

Minutes

Reconciliation Advisory Panel

Tuesday 28 July 2026

By signing these minutes, I certify that they were confirmed at the Reconciliation Advisory Panel held on _____.

Cr Nat Latter
PRESIDING MEMBER

TABLE OF CONTENTS

1 OFFICIAL OPENING	3
2 ACKNOWLEDGEMENT OF COUNTRY	3
3 ATTENDANCE	3
3.1 Apologies	3
4 DISCLOSURE OF INTEREST SUMMARY	3
5 TERMS OF REFERENCE	4
6 CONFIRMATION OF MINUTES	5
7 ITEMS	6
7.1 City of Bayswater Projects for Advisory Panel Feedback	6
7.2 Innovate RAP 2021-2023 Information Report April - July 2026	40
8 NEXT MEETING	54
9 CLOSURE	54

1 OFFICIAL OPENING

The Chairperson, Cr Nat Latter, declared the meeting open at 4:13pm.

2 ACKNOWLEDGEMENT OF COUNTRY

Chairperson, Cr Nat Latter, opened the meeting and delivered the Acknowledgement of Country.

Noongar Language

Ngalla City of Bayswater kaatanginy baalapa Noongar Boodja baaranginy, Wadjuk moort Noongar moort, boordiar's koora koora, boordiar's ye yay ba boordiar's boordawyn wah.

English Language Interpretation

We acknowledge the Traditional Custodians of the Land, the Whadjuk people of the Noongar Nation, and pay our respects to Elders past, present and emerging.

3 ATTENDANCE

Members

Cr Nat Latter	Chairperson
Cr Cale Black	Deputy Chairperson
Dorothy Bagshaw	
Brant Bibby	

Officers

Melissa Shaw	Manager Community Planning
Amy Tolley	Community Strategy and Programs Manager
Misha Elliott	Senior Community Strategy Officer
Sally Bradbury	Community Development Officer
Sherri Bagshaw	Community Development Officer (Casual)
Manon Arnold	Executive Assistant Community Services

3.1 Apologies

Jeremy Edwards	Chief Executive Officer
Ryan Hall	Director Community Services
Isabelle Adams	
John Morrison	
Vaughn Joshua McGuire	

4 DISCLOSURE OF INTEREST SUMMARY

Nil.

5 TERMS OF REFERENCE

Purpose

The purpose of the Reconciliation Advisory Panel is to advise Council on the development and implementation of the Reconciliation Action Plan (RAP) for the City of Bayswater, with the aim to help the workplace to facilitate understanding, strengthen relationships and trust with Aboriginal and Torres Strait Islander People; promote meaningful engagement, increase equality and develop sustainable employment and business opportunities.

Membership

Two Elected Members as appointed by Council.

Up to five community members who satisfy one or more of the following criteria:

1. Identify as a person of Aboriginal and Torres Strait Islander descent;
2. Is a Whadjuk Noongar Elder;
3. Is an Aboriginal and Torres Strait Islander business partner representative; and/or
4. Is an Aboriginal and Torres Strait Islander representative living in the City of Bayswater community.

Community Members will be appointed and paid in accordance with the *Independent Advisory Group Member Policy*.

All Councillors are appointed as Deputies.

Members must abide by the *City of Bayswater Code of Conduct for Council Members, Committee Members and Candidates*.

Chairperson

The Advisory Panel members are to elect a Chairperson and Deputy Chairperson at the first meeting, both of whom must be an Elected Member of Council.

The Chairperson will preside at all meetings. In the absence of the Chairperson, the Deputy Chairperson will assume the Chair, and in their absence, a person is to be elected by the Advisory Group present to assume the Chair.

The Chairperson is responsible for the proper conduct of the Advisory Panel.

Delegated Authority

This Group performs an advisory function and does not have any delegated authority.

Meetings

The Panel shall meet no more than quarterly at the City of Bayswater Civic Centre.

Administration

Notification of the meeting will be provided at least a fortnight prior to the meeting date.

An agenda shall be provided to members one week before the meeting. Minutes of the meeting will be provided to all members, and all City Councillors, within 14 calendar days following the meeting date.

Liaison Officer

Director Community Services

6 CONFIRMATION OF MINUTES

COMMITTEE RESOLUTION

That the Reconciliation Advisory Panel notes the minutes of the Reconciliation Advisory Panel meeting of 5 May 2026.

Cr Cale Black Moved, Cr Nat Latter Seconded

CARRIED UNANIMOUSLY

7 ITEMS

7.1 Draft Innovate Reconciliation Action Plan 2026-2028

7.1.1 Draft Innovate Reconciliation Action Plan 2026-2028

Using the Reconciliation Australia template provided in **Attachment 1** City officers facilitated a discussion with the Panel to inform drafting the actions for the Innovation Reconciliation Action Plan 2026 – 2028. **(the Plan)**

The Panel and City Officers discussed items that could be considered for inclusion in the Plan, including:

- Recognising and supporting Stolen Generations survivors. This may include exploring funding opportunities to support Stolen Generations survivors to participate in, facilitate, or host culturally safe truth-telling sessions and oral history recording projects.
- Recognising and protecting Indigenous Cultural Intellectual Property (ICIP) when engaging community members and sharing cultural knowledge and lived experiences.
- Investigating and implementing measures to break down barriers faced by Aboriginal and Torres Strait Islander community members when accessing and participating in recreational and sporting activities.
- Investigating opportunities to enhance processes for engaging with Aboriginal and Torres Strait Islander communities where matters being considered by Council relate to, or may have an impact on, Aboriginal and Torres Strait Islander individuals, organisations, or the broader community.
- Identifying places and spaces across the City of Bayswater where Aboriginal and Torres Strait Islander cultural heritage, storytelling, and artwork can be recognised, shared, and celebrated. The Plan should also investigate opportunities to incorporate Indigenous artwork requirements into new developments, including during planning, design, or procurement processes.
- Progressing dual naming of local sites in partnership with Traditional Owners and Aboriginal communities.
- Exploring opportunities for the City to partner with Aboriginal-led organisations and Aboriginal-owned businesses to deliver meaningful and impactful outcomes for the community.

City Officers advised they would consider all suggestions, and discuss further at the next RAP meeting.

7.1.2 Developing a Vision Statement

City officers facilitated a discussion with the Panel to help shape the vision for the City's Innovate Reconciliation Action Plan 2026–2028.

The Panel provided a number of suggestions that may be considered for the RAP vision statement.

Some Themes identified were:

- Committed to Truth Telling
- The City creates opportunities to create self-determination, which equals bigger impact
- Understanding and commitment at the highest level
- Trust, Respect and Better Relationships

- Acknowledge where we are starting from and where we want to go, in two years Reconciliation is embedded

City officers took note of the suggestions and will provide the Panel with options for the statement at the next RAP meeting.

7.1.3 City of Canning: Respect for Noongar Cultural Protocols and Practices

The Panel was invited to consider whether the Respect for Noongar Cultural Protocols and Practices Guidance document (provided in **Attachment 2**) could provide an appropriate foundation for guiding and strengthening the City's approach to engaging with Aboriginal and Torres Strait Islander peoples in the context of Bayswater.

The Panel requested to read through The Respect for Noongar Cultural Protocols and Practices Guidance document and to discuss the document further at the next RAP meeting.

7.1.4 Aboriginal and Torres Strait Islander Talent Register

The Panel reviewed and provided feedback on the proposed Talent Register, including the draft website content provided in **Attachment 3**.

The Panel were supportive of the proposed content, however, they requested further information on how the content would be presented on the website and requested an alternative name to 'Talent Register'. The Panel were also interested if this platform can be utilised by professionals who are interested in finding out about jobs on behalf of their students or alumni.

City officers took questions and feedback on notice, and will provide updates at the next RAP meeting.

7.1.5 Reconciliation Advisory Panel Name Change

The Panel was invited to discuss whether there is interest in changing the name of the Reconciliation Advisory Panel. As both the Reconciliation Advisory Panel and the Reconciliation Action Plan are commonly referred to as the 'RAP', the Panel may wish to consider an alternative name that provides greater clarity while reflecting and celebrating local culture, language and identity.

The Panel discussed a number of meaningful Noongar words that may appropriately represent the Panel, but requested to discuss and further consider this matter at the next RAP meeting.

INNOVATE

Reconciliation Action Plan (RAP) template

Innovate RAP:

An Innovate RAP has a 2-year duration, which commences when the RAP is formally endorsed by Reconciliation Australia.

Template layout:

This RAP template sets out your organisation's commitment to reconciliation under the headings of relationships, respect and opportunities.

Action column: Broad action that includes the objective your organisation will focus on achieving. Try to use plain language and avoid organisation specific jargon or acronyms.

Deliverable column: Deliverables should be activities/initiatives that will achieve the objective in the action column. Deliverables should be written as a prospective activity.

Responsibility column: Responsibility of commitments within the RAP should be distributed across the organisation, to promote shared ownership of the RAP. Ensure the responsibility is all relevant areas of your organisation have actions specific to their knowledge area. Responsibilities should be allocated to specific employees, to increase accountability.

Timeline column: Specific dates should be allocated to each deliverable throughout the RAP life. Please use a month(s)/year(s) format (e.g. July 2017). If the action is ongoing, include the date that you will review the action for effectiveness or when you expect to have achieved milestones.

Minimum requirements:

The actions included in this template, as well as those deliverables listed under 'required', are minimum elements and must be included in your RAP in order for it to be endorsed by Reconciliation Australia. Organisations are encouraged to include additional actions/deliverables relevant to your core business and sphere of influence.

RAP review process:

Please ensure that first draft is submitted to Reconciliation Australia for review, at least 4 months prior to the expected endorsement date.

Once you have completed your first draft RAP, please submit it for review to Reconciliation Australia in Microsoft Word format. You can submit the first draft by completing the form on our [RAP Online Hub](#) or submit directly to your RAP Officer. The RAP Officer will then work in partnership with you to develop and review the RAP in readiness for formal endorsement by Reconciliation Australia.

The review process involves about four to five rounds of feedback from Reconciliation Australia before a RAP is ready for endorsement. The RAP review process can take three to six months, from when we receive your first draft. Although these timeframes may vary.

Formal endorsement by Reconciliation Australia:

There are two stages of RAP endorsement.

1. Conditional Endorsement

When the RAP has been finalised and is ready for endorsement, it will be sent to the RAP Manager at Reconciliation Australia for approval. Once the content has been approved, the RAP will be conditionally endorsed.

2. Final Endorsement

When the RAP is ready to be published (internally or externally), the RAP is to be submitted to Reconciliation Australia for a final review before it can be published. The RAP will be reviewed to ensure the document contains the endorsed content and the RAP logo is displayed correctly.

Once the RAP has been formally endorsed by Reconciliation Australia, the content should not be altered throughout the duration of the RAP, unless approved by Reconciliation Australia.

Important NOTE:

The RAP program is a unique and highly valued service of Reconciliation Australia. Reconciliation Australia has worked extensively with its partners to develop and build the RAP program. To maintain the integrity of our programs, the Reconciliation Australia logo is Trade Marked through IP Australia. We are proud to share our Trade Marked logo with organisations that have worked with us to develop a RAP that meets our requirements and quality assurance processes. Organisations that choose not to be a part of the RAP program should not use the words 'Reconciliation Action Plan', 'RAP', or the Reconciliation Australia Logo on websites or documents, as to publicly 'pass off' as being part of the program.

[Organisation Name]

Innovate Reconciliation Action Plan [month, 20__] – [month, 20__]

Our vision for reconciliation

State your organisation's vision for reconciliation and how it relates to your business.

Our business

Address the following questions using paragraphs:

- *What is your core business?*
- *How many people does your organisation employ?*
- *How many Aboriginal and Torres Strait Islander staff does your organisation currently employ?*
- *What is your organisation's geographic reach (is your organisation state-focused or national)?*
- *How many office locations does your organisation have?*

Our RAP

Address the following questions using paragraphs:

- *Why is your organisation developing a RAP?*
- *Who champions your RAP internally?*
- *Who internally and externally is involved in your RAP Working Group (Job titles)?*
- *Who from the Aboriginal and Torres Strait Islander community is part of your RAP Working Group?*
- *Optional: Does your organisation have an external Aboriginal and Torres Strait Islander Advisory Group?*

If your organisation has progressed through a previous RAP, also include:

- *An outline of your reconciliation journey since developing your first RAP, including a summary of the key learnings or most significant changes.*
- *Optional: Provide case studies or staff profiles which reflect the positive progress your organisation has made.*

Relationships			
<i>[Tell us why building strong relationships between Aboriginal and Torres Strait Islander peoples and other Australians is important to your organisation and its core business activities—themes include connecting people, sharing experiences, governance, communication, engagement and partnerships.]</i>			
Focus area: <i>Optional: What key strategic direction of your business does Relationships align to?</i>			
Action	Deliverable	Timeline	Responsibility
1. RAP Working Group (RWG) actively monitors RAP development and implementation of actions, tracking progress and reporting	Required: • RWG oversees the development, endorsement and launch of the RAP. • Ensure Aboriginal and Torres Strait Islander peoples are represented on the RWG. • Meet at least twice per year to monitor and report on RAP implementation. • Establish Terms of Reference for the RWG. Optional: • <i>Develop and distribute an expression of interest to join the RWG to key Aboriginal and Torres Strait Islander peoples within our sphere of influence.</i> • <i>Establish an external Aboriginal and Torres Strait Islander Advisory Group to provide cultural advice and guidance.</i>	[month, year]	[job title]
2. Celebrate and participate in National Reconciliation Week (NRW) by providing opportunities to build and maintain relationships between Aboriginal and Torres Strait Islander peoples and other Australians	Required: • Organise at least one internal event for NRW each year. • Register all NRW events via Reconciliation Australia's NRW website. • Support an external NRW event. • Ensure our RAP Working Group participates in an external event to recognise and celebrate NRW. Optional: • <i>Extend an invitation to Aboriginal and Torres Strait Islander peoples to share their reconciliation experiences or stories.</i> • <i>Encourage staff to participate in external events to recognise and celebrate NRW.</i>	27 May- 3 June,	

	• <i>Host NRW events across the areas in which you operate.</i> • <i>Download Reconciliation Australia's NRW resources and circulate to staff.</i>		
3. Develop and maintain mutually beneficial relationships with Aboriginal and Torres Strait Islander peoples, communities and organisations to support positive outcomes	Required: • Develop and implement an engagement plan to work with our Aboriginal and Torres Strait Islander stakeholders. • Meet with local Aboriginal and Torres Strait Islander organisations to develop guiding principles for future engagement. Optional: • <i>Develop joint ventures, partnerships, pro bono support or secondment and community capacity opportunities.</i>		
4. Raise internal and external awareness of our RAP to promote reconciliation across our business and sector	Required: • Develop and implement a strategy to communicate our RAP to all internal and external stakeholders. • Promote reconciliation through ongoing active engagement with all stakeholders.		
5. <i>Include other unique relationships actions and targets related to your core business and vision for reconciliation.</i>	Suggestions: • <i>Explore opportunities to support the Recognise campaign.</i> • <i>Support Reconciliation Australia and your state/territory based reconciliation council.</i>		

Respect			
<i>[Tell us why respect for Aboriginal and Torres Strait Islander peoples, cultures, lands, waters, histories and rights are important to your organisation and its core business activities—themes include pride in cultures and histories, understanding, appreciation, acknowledgment, learning, success and celebration.]</i>			
Focus area: <i>Optional: What key strategic direction of your business does Respect align to?</i>			
Action	Deliverable	Timeline	Responsibility
6. Engage employees in continuous cultural learning opportunities to increase understanding and appreciation of Aboriginal and Torres Strait Islander cultures, histories and achievements	Required: • Develop and implement an Aboriginal and Torres Strait Islander cultural awareness training strategy for our staff which defines cultural learning needs of employees in all areas of our business and considers various ways cultural learning can be provided (online, face to face workshops or cultural immersion). • Investigate opportunities to work with local Traditional Owners and/or Aboriginal and Torres Strait Islander consultants to develop cultural awareness training. • Provide opportunities for RWG members, RAP champions, HR managers and other key leadership staff to participate in cultural training. Optional: • <i>Identify cultural learning requirements specific to our staff's training need.</i> • <i>Promote the Reconciliation Australia's Share Our Pride online tool to all staff.</i> • <i>Investigate local cultural experiences and immersion opportunities.</i>		
7. Engage employees in understanding the significance of Aboriginal and Torres Strait Islander cultural protocols, such as Welcome to Country and Acknowledgement of Country, to ensure there is a shared meaning	Required: • Develop, implement and communicate a cultural protocol document for Welcome to Country and Acknowledgement of Country. • Develop a list of key contacts for organising a Welcome to Country and maintaining respectful partnerships. • Invite a Traditional Owner to provide a Welcome to Country at significant events, including [insert at least one event].		

	• Include an Acknowledgement of Country at the commencement of all important internal and external meetings. • Encourage staff to include an Acknowledgement of Country at the commencement of all meetings. Optional: • <i>Invite Traditional Owners into our office to explain the significance of Welcome to Country and Acknowledgement of Country.</i> • <i>Organise and display an Acknowledgment of Country plaque in our office/s or on our office building.</i>		
8. Provide opportunities for Aboriginal and Torres Strait Islander staff to engage with their culture and communities by celebrating NAIDOC Week	Required: • Review HR policies and procedures to ensure there are no barriers to staff participating in NAIDOC Week. • Provide opportunities for all Aboriginal and Torres Strait Islander staff to participate with their cultures and communities during NAIDOC Week. Optional: • <i>Provide opportunities for all staff to participate in NAIDOC Week activities.</i> • <i>Consult with Aboriginal and Torres Strait Islander peoples to hold an internal or external NAIDOC Week event.</i> • <i>Support an external NAIDOC Week community event.</i> • <i>Contact our local NAIDOC Week Committee to discover events in our community.</i>	First week in July	
9. <i>Include other unique actions related to your core business and vision for reconciliation.</i>	Suggestions: • <i>Celebrate and recognise Aboriginal and Torres Strait Islander dates of significance.</i>		

Opportunities			
<i>[Tell us why opportunities for Aboriginal and Torres Strait Islander peoples, organisations and communities are important to your organisation and its core business activities—themes include employment, procurement, professional development, retention, enabling access to systems and processes.]</i>			
Focus area: <i>Optional: What key strategic direction of your business does Opportunities align to?</i>			
Action	Deliverable	Timeline	Responsibility
10. Investigate opportunities to improve and increase Aboriginal and Torres Strait Islander employment outcomes within our workplace	Required: - Collect information on our current Aboriginal and Torres Strait Islander staff to inform future employment opportunities. - Develop and implement an Aboriginal and Torres Strait Islander Employment and Retention strategy. - Engage with existing Aboriginal and Torres Strait Islander staff to consult on employment strategies, including professional development. - Advertise all vacancies in Aboriginal and Torres Strait Islander media. - Review HR and recruitment procedures and policies to ensure there are no barriers to Aboriginal and Torres Strait Islander employees and future applicants participating in our workplace. Optional: - Develop an Aboriginal and Torres Strait Islander professional development strategy. - Include Aboriginal and/or Torres Strait Islander representation on recruitment and selection panels. - Include in all job advertisements, 'Aboriginal and Torres Strait Islander people are encouraged to apply.' - Engage with external Aboriginal and Torres Strait Islander peoples and/or consultants to advise on recruitment, employment and retention strategies, including professional development. - Develop and implement Aboriginal and Torres Strait Islander employment pathways (e.g. traineeships or internships).		

11. Investigate opportunities to incorporate Aboriginal and Torres Strait Islander supplier diversity within our organisation	Required: • Review and update procurement policies and procedures to ensure there are no barriers for procuring goods and services from Aboriginal and Torres Strait Islander businesses. • Develop and communicate to staff a list of Aboriginal and Torres Strait Islander businesses that can be used to procure goods and services. • Develop at least one commercial relationship with an Aboriginal and/or Torres Strait Islander owned business. • Investigate Supply Nation membership. Optional: • <i>Develop and pilot an Aboriginal and Torres Strait Islander procurement strategy.</i> • <i>Investigate opportunities to partner with your local Indigenous Chamber of Commerce.</i>		
12. Include other unique opportunities actions related to your core business and vision for reconciliation.	Suggestions: • <i>Recruit an Aboriginal and Torres Strait Islander RAP Manager</i> • <i>Recruit an Aboriginal and Torres Strait Islander HR advisor</i> • <i>Develop an Aboriginal and Torres Strait Islander professional mentoring network.</i> • <i>Develop a cultural mentoring network for existing staff and managers.</i> • <i>Investigate opportunities to increase pro bono activities.</i> • <i>Support scholarships for Aboriginal and Torres Strait Islander students.</i> • <i>Support Aboriginal and Torres Strait Islander leadership.</i>		

Governance, tracking progress and reporting			
Action	Deliverable	Timeline	Responsibility
13. Report RAP achievements, challenges and learnings to Reconciliation Australia	Required: - Complete and submit the RAP Impact Measurement Questionnaire to Reconciliation Australia annually. - Investigate participating in the RAP Barometer. Optional: - Develop and implement systems and capability needs to track, measure and report on RAP activities.	30 September, [Biennially]	
14. Report RAP achievements, challenges and learnings internally and externally	Required: Publically report our RAP achievements, challenges and learnings.		
15. Review, refresh and update RAP	Required: - Liaise with Reconciliation Australia to develop a new RAP based on learnings, challenges and achievements. - Send draft RAP to Reconciliation Australia for review and feedback. - Submit draft RAP to Reconciliation Australia for formal endorsement.	[six months prior to RAP expiry date]	
16. Include other actions related to tracking progress and reporting.			

Contact details Include contact details (job title, phone and email) for public enquiries about your RAP

Name:

Position:

Phone:

Email:



RESPECT FOR NOONGAR CULTURAL PROTOCOLS AND PRACTICES

GUIDANCE DOCUMENT



**CITY OF
CANNING**

A welcoming and thriving city

CONTENTS

Document setting and background	3
Respecting Noongar Cultural Protocols and Practices	5
Welcome to Country	6
Acknowledgement of Country	8
Smoking Ceremony	10
Kep (Water) Ceremony	11
Other traditional ceremonies and practices	11
Other key terminology to build Kaartdijin (knowledge)	12
Nyitting / Dreamtime	12
Noongar	12
Elder	12
Cultural Leader	12
Traditional Custodian	12
Lore	13
Country	13
NAIDOC Week	13
National Reconciliation Week	14
Men's Business and Women's Business	14
Sorry Business	15
Common Words	15
Noongar Dictionary	15
Indigenous Cultural and Intellectual Property	16
Appendix 1 – Cultural ceremonies - what to consider/action?	17

As we learn together, please reference the contents in this document. How to cite: City of Canning. (2026). Respect for Noongar Cultural Protocols and Practices Document. <https://www.canning.wa.gov.au/respect>



DOCUMENT SETTING AND BACKGROUND

Cultural sensitivity

Aboriginal and Torres Strait Islander people should be aware that this document may contain images and names of deceased persons.

In some Aboriginal and Torres Strait Islander communities, hearing recordings, seeing images or the names of deceased persons may cause sadness or distress and, in some cases, offend against strongly held cultural prohibitions.

Indigenous Cultural and Intellectual Property

The City of Canning acknowledges and deeply respects the cultural knowledge, ceremonies, protocols, and processes shared by members of the First Nations Advisory Panel and the Whadjuk Noongar and Noongar peoples in the development of this document. While the City retains ownership of this guidance document as a whole, it recognises that the cultural content and traditional knowledge described within remain the collective heritage and cultural responsibility of the Whadjuk Noongar and Noongar communities. The City is committed to upholding the principles of respect, recognition, and ethical use of Indigenous Cultural and Intellectual Property, in line with best practice and relevant legal and ethical standards.

Disclaimer

The Noongar cultural protocols within this document have been developed in consultation with the below people as part of the Pilot First Nations Advisory Panel for the explicit purpose of the City of Canning Elected Members, staff, volunteers and broader Canning community to show respect towards and follow Noongar cultural protocols.

The words written in this document reflect who we are and where we are, together, at the time of publication.

Noongar Elders acknowledge that these Noongar cultural protocols may differ to other Noongar groups providing cultural advice.

Advisory Panel Members:

- Dr Millie Penny AM
- Dr Richard Walley OAM [Invited special guest to Pilot First Nations Advisory Panel]
- Aunty Cheryl Phillips
- Margaret Drayton
- Angela Ryder
- Jacinda Blurton
- Wayne McNamara

Discussions facilitated by Danny Ford OAM, City of Canning representatives included:

- Mayor Patrick Hall
- Michael Littleton, Chief Executive Officer
- Ashley Narkle-Watson, Aboriginal Engagement Officer
- Garry Fisher, Director Customer and Community
- Sam Davis, Manager Community Development and Libraries
- Ben Armstrong, Coordinator Community Capacity

Spelling and Nomenclature

Aboriginal languages are traditionally oral. Written spellings may differ. Preferred spelling by the above Elders is Whadjuk and Noongar. Traditional Custodians is preferred and encompasses Traditional Owners.



Purpose of this Document

To provide guidance to Elected Members, staff, volunteers and the broader community in observing and respecting Noongar cultural protocols.

The development of this document is an action within the City's *Reconciliation Strategy 2024-28* and helps build cultural understanding and respect within the Canning community.

Background: Whadjuk Noongar People as Traditional Custodians

Aboriginal and Torres Strait Islander peoples have lived in Australia for over 60,000 years and have the longest, continuous cultures in the world. Aboriginal people have a deep and profound connection to Country including the land, skies, water, animals and people.¹

The Whadjuk people are the Traditional Custodians of Whadjuk Country, which encompasses the Perth Metropolitan Area, including the City of Canning. Whadjuk is one of the 14 Noongar Nations of the south-west of Western Australia.

The Noongar people are the Traditional Custodians of the South-West of Western Australia. 'Noongar' is the traditional language spoken across the South-West of Western Australia and is spoken and taught within the Canning community.

The Noongar (Koorah, Nitja, Boordahwan)(Past, Present, Future) Recognition Act 2016 WA recognises the Noongar people as the traditional owners in the south-west of the State.

The Whadjuk Aboriginal Corporation is the prescribed body corporate representing Whadjuk Noongar people, established as part of the South West Native Title Settlement. The corporation supports Whadjuk people to practice, preserve and promote language, laws, customs and traditions, encompassing the City of Canning.²

The Djarlgarro Beeliar (Canning River) is a central feature of the City and is of important cultural and spiritual significance to the Whadjuk Noongar people. There are many culturally significant sites across the City of Canning for Whadjuk Noongar people.

To learn more about Aboriginal history, engagement and reconciliation in the City of Canning, please visit our website.

Document Development Background

This document was developed and endorsed through the following process:

- Initial content was drafted by Chilton Yarran, Aboriginal Engagement Officer and Ben Armstrong, Coordinator Community Capacity.
- Internal collaboration supporting content (February 2025)
- Review and commentary from Danny Ford, Kambarang Services (March 2025)
- Culturally informed by the City of Canning's Pilot First Nations Advisory Panel (September-December 2025)
- Support and endorsement of final document from Pilot First Nations Advisory Panel Members (January-February 2026)
- Endorsed by City of Canning Council 19 May 2026 Ordinary Council Meeting.

¹ First Peoples of Australia, AIATSIS. Accessed on 8/01/2026 at <https://aiatsis.gov.au/explore/first-peoples-australia>

² About the Corporation, Whadjuk Aboriginal Corporation. Accessed on 8/1/2026 at <https://whadjuknoongar.org.au/about-the-corporation>

RESPECTING NOONGAR CULTURAL PROTOCOLS AND PRACTICES

Meeting/Event/ Function	Acknowledgement of Country	Welcome to Country	Smoking Ceremony	Kep Ceremony
Ordinary Council Meeting	Yes			
Swearing in Ceremony for new Councillors every second October	Yes			
Councillor workshops and briefings	Yes			
Local Emergency Management Committee	Yes			
Annual General Meeting of Electors	Yes			
Major scheduled Citizenship Ceremonies		Yes		
All other Citizenship Ceremonies	Yes			
Select Major Events, including: • New Years Day Concert and Fireworks • Australia Day Family Fun Day • Global Streets • ANZAC Day March & Commemoration Service • Christmas Carols Concert • Canning Art Awards		Yes	Potential - contingent to context of event, location and discretion of City in consultation with Elder.	
Cultural and Reconciliation Events, such as: • NAIDOC Week • National Reconciliation Week • Harmony Week		Yes	Yes - contingent to safety and discretion of City / Elder	Yes - contingent to location of event and discretion of City / Elder
Other Major events, such as: • Muddy Hands • Mid Week Eats	Yes (may be in written format)			
Opening of new significant buildings		Yes	Yes - contingent to safety	



WELCOME TO COUNTRY

What is a Welcome to Country?

A Welcome to Country is a traditional Aboriginal and Torres Strait Islander ceremony that has been incorporated into contemporary Australian culture³. It is a way for the Traditional Custodians, the Whadjuk Noongar people, to formally welcome people to their traditional lands across the City of Canning.

In its most simplistic form, a Welcome to Country is about spiritual cleansing and setting the foundation for people coming together on Boodja (the land). Spiritual cleansing is about acknowledging good spirits and asking that any negative spirits leave, while foundation setting is about grounding those present, recognising the land, and establishing respect, safety and shared purpose for what follows.

Who performs a Welcome to Country?

A Welcome to Country in the City of Canning must be delivered by a Whadjuk Noongar Traditional Custodian who has been given the permission by their Elders to do so.

Aboriginal Elders are chosen and accepted by their own communities as the respected Traditional Custodians of Aboriginal knowledge, lore, and cultural practices. They are highly respected Aboriginal men and women who have cultural authority within their families and communities.

Where possible, the City of Canning engages Whadjuk Noongar Elders local to Canning to deliver a Welcome to Country.

Contact the City's Aboriginal Engagement Officer to identify local Elders.

How to respond to a Welcome to Country?

When a Welcome to Country has been delivered at a conference / event, subsequent speakers should not deliver an Acknowledgement of Country. Why? As part of their Welcome to Country, the Whadjuk Noongar Elder has already performed spiritual cleansing and foundation setting.

If there is a strong urge to say something, responding to a Welcome to Country performed by a Whadjuk Noongar Elder is as simple as "thank you for that beautiful welcome" or "I would like to thank Aunty / Uncle <Name> for their welcome".

When to conduct a Welcome to Country?

A Welcome to Country should occur at the following events:

- Large Civic Events (e.g. Large Citizenship Ceremonies)
- Large Community Events (e.g. New Years Day)
- Cultural and Reconciliation Events (e.g. NAIDOC Week)
- Opening of new significant buildings
- Conferences

What to consider when organising a Welcome to Country?

A Welcome to Country is delivered at the beginning of formal proceedings, before the Mayor's speech, keynote address and/or guest speakers. A Master of Ceremonies or equivalent is required to invite and introduce the Elder and any associated performers to the stage.

Elders may bring traditional cultural artefacts, such as a Booka (kangaroo skin cloak), Coolamons (carriers), tapping sticks and Yidaki (didgeridoo, men only) to deliver a Welcome to Country ceremony. It is important for staff and the community to acknowledge that these items are personal artefacts that have significant cultural and spiritual meaning for the Elder and must not be touched without their permission(s).

In circumstances where an Elder is scheduled to deliver a Welcome to Country and is no longer available on the day, the process is for the event organiser to enquire whether a Whadjuk Noongar Elder and/or Traditional Custodian (Whadjuk Noongar person) is present at the event and would feel comfortable delivering the Welcome to Country or Acknowledgement of Country. An Elder reserves the right to politely decline a request, which must be respected. A Traditional Custodian may choose to deliver an Acknowledgement of Country or defer to another person, likely a City of Canning Elected Member or Staff member.

If an Elder steps in to deliver a Welcome to Country in the circumstances described above, then payment should be offered for delivering their Welcome to Country.



3 Acknowledgement of Country and Welcome to Country, Reconciliation Australia. Accessed on 8/1/2026 at <https://www.reconciliation.org.au/reconciliation/acknowledgement-of-country-and-welcome-to-country/>



ACKNOWLEDGEMENT OF COUNTRY

What is an Acknowledgement of Country?

An Acknowledgement of Country is a statement acknowledging and showing respect for the Aboriginal history, culture, and ongoing connection of Traditional Custodians with Boodja (the country or land). When people acknowledge Aboriginal and Torres Strait Islander individuals, they are demonstrating their respect for the continuing traditions and spiritual connection Aboriginal communities have with the land and Country.

Who gives an Acknowledgement of Country?

An Acknowledgement of Country can be delivered by anyone.

A Whadjuk Noongar person, who is a Traditional Custodian and does not have permissions from their Elders to conduct a Welcome to Country will deliver an Acknowledgement of Country.

Aboriginal and Torres Strait Islander peoples and Elders will deliver an acknowledgement of Country if they are not on their traditional lands/ country.

If a person is organising a meeting/gathering and it is identified that a Whadjuk Noongar Traditional Custodian is present, then an offer should be given to them to deliver an Acknowledgement of Country, respecting their traditional Connections to Country and cultural protocols.

Traditional Custodians reserve the right to decline an offer, which must be respected, and the event organiser can proceed with delivering an Acknowledgement of Country. If there are multiple Traditional Custodians in the room,

approach one Traditional Custodian and ask who the 'senior' Traditional Custodian is in the room and provide them with an offer.

How to respond to an Acknowledgement of Country

Delivering subsequent Acknowledgment of Country at the same meeting or event, by multiple speakers is not required because the foundation setting of where we are and who are the Traditional Custodians does not need to be set again and respect has already been shown.

When to conduct an Acknowledgement of Country?

Where a Welcome to Country may not be applicable, an Acknowledgement of Country should be made.

For internal and external meetings, gatherings and events, an Acknowledgement of Country could be delivered at the discretion of Elected Members and staff. Consider the purpose of the meeting, attendance numbers and how comfortable the Elected Member/ staff member is in giving an Acknowledgement of Country.

Events, meetings and functions where an Acknowledgement of Country should occur are as follows:

- Council meetings, workshops and briefings;
- Annual General Meeting of Electors;
- Staff meetings where we celebrate place;
- Events.

A single Acknowledgement of Country at the beginning of an event is appropriate. Once delivered, further repetition by subsequent speakers / presenters is not necessary.

How to give an Acknowledgement of Country?

There is no right or wrong way to give an Acknowledgement, if it is given authentically, and the person delivering the acknowledgement understands the intention and meaning behind it.

"I wish to acknowledge the Whadjuk people of the Noongar nation as the Traditional Custodians of the land on which we are meeting today, we acknowledge their continued connection to Country and pay respect to Elders past and present. I would like to further acknowledge all Aboriginal and Torres Strait Islander peoples here today."

The above is an example of an Acknowledgement of Country, but there is no set wording for an Acknowledgement of Country. It is important that the choice of words be meaningful to the person making the Acknowledgement and that it is always done respectfully.

Yarning (talking) with the City's Aboriginal Engagement Officer or an Aboriginal and Torres Strait Islander person on their thoughts when delivering an Acknowledgement can be insightful and valuable.





SMOKING CEREMONY

What is a Smoking Ceremony?

Smoking ceremonies are culturally significant practices. When to conduct a Smoking Ceremony is influenced by multiple factors, including the context of the event, weather conditions and available budget. Smoking ceremonies usually come at an additional cost to a Welcome to Country. Discuss with an Elder if the context of the event should include a smoking ceremony. It is at the discretion of the City to proceed with a Smoking Ceremony.

The Smoking Ceremony is a powerful practice that embodies spiritual cleansing, cultural heritage, healing, social cohesion, environmental respect, and cultural resilience. It is a powerful expression of Aboriginal identity, deeply rooted in tradition, and vital for the continuity and wellbeing of Aboriginal communities.

Who conducts a Smoking Ceremony?

A smoking ceremony in the City of Canning is conducted by a Whadjuk Noongar Traditional Custodian, who either has permission from their Elders to conduct the ceremony, or an Elder themselves.

When should a Smoking Ceremony be conducted?

When arranging a Welcome to Country with a Whadjuk Noongar Elder, this is also an appropriate time to ask whether the Elder would like to include a Smoking Ceremony. The Elder would consider the purpose of the gathering, the location and the Noongar season (in the context of the weather).

During the Noongar Seasons of Birak and Bunuru, the Elder / Traditional Custodian will consider the hot weather and if there are any fire bans in place before performing a smoking ceremony. As a result, the ceremony may be modified or cancelled on the day. Their decision is to be respected.

Traditional Custodians are eligible to apply for an exemption during fire bans for cultural reasons through the Department of Fire and Emergency Services. This may allow the smoking ceremony to proceed.



KEP (WATER) CEREMONY

What is a Kep Ceremony?

A Kep Ceremony (throwing of sand into the water) is a traditional ceremony that acknowledges the vital connection and spiritual significance of water in Noongar culture. It often involves collecting sand, mixing the sand with your DNA and introducing yourself to the Waugal (spiritual creator). The Ceremony takes place near significant waterways and water holes.

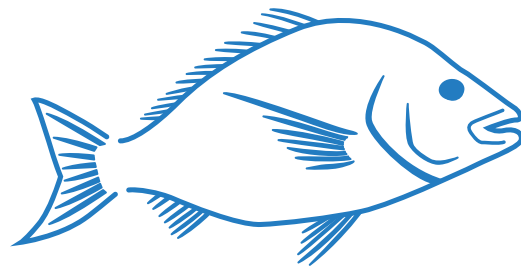
A common place to perform a Kep Ceremony is on the banks of the Djarlgarro Beeliar (Canning River). At Kent Street Weir, ceremonies are held on the freshwater side of Kent Street Weir (closest to the Canning River Eco Education Centre). A Kep Ceremony may accompany a Welcome to Country by an Elder / Traditional Custodian.

Who conducts a Kep Ceremony?

In the City of Canning a Kep Ceremony is led by a Whadjuk Noongar Elder / Traditional Custodian who has been given permissions to perform the ceremony.

When should a Kep Ceremony be conducted?

Kep Ceremonies are culturally significant practices in connection with significant gatherings on or near the Djarlgarro Beeliar (Canning River). When to conduct a Kep Ceremony is influenced by multiple factors, including the context of the event, weather conditions and available budget. Kep ceremonies usually come at an additional cost. Discuss with an Elder if the context of the event should include a Kep Ceremony if the event is held next to water. It is at the discretion of the City to proceed with a Kep Ceremony.



Kep Ceremonies have previously been performed for the City of Canning at locations such as Kent Street Weir for select events, including National Reconciliation Week activities, Cultural Awareness Training, and smaller events taking place on water and/or along riverbanks.

Other Traditional Ceremonies and practices

There are several other Traditional Ceremonies and practices that can be performed; these will vary depending on where you are located and may include:

- Traditional dancing and music (men's and women's). Noongar people traditionally use tapping sticks as a musical instrument
- Yidaki playing (didgeridoo - men only)
- Aboriginal art practices
- Storytelling (Dreamtime stories) and/or yarning
- Cultural tours
- Painting / sand designs

Contact the City's Aboriginal Engagement Officer to learn more and to discuss the suitability of other traditional ceremonies, including suitable people to deliver these ceremonies.



OTHER KEY TERMINOLOGY TO BUILD KAARTDIJIN (KNOWLEDGE)

Nyitting / Dreamtime

The 'Nyitting' or 'Dreaming' means the beginning and creation of time⁴. Noongar creation stories are part of the connection between all living things. There are Dreamtime stories traditionally told in the City of Canning, and these stories are held by Whadjuk Elders / traditional knowledge holders and particular families. These stories may be shared as culturally appropriate by the knowledge holder and remain the intellectual property of the story tellers.

It is not always possible to engage Elders to tell their stories. There are some Dreamtime stories available on the Department of Biodiversity, Conservation and Attractions app 'The Dreaming', told by a respected Whadjuk Noongar Elder. The Noongar Boodjar Language Cultural Aboriginal Corporation (based in Cannington) has published books of Dreamtime stories for sale from knowledge holders across Western Australia.

Noongar

The term Noongar refers to 'a person or the people of the south-west of Western Australia'. Noongar people are made up of fourteen different language groups (which may be spelt in different ways): Amangu, Yued, Whadjuk, Binjareb/Pinjarup, Wardandi, Balardong, Nyakinyaki, Wilman, Ganeang, Bibulmun, Mineng, Goreng, Wudjari and Nyunga. Each of these language groups correlates with different geographic areas with ecological distinctions.⁵ The City of Canning is located on 'Whadjuk' Country and it is acceptable to acknowledge the 'Whadjuk' people of the 'Noongar nation' as the Traditional Custodians when delivering an Acknowledgement of Country in the City of Canning.

Traditionally the word Noongar meant 'man' in Noongar language. The group of people in the south-west of Western Australia may also be referred to as 'Bibbulmun people'. For the purposes of this document, the group refers to the traditional people of the south-west of Western Australia as 'Noongar people/s'.

Elder

An Elder is a highly respected community figure, recognised as a custodian of cultural knowledge, lore and history, responsible for guiding younger generations, preserving traditions and maintaining cultural practices like storytelling, songs and ceremonies, with their status coming from community recognition, wisdom, and service, not just age. They act as leaders, mediators, and educators, often call 'Aunty' or 'Uncle' as a sign of deep respect.

Cultural Leader

A cultural leader is an individual who significantly influences the beliefs, practices and artistic expressions within a community or society, helping to define its shared identity and values. Cultural leaders do not necessarily hold a formal title but shape the direction of cultural change through their actions, art or advocacy. Their impact is measured by their ability to inspire, innovate, and preserve aspects of culture that resonate deeply with others.

Traditional Custodian

A Traditional Custodian is an Indigenous person who has a deep cultural, spiritual, and often physical connection to a specific land and its resources, which they are responsible caring for. They are descendants of the original inhabitants and hold the authority to speak for their Country.

Lore

Noongar lore is linked to kinship and mutual obligation, sharing and reciprocity. Lore is a collection of customs, beliefs and knowledge that is sacred to Noongar people and relates to marriage and trade, access, usage, and custodianship of land. Traditionally, it has governed Noongar peoples use of fire, hunting, and gathering, and behaviour regarding family and community. Noongar lore is rooted in the 'Dreaming' or 'Nyitting' (since the beginning). Noongar lore is still in place and practiced today⁶.

Country

Country is a person's connection to place. It means much more than lands, waterways, mountains and plains. Country connects people, plant and animal species to land, water and sky.

Caring for Country is important to Aboriginal people, to ensure Country is healthy. There is a common saying among Aboriginal people; 'if you look after country, country will look after you'.

Connection to Country was significantly disrupted for so many Aboriginal people across Australia as part of the impact of colonisation by British settlers and the subsequent stolen generations. Today, Aboriginal people are still healing and reconnecting to Country.

Non-Indigenous people can develop a connection to Country; however, this connection is different from that of Aboriginal peoples, whose relationship to Country is grounded in long-standing spiritual, cultural, and customary responsibilities. While these connections differ, everyone has a shared responsibility to respect and care for Country. Only Whadjuk Elders or recognised Traditional Custodians should speak about Country within the City of Canning, as they hold the cultural authority, knowledge and

ongoing connection to this place. Their voices ensure that cultural protocols are upheld and that stories about Country are shared with accuracy and respect.

When Elders and Traditional Custodians share cultural knowledge, such as through yarning about Country, they are drawing on deep cultural intellectual property. This knowledge is not only personal, but also collectively held and protected within communities. It is therefore essential that they are appropriately remunerated in recognition of the time, expertise and cultural responsibility involved in sharing it. Acknowledging and compensating this contribution is one way we demonstrate respect and uphold ethical practice.

NAIDOC Week

NAIDOC represents a week of celebration and learning of Aboriginal and Torres Strait Islander cultures and peoples across Australia. NAIDOC Week is held from the first to the second Sunday of July each year. The theme for NAIDOC Week changes each year.⁷ Local Governments, including the City of Canning, celebrate NAIDOC Week with their local Aboriginal and Torres Strait Islander communities and the broader community.

It is good practice for the Aboriginal and Torres Strait Islander community, stakeholders, and City staff to inform the celebrations for NAIDOC Week.

⁴ Spirituality, South West Aboriginal Land & Sea Council. Accessed on 8/1/2026 at <https://www.noongarculture.org.au/spirituality/>

⁵ Noongar, South West Aboriginal Land & Sea Council. Accessed on 8/1/2026 at <https://www.noongarculture.org.au/noongar/>

⁶ Noongar Lore, South West Aboriginal Land & Sea Council. Accessed on 8/1/2026 at <https://www.noongarculture.org.au/noongar-lore/>

⁷ National NAIDOC Week, Commonwealth of Australia. Accessed on 8/1/2026 at <https://www.naidoc.org.au/about/naidoc-week>



National Reconciliation Week

National Reconciliation Week is held from 27 May to 3 June each year and is a time for all Australians to learn about our shared histories, cultures, and achievements, and to explore how each of us can contribute to achieving reconciliation in Australia.⁸

Reconciliation Australia defines reconciliation as, 'the strengthening of relationships between Aboriginal and Torres Strait Islander peoples and non-Indigenous peoples, for the benefit of all Australians'⁹.

The City actively participates in National Reconciliation Week by delivering events and activities that bring people together, increase understanding and build connections.



Men's Business and Women's Business

In Aboriginal and Torres Strait Islander culture, certain customs and practices are performed by men and women separately and are referred to as men's and women's business. Some songs, dances and ceremonies are performed exclusively by either men or women.

Gatherings of Aboriginal people can be divided into men's only business and women's only business. Staff present at such gatherings, such as traditional owner consultations, only participate in the group aligned to their gender.

In the City of Canning, there are geographical men's only and women's only sites, where traditional business occurred / occurs. Aboriginal Cultural Heritage Register is held by the Department of Planning, Lands and Heritage. The City has limited knowledge of culturally significant sites within the City. Elders / Traditional Custodians will inform the City if an area is a men's or women's area when engaged prior to commencing a project, which will influence who the City can consult with and which staff are able to participate in a consultation and visit the site at certain times.

It is important to have both male and female representation on traditional owner consultation and First Nations advisory groups. A balance of male and female representation ideally should be achieved.

⁸ National Reconciliation Week, Reconciliation Australia. Accessed on 8/1/2026 at <https://www.reconciliation.org.au/our-work/national-reconciliation-week/>

⁹ What is Reconciliation?, Reconciliation Australia. Accessed on 8/1/2026 at <https://www.reconciliation.org.au/reconciliation/what-is-reconciliation/>

Sorry Business

Aboriginal and Torres Strait Islander societies are based around the concept of community rather than the individual. This means that an experience of loss impacts whole communities just as much as the individuals within them.

When someone passes away, the whole community comes together to share that sorrow through a process called Sorry Business. Sorry Business is a process that takes place after someone's death.

Sorry Business includes ceremonies held around the bereavement and / or funerals for a deceased person.

Sorry Business is a significant cultural practice that may extend over days, weeks or months, depending on the community and circumstances. During this time, it is not appropriate to proceed with other events, meetings or consultations, as cultural obligations take precedence.

Respecting Sorry Business protocols may occasionally present challenges in meeting project timelines. It is important to plan with flexibility and understanding to ensure cultural responsibilities are honoured.

Fridays should generally be avoided for meetings and consultations with Aboriginal and Torres Strait Islander peoples as this is a more common day of the week to hold funerals.

Protocols of bereavement may include not using the name of a person who has passed away, not broadcasting the voice of a person who has passed away, family members remaining in their houses for a period when a death in the family has occurred, restriction on participating in non-bereavement related activities or events; and prohibition to depict the image of the deceased person.

Staff producing photo, video and audio content should include a disclaimer at the start of their publication along the lines of: "Aboriginal and Torres Strait Islander people should be aware that this [video/story/publication] may contain images and voices of deceased persons".

Common Words

Below are words commonly used and can be used by non-indigenous staff in conversation with Aboriginal and Torres Strait Islander peoples/people:

- Kaya – means hello – “kaya”
- Deadly – means very good – “too deadly”
- Mob – refers to your family – “who’s your mob?”
- Yarn – means a conversation – “have a yarn”

Noongar Dictionary

Noongar language is traditionally an oral language, and not a written language. This can create multiple spellings for the same word. The correct pronunciations of Noongar words and language is important. The City and other community partners organise Noongar Language Classes which are ideal for both mob and non-indigenous people to learn.

For the spelling of a word used officially by the City of Canning such as a place name, the name, its spelling and any story associated with its meaning must be made by cultural knowledge holders, for example Whadjuk Noongar Elders.

There are various Noongar Dictionaries available.



Indigenous Cultural and Intellectual Property

Indigenous Cultural and Intellectual Property (ICIP) refers to the cultural heritage, traditional knowledge and cultural expressions of First Nations peoples. Some ICIP is physical, like a painting, and some ICIP is not physical, like a cultural story¹⁰.

The United Nations Declaration on the Rights of Indigenous Peoples Article 31 states: '*Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions*'.¹¹

ICIP can be owned by a whole community and does not end because they pass from generation to generation. A written agreement (contract) should be used whenever anyone wants to access or use First Nations communities Indigenous Cultural and Intellectual Property¹².

Respecting Indigenous Cultural and Intellectual Property is the right thing to do ethically and, in some instances, legally. Further information can be found on emerging new resources available on websites like Reconciliation Australia. Elected Members and Officers are encouraged to liaise with First Nations peoples when procuring goods and services relating to how cultural and intellectual property can be shared¹³.



¹⁰ Indigenous Cultural and Intellectual Property, Arts Law. Accessed on 8/1/2026 at <https://www.artslaw.com.au/information-sheet/indigenous-cultural-intellectual-property-icip-aitb/>

¹¹ UN Declaration on the Rights of Indigenous Peoples, Australian Human Rights Commission. Accessed on 8/1/2026 at <https://humanrights.gov.au/resource-hub/by-resource-type/books/books-missing-assets/un-declaration-rights-indigenous-people>

¹² Indigenous Cultural and Intellectual Property, Arts Law. Accessed on 8/1/2026 at <https://www.artslaw.com.au/information-sheet/indigenous-cultural-intellectual-property-icip-aitb/>

¹³ Indigenous Cultural and Intellectual Property, Arts Law. Accessed on 8/1/2026 at <https://www.artslaw.com.au/information-sheet/indigenous-cultural-intellectual-property-icip-aitb/>

APPENDIX 1 – CULTURAL CEREMONIES – WHAT TO CONSIDER / ACTION?

Welcome to Country

What to consider / action?

- Ensure the Elder has been provided with staff contact details leading into the event.
- Provide the Elder with the order of proceedings in advance, for example, who will introduce them and the purpose of the event. Recommend this to be provided 5-7 days prior to the event.
- Ensure a staff member is designated to take care of the Elder, this may involve watching their personal belongings in the case that the Elder needs to step away for any reason.
- Include the Elder in the event – ask them if they would like to stay or would they prefer to leave shortly after the Welcome.
- A payment is required to conduct a Welcome to Country. Ensure this payment is budgeted into your event. Elders will provide a quote for how much the cultural service(s) will cost. Payments can be made via a one-off EFT payment form. Some Elders are established suppliers in the City's finance system.
- Receiving personal details such as the name and contact details of Elders are to be respected and not passed on freely to others. It is acceptable to pass these details onto colleagues for the purposes of delivering the event.

Smoking Ceremony

What to consider / action:

- A payment is required to conduct a Smoking Ceremony and is an additional cost to a Welcome to Country. Ensure this payment is budgeted into your event. Elders will provide a quote for how much the cultural service(s) will cost. Payments can be made via one-off EFT

payment form. Some Elders are established suppliers in the City's finance system.

- The Elder / Traditional Custodians will likely bring all the required materials to conduct a Smoking Ceremony. This includes fresh gum tree leaves that Traditional Custodians will collect nearby as part of the cultural practice prior to the Smoking Ceremony.
- The Elder / Traditional Custodians will likely extinguish the fire (and smoke) with water.
- The buildings Facilities Manager should be informed of any Smoking Ceremonies being held near the entrance of City buildings, particularly the Administration Building. Smoke detectors could be triggered.

Some attendees / people nearby may have respiratory conditions and difficulties, like Asthma, and where practicable it is respectful to inform the Elder / Traditional Custodian prior to commencing the ceremony of individuals with health conditions.

Kep Ceremony

What to consider / action:

- A payment is required to conduct a Kep Ceremony and is an additional cost to a Welcome to Country. Ensure this payment is budgeted into your event. Elders will provide a quote for how much the cultural service(s) will cost. Payments can be made via one-off EFT payment form. Some Elders are established suppliers in Technology One.
- Staff should consider the accessibility needs of individuals to participate in the ceremony and inform the Elder / Traditional Custodian of any limitations to participation by individual participants/ attendees.
- Participants may choose to remove their footwear to perform this ceremony.



"Since the beginning, the time of the Nyitting, Nyoongar have traveled Djarlgarro Bilya (Canning River). As seasons change, we travel the landscape and follow the water sources that nourish and maintain our way of life. We adapt and use what is available, ensuring nothing is wasted and the land is maintained. As we journey across Djarlgarro Bilya boodjar, we listen, we see, we take note of all that surrounds us including plants and animals in varying levels of abundance throughout the changing seasons. The land, our boodjar, provides ample bounty for us to harvest. Djarlgarro Bilya sustains us. We cannot live without it. Today and forever, we honor Djarlgarro Bilya. Boordah!" Darryl Bellotti. Artwork commissioned for Cecil Ave East - Canning City Centre Regeneration Program.



Original artwork by Darryl Bellotti



DARRYL
BELLOTTI
DESIGN CONSULTANT



Reconciliation Actions:

Scan QR Code to access the full Reconciliation Strategy and Action Plan.



Contact:

Coordinator Community Capacity
Aboriginal Engagement Officer
P: 1300 422 664
E: community@canning.wa.gov.au



Aboriginal and Torres Strait Islander Talent Register

The City of Bayswater is committed to reconciliation and to building a workplace that reflects and respects the diversity of our community. We strongly encourage Aboriginal and Torres Strait Islander people to register their interest in employment opportunities with the City by joining our Aboriginal and Torres Strait Islander Talent Register.

As part of our ongoing commitment towards Reconciliation this Talent Register is designed to create meaningful employment opportunities, build respectful relationships, and support Aboriginal and Torres Strait Islander peoples to thrive in local government careers.

By joining the Talent Register, you will be considered for current and future employment opportunities across a range of roles, including operational, technical, professional and leadership positions.

Why work with the City of Bayswater?

At the City of Bayswater, our CARES values guide everything we do. We are committed to:

- **Customer** Our service meets the needs and expectations of our customers
- **Accountability** We are responsible for our actions and decisions and have integrity.
- **Respect** We value diverse perspectives, treating everyone with fairness in all our interactions
- **Excellence** We continuously improve and strive to do better
- **Safety** We take safety seriously.

We are proud to offer a diverse, inclusive and supportive work environment where Aboriginal and Torres Strait Islander employees are supported in their career development.

Employee benefits

Employees of the City of Bayswater enjoy a wide range of benefits, including:

- Generous superannuation contributions of up to 22%*
- Additional 2 days' leave per year, plus annual leave loading
- Flexible work arrangements
- Free aquatic and gym membership
- Training and development opportunities
- Employee health and wellbeing program
- Free onsite parking
- Employee Assistance Program (EAP)
- Corporate health insurance discounts
- A diverse and inclusive work environment

**Conditions apply.*

How the Talent Register works



Registering your interest does not guarantee employment. However, it allows us to contact you about suitable vacancies as they arise and better understand the skills, experience and aspirations of Aboriginal and Torres Strait Islander jobseekers.

Who should register

We welcome registrations from Aboriginal and Torres Strait Islander people at all career stages including school leavers, trainees, graduates, career changers and experienced professionals.

For any queries, please contact the City's People and Culture team on 08 9272 0601.

Confirmation email that applicants will receive once they apply:

Subject: Thank You for Joining Our Talent Register

Dear [*FirstName]

Thank you for registering your interest in employment opportunities with the City of Bayswater. We received your registration at [*CurrentTime] on [*CurrentDate]. Your registration number is [*ApplicationID].

By joining our Aboriginal and Torres Strait Islander Talent Register, you'll be considered for suitable roles as they become available. While registration doesn't guarantee employment, it helps us understand your interests and experience so we can contact you about relevant opportunities.

If your details change, or if you would like to update your information at any time, please reach out to the People and Culture team on 08 9272 0601.

Thank you again for your interest in working with the City of Bayswater.

Kind regards

City of Bayswater – People and Culture Team

7.2 Innovate RAP 2021-2023 Information Report April - July 2026

The Panel noted the information provided in the RAP 2021-2023 Information Report.

City of Bayswater Innovate Reconciliation Action Plan 2021-2023 INFORMATION UPDATE REPORT: May - July 2026	
AUTHOR	Manager Community Planning
BRANCH	Community Strategy and Programs
PILLAR	Relationships
ACTION	2. Build relationships through celebrating National Reconciliation Week (NRW) and other days of significance.
DELIVERABLE	(b) Invite Reconciliation Advisory Committee members to participate in a range of external NRW events (c) Encourage and support staff and senior leaders to participate in at least one external event to recognise and celebrate NRW (d) Organise at least one NRW event each year and register all our NRW events on Reconciliation Australia's NRW website .
INFORMATION	National Reconciliation Week – All In Community Art Installation The City engaged Noongar artist Sarah Weston to facilitate a community art immersion to celebrate the 2026 Reconciliation Week theme, 'All In'. The community were invited to The RISE on Saturday 30 May to add their commitment to reconciliation via a pledge card or by adding a flower to the art installation. The activation was well attended.  Image 1: National Reconciliation Week All In Community Art Installation

This sculptural artwork for National Reconciliation Week represents the journey of reconciliation within our community. This installation was created to be a welcoming and uplifting space — a visual reminder that healing and reconciliation are possible when we come together with openness, respect and understanding. The artist's hope is that the artwork encourages conversation, connection and community, helping to close gaps, ease hurt and create a safe space for people to listen, share and move forward together.

The ropes and pathways symbolise the many different paths people take towards understanding, healing and connection. Each coloured section reflects a range of emotions and experiences connected to reconciliation, from acknowledgement and reflection to healing, hope and unity. The work invites each person to interpret and connect with reconciliation in their own way.

The flowers and decorative elements are inspired by the patterns and dot work featured throughout Sarah's previous reconciliation artworks. The colours used throughout the installation are drawn from both the artwork and the colours associated with the National Reconciliation Week theme "All In", bringing together culture, storytelling and community spirit.

The meeting places at the end of the pathways represent a space where everyone comes together. They symbolise home, warmth, comfort and peace — a place of belonging where people can gather, connect and feel safe. The intention is for viewers to feel a sense of calm, positivity and togetherness after travelling through the journey of the installation.

Take a moment here to reflect on your journey today and the path towards reconciliation.

Please join us on the path of your choice to add your flower or commitment/reflection card to the installation.

Image 2: The meaning behind the National Reconciliation Week All In Community Art Installation

The inspiration for the sculptural installation was taken from Sarah Weston's Harmony Rising artwork which has been designed to facilitate reconciliation engagement activities.



Image 3: Sarah Weston with her artwork, titled Harmony Rising

Reconciliation Advisory Panel members were invited and attended the National Reconciliation Week, All In Community Art Installation based on the Harmony Rising art at The RISE.



Image 4: Reconciliation Advisory Panel member, artist and extended family.

City of Bayswater Innovate Reconciliation Action Plan Post 2023 INFORMATION UPDATE REPORT: May-July 2026	
AUTHOR	Manager Community Planning
BRANCH	Community Strategy and Programs
PILLAR	Relationships
ACTION	3. Promote reconciliation through our sphere of influence.
DELIVERABLE	(a) Implement strategies to engage our staff in reconciliation through; (iii) Create a 'reconciliation tool kit' for staff to refer to including references to films, books, podcasts and resources (e) Explore opportunities to positively influence our stakeholders to drive reconciliation outcomes.
INFORMATION	2026 Community Art Awards and Exhibition Celebrating Aboriginal and Torres Strait Islander artists through the City's Art Awards helps strengthen cultural understanding and promotes reconciliation by inspiring our community and stakeholders to value and embrace Aboriginal voices, stories and perspectives.



Image 1: Community Art Awards Opening Event 4 July 2026



Image 2: Community Art Awards: Acting Mayor Elli Petersen-Pik and Possum Rose; Open Award Winner (Acquisitive) Artwork: 'Soul of the Jarrah'.



Image 3: Community Art Awards: Acting Mayor Elli Petersen-Pik, Brett Nannup Whadjuk Award Winner, Artwork 'Wunda'.

National Reconciliation Week Staff Engagement Activity

- The City focused on sharing key information with staff for Reconciliation Week. Pop up engagement displays were created in the City's staff rooms with the intent of creating a 'reconciliation tool kit' for staff. The pop-up stands had a mix of information posters, books by Aboriginal and Torres Strait Islanders, and a tiny zine on how to write your own Acknowledgement to Country.
- Officers launched a new Reconciliation go-to page on Baynet with key information and resources to support staff.
- Participated in the National Reconciliation Week Street Banner Program and hung the banner in front of the Civic Centre during the week.

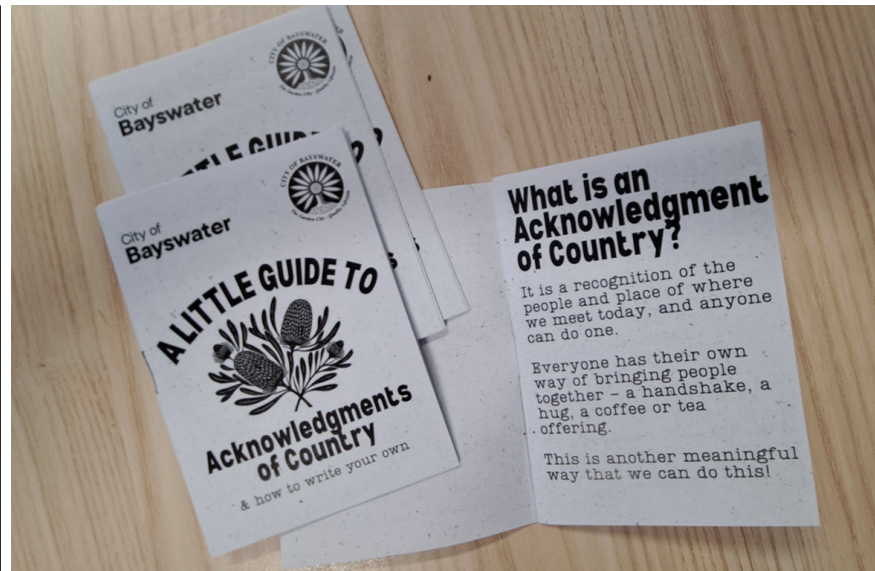


Image 1: Small pocket zine available to all staff



Image 2: Staff Reconciliation Week engagement display

Partnerships

The City supported Spear Foundation with venue hire to run a program as part of their new Djeelya. Djeelya program. The program directly responds to Closing the

Gap targets by addressing the over representation of Aboriginal young women in the justice system and the urgent need for culturally safe interventions. The pop-up service comprised of government agencies who were able to provide targeted support to local Aboriginal girls.



Image 1: Djeeyla Program in the Embleton Room (SPEAR Foundation)

Birralyn Kaartadjin – Place Names

City Officers have distributed a copy of the Birralyn Kaartadjin – Place Names book to all City owned libraries and a copy to each of the schools in the area. Books were gratefully received by all and started conversations as to what other resources the City had that local schools could access.

City of Bayswater Innovate Reconciliation Action Plan 2021-2023 INFORMATION UPDATE REPORT: May-July 2026	
AUTHOR	Manager Community Planning
BRANCH	Community Strategy and Programs
PILLAR	Respect
ACTION	3. Build respect for Aboriginal and Torres Strait Islander cultures and histories by celebrating NAIDOC Week
DELIVERABLE	(c) Promote and encourage participation in external NAIDOC events to all staff (d) Seek opportunities throughout the year for the City to produce stories in Noongar language and videos in Noongar language to be shared during NAIDOC Week

INFORMATION**NAIDOC Week**

The City hosted the following program during NAIDOC Week:

- Cultural Workshop with Greg Nannup at the Bayswater and Morley libraries
- Intergenerational Bush Tucker Workshop with Carol Foley at the Maylands library
- Noongar Language and Culture Workshop with Carol Foley at the Maylands Library
- Songs, Stories and Dance on Country Showcase with Auntie TJ
- Intergenerational Upcycle Wooden Objects with Sarah Weston at Morley Library
- Smoking Ceremony and tree give away at Community tree planting day
- Staff attended the Hampton Senior High School NAIDOC Assembly



Image 1: NAIDOC Cultural Workshop with Greg Nannup

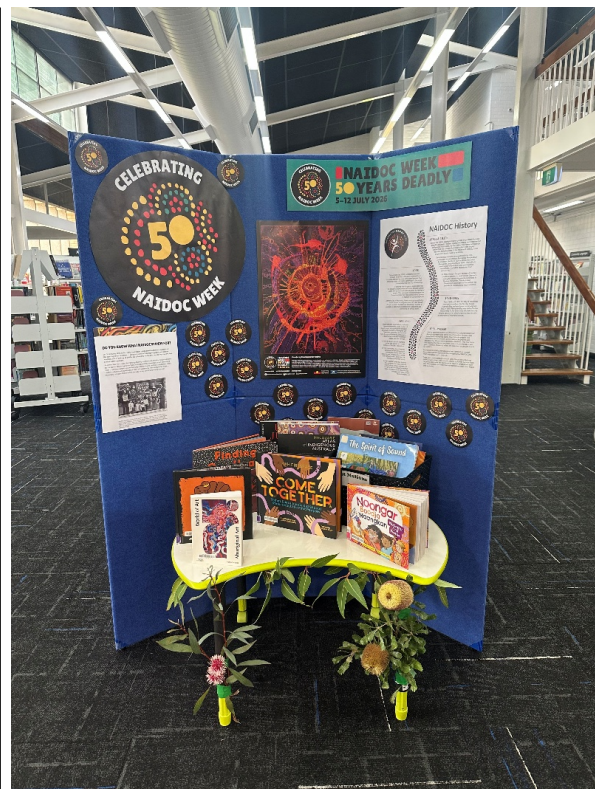


Image 2: NAIDOC Display at Bayswater library



City of Bayswater Innovate Reconciliation Action Plan 2021-2023 INFORMATION UPDATE REPORT: May-July 2026	
AUTHOR	Manager Community Planning
BRANCH	Community Strategy and Programs
PILLAR	Respect
ACTION	1. Increase understanding, value and recognition of Aboriginal and Torres Strait Islander cultures, histories, knowledge and rights through cultural learning.
DELIVERABLE	(e) In collaboration with Whadjuk Noongar people, provide internal and external opportunities to learn more about Noongar language and build partnerships with external training organisations (i.e. inclusion of Noongar greetings in communications, where appropriate on social media platforms, corporate publications and oral communications)
INFORMATION	Noongar language classes • Basic Noongar language classes presented by Carol Foley are held monthly at Maylands library. • A five-week program of Noongar language classes presented by Dylan Collard was held at Maylands library. Songs, Stories and Dance on Country From March to October 2026, community members will join Aunty Tj and Aunty Alta to learn Noongar stories, language, culture and dance in a natural setting at Riverside Gardens, Bayswater. Nine children and eight adults attended the first session. Sessions will also include creative activities using materials found beside the Derbal Yerrigan. This program will enable families to participate with their young children in a teaching/learning framework of cultural knowledge sharing of First People's understanding of the natural world. It will also raise awareness in young people in Caring for Country (the environment) through the eyes of animals.



Image 1: Songs, Stories and Dance on Country.



City of Bayswater Innovate Reconciliation Action Plan 2021-2023 INFORMATION UPDATE REPORT: May-July 2026	
AUTHOR	Manager Community Planning
BRANCH	Community Strategy and Programs
PILLAR	Respect
ACTION	2. Demonstrate respect to Aboriginal and Torres Strait Islander peoples by observing cultural protocols.
DELIVERABLE	(e) Enhance Citizenship Ceremonies to educated new Australians through the delivery of a Welcome to Country and development of a cultural information package.
INFORMATION	<u>Citizenship Ceremonies and Community Events</u> The City continues to deliver a Welcome to Country at all Citizenship Ceremonies, and Community Events.

City of Bayswater Innovate Reconciliation Action Plan 2021-2023 INFORMATION UPDATE REPORT: May-July 2026	
AUTHOR	Manager Community Planning
BRANCH	Community Strategy and Programs
PILLAR	Opportunities
ACTION	3. Increase Aboriginal and Torres Strait Islander supplier diversity to support improved economic and social outcomes.
DELIVERABLE	(d) Increase the number of commercial relationships with Aboriginal and Torres Strait Islander businesses.
INFORMATION	<u>Improved Procurement Process</u> The City engages Aboriginal businesses, artists, and cultural advisors for National Reconciliation Week, and NAIDOC week. City Officers will attend the Supply Nation Conference/Expo being held in August that will enable the City's data base of First Nations Businesses to be further developed.

City of Bayswater Innovate Reconciliation Action Plan 2021-2023 INFORMATION UPDATE REPORT: May-July 2026	
AUTHOR	Manager Community Planning
BRANCH	Community Strategy and Programs



PILLAR	Governance
ACTION	All
DELIVERABLE	All
INFORMATION	<u>Governance</u> • The City maintains governance of its Reconciliation Action Plan (RAP) through an active advisory structure and regular reporting. The Reconciliation Advisory Panel, appointed through to October 2027, continues to meet at least four times per year to provide guidance and feedback. Resources are allocated annually to support RAP delivery. • Progress is reported quarterly and the City contributes to national monitoring through reporting to Reconciliation Australia via the annual RAP Impact Measurement Questionnaire.

8 NEXT MEETING

The next meeting of the Reconciliation Advisory Panel will take place in the Committee Room, at the City of Bayswater Civic Centre, 61 Broun Avenue, Morley at a date and time to be confirmed.

9 CLOSURE

There being no further business to discuss, the Chairperson, Cr Nat Latter, declared the meeting closed at 5:32pm.