

# larapuna

## HEALTHY COUNTRY PLAN 2015

This is our healthy country plan. It is what our community wants to see happen at larapuna to make sure the land is healthy



# TABLE OF CONTENTS

WARNING:

Community members are warned that this document contains images of our people who have passed away.

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Table of Contents	2
Word list	3
Our Places – Context Map	4
COMMUNITY VISION	6
Healthy Country Planning	7
Targets	8
Threats	20
Implementation	26



## WORD LIST:

Throughout this plan, we have used palawa kani. Here is a list of the words we have used and their English meanings.

When we use palawa kani we do not use capitalise letters.

### palawa kani words:

kipli	food
limuna	Sheoak (Allocasuarina)
lutruwitia	The Tasmanian mainland
muka	Sea/Salt water
tayaritja	The Furneaux Islands
tunapri	Knowledge
yola	Mutton bird/Short tail shearwater (Puffinus tenuirostris)

## OUR PLACE: LARAPUNA



Context Map

larapuna is a special place for our community. It is located on the far north east coast of lutruwitja. Most people in our community do not think about larapuna as a standalone place. Rather, larapuna is thought about as being a small part of the entire east coast cultural landscape.

The east coast cultural landscape stretches all the way out over the muka to tayaritja. Our people who lived in the north east region considered tayaritja to be the place they would go when they died.

Before invasion, the Ben Lomond people and Northern Midlands

people would travel to the north east coast for yola and to hunt seals seasonally. The headland around larapuna is made up of one large midden which is now mostly covered in coastal scrub. The size of the midden indicates that the area along the north east coast near larapuna was a place that was used very regularly by large numbers of our people, over a very long period of time.

Most of our people today have ancestral links to the north east coast, because this is the area from which many of our women were taken by white sealers to live on tayaritja. Once on tayaritja, the women had children and



through the generations that followed, many of our people can trace their ancestral links back to this area.

Another important aspect of larapuna identified by the community is the European heritage, particularly the gravesite, the lighthouse and the lighthouse keepers' cottages. These buildings are all built out of granite, which was sourced from a nearby quarry. All the buildings at larapuna were built in the late 1800s. ALCT and the community have been responsible for the restoration of the lighthouse keepers' cottages. These restorations were funded by the Tasmanian Government. Prior to these restorations, the cottages had fallen into a terrible state of disrepair – many of them being unusable.

Aunty Gloria Andrews, who lives nearby, describes the way she sees the landscape at larapuna:

"it doesn't matter what they've done to the land – all those buildings just become a part of the story. Our history and our culture is deep within the land, and they can never take that connection away from us. It does not matter what they do, that connection will always survive".

Unlike other parcels of Aboriginal land, our community do not have the legal title to larapuna, rather, we currently lease the land from the Tasmanian Government. The lease was signed in February 2006 for a period of 40 years. However this did not come without a fight.

The community decided to occupy larapuna after the Tasmanian Government backed away from an initial undertaking to hand back larapuna to the community. When the Government backed away from their promise, the community decided to occupy larapuna to bring attention to our plight.



Aerial view of larapuna



Lighthouse at larapuna



## COMMUNITY VISION:

“it doesn’t matter what they’ve done to the land – all those buildings just become a part of the story. Our history and our culture is deep within the land, and they can never take that connection away from us. It does not matter what they do, that connection will always survive”.

The Tasmanian Aboriginal community’s connection with larapuna continues to be strengthened, and that our ownership of this place is formally recognised.

That all people recognise larapuna as being only a small part in a much broader cultural landscape.

That larapuna be used as a place where we can exchange and share our cultural tunapri with our community and with others.



# WHAT IS HEALTHY COUNTRY PLANNING?

Healthy country planning is a method used by Aboriginal communities around Australia to identify how they want to manage their land. It is part of a planning process used around the world called open standards and it is used for the practice of conservation. Healthy country planning aims to balance environmental values with community values and cultural tunapri.

Unlike a traditional land management plan, a healthy country plan looks at what is important to the Aboriginal community, and places a higher value on those things, rather, than only valuing things considered important by scientists and conservationists.

Our healthy country plan started with community effort. We had a meeting at the Tasmanian Aboriginal Centre in Launceston where people shared their tunapri, thoughts and feelings on how they thought larapuna should be managed. We also visited people in their homes who have a local knowledge of larapuna and collected their thoughts and tunapri.

Healthy country planning works by identifying targets and threats, and setting goals to either protect our targets or to eliminate our threats.

The plan is only part of the healthy country planning process. It is important that we have continued community input throughout the cycle.



The Healthy Country Cycle

# TARGETS

## WHAT IS A TARGET?

A target is a feature of larapuna that the community wish to focus their energy and resources on protecting.

A target can be either tangible or intangible. Tangible targets are things in the landscape that you can see and touch. Examples of tangible targets at larapuna are our cultural resources and the historical buildings. An intangible target is something in the landscape that cannot be seen or touched. An example of a intangible target at larapuna is the community's tunapri about the area. Intangible targets may also include the potential for something to happen in the future. In the case of larapuna, the community identified the possibility of making money from the place as a target. In the plan this is described as a financial opportunity.

## HOW WE IDENTIFIED OUR TARGETS?

We spoke to people at community camps, community meetings and individually to help us identify what features in the landscape the community considered the most important.

From all these conversations, we were able to make a list of all the things the community considered important.

We then grouped those things together under headings like 'community use' and 'tunapri'. From our list we were able to set priorities on what we should focus on first of all.

This is how we identified our targets.



# TUNAPRI

# TARGET 1

## GOOD HEALTH

### Why is tunapri a target?

tunapri is our knowledge and our stories. The community identified this as an important target as without the passing on of tunapri, the significance of larapuna could be lost. tunapri involves telling our contemporary stories of the area, as well as making sure our history of the site and the surrounding area is known.

### Why is tunapri rated as being in good health?

The tunapri of larapuna is considered to be in good health because there is an active interest in the community to visit larapuna and learn the story of the place. The community feels that for tunapri to be in very good health, more of an organised effort should be made with getting people back on country, many people feel that at least one community event should be held at larapuna annually where cultural tunapri is shared.



Sharing tunapri at larapuna.

## GOALS:

- By 2018 there is at least one annual community trip to larapuna where cultural tunapri is exchanged and cultural resources are used.

## TARGET 2 COMMUNITY USE

### VERY GOOD HEALTH



Community gathering at larapuna

#### Why is community use a target?

Community use of our land is important because it strengthens our connection to a place. We see community use as a target because gathering on land as a community reinforces our ties to each other and to our country. We want to encourage our community to use our lands, but especially our young people, so that they can know the story of larapuna and its surrounds.

#### Why is community use rated as being in very good health?

Community use of larapuna is considered to be in very good health because the community uses larapuna often - either through facilitated visits run by the Tasmanian Aboriginal Centre, or as individuals and families on weekends and over the holidays, particularly over the Christmas and Easter periods. The community would like to maintain the rating of very good health, one way of doing this is by making sure there is an annual community trip to the area.

### GOALS:

- By 2018 there is at least one annual community trip to larapuna where cultural tunarpi is exchanged and cultural resources are used.

SEE: Action plan 3, larapuna Management Plan (2007)



# FINANCIAL OPPORTUNITY

## TARGET 3

### POOR HEALTH

#### **Why is financial opportunity a target?**

Financial opportunity is our ability to make money off our lands and become more economically independent. Exploring opportunities for financial opportunity are important to us as a community because we would like to move away from reliance on government funding grants and be self-determining in how we use our land.

#### **Why was financial opportunity considered to be in poor health?**

The community considered financial opportunity to be in poor health because currently nothing is being undertaken to raise an income from larapuna. It was felt that larapuna was not being used to its best potential because there was a lack of initiative in the community to undertake money making activities, and 'it takes money to make money'.

### GOALS:

- By 2018 one funded project is underway in which tunapri about larapuna is shared.

SEE: Action Plans 3 & 4, larapuna Management Plan (2007)

## TARGET 4 CULTURAL RESOURCES

### GOOD HEALTH

#### **Why are cultural resources a target?**

Our community is very strong in the belief that cultural resources are everybody's responsibility. We all have an obligation to make sure our cultural resources survive long into the future.

Our cultural resources are an important part of our story as Aboriginal people. Without our cultural resources we would be unable to practice our culture. Practicing culture connects us to our ancestors and strengthens our identity as Aboriginal people. Cultural resources include many different things, such as yola, stringing shells, kelp, shell fish and other kipli, as well as heritage sites and tunapri.



Kelp drying on clothes line at Irapuna



### Why are cultural resources considered to be in good health?

Cultural resources are considered to be in good health, primarily because they are so readily available at larapuna. However, there was concern about individuals being 'gutty' with cultural resources, and taking more than their fair share. As a community, we feel more effort needs to be made to educate our people about this. This would need to happen before we could consider our cultural resources as being in very good health.

For cultural resources to be considered in very good health more people need to be using less of them (that means not being gutty!!).

As a community we should be more proactive in recording when we use cultural resources, as well as putting more effort into monitoring presence and abundance of resources over time.



Elders passing on tunapri

### GOALS:

- Log books in cottages at larapuna for community to voluntarily record observations of cultural resources such as presence, absence, abundance and use.

SEE: Action Plan 3, larapuna Management Plan (2007)

## TARGET 5 HISTORICAL BUILDINGS

### VERY GOOD HEALTH



Historical buildings at larapuna:  
Head keepers' cottage (1934) and  
lighthouse today

#### **Why are the historical buildings a target?**

The historical buildings are important to the community as they are embedded in the landscape at larapuna. They are an important part of the story that happened there. They also provide the community with a place to stay while visiting larapuna.

Our community has put a lot of time and effort into ensuring the old buildings are restored to their former glory. Before our community got the lease for larapuna, these historical buildings sat old and abandoned.

#### **Why are the historical building rated as being in very good health?**

The historical buildings are rated as being in very good health. This is because all the buildings are structurally sound and are very comfortable to stay in.

### GOALS:

- To ensure the community continue to maintain the historical buildings in their current condition.

SEE: Action Plan 6, larapuna Management Plan (2007).



# CULTURAL LANDSCAPE

## TARGET 6

### GOOD HEALTH

#### **Why is the cultural landscape considered a target?**

Our community is very strong in the belief that larapuna should not be considered as isolated from its surrounds. The cultural value of larapuna spreads well beyond the property's boundaries and right out over the muka to tayaritja.

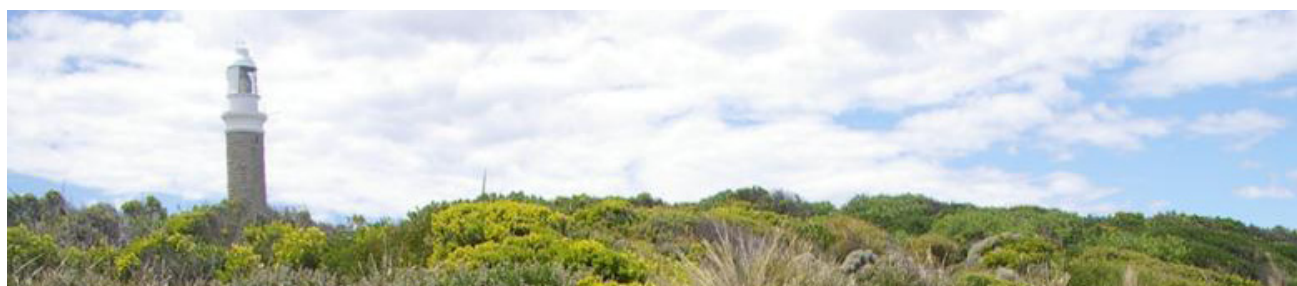
Our community has a lot of tunapri about sacred places around larapuna, such as wukalina (Mt William) lumaranatana (Cape Portland) lanarangina (Great Musselroe River) and tayaritja (the islands). All these places form part of the cultural landscape.

Our community knows that the cultural landscape is more than just geographical location. Rather, it is a combination of many things; our burial places, our cultural resources, our tunapri, our stories, our language and our ancestral connection to the east coast of lutruwitja. These things are also a part of the cultural landscape.

The cultural landscape of larapuna and the surrounding areas, is both tangible and intangible. It is not just the physical lay of the land, but our community's connection to that land which makes up the cultural landscape.



Bay Of Fires from the old jetty at larapuna.



Coastal scrub looking back towards larapuna

### **Why was the surrounding cultural landscape considered to be in good health?**

The cultural landscape was considered to be in good health, because it is felt that the community connection to larapuna is strong. For the cultural landscape to be considered in very good health, more of an effort would need to be made to pass on tunapri about our history, our cultural resources and our sacred places.

### **GOALS:**

- By 2018 there is at least one annual community trip to larapuna where cultural tunapri is exchanged and cultural resources are used.
- That each year our community make a collective effort to remove rubbish from larapuna and the surrounding landscape to ensure the land is healthy.
- To have our ownership of larapuna and the surrounding cultural landscape formally recognised by the Tasmanian Government

SEE: Action Plans 1, 2 3 & 4 larapuna Management Plan (2007)



# FLORA OF CONSERVATION SIGNIFICANCE

## TARGET 7

### FAIR HEALTH

#### Why is flora of conservation significance a target?

Flora of conservation significance was identified by the community as being important. This is because these plants form a vital part of our overall cultural landscape.

A plant classified as being of conservation significance is not necessarily a threatened or endangered species. Rather, it is a plant that is important in the context of its surroundings or within the overall ecosystem.

There are several plants listed as being of conservation significance at larapuna – they are:



Silver banksia  
(*banksia marginata*)



Spreading flax-lily  
(*dianella revoluta*)



limuna  
(*allocasuarina verticillata*)



Tree broomheath  
(*monotoca elliptica*)



Coast swordgrass  
(*lepidosperma gladiatum*)



Rosy hyacinth-orchid  
(*dipodium roseum*)



Coast wattle  
(*acacia longifolia*)

There is one threatened, endemic species, which is a lichen. This lichen is called *Parmelia whinragi*. Unfortunately there were no images available of this lichen at the time of publishing.

### Why are plants of conservation significance rated as being in fair health?

Plants of conservation significance are rated as being in fair health because of the impact of invasive weeds. If action is not taken to rid larapuna and the surrounding area of weeds, they have the potential to take over and cause a lot of damage— particularly to plant populations of conservation significance

### GOALS:

- By 2018 all major weeds are being actively managed on larapuna.

SEE: Action plans 1 & 2, larapuna Management Plan (2007).



Coastal scrub near larapuna



## TARGET HEALTH RANKING:

A quick view of how we ranked each target's health:

Targets	Indicators	Poor Health	Fair Health	Good Health	Very Good Health
Financial Opportunity	People employed Funded projects	None None		1 person employed 1 funded project	2 people employed 2 funded projects
Community Use	Number of organised community visits	None	2 trips organised	3 trips organised	6 or more trips organised
tunapri	Oral history recorded about larapuna  Organised trips	None  None	Knowledge in the community but not shared  Some	1 oral history recorded and knowledge shared with some in the community  Lots but not many young people	More than 1 oral history recorded and shares with community and others  Lots of trips with lots of young people
Cultural Resources	Presence and abundance	None	Some present	Most species present	All cultural resource species present and abundant
Historic Buildings	Well maintained	Unusable	Usable but degrading		Maintained & accessible to community
Flora of Conservation Significance	Presence and weeds	None present – all weeds	Some present with lots of weeds	Lots present with only some weeds	All present with no weeds
Cultural landscape	Impact on the natural aesthetics of the place  Ownership  tunapri shared	Significant impact on natural aesthetic  No ownership rights recognised  No tunapri shared	Little impact on the natural aesthetic   Some tunapri shared		No impact on the natural aesthetic  Ownership formally recognised by government  tunapri shared with community youth about sacred places in the landscape

A health ranking table is an easy way to see how the community ranks the health of each target. We have used indicators which show what it takes for target to be considered in excellent health.

## THREATS

## WHAT IS A THREAT?

A threat is something that impacts negatively on the health of one of our targets. A threat can be either tangible or intangible. A tangible threat is a thing in the landscape that you can see and touch. Examples of tangible threats at larapuna are weeds, rubbish and erosion. An intangible threat is something that cannot be seen or touched such as a lack of community interest or loss of tunapri.

## UNDERSTANDING THREAT RANKING:

### LOW:

- The problem is only likely to slightly harm some or part of the target.
- The problem is likely to be very local and only affect very few places in the project area, and;
- The problem is easily fixable at a fairly low cost and with little effort from workers.

### MEDIUM:

- The problem is likely to moderately harm some part of the target.
- The problem is likely to be somewhat local and affect the target at some places in the project area.
- The problem can be fixed with a reasonable commitment of funds and effort from workers.

### HIGH:

- The problem is likely to seriously damage or destroy some part of the target.
- The problem is likely to be widespread and affect the target wherever it is in the project area.
- The problem is either really expensive to fix or it's not fixable at all.



# THREAT RANKING TABLE:

A quick view on how our community ranks threats

TARGET	tunapri	Community Use	Cultural Resources	Financial Opportunity	Cultural Landscape	Historical Buildings	Plants Of Conservation Significance	Threat Rank
THREAT								
tunapri Loss	High	Medium	Medium	High	High			High
Cultural Appropriation			Medium	High				High
Over Harvesting		Medium	High		High			High
Lack Of Funding	Medium	Low		Low		Medium		Medium
Lack Of Interest	Medium	Medium						Medium
Weeds					Medium		Medium	Medium
Rubbish		Low						Low
Erosion			Low		Low		Low	Low

## LACK OF COMMUNITY INTEREST

### MEDIUM

The community considered lack of community interest a threat, particularly for young people. It was felt that without a proactive approach to engaging our youth with larapuna the significance of the site might be lost for future generations.



Respected elders singing and sharing at larapuna.

## LOSS OF TUNAPRI

### HIGH

Lack of tunapri about the site was deemed a threat because without tunapri being passed down through our generations our connection to larapuna may be lost. For example, the story of our history at larapuna is not as well known in our younger generations as we would like. This is an important part of our tunapri and the community felt more effort should be made to pass down this kind of tunapri.

SEE: Action plan 3, larapuna Management Plan (2007).



TASMANIAN  
ABORIGINAL  
CENTRE INC.

## OVER HARVESTING

### HIGH

Over harvesting was considered a threat, especially for shell fish and marina shells.

### GOALS:

- By 2016 community limits are established for vulnerable cultural resources

## RUBBISH

### LOW

Rubbish was considered a threat to larapuna – not just rubbish left by our own mob, but often people from outside the community who access the area to use the boat ramp and visit the lighthouse. It was felt that more of a collective community effort is needed to keep the area clear of rubbish to ensure our land is healthy.



Rubbish in the scrub at larapuna

# CULTURAL APPROPRIATION

## MEDIUM

Cultural appropriation is when non-Aboriginal people take things from our culture and use them as if they are their own.

Cultural appropriation often occurs as a means for people to make money. Examples of cultural appropriation might include a white tourism operator taking people to larapuna to interpret our cultural landscapes and sharing their interpretation of our tunapri, without first asking our permission, or it might be a non-Aboriginal person making kelp baskets or shell necklaces and selling these things to tourists, as if they had been made by Aboriginal people. These things should only ever be done by our own people or done with permission from our own people, because the tunapri used to do these things belongs to us.

SEE: Action plans 3 & 4, larapuna Management Plan (2007).

# EROSION

## LOW

Erosion, particularly sand blows, are considered a threat to larapuna because of the sandy soils. Also there are burial sites in the surrounding area and erosion is the main cause of these sites becoming uncovered.



## WEEDS

### MEDIUM

Weeds are considered a threat to larapuna because of their invasive nature. If action is not taken to rid the land of weeds they have the potential to take over and cause a lot of damage to the landscape. The main weeds that pose a threat at larapuna and the surrounding landscape are sea spurge, mirror bush and blue periwinkle.

SEE: Action plan 1, larapuna Management Plan (2007).



Periwinkle overtaking native scrub at larapuna



Open space at larapuna near the cottages.

## LACK OF FUNDING

### MEDIUM

The community considered lack of funding a threat because without adequate funding our ability to complete works as required would be severely affected.

SEE: Action plan 4, larapuna Management Plan (2007)

# WORKING ON TARGETS AND WORKING ON THREATS.

There are two main approaches used for ensuring a target is healthy. Those approaches are either threat focused or target focused.

A threat focused approach concentrates on managing threats and minimising the impact those threats have on target health. Whereas a target focused approach means efforts go towards improving the health of the target by undertaking works which focus directly on improving the target itself.

This can seem confusing at first because often the desired outcome of the strategies are the same, but depending on which approach is taken the strategies used will differ significantly.

## EXAMPLE

### **tunapri :**

tunapri is a target identified as something we should focus on for larapuna. The major threat to tunapri was identified as tunapri loss. A threat focused approach would require workers to look at the threat impacting on the target and work towards fixing it. This would mean working towards ensuring that our tunapri about larapuna is not lost over time. Strategies might include:

- Recording, publishing and distributing oral histories.
- Undertaking historical research, publishing and distributing the findings.
- Undertaking a detailed heritage survey and distributing the findings to the community.

A target focused approach means that workers focus their efforts on improving and/or maintaining the target itself, rather than removing or fixing any particular threats. In this case, that would mean workers would focus on improving and maintaining our tunapri of the site. Strategies that fall under a target focused approach for improving or maintaining tunapri at larapuna might include;



- Organising community trips to the site, with youth and elders, where cultural tunapri is exchanged.
- Encouraging families and individuals to use the site, so that they can create their own history, and grow their own tunapri about larapuna through experience.

### **Why bother breaking down whether a strategy is target focused or threat focused?**

Breaking things down in this way helps ensure any work being undertaken is meaningful because it ensures work being done addresses community concerns. It also allows for the community to come up with achievable strategies that take into account any relevant limitations, such as the skill base of available workers and budgetary restraints, while still working towards meeting our aspirations.

### **Action plans and monitoring:**

It is important to check that strategies and an action plan are put in place to make sure we are on track to achieving our vision and our goals.

We need to work out how healthy things are today and continue to measure their health by collecting the kind of information that will allow us to check whether or not our targets are getting healthier.

This information should be used to help us keep our healthy country plan on track.

Ongoing input from our community is important because an integral part of healthy country planning is for plans to be reviewed and updated on a regular basis.

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