul People Part B	remnant	54	RP147412
Bigambul People Part B	remnant	5	RP882923
Bigambul People Part B	remnant	6	RP145633
Bigambul People Part B	remnant	7	RP150376
Bigambul People Part B	remnant	54	RP147415
Bigambul People Part B	remnant	53	RP145633
Bigambul People Part B	remnant	6	RP147415
Bigambul People Part B	remnant	54	RP147416
Bigambul People Part A	remnant	96	DY212
Bigambul People Part B	remnant	6	RP147416
Bigambul People Part B	remnant	3	DY466
Bigambul People Part B	remnant	59	RP146096
Bigambul People Part B	remnant	6	RP147410
Bigambul People Part B	remnant	6	RP147413
Bigambul People Part B	remnant	37	RP148961
Bigambul People Part A	remnant	55	RP147415
Bigambul People Part A	remnant	26	SP119646
Bigambul People Part B	remnant	5	RP177567
Bigambul People Part B	remnant	42	RP145633
Bigambul People Part B	remnant	14	RP148960
Bigambul People Part A	remnant	3	SP134888
Bigambul People Part B	remnant	24	DY1041
Bigambul People Part B	remnant	20	RP163333

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	71	RP146094
Bigambul People Part B	remnant	14	RP147416
Bigambul People Part B	remnant	14	RP145633
Bigambul People Part B	remnant	28	RP150251
Bigambul People Part B	remnant	14	RP147415
Bigambul People Part B	remnant	14	RP147413
Bigambul People Part B	remnant	28	RP150376
Bigambul People Part B	remnant	69	RP146094
Bigambul People Part B	remnant	2	RP150251
Bigambul People Part A	remnant	3	RP174414
Bigambul People Part B	remnant	49	RP146096
Bigambul People Part B	remnant	26	RP148960
Bigambul People Part A	remnant	22	SP265059
Bigambul People Part B	remnant	20	RP187666
Bigambul People Part B	remnant	13	DY978
Bigambul People Part B	remnant	33	RP883103
Bigambul People Part B	remnant	1	RP146094
Bigambul People Part A	remnant	154	FTY1972
Bigambul People Part B	remnant	25	RP147416
Bigambul People Part B	remnant	48	RP883103
Bigambul People Part B	remnant	6	RP882923
Bigambul People Part A	remnant	1	MH740
Bigambul People Part B	remnant	25	RP145633
Bigambul People Part B	remnant	25	RP147415
Bigambul People Part A	remnant	23	RP147412
Bigambul People Part A	remnant	22	RP212732
Bigambul People Part B	remnant	25	RP147412
Bigambul People Part B	remnant	8	RP150376
Bigambul People Part B	remnant	52	RP145633
Bigambul People Part B	remnant	6	DY389
Bigambul People Part A	remnant	3	SP142104
Bigambul People Part B	remnant	32	RP150376
Bigambul People Part B	remnant	58	RP146096
Bigambul People Part B	remnant	38	RP148961
Bigambul People Part B	remnant	27	CP882781
Bigambul People Part B	remnant	196	CP849838
Bigambul People Part A	remnant	3	DY815
Bigambul People Part B	remnant	6	RP177567
Bigambul People Part B	remnant	21	RP150251
Bigambul People Part B	remnant	41	RP145633
Bigambul People Part B	remnant	26	DY56

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	17	RP148960
Bigambul People Part B	remnant	29	RP883102
Bigambul People Part B	remnant	15	RP187649
Bigambul People Part B	remnant	36	RP147416
Bigambul People Part B	remnant	36	RP145633
Bigambul People Part B	remnant	29	RP883104
Bigambul People Part B	remnant	49	RP147415
Bigambul People Part B	remnant	36	RP147415
Bigambul People Part A	remnant	13	MH776
Bigambul People Part B	remnant	49	RP147416
Bigambul People Part B	remnant	21	RP150376
Bigambul People Part B	remnant	16	RP187666
Bigambul People Part B	remnant	36	RP147413
Bigambul People Part A	remnant	9	SP187046
Bigambul People Part B	remnant	49	RP147412
Bigambul People Part B	remnant	19	RP234416
Bigambul People Part B	remnant	12	SP142105
Bigambul People Part B	remnant	48	RP146096
Bigambul People Part B	remnant	154	FTY1972
Bigambul People Part B	remnant	7	RP212731
Bigambul People Part B	remnant	9	MH801
Bigambul People Part A	remnant	25	RP150376
Bigambul People Part B	remnant	27	RP148960
Bigambul People Part B	remnant	46	RP150251
Bigambul People Part A	remnant	7	RP147415
Bigambul People Part B	remnant	19	RP146096
Bigambul People Part A	remnant	11	RP177568
Bigambul People Part B	remnant	36	RP147409
Bigambul People Part B	remnant	14	RP146096
Bigambul People Part B	remnant	41	RP227899
Bigambul People Part B	remnant	34	RP883103
Bigambul People Part B	remnant	150	FTY1000
Bigambul People Part B	remnant	46	RP150376
Bigambul People Part A	remnant	94	DY212
Bigambul People Part B	remnant	2	RP146096
Bigambul People Part B	remnant	47	RP883104
Bigambul People Part B	remnant	26	RP147416
Bigambul People Part B	remnant	26	RP145633
Bigambul People Part B	remnant	9	RP150376
Bigambul People Part B	remnant	26	RP147415
Bigambul People Part B	remnant	51	RP145633

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part A	remnant	79	FTY1967
Bigambul People Part A	remnant	22	RP147413
Bigambul People Part B	remnant	26	RP147412
Bigambul People Part B	remnant	1	RP148961
Bigambul People Part B	remnant	33	RP150376
Bigambul People Part B	remnant	39	RP148961
Bigambul People Part B	remnant	40	RP145633
Bigambul People Part B	remnant	27	DY55
Bigambul People Part B	remnant	25	RP146095
Bigambul People Part B	water	11	SP142105
Bigambul People Part B	remnant	22	RP150251
Bigambul People Part B	remnant	15	RP177568
Bigambul People Part B	remnant	14	RP187649
Bigambul People Part B	remnant	16	RP148960
Bigambul People Part B	remnant	37	RP147416
Bigambul People Part B	remnant	37	RP145633
Bigambul People Part B	remnant	37	RP147415
Bigambul People Part B	remnant	48	RP147416
Bigambul People Part B	remnant	48	RP147415
Bigambul People Part B	remnant	37	RP147413
Bigambul People Part B	remnant	16	RP147415
Bigambul People Part B	remnant	22	RP150376
Bigambul People Part A	remnant	20	RP150376
Bigambul People Part B	remnant	16	RP147416
Bigambul People Part B	remnant	48	RP147412
Bigambul People Part B	remnant	11	SP142105
Bigambul People Part B	remnant	16	RP147413
Bigambul People Part B	remnant	36	RP146095
Bigambul People Part B	remnant	1	RP187667
Bigambul People Part B	remnant	47	RP146095
Bigambul People Part B	remnant	8	RP212731
Bigambul People Part B	remnant	102	RP146094
Bigambul People Part B	remnant	28	RP148960
Bigambul People Part B	remnant	45	RP150251
Bigambul People Part B	remnant	21	SP265059
Bigambul People Part B	remnant	16	RP810050
Bigambul People Part B	remnant	31	RP810050
Bigambul People Part B	remnant	37	RP147409
Bigambul People Part B	remnant	59	RP147416
Bigambul People Part B	remnant	155	FTY1778
Bigambul People Part B	remnant	35	RP883103

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	35	RP883102
Bigambul People Part B	remnant	15	RP147409
Bigambul People Part A	remnant	29	RP147412
Bigambul People Part B	remnant	45	RP150376
Bigambul People Part B	remnant	1	RP174414
Bigambul People Part B	remnant	27	RP145633
Bigambul People Part B	remnant	27	RP147415
Bigambul People Part B	remnant	7	SP274849
Bigambul People Part B	remnant	27	RP147416
Bigambul People Part B	remnant	50	RP145633
Bigambul People Part B	remnant	1	RP147410
Bigambul People Part B	remnant	1	RP147412
Bigambul People Part B	remnant	27	RP147412
Bigambul People Part B	remnant	1	RP145633
Bigambul People Part B	remnant	1	RP147415
Bigambul People Part A	remnant	6	MH806193
Bigambul People Part B	remnant	34	RP150376
Bigambul People Part B	remnant	32	RP148961
Bigambul People Part B	remnant	88	RP810050
Bigambul People Part B	remnant	11	RP148960
Bigambul People Part B	water	12	SP142105
Bigambul People Part B	remnant	26	RP146095
Bigambul People Part B	remnant	23	RP150251
Bigambul People Part B	remnant	14	RP177568
Bigambul People Part A	remnant	12	RP150376
Bigambul People Part B	remnant	38	RP145633
Bigambul People Part B	remnant	29	RP150376
Bigambul People Part B	remnant	38	RP147415
Bigambul People Part B	remnant	47	RP147416
Bigambul People Part B	remnant	38	RP147416
Bigambul People Part B	remnant	7	RP211676
Bigambul People Part B	remnant	60	RP146096
Bigambul People Part B	remnant	15	RP147416
Bigambul People Part B	remnant	47	RP147415
Bigambul People Part B	remnant	14	MH486
Bigambul People Part B	remnant	15	RP145633
Bigambul People Part B	remnant	15	RP147415
Bigambul People Part B	remnant	47	RP147412
Bigambul People Part B	remnant	32	DY58
Bigambul People Part B	remnant	23	RP150376
Bigambul People Part A	remnant	23	RP150376

ENGAGEMENT & COMMUNICATIONS

PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	38	RP147413
Bigambul People Part A	remnant	32	DY58
Bigambul People Part B	remnant	15	RP147413
Bigambul People Part A	remnant	18	RP187666
Bigambul People Part B	remnant	96	DY212
Bigambul People Part B	remnant	2	RP187667
Bigambul People Part B	remnant	70	RP146094
Bigambul People Part B	remnant	37	RP146095
Bigambul People Part B	remnant	9	RP212731
Bigambul People Part B	remnant	64	RP146094
Bigambul People Part A	remnant	18	DY382
Bigambul People Part B	remnant	10	RP187665
Bigambul People Part B	remnant	108	DY1071
Bigambul People Part B	remnant	44	RP150251
Bigambul People Part B	remnant	3	RP79605
Bigambul People Part B	remnant	18	DY749
Bigambul People Part B	remnant	22	SP265059
Bigambul People Part A	remnant	12	DY979
Bigambul People Part B	remnant	1	RP192576
Bigambul People Part B	remnant	38	RP147409
Bigambul People Part B	remnant	21	RP148960
Bigambul People Part B	remnant	14	RP147409
Bigambul People Part A	remnant	28	RP147412
Bigambul People Part B	remnant	44	RP150376
Bigambul People Part B	remnant	2	RP174414
Bigambul People Part B	remnant	4	DY1024
Bigambul People Part B	remnant	28	RP145633
Bigambul People Part B	remnant	28	RP147415
Bigambul People Part A	remnant	18	RP147413
Bigambul People Part B	remnant	8	SP274849
Bigambul People Part B	remnant	2	RP167973
Bigambul People Part B	remnant	19	RP150376
Bigambul People Part B	remnant	28	RP147416
Bigambul People Part B	remnant	3	RP150376
Bigambul People Part B	remnant	2	RP147410
Bigambul People Part B	remnant	57	RP145633
Bigambul People Part B	remnant	2	RP147412
Bigambul People Part B	remnant	28	RP147412
Bigambul People Part B	remnant	2	RP147416
Bigambul People Part B	remnant	2	RP147415
Bigambul People Part B	remnant	35	RP150376

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	33	RP148961
Bigambul People Part B	remnant	2	RP145633
Bigambul People Part B	remnant	10	RP148961
Bigambul People Part B	remnant	46	RP145633
Bigambul People Part B	remnant	193	DY564
Bigambul People Part B	remnant	195	DY360
Bigambul People Part B	remnant	27	RP146095
Bigambul People Part B	remnant	24	RP150251
Bigambul People Part B	remnant	42	RP148961
Bigambul People Part B	remnant	17	RP177568
Bigambul People Part B	remnant	184	DY359
Bigambul People Part B	remnant	22	RP209940
Bigambul People Part B	remnant	232	FTY828
Bigambul People Part B	remnant	15	SP201705
Bigambul People Part B	remnant	39	RP145633
Bigambul People Part B	remnant	39	RP147415
Bigambul People Part B	remnant	8	RP211676
Bigambul People Part B	remnant	1	RP177567
Bigambul People Part B	remnant	39	RP147416
Bigambul People Part B	remnant	53	RP148960
Bigambul People Part A	remnant	35	RP148961
Bigambul People Part B	remnant	17	RP187666
Bigambul People Part B	remnant	39	RP147413
Bigambul People Part B	remnant	91	RP146093
Bigambul People Part B	remnant	24	RP150376
Bigambul People Part A	remnant	17	RP187666
Bigambul People Part B	remnant	673	DER34249
Bigambul People Part B	remnant	10	RP147413
Bigambul People Part B	remnant	38	RP146095
Bigambul People Part B	remnant	10	RP145633
Bigambul People Part B	remnant	10	RP147415
Bigambul People Part B	remnant	10	DY387
Bigambul People Part B	remnant	10	RP147416
Bigambul People Part A	remnant	27	RP148960
Bigambul People Part B	remnant	19	RP212733
Bigambul People Part B	remnant	43	RP150251
Bigambul People Part A	remnant	26	RP150376
Bigambul People Part B	remnant	43	DER34204
Bigambul People Part B	remnant	20	RP212732
Bigambul People Part B	remnant	104	RP146092
Bigambul People Part B	remnant	21	RP147413

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part A	remnant	108	DY1071
Bigambul People Part B	remnant	15	RP146096
Bigambul People Part B	remnant	39	RP147409
Bigambul People Part B	remnant	43	RP150376
Bigambul People Part A	remnant	28	DY389
Bigambul People Part B	remnant	17	RP147409
Bigambul People Part B	remnant	21	RP145633
Bigambul People Part B	remnant	16	DY213
Bigambul People Part B	remnant	21	RP147415
Bigambul People Part B	remnant	5	DY1025
Bigambul People Part B	remnant	21	RP147416
Bigambul People Part A	remnant	18	DY749
Bigambul People Part B	remnant	28	DY389
Bigambul People Part B	remnant	18	RP150376
Bigambul People Part B	remnant	4	RP150376
Bigambul People Part B	remnant	56	RP145633
Bigambul People Part B	remnant	18	RP150251
Bigambul People Part B	remnant	2	RP882923
Bigambul People Part B	remnant	34	RP148961
Bigambul People Part B	remnant	45	RP145633
Bigambul People Part B	remnant	75	RP883102
Bigambul People Part B	remnant	13	RP148960
Bigambul People Part A	remnant	212	SP139944
Bigambul People Part B	remnant	41	RP148961
Bigambul People Part B	remnant	28	RP146095
Bigambul People Part B	remnant	26	DY212
Bigambul People Part B	remnant	42	DY122
Bigambul People Part B	remnant	16	RP177568
Bigambul People Part B	remnant	9	RP211676
Bigambul People Part B	remnant	2	RP177567
Bigambul People Part B	remnant	25	RP883104
Bigambul People Part A	remnant	36	RP148961
Bigambul People Part B	remnant	17	RP145633
Bigambul People Part B	remnant	17	RP147415
Bigambul People Part B	remnant	52	RP148960
Bigambul People Part A	remnant	21	RP150376
Bigambul People Part B	remnant	32	RP147410
Bigambul People Part B	remnant	17	RP147416
Bigambul People Part B	remnant	90	RP146093
Bigambul People Part B	remnant	34	DY58
Bigambul People Part B	remnant	17	RP147413

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	7	RP150251
Bigambul People Part B	remnant	32	RP147412
Bigambul People Part B	remnant	62	RP146094
Bigambul People Part B	remnant	32	RP147415
Bigambul People Part B	remnant	39	RP146095
Bigambul People Part B	remnant	32	RP147416
Bigambul People Part B	remnant	12	RP187665
Bigambul People Part B	remnant	21	RP177568
Bigambul People Part B	remnant	4	DY992
Bigambul People Part B	remnant	10	RP146096
Bigambul People Part B	remnant	18	RP212733
Bigambul People Part B	remnant	103	RP146094
Bigambul People Part B	remnant	3	RP212731
Bigambul People Part B	remnant	12	RP145633
Bigambul People Part A	remnant	189	FTY1608
Bigambul People Part B	remnant	30	RP883102
Bigambul People Part B	remnant	60	RP848204
Bigambul People Part B	remnant	2	DY381
Bigambul People Part B	remnant	22	RP147413
Bigambul People Part B	remnant	16	RP147409
Bigambul People Part B	remnant	23	RP148960
Bigambul People Part B	remnant	80	RP883102
Bigambul People Part B	remnant	22	RP147416
Bigambul People Part B	remnant	22	RP145633
Bigambul People Part B	remnant	30	RP883104
Bigambul People Part B	remnant	22	RP147415
Bigambul People Part A	remnant	98	DY212
Bigambul People Part B	remnant	11	RP882927
Bigambul People Part B	remnant	24	RP148960
Bigambul People Part B	remnant	55	RP145633
Bigambul People Part B	remnant	3	DY815
Bigambul People Part B	remnant	82	RP146094
Bigambul People Part B	remnant	53	RP146096
Bigambul People Part B	remnant	7	RP146096
Bigambul People Part B	remnant	5	RP150376
Bigambul People Part B	remnant	35	RP148961
Bigambul People Part B	remnant	267	NPW466
Bigambul People Part B	remnant	12	RP148960
Bigambul People Part B	remnant	44	RP145633
Bigambul People Part B	remnant	40	RP148961
Bigambul People Part A	remnant	10	DY218

ENGAGEMENT & COMMUNICATIONS PLAN - Indigenous Cultural Heritage Study

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	21	RP146096
Bigambul People Part B	remnant	6	MH806193
Bigambul People Part B	remnant	26	RP883104
Bigambul People Part B	remnant	32	RP146095
Bigambul People Part B	remnant	33	RP147410
Bigambul People Part B	remnant	51	RP148960
Bigambul People Part B	remnant	32	RP145633
Bigambul People Part A	remnant	31	RP148961
Bigambul People Part B	remnant	11	RP177568
Bigambul People Part B	remnant	35	DY58
Bigambul People Part B	remnant	33	RP147412
Bigambul People Part B	remnant	8	RP150251
Bigambul People Part B	remnant	33	RP147416
Bigambul People Part B	remnant	12	RP147413
Bigambul People Part B	remnant	33	RP147415
Bigambul People Part B	remnant	12	RP147415
Bigambul People Part B	remnant	11	RP187665
Bigambul People Part B	remnant	63	RP146094
Bigambul People Part B	remnant	25	DY883
Bigambul People Part B	remnant	12	RP147416
Bigambul People Part B	remnant	22	RP177568
Bigambul People Part B	remnant	4	RP212731
Bigambul People Part B	remnant	11	RP147409
Bigambul People Part B	remnant	11	RP145633
Bigambul People Part B	remnant	5	RP156599
Bigambul People Part B	remnant	93	RP883101
Bigambul People Part B	remnant	211	SP139944
Bigambul People Part A	remnant	12	RP211676
Bigambul People Part B	remnant	23	RP147412
Bigambul People Part B	remnant	10	RP882925
Bigambul People Part A	remnant	18	RP177568
Bigambul People Part B	remnant	17	RP146096
Bigambul People Part B	remnant	23	RP145633
Bigambul People Part B	remnant	23	RP147415
Bigambul People Part B	remnant	23	RP147416
Bigambul People Part B	remnant	10	RP882924
Bigambul People Part B	remnant	42	DY175
Bigambul People Part A	remnant	25	RP147412
Bigambul People Part B	remnant	10	RP882927
Bigambul People Part B	remnant	49	RP150376
Bigambul People Part B	remnant	30	RP150251

Native Title Area	Vegetation Status	Lot	Plan
Bigambul People Part B	remnant	10	DY218
Bigambul People Part B	remnant	30	RP150376
Bigambul People Part B	remnant	1	SP187050
Bigambul People Part B	remnant	73	RP146094
Bigambul People Part B	remnant	52	RP146096
Bigambul People Part B	remnant	6	RP150376
Bigambul People Part B	remnant	8	RP146096
Bigambul People Part B	remnant	107	RP883101
Bigambul People Part B	remnant	4	DY815
Bigambul People Part B	remnant	13	RP187649

Appendix B CONSULTATION LOG

The full consultation log has been removed to protect the personal contact information of participants.

People consulted for the study:

Bigambul People:

- *Removed*
- *Removed*
- *Removed*
- *Removed*
- *Removed*
- *Removed*
- *Removed*

Western Wakka Wakka:

- *Removed*
- *Removed*
- *Removed*
- *Removed*

○

Barunggam:

- *Removed*
- *Removed*
- *Removed*

Gummingurru Aboriginal Land Trust

- *Removed*

Bunya People's Aboriginal Corporation

- *Removed*

Appendix C LIST OF ABORIGINAL PARTIES UNDER THE ACHA

Aboriginal Party	Contact Name (per DSDSATSIP register)
Western Wakka Wakka People	c/- Jonathon Fulcher HopgoodGanim Lawyers Level 8, 1 Eagle St Brisbane QLD 4000 Phone: 07 3024 0000 Email: j.fulcher@hopgoodganim.com.au
Bigambul People	c/- Justin Saunders Bigambul Native Title Aboriginal Corporation RNTBC PO BOX 603 Cannon Hill QLD 4170 Phone: 07 3890 2624 Email: justin@bigambul.com.au
Yuggera Ugarapul People	Yuggera Ugarapul People Marrawah Law Pty Ltd The Hub Level 6 200 Adelaide Street Brisbane QLD 4000 GPO Box 3333 Brisbane Qld 4001 Phone: (07) 4041 3088 Email: reception@marrawahlaw.com.au
Jagera People #2	Jagera People #2 c/- Jagera Daran Pty Ltd 124 Racecourse Rd Ascot QLD 4007 Phone: (07) 3868 1244 Mobile: 0435 795 337 Email: Madonna.thomson@jageradaran.com
Githabul People (Waringh Waringh)	Queensland South Native Title Services Level 10, 307 Queen Street Brisbane Qld 4000

Aboriginal Party	Contact Name (per DSDSATSIP register)
Barunggam People	Barunggam People c/- Averil Dillon 72 Hypatia Street Chinchilla QLD 4413 Ph: (07) 4668 9649 Email: barunggam@yahoo.com.au c/- Trevor Hauff Trevor Hauff Lawyers PO Box 311 Port Douglas QLD 4877 Ph: 0401 673 659 Email: trevor@trevorhaufflawyers.com.au

Appendix D LIST OF COMMUNITY ABORIGINAL STAKEHOLDERS

Aboriginal Party	Contact Name (per DSDSATSIP register)
USQ Elders and Valued Persons Advisory Board	University of Southern Queensland (USQ) West Street, Toowoomba Contact through USQ Senior Executive Coordinator Ph. 07 4631 1035
Gummingurru Aboriginal Corporation	148 Old Homebush Rd, Gowrie Junction QLD 4352 Ph. 0417 163 781
Aboriginal corporations / businesses	(NBAN) - Northern Basin Aboriginal Nations 266 Margaret Street Toowoomba Ph. 0404 533 315
Bunya Peoples Aboriginal Corporation	148 Old Homebush Road Gowrie Junction Q 4350 Ph. 0428 828 536
South West Indigenous Network	TOOWOOMBA SPORTS GROUND, LEVEL 1, 47 ARTHUR STREET, TOOWOOMBA QLD 4350 4637 9865 From http://www.swin.org.au/
Aboriginal and Torres Strait Islander Legal Service	Services Provided: Criminal, Family and Civil Law 8 Union Street, Toowoomba 4350 (PO Box 1230) (07) 4659 7822 From http://www.atsils.org.au/contact/

Aboriginal Party	Contact Name (per DSDSATSIP register)
Carbal Medical Services	125 Russell Street, Toowoomba QLD 4350 4646 2499 From https://carbal.com.au/office-locations/
Goolburri Aboriginal Health Advancement	20 Scott Street, East Toowoomba 4350 PO Box 1198, Toowoomba Q 4350 4632 0338 From http://goolburri.org.au/contact/
Bunya Trail Project	Stewart Moore Phone: 07 3238 1900 Email: stewart.moore@earthcheck.org
Friends of Multuggerahh	Dr Mark Copland Email: mark.copland@svha.org.au
Bunya Peoples' Aboriginal Corporation	Uncle Wayne Fossey - Director Shannon Bauwens – Senior Ranger (contact details removed for privacy)
Gummingurru Aboriginal Land Trust	Uncle Wayne Fossey - Director Shannon Bauwens – Director (contact details removed for privacy)

Appendix E FACT SHEET DISTRIBUTED TO COMMUNITY CONTACTS



TOOWOOMBA REGION

Rich traditions. Bold ambitions.

Indigenous Cultural Heritage Study Fact Sheet

Project Overview

Toowoomba Regional Council has recently commenced the Toowoomba Region Futures project. Toowoomba Region Futures is about building a community vision for our Region's future. This shared vision will help us ensure our vibrant Region thrives for the next 30 years and beyond. It will help us:

- **define what land can be used for**, e.g., housing, farming or industry;
- **control how land can be developed**, e.g., converting an office into a retail shop;
- **identify infrastructure** like water, sewerage, and transport networks needed to support existing and emerging communities; and
- **protect our natural, rural, and urban landscapes and areas of significance.**

Toowoomba Region Futures includes the development of a new Toowoomba Region Planning Scheme. The new planning scheme will replace the existing planning scheme and ultimately govern the Region's future development. The **Toowoomba Regional Planning Scheme** is a set of maps and documents prepared by Council to guide how land in the Toowoomba Region can be used and developed. It ensures the right development happens in the right locations and identifies infrastructure like roads, water and sewerage needed to service our region now and into the future. It includes policies and frameworks to protect our natural, rural and urban landscapes and areas of cultural significance.

The **Indigenous Cultural Heritage Study** is one of twelve (12) studies which aim to set a clear vision and policy framework for the new planning scheme before the drafting of specific scheme provisions commences. This is an exciting opportunity for Traditional Owners/Custodians, as well as the broader Aboriginal community in the region, to have a say in how the region will evolve through the next generation.

Council wants to be proactive, not reactive, in relation to identifying and conserving Indigenous heritage places and is exploring the potential role of the planning scheme in achieving this goal. To achieve this goal the Council is conducting targeted consultation with Traditional Owners/Custodians of the region as identified under the *Aboriginal Cultural Heritage Act 2003*. In conjunction with the targeted consultation, council is also seeking the views of the broader Aboriginal community in the Toowoomba region. This fact sheet has been prepared for the broader Aboriginal community in the Toowoomba region, to provide information on the study, and provide an opportunity to contribute their views to the study.

Engagement with Community

Toowoomba Regional Council is seeking to capture the views and aspirations of the region's Aboriginal community in regard to cultural heritage.

Our objectives for engagement with the region's Aboriginal community is to:

- 1) invite the community to identify places of Aboriginal cultural heritage significance which should be recognised and protected in the new planning scheme

- 2) work towards building positive relationships with the region's Aboriginal community;
- 3) gain an understanding of the communities preferred method of consultation with Council;
- 4) engage with the community to explore if/how the planning scheme can assist in recognising and protecting indigenous cultural heritage in the region;
- 5) record and document all engagement outcomes;
- 6) communicate the outcomes of the consultation to all stakeholders and explain next steps; and
- 7) identify and address stakeholder concerns or opposition to the project promptly and effectively.

Goals and Outcomes

We see the goals and outcomes of this study to be largely driven by the Aboriginal community of the Toowoomba region. However, some items that we are interested in are:

- 1) significant heritage places – archaeology/social/spiritual/contemporary;
- 2) important views and vistas;
- 3) important 'cultural landscapes' (i.e., larger areas with related places, a complex of sites, multiple stories);
- 4) places where new development would be intrusive to indigenous cultural heritage;
- 5) what type of new development may be appropriate adjacent to indigenous cultural heritage;
- 6) appropriate decision-making processes for future land uses impacting on indigenous cultural heritage;

Request for submission

Toowoomba Regional Council welcomes submissions to the study from all interested Aboriginal community groups and members. The questions below have been compiled as prompts for submissions to the study, however, submissions are not required to address these questions, and can also include any other matters that you consider relevant. Submissions can be submitted in writing to the email address listed at the end of this fact sheet. Other formats can also be accepted, please contact the phone number listed at the end of this fact sheet.

- 1) Are you aware of any significant Aboriginal heritage places, including archaeological, social, spiritual, or contemporary places, that you believe should be safeguarded in the new planning scheme?
- 2) Do you have any places, including heritage places, views and vistas, or cultural landscapes that you speak for in the region?
- 3) Do you know of places where new development may be considered intrusive to cultural heritage values, and why would you consider those to be intrusive?
- 4) Do you know of places where new development may be considered appropriate, including what types of development and why it would be appropriate?
- 5) What broad aspirations do you have for the future of the Toowoomba Region?

- 6) Do you have any specific aspirations for a new Toowoomba Regional Council planning scheme and if so, what are those aspirations? For example, specific economic, development, or cultural aspirations?

Contact

To provide a submission or discuss the project further please contact Reiner Mantei at Extent Heritage on 0477 005 863 or via email rmantei@extent.com.au

Further information


Further information about the Toowoomba Region Futures project is available on Council's website:

<https://yoursay.tr.qld.gov.au/tr-futures>

Appendix F IAP2 PUBLIC PARTICIPATION SPECTRUM

IAP2 PUBLIC PARTICIPATION SPECTRUM

Developed by the international association for public participation

Increasing level of public impact 					
	INFORM	CONSULT	INVOLVE	COLLABORATE	EMPOWER
PUBLIC PARTICIPATION GOAL	To provide the public with balanced and objective information to assist them in understanding the problems, alternatives and/or solutions.	To obtain public feedback on analysis, alternatives and/or decisions.	To work directly with the public throughout the process to ensure that public issues and concerns are consistently understood and considered.	To partner with the public in each aspect of the decision including the development of alternatives and the identification of the preferred solution.	To place final decision-making in the hands of the public.
PROMISE TO THE PUBLIC	We will keep you informed	We will keep you informed, listen to and acknowledge concerns and provide feedback on how public input influenced the decision.	We will work with you to ensure that your concerns and issues are directly reflected in the alternatives developed and provide feedback on how public input influenced the decision.	We will look to you for direct advice and innovation in formulating solutions and incorporate your advice and recommendations into the decisions to the maximum extent possible.	We will implement what you decide.
OUR TECHNIQUES	<ul style="list-style-type: none"> • Doorknocks • Fact sheets/project updates mail outs and emails • Media releases • Print, radio and TV advertising • Websites • Social media • Information repository 	<ul style="list-style-type: none"> • Public comment • Online consultation • Focus/reference groups • Surveys • Public meetings/consultation workshops 	<ul style="list-style-type: none"> • Workshops • Deliberative polling • Online consultation • In-person surveys • Resident feedback registers 	<ul style="list-style-type: none"> • Citizen advisory committees • Consensus building • Participatory decision-making • Focus groups • Public hearings 	<ul style="list-style-type: none"> • Citizen juries • Ballots • Delegated decisions

