

Culturally Important Dates and Events

FIRST NATIONS
CULTURAL RESOURCES

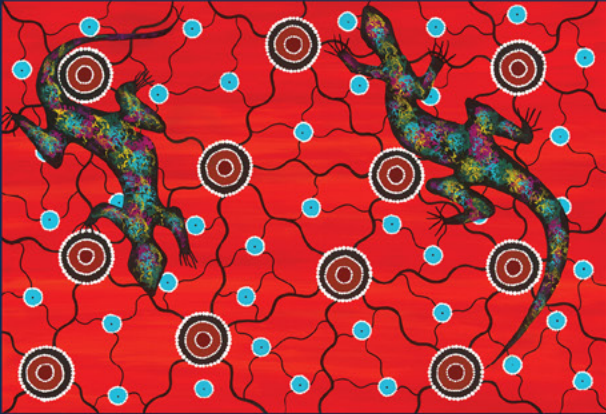
Good practice guidance



Contents

Artwork Details	3
Acknowledgement of Country	4
Acknowledgements	5
Glossary	6
About	8
Survival Day – Invasion Day – Australia Day	9
Useful tips	9
National Reconciliation Week	10
NAIDOC week	11
Useful Tips	11
National Sorry Day	12
Useful tips	12
Important First Nations dates	13
Other Important Events	13
Websites on cultural knowledge, events and interests	14
Government websites	15
Cultural awareness and training	16
References	16





Artwork Details

Title: *Country*

Artist: Graham Toomey
Wurramunga Clan of Wiradjuri Nation/
Wongaibon Nation

About: *Country holds a spirit which is old and at all times this spirit heals me, protects me and guides me. When I'm on Country, I feel this old spirit speaking to me and singing to me. The Goanna is the Wiradjuri's people 'totem' which connects us to our creators, ancestors and to our Identity. The Goanna's protect us and guide us through life.*

This artwork captures male and female Goanna's wandering across Country, ensuring all is well and the people are safe. The artwork depicts the colour of the earth along with ancient tracks, which connects clans to each other. The artwork also features old water holes where spirits linger, welcoming those who wish to drink from these old water holes, once they have paid respects and asked for permission.



Acknowledgement of Country

We acknowledge Country and pay our respects to the Traditional Owners across Australia. We pay our respect to them and to Elders past and present. We acknowledge the self-determination, resilience, and strength that provides inspiration, care, and support for Aboriginal communities. We also recognise that Aboriginal Peoples have and have always had a strong connection to Country and that their culture is a living Culture that provides richness and cultural value to their communities.



Acknowledgements

Barbara O'Neill

Barbara O'Neill CEO, is a proud Dunghutti Woman, raised on Bidjigal Country in NSW. Barbara has worked for eight years for a Community organisation as the Aboriginal Caseworker and as a qualified Indigenous Trauma and Recovery Practitioner. Many of her clients have been Care Leavers. Barbara also sits on the Walama List headed by Justice Warwick Hunt of the NSW District Court. Her capacity is as a Respected Older Person. Barbara has been published in the NSW Jurisprudence Magazine. The subject was Trauma, and the work is now in the New Judge's Handbook and can be found as an Academic article in various search engines.

Barbara has a Bachelor of Indigenous Knowledge majoring in Aboriginal Health and a Graduate Certificate in Indigenous Trauma Recovery and Practice as well as a Diploma in Counselling. Barbara is currently engaged in a Master's in counselling. Building journeys of understanding for the non-Indigenous communities via evidence based and trauma informed practice is a passion for Barbara.

Graham Toomey

Graham Toomey is a freshwater man from the Wurrumunga Clan of the Wiradjuri nation and also of Wongaibon Nation. Graham has been the CEO at Gunawirra for the last five years, which is an Aboriginal Community-led organisation in Rozelle. Graham has been with Gunawirra since 2010. In 2010, Graham was Gunawirra's cultural advisor and cultural facilitator who educated and guided staff while also working with the board and management on creating a safe and culturally appropriate place with policies and processors. Gunawirra is supporting over 25 mainly Aboriginal preschools across Sydney and NSW through health and educational programs. Graham has a Diploma of Aboriginal studies and is a practicing visual artist, designer and consultant.

Graham has strong Community ties with the Redfern and Inner West Aboriginal communities as well as rural NSW. Graham has been working as a cultural and art consultant, advisor, facilitator across Sydney for over 20 years and has a wealth of Aboriginal cultural knowledge, contacts and experience.

The Centre for Volunteering

Zac Harold

Manager – Sector Development and Engagement

Ben Hillier

Senior Manager – Research, Policy and Advocacy

Glossary

Please be mindful that all people and communities are different. Some communities will have different preferences and meanings for some terms. It is important to ask the individuals and communities that you are working with what terms to use to refer to people, places, and things.

First Nations peoples:

'First Nations peoples' is a term used to represent peoples who are Indigenous to a place. In these resources, First Nations peoples is used specifically to refer to the First Nations people of Australia and is adjacent as a term to Aboriginal and Torres Strait Islander peoples. A range of different terms are used in different Communities, including 'First Nations', 'Indigenous', 'Aboriginal', and/or 'Aboriginal and Torres Strait Islanders', and different people prefer different terms. Throughout these resources, 'First Nations', 'Aboriginal and Torres Strait Islander(s)' and 'Indigenous Australians' are used interchangeably. This reflects how these communities refer to each other and themselves. It is vital that you always consult with the Elders of a community when you are working or volunteering in a community and ask people how they would like to be addressed. Be mindful that some people do not like certain terms being used to refer to them (e.g. 'Indigenous' is often not preferred because of its association with government labelling).

Country:

'Country' refers to an area of land or sea on which Aboriginal peoples have a traditional or spiritual association. It has a broad meaning which can cover Land, Area, Connectedness to Place/ Sea/Sky/Land/Animals/Plants, Lore, and Community.

Reconciliation:

'Reconciliation' refers to the ongoing journey to create a positive and constructive relationship between Aboriginal and Torres Strait Islander peoples and non-Aboriginal peoples.

In a just, equitable, and reconciled Australia, Aboriginal and Torres Strait Islander children will have the same life chances and choices as non-Aboriginal children, and the length and quality of a person's life will not be determined by their racial background.

Nation:

'Nation' refers to a culturally distinct group of people from a culturally defined area of land.

Kinship:

'Kinship' means identity and belonging in/through a complex system of social connectedness that covers responsibilities, roles, and reciprocal bonds. Within Aboriginal and Torres Strait Islander nations there are clan groups and within clan groups there are family groups. Kinship is at the heart of Aboriginal culture which links people to one another.

Elders:

'Elders' are highly respected Aboriginal peoples held in esteem by their communities for their wisdom, cultural knowledge and community service. They have gained recognition as a custodian of knowledge and lore. Age alone does not determine whether someone is recognised as an Elder in their community.

Lore:

'Lore' refers to the responsibilities, customs, practices, and cultural knowledge that the Aboriginal peoples learned from the Dreamtime. Aboriginal lore was passed across the generations through knowledge, songs, stories, and dance and it governs all aspects of traditional life.

Mob:

'Mob' is a colloquial term identifying a group of Aboriginal peoples associated with a particular place or Country. It is used to connect and identify who an Aboriginal person is and where they are from. Mob can refer to Aboriginal and Torres Strait Islander family, relatives, and/or Community.

Community:

A First Nations 'Community' contains people who work together to advocate and support each other to maintain their Community. The community shares and builds a sense of cultural identity and belonging that ensures the community respect each other's differences and values. The same sense of belonging in community is what connects people to the many relationships they develop. Community Elders and leaders within community, work together with community to make decisions that best serves and represent the community.

Culture:

'Culture' is a broad term. It includes cultural knowledge, traditional practices, ways of understanding the world, and methods of expression such as language, celebrations, and events. Culture also relates closely to Country. It is also best to avoid using the term 'lost' when referring to Culture (and/or language) as it passes over the current First Nations cultures and the survival of current First Nations peoples.

Sorry Business:

'Sorry Business' refers to the process of the whole community coming together to share grief and the wider period of cultural practices

following the death of a community member. This allows communities and individuals to mourn the loss properly. This period can last days, weeks, and even months.

Welcome to Country:

A 'Welcome to Country' is delivered by Traditional Owners, (or First Nations peoples who have been given permission from Traditional Owners) to welcome visitors to their Country. It is a protocol which welcomes visitors a safe passage and protection of their spiritual being during their journey while on the Country of a specific First Nations people group.

Acknowledgement of Country:

An 'Acknowledgement of Country' is an opportunity for anyone (First Nations Person(s) and/or non-Indigenous person(s)) to show respect for Traditional Owners of Country and the continuing connection of Aboriginal and Torres Strait Islander peoples to Country.

Self Determination:

'Self-determination' is the ability to have power and control over your own affairs. For Aboriginal and Torres Strait Islander peoples, this means being able to make decisions that affect Community and being able to practice culture.

Self-determination is about being empowered and having freedom and dignity. It also involves recognising and respecting Aboriginal and Torres Strait Islander peoples as First Nations Peoples with their own decision-making and knowledge systems. Self-determination for Indigenous people is a human right recognised by the United Nations.

Stolen Generations:

'The Stolen Generations' refers to a period in Australia's history where Aboriginal children were removed from their families through government policies. This happened from the mid-1800s to the 1970s.

These children were taken by the police; from their homes; on their way to or from school. They were placed in over 480 institutions, adopted or fostered by non-Indigenous people and often subjected to abuse. The children were denied all access to their culture, they were not allowed to speak their language and they were punished if they did. The impacts of this are still being felt today.

There are currently more than 17,000 Stolen Generations survivors in Australia. Over one third of all Aboriginal and Torres Strait Islander people are their descendants. In Western Australia almost half

of the population have Stolen Generation links.

The children, grandchildren and future generations of the Stolen Generations may experience disconnection from their extended families and culture and have high levels of stress. This creates a cycle of trauma, known as Intergenerational Trauma, where the impact is passed from one generation to the next."

Sovereignty:

For First Nations peoples, sovereignty is a spiritual meaning that restrains them to their ancestral lands, (Country or "mother earth"). First Nations peoples were born from their Country and remain attached and connected at all times.

First Nations peoples were self-governing with their own ancestral laws, social structures and systems in place. Sovereignty was never ceded by First Nations peoples, meaning they never consented or agreed to give their country to the invaders, or agreed to live under someone else's laws.

*"... since spiritual belief is completely integrated into human daily activity, the powers that guide and direct the earth are believed to exist with all human life".
The first owners of the land were ancestral beings whose "creativity and incorporation into the land provides the basis for our sovereignty".*

Aileen Moreton-Robinson, in Jack Latimore, *Sydney Morning Herald*

REFERENCES

Healing Foundation. *Who are the Stolen Generations?* Last accessed May 18, 2023.

Latimore, Jack. *What's Indigenous sovereignty and can a Voice extinguish it?* *Sydney Morning Herald*, February 9, 2023. Last accessed May 18, 2023.



About

These resources have been produced in partnership between Aunty Barbara O'Neill and Graham Toomey, and The Centre for Volunteering. Resource topics and insights have been informed by both The Centre for Volunteering's Aboriginal and Torres Strait Islander Advisory Group and non-Indigenous members of the NSW volunteering sector.

Developed through a co-design process with Aunty Barb and Graham, the resources seek to ensure that non-Indigenous volunteer-involving organisations are well placed to understand, support, engage and build strong relationships with Aboriginal and Torres Strait Islander peoples and communities.

This information is designed to support people who coordinate, manage and lead volunteers in building relationships with Aboriginal and Torres Strait Islander communities by providing introductory knowledge to better understand Culture, access reliable information and appropriately work with Community.

To build on these resources it is essential to continue to do the work of listening, learning and being an active supporter of Community. Transparency, honesty and being genuine are keys to long lasting relationships.

Non-Indigenous volunteer-involving organisations should look to build principles of Aboriginal self-determination into ways of working and program delivery. This includes ensuring Aboriginal and Torres Strait Islander peoples are involved in program design and decision-making on services which affect them. Contact your local Aboriginal Community to gather information about your local area.

Survival Day – Invasion Day – Australia Day

Many First Nations Peoples refer to the 26th January as "Invasion Day" while to others it is "Survival Day". This day is extremely hurtful for many First Nations peoples as it celebrates white history rather than recognising the First people's sovereignty in Australia.

In 1938 a group of Aboriginal peoples named it the 'Day of Mourning' and held the first national protest against the racism and inequality in Australia. Australia Day, celebrated on the same date Britain's First Fleet sailed into Sydney Harbour in 1788, only became the official public holiday for all Australians in 1994. January 26th was celebrated as the national day from 1935 but was not a public holiday and had different names in different states.

It's wise to understand that for many First Nations peoples and their communities, they do not celebrate this day as Australia Day, rather First Nations peoples hold events to celebrate and to reflect of their ancestors and of their passing and of their loss and the destruction of Country and culture. It's also a day that many First Nations peoples gather as one, to celebrate their resilience and determination for recognition, for equality and to remain on Country and to live life happily with their Identity and Culture.

Useful tips

Not all First Nations peoples call this day Invasion Day, many prefer to use the words Survival Day. Many Elders prefer to use the words Survival Day, as they grew up in the time when this was how their people acknowledged this day.

Be mindful that many young First Nations peoples see the day as Invasion Day, but many don't. It would not be offensive if you used either term to a First Nations person but be mindful some will prefer to use a particular term.

"We have to have a date that's more inclusive than January 26, which is the date that's chosen as the landing of the First Fleet at Sydney Cove. To most Indigenous Australians it really reflects the day on which the world came crashing down".

Mick Dodson – Yawuru

National Reconciliation Week

The dates for National Reconciliation Week, (NRW) remains the same each year; 27 May to 3 June. These dates celebrate and commemorate two significant milestones in the reconciliation journey – the successful 1967 referendum, and the 1992 High Court Mabo decision respectively.

On the 27 May 1967, Australian people came together to provide the most successful referendum in Australia's history. In total, 90 per cent of Australians voted to give the Australian Government power to make laws for Aboriginal and Torres Strait Islander people and recognise them in the Census.

On the 3 June 1992, history shows that the Australian High Court delivered the Mabo decision, the culmination of Eddie Koiki Mabo's challenge to the legal fiction of 'terra nullius' (land belonging

to no one) and leading to the legal recognition of Aboriginal and Torres Strait Islander peoples as the Traditional Owners and Custodians of lands. This decision paved the way for Native Title.

National Reconciliation Week (NRW) started in 1993 (the International Year of the World's Indigenous Peoples) as the Week of Reflection for Reconciliation.

In 1996, the Council for Aboriginal Reconciliation launched Australia's first National Reconciliation Week.

More information

reconciliation.org.au

NAIDOC week

NAIDOC stands for 'National Aborigines and Islanders Day Observance Committee', which was the name of the committee that was originally responsible for organising the national NAIDOC Week activities. Over time, the acronym has become the name for the entire festival.

NAIDOC Week stretches back to the Aboriginal rights movement. On the 26th of January 1938, protestors marched through the streets of Sydney about the status and treatment of Aboriginal and Torres Strait Islander peoples. This protest was one of the first major civil rights gatherings in the world and it became known as the "Day of Mourning". Between 1940 and 1955 the Day of Mourning was held annually on the Sunday before Australia Day and was commonly known as "Aborigines Day". In 1955 it was decided that Aborigines Day should include a celebration of Aboriginal culture, heritage, achievements while reflecting on their rightful place in Australia. This is now celebrated as NAIDOC Week, which features the resilience and achievements of First Nations peoples from all over Australia.

Useful Tips

- When working with First Nations peoples and communities it's necessary to learn cultural knowledge and understandings.
- First Nations ancient culture can be of great interest with so much to learn and appreciate.
- Joining in NAIDOC Week, National Reconciliation Week celebrations and other public cultural events is a great way to show support as a non-Indigenous person and begin to build your cultural understanding of your local communities.

- Be mindful that non-Indigenous peoples can attend many Community or public cultural events, however there are some events like the NAIDOC Ball which are through invitation for First Nations peoples only.
- At these events and celebrations cultural knowledge is shared through many different forms.
- Aboriginal and Torres Islander art is a great way to engage with culture and histories, attending art exhibitions and openings while also visiting galleries can provide a great opportunity to learn. Most galleries provide online shops that share stories of art and artist which are great ways to learn about local communities and of Country.

[Boomalli Aboriginal Artist Coop](#) is an example of a First Nations lead organisation which fosters the creative growth of Aboriginal artists.

Research local councils who are always holding First Nations cultural events for NAIDOC, National Reconciliation Week and other cultural dates of importance. First Nations tourism is more accessible these days with many tours right across Australia which provide cultural knowledge, stories and insights. National parks have First Nations rangers and facilitators who share stories of Country and cultural knowledge. There are also many ongoing weaving, art, jewellery and dancing workshops offered across cities, towns and communities.

More information

naidoc.org.au

"NAIDOC is a time to celebrate our people's achievements, strength and resilience. It's about our young people being proud of their identity and taking our Culture forward into the future".

Aunty Shirley Lomas – Gomeroi



National Sorry Day

Every year on 26 May, National Sorry Day remembers and acknowledges the mistreatment of Aboriginal and Torres Strait Islander peoples who were forcibly removed from their families and communities, which we now know as 'The Stolen Generations'.

National Sorry Day is a day to acknowledge the strength of Stolen Generations Survivors and reflect on how we can all play a part in the healing process for our people and nation. While this date carries great significance for the Stolen Generations and other Aboriginal and Torres Strait Islander peoples, it is also commemorated by Australians around the country.

The first National Sorry Day was held on 26 May 1998, one year after the Bringing Them Home report was tabled in Parliament. The Bringing Them Home report was the result of a Government Inquiry into the past policies which caused Aboriginal and Torres Strait Islander children to be removed from their families and communities in the 20th century.

On 13 February 2008, then Prime Minister Kevin Rudd made a formal Apology to Australia's Stolen Generations which is recognised as an essential first step in the healing process.

For many, if not all First Nations peoples, Sorry Day is an extremely emotional and difficult day, particularly those affected by the Stolen Generations. People need to be mindful of and respectful towards First Nations peoples on this day.

It's important to value and respect these First Nations historic events. Since colonisation, First Nations peoples have faced injustice, inequality,

and a lack of respect towards their civil and human rights. These historic events allow First Nations peoples to find healing, pride, and the strength to live a normal and healthy life. These events also recognise the incredible will and determination by First Nations peoples, heroes who took up the challenge to improve the lives of their peoples. These events are also influential symbols of the empathy and compassion from those Australians who believe that all Australians should have equal rights and the same opportunities as their fellow Australians.

Useful tips

- Always use the term Stolen Generations, not Stolen Generation, as it has and will always affect many First Nations generations to come.
- Attend as many events as possible during these times to show respect and to learn valuable cultural knowledge, values, and beliefs.
- Organise and collaborate with First Nations communities during these events. This will build bridges built on empathy, compassion, and respect while valuing First Nations peoples' culture and their rightful place within Australia.

More information

[Kevin Rudd's speech](#)

[Bringing Them Home Report \(1997\)](#)

[Bringing Them Home Report – Summary](#)

[Inquiry recognises the Stolen Generations](#)

"A sad day for many of our people. Many face the trauma of their past and try to find strength and purpose, what they do have is their culture and Community to help them".

Uncle John Kelly – Dunghutti

Important First Nations dates

26 January

SURVIVAL DAY – INVASION DAY – AUSTRALIA DAY

13 February

ANNIVERSARY OF APOLOGY DAY

March (Observed on the third Thursday of March)

NATIONAL CLOSE THE GAP DAY

5 April

BRINGING THEM HOME

26 May

NATIONAL SORRY DAY

27 May

ANNIVERSARY OF THE 1967 REFERENDUM

27 May – 3 June

RECONCILIATION WEEK

3 June

MABO DAY

NAIDOC WEEK

***First week of July each year**

(Sunday to Sunday)

4 August

NATIONAL ABORIGINAL AND TORRES STRAIT ISLANDER
CHILDREN'S DAY

13 September

ANNIVERSARY OF THE UN DECLARATION ON THE RIGHTS
OF INDIGENOUS PEOPLE

OTHER IMPORTANT EVENTS

NSW ABORIGINAL RUGBY LEAGUE KNOCKOUT
(Koori Knockout – dates change each year)

Websites on cultural knowledge, events and interests



The National Aboriginal Community Controlled Health Organisation (NACCHO) is the national leadership body for Aboriginal and Torres Strait Islander health in Australia. The organisation provides advice and guidance to the Australian Government on policy and budget matters while advocating for Community-developed health solutions that contribute to the quality of life and improved health outcomes for Aboriginal and Torres Strait Islander people.



The website provides First Nations information on where to find local Aboriginal Land Councils, cultural heritage, governance, grants, and other resources. It is a comprehensive website that provides valuable information, news, and events across First Nations peoples and culture.

Barangaroo

Barangaroo is named after a powerful Cammeraygal woman who lived in the area at the time of early colonial settlement. She was a key figure in local Aboriginal culture and Community and remains so today. Aboriginal contemporary culture is celebrated at Barangaroo through artworks, events, and commemorations. Visitors to Barangaroo Reserve can connect with the world's oldest living culture and the site's rich cultural history through a hands-on educational tour by one of Barangaroo's Aboriginal Visitor Services Guides.



Barani is an Aboriginal word of the Sydney language. It means 'yesterday'. The word barani reminds people that there has been a continued presence of Aboriginal people in Sydney. The website Barani: Sydney's Aboriginal History provides histories of people, places and events in the City of Sydney local government area that are associated with the histories of Sydney's Aboriginal and Torres Strait Islander communities. It highlights Sydney's Aboriginal journey: its places, its history, and its people.



Welcome to Country is a not-for-profit organisation whose purpose is to address employment and economic development outcomes in the Aboriginal and Torres Strait Islander communities. Welcome to Country operates as a social enterprise. They are a majority Aboriginal-led team whose main office is located in Sydney. Across the team they have deep tourism, arts, and culture experience. They provide a marketplace to sell experiences and products.



Koori Mail is a national Aboriginal and Torres Strait Islander Newspaper written and owned by First Nations peoples. You can subscribe to the Koori Mail and receive either hardcopy newspapers or online newspapers through their app.



The National Indigenous Times is a multi-award-winning Indigenous affairs news organisation, set up by Owen Carriage, which first appeared in newspaper form on 27 February, 2002. Core editorial focuses for the NIT include Indigenous business, justice for Stolen Generations survivors, deaths in custody, fashion and the arts, sport, and Voice, Treaty and Truth.





Koori Radio is Sydney's only First Nations radio station, broadcasting 24/7 on FM and DAB+ from Australia's Black Capital, Redfern NSW. Koori Radio offers a unique and authentic voice for the Community and is a valuable service with the latest news, information, and upcoming events across Sydney and Australia. Koori Radio also hosts Yabun Festival. The largest one-day gathering and recognition of Aboriginal and Torres Strait Islander cultures in Australia, held annually on 26th January upon the traditional lands of the Gadigal people in Sydney. Established by Gadigal Information Service Aboriginal Corporation in 2003, Yabun (meaning 'music to a beat' in Gadigal language) is a free event that features live music, a bustling stalls market, panel discussions and Community forums on Aboriginal issues, children's activities, and traditional Aboriginal and Torres Strait Islander cultural performances.



NITV is Australia's National Indigenous television and media organisation, part of the SBS network.



Government websites



AIATSIS

The Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) is an organisation renowned for providing research, collections and publishing organisation. AIATSIS promotes knowledge and understanding of First Nations cultures, traditions, languages and stories, past and present. The website provides resources such as films, photographs, and video and audio recordings.



This website provides First Nations cultural information on museums, sites, galleries and cultural centres across NSW.

Everyone's Business

This website provides a calendar of NSW Aboriginal significant events and celebrations.



Australian Government

indigenous.gov.au

This website provides First Nations information on communities, news and media, reconciliation, and teaching guides.



Aboriginal Affairs

Aboriginal Affairs NSW works with Aboriginal communities to promote social, economic, and cultural wellbeing through opportunity, choice, healing, responsibility, and empowerment.



Supply Nation

Supply Nation works with Aboriginal and Torres Strait Islander businesses along with procurement teams from government and corporate Australia to help shape today's emerging and rapidly evolving Indigenous business sector.

Cultural awareness and training



AbSec is the peak organisation for Aboriginal children and families in NSW. AbSec work to empower Aboriginal children, young people, families, and communities impacted by the child protection system, as well as support a quality Aboriginal Community-controlled child and family sector to deliver much-needed support to Aboriginal communities across the state.



Core has been developed by the AIATSIS in partnership with the Department of Prime Minister and Cabinet and the Department of Social Services. It has been designed to be informative, interactive, and to create a greater awareness of the history and cultural heritage of Aboriginal and Torres Strait Islander peoples.



The CCCA can provide online training for Aboriginal and Torres Strait Islander Cultural Competence. They can provide Community consultation and engagement, Reconciliation Action Plan development, general cultural assistance, and more.



Murawin's purpose is to create impact by breaking cycles of disadvantage and amplifying initiatives that contribute to improved futures for First Nations peoples and other marginalised groups.



Evolve Communities programs combine Indigenous leadership principles with values like collaboration, consensus and Eldership. Not only do they build cultural awareness, they also promote Indigenous ways of thinking that can be applied to any situation – and drawn upon time and time again.



Utilising the knowledge and strength of Tribal Warriors local Elders, leaders and Community, they provide localised cultural awareness education, cultural immersion and practical reconciliation training.



Gunawirra is a Community-led organisation that works closely with Aboriginal and Torres Strait Islander people, families, children and communities to reach their full potential. Their focus is operating programs that build capacity and confidence towards healing, resilience and self-reliance. They operate programs that are initiated and informed by the Community they serve. These practical grassroots programs advocate healing through culture, and improvements in health and educational outcomes.

REFERENCES

- Australian Human Rights Commission. *Bringing the home: report of the national inquiry into the separation of Aboriginal and Torres Strait Islander children from their families*. Canberra: Human Rights and Equal Opportunity Commission, 1997.
- Common Ground. *Invasion Day (Australia Day)*, January 19, 2013. Last accessed May 5, 2023.
- Deadly Story. *Inquiry recognises the Stolen Generations*, last accessed May 5, 2023.
- Healing foundation. *Bringing them home fact sheet*.
- NAIDOC. *National NAIDOC Week*, last accessed May 5, 2023.
- Public Service Commission. *Calendar of Aboriginal significant events and celebrations*. Last accessed May 5 2023.
- Reconciliation Australia. *National Reconciliation Week*, last accessed May 5, 2023.
- Reconciliation Australia. *National Sorry Day*, last accessed May 5, 2023.



The Centre for
Volunteering

This work is copyright. You may download, display, print and reproduce this material in unaltered form only (retaining this notice) for your personal, non-commercial use or use within your organisation. Apart from any use as permitted under the Copyright Act 1968, all other rights are reserved. Requests for further information should be directed to the following address:

The Centre for Volunteering

Level 3, 40 Gloucester St
Sydney NSW 2000

T: 02 9261 3600

E: info@volunteering.com.au

W: volunteering.com.au