

# Elimatta

Aboriginal Support Group - Manly Warringah Pittwater

NEWSLETTER WINTER 2019



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

# ULURU IS SACRED

TOURISTS RUSHING TO BEAT A HIKING BAN ARE TRASHING IT



## ULURU, FORMERLY KNOWN AS AYRES ROCK, IT WILL BE CLOSED TO CLIMBERS IN OCTOBER 2019

It is a holy spot for the indigenous Anangu, where their ancestors rest and outsiders are cursed for disturbing the red-coloured Uluru monolith reaching for the sky.

The problem, however, is that Uluru has become revered by another group: Instagramming tourists drawn to hike and climb the 1,100-foot formation in central Australia, capturing photos of sunlight glinting off sandstone.

With a ban on hiking the formation set for October, tourists are making a last-ditch pilgrimage to set foot on the rock before it's illegal, creating human traffic jams reminiscent of deadly congestion on Mount Everest.

Local reporter Glenn Minett captured images of people on their way up Uluru in an anti-like formation, leaving the surrounding area filled with trash, overflowing septic waste and illegal camping sites, the Australian Broadcasting Corp. reported.

Outsider pilgrimages to Uluru have long angered the Anangu

people. Large signs adorn the entrance of Uluru-Kata Tjuta National Park, where in several languages people are asked to not climb on the formation. In 2017, the Anangu successfully lobbied the government to ban climbing on the rock in a region where their ancestors arrived thousands of years ago.

As The Post's Cleve Wootson wrote then, Uluru is blessed territory fiercely protected by Aboriginals there:

The first Aboriginals may have moved into the area that includes Uluru's rock as early as 20,000 years ago, according to a travel website that focuses on the formation. The indigenous people believe the world was unformed and featureless before ancestral beings emerged and shaped species and landscapes. For millennia, Uluru was a holy place, the land where Aboriginals believed the shapers of the world walked.

Europeans exploring the center of Australia "discovered" the rock in the 1870s. They slapped their own names on Uluru and other features they found.

Uluru was named Ayers Rock, after Sir Henry Ayers, the chief secretary of South Australia.

The struggle over Uluru went on for decades, until 1985, when the federal government surrendered the title deeds back to the Anangu traditional landowners, according to the park's blog. The Anangu people signed an agreement that leased the land to the Australian Parks and Wildlife Service.

That agreement was a huge win for the Anangu. In a symbolic move, the hiking ban will go into effect Oct. 26 — the 34th anniversary of the handover.

Before then, the Anangu installed a sign near the base of the climb, News.com.au reported, in a last-ditch effort to ward off hikers — and stunt-seeking tourists such as Alizee Sery, a French woman who ascended the rock and stripped to her bikini in 2010.

"We, the traditional Anangu owners have this to say," the sign reads. "The climb is not prohibited, but we ask you to respect our law and culture

by not climbing Uluru. We have a responsibility to teach and safeguard visitors to our land. The climb can be dangerous. Too many people have died while attempting to climb Uluru."

At least 35 people have died after facing the steep ascent, blistering sun and decades-old safety chains, News.com.au reported.

Those deaths come as awareness of cultural heritage and other tourist activities led to a climbing decline. The number of people who climbed Uluru has dipped for years, with fewer than 20 percent of park visitors braving the ascent, News.com.au reported — down from 70 percent in previous years.

In 2017, that amounted to about 140 people climbing it every day. But the ban has spurred as many as 500 people each day, a number that will probably swell as October grows near.

ALEX HORTON

# ANCIENT INDIGENOUS AQUACULTURE SITE BUDJ BIM ADDED TO UNESCO WORLD HERITAGE LIST



PHOTO: The remains of stone traps used to capture eels at Budj Bim have been added to the UNESCO World Heritage List. (ABC News: Bridget Brennan)

**A** south-west Victorian Indigenous site that is older than the pyramids has been added to the UNESCO World Heritage List.

## KEY POINTS:

- **A 6,600-YEAR-OLD INDIGENOUS AQUACULTURE SITE IN VICTORIA HAS BEEN ADDED TO THE WORLD HERITAGE LIST**

- **OLDER THAN THE PYRAMIDS, THE SITE PROVES THAT INDIGENOUS PEOPLE WERE AGRICULTURALLY INCLINED**

- **THE LISTING ENDS A 17-YEAR CAMPAIGN FOR RECOGNITION AND IS EXPECTED TO BOOST TOURISM IN THE AREA**

After more than a decade of hard work and lobbying, the Budj Bim Cultural Landscape near Portland was accepted onto the list at a meeting in Baku, Azerbaijan on the weekend.

The site was created about 6,600 years ago by the Gunditj-mara people, who used stones to build an elaborate series of channels and pools to harvest eels from Lake Condah.

There is also evidence at the site of stone dwellings, and trees that may have been used to smoke or preserve the eels that were caught.

Not only does Budj Bim bust the myth that all Indigenous people were nomadic and not agriculturally inclined, it is also considered one of the oldest aquaculture sites in the world.

A long and valuable journey Denis Rose, project manager for Gunditj Mirring Traditional Owners Aboriginal Corporation, said it had been a long journey to UNESCO recognition, but a valuable one.

“We first talked about this in 2002,” Mr Rose said.

“I sometimes wondered over the years if we’d make it or not.

“It’s a very exhaustive process.

“We based it on a lot of evidence, and now that it’s been decided, I’m extremely happy.”

He said the listing had three main benefits — recognition of Gunditj-mara achievements on a global scale, increased

protection for the site, and the potential tourism boost.

“There are a number of reports that say that once a place is declared as a world heritage site, tourism increases dramatically,” Mr Rose said.

The State Government has announced \$8 million for a visitor centre and major works at the site to ready it for an expected visitor influx.



PHOTO: The area around Lake Condah contains evidence of one of the world’s oldest aquaculture systems. (ABC News: Bridget Brennan)

# A COMMERCIAL FISHERMAN HAS BEEN FINED \$15,000 AND HAD HIS BOAT CONFISCATED FOR ILLEGALLY TAKING HUNDREDS OF PROTECTED GOLDEN PERCH FROM THE DARLING RIVER



PHOTO: Denis Rose in front of one of the remnants of small stone houses the Gunditjmarra people lived in at Budj Bim prior to European settlement. (ABC News: Steph Juleff)

Glenelg Shire Mayor Anita Rank said the whole region would benefit from the UNESCO announcement.

"It means people get the opportunity to come out here and see what we get to see every day of the week," Cr Rank said.

"The tourism thing is really important but there are also other important cultural and historical elements to this announcement.

"We've worked hard as a shire to ... encourage the storytelling around what happened here on country 6,000 years ago."

Making the list. Elevation to the World Heritage List means the site is recognised as having "outstanding universal value".

Australia has 19 locations on the list, ranging from natural wonders such as the Great Barrier Reef and

fossil mammal sites at Riversleigh and Naracoorte, to cultural landmarks such as the Sydney Opera House and Melbourne's Royal Exhibition Building and Carlton Gardens.

Mr Rose said he was delighted to think something the Indigenous people of south-west Victoria built now appeared on the same list as the pyramids, Stonehenge and the Acropolis.

"I think what it really does is it's ... an important acknowledgement of the work that our Gunditjmarra ancestors have done," he said.

"When I take people out to country I tell them this aquaculture system was first built 6,600 years ago — there's not many things on the planet that still exist today that are older than that.

ABC News



A commercial fisherman has been fined \$15,000 and had his boat confiscated for illegally taking hundreds of protected golden perch from the Darling River.

Shaun Russell Cox, 36, from Pomona near Mildura pleaded guilty to seven charges of illegal fishing from the river in far west New South Wales, after he was found to be in possession of 146 kilograms of the protected fish species.

He caught the fish near Menindee, where an estimated 3 million native fish died in a string of fish kills over summer. Cox appeared in the Wentworth Local Court yesterday where he was sentenced.

"A \$15,000 fine isn't a great deterrent after losing millions of native fish," Menindee-based water campaigner Graeme McCrabb said.

"It's cost the taxpayer more to investigate and prosecute him than what he was fined."

"It's a slap on the wrist, really."

When Cox was apprehended in March this year, he was found to be in possession of 146 kilograms of the fish, which is the amount he was charged with illegally taking.

But the NSW Department of Primary Industries alleged he took more than 12 tonnes of the fish in total, selling them to Victorian markets for an estimated

\$200,000.

Their 20-month investigation into Cox also resulted in the seizure of three unlicensed and unregistered firearms and ammunition, for which he was given a 24 month suspended sentence and fined \$1,800.

The court heard Cox had held a commercial fishing license in South Australia in 2012 and 2013, but it had since expired.

Under NSW law, golden perch cannot be fished commercially.

Magistrate Daniel Covington said it gave him "some comfort" that Cox admitted he planned to sell the perch for commercial profit, but remarked he "could have just said he was planning to give them to family and friends".

Magistrate Covington ordered Cox to pay half of the \$15,000 fine to the Department of Primary Industries for future research and fish recovery.

He said he believed the fine sent a strong message to Cox and the broader community that illegal fishing would not be tolerated.

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PHOTO: Gunditj Mirring Traditional Owners Aboriginal Corporation chairman Damein Bell (left) with the Victorian Minister for Aboriginal Affairs Natalie Hutchins in 2016. (ABC News: Steph Juleff)

ABC BROKEN HILL  
BY SARA TOMEVSKA

# KEN WYATT, A MAN IN THE CROSSHAIRS OF HISTORY

Ken Wyatt is a man of history. He has defied a history of Indigenous children stolen from their families. He has defied a history that locked Indigenous people out of Australian political life, that for too many years denied Aboriginal people full citizenship. This week he made history, speaking at the National Press Club as the first Aboriginal person to be a cabinet minister in a federal government – an Aboriginal person leading the portfolio for Indigenous Australians.

His moment in history ... Ken Wyatt, the Minister for Indigenous Australians.

But when it comes to constitutional recognition of Indigenous people, history is against him. There have been 44 referendums put to the Australian people and only eight carried. It has been more than 40 years since the last yes vote. We set a high bar: change requires a majority of voters in a majority of states. Fifty per cent of the national population plus one is not enough.

The numbers are against him: Indigenous people are fewer than 3 per cent of the Australian population seeking to win over 97 per cent. Politics is against him: he is in the wrong party; more than half of all referendums have been put by the ALP. Right now, Ken Wyatt cannot even count on the full support of his own side of politics.

If a referendum won't succeed, there will be no vote, he says. He's hoping for consensus, bringing together political opposition including influential politicians such as Pauline Hanson. He wants a conversation with the Australian people around barbecues and dinner tables. His hardest conversation will be with Indigenous people.

Black Australia has already spoken. The Uluru Statement from the Heart remains the clearest expression of the aspirations of Indigenous people, emerging out of an exhaustive and emotional process of ne-

gotiation and consultation. It is itself a compromise, a conservative position, achieved in spite of understandable hostility from some Indigenous people who have no faith in Australian politics. Now they are being asked to compromise again.

Minister for Indigenous Australians Ken Wyatt wants more recognition for Indigenous Australians.

What was all of that for? Where is the trust? The previous Turnbull government rejected the key recommendation of the Uluru Statement, that there be a constitutionally enshrined "voice" – a representative body allowing Indigenous people to advise and inform government policy. Prime Minister Scott Morrison was among many who called it a "third chamber" of Parliament. He reportedly has not shifted from that view.

Wyatt has already framed future negotiations by indicating that he may prefer some symbolic words of recognition in the constitution and a legislated statutory voice. He is testing the resolve and agility of Indigenous leadership. Will they walk back their demand for a constitutional voice? Can they accept symbolism? He's already sought to recast constitutional recognition as the preserve of urban Indigenous elites, disconnected from impoverished remote black communities.

Ken Wyatt is also on a collision course with the Labor opposition. Senior Indigenous ALP figures Linda Burney and Patrick Dodson have reasserted their commitment to the spirit of the Uluru Statement and full constitutional recognition. It sets up a divisive political battle, which would scuttle any hope of a successful referendum.

Constitutional lawyer George Williams knows how difficult referendums are. He has previously laid out a roadmap to a yes vote. It requires political bipartisanship and popular ownership. It cannot be



The appointment of Ken Wyatt as the first Indigenous minister for Indigenous Australians is a significant moment in the nation's history. AAP/Lukas Coch

perceived as political self-interest. The public must know what they are voting for, so it requires popular education. Referendums, Williams warns, are a minefield of misinformation.

And there must be a sound and sensible proposal.

Professor Williams has cautioned that the referendum process itself may be out of date – not suited to contemporary Australia. He says referendums should be expected to fail if there is political opposition or if the people feel confused or left out of the process.

On that basis, as it stands right now, an Indigenous constitutional voice looks a forlorn prospect.

But there is a glimmer of hope and it comes from our history. In 1967, Australians voted in overwhelming numbers – more than 90 per cent, the most resounding yes vote ever – to count Aboriginal people in the census and allow the Parliament to make laws for First Peoples

Ken Wyatt is invoking the spirit of '67, but he also knows its lesson: it was a victory of fairness over difference. Australians are wary of difference, suspicious of questions of rights. Australia has no bill

of rights; our constitution is a rule book, not a rights manifesto. Australia is a triumph of liberalism where people are not defined by their race, religion, ethnicity or culture. Australia is a place where migrants are encouraged to leave their histories and old enmities behind. Nationally we are more comfortable mythologising our own history than probing its darkest corners.

Indigenous people live with their history; they carry its scars; it defines them. In a country founded on terra nullius – empty land – where the rights of the First Peoples were extinguished, where no treaties have been signed, this – as the Uluru Statement says – is the torment of their powerlessness.

When it comes to Indigenous recognition – symbolism or substance – black and white Australia speak with a very different voice.

Ken Wyatt, a man of history, is now in the crosshairs of history.

STAN GRANT IS PROFESSOR OF GLOBAL AFFAIRS AT GRIFFITH UNIVERSITY. HE IS A WIRADJURI AND KAMILAROI MAN.

# MANY INDIGENOUS KIDS DO NOT HAVE BIRTH CERTIFICATES, BUT MOBILE OFFICES ARE TRYING TO CHANGE THAT

They are among Australia's invisible children — seven-year-old twins Angelo and Patricia Gibia's births were never registered.

It is a common story in Queensland's remote Indigenous communities, where 20 per cent of all births are not recorded.

On Thursday Island in the Torres Strait, the twins' mother Margaret Gibia said she always intended to do the paperwork but never got around to it.

"I went to fill out the forms [when they were born] but then I lost them," Ms Gibia said.

But she is about to correct the record to ensure Angelo and Patricia have a birth certificate.

At the old hall on Thursday Island, off the tip of far north Queensland, staff from Queensland's Department of Births, Deaths and Marriages have set up plastic tables and chairs with laptops.

Some of the parents seem embarrassed to be there, leaning forward and whispering not only their children's details, but their own, to department staff — as they them-

selves were never registered. Queensland registrar-general David John is busy cooking sausages and onions on a barbecue nearby — the first of many that will be held in remote centres, as they try to boost Indigenous birth registration rates.

"It would appear that awareness is a big thing and the value in registering a birth," Mr John said.

"The more remote the citizen lives, the less likely they are to have the full suite of identity documents required to prove one's identity."



Photo: Dianna Passi with her baby daughter Rosemary, from Murray Island in the Torres Strait. (ABC News: Kristy Sexton-McGrath)

Earlier this year, the Queensland Ombudsman labelled previous efforts to address the problem inefficient and discriminatory.

It also raised concerns about the impact of online registration and recommended that late fees and



Photo: Twins Patricia and Angelo Gibia, from Thursday Island, had their births registered for the first time. (ABC News: Kristy Sexton-McGrath)

penalties be reviewed.

For children like Angelo and Patricia, not having a birth certificate had not impacted on their ability to attend school — most people without a certificate had already established an identity through Medicare and Centrelink.

"The main issue they face [without a birth certificate] is trying to get a tax file number or a licence or a passport," Mr John said.

Thursday Island resident Tara Vearncombe turned up at the hall for the Births, Deaths and Marriages visit.

She said while she had both of her children's births registered at the local hospital, she was using the department visit as an opportunity to get a birth certificate for her youngest child, Ilan.

"It's not that convenient when you live remotely," Ms Vearncombe said.

Murray Island resident Dianna Passi said she found the process of registering the birth of her daughter easy.

But she said others who gave birth at home on remote islands had a harder time.

"Many people living on the islands can't speak English, they can't read or write — they can also be very shy," Ms Passi said.

Mr John said the department would continue visiting remote Indigenous communities.

"A birth certificate formalises a person's identity and by registering a birth that information is held in perpetuity," Mr John said.

"We have 6 million records dating back to the mid 1800s — we want everyone to be counted."

KRISTY SEXTON-McGRATH



Photo: Seven-year-old Patricia with her mother, Margaret Gibia. (ABC News: Kristy Sexton-McGrath)



Photo: Tara Vearncombe and her children, Quinnie and Ilan Tibits-Vearncombe. (ABC News: Kristy Sexton-McGrath)

## INDIGENOUS BIRTH REGISTRATIONS HIT A RECORD HIGH IN NSW



Mother Latonya Blackaby-Robinson with three-week-old baby boy Zion at the Malabar Midwives clinic with her partner/father Kristian Constandinou. CREDIT:EDWINA PICKLES

Aboriginal births registered in NSW climbed by 53 per cent last year with a record 7,491 births recorded in this state, according to the latest figures from the Registry of Births, Deaths and Marriages.

NSW Attorney General Mark Speakman said the increase had been sparked by the Our Kids Count campaign targeting Indigenous communities and the introduction of online birth registrations across NSW in April last year.

"It's wonderful to see so many Aboriginal families taking advantage of the convenience of online registrations, particularly in remote areas where they may not have easy access to shopfront services," Mr Speakman said.

Indigenous staff from the Registry have visited Aboriginal and Torres Strait Islander communities and worked with a range of groups including land councils, health and non-government organisations as part of the Our Kids Count campaign.

Minister for Aboriginal Affairs Don Harwin said the campaign highlighted that registering a birth is free and vital to the future of all Aboriginal children.

"Without registration, it's not possible to get a birth certificate and it can be difficult to access education, health and sporting services," Mr Harwin said.

"A birth certificate also gives children their first form of identification in life, which is a basic legal right. Despite this, registrations have traditionally been alarmingly low in Aboriginal communities," he said.

Services such as The Royal Hospital for Women Foundation's Ma-

labar Midwives program, which offers culturally appropriate care for Aboriginal families, have also helped to explain the legal importance of birth registration.

Since it began in 2006, the number of Indigenous women giving birth at The Royal Hospital has tripled from 30 per year to around 100, says Aboriginal health worker Trudy Allende.

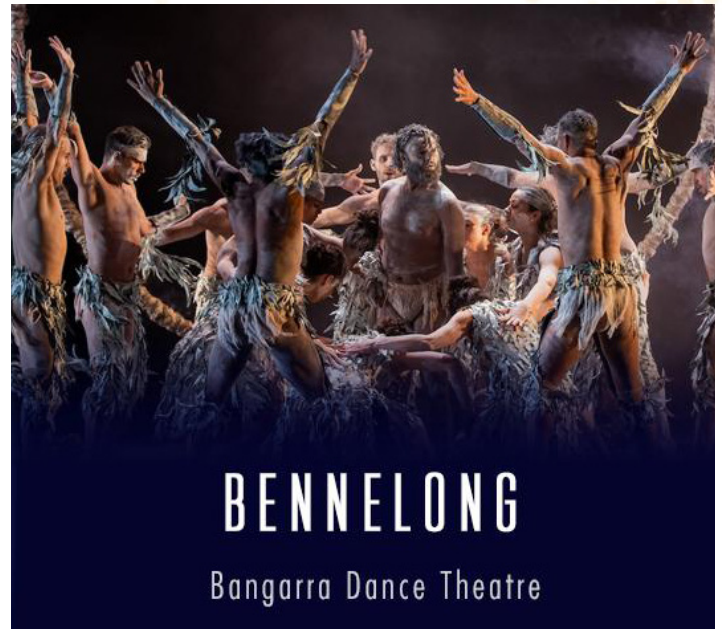
"We help with everything from antenatal checks, through birth and postpartum care, and depending on a woman's needs we will help with paperwork, which is easy now that everything is online," she said.

Latonya Blackaby-Robinson, 19, and her partner Kristian Constandinou, 21, of Waterloo, used the Malabar Midwives services for the birth of their baby boy Zion three weeks ago and are in the process of registering him within the 60-day limit.

"I'm originally from the Gold Coast so I have to order my own birth certificate from there because I've lost it, but the midwives helped with everything from the birth through to all the paperwork registering his birth and at Centrelink," she said. "Both my parents have passed away – so not only were the midwives there for the birth they have also been like a little family to me."

Online birth registrations have also been a major hit not just in the Aboriginal community, with 95 per cent of the state's applications now completed electronically. More than 107,000 births have been processed since the system was launched – a 13.3 per cent increase on the previous year.

**HELEN PITT**  
THE SYDNEY MORNING HERALD



## HELMANN AWARD WINS

Congratulations to all the 2019 Helpmann Award winners; we are honoured to have won two Helpmann Awards for the 2018–19 judging period! Bangarra has proudly walked away with 'Best Regional Touring Production' for Bennelong, and former senior dancer Waangenga Blanco was awarded 'Best Male Dancer in a Ballet, Dance or Physical Theatre Production' for his moving performance in the sell-out season of Dark Emu.

Our dancers also performed an excerpt from Bennelong at the ceremony, bringing the spirit and stories of the world's oldest living cultures to the stage. If you

missed the show or want to relive the excitement of the 2019 Helpmann Awards, it's available to watch on ABC iView.

Bangarra is proud to share First Nations stories with Australian and international audiences, and are thrilled to have received these awards, which affirm our impact as Australia's premier Aboriginal and Torres Strait Islander performing arts company.

Don't miss out on the opportunity to witness our unique storytelling, powerful dance language, and soul-stirring soundscapes, in Bangarra: 30 years of sixty five thousand.

# YELLOW WIGGLE EMMA WATKINS DONATES \$20K TO YOLNGU SIGN LANGUAGE BOOK

Yolngu sign language has been used for thousands of years not only for deaf conversation, but to hunt without scaring prey, to recognise cultural silences during mourning, or to conduct secret conversations.

Over the past 25 years, anthropologist and linguist Bentley James has been compiling, documenting, photographing and writing all his learnings of the sign language in the hope of publishing a book to keep the form of communication alive.

The project had been a labour of love, and Dr James struggled to find financial support, until Ms Watkins discovered the project and felt compelled to participate.

"I started reading about the work Dr James had been doing because I have a passion for signed language and remote communities. I had to find a way to speak with [Dr Bentley] to learn more and get involved," Ms Watkins said.

"It's such a wonderful project where there is an opportunity to share this language not only with Australia but with the world."

For Dr Bentley, this donation sees the publication of his Yolngu sign language directory to be a reality by the end of the year.

"We are beyond tickled pink, or tickled yellow I should say!" he said.

PHOTO: Three generations all practising Yolngu sign language. (Supplied: David Hancock)

'Our very own Mary Poppins'

Dr James, who had been seeking financial support for the learning resource via a GoFundMe campaign, said this generous donation played out like a fairy tale in his eyes.

"This utterly brilliant, fantastical, singing, dancing, miming wonder has come to our rescue — our very own Mary Poppins — I cannot thank Emma enough," he said.

Fans of The Wiggles would recognise Ms Watkins for her regular sign language throughout the children's program.

Ms Watkins said sign language had been a longstanding passion, and she was currently conducting her PhD in sign language, mime and dance.

"I grew up with two deaf friends, so we used to play together and I would play hide and seek with them using sign language," she said.

"I did a few community courses and made friends within the deaf community.

"When I joined The Wiggles I wanted to include as much Australian, American and British sign language into the program as possible."



PHOTO: Yellow Wiggle Emma Watkins has donated \$20,000 to protect Yolngu sign language in remote Arnhem Land.

Now regularly touring with The Wiggles, Ms Watkins said she felt it was vital to include First Nations languages into her repertoire.

"Since learning of this project I am just really excited about the prospect of including Yolngu language and other First Nations' languages," she said.

"This is an opportunity to create awareness of all sign languages across the world."

Preserving a 'globally rare' language

Once published, Dr James's Yolngu sign language directory will be comprised of photography and printed in both Yolngu and English.

"There are 1,800 signs within the Yolngu sign language," he said.

"This is globally rare in that indigenous languages in Australia had sign languages associated with them. Except for American Plains Indians, there is no other evidence of an indigenous language with sign.

"This is utterly Australian. These signs are sparkingly wonderful and not only offer discussion, but description of country."

Ms Watkins too believed learning this language would allow her to

better connect with remote communities.

"[The Wiggles] try to get to as many places as we can in Australia, and those experiences are so unique when you can communicate together, so I believe that learning this language will benefit a much wider audience," she said.

"It's a wonderful tool for kids and adults to get involved with and see how this language works when interacting in a community."

Dr James said the \$20,000 donation would allow for the learning tool to be distributed Australia-wide.

"Now we can hand out books to deaf schools, disadvantaged indigenous schools along with museums and universities. But also, to all the indigenous language services we can find," he said.

"Anybody who comes in contact with this text will learn to communicate. It's a truly wonderful resource and I am so excited to share it with as many communities as possible."



PHOTO: Three generations all practising Yolngu sign language. (Supplied: David Hancock)



# CUSTOM-MADE INDIGENOUS EMOJIS, OR 'INDIGEMOJIS', DEVELOPED BY YOUNG PEOPLE ON ARRERENTE COUNTRY WILL SOON BE RELEASED TO AUSTRALIAN MOBILE USERS.

After years of campaigning for better representation in the digital space, Indigenous Australians are set to have access to a new collection of custom-made 'Indigemojis'.

The emojis are part of a new app created by Ingeous Studios, with the help of young Aboriginal people who designed the images during a series of workshops in central Australia over the past year.

"Soon you will be pushing out Australia's first set of Indigenous emojis, made by young people on Arrernte country in Mparntwe/Alice Springs," the company wrote on its Facebook page.

Included in the 19 emojis are the Aboriginal flag, boomerang, dingo, Uluru, and a number of other images including a heart, a hand and a crown.

Indigenous Studios said it had the permission of Luritja artist Harold Thomas, the owner of the copyright for the Aboriginal flag, to use his design in the emojis.



The emojis are being developed by young people on Arrernte country. Source: Facebook

Since teasing the drop on Thursday, the social media post has attracted close to 10,000 likes, shares and comments - almost all of the reaction positive

Early days! Super excited to share our prototype... so much work by so many. Lots more to come!

<https://twitter.com/rohwick/status/1149481323360182272>

This is super cool.

Indigenous emojis about to be released. Made in #AliceSprings

Nice work @ingeousstudios @joel\_perrurle @CaddieBrain ping @ABCIndigenous

Several commenters asked if the collection also includes Torres Strait Islander icons, to which Ingeous Studios said it would look to create those "in the future".

According to the Indigemoji website, the emojis were designed to "inspire young people to decolonise their digital spaces."

"It's a chance to grow digital skills, while learning and sharing Arrernte language and culture in a whole new way," Indigemoji said.

The new emojis will be released for free via an Android app in the next two weeks, with an iOS version slated for later this year.



# INDIGENOUS LEADERS WELCOME SA LABOR'S VOW TO TAKE ULURU STATEMENT TO POLLS

Aboriginal leaders have welcomed South Australian Labor's election promise of a state-based voice to parliament, saying it is necessary for true reconciliation. Photograph: Carly Earl/The Guardian

The South Australian Labor party has pledged to introduce a state-based version of the Uluru statement, including establishing a representative body to act as a voice to parliament, if it wins the next election.

The proposal has been welcomed by Aboriginal leaders who say they are not prepared to abandon the resolutions of the 2017 First Nations National Constitutional Convention at Uluru despite a lack of support from the federal government.

Opposition leader Peter Malinauskas told Guardian Australia that the policy reaffirmed SA Labor's support for negotiating with Aboriginal nations, a process that began in February 2017 but was halted when the Marshall Liberal government was elected just over a year later.

"Enacting a state-based version of the Uluru Statement from the Heart is an opportunity for Aboriginal South Australians to finally have their aspirations realised," Malinauskas said.

The Uluru Statement from the Heart called for a constitutionally-enshrined Indigenous voice to federal parliament and the establishment of a Makarrata Commission to undertake a process of truth-telling about Australian history, and oversee a process of treaty-making.

Malinauskas made the an-

nouncement ahead of Naidoc week, which begins on Sunday and this year has the theme "Voice. Treaty. Truth."

He said Labor would convene an Aboriginal working group to design the proposed voice to state parliament, with the model to be taken to the 2022 state election.

Elections for the First Peoples Assembly of Victoria, an elected body of 33-representatives that will negotiate the framework for the treaty with the Victorian government, will be held in September, with enrolment open now to all Victorian traditional owners, whether they live in the state or not, and to Aboriginal and Torres Strait Islander peoples who have lived in Victoria for at least five years.

The federal government oppose the Indigenous voice to parliament, which former prime minister Malcolm Turnbull dismissed as "undesirable" and a "third chamber of parliament". Delegates from Uluru say that is not how they described or intended the proposal.

Federal Labor promised to hold a referendum on the Uluru statement, but lost the federal election in May.

SA opposition Aboriginal affairs spokesman Kyam Maher said that failure to implement the Uluru Statement would be unacceptable.

"It is evident the status quo is not working," Maher said. "The gap between Aboriginal and non-Aboriginal people is widening in almost every tangible measurement.

"The time has come to stop telling Aboriginal South Australians, from the heights of



Aboriginal leaders have welcomed South Australian Labor's election promise of a state-based voice to parliament, saying it is necessary for true reconciliation. Photograph: Carly Earl/The Guardian

the State Administration Centre, what is right for them."

SA premier Steven Marshall, who has given himself responsibility for Aboriginal affairs and reconciliation, has continued negotiations with some Aboriginal nations around agreements for better service delivery but will not progress those agreements to treaties.

Narungga elder professor Peter Buckskin said he hoped Labor's policy would receive bipartisan support.

"I would like to see all of the Uluru statement implemented," Buckskin told Guardian Australia. "If we are ever going to achieve true reconciliation we have got to actually have a process for the truth telling in this state."

Buckskin said his people were currently working toward an agreement with the Marshall government despite the formal halt to treaty talks, with Marshall himself visiting

Narungga land to meet with elders.

"It's not called a treaty like Labor would have called it but it's still moving forward and building on a stronger, more responsive relationship with government in terms of delivering on agreed outcomes," he said.

Adnyamathanha elder Vince Coulthard said his people were also in discussions with the Marshall government with a view to striking an agreement.

"But that's all treaties are, an agreement between two or more parties," he said.

He said Labor's policy was "a great idea" but warned that First Nations people in South Australia would not accept lip service toward implementing the Uluru statement.

"If they are serious about it, it can happen and it can be a good thing," he said.



Thank you to all who have renewed

**IT'S NEVER TOO LATE!**

ASG Renewal Fees due on 30th June 2019

Your annual fee or Support Donations goes to

**ASGMWP Aboriginal Education Program**  
**THANK YOU**

Your donations have allowed ASG, to distribute over \$2,500  
in 2018-19 to the Aboriginal Education Program

Together we can make a difference!

**Fee: \$25.00 or Supporters Donations**

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**THANK YOU FOR YOUR CONTINUED SUPPORT**

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

**YOUR HELP IS NEEDED!**

ASG is looking for a minute taker

Please note this is a volunteer position

We meet every second month from February

If you can help, please let us know, [INFO@ASGMWP.NET](mailto:INFO@ASGMWP.NET)

# "What's On?"



2019

**AUGUST 12TH**  
7.30PM - 9PM

## ASG-MWP BUSINESS MEETING

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

**SEPTEMBER 3TH**  
1.00PM - 2PM

## JACK CHARLES - A BORN-AGAIN BLAKFELLA

Free Event

BOOK NOW: HORNSBY LIBRARY 0298476614 LIBRARY@HORNSBY.NSW.GOV.AU

**SEPTEMBER 9TH**  
7.30PM - 9PM

## INFORMATION NIGHT

The Situation of the Murray-Darling River.

The current situation was a man-made disaster that must be fixed.

Uncle Bruce Shillingsworth. Mona Vale Memorial Hall, 1606 Pittwater Road. All welcome

**OCTOBER 14TH**  
7.30PM - 9PM

## ASG-MWP BUSINESS MEETING

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

**NOVEMBER 11TH**  
7.30PM - 9PM

## INFORMATION NIGHT

"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 BY YOUNG AND OLD

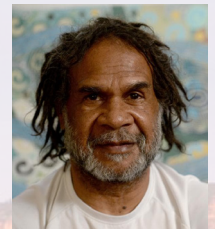
Didgeridoos, Clapsticks, Guitars, Piano and a lot of singing.

Come along and sing along have fun, Includes light refreshments

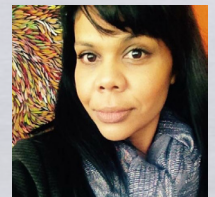
Mona Vale Memorial Hall, 1606 Pittwater Road. All welcome



JACK CHARLES



UNCLE BRUCE SHILLINGSWORTH



LYNDA-JUNE COE

2020

**FEBRUARY 10TH**  
7.30PM - 9PM

## ASG-MWP BUSINESS MEETING

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

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



northern  
beaches  
council



## ABORIGINAL SUPPORT GROUP MANLY WARRINGAH PITTWATER

Founded 1979

**MEMBERSHIP IS ONLY \$25 PER YEAR**

(02) 9999 3045      www.asgmwp.net

Facebook.com / ASGMWP

P.O. Box 1235 NEWPORT NSW 2106

**Elimatta** is the newsletter of the Aboriginal Support Group Manly Warringah Pittwater. Articles are welcome with the understanding that editorial changes may be made and that contributors agree that the material will be archived by the National Library of Australia. Contributors to **Elimatta** are from many different cultures and backgrounds. Views expressed are not necessarily those of the Editors or members of the ASG. Please email articles where possible to [THE.ELIMATTA@GMAIL.COM](mailto:THE.ELIMATTA@GMAIL.COM)

If you use any of the material it would be appreciated if the extract is set in context and the source acknowledged.



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