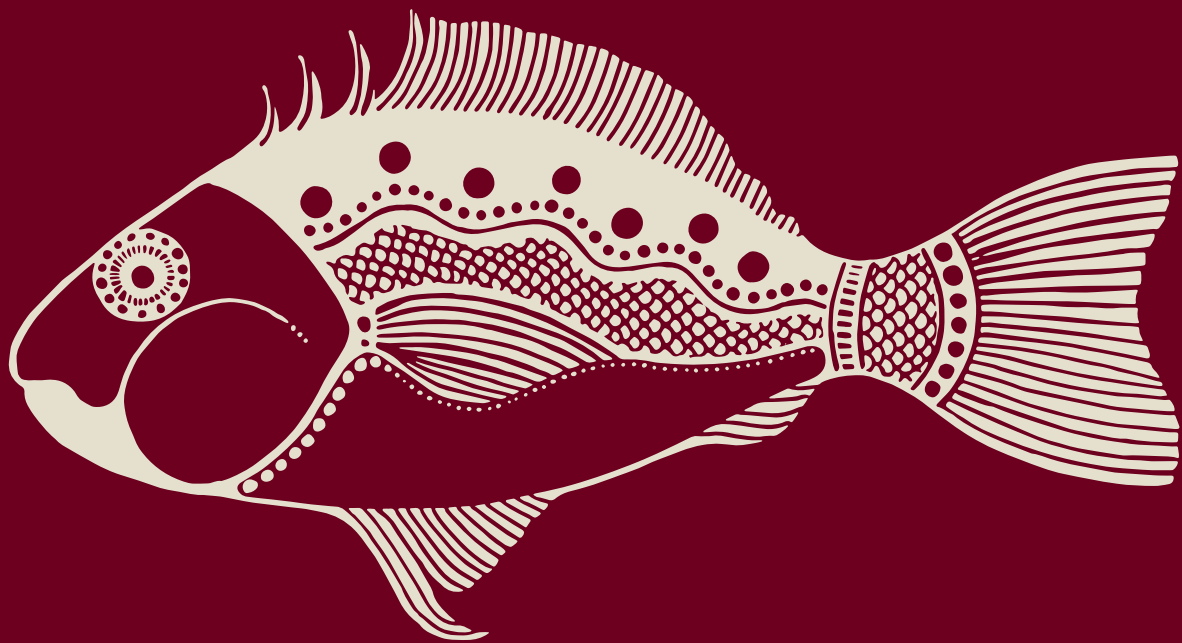




# Aboriginal Cultural Protocols

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Walanga Muru acknowledges the Traditional Custodians of the Macquarie University land, the Wattamattagal clan of the Darug nation, whose cultures and customs have nurtured, and continue to nurture, this land since the Dreamtime. We pay our respects to Elders past, present and future; to the Ancestors; and to the Land and Water, its knowledges, Dreaming and culture – embodied within and throughout this Country.

# Acknowledgement of Country

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In referring to Aboriginal Peoples, the Aboriginal Cultural Protocols refers inclusively to all Aboriginal Australians and Torres Strait Islander Peoples. The photographic images used in this document include Aboriginal students, Community members and staff at Macquarie University who gave permission for their images to be used.



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# Introduction

Macquarie University recognises Aboriginal and Torres Strait Islander Peoples as the First Australians and acknowledges their deep spiritual connections with the land and water; their relationship with the past, present and future; and the diversity of cultures and customs across the hundreds of Aboriginal countries that make up this landscape. The impact of colonisation, government policies (past and present), and the racism inflicted on Aboriginal Australians is also acknowledged. The strength, survival and continuation of this unique culture are celebrated at Macquarie today.

*“Macquarie is a University of service and engagement. We serve and engage our students and staff through transformative learning and life experiences; and we serve and engage the world through discovery, dissemination of knowledge and ideas, innovation and deep partnerships.”*

OUR UNIVERSITY: A FRAMING OF FUTURES, 2013

Traditions of knowledge sharing and learning have taken place and continue to take place on this land since the time of the Ancestors and the Dreaming. Culture, customs, spirituality, language and Dreaming are embedded within the landscape and life of this land. As an institution of education, Macquarie is committed to creating spaces for the continuation of Aboriginal knowledge and learning, as unique and vital components of our shared national culture and history.

This document has been prepared by Walanga Muru to encourage recognition and respect for Aboriginal Australians’ knowledge, cultural practices and stories at Macquarie University. Staff and students at the University are welcome to discuss this document or other Aboriginal-specific matters with Walanga Muru staff.

This document is recommended for all Macquarie students and staff and provides a guide for appropriate definitions, respect, language and terminology at the University; and sets the cultural and historical context in which these protocols are based. A strong, respectful relationship with Aboriginal Australians and their Communities has the potential to enrich educational experiences.





*“The black snapper fish is a shy but clever fish, who uses the shadows and patterns created by the mangroves to protect the younger fish. The mangroves are their nursery, their school and their home. The mangroves represent life – the obstacles and tangles that we need to navigate. At Walanga Muru, we seek to support students to choose the right path to take and assist them to navigate the obstacles and tangles of life, to emerge as strong, resilient leaders for the future.”*

AUNTY KERRIE KENTON, AUTHOR  
ACKNOWLEDGED BY AUNTY EDNA WATSON  
DARUG COMMUNITY ELDERS

# The Darug nation

The Macquarie University campus is situated on the land of the Darug nation. The Darug people are the Traditional Custodians of this land. Traditionally, the Darug nation was divided into many clans who resided in a particular geographic area. The traditional clan of Macquarie University land is the Wattamattagal clan of the Darug nation.

Prior to colonisation, the Aboriginal population of the Sydney region was between five-thousand and eight-thousand people. Other Aboriginal people who resided in the Sydney area were the Kuringgai and Dharawal people, who had lived in this area for at least 60,000 years. These nations lived in harmony with each other and the local environment. Socially, these nations were governed by a strict adherence to Lore and to their special connection with their Land. After the arrival of the First Fleet in 1788, the ensuing violence and the spread of diseases, including smallpox, decimated the Aboriginal population by approximately 90 per cent. By 1840, there were fewer than 300 Darug people and thousands of years of tradition and culture were significantly damaged.

The Darug nation today is re-establishing itself through familial links and connections with local Communities. The promotion of Darug culture and the recognition of this unique people can help to re-establish this proud Aboriginal nation. Macquarie is uniquely positioned to assist the Darug Community and other Aboriginal Communities through:

- acknowledging the Traditional Custodians at University events
- increasing access and participation for Aboriginal people at the University
- building the capacity of Aboriginal staff and Aboriginal research through a strategic framework for the future.

Visit Walanga Muru for more information on the framework and to access our Indigenous strategy *The way forward for Macquarie University: A Whole of University Partnership for Building Capacity, Green Paper 2015–2024*. For more information on cultural business, student engagement or Indigenous strategy at Macquarie University, visit Walanga Muru.

Walanga Muru has developed a comprehensive framework for the support and progression of Aboriginal students at Macquarie. Walanga Muru staff believe that the future leaders of tomorrow should be supported in a holistic and culturally safe environment that promotes Aboriginal success through tertiary education.

The role of Walanga Muru is to create opportunities and provide support for Aboriginal students and staff at Macquarie. Through a holistic, strategic approach, Walanga Muru aims to assist the Aboriginal leaders of the future in their tertiary education journey. The language name of our office, Walanga Muru, reminds us of the pathways we each take in life and the role of strategy to support our Communities to follow their pathways and realise their potential.

The above story of the black snapper fish – the totem given to Walanga Muru – was given by Auntie Kerrie Kenton, a respected Elder of the local Darug Community.

# The story of Patyegarang

The story of Patyegarang is of cultural and historical significance to Macquarie University. The Darug people, along with many other Aboriginal nations, pass on their cultural knowledge orally. One of the earliest known written forms of the Aboriginal Australian language can be traced back to the young Darug woman named Patyegarang and her connection with William Dawes.

William Dawes (1762–1836) arrived in New South Wales with the First Fleet in 1788. His extensive recording of Aboriginal languages made him a pioneer of his time. His orthographic notebooks recorded conversations in their social and cultural contexts, whereas previously records were kept of words and their direct meaning.

Patyegarang taught William Dawes her language, which helped him to better understand and communicate with Aboriginal Australians. Dawes transcribed her words into his diary.

*“Unlike others who collected simple wordlists for newly encountered items like weapons and animals, Dawes recorded conversational snippets that tell of the cultural and social contexts, personalities, and the actions and the feelings of the people he interacted with.”*

DAVID WILKINS AND DAVID NASH, 2008  
THE HISTORY OF RESEARCH ON AUSTRALIAN ABORIGINAL LANGUAGES

The relationship formed between Dawes and Patyegarang may also have been a reason for Dawes being recorded as one of the first Europeans to defend Aboriginal rights after he refused to take part in a punitive expedition against Aboriginal Australians.

Today at Macquarie University, Patyegarang’s extraordinary life and historical importance is acknowledged with the naming of the Patyegarang Indigenous Strategic Committee that serves in an advisory role, providing the Deputy Vice-Chancellor (Academic) and the Executive Group with ongoing advice on emerging policy and implementation issues relating to Indigenous strategy. The Patyegarang Oration is also named in her honour. This event is an annual lecture presented by a distinguished Aboriginal person that began in 2012.

Past Aboriginal speakers invited to address the Patyegarang Oration include:

- Associate Professor Karen Martin, School of Education and Professional Studies, Griffith University.
- Professor Steve Larkin, Pro Vice-Chancellor (Indigenous Leadership), Charles Darwin University. Professor Larkin was also the Chair of the Indigenous Higher Education Advisory Council.
- Adjunct Associate Professor Tom Calma AO, National Centre for Indigenous Studies, Australian National University, has also held the positions of Co-Chair, Reconciliation Australia; and Aboriginal and Torres Strait Islander Social Justice Commissioner, and Race Discrimination Commissioner, Australian Human Rights Commission.



Source: Aunty Kerrie Kenton's representation of Patyegarang.

# Cultural protocols

Show respect by acknowledging Country, using preferred names, asking and listening.

Cultural protocols are customs, values and guidelines for particular cultural groups. Protocols provide a framework for working with people from different cultures. Aboriginal Australian culture is a unique and heterogeneous society that has many different cultural protocols observed by various clans and language groups.

A Welcome to Country is based on an Aboriginal tradition practiced when one Aboriginal Community sought permission to enter another clan's traditional land. Today, acknowledging the Traditional Custodians of Macquarie University land is one way of recognising an Aboriginal protocol. At all Macquarie University events, Traditional Custodians of the land should be recognised with a Welcome to Country or an Acknowledgement of Country. This is a sign of respect to Aboriginal Australians and an acknowledgement of the history and thriving culture of Australia's first people. By observing this tradition we show respect, but the observation is also important for healing and reconciliation between Aboriginal and non-Aboriginal Australians.

The Macquarie University Welcome to Country and Other Indigenous Ceremonies Policy, and accompanying Procedure, outlines the specific requirements for this form of recognition.

For additional enquiries relating to Aboriginal visitors to Macquarie, events engaging the Aboriginal Community or other Aboriginal matters, please contact Walanga Muru staff.

The following table is a guide for Aboriginal ceremonies and engagement activities undertaken at Macquarie University.

Aboriginal ceremonies and engagement activities	
Ceremony	Cultural overview
Acknowledgement of Country	Acknowledgement of Country can be conducted by any person and acknowledges the Traditional Custodians of Macquarie University – the Darug nation.
Welcome to Country	At Macquarie University, this form of welcome would be carried out by an Elder of the Darug Community. The traditional form of a welcome would greet people from other language groups and give them safe passage through the Land.
Smoking ceremonies	Smoking ceremonies are performed by Aboriginal people with specialised cultural knowledge. The ceremony aims to cleanse and purify the space in which the ceremony takes place. They may be performed at large events and at the opening of new buildings, as well as on occasions to purify land or spaces.
Traditional art workshops	Contact Walanga Muru
Modern Aboriginal art workshops	Contact Walanga Muru
Traditional dancers	Contact Walanga Muru
Aboriginal keynote speakers	Contact Walanga Muru





*“It is vital that universities are a place where these students feel they belong ... one that is consistent with and supports Aboriginal culture and values ...”*

BEHRENDT REVIEW, 2012







Macquarie's learning circle honours our longstanding relationship with the Darug people, the traditional occupants of the lands on which Macquarie is built. The learning circle is a special place for students, staff and the local community to come together to talk, listen and discuss the business of life (Byalla). The learning circle is located near the University lake.



# Principles and reconciliation

The Macquarie University Aboriginal Cultural Protocols are underpinned by the Macquarie University Reconciliation Action Plan (RAP). Reconciliation action plans provide a framework for organisations to realise their vision for reconciliation. They are practical plans of action built on relationships, respect and opportunities. These plans create social change and economic opportunities for Aboriginal Australians. Positive relationships and high levels of respect deliver opportunities, which provide the best outcomes for Aboriginal Australians at Macquarie.

## RELATIONSHIPS

The development of genuine and respectful relationships between Aboriginal and non-Aboriginal Australians is a fundamental step towards the goal of reconciliation. Relationships based on high levels of trust, a lack of prejudice and the growth of strong partnerships is a positive step forward for all staff and students at Macquarie.

## RESPECT

Another fundamental principle for Aboriginal Cultural Protocols is respect – respect for Aboriginal heritage and culture, and the rights of Aboriginal people to own and control their culture. This includes respect for customs, points of view and lifestyle. Understanding the historical context of Aboriginal Australians and recognising the accomplishments and continuation of one of the oldest known cultures shows knowledge and respect.

## OPPORTUNITIES

Strong relationships and respectful understanding can build opportunities for Aboriginal Australians at Macquarie University. Increasing access to tertiary education, and including the Aboriginal voice in decision-making processes, has the potential to provide Aboriginal Australians with vocational and tertiary pathways to success. At Macquarie, the establishment of Aboriginal student groups, the inclusion of Aboriginal staff and students on committees, and the building of our Aboriginal workforce capacity are all big steps forward for the continuing success of Aboriginal staff and students.

## CONNECTIONS

Aboriginal Australians have a strong and continuing relationship with their Country's Land and Waters. This connection to the Land is fundamental to their wellbeing. Culture, Law, Lore, spirituality, social obligations and kinship all stem from relationships to and with the Land.

Aboriginal Australians belong to the Land, rather than owning it. The Land is sacred and spirituality, Dreaming, sacred sites, Law and Lore are within it. Land is a living thing, often described as 'Mother'.

Aboriginal Australians have culturally specific associations with the Land and these vary between Communities. An Aboriginal Community's cultural associations with their Country may include or relate to cultural practices, knowledge, songs, stories, art, pathways, flora, fauna and minerals. These cultural associations may include custodial relationships with particular landscapes.

*"The land is my backbone. I only stand straight, happy, proud and not ashamed about my colour because I still have land. ... I think of land as the history of my nation."*

GALARRWUY YUNIPINGU  
CREATIVE SPIRITS, 2008

## RECIPROCAL RELATIONSHIPS

Aboriginal Australians have a strong connection to their traditional Lands, cultures and heritage. All Australians can be proud to learn and share these unique histories and cultures. Aboriginal Australians are the Traditional Custodians of this land, and it is important that the unique position of Aboriginal Australians is recognised and incorporated into our protocols. This enables everyone to share in Aboriginal culture and facilitate better relationships.

Observing appropriate protocols when working with Aboriginal Australians and their Communities is critical to establishing positive and respectful relationships. Consulting with Aboriginal Communities should always be seen as a reciprocal process, with both parties learning together and from each other.

At Macquarie University, teaching and research regarding Aboriginal Australians should be conducted with awareness and understanding of Aboriginal cultural perspectives and protocols.



**Build relationships by  
developing partnerships  
with the staff at  
Walanga Muru and  
attending Aboriginal  
events on campus.**









# Definition and identification

In Australia, Indigenous people are Aboriginal and/or Torres Strait Islander peoples. Although from a national perspective Macquarie University continues to use the term Indigenous, Walanga Muru acknowledges the complexities of the term and recognises the use of Aboriginal and/or Torres Strait Islander peoples as a preferred term by some. Aboriginal peoples are separate and distinct from Torres Strait Islander peoples. Aboriginal and Torres Strait Islander peoples have diverse and distinct cultures within the Australian context. There are hundreds of different Nations in Australia and each of these has their own traditional boundaries. Each of these Nations has a diversity of experiences, languages, cultural practices and spiritual belief systems.

**It is offensive to question the amount of Aboriginality a person may possess. Ask where the person comes from instead.**

*“Aboriginality is not a question of skin colour – it is about our cultural connection to our Communities and our history, a history that is alive and thriving.”*

ABIGAIL BURCHILL  
YORTA YORTA/DJA DJA WURRUNG WOMAN  
BARRISTER, VICTORIAN BAR

There have been numerous attempts to classify Aboriginal Australians. However, Aboriginal Australians identify through relationships not by skin colour or any other physical characteristics. The following definition is the widely accepted Commonwealth definition of Aboriginality:

“An Aboriginal or Torres Strait Islander is

- a person of Aboriginal or Torres Strait Islander descent,
- who identifies as being of Aboriginal or Torres Strait Islander origin and
- who is accepted as such by the community with which the person associates.”

AUSTRALIAN BUREAU OF STATISTICS, 2010

However, the official identification process is not always satisfactory for Aboriginal Australians and, in particular, for many members of the Stolen Generations who may not be able to demonstrate a connection to a Community or prove descent and therefore acceptance by Aboriginal Communities.

Aboriginal Australians can have difficulty when they are required to identify. A lack of recognition of paperwork, little consistency between agencies with only some accepting statutory declarations, a lack of documentary evidence as a result of historical government policies and no governing body regarding Aboriginality are some examples of the difficulties that can be faced.

Some Aboriginal Australians feel that their heritage should not be defined by non-Aboriginal people and agencies. Aboriginal Australians have their own way of defining who they are. Aboriginal Australians can also identify by their Nation, for example: “I’m an Eora man”. Today, Aboriginal Australians can identify with several Nations as they may have family from other Nations or they may have lived in two places and identify with each Nation.

As part of its inclusive enrolment process, Macquarie University uses the Commonwealth definition of Aboriginality for its Aboriginal students during enrolment. This formal process requires students to either sign a statutory declaration or provide a certificate from a land council regarding their Aboriginal or Torres Strait Islander heritage or acceptance.

Walanga Muru promotes the importance of cultural safety in all aspects of our students’ time at the University, beginning with enrolment. Aboriginal-specific enrolment preparation and orientation sessions ensure that students feel culturally safe and prepared to begin their journey at Macquarie University.



# Cultural safety on campus

Macquarie University is committed to providing Aboriginal students, staff and Community with a culturally safe learning environment. These cultural protocols align with other University frameworks for inclusion and cultural diversity. This is in line with the current national agenda of inclusion and closing the gap in areas such as health and education for Aboriginal Australians.

It is important to recognise that some cultural activities are particularly sensitive for Aboriginal Australians. It is important that people recognise certain social and political issues, including Aboriginal deaths in custody, the Stolen Generations, Reconciliation, Native Title, Land Rights, social dislocation and racism, as ongoing matters that many Aboriginal Australians find difficult to address. There are sensitive Aboriginal cultural and spiritual issues and beliefs that are equally important in this context. Aspects of Aboriginal spirituality need to be considered in the same sensitive manner as all contemporary religions.

Cultural safety is important for Aboriginal students at Macquarie. Walanga Muru provides a culturally safe space for Aboriginal students to study, access support and tutoring services, and engage with other Aboriginal students and staff.

Outside this space, there are many ways for non-Aboriginal staff to provide a culturally safe environment for Aboriginal students. Providing information for Aboriginal students in course outlines, including the support services offered by Walanga Muru, explaining the culturally inclusive environment supported by Macquarie and taking part in cultural competency training are some ways to support the cultural safety of Aboriginal students.

**Be aware of cultural differences and undertake cultural competency training.**

*“Of course I’m always going to feel most at home in Walanga Muru, but I would like to be able to feel culturally safe, supported and free to be myself anywhere on campus.”*

THIRD-YEAR ABORIGINAL STUDENT  
BACHELOR OF HUMAN SCIENCES  
MAJORING IN COMMUNITY SERVICES



# Language

Respect for Aboriginal Australians can be shown through correct terminology. Using the correct terms can demonstrate an understanding of Aboriginal culture and the history of Aboriginal Australians post-colonisation.

Language is important to Aboriginal people. Language embodies unique cultural, traditional and ecological knowledges and is closely linked to the concepts of culture, identity, kinship, experience, spirituality and Dreaming. When translated into English, complex meanings can become lost. It is important to be aware of appropriate language and the meanings of language when used in an Aboriginal context.

The following table contains terms that are now considered offensive to Aboriginal Australians and provides appropriate alternatives. The table is not a comprehensive glossary but a guide to respectful relationships at Macquarie University.

Language	
Appropriate	Not appropriate
Aboriginal Australian people/s	Aborigine, Coon, Darkie, Black, Abo, Part-Aborigine, half caste, full blood, quadroon
Aboriginal Australians or Aboriginal and/or Torres Strait Islander peoples	Aboriginals
Torres Strait Islander people/s	The Aboriginal
Aboriginal and Torres Strait Islander Peoples	ATSI
Indigenous nations	Nomadic tribes
Uluru	Ayers Rock

In Australia there are many Aboriginal language groups. The following table provides an overview of some of these language groups.

Indigenous language groups	
Language group	Name
Central Australia	Anangu, Pitjantjatjara
South East Queensland and Northern New South Wales	Goori, Goorie, Bama (Far North Queensland)
New South Wales	Koori, Koorie, Coori
Western Australia	Noongar, Nyoongah, Nyungar
South Australia, River Murray Lakes	Ngarrindjeri, Coorong People
Queensland, North West New South Wales	Murri, Murry, Murrie
Tasmania	Palawa, Palawah
Victoria	Koori, Koorie, Coori
Northern Territory, Arnhem Land	Anangu, Arrernte, Pitjantjatjara, Yolngu
Torres Strait Island	Torres Strait Islander Peoples, Murray Island Peoples, Mer Island Peoples

If the correct term is not known, please consult with Aboriginal staff from Walanga Muru, who are able to provide a comprehensive knowledge of Aboriginal Australians' language and culture.

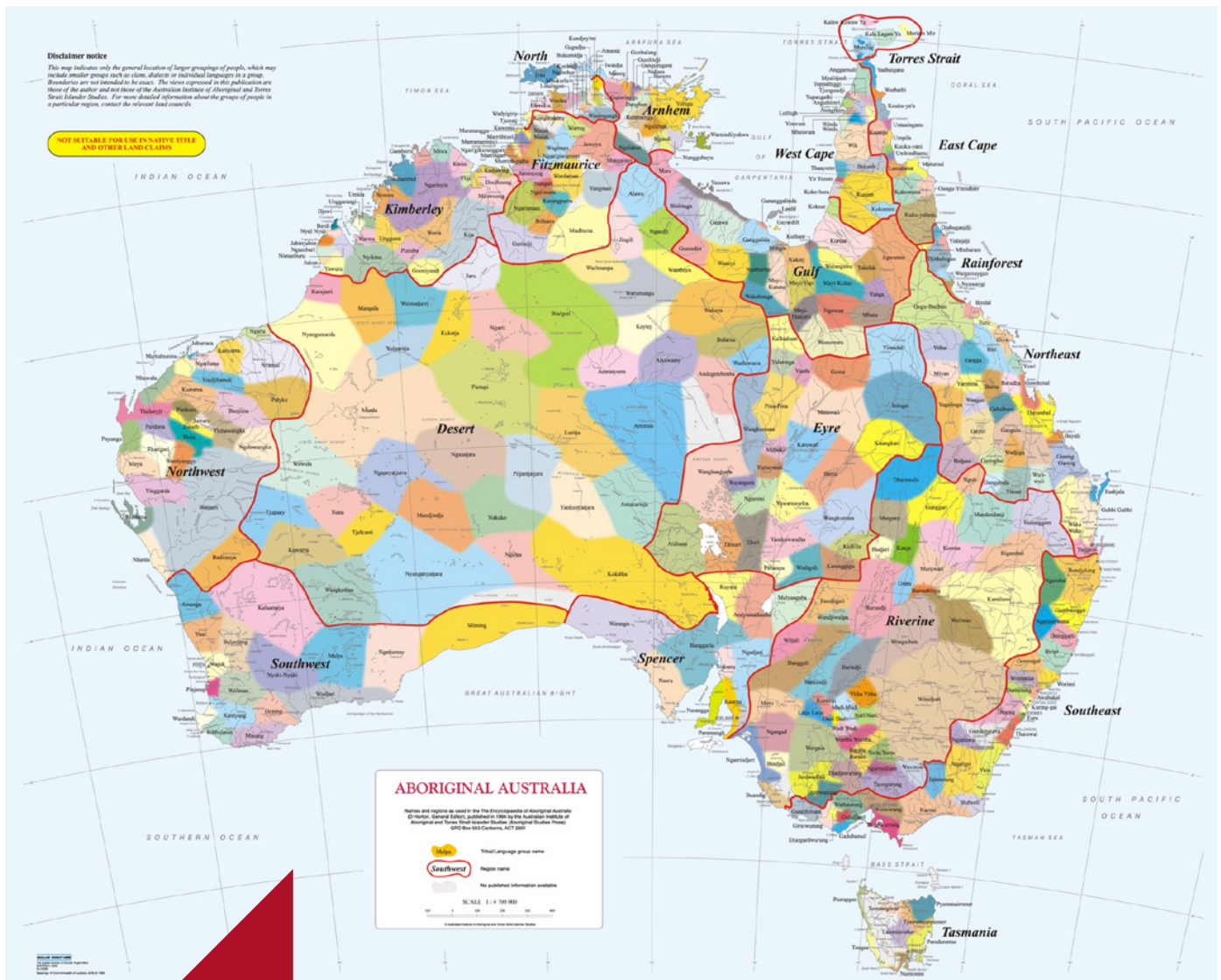




# Aboriginal and Torres Strait Islander Language map

This map indicates the general location of larger groupings of people, which may include smaller groups such as clans/language groups, dialects or individual languages in a group. Boundaries are not intended to be exact. For more information about the groups of people in a particular region, please contact Walanga Muru staff.

For an interactive version of the Aboriginal language map below, please visit: [aiatsis.gov.au/explore/articles/aiatsis-map-indigenous-australia](http://aiatsis.gov.au/explore/articles/aiatsis-map-indigenous-australia)





# Glossary of useful terms

Glossary	
Term/Language Name	Definition
Aunty	Aunty usually refers to a female Elder, but the appropriateness of this term should be discussed with the local Community before its use.
Clan	The clan is an important unit in Aboriginal society, having its own name and territory. A clan is a group of people with a common territory and totems. It consists of groups of extended families.
Communities	Aboriginal people may belong to more than one Community. Some of these Communities will be small, others large. Some will be in one place; some consist of widely spread networks. Important elements of a Community are Country, family ties and shared experience. Community is about interrelatedness and belonging and is central to Aboriginality. Aboriginal Australians often introduce themselves by describing what Community or Communities they are from.
Dreaming	This term was devised by non-Aboriginal anthropologists to describe the cultural systems of Aboriginal Australians. While the Dreaming has different meanings for different Aboriginal groups, it has common elements to all Aboriginal groups. The Dreaming can be seen as the embodiment of Aboriginal creation, which gives meaning to everything. It is the essence of Aboriginal beliefs about creation, spiritual and physical existence. For Aboriginal Australians it establishes the rules governing relationships between the people, the land and all things. The Dreaming is linked to the past, the present and the future.
Dreamtime	Dreamtime refers to the period of creation; it is part of the Dreaming.
Elder	An Aboriginal Elder is someone who has acquired recognition within their Community as a custodian of knowledge and Lore. An Elder has permission to disclose cultural knowledge and beliefs as appropriate.
Kinship	Key aspects of Aboriginal culture are the importance of relationships and of being related to and belonging to the Land. Kinship governs interactions with others and a person's social and cultural obligations.
Land	From an Aboriginal perspective, Land is the main spiritual basis of Aboriginal cultural heritage. Land is widely used to include sea, water and air. It is a living thing, often described as 'Mother'. In an Aboriginal context it is often used with an upper case.
Lore	The learning and transmission of customs, traditions, kinship and heritage. Lore is the knowledge of Aboriginal Australians and is transmitted by oral tradition from generation to generation. Much Lore is told through Dreaming stories.
Mob	An Aboriginal English term for family groups, Communities or language groups.
Nation	A nation is a language group and is made up of people sharing the same language, customs and general laws.
On Country	A term used by Aboriginal Australians to refer to being on the Land to which they belong and their place of Dreaming. Aboriginal English usage of the word 'Country' is much broader than standard English. In an Aboriginal context, it is often written with an upper case.
Sorry Business	A cultural practice of great importance. When someone passes away in a Community, the whole Community gets together and shares that sorrow.
The Law	The Law is a manifestation of the Dreaming. It is fixed and unchanging. It is revealed on a 'need-to-know' basis.
Uncle	Uncle usually refers to a male Elder, but the appropriateness of this term should be discussed with the local Community before its use.
Women's/Men's Business	This is sacred, secret business. Ceremonies involve important cultural knowledge and sacred practices with an agreement that participants do not talk about the particulars of the ceremonies with those who have not participated in them before.



# Significant dates and events

There are a number of significant dates and events recognised and celebrated each year by Aboriginal Australians. The following table details some of these events. Walanga Muru aims to celebrate each important event at Macquarie University. Please visit our **Indigenous student website** for significant event dates.

Significant events for Aboriginal Australians		
Month	Event	Event description
26 January	Australia Day – Invasion Day or Survival Day	To some Aboriginal Australians there is little to celebrate and it is a commemoration of a deep loss – loss of their sovereign rights to their land, loss of family, loss of the right to practice their culture.
13 February	Anniversary of the National Apology	On 13 February 2008 the Prime Minister Kevin Rudd MP delivered a national apology to the Stolen Generations on behalf of the Australian Government. The apology marked an important milestone in Australia's history.
17 March	National Close the Gap Day	This day aims to raise awareness of the health gap between Aboriginal and non-Aboriginal Australians.
21 March	Harmony Day	A celebration of the cultural diversity of Australia.
26 May	National Sorry Day	This day commemorates the history of forced removals and mistreatment of Aboriginal Australians.
27 May – 3 June	National Reconciliation Week	This annual event celebrates the rich culture and history of Aboriginal Australians. It coincides with two significant dates in Australia's history, which provide strong symbols of the aspirations for reconciliation. May 27 marks the anniversary of the 1967 Referendum to remove discriminatory paragraphs from the Australian Constitution and June 3 marks the anniversary of the High Court's judgment in the 1992 Mabo case, which challenged land ownership in Australia.
Coincides with Reconciliation Week	Commemorating Aboriginal and Torres Strait Islander war veterans	Ceremonies commemorating Aboriginal and Torres Strait Islander veterans are held in the major capital cities during Reconciliation Week.
3 June	Mabo Day	This day celebrates the courageous efforts of Eddie Mabo, who helped overturn 'terra nullius' in a ten-year campaign through the courts ending in the historic 1992 High Court Mabo Judgment.
1 July	Coming of the Light	A significant day for Torres Strait Islander people to celebrate Christian faith and their religious and cultural ceremonies.
3 July – 10 July	NAIDOC Week	Celebrates the history, culture and achievements of Aboriginal and Torres Strait Islander people. NAIDOC originally stood for 'National Aborigines and Islanders Observance Committee', which was responsible for organising national activities for NAIDOC Week. The acronym has since become the name of the week itself.
4 August	National Aboriginal and Islander Children's Day	This day aims to focus on themes related to Aboriginal children, such as poverty, access to education and pride in culture.
9 August	International Day of the World's Indigenous Peoples	A celebration of the entire world's Indigenous people.
7 September	Indigenous Literacy Day	This day spreads awareness about the improvement of literacy levels for Indigenous Australians, particularly in Australia's remote communities.



# Strategic alignment and further resources

## STRATEGIC ALIGNMENT

### MACQUARIE UNIVERSITY:

*Our University: A Framing of Futures*

### INDIGENOUS STRATEGY:

*A Whole of University Partnership for Building Indigenous Capacity, Green Paper 2015 – 2024*

*The Indigenous Strategy 2016 – 2025.*

## FURTHER RESOURCES

Australian Institute of Aboriginal and Torres Strait Islander Studies

[aiatsis.gov.au/explore/articles/aboriginal-australia-map](https://aiatsis.gov.au/explore/articles/aboriginal-australia-map)

Macquarie University Welcome to Country and Other Indigenous Ceremonies Policy and Procedure

[mq.edu.au/policy/docs/welcome\\_country/policy.html](https://mq.edu.au/policy/docs/welcome_country/policy.html)

*Policy: Welcome to Country Policy*

*Procedure: Welcome to Country Procedure*

*United Nations Declaration on the Rights of Indigenous Peoples*

[www.humanrights.gov.au/publications/un-declaration-rights-indigenous-peoples-1](https://www.humanrights.gov.au/publications/un-declaration-rights-indigenous-peoples-1)

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Aunty Kerrie Kenton and other members of the local Darug Community

Macquarie University Cultural Protocols Working Group

Macquarie University Aboriginal Advisory Committee





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