

# THE ULURU STATEMENT FROM THE HEART IN KIRUNDI

Twebwe, twaje tuvuye mu mihingo yose y'amj'epfo twakoranye mukwa w'2017 kubw'amasezerano y'ibwirizwashingiro tukaba dushikije ibi bikurikira turi hano k'umutima w'uwu musozi:

Amoko y'abasangwabutaka bazwi nkab'Aboriginal hamwe naba Torres Strait Islander aribo bene gataka k'umugabane wa Australia hamwe n'amazinga yaco, baka ari benebwo hamwe n'imico n'imigenzo imbere y'amatego yacu. Ibi n'ivyo ba sogokuruza bacu bakoze, twisunze kahise k'imico n'akaranga vyacu, kuva mw'itanguriro hisunzwe amategoko y'aho hambere cane hamwe n'ubumenyi bwa siyanse haheze imyaka irenga 60,000. Iryo ragi, n'umurage udashobora kunyohwa n'ibihugu canke ngo uzimanganywe n'igihugu: igisanira kiri hagati y'ubutaka hamwe n'abasangwabutaka bazwi nkaba Aboriginal hamwe n'aba Strait Island bavutse muri kahise kindengagihe kiracariho, kandi ni ngombwa umusi umwe rizosubizwa mu kibanza caryo ngo risubire rinywanishwe n'abakurambere bacu. Iri sano niryo rufatiro rwerekana yuko buno butaka ari inyegu yacu. Ntibwigeze butangwa canke ngo buzimanganywe na reta. None bigenda gute? Ngo abantu babe batuye ku gataka mu kiringo c'ibinjana 60 hama bino bisanira vyeranda ngo biburigwe irengero muri kahise k'isi mu kiringo c'imyaka yababa 200? Hamwe n'impinduka co kimwe n'isubirwamo ry'ibwirizwa shingiro, turizera yuko uno mu rage wacu uzokayangana gose nk'ikimenyetso gishitse c'igihugu ca Australia. Hagereranijwe ibitigiri, ni twebwe bantu benshi bari mu mabohero kw'isi hose. Ntabwo twavutse turi inkora mabi. Abana bacu bakurwa mu miryango yabo ku rwego ruri hejuru cane kandi mu buryo budasobanutse. Ibi ntibishobora kuba mu kwitwaza yuko tutabakunda. Urwaruka rwacu rwirirwa ruyebayeba mu mabohero ku bitigiri birenze. Bakwiye kuba ivyizigiro vyacu vya kazoza. Ibi n'ibimenyetso ntamusiga vyerekana neza imvo n'imvano y'ingorane dufise. Ibi n'ukudutera ibibazo vyo mutwe birenze mbere bikaviramo ukutagira ubushobozi na gake. Twifuza impinduka mw'ibwirizwa shingiro zigamije guha ubushobozi abantu bacu ngo baronke uburenganzira bwo kuronka ikibanza nyaco mu gihugu cacu. Mu gihe tworonka ubushobozi bwo gufata mu minwe kazoza kacu, abana bacu bazoter'imbere cane. Bazogendera mu bihugu bibiri hama imico n'akaranga vyabo bizoba agashimwe ku gihugu cabo. Turasaba itunganywa ry'ikibanza mw'ibwirizwa shingiro cerekana ijwi ry'abaho hambere. 'Makarrata' bisigura ibirori vyerekana ko amahoro yagarutse inyuma y'amatazi n'ivyo bizokwuhira iki gikorwa: kuza hamwe tukanywana inyuma yaya makuba. Vyerekana ubushake bwacu kugira habe imigenderanire nyakuri kandi iri mu kuri n'abantu bo muri Australia hamwe n'akazoza kabereye abana bacu gashingiye k'ubutungane hamwe no kwiyezeza. Tuzoshiraho Komisiyo Makarrata kugi ngo ikurikirane ishigwa mu ngiro ry'ayo masezerano hamwe n'ibihugu vya mbere hamwe no kubwizanya ukuri kuri kahise. Mu 1967 twaraharuwe, mu 2017 dushaka kwumvirizwa. Tuve aho twabarizwa gutyo dutangure urugendo mur'iki gihugu cose. Turabahamagariye ngo mwifatanye natwe mu rugendo rw'abantu bafise kazoza keza bo muri Australia.



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# THE ULURU STATEMENT FROM THE HEART

## IN ENGLISH

We, gathered at the 2017 National Constitutional Convention, coming from all points of the southern sky, make this statement from the heart:

Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago.

This sovereignty is a spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty. It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown.

How could it be otherwise? That peoples possessed a land for sixty millennia and this sacred link disappears from world history in merely the last two hundred years?

With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood.

Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people. Our children are alienated from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future.

These dimensions of our crisis tell plainly the structural nature of our problem. This is *the torment of our powerlessness*.

We seek constitutional reforms to empower our people and take a rightful place in our own country. When we have power over our destiny our children will flourish. They will walk in two worlds and their culture will be a gift to their country.

We call for the establishment of a First Nations Voice enshrined in the Constitution.

Makarrata is the culmination of our agenda: the coming together after a struggle. It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination.

We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history.

In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future.



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