

Elimatta

Aboriginal Support Group - Manly Warringah Pittwater

NEWSLETTER SPRING 2019

RESPECT IS GIVEN



ABORIGINAL AND TORRES STRAIT ISLANDER READERS ARE ADVISED THAT THIS NEWSLETTER CONTAIN NAMES OF PEOPLE WHO HAVE DIED
ASG ACKNOWLEDGES THE GURINGAI PEOPLE, THE TRADITIONAL OWNERS OF THE LANDS AND THE WATERS OF THIS AREA

AFTER THE CLOSURE OF THE ULURU CLIMB, TRADITIONAL OWNERS REFLECT ON THEIR FIGHT

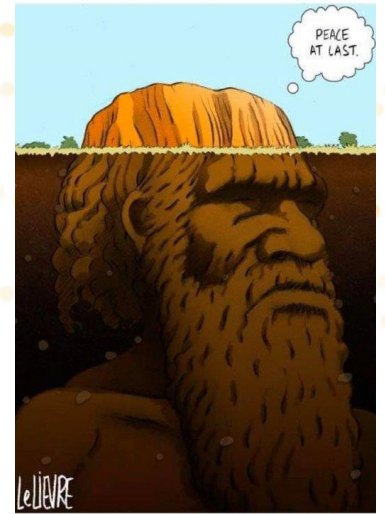
Uluru is officially free of climbers. But many other sites are still walked over and climbed up, despite the disapproval of traditional owners.

"It's about time the rock had a rest, rather than [the] tapping of shoes all the time", former Uluru-Kata Tjuta National Park Board chair, Donald Fraser said.

Climb closure an important step in 'long fight' Traditional owners wanted the climb closed because of Uluru's cultural significance and concerns about safety and the environment. As the permanent ban came into

effect this weekend, other traditional owners spoke at the base of Uluru on what the end of the climb meant for them. Tjulapai Carroll said she thought it was important for everyone to understand the significance of Uluru to Anangu culture. "The culture since the very beginning has been here, it is right here in places like the rock, it holds the culture," she said. "If you come here and you look and learn, then you will start to understand." Reggie Uluru said 34 years after Uluru was handed back to traditional owners, the closure

of the climb was another important step for land rights. "We are all very happy, as traditional owners that the climb is closed now, after a long fight from handback to today," he said, speaking through an interpreter. Mr Uluru said he was also relieved that visitors would no longer climb the rock. "Too dangerous, you can slip and fall and kill yourself," Mr Uluru said. "So that's part of that pressure off us, we don't have to worry about people harming themselves or worse, so of course we are very happy that it's all finished now."



LAUNCHED AT LAST ASGMWP WEBSITE

There was quite a crowd gathered at the Nelson Heather Centre on Monday, 1st September 2003 to celebrate the launch of the Aboriginal Support Group's new website www.asgmwp.net.

The website will improve contact between ASG and to enable them to share information more effectively within the wider community. Its launch marks the beginning of an exciting new era of communication for the Northern Beaches.

Following a relaxed gathering over wine and cheese, the program got underway with a didgeridoo performance by Livo (Steve) Davis, talented artist and long-time friend of the Support Group. Susan Moylan Coombs then offered an Acknowledgement of Country in which she paid respect to the Guringai people, traditional owners of the Northern Beaches area.

Megan van Frank facilitated the evening program and began by informing the audience how the website came about. She told how Sue Osborn hatched the idea in 2000 as a way of creating a centralised public resource specifically focused on Aboriginal issues on the Northern Beaches.

The idea of reaching a larger audience through such a project was received enthusiastically by ASG members, but the website moved

to the backburner while production of the ASG book was in progress. Fortunately, the project was soon rescued from the backburner by two new group members, Mark Walsh and Kevin McCretton, who had skills in website development and project management. Cecily McGee wrote a successful proposal to Warringah Council's Cultural Development Grant Program, which provided funding to develop and host the site. Mark and Kevin built the site's basic architecture, and Vanessa Walsh worked with the Website Working Group - Anna Bell, Lizzie Landers, Pat Frater and Megan van Frank - to produce its content.

Susan Moylan Coombs, representing the Guringai Aboriginal Education Consultative Group (AECG), then reviewed the content for cultural appropriateness prior to the site launch. The website truly represents the power of creative collaboration between many people of diverse talents. Warringah Council's support of the website through a Cultural Development grant was also gratefully acknowledged during the evening.

Coralie Hicks was present to receive thanks on behalf of the Council and remarked on the success of this partnership between local government and a community group and how terrific it is to have this kind of local resource.

www.asgmwp.net

MANLY TO CHURCH POINT BIKE RIDE 26TH JANUARY 2020



This is not a race, just a friendly ride to show respect for Aboriginal People.

You can do the full 26km or pick up the ride at Dee Why or Narrabeen. There will be support with you all the way. The cost a smile.

Meet at West Esplanade, Manly at the monument for Captain Phillip's Landing & Spear- ing Site (between Manly wharf and Manly Museum)

- **7.30am** leave Manly - 7km to Dee Why
- **8.15am** Meet at the Dee Why Beach at the southern crossing, then we do not have to cross Pittwa-

ter Road until out of Dee Why

- **8.30am** leave - 6km to Narrabeen
- **9.15am** Meet at North Narrabeen Surf Club car park
- **9.30am** leave - 10km Church Point
- **10.30am** - be welcomed by friends at Church Point and meet local Aboriginal Garigal man, Neil Evers. Hear stories about the Aboriginal people who once lived in the area while you enjoying a well-deserved rest.

For more details:
Colin 0404 353 253
colin.httn@bigpond.com

AUSTRALIA CLOSES CLIMB ON SACRED ULURU

Australia closes climb on sacred Uluru
Indigenous Australians watch tourists make last climbs after years of asking for closure

Australian Indigenous traditional owners have watched tourists climb over their sacred rock Uluru for the final time after years of pleading for people to respect their culture and only walk around the base.

At 4pm on Friday, Parks Australia closed the climb permanently, 34 years after the government officially returned the site to its traditional Anangu owners.

Hundreds of Australian and international visitors had queued to scale the 348-metre high sandstone monolith, once known as Ayers Rock, on the final day.

Tjiangu Thomas, a 28-year-old Uluru-Kata Tjuta national park ranger, said it had been easy to wake up on Friday knowing the climb was closing for good.

"This is really important for me and for Anangu and for the region," he said. "It's a strong example of Anangu making decisions for their land.

"At the end of the day, respect is a choice. Obviously it's disappointing [to see people wanting to climb] but compared to the school holidays this [crowd] isn't too much."

For years a sign at the foot of the rock encouraged visitors to respect the wishes of traditional owners and "please don't climb" and to instead walk the six-and-a-half mile (10.6km) track around the base.

Aboriginal people have lived in the area for at least 30,000 years. Uluru's origins in formation go back half a billion years.

The first non-Aboriginal per-



Tjiangu Thomas at the base of Uluru. Photograph: Mike Bowers/The Guardian

son to see the rock was the explorer William Gosse in 1873, who, after traversing "wretched country" saw "one immense rock rising abruptly from the plain". The rock is higher than the Eiffel Tower and extends several kilometres below the ground.

Gosse named it Ayers Rock after Sir Henry Ayers, the chief secretary of South Australia at the time. In 1993 the rock was formally given its traditional name, Uluru.

Climbing of the rock began in the 1930s, taking a spiritually significant route up the steep slope that traced the steps taken by the ancestral Mala men who arrived at Uluru. A chain link handrail was installed in 1966 without consulting traditional owners.

The number of visitors climbing Uluru has been steadily dropping, from about three-quarters of visitors to the site in the 1990s to just 16.5% in 2015.

The Anangu people have said they feel culturally responsible for the safety of people making the trek. At least 36 people have died during the climb, and between 2002-09

rangers rescued 74 people, many struck with heat exhaustion and dehydration.

In 2016, the government resisted persistent pressure to close the climb, but a year ago, a management board meeting of the national park voted unanimously to ban the practice.

Thomas said: "It's rather emotional, having elders who picked up this long journey before I was born to close the climb. They're no longer here, but we're carrying their legacy to close the climb. So there's a bit of sadness there, but also happiness knowing that the climb will be closed and respect is going to be given to Anangu's wishes.

"It takes a lot of our resources to manage the climb and it does take away from the cultural value of this place."

On Friday, there were cheers among the tourists when rangers opened the climb after a morning closure due to high winds. Some boos also accompanied the first climbers.

On Wednesday and Thursday, the climb had been closed

intermittently as temperatures went above 36C (96.8F), the threshold for rangers to close the climb.

At the front of the queue a couple from the South Australian city of Adelaide, who did not want to be named, said the climb was "important to them as Australians, because the rock is a symbol for all of us".

Hikaru Ide, from Nagano, Japan, who is on a working holiday in Australia, said he had come to Uluru to pay his respects by not climbing. Ide said Uluru was sacred, and to walk around the base was enough.

Watching the last of the climbers, the Anangu man Vince Forrester, from Mutitjulu, said the discoloured and damaged rock along the climbing route was like a scar that would not go away in his lifetime.

He said tourists using the top of the rock as a toilet had poisoned waterholes and wildlife, and he was glad the climb would soon be closed.

GRAHAM READFEARN AND LORENA ALLAM THE GUARDIAN
28 OCTOBER 2019



THE SITUATION OF THE MURRAY-DARLING RIVER

This road trip was the brainchild of Uncle Bruce Shillingworth as he wanted to highlight the loss of the Murray Darling and Barwon rivers and the effects this has had on the local communities and to bring the water back.

With 2 buses of about 120 people plus about 30 cars travelling to outback towns of Walgett, Brewarrina, Bourke, Wilcannia through Broken Hill to Menindee Lakes.

The two buses and some cars left Sydney and were joined at Walgett by vans, trucks, cars, suvs and a host of people.

We camped at local horse racing tracks or show grounds and at Menindee Lake at the campground with some pretty basic equipment such as an oven, stove and a couple of barbecues to feed about 400 people.

Laying down to sleep in a swagman every night and looking up at a huge star filled sky was amazing and I am embarrassed that I only found the milky way. I must admit I did go to sleep pretty quickly. There were amazing songs, stories, incredible dancers with Aboriginal music and audience participation, girls as emus and the boys kangaroo's.

This was so hard trying to mimic the actions of a kangaroo especially when we are all laughing our heads off and the crowd is laughing at us.

An Aboriginal elder told us a story of when the Aboriginal elders meet with politicians before going into the meeting the elders hang their hats on the hat stand and the politicians hang up their ears.

At Brewarrina the Aboriginal men shot 2 emus, cooked them in an earth pit in the traditional meeting ground on the banks of the Barwon river at the fish traps which are 40,000 to 120,000 years old and at Bourke we were treated to kangaroo.

The only 50 metre swimming pool was at Bourke and I found the water really hard to swim through, the water felt really heavy and you did not seem to glide through the water. The manager explained that because they are taking water from the bottom of the river it is very salty the council heavily treat it and then top it up with bore water. The ladies are particularly unhappy because the water is really hard on their hair.

One of the Aboriginal speakers told us that there was no moisture in the air and I noticed after a couple of cold nights there was no dew, nothing at all.

The communities they buy in drinking water, the tap water is really hard, the kids cannot swim in the river which in most towns was the only option, the parents are unable to teach the kids how to fish as there is no water and no fish, they

do not eat the clams because the water is fowl and does not have any flow, the air is really dry, the river is stagnant and therefore a health and environmental problem.

Add to this the hundreds of small pesky flies that get up your nose, in your ears, in your eyes and between your glasses and ears and then general lack of opportunities. The word in the area is that the government has a 35 year plan to mine the Menindee Lakes for precious metals, they core drilled 43 holes and flew the samples out in a helicopter.

The Menindee Lakes system is huge at 17 km across and supports a whole eco systems of humans, plants, animals and in-

sects and the draining of the lake is an environment disaster.. On a positive note I saw 3 eagles, one up close and it was huge many hawks that appear to survive on the road kill as well as many acacia and several fields of small white daisies which grow out of dry hard dirt.

Where to now?

Pru from The Greens in organising a group to arrange for some information sessions so that we can rally support for action against the governments.

Submitted by ASG Member
COLIN HUTTON



OPPOSITION GROWS TO CASH-LESS WELFARE

ABORIGINAL academic Marcia Langton and members of the Australian Labor Party have done an about face in their support of the cashless welfare card.

Professor Langton, who originally supported trials of the card, is now describing it as a tragic failure because it has failed to include Aboriginal leaders in its implementation.

The Labor Party, which has supported income management in Northern Territory communities, has also said it will only support further roll-outs of the card if the scheme is made voluntary.

Professor Langton, speaking to the National Press Club recently, said it was a tragedy that the federal government departments responsible had not implemented the scheme in accordance with the commitments they made to Indigenous leaders.

"They've let them down badly and now the system has been brought into disrepute by the viciousness of its implementation," she said.

Professor Langton said the idea of the cards, along with other welfare reforms, was to wean people off social security and make them useful members of the economy.

Labor's Shadow Minister for Families and Social Services Linda Burney said the Opposition would propose two amendments to the legislation, one to make the program voluntary and a second to ensure a proper and independent inquiry into the effectiveness of the card

KOORIE MAIL
9TH OCTOBER 2019



JASMINE AND JEROME JOIN AMAZING RACE

Bindal Gunditjmarra woman Jasmine Onus, Wadjigan Larrakia man Jerome X.

DEADLY duo Jasmine and Jerome are buffed up, partnered up, and headed on the adventure of a lifetime, as competitors on this season's The Amazing Race Australia.

The Amazing Race is an adventure-based competitive reality TV show.

Jerome is a Wadjigan Larrakia man, and self-confessed adrenaline junkie. His partner Bindal Gunditjmarra woman Jasmine Onus, a

Harvard trained lawyer, and he met over 10 years ago through the voluntary work they are involved in their communities. They have a 2-year-old son, Jerome Jr.

Both Jasmine and Jerome have spent many years supporting and mentoring Indigenous youth in Darwin, through various programs, and Ms Onus said she is passionate about working with Aboriginal communities in relation to their experience of Intergenerational trauma.

KOORIE MAIL
24 OCTOBER 2019

YOUNG DARK EMU - A TRUER HISTORY BY BRUCE PASCOE

Bruece Pascoe has collected a swathe of literary awards for Dark Emu and now he has brought together the research and compelling first person accounts in a book for younger readers. Using the accounts of early European explorers, colonists and farmers, Bruce Pascoe compellingly argues for a reconsideration of the hunter-gatherer label for pre-colonial Aboriginal Australians. He allows the reader

to see Australia as it was before Europeans arrived - a land of cultivated farming areas, productive fisheries, permanent homes, and an understanding of the environment and its natural resources that supported thriving villages across the continent. Young Dark Emu - A Truer History asks young readers to consider a different version of Australia's history pre-European colonisation.

RETURNED OF 42 CULTURALLY SIGNIFICANT ARTEFACTS

The Illinois State Museum has returned 42 culturally significant items to representatives of two Aboriginal communities in Australia.

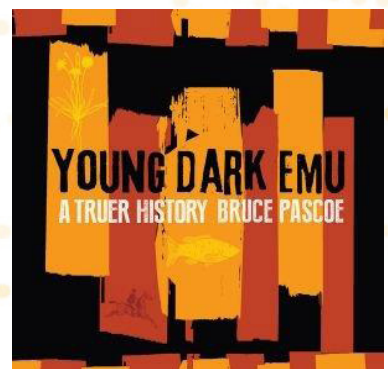
A University of Chicago anthropologist who worked in Australia to record indigenous languages collected the items between 1929 and 1931. They were transferred to the museum in 1942.

The State Journal-Register reports that an Australian delegation received the artefacts Wednesday during a ceremony at the Illinois State Museum's Research and Collections Center in Springfield.

Brooke Morgan, the museum's curator of anthropology, said the items returned include secret, sacred, secular and ceremonial objects. They will be returned to Aranda and Bardi Jawi communities in Australia.

Morgan said the items will be used in Australia to "revitalize cultural practices" to teach young generations how to make these traditional artefacts.

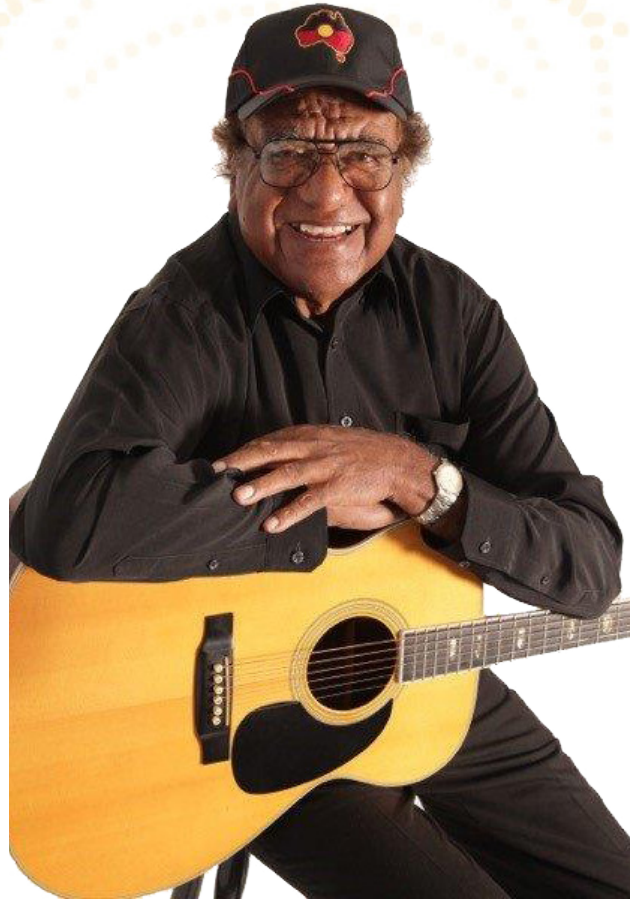
THE ASSOCIATED PRESS
27 OCTOBER 2019



(MAGABALA BOOKS)

Celebrating 40 years

1979 - 2019



CELEBRATING WITH LIVE MUSIC

With local artists and the one and only Col Hardy OAM, an Aboriginal man from the Kamilaroi tribe, who was born and raised in Brewarrina NSW. Col Received a 'MO Award' for Country Male Performer of the Year. 2016.

We'll have Didgeridoo players, Clapsticks (you can play) Guitar, Piano and a lot of singing in language with some of the best local talent you will ever hear, Deadly.

Light refreshments and 4 special cake one for each decade.
You can help if you could bring a plate to share.

ASG-MWP extends a warm and welcoming invitation to you to come along and join in our 40th year and sing along and enjoy each other's company. The way it should be!

Sunday 8th December 6.00pm till 9.00pm

Mona Vale Memorial Hall, 1606 Pittwater Rd, Mona Vale 2013

For more information: 0419219770



THE KOORI MAIL ESTABLISHED IN MAY 1991 100% ABORIGINAL OWNED

The Koori Mail is distributed Australia-wide, providing news, views, advertisements and other material of vital interest to Aboriginal and Torres Strait Islander Australians and Australians interested in Indigenous affairs.

We've been doing this since 1991, and the newspaper has grown to the point where it is recognised as 'The Voice of Indigenous Australia'.

The Koori Mail is not just a successful national publication – it's also a true Aboriginal success story. The newspaper is owned jointly by five small Aboriginal organisations in Bundjalung country, on the far north

coast of New South Wales. Every cent of profit made by the newspaper goes to Indigenous Australians – in the form of dividends, sponsorships or scholarships to help our people.

The Koori Mail averages more than 100,000 readers each fortnight, according to McNair Ingenuity Research. And our audited circulation is more than 9200 copies each fortnight (ABC audit).

The website is designed to give you just a taste of what our latest edition offers. Please feel free to contact us with your comments, ideas or if you would like to join our growing number of subscribers

KOORIMAIL.COM
FACEBOOK.COM/KOORIMAIL

ULURU WALKS WHAT YOU NEED

These are the essentials you'll need to take on any of the Uluru walks we talk about on this page:

WATER: AT LEAST 2 LITRES BUT MORE IF IT'S HOT

WIDE-BRIMMED HAT

SUNSCREEN – YES, EVEN IN WINTER, YOU'LL NEED SUNSCREEN HERE

HIKING SHOES, RUNNERS OR LIGHT HIKING BOOTS (LEAVE BIG, HEAVY HIKING BOOTS AT HOME!)

A CAMERA OR YOUR PHONE. YOU'LL NEVER FORGIVE YOURSELF FOR NOT TAKING PHOTOS!

ULURU BASE WALK

The Uluru Base Walk is the walk that Aboriginal people and the National Park staff recommend.

It's one of the more popular Uluru walks, so you will see a lot of people out on this one.

The walk is 10.6 km loop around the entire base of Ayers Rock. It takes most people around 3.5 hours to complete.

Whilst most people might balk at walking 10 km, the information provided on the signs on this walk are worth the walk.

Even better, the walk is completely flat. So flat, that it's wheelchair accessible for the entire way.



WOOLLAHRA COUNCIL CELEBRATES LIFE OF BUNGAREE

CELEBRATING 189 YEARS OF BUNGAREE

Woollahra Council Celebrates the life of Bungaree, one of the most celebrated men in early Sydney. Born in the Broken Bay area, Bungaree died on 24th November 1830, was buried beside his Queen Matora at Rose Bay.

The council have dedicated a Reserve to Bungaree where a new seat will be erected in remembrance of him and his two wife's on the 24th November 2019.

Celebrating 189 years of its passing.



BUNGAREE COMMEMORATIVE WEEKEND AT PEARL BEACH

You're all invited to our Bungaree Commemorative Weekend at Pearl Beach

The Pearl Beach Aboriginal History Group will hold a series of community events to celebrate the life of Bungaree, one of the most celebrated men in early Sydney. Born in the Broken Bay area, Bungaree was a skilled mariner and linguist and a very effective mediator who died on 24th November 1830.

Some of His descendants live on the Central Coast today.

Unless otherwise indicated all activities will be held in the Pearl Beach Memorial Hall and garden, Diamond Road, Pearl Beach 2256

OPENING NIGHT EVENT

FRIDAY 22 November

7.00pm - 9.00pm Bookings essential, cost \$20.

Welcome to Country & Smoking Ceremony

Guest speaker, Paul Irish - Historian and Author (presentation & book signing)

Wine and canapés will be served

SATURDAY 23 November

9.30am Welcome to Country & Smoking Ceremony with one of Bungaree's Descendants (free no booking required)

10.00 to 11.30 Weaving Workshop & Morning Tea (free, bookings required)

12.00 noon to 2.00pm - Artefacts Crafting Discovery Session

2.30pm to 3.30pm -Aboriginal Language Workshop

5.00pm to 8.00pm - Family Friendly Corroboree and Dance on Pearl Beach (free, no booking required)

BYO chair, enjoy traditional performances, and gain a profound appreciation of the significance and meaning of every song and dance. A great family event.

SUNDAY 24 November

9.30am to 12 noon - Guided walk of Warrah Trig Track with local Aboriginal man Tim Selwyn of Girri Girra

Get the Ferry from Palm Beach.

Information & Bookings:

[Facebook.com/asgmwp](https://www.facebook.com/asgmwp)

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The State Journal-Regis-



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include secret, sacred, secular and ceremonial objects. They will be returned to Aranda and Bardi Jawi communities in Australia.

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THE ASSOCIATED PRESS
27 OCTOBER 2019

LITERACY 'AN ISSUE' IN ABORIGINAL WELFARE

The gap in literacy and numeracy skills is so great that rising numbers of Aboriginal Australians are not claiming unemployment benefits because they cannot fill out the paperwork, Indigenous Australians Minister Ken Wyatt told a forum.

Mr Wyatt was speaking at the ninth Aboriginal Economic Development Forum that brings hundreds of delegates and indigenous businesses together in Darwin.

While it was important to celebrate the successes of indigenous businesses, that ultimate success or "utopia" would not be achieved while basic skills lagged so far behind, he said.

"There are increasing reports of more indigenous Australians opting not to participate in income support," Mr Wyatt told reporters after a keynote address.

"I think some of it is maybe

to do with the complexity of Centrelink form filling."

A West Australian Aboriginal woman who worked in the welfare sector had told him about enrolling young indigenous people for social security benefits.

"She couldn't understand why they had not, when she's taken them they've not been able to read," Mr Wyatt said.

"Now that's not what you would expect in our country given the educational system so we've got to look at that whole educational journey and making sure we have better outcomes."

The 2018 NAPLAN report showed indigenous students significantly improving but still trailing non-indigenous peers, a literacy gap not expected to close until next century.

The most recent census found that about 223,000 Aboriginal Australians aged



Indigenous students are significantly improving but still trailing non-indigenous peers, a literacy gap not expected to close until next century.

15 and over were working. That's a participation rate of 52 per cent, compared with 77 per cent for non-indigenous Australians, Mr Wyatt said in his speech.

"I acknowledge that this gap between the employment rate of indigenous Australians and other Australians of around 25 per cent is too large," he said.

Although Aboriginal and Torres Strait Islander adults make up about two per cent of the national population, they represent 27 per cent of the prison population, according to federal government figures.

Mr Wyatt said he wanted indigenous people in the workforce rather than on social security payments anyway.

Most land in the Northern Territory is controlled by Aboriginal people through Native Title.

Indigenous people should develop businesses in the NT such as exporting beef to China, for instance, Mr Wyatt said.

"When you have land you have an incredible asset that you can do a lot with, that is part of the work we are now undertaking and I met with all four land councils recently," he said.

He said the Commonwealth was helping through \$685 million this year for the Indigenous Advancement Strategy, the CDP work-for-the-dole, its Procurement Policy requiring Aboriginal businesses be approached first for some contracts and \$40 million to support indigenous tourism enterprises.

"I certainly want to be pushing the corporate sector to be a major player not only in employing indigenous people directly but employing companies in their supply chains," he said.



Indigenous Australians Minister Ken Wyatt

HOW WE CAN LEARN FROM INDIGENOUS LAND CARE



As large-scale agriculture, drought, bushfire and introduced species reduce Australia's biodiversity and long-term prosperity, Indigenous academics are calling for a fresh look at the governance and practices of mainstream environmental management institutions.

Aboriginal Australians' world view and connection to Country provide a rich source of knowledge and innovations for better land and water management policies when Indigenous decision-making is enacted, the researchers say.

Incorporating more of the spirit and principles of Aboriginal people's appreciation and deep understanding of the landscape and its features has been overlooked or sidelined in the past – to the detriment of the environment, a new report says.

"When Indigenous nations become sovereign partners in environmental management, the power structures and worldviews that underlie decision-making can be productively challenged, creating new solutions to pressing en-

vironmental issues," Flinders University researcher and lead author on the paper, Dr Samantha Muller, said.

"Indigenous agency and governance is driving innovations in land management worldwide that provide more equitable solutions and strategic approaches to looking after the lands, waters and all living things, particularly in the face of climate change.

"Sacred, ethical and reciprocal relationships with nature can enhance and develop more sustainable approaches to living in what many call the age of the Anthropocene (the current period when human activity has been the dominant influence on climate and the environment)."

Ngarrindjeri Nation citizen and Director Indigenous Nation Building, Professor Daryle Rigney, with Associate Professor, Steven Hemming, previously at Flinders and now the Jumbunna Institute for Indigenous Education and Research, have worked with Dr Muller to compare examples of conservation and land management among First Nations groups

in Aotearoa/New Zealand and North America, with a Ngarrindjeri case study in South Australia.

"One of the most significant acts of colonialism is to impose an understanding of Country as something separate from humans, with decisions based on science and Western institutions," the authors say.

"Indigenous nations worldwide have been asserting their sovereignties which is reshaping practices of environmental management."

For example, the Ngarrindjeri Nation at the mouth of the Murray in South Australia have developed Kungun Ngarrindjeri Yunan (KNY) agreements with the State Government that recognise Ngarrindjeri as sovereign partners in environmental management. <https://ngarrindjeri.org.au/our-approach>

This foundation enabled Ngarrindjeri to drive innovative environmental solutions during the millennium drought, leading to them being awarded the 2015 Australian Riverprize.

In Aotearoa/New Zealand, Maori have asserted their sov-

ereign rights to forge agreements which grant the Whanganui River and the Te Urewera National Park legal personhood.

These legal shifts give a voice to 'nature' in accordance with Maori worldviews and recognise Maori sovereignty.

The Menominee forest management in the US is recognised as best practice. It is based on Menominee vision and worldviews for forest management enabled by recognition of Menominee sovereignty and decision-making.

The 2019 paper, Indigenous sovereignties: relational ontologies and environmental management by Samantha Muller, Steve Hemming and Daryle Rigney (Jumbunna Institute for Indigenous Education and Research, University of Technology Sydney), has been published in Geographical Research.

SIOBHAN DAY
ASSISTANT EDITOR
UTILITY MAGAZINE AND
PUMP INDUSTRY MAGAZINE
NOVEMBER 7, 2019

<https://utilitymagazine.com.au/how-we-can-learn-from-indigenous-land-care>



Thank you to all who have renewed

IT'S NEVER TOO LATE!

ASG Renewal Fees for 2019/2020

Your annual fee or Support Donations goes to

ASGMWP Aboriginal Education Program

THANK YOU

Your donations have allowed ASG, to distribute over \$2500

in 2019-2020 to the Aboriginal Education Program

Together we can make a difference!

Fee: \$25.00 + Optional Donations

DIRECT DEBIT

Commonwealth Bank

ASGMWP

BSB: 06 2155 Account: 00906332

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ASGMWP

P.O. Box 1235

Newport NSW 2106

When Direct Depositing please identify Deposit with your NAME in the description and remember to email us your deposit to the email below, otherwise moneys deposited shall be considered a donation and not your renewal.

If your details need updating or you wish to become a supporter
Please email your details (Name and Phone) to INFO@ASGMWP.NET

THANK YOU FOR YOUR CONTINUED SUPPORT

Supplying your email gives ASGMWP permission to send the ELIMATTA newsletter and other information to your email address

"What's On?"



2019

NOVEMBER 11TH
7.30PM - 9PM

"ULURU STATEMENT FROM THE HEART" EXPLAINED GUEST SPEAKER LYNDA-JUNE COE

includes light refreshments
Mona Vale Memorial Hall, 1606 Pittwater Road. All welcome

DECEMBER 8TH
6.00PM - 9PM

LIVE MUSIC. COME YOUNG AND OLD. DIDGERIDOOS, CLAPSTICKS, GUITARS, PIANO AND A LOT OF SINGING. COME ALONG AND SING ALONG HAVE FUN.

includes light refreshments
Mona Vale Memorial Hall, 1606 Pittwater Rd. All welcome



2020

JANUARY 26TH

SEE YOU AT YABUN FESTIVAL

FEBRUARY 10TH
7.30PM - 9PM

ASG-MWP BUSINESS MEETING

Mona Vale Memorial Hall, 1606 Pittwater Road. All members welcome

MARCH 9TH
7.30PM - 9PM

INFORMATION NIGHT

As the Mona Vale Memorial Hall is being renovated at this time, we will need to advise you where the meeting will be held. We will have a meeting. All the best for 2020 stay safe and we will see you in the new year.



ASG-MWP WOULD LIKE TO THANK DEE WHY RSL AND FORESTVILLE RSL FOR THEIR CONTINUED SUPPORT



northern
beaches
council

ABORIGINAL SUPPORT GROUP MANLY WARRINGAH PITTWATER

Founded 1979

MEMBERSHIP IS ONLY \$25 PER YEAR

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