



Reconciliation Action Plan 2023 – 2025



**Acknowledgement of Country**

We respectfully acknowledge the Traditional Owners, the Whadjuk Noongar People as the Custodians of this land. We also pay respect to all Aboriginal community Elders, past, present and future who have and continue to reside in the area and have been an integral part of the history of this region.

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Message from the Mayor

Kaya (Hello). As Mayor of the City of Kalamunda I am proud to be part of delivering the City's Reconciliation Action Plan (RAP). This is a time of great truth telling. It is an important time in our history and I am proud to work with the community to build understanding, to reflect, to ensure our shared history is taught and to move forward together.



The Innovate RAP enables us to gain a deeper understanding of what areas we can influence and how best to advance reconciliation in our community.

I am committed to working together and further strengthening relationships, seeking guidance from our Aboriginal and Torres Strait Islander community, and helping to build a shared understanding.

This plan is our commitment to support our community and staff to build respect, lasting relationships, and generate opportunities to create business synergies. It will also support us when developing events and community activities that will acknowledge and recognise Aboriginal culture and history.

I acknowledge the strength and resilience shown by Aboriginal and Torres Strait Islander peoples, cultures and communities through our histories and celebrate the continued significance of Aboriginal and Torres Strait Islander contributions in shaping a shared sense of unity and identity in our region. I am proud to present this Innovate RAP as Council's commitment to continuing to advance reconciliation.

As your Mayor I look forward to delivering this Plan and along with the community's support, we will continue to work together to see the Plan become a success.

Message from The CEO

Kaya (Hello.) Nyung kaditj nidja boodjar Whadjuk Noongar boodjar, nguny wongi baal birdiyah moort kure yeye boorda. (I acknowledge that I work on the grounds of the Whadjuk Noongar people, the traditional owners of this area and pay my respects to their ancestors past present and future.)

Reconciliation Action Plans (RAP) are about organisations from every sector turning good intentions into real actions and rising to the challenge of reconciling Australia. A RAP is a business plan that uses a holistic approach to create meaningful relationships, enhanced respect and promote opportunities with Aboriginal and Torres Strait Islander Australians.

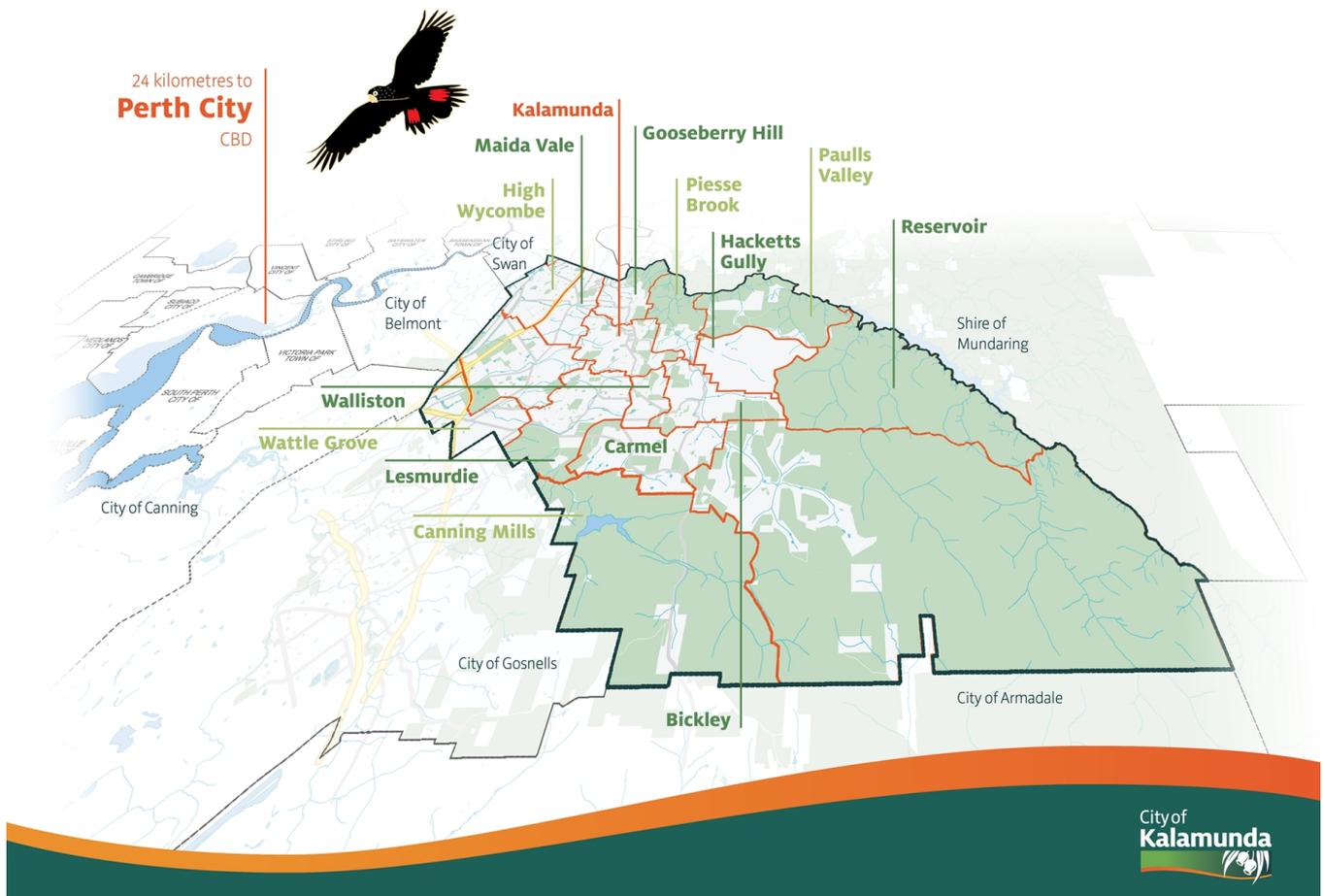
This RAP is an Innovate RAP, focusing on developing and strengthening relationships with Aboriginal and Torres Strait Islander peoples, engaging staff and stakeholders in reconciliation, and developing and piloting innovative strategies to empower Aboriginal and Torres Strait Islander peoples.

Under the RAP, the City will work with our community to solve problems and generate success that is in everyone's best interests. I believe the actions within this Reconciliation Action Plan will help us to build local knowledge, respect and opportunities for the Aboriginal community.

Our Business

Governing For Our Place and Our People

The City of Kalamunda is a local government. We are focused, then, on our much more than ourselves as a corporation; we are committed to ensuring that people and communities living in our area have optimum wellbeing. In this, we also strive to ensure that the natural environment — the Boodjar — in our area is healthy and strong, and that all infrastructure and buildings meet the needs and aspirations of our residents and other stakeholders. We also have responsibility for much of the land — the Boodjar — in our area. We are responsible for ensuring that the Boodjar remains as healthy as possible, and that our communities and our visitors are enriched by connection with this Boodjar. Whadjuk people have been the custodians of this Boodjar for millennia, and remain deeply connected to it today, so we want to honour that connection by working in partnership with them in this work of caring for country. We cover an area of 324 square km. The majority of that area is rural, state forest, or National Park. Around 60,000 people live within our boundaries, with over 75% of them living in the urban suburbs.



Our Organisation

Our Core Values



Service: We demonstrate a 'can do' attitude, we listen, we understand, and we go above and beyond when we serve others.



Professionalism: We look, speak, act & do what it takes to show others we are reliable, respectful and competent.



Quality: We think clearly, plan mindfully, act decisively, measure carefully and review regularly everything we do.

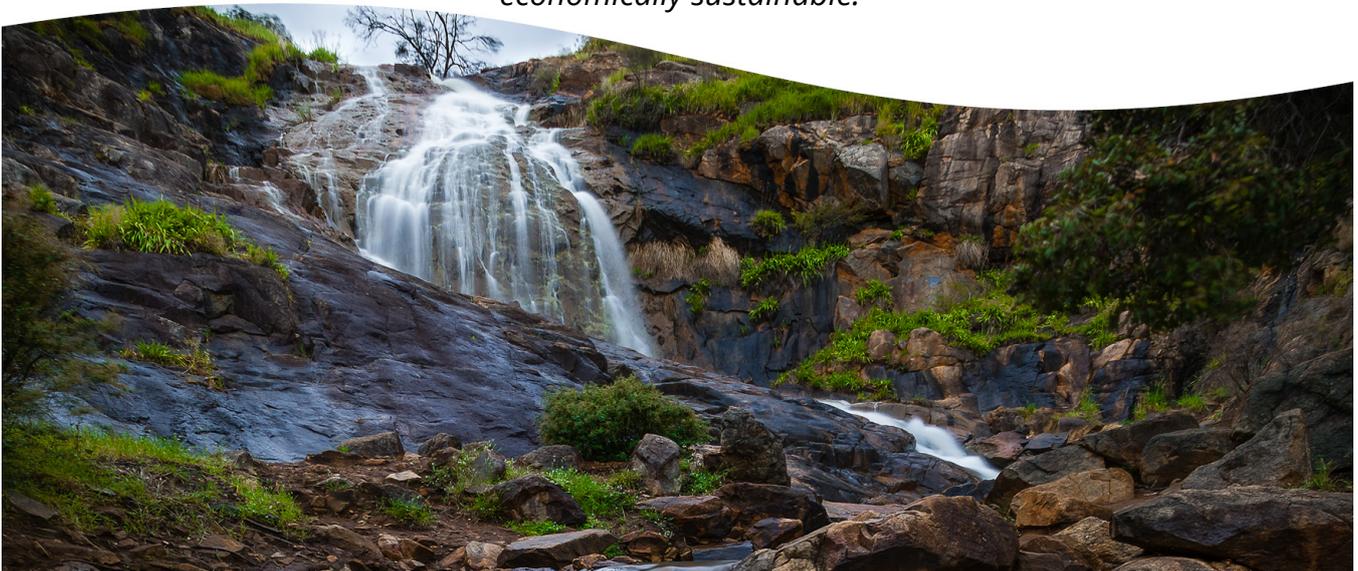
Aspirational Values

Courage: We make brave decisions and take calculated risks to lead us to a bold and bright future. We show courage in our pursuit for the protection of the environment, for the well being of our people and to support the economy.

Diversity: We challenge ourselves by keeping our minds open and looking for all possibilities and opportunities.

Innovation: We believe in a workplace where you're safe to try new things—where we can push the boundaries of the norm and learn from things that don't always go according to plan. We strive for a just and blameless culture that respects people as individuals and paves the way to genuine learning and improvement.

Our simple guiding principle will be to ensure everything we do will make the City of Kalamunda socially, environmentally and economically sustainable.



History

Of the 14 *Nyoongar language groups, the people who live in the City of Kalamunda and the wider Perth region are known as the Whadjuk people. The Canning River is the border between the two Whadjuk clans, the Bilya (Beeliar) and Beeloo (Beelu) people. The land south of the Swan River and west of the Canning River to the coast is known as Bilya (Beeliar). The land east of the Canning River to the Helena River is Beeloo land. The Youran (bobtail lizard) is the totem animal for the Bilya people; and the Nyingarn (echidna) is the totem animal for the Beeloo people.

The Beeloo people hunted tortoises in the wetlands (Mundy Swamp), carrying them to higher ground in the east for cooking and eating.

During the early days of settlement, Mundy (Munday) (pronounced mun-dee) was one of the most important and successful negotiators for the Whadjuk community. The name is recognised in Mundy Regional Park and Mundy Swamp, a wetland located within the Perth airport land, south-west of Kalamunda Road and west of the Forrestfield and Kewdale railway yards.

The Kalamunda Townsite was approved in 1902 and quickly established itself as a tourism destination. Advertised as a 'health resort', City folk travelled to Kalamunda to experience nature, fresh air and a change of climate. Our rich heritage provides a range of historical and cultural attractions.

Towards Partnership

Aboriginal people have experienced a history of race-based exclusion, segregation and injustice on our land. As a result, we acknowledge that quite specific reconciliation work is needed to build a relationship of trust and partnership; a relationship in which the people who so generously welcome us to country come to know that they and thousands of generations of their ancestors are genuinely respected. Our hope and our commitment is that this relationship and respect will provide a foundation for us to stand together with Aboriginal people in their long, courageous journey of healing, re-empowerment and opportunity.

The City of Kalamunda first RAP was developed in 2019, the Innovate RAP acknowledged all of the work done to date and provided a clear plan for the City as it walks together with community in our Reconciliation journey.

Cultural Heritage Management Plan

The RAP continues to honour a commitment made in February 2017. At that time, Council endorsed the Hartfield Park Redevelopment Project inclusive of an Aboriginal Cultural Heritage Management Plan requiring the City to enter into a RAP, engaging with the Whadjuk Noongar people and other Noongar consultants.

The City's first Reconciliation Action Plan was created in November 2019 and guided our way forward in supporting Whadjuk Noongar people in their ongoing cultural revival and maintenance. Many of our residents have a thirst for Noongar knowledge of our country and we will all benefit as we continue to work together to build that knowledge and work towards reconciliation.

What is a RAP?

The City's vision for reconciliation is to promote unity, respect and understanding. This City of Kalamunda Innovate RAP aims to establish the best approach for advancing reconciliation within our organisation and community and offers tangible activities and targets to achieve this goal.

The Innovate RAP has four focus areas.

Focus Area 1 **RESPECT**

Through partnerships we can work with all our community to create mutual respect and harmony by:

- Respect for Boodjar
- Respect for Culture
- Acknowledgement of Dispossession
- Creating Public Awareness

Focus Area 2 **RELATIONSHIPS**

The City values more meaningful relationships with the Traditional Owners of the land by:

- Community Connections
- Undertaking Events
- Exploring a Local Treaty
- Enhancing Cultural Competence

Focus Area 3 **OPPORTUNITIES**

The City aims to build capacity within the community, to create opportunities for all and ensure equality and diversity within our organisation by:

- Employment Opportunities
- Supporting Business Development
- Creating Opportunities for Young People
- Working Collaboratively and Creating Learning Opportunities

Focus Area 4 **GOVERNANCE AND REPORTING**

The City will continue to reinforce current strategic directions and Reconciliation Australia guidelines by:

- Developing a RAP Reference Group

- Implementation of the Plan

In keeping with our Strategic Community Plan

Our Innovate RAP will help us realise key aspects of our Strategic Community Plan including: Our Vision: “Connected Communities, Valuing Nature and Creating our Future Together.”

Priority 1: Kalamunda Cares and Interacts

Looking after our people and providing the community with opportunities for social and cultural enjoyment

Outcomes - To demonstrate improvement in the following areas	
<ul style="list-style-type: none"> • Inclusive, connected communities • Healthy communities • Safe and secure communities • Engaged communities 	<ul style="list-style-type: none"> • Popular cultural facilities • Expression through the Arts • Connection to history and education • Vibrant and fun events

Priority 2: Kalamunda Clean and Green

Delivering environmental sustainability and maintaining the integrity of the natural environment

Outcomes - To demonstrate improvement in the following areas	
<ul style="list-style-type: none"> • <u>City leadership in biodiversity conservation</u> • Community involvement • <u>Environmental, social and economic sustainability</u> 	<ul style="list-style-type: none"> • <u>Best practice</u> waste management • Towards zero carbon footprint • Water efficiency • Safe contaminated sites • Enhanced tree canopy cover

Priority 3: Kalamunda Develops

Supporting sustainable urban development that strengthens our local economy

and community and manages and protects our diverse natural environment.

Outcomes - To demonstrate improvement in the following areas	
<ul style="list-style-type: none"> • Plan for long-term housing requirements to meet the changing needs of the City's residents • High quality, diverse and sustainable built environments • Accessible, well maintained and modern public open spaces and community facilities 	<ul style="list-style-type: none"> • Plan for long-term housing requirements to meet the changing needs of the City's residents • High quality, diverse and sustainable built environments • Accessible, well maintained and modern public open spaces and community facilities

Priority 4: Kalamunda Leads

Providing good government/governance and leadership

Outcomes - To demonstrate improvement in the following areas	
<ul style="list-style-type: none"> • Participation & consultation • Corporate capacity and capability 	<ul style="list-style-type: none"> • Outstanding leadership • Wide and diverse representation

ACTION PLAN FOCUS AREA 1:

Respect

1.1 RESPECT FOR BOODJAR			
Work together to enhance respect for the Boodjar (life-giving country) we're on; led by Whadjuk knowledge and perspectives.			
	RECOMMENDED DELIVERABLE	TIMELINE	RESPONSIBILITY
1.1.1	Identify in partnership with RAP Reference Group, appropriate Whadjuk partners to undertake 'respect for Boodjar' project.	Short Term	Community Engagement
1.1.2	a) Identify and document: <ul style="list-style-type: none"> • Sacred or significant sites • Important cultural or historic features of open spaces • Original (i.e. Noongar) names of any localities or sites b) Proposes ideas for: <ul style="list-style-type: none"> • Creating appropriate awareness, understanding and/or celebration of identified sites • Co-naming of identified sites • Renaming of sites • Bi-lingual signage • Recognition of sites not currently registered. 	Ongoing	Community Engagement Development Services Asset Services

ACTION PLAN FOCUS AREA 1: Respect

1.2 RESPECT FOR CULTURE			
Enhance visibility of, and respect for, ongoing Whadjuk presence, culture and language.			
	RECOMMENDED DELIVERABLE	TIMELINE	RESPONSIBILITY
1.2.1	Fly the Aboriginal flag at all City of Kalamunda Council buildings with flag mast, whenever the Australian flag is being flown.	Ongoing	Community Engagement
1.2.2	Develop public awareness campaign on why the Aboriginal flag is being flown.	Ongoing	Community Engagement
1.2.3	Encourage community learning centres and educational institutions to provide Noongar language courses.	Ongoing	Community Engagement
1.2.4	Work with Reconciliation Reference Group to consider/be consulted on new open spaces, roads, sub-divisions, etc with appropriate and approved Noongar names.	Ongoing	Community Engagement Asset Services Development Services
1.2.5	Encourage staff and Councillors to participate in Aboriginal cultural events including: <ul style="list-style-type: none"> • Reconciliation Week events • NAIDOC Week events 	Ongoing	Community Engagement
1.2.6	Promote Reconciliation Week and NAIDOC Week events to Kalamunda residents.	Ongoing	Community Engagement
1.2.7	Ensure Noongar culture, art, knowledge and creativity is incorporated into local events.	Ongoing	Community Engagement
1.2.8	Include appropriate Acknowledgment to Country at all events hosted by Council (including Citizenship ceremonies) and Welcome to Country at significant Civic events.	Ongoing	Community Engagement



ACTION PLAN FOCUS AREA 1:

Respect

1.3 ACKNOWLEDGE IMPACTS OF DISPOSSESSION AND NEED FOR HEALING AND RE-EMPOWERMENT			
Heighten awareness and acknowledgement of the history of dispossession and its impacts on us today (within Council and local community).			
	RECOMMENDED DELIVERABLE	TIMELINE	RESPONSIBILITY
1.3.1	Include in local historical information the facts about, and impacts of, dispossession on Whadjuk people.	Ongoing	Community Engagement
1.3.2	Library Services to develop and promote collections on local, state and national history from an Aboriginal and/or reconciliation perspective.	Ongoing	Community Engagement
1.3.3	Identify healing places within the City and create welcoming spaces for use.	Long Term	Community Engagement
1.3.4	Identify opportunities for Aboriginal-led tourism and historical tours to be established in the region	Short term	Community Engagement

ACTION PLAN FOCUS AREA 1:

Respect

1.4 PUBLIC AWARENESS AND INTEREST			
Heighten public awareness of, and interest in, Aboriginal culture, history, and current Aboriginal circumstances (including strengths).			
	RECOMMENDED DELIVERABLE	TIMELINE	RESPONSIBILITY
1.4.1	Develop and circulate, in collaboration with Reconciliation Reference Group, information about Whadjuk, and wider Aboriginal culture, history and current circumstances and services.	Medium Term	Community Engagement
1.4.2	Identify opportunities for interpretive signage that positively highlights Aboriginal connection (both historic and contemporary).	Long Term	Community Engagement
1.4.3	Promote the Birdiya Local Hero 'Aboriginal Leadership Award' that recognises leadership by local residents or by Aboriginal people who have a positive impact on local Boodjar (land) or community.	Ongoing	Community Engagement

ACTION PLAN FOCUS AREA 2:

Relationships

2.1 COMMUNITY CONNECTIONS			
Enhance direct connections between Aboriginal and non-Aboriginal residents.			
	RECOMMENDED DELIVERABLE	TIMELINE	RESPONSIBILITY
2.1.1	Encourage local community centres, learning centres and agencies to hold 'story circles' and support with guiding materials.	Ongoing	Community Engagement
2.1.2	Identify opportunities for shared experiences at which Aboriginal and non-Aboriginal people can engage together, encourage staff and community attendance.	Ongoing	All staff
2.2 EVENTS			
Facilitate and/or arrange events that bring Aboriginal and non-Aboriginal people together. Encourage arts and creativity to promote connection, interest and awareness.			
	RECOMMENDED DELIVERABLE	TIMELINE	RESPONSIBILITY
2.2.1	Identify in partnership with the Reconciliation Reference Group, events and festivals that will promote Reconciliation.	Short Term	Community Engagement
2.2.2	Engage with local event organisers to include Aboriginal community connection.	Ongoing	Community Engagement
2.2.3	Encourage staff who organise events and festivals to actively include Aboriginal people as organisers, performers, entertainers and attendees.	Ongoing	Director Community Engagement

ACTION PLAN FOCUS AREA 2: Relationships

2.3 TREATY			
Explore (in collaboration with other Local Governments, and Whadjuk people) a local treaty or equivalent agreement.			
	RECOMMENDED DELIVERABLE	TIMELINE	RESPONSIBILITY
2.3.1	Consider, with the Reconciliation Reference Group and other key Elders and leaders, the potential benefits and risks of a local treaty or equivalent agreement.	Long Term	Community Engagement
2.4 CULTURAL COMPETENCE			
Enhance cultural competence within the City of Kalamunda.			
	RECOMMENDED DELIVERABLE	TIMELINE	RESPONSIBILITY
2.4.1	Create 'Towards Reconciliation' cultural awareness training opportunities for staff, Councillors and the community, to gain a greater understanding of: <ul style="list-style-type: none"> Cultural issues Impacts of dispossession Keys to enhancing the relationship with Aboriginal residents, visitors and stakeholders 	Ongoing	People Services and Community Engagement
2.5 ANTI-DISCRIMINATION STRATEGIES			
Promote positive race relations through anti-discrimination strategies.			
2.5.1	Workforce Plan includes review of People Services policies and procedures to identify existing anti-discrimination provisions and future needs.	Ongoing	People Services

ACTION PLAN FOCUS AREA 2: Relationships

2.6 COMMUNICATION AND CONNECTION			
Develop improved communications and connections between Council, Whadjuk people and other Aboriginal and non-Aboriginal residents.			
	RECOMMENDED DELIVERABLE	TIMELINE	RESPONSIBILITY
2.6.1	Identify via the Reconciliation Reference Group Aboriginal residents and stakeholders who may be interested in ongoing communications and develop mechanisms to provide regular updates and share projects, ideas, and events.	Short Term	Community Engagement
2.6.2	Identify and promote opportunities for community to assist with local Noongar activities.	Ongoing	All staff
2.6.3	Develop connection with Noongar Radio.	Medium Term	Community Engagement
2.6.4	Facilitate the establishment of Aboriginal-led community events and workshops.	Medium Term	Community Engagement



ACTION PLAN FOCUS AREA 3:

Opportunities

3.1 EMPLOYMENT			
Significantly increase Aboriginal employment within the City.			
	RECOMMENDED DELIVERABLE	TIMELINE	RESPONSIBILITY
3.1.1	Workforce Plan includes an annual review of industry best practice strategies.	Ongoing	People Services
3.1.2	Develop an Aboriginal employment strategy including: <ul style="list-style-type: none"> • identifying internal champions • identifying appropriate mentors • considering an Aboriginal employment target • identifying opportunities to assist in Aboriginal-led 'caring for Boodjar' and community development. 	Ongoing	People Services
3.1.3	Develop Aboriginal traineeship program	Medium term	People Services
3.2 BUSINESS DEVELOPMENT AND COMMUNITY DEVELOPMENT			
Support Aboriginal business development.			
	RECOMMENDED DELIVERABLE	TIMELINE	RESPONSIBILITY
3.2.1	Establish a relationship with the Noongar Chamber of Commerce to identify opportunities for Aboriginal business development.	Ongoing	Community Engagement
3.2.2	Create and circulate a database for Aboriginal-owned business for use.	Short term	Community Development

ACTION PLAN FOCUS AREA 3: 21 Opportunities

3.3 OPPORTUNITIES FOR YOUNG PEOPLE			
Contribute to the empowerment of young Aboriginal residents (and emerging leaders).			
	RECOMMENDED DELIVERABLE	TIMELINE	RESPONSIBILITY
3.3.1	Seek out and engage with young Aboriginal residents and emerging leaders.	Ongoing	Community Engagement
3.3.2	Through ongoing support and engagement with young people, provide opportunities for: <ul style="list-style-type: none"> • Connection with Elders • Leadership programs and/or awards • Access to relevant and culturally safe services, clubs, etc. • Sports opportunities • Training and employment opportunities 	Ongoing	Community Engagement
3.4 WORK COLLABORATIVELY			
Foster genuine 'co-design' - collaborative planning and decision-making around policies and practices that particularly impact on Aboriginal stakeholders and residents.			
	RECOMMENDED DELIVERABLE	TIMELINE	RESPONSIBILITY
3.4.1	Develop, in collaboration with Aboriginal stakeholders and residents, clear protocols on 'who can speak' for different issues.	Short Term	Community Engagement
3.4.2	Ensure that the Reconciliation Reference Group continues to have a direct and formal relationship with the City of Kalamunda to oversee the development of the RAP and consequent activities.	Ongoing	Community Engagement



ACTION PLAN FOCUS AREA 4:

GOVERNANCE AND REPORTING

4.1 RECONCILIATION REFERENCE GROUP			
Establish and maintain an effective Reconciliation Reference Group (RRG) to drive governance of the RAP.			
	RECOMMENDED DELIVERABLE	TIMELINE	RESPONSIBILITY
4.1.1	Form a RRG to govern the 2023 RAP implementation.	Short Term	Community Engagement
4.1.2	Review Terms of Reference for the RRG.	Short Term	Community Engagement
4.1.3	Establish Aboriginal and Torres Strait Islander representation on RRG.	Short term	Community Engagement
4.2 IMPLEMENTATION			
Provide appropriate support for effective implementation of RAP commitments.			
	RECOMMENDED DELIVERABLE	TIMELINE	RESPONSIBILITY
4.2.1	Define resource needs for RAP implementation.	Short term	Community Engagement
4.2.2	Engage senior leaders in the delivery of RAP commitments.	Ongoing	Community Engagement
4.2.3	Review and establish new systems and capability to track, measure and report on RAP commitments using Power BI	Short term	Community Engagement

Case Study: Caring for Country, Maamba Reserve.

Caring for Country, Listening to its Stories. Partnering with Whadjuk Noongar Elders and community to share their stories of the land.

- » Supporting our First Nations community to continue their oral traditions through contemporary technology and place activation.
- » Deepening residents' connection to land and place through immersive learning on country.
- » Embedding acknowledgement and celebration of Aboriginal cultural heritage in park development and preserving sites of cultural significance.
- » Collaborating with local Whadjuk Noongar artists in the creation of new public works.

Artwork by Aurora Abraham.

The City of Kalamunda collaborated with Whadjuk Noongar Elders and community members in telling the Story of Maamba and the cultural history of the area at Hartfield Park in Forrestfield. This park is a Registered Aboriginal Site under Section 5(a) of the WA Aboriginal Heritage Act 1972. Hartfield Park Reserve is the largest sporting and recreation reserve within the City of Kalamunda (approx. 160ha), containing a wide range of regional community sport and recreation infrastructure that services an extensive area. The site was formerly known as Maamba Reserve, which was utilised as an Aboriginal camping site at the turn of the last century.

A Cultural Heritage Survey & Management Plan was completed by anthropologist Ms Roina Williams (Human Terrains 2011). The consultation with Traditional Owners and Knowledge Holders identified a series of issues and resulted in seven recommendations. These included matters relating directly to protection of the park's Aboriginal heritage, as well as matters of recognition and commemoration of Hartfield Park's Aboriginal history, enhancing and promoting cultural awareness, and supporting ongoing dialogue around issues of access to sports for Noongar people.

The City worked with local Elders and Noongar community members to successfully complete all of the works. The redevelopment of Hartfield Park closely assessed the potential impacts of ground-disturbing works on the heritage site with monitors in place. The City also runs regular Cultural Awareness sessions and walks in the reserve, launching its Reconciliation Action Plan at the site in 2020 and celebrating NAIDOC week there each year. The City has worked with Whadjuk Noongar elders to record the oral history of Maamba and Joobaich, along with installation of an interpretive signage trail, kaleep (fire place) which includes QR codes to hear the stories of Maamba and Joobaich as told by Elder Neville Collard.

The City of Kalamunda collaborated with Whadjuk Noongar Elders and community members in telling the Story of Maamba and the cultural history of the area at Hartfield

Park in Forrestfield. This park is a Registered Aboriginal Site under the WA Aboriginal Heritage Act. Hartfield Park Reserve is the largest sporting and recreation reserve within the City of Kalamunda (approx. 160ha), containing a wide range of regional community sport and recreation infrastructure that services an extensive area.

The site was formerly known as Maamba Reserve, which was utilised as an Aboriginal camping site at the turn of the last century.

In 2010, as part of future planning for Hartfield Park, the then Shire of Kalamunda developed the Hartfield Park Master Plan (2010), which set out plans for various works, to meet the current and future demands of users. To ensure they met their obligations under the Act, the Shire engaged with Whadjuk Noongar representatives to research and consult with Noongar knowledge holders and Traditional Owners to ascertain their views on the HPMP and record any recommendations for management of the Aboriginal Heritage (Human Terrain 2010). As a result, the Shire was able to complete the majority of works outlined in the HPMP in accordance with the Act.

In 2016, Human Terrains and SJC Heritage Consultants developed an Aboriginal Cultural Heritage Management Plan for Hartfield Park for the City of Kalamunda. This included a detailed ethno-historical and historical background study into the entire Hartfield Park and consultation with Noongar representatives.

In 2021 the City adopted the HPMP Stage 2 as per Figure 1, which sets out the future needs of the Hartfield Park community including co-location, improvements, updates or replacement of club change-rooms, playing-field lighting, car-parking and similar associated works to improve the park's amenity and facilities. The proposed Stage 2 works will not expand the footprint of the sporting precinct, but would require some excavation for foundations and services and may result in the removal of some trees.

The City of Kalamunda commissioned SJC Heritage Consultants to engage with Noongar Knowledge Holders and Traditional Owners to ensure their views were recorded and that the proposed works for HPMP Stage 2 comply with community expectations and with Aboriginal Cultural Heritage protection legislation.

The consultation with Traditional Owners and Knowledge Holders identified a series of issues and resulted in seven recommendations. These included matters relating directly to protection of the park's Aboriginal heritage, as well as matters of recognition and commemoration of Hartfield Park's Aboriginal history, enhancing and promoting cultural awareness, and supporting ongoing dialogue around issues of access to sports for Noongar people. The recommendations included:

- Monitoring of ground-disturbing site works.
- Cultural Awareness Training for City staff and Hartfield sports clubs.

- Development of the Reconciliation Action Plan.
- Development of a fire pit ('Kaleep').
- Provision of information Signage.
- Creation of suitable artworks and sculptures by local Noongar artists.
- Provision of Sports clinics for Noongar youth.

In August 2021 the City of Kalamunda adopted the HPMP Stage 2, which considers future needs of the community and outlines requirements for works across the sports precinct over the next decade and beyond. This includes, for example, an increase in female sport participation resulting in the need for specific female change-room facilities and the collocation of sports clubs into Shared Seasonal Facilities.

The proposed future works are divided across two development stages, known as Stage 2a and Stage 2b. The City has received Government funding for some Stage 2a projects:

- o New changerooms for AFL/Little Aths at Reid Oval
- o New changeroom for Rugby League / Summer users
- o New long jump pits at Reid Oval.

The City of Kalamunda is seeking further funds from the State for the Lawn Bowls and Tennis Club facilities. Again the City worked with Whadjuk Noongar traditional owners to seek guidance and understanding on the project, with great success in terms of considerations for the planning and retention of endemic vegetation.

The City worked with local Elders and Noongar community members to successfully complete all of the works. The redevelopment of Hartfield Park closely assessed the potential impacts of ground-disturbing works on the heritage site. The City also runs regular Cultural Awareness sessions and walks in the reserve, launching its Reconciliation Action Plan at the site in 2020 and celebrating NAIDOC week there each year.

The City has worked with Whadjuk Noongar elders to record the oral history of Maamba and Joobaich, along with installation of an interpretive signage trail, which includes QR codes to hear the stories of Maamba and Joobaich as told by Elder Neville Collard. Artwork was developed by Aboriginal artist Aurora Abraham, along with her daughter Jayda Abraham Seibre.

Listen to the Story of Maamba here:

https://static.wixstatic.com/mp3/f947cc_9b3fdcbad88f4e3a8809d6f75abb631d.mp3

This engagement builds on the already embedded partnership with local Noongar Elders, as the flagship Hartfield Managed Aquifer Recharge development team consulted with Traditional Owners throughout that process to ensure there was minimal invasive impact to the land and the cultural heritage of the site. This is particularly important as Hartfield Park contains within its boundary a scar tree site.

Ongoing relationships have been key to the development of the interpretive trail, the cultural awareness training and the increased awareness in the community of the history of Hartfield Park in the sporting clubs and the wider community.

The artwork and signage at Hartfield Park was part of the City of Kalamunda's aim of recognising and enhancing Aboriginal Heritage, helping to provide awareness of the significance of this site to the greater community. It was accepted by the City's RAP reference group following community consultation and positive feedback. This project reflects the City of Kalamunda's vision to 2031: "Connected Communities, Valuing Nature and Creating our Future Together" (*Kalamunda Advancing Strategic Community Plan to 2031*).

The City has embedded in this project its aims to foster community life that is vibrant and inclusive of people of all ages and backgrounds. It aligns with the City's aim that *'People of all ages and backgrounds are welcomed and encouraged to be active in the community'*.

This project was made possible by the enduring relationships the City has fostered and valued with our local Whadjuk Noongar community, Elders and Knowledge Holders. This way of working is crucial to ongoing reconciliation efforts. It is certainly transferrable and can be utilised for the delivery of many kinds of projects and should rather be seen as standard practice. The originality of this project is the depth and breadth of knowledge and history those working on it have been able to bring together, and to elevate that information in innovative ways in partnership with Whadjuk Noongar artists and storytellers. Further to this, the interactive walkways in Hartfield Park and the various significant events held to celebrate Australian Aboriginal culture and heritage, serves to enrich the community by seamlessly integrating culture, recreation, socialising and care for the natural environment.



The City of Kalamunda evaluated the effectiveness by monitoring the number of people who had access the new QR Code and information via the Aboriginal Stories published in the interpretive signage, along with feedback at the cultural awareness events undertaken on the site by participants along with the number of people educated on site. Hundreds have attend Cultural Walks with a very high satisfaction rating. Sessions on site continue to book out. Awareness in the community on the importance of the site continues to grow. This collaborative project deeply embeds and respects the cultural and environmental significance of Hartfield park. That there now is an opportunity for Aboriginal and non-Aboriginal communities to share these pathways, it stands as a poignant symbol of reconciliation, honouring the historic cultural significance of the site (giving time to truth telling) while also brining people together on new journeys and to meet our collective responsibilities of caretakers of the land. This is an example that could be implemented and transferred at any other location, its all about fostering meaningful and authentic relationships with the community.



Poison Gully, Artwork by Aurora Abraham

**Artwork Story**

"Poison Gully is a place for rejoice for our people and a place to come when you are feeling troubled or worried and those worries will go away. Poison Gully is a place of peace and prosperity where our people go to be freed from worry and important ceremonies are held here. The dreaming tells us of the birthing place, and during ceremonies only those involved should be there. Men and Women can visit Poison Gully." - Halle-Rose Abraham

Case Study: Poison Gully

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- » Deepening residents' connection to land and place through immersive learning on country.
- » Caring for Country through revegetation projects and sustainable planning for Poison Gully.
- » Collaborating with local Whadjuk Noongar artists in the creation of new public works.

The City of Kalamunda has undertaken mass plantings over a number of years, working in collaborations with local Elders and traditional Aboriginal Owners of pale rush, knotted club rush and jointed rush sedges along the High Wycombe section of Poison Gully.

Poison Gully and its catchment is in the foothills and the scarp of the Darling Range. The creek starts in Stirk Park, at the top of Kalamunda Road, and traverses the northernmost section of Mundy Regional Park as it heads west. Leaving the shire, it flows into Munday Swamp on the Perth Airport site, a significant wetland and Aboriginal heritage site.

The vegetation is described as open woodland of jarrah, marri and banksia with fringing woodland along creek beds of flooded gums and swamp paperbarks. The site forms a natural buffer between the environment and homes in the region and provides locals with direct access to the natural environment.

An important Nyoongar/Munday tribal area lies on the plains not far from the Darling Scarp. This is Munday Swamp, into which Poison Gully Creek goes. Poison Gully Creek flows down the south side of Kalamunda Road. A tributary, Nestle Brae, which drains Gooseberry Hill, joins Poison Gully Creek near the bottom of Kalamunda Hill. From here, the Creek continues to Munday Swamp which is located at the northeast corner of Perth Airport, near the junction of Abernethy and Kalamunda Roads.

This site is understood to have been identified by an anthropologist during survey in 1995, but not registered until 2008 following consultation with senior Aboriginal women. According to the associated Amergin Report, the women from the Noongar Circle of Elders identified the whole length of Poison Gully Creek as a site relating to 'women's business'. They advised Poison Gully Creek had a significance for Aboriginal women as an area related to 'birthing', with access to water, food and red gum medicine. Traditional use of red gum medicine mixed with water was discussed, as was the use of ash and goanna oil on babies. The women interviewed stated the entire length of Poison Gully Creek from Kalamunda to Munday Swamp had been a popular place to camp with plentiful supplies of good fresh water, jilgies and turtles.

It is understood to extend for 30m-50m on either side of the creek's back. The original path of the watercourse has been heavily disrupted in places, impacting the flow of water into the Munday Swamp wetlands.

The City of Kalamunda is committed and working towards preserving, enhancing, connecting and rehabilitating natural areas, and areas of Aboriginal cultural significance.

Munday Swamp was an Aboriginal ceremonial area, as well as a hunting ground for turtles, with the local melaleuca (paperbarks) providing shade and camping sites (it is notable that almost 300 plant and 200 fauna species have been identified on the airport land; some of these are rare or endangered, and much is of high conservation value. Urban Bushland Council, 2004). Heritage objects (such as quartz scatters on land surfaces) and values have been recorded for the area. Elder Robert Bropho (2004) spoke of the significance of the Swamp. The City has worked with Elders Bella Bropho and Kelvin Gartlett in planning for revegetation of the site.

Work has been undertaken hand in hand with traditional owners, seeking their thoughts on the 2022 revegetation works, followed by monitoring on site throughout the project. Partnering with Georgious the City has also worked actively with Aboriginal Elders to raise awareness of the site through the construction of interactive walkways with artwork and digitized oral stories of Poison Gully. The artwork developed by Aurora Abraham and artwork story from Halle Rose Abraham was installed at the cross point of the Roe Highway Principle Shared path to raise awareness.

POISON GULLY

Message from the Dreaming

"Poison Gully is a place for rejoice for our people and a place to come when you are feeling troubled or worried and those worries will go away. Poison Gully is a place of peace and prosperity where our people go to be feed from worry and important ceremonies are held here. The dreaming tells us of the birthing place, and during ceremonies only those involved should be there. Men and Women can visit Poison Gully." *Mole-kooe Ansoon*

Poison Gully Creek has spiritual and historical significance

This site is understood to have been identified by an anthropologist during survey in 1995, but not registered until 2008 following consultation with senior Aboriginal women. According to the associated *Amesgin Report*, the women from the Noongar Circle of Elders identified the whole length of Poison Gully Creek as a site relating to 'women's business'. They believed Poison Gully Creek had a significance for Aboriginal women as an area related to 'birthing', with access to water, food and red gum medicine. Traditional use of red gum medicine mixed with water was discussed, as was the use of ash and goanna oil on babies.

The women interviewed also stated the entire length of Poison Gully Creek from Kalamunda to Munday Swamp had been a popular place to camp with plentiful supplies of good fresh water, pliges and turtles.

The Poison Gully Creek site is associated with a minor waterway which runs from the hills around Gullford to the east through Forestfield. It is understood to extend for some-kilom on either side of the creek's bank. The original path of the watercourse has been heavily disrupted in places, impacting the flow of water into the Munday Swamp wetlands.

The City of Kalamunda is committed and working towards preserving, enhancing, connecting and rehabilitating natural areas, and areas of Aboriginal cultural significance.

Source: Kalamunda Act/ty Centre Historical and Aboriginal Heritage Stateline Assessment. Artwork by Aurora Abraham

poison Gully runs parallel to one of the tracks taken by Whadjuk people on route from the scarp to the lower wetlands and Munday Swamp.

Logos: Government of Western Australia, Australian Bureau of Statistics, Georgiou, kalamunda.wa.gov.au, City of Kalamunda.

This project raises further awareness of the cultural significance of the area to the Whadjuk Noongar people. As a traditional place to camp and with plentiful supplies of good fresh water and turtles, these cultural aspects are reflected in the decorative art treatments on the shared paths. The Whadjuk Noongar people travelled on foot from the scarp to the lower wetlands passing through the Poison Gully Creek landscape.

This site is a community asset. It is an important wildlife corridor and also contains a threatened ecological community. The City of Kalamunda has undertaken mass plantings over several years, working in collaboration with local Elders and traditional Aboriginal Owners of pale rush, knotted club rush and jointed rush sedges along the High Wycombe section of Poison Gully.

Historically in the Kalamunda/ Helena River/ Swan/Avon areas, groups tended to congregate around lakes, wetlands and rivers, granite outcrops, and other significant natural features which met various ceremonial, food, and material needs. On the coastal plain waterfowl, pelicans and swans, birds' eggs, tortoises, crustaceans, shellfish and frogs abounded in the wetlands, while the vegetation yielded a wide range of roots, berries, seeds, nectars, twines, adhesives, timber, bark and bush medicines. On alluvial soils (and some Hills' areas, such as around granite outcrops) grew the native yam, or Warrine (*Dioscorea* species). The tuber of this plant was considered a valuable resource,

with cultivation and harvesting rights passed down through the women (Hallam, 1989, cited in Hill, 2006).

Wetlands and river areas were important places for the Aboriginal mythological Rainbow Serpent Wagyl as well as locations for corroboree grounds where important ceremonies and festivals took place. Some of these sites were banned to women, children and the uninitiated.

Poison Gully is an important waterway. It has been identified as a wildlife corridor and is one of the rare corridors that run from the Darling Scarp to the Swan Coastal Plain. This section of the creek line was highly degraded but has been worked on for the past 8 years. This area is upstream of a Bush Forever site.

The creek flows into Munday Swamp, before flowing into the Swan River. Nutrients levels coming from Poison Gully are frequently high. Rehabilitation of this area will help to improve the water quality of Poison Gully. This work will complement the extensive volunteer work done along the whole length of Poison Gully, by the friends group.

The drainage basins in Lesmurdie and Wattle Grove retain water which eventually filter through to the ground water. These areas provide habitat for local native fauna, including the endangered Southern Brown Bandicoot as well as stripping nutrients from water run-off before re-entering the ground water system.

This collaborative project deeply embeds and respects the cultural and environmental significance of Poison Gully and continues traditions of walking along the waterways as did the Whadjuk Noongar people before colonisation. That there now is an opportunity for Aboriginal and non-Aboriginal communities to share these pathways, it stands as a poignant symbol of reconciliation, honouring the historic cultural significance of the site (giving time to truth telling) while also bringing people together on new journeys and to meet our responsibilities of caretakers of the land.

Heal country Always, grow strong spirits

Our mother spirit, she has it all
Look after her. She is the one.
She is a strong force, you just can't beat. She will let us all know, if she's not being looked after properly.

She knows her worth more than anything.

She can and will disrupt all life to help her be healed, on a massive scale if she wants. She will make you stop and think about country by force, if you wont listen to her calls or take care of her.. you will eventually feel her fury to stop and heal her. It could be lots of rain, flooding, it could be a fire, wind, the oceans strength or something more . But you know when it happens, it is her wake up call to you all.

Remembering the times of old people, our old Ancestors and how knowledge from long ago is still very relevant for todays society, our young ones, our in-betweens and elders need to be strong inside and keep pride in each other because "THAT BLOOD FLOWING IN OUR VEINS IS NOT THERE FOR NOTHING", It should remind us all of our unique history and our place in the oldest continuous living culture in this world. Our blood runs with life of old ancestors thru it, stills holds our old people knowledge within it, they are a part of us and directly connect all our mob, to times from many thousands of years ago., so the knowledge has always been with us deep inside our inner spirit, it is special and it also needs to always heal and grow through life, growth like earth plants that are cared for., use or recreate in a different way that works in harmony but still follow olds ways with it. We still have to respect and honour them Ancestors by caring for country so much more, young and old, My art brings a happy vibe of peace and love for our mother earth spirit, our dreaming all over, Repay and respect what she has already done for us. She brings light each day from darkness. With her beauty.

We all need to heal country and find balance .

pass on good knowledge about healing country to many many many people . All the spirits represent this coming together and Healing her together.
If only people could see and hear her spirit more to heal county more. Even in your own space daily. Do what has to be done to do your part. Keep country strong. Care for her.

She will let you know when she needs you to listen. This painting is about caring for her deeply, together all people everywhere need to know how to care for country properly, like the old ways, the ways that kept everything in perfect balance and good harmony for thousands n thousands of years with no damage.

My art is a message to you all, about bringing back our Ancestors knowledge on how to take care of Country, together, the right way.

You can look at it an think about it, deeply and think what you are doing in your life to heal country and keep her well for the future generations. What knowledge will you leave the young.

Then you might see that growth and healing can continue to happen and gives us hope and good health too. It makes our hearts feel good.

Our inner spirit will be strong and taken care of too. For doing the right thing. I continue in hope that my art can be special enough to make a difference even in one person.

Artist story :Nerolie Bynder

Appendix A - 2023 Community Workshops – Feedback

The following feedback was received during two workshops in February 2023 helping, helping to shape the 2023 draft RAP Development.

RAP Workshop

13 February 2023

Function Room, City of Kalamunda

Sheet 1
Keep: 1.1.2 3.3.1 1.4.1
New/Revamp: 1.1 Communicate with educational organisations to celebrate 1.2.5 Embedding Indigenous culture, creativity and knowledge 1.2.6 Organise several events annually 1.5.6 Inform
Job opportunities Develop skills Volunteer work in the community – various age groups targeted Incorporate existing skills in our program

Have children come teach us language
Use the language on social platforms, tv ads, flyers, radio "kaya" Learn the language Respond with appropriate body language "relationships"
Innovative ways to collaborate meaningfully Creating opportunities for engaging and sharing experiences Putting words into action
Include inclusion plan Educating employee about the plan
Developing skills Volunteer roles
Opportunities: Create more opportunities for shared experiences and learnings Create a RAP in which language is clear, concise and actions are easy to follow and facilitate the achievement of actions
Respect: Listen purposefully to ideas and feedback
Respect: Childcare Community engagement important Respect for History Creates a safe space for the indigenous community
Respect: understanding Mutual respect Spending time to learn Understand Knowledge – education Aware of bias – past, present future
Respect: Understanding of culture and histories Respect for how the aboriginal peoples arrive at where they are today
Understand the culture Language (key words) Trust To acknowledge ancient culture and understand the root
Vision: educate, engage, follow-up/consistency, remove tokenism – stop doing for "sake of"
Key words for a vision: Further children's development, engagement, respect, harmony, togetherness, community united, everyone working together, reflect, knowledge, sharing, caring, learning, understanding, change
Interaction (events) Education (sharing of stories) Thinking inclusivity projects, employment, entertainment Values

Vulnerable history Including the local schools and childcare centres for whole community approach
Building relationships: knowledge, caring, build trust, understanding, accept, respect, mutual connection, sharing each other needs
For an understanding and appreciation of the history of the Aboriginal peoples for acceptance as one for inclusion
Opportunities: visual displays development skills more resources to schools/early education using their skills to pass on the community (paid) building relationships with Noongar business

Sheet 2
Relationship: Take initiative to reach out to parents of children/community who are Aboriginal people Invite them in for a class incursion to share about their history, tradition and culture Celebrate Aboriginal Key Dates authentically (Koori
Respect: Have Noongar language stories/resources accessible to children (promote through library and educational organisations) Aboriginal framework in schools to develop cultural competence
Aboriginal people feel a sense of belonging in their community Children in ELC or school have opportunity to participate in incursions and excursions that run by local Aboriginal people Children are introduced to Aboriginal stories and languages to develop their cultural competence and knowledge and understanding of Aboriginal's history
Interaction c elders Takes a city to raise a child Thoughts on yes/no vote Casual meeting groups Aboriginal other Aust
Empower, lead, include Diverse, celebrate individuality and local history Collaboration Opportunities for all ages
Continuous cultural awareness training for community/staff
% target for employment Procurement to focus on local indigenous businesses where possible (%KPIs) Incentives for noongar tour operatives (eg grants) Bushtucker incentives for agri sector (Pickering Brook)

<p>Respect: How can we respect if we don't know (train station aboriginals/other aboriginals) I was taught to respect others how I would like to be respected Do not have to agree Listening Honesty</p>
<p>CoK staff to train under such present actions as the blanket activity. Community art events etc</p>
<p>Relationships between Aboriginals and other Australians Keep informal Move forward Keep the momentum going Community Groups Aboriginals and other Australians White (?) community involvement</p>
<p>Schools within the shire are resourced well with local resources (people, artefacts, stories etc) in other to ensure strong engagement in RAP in the future.</p>

<p>Sheet 3</p>
<ul style="list-style-type: none"> • Consolidation -> like the plan, but condense the bigger headings • More events -> each event is a reconciliation opportunity • Widening the responsibilities -> community departments and city departments • How are we doing this?
<p>Our visions City of Kalamunda RAP vision: Community driven Representation of young voices (students 25 and under) Growing, learning, collaborative, vocal</p>
<p>#together #opportunities #acknowledge #kids #language #communityincrease education, participation, acceptances and understanding of Aboriginal culture amongst all employees and residents of Kalamunda through policy, events, employment and...</p>
<p>To provide opportunities for our community to share events where they can practice reconciliation</p>
<p>Vision</p>

Greater integration between cultures, awareness for today's youth is important as they will lead the next generation.
More opportunities for indigenous Australians eg a leadership youth group in the area to encourage them to have a voice and express their ideas and thoughts.

Sheet 4
1.1.1 -> 1.13, keep doing! Better connection to indigenous leaders Keep 1.2.5
Employment of an identified First Nations person who acts as a liaison person between the City and our local aboriginal community.
Opportunities % allowance on procurement allowance Public art opportunities Employment opportunities Education
Talk to indigenous person with respect. Try to understand their history and family culture and festivals
Scholarships Training programs More fire related management programs
Focus on real commitment to improve relationships Community education Req. classes
Implement indigenous art and public places including information on history
Employment of a first nations engagement officer Employment targets Community engagement and your activities aimed at sharing aboriginal culture
Staff uniform design competition - hi viz All vehicles to have aboriginal art work All training sessions to include to country
Dual signature with cultural connection explained Indigenous specific commercial shop <ul style="list-style-type: none"> - Books in language - Artworks - Clothing Provide discount rent
Engage indigenous business into our local supply chain Provide an employment/training to the indigenous person
Educate

Celebrate Promote Normalize Dual naming standardise
Respect: KPAC prerecorded acknowledgement of country Acknowledgement included in email signatures More history/understanding Change the narrative
Empowering them by providing employment Assess community program to include local people and aboriginal culture
Employment Inclusion Empowerment
Relationship Cultural awareness training Understand the history of the area Youth actions Understanding of the different language groups in perth Employment: identified positions Dual signage Preshow announcement at KPAC (Prerecorded)
Sheet 5 Respect
Should be led by Aboriginal Australians -> to be empowered Comes back to education and learning about the local indigenous Australians Incorporating language -> a norm, habit, common practice → should be embedded Being open to criticism, open to feedback -> application of feedback, continual improvements Not being tokenistic, not a tickbox -> genuine effort → incorporated into all our events showcase good examples of community efforts by indigenous aus opportunities to DO WHAT THEY SAY follow through with promises understanding appropriate cultural practices
Showcase good examples of what noongar people are doing in community
Provide opportunities for sharing stories and events and culture
Welcome @all city sites
Help everyone know who local elders are
Workshops to explain what respect looks like
Listen to noongar people and follow through with commitments

Sheet 6 Relationships
<p>Knowing your local mob Ask them what they think is important for them opening conversations -> take feedback aboard -> accepting change/criticism communicate with aboriginal liaison officers (schools and community groups) Adding language for events -> more than welcome to country Opportunities to engage with them Learn history Increase participation -> by targeting to specific areas they need Represented by a specific action group Aboriginal liaison officer working in the city Having activations Communication and awareness Incorporating deliverables across the city *everyone's responsibility Breaking down barriers</p>
<p>Opportunities to engage Learn and educate history -> present -> what has changed? Local history Increase participation in City events and community consultation</p>
<p>Relationship building</p> <ul style="list-style-type: none"> ➔ open talking channels -> utilize local mob ➔ connect with existing aboriginal liaison officers ➔ -> non-judgemental convos -> more listening ➔ -> add language to event promos/statement
<p>Leadership youth group specifically for indigenous youth Join with another group too for integration Education and awareness</p>
<p>Action group -> represented Employment as link Activations Incorporating deliverables across city staff Listened to communication</p>
<p>Relationships Help Wadjilas be more comfortable with talking to/about Noongars</p>
<p>Relationships Encourage everyone to get to know their local mob</p>
<p>Relationships Ask local mob what they think is important to them/what issues they want to overcome</p>
Sheet 7 opportunities

<p>Online learning platforms Direct voice to council Work experience/parttime position for an indigenous Australian individual Visual acceptance</p>
<p>Establish a local nyungar art fund/portfolio Support local nyungars to establish a “noongar nature plant nursery” Ask grant recipients to use nyungar businesses (provide a register) NAIDOC campout @maamba reserve (was asked for at last NAIDOC event)</p>

RAP Workshop
22 February 2023
Hartfield Park, City of Kalamunda

Sheet 1 Vision
<p>Vision Inclusive Innovative Walk alongside each other To continue to educate about local history, identify important sites and celebrate</p> <ul style="list-style-type: none"> - How? - Respectful and meaningful partnership - Engage – how? What can we do better? - Collaborate – projects - Build a community feeling - Facilitate cultural change

Sheet 2 Vision
<p>Reconciliation Inclusion Meaningful Pathway -> way forward -> healing -> cleansing and releasing Communications Active Walking together *co-creating Grounding info Country – acknowledge – smoking ceremony</p>

Sheet 3
<p>*More local awareness of funding or City of Kal “subsidizing” of presenters or guest to be more affordable Links to the schools</p> <ul style="list-style-type: none"> - Language classes with local elders

- Invite schools to local workshops about local history
- "art" workshops infory?
- More aboriginal art around forrestfield
- Early years programs
- Libraries - local histories, art, discussion, input

Sheet 4 Opportunities

Sporting opportunities - funding pathways in Forrestfield similar to Binar and others
 Community expo/fete - local schools, daycare centres, performances, job opportunities, promote health wellbeing
 Focus on other areas of the RAP
 Invite local Aboriginal organisations
 Contact lists

Sheet 5 Opportunities

Creating connections for community through various points of view. Better decision making. Multicultural
 Ranger and fire program
 Procurement % incentive
 Kulbardi office supplies - Perth owned and operated Indigenous peoples

Sheet 6 Opportunities

Engagement officer at City of Kalamunda
 Procurement - weighting aimed towards First Nations
 Change in process to allow realization of employment/procurement goals
 Reach out to an organization who are connecting well and leverage their experience
 Collaborative community/specific arts projects
 Community engagement/cultural training
 Utilise facilities for engagement
 Streamline processes
 Schools - the future - curriculum change
 Aged care outreach
 Provide support for the vulnerable

Sheet 7 Respect

Welcome to Country/Acknowledgement of Countries included at all meetings/events etc as appropriate
 Leaning about respect, is a gate way to change
 Be positive

Community service all of the community
 Health knowledge and respect for the whole community
 Respect to country
 Celebrate
 Respecting self

Sheet 8 Respect

Learn and use language
 Early years programs for families – parenting support
 Breaking the cycle of bias
 Treating everyone equal/equity
 Recognize and eliminate stereotypes
 Representation
 Respect for country
 Visibility of local culture

Sheet 9 Respect

What we can do to increase respect for Aboriginal culture
 Community experiences through workshops, events, artwork
 Connecting other organisations to maximize impact
 Connect through language
 Incorporate language in every day life
 Dual signage
 To listen and learn
 Employ a local indigenous liaison officer
 Truth telling and honesty

Sheet 10 Relationships

Youth – more inclusive youth activities (from organisations ie the City)
 Involving young people in cultural activities eg Welcome to Country

Building bridges – desiccated person at eh City to act as a cultural liaison officer (employed by the City)

- Building relationships with community orgs and schools – how?

Why?

- Because it's the right thing to do
- Holding on to country – or we will lose her
- Acknowledging a shared history and looking forward to a shared future

Sheet 11 Relationships

Workshops – art, language, culture – available for the wider community
 Outreach

Culturally safe environments
Actively promoting the resources available for local organisations to seek
Awareness of local elders
Gift vouchers opportunities for aboriginal students to promote, attendance,
health and safety

Sheet 12 Relationships

Everyone's voice is heard
So stereotype is not the norm (positive not negative)
TO become an inclusive community that accepts diversity
To create a greater understanding of people's history and the reason a RAP is
needed
Make sure everyone's needs are met - at many different levels - if you have
voice you can advocate for your needs
No silos - separations in the community
Allowing for innovations
Opportunity to learn the treasures of history we do not know
Myth busting - not placing someone's ideas on someone else
True history and learning form each other
Take the time to connect and look



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