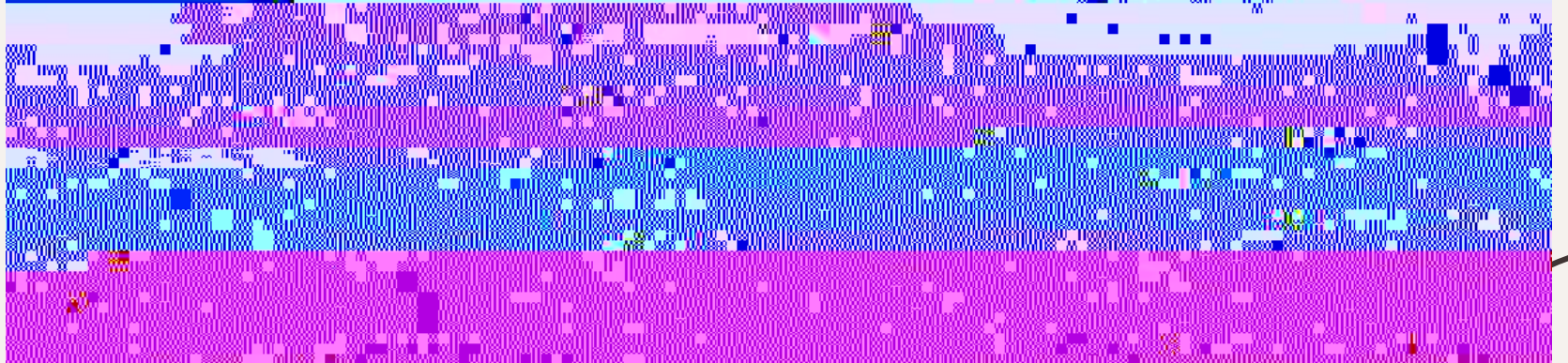
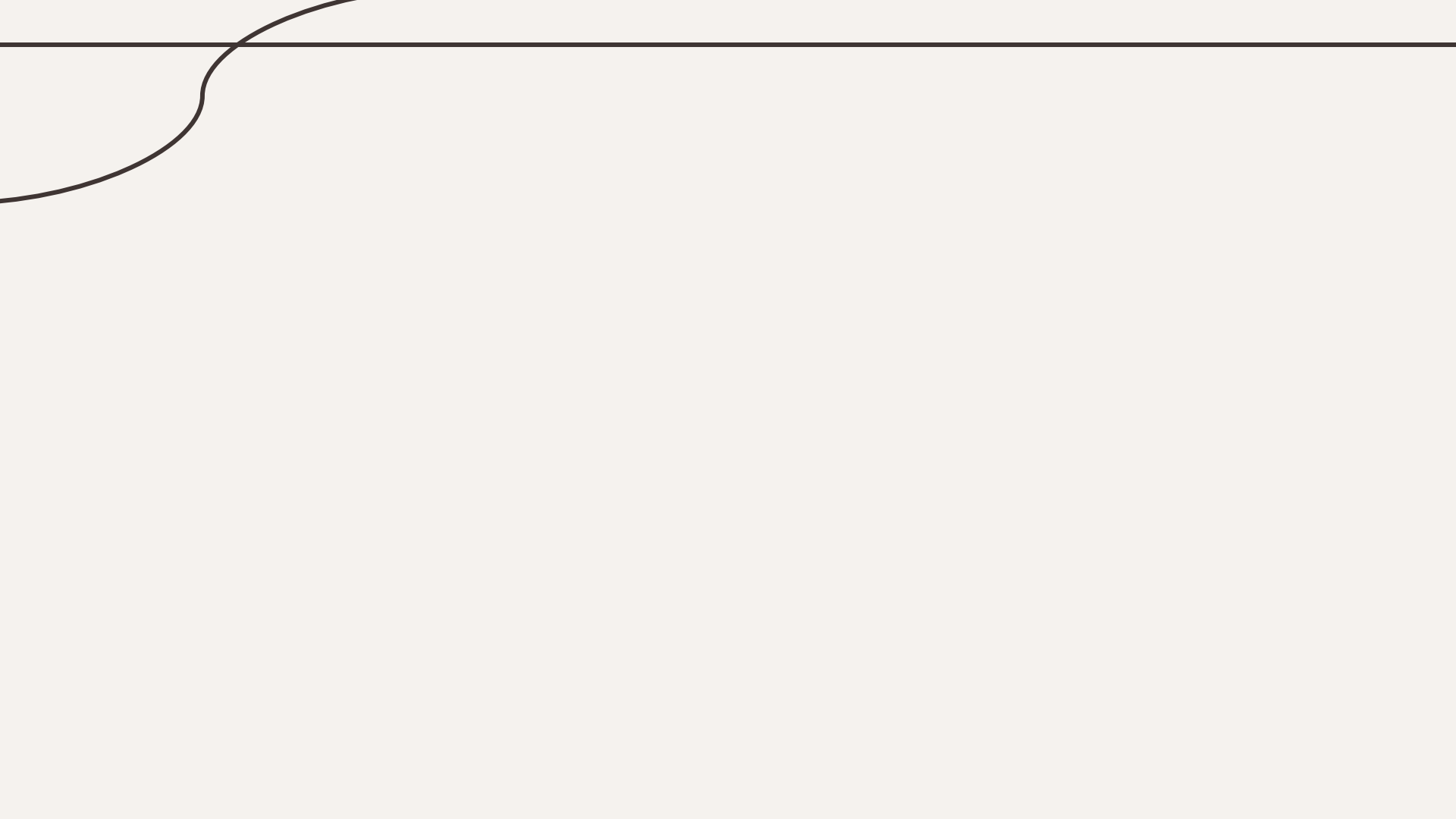


# Uluru

A Place of Multifaceted Significance







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In 1937 Uluru was declared a national park by the Australian Government.

In 1977 Uluru and Kata Tjuta were amalgamated into one. With the significance of this land to the Anangu Peoples, this caused backlash from



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# Handing Uluru Back

On the \_\_\_\_\_ a ceremony was held. At the base of Uluru the title deeds of Uluru-Kata Tjuta were handed over to the Anangu traditional owners.


*"The land was being returned to its original owners, so we were happy. Long ago Anangu were afraid because they were pushed out of their lands. And because of that Anangu left. But now a lot of people want to come back. That's good. It's our place, our land." - Reggie Uluru*

*"We were so happy that after all that struggle, all the talking, the fight to get it back - that it was finally going to be given back" - Pamela Taylor*

*"All the important people came and we were happy. We realised we had our land back, it was finally ours. We were here, and we could work. This place has important law and stories. It's significant culturally and spiritually. Getting the land back was the right thing for all Anangu. - Malya Teamay*

*"We got the land back. Everybody came together. All our extended families, we stood together and got the land." - Johnny Jingo*

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# Handing Uluru Back

*"It was a pretty emotional day, many people coming to support us. And all the people dancing, this was in Mutitjulu community that was doing the dance and the singing, and all the dust and the dogs and the everything, was all there. And a lot of people was singing and some people were crying, and overjoyed, emotional.*

*Later that night the fire, the smoke, more dust, more dogs. Then bands came out. The smell of steak and onions all over the place. It was a big thing handing back a major icon for all Australians. And when you're handing it to one group of people, that made it awkward for the new Australians to come to grips with.*

*They thought "Oh this is supposed to be for everybody. Not just for Anangu, Yankunytjatjara, and the western desert mob Pitjantjatjara mob, this is for everybody." So it became a bit of a political speak. Our struggle did not only involve Anangu, local Anangu people. We had many many Anangu friends, all the lawyers, all managers, politicians. I'd just like to acknowledge those people because that's what helped us shift." - Leroy Lester*

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- A traditional owner and Uluru tracker. Was also involved as a tracker in the Azaria Chamberlain case. Giving evidence of the dingo attack in court. When taking ownership he handed this to his grandson Kiatipi symbolizing ancestral links.

- Wife of

Nipper Winmarti: "

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# Significant People - Government

- Was the Governor-General of Australia at the time. He physically handed the title deeds over to the Anangu Elders on behalf of the Government.

This was significant as the Governor General acts as the representative of the British monarch in Australia.

The person in this role has the power to dismiss the Prime Minister, call and dismiss the Parliament, and give royal approval to legislation (which is needed for a bill to become law).

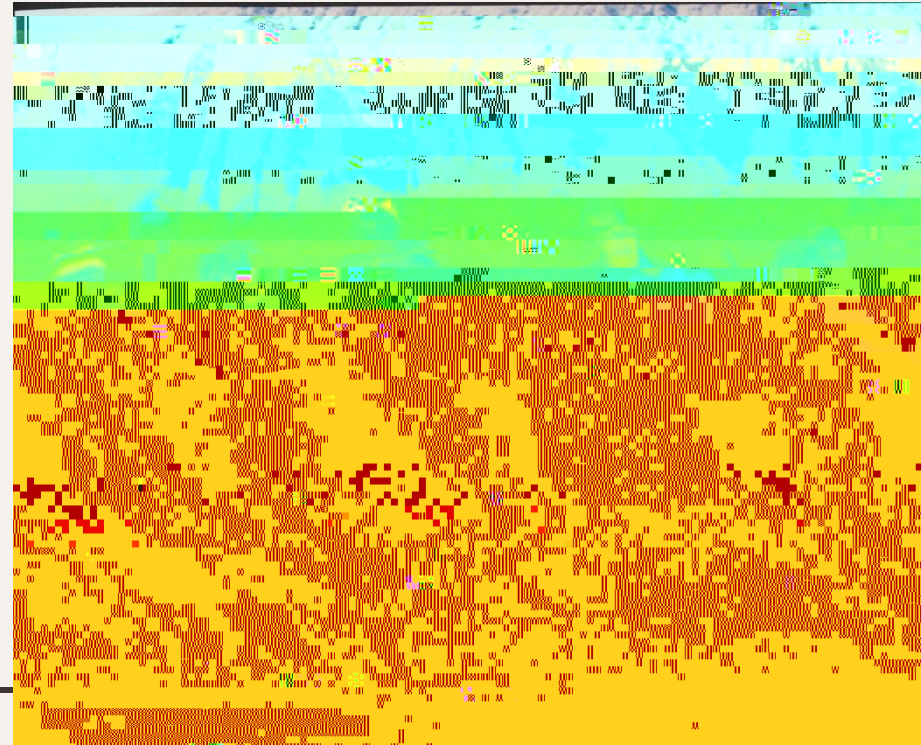


# Significant People

Was the Aboriginal Affairs Minister for the Labor Party in 1985.

He may have been a strong supporter of Aboriginal and Torres Strait land rights during this time.

Unfortunately, two years post the handing back of Uluru, Holding was forced by the then Prime Minister (Hawke) to drop his pursuit of a land rights proposal he was working on.

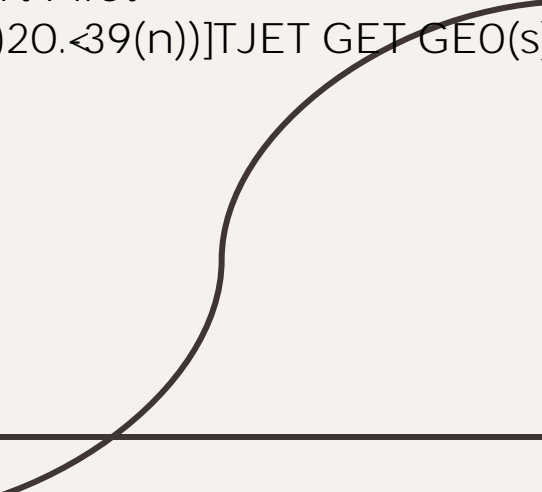


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Restoring land ownership to First Nations peoples acknowledges their deep connections and marks a vital step in reconciliation.

Key events like the Uluru handover and Statement have empowered Aboriginal and Torres Strait voices.

Remembering events like this allows us all to actively support First Nations



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On 26<sup>th</sup> of October 2024 Australians will mark the 39<sup>th</sup> anniversary of the handing back of Uluru.

This presents an important opportunity to reflect on its significance, to educate ourselves about our shared history, and to consider how we can support reconciliation in our schools.

Given that next year is the 40th anniversary, we also have an opportunity prepare and think about how we can use this knowledge over 2025.



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# How Can Students Get Involved?

Learn about how to be an Allie.

One of our students has provided some excellent Allyship resources including videos, articles and quizzes. Please see the additional resources in the slide notes below. Keep an eye out for the official Gazette printing later in the year.

Reach out to local Aboriginal and Torres Strait Islander communities (using the Tindale map) to learn more and find ways to collaborate.

Encourage students to research the event, its origins, and its ongoing impact.

Facilitate discussions about the handing back of Uluru and its implications for reconciliation and Indigenous rights.

\*\*\*See slide notes for links and more

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