

Blackwattle Bay
State Significant Precinct

Attachment 29:

Aboriginal Cultural Advice and Community Engagement Findings Report

June 2021



ABORIGINAL CULTURAL ADVICE AND COMMUNITY ENGAGEMENT FINDINGS REPORT

A report to support the Blackwattle Bay State Significant Precinct
Proposal

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1. Acknowledgement of Country

Murawin acknowledges the Traditional and Historical Custodians of the lands and waters spreading across the cultural landscape of Blackwattle Bay.

We pay our respect to the Wangal and Gadigal peoples, we acknowledge their Wangal (man), Wangaleon (woman), Gadigal (man) and Gadigaleon (woman) and their gurungs (children). It is their stories and experiences that have influenced this report. We pay respect to their gayanayung and dyinuragan (old men and old women) past, present and emerging.

Blackwattle Bay always was, is and always will be Aboriginal land.

We acknowledge that this report and engagement is about “place making”, however we also acknowledge the “place taking” that happened in order to make this place.

Murawin acknowledges the impacts of transgenerational and intergenerational trauma of place taking on Aboriginal people and recognises that our work must look beyond stories of place and seek to embed not only stories and culture, but also processes for healing into the making and designing places.

As this report feeds into the Blackwattle Bay Master Plan it is important that we also tell the great story of systematic and sustainable land and water management, of occupation and dispossession and ultimately the cultural heritage of Aboriginal people.

We are committed to ensuring culturally inclusive and respectful engagement with Aboriginal people and ensuring that the options being developed for Blackwattle Bay will speak to the multiplicity of stories of the area through engaging, innovative and exceptional cultural, social and physical infrastructure.

We also recognise the Living Culture of Aboriginal people to the area and it is our intention to contribute to working with others to ensure its protection and preservation for future generations.

We thank all of those who have spoken with us, and we acknowledge that consultation with you and others must be ongoing.

2. Introducing Wann Country

From our review of documentation and drawing on literature we can assert as part of this project, that Blackwattle Bay is the traditional homelands of the Wangal people, of the broader Eora nation and the Dharug language group.

The Gadi people

For many practical and cultural reasons, the neighbouring clan groups of the Wann and the Gadi people had close relationships. They shared a common language, songlines, cultural practices and a collective connection to Country that is rich in plant, bird and animal life and the abundance of which all used to be available from Blackwattle Bay. Their collective story is a strong one of water and how every part of their existence was connected to the broader landscape of Sydney Harbour where Blackwattle Bay is located.

Aboriginal stakeholders engaged as part of this project, advised of the importance of speaking about Blackwattle Bay as part of a broader cultural landscape particularly in relation to Wann and Gadi people recognising their collective association with Blackwattle Bay.

The Country of the Wann people

Wann Country begins at Memel (Goat Island) takes in the Balmain peninsula and runs west along the southern shore of the Parramatta River almost to Parramatta.

According to the work being articulated by the City of Sydney Council's Barani which aims to provide information into the early days of colonisation and European settlement, it is noted that *"Blackwattle Creek was originally a tidal watercourse that flowed from swampy lands that are now within the grounds of the University of Sydney. The creek flowed from this swamp through a valley thick with wattle trees and then drained into Blackwattle swamp, at the head of Blackwattle Bay around Glebe. Prior to European settlement, the creek was a source of fresh water for Aboriginal people, and a place for fishing and other activities. During the early decades of European settlement, the creek was located at the edge of town, but by the middle of the 19th century, the course of the creek was highly modified and densely inhabited by some of Sydney's poorest residents"*.

Source: <https://www.sydneybarani.com.au/sites/blackwattle-creek/>

In more contemporary times, Memel was part of the landscape for the Australia Day ceremonies. This year, 2020, on the eve of Australia Day or as many Aboriginal people refer to it as Survival Day, it was to Memel that the Tribal Warrior transported the sacred flame which was blessed by Elders. The flame was cared for overnight on Memel and then transferred to Barangaroo for the Wugul Ora Morning Ceremony.

Eora country is shown over the page.

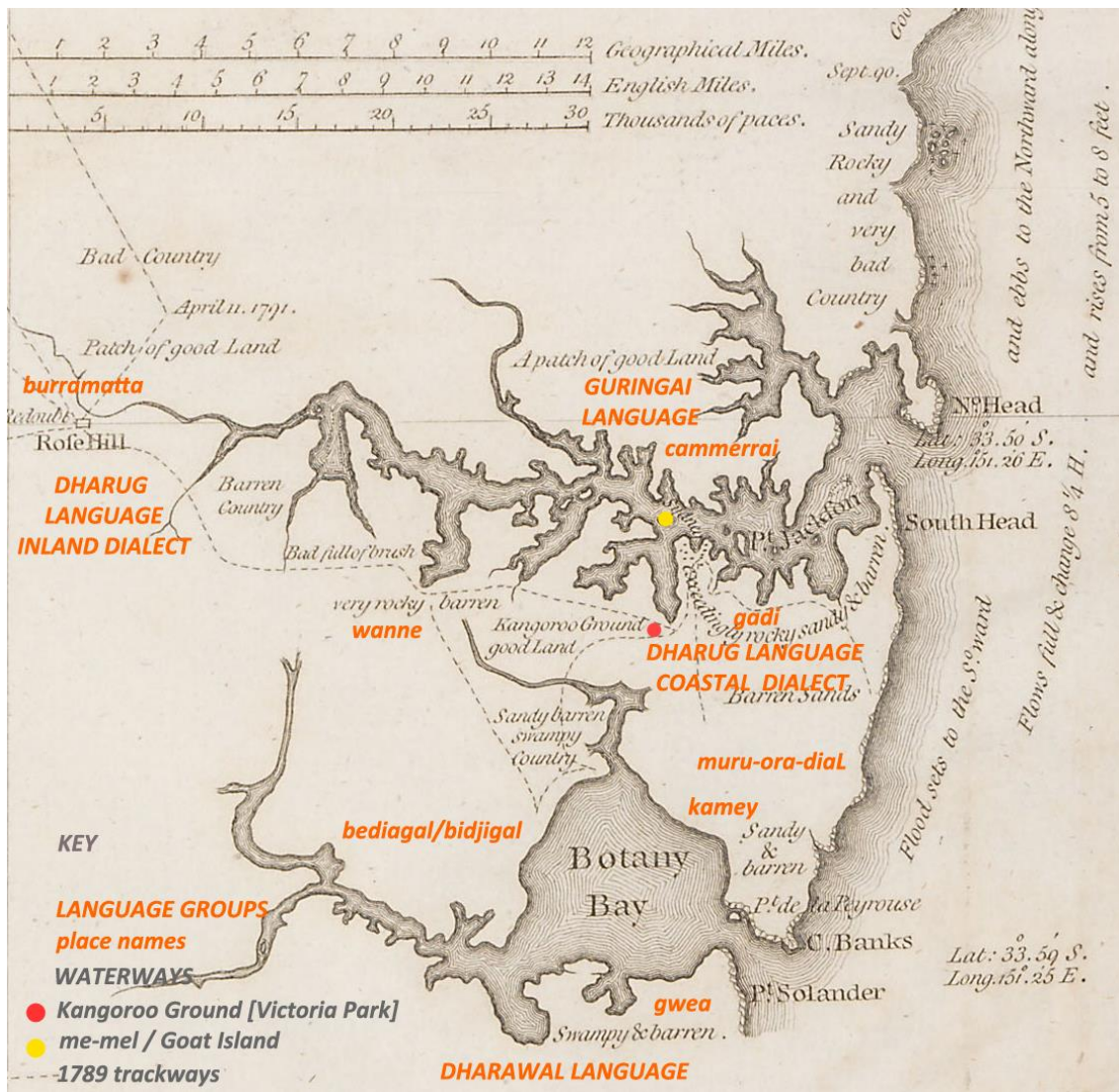


Figure X. Eora Country in 1793 showing the distribution of language groups and the approximate location of “kangaroo ground”, today’s Victoria Park, marked with a red dot and the island of Me-mel, today’s Goat Island, a Wangal landmark. Map: Walker, J. Overlay by Anne Burgess (2018)

3. Uluru Statement from the Heart

We recognise the Uluru Statement from the Heart as a significant message, and one that we believe supports the renewal of the Blackwattle Bay area as the community moves forward together contributing to its development with intentional truth-telling and healing.

ULURU STATEMENT FROM THE HEART

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

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

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

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

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

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

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

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

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

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

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

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

4. Executive Summary

4.1 Objectives

This report is in response to the State Significant Precinct Study.

The objectives of this report are:

- To provide background on the State Significant Precinct study;
- To provide current thinking on embedding Indigenous perspectives into place making;
- To provide a background on good engagement practices with Aboriginal people;
- To provide feedback from the engagement process on the priorities and aspirations of Aboriginal people and individual stories of place;
- To provide cultural stories from our research,
- To make recommendations and give input including:
 - Input into the Vision for Blackwattle Bay,
 - An appropriate acknowledgement of Country that sits as part of the overarching vision,
 - Input into the themes and principles that will inform the Masterplan,
 - Recommendations for ongoing engagement of local Aboriginal communities, potentially in the form of an Aboriginal Community Reference Group.

4.2 Methodology

Summarise the processes used to assess the objectives. Focus on:

- Stage 1 – Establishing the base case (opportunities, constraints and challenges)
- Stage 2 – Key tasks/deliverables relevant to the discipline
- Stage 3 - Engagement and consultation with relevant stakeholders

4.3 Findings

Summarise the study's findings, including but not limited to:

- drivers/factors that influence preferred draft master plan, including resolution of the constraints and challenges as to how opportunities have been optimised
- discussion on any emerging trends that the Blackwattle Bay is well placed to cater for
- consideration of the SSP Study Requirements specific to the discipline being considered

4.4 Conclusions

What are the conclusions that the study reaches overall? These should answer the objectives.

4.5 Recommendations

Set out all the recommended actions that follow from the conclusions

- commentary of future desired character of the Blackwattle Bay
- suggestions re: planning changes/interventions and amalgamation incentives that are required to achieve vision/character

5. Introduction

In the course of this project working with Infrastructure New South Wales (iNSW) we were made aware that this project has the potential to form a best practice example for embedding Indigenous design principles into the process of place making.

In the past input from Indigenous people has rarely been at the design stage. This has meant where input is given it's placed over the already designed place, often in the form of art or information plaques. It isn't embedded through the design process to ask how Indigenous principles and values may impact the design of the place.

Bringing consultants on to engage with local communities to input into the design phase is new, and iNSW must be congratulated for taking this step.

There is so much more that can be done before we might arrive at "best practice" (addressed in our recommendations), but this is a positive step.

5.1 Methodology

To meet these objectives this report has drawn from various sources:

1. Literature and documents relating to Indigenous concepts in design, architecture and urban planning;
2. Feedback from both Indigenous and non-Indigenous people working within planning, architecture, design, art and related disciplines;
3. Feedback from Aboriginal organisations and community members including Elders and children;
4. Feedback from mainstream government and non-government organisations including City of Sydney Council staff;
5. Research of historical records and stories.

Underpinning this report is two other pieces of work; a Literature Review and an Engagement Plan, both which appear in the Appendix and have their own methodologies.

Throughout the engagement process as well as after the community engagements we met with iNSW, place making consultants, the master planning consultant and at times various other consultants to embed research and feedback into the process of design. The process was therefore iterative, including bringing iNSW, consultants and community together when possible and appropriate.

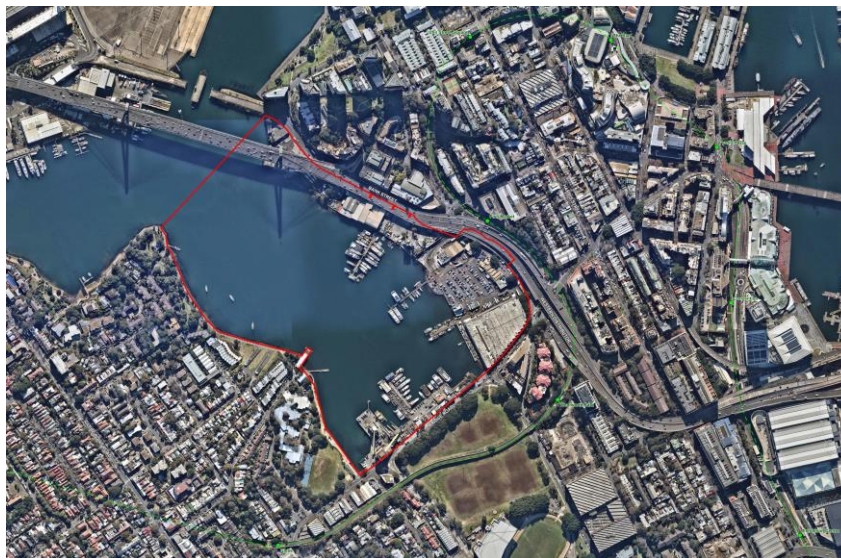
This process has therefore been active learning for everyone involved, and we recommend capturing the process via evaluation techniques that privileges qualitative research for future reference and improvement.

6. The project context

THE PURPOSE OF THIS SECTION IS TO SET OUT THE CONTEXT DOCUMENTS FOR THE BLACKWATTLE BAY REDEVELOPMENT, INCLUDING RELEVANT CONSULTANT REPORTS

This section is included for reference and to properly define the context. Comments on the context documents and findings and recommendations are covered in later sections after outlining the findings from the literature and community engagement.

The Blackwattle Bay area is the subject of State Significant Planning Study Requirements. The study area is marked in red.



6.1 Purpose and State Significant Planning Study Requirements

The Minister for Planning determined that the Bays Precinct is of State planning significance and should be investigated for rezoning. Study requirements for 'Blackwattle Bay' (formerly the Bays Market District) investigations were issued by the Minister on 28 April 2017. There are a number of the Key Study Requirements that influenced the work that Murawin undertook and is outlined in the Literature Review attached at Appendix 1.

6.2 The Strategic Documents for the Bay area.

There are several key strategic documents which define the aspirations for the Blackwattle Bay Masterplan. These include:

- The Bays Transformation Plan (for the whole of the Bays area)
- The Masterplan Framework

6.2.1 Transformation Plan

Sitting above the redevelopment of Blackwattle Bay Masterplan is the Bays Precinct Sydney Transformation Plan. The purpose of the Plan is to guide the overall development of the various Bays areas, to create consistency of overall vision and direction.

To provide consistency, the Transformation Plan includes 20 principles, not all of which are listed in this report.

Rather we have drawn out the principles with relevance to embedding Indigenous principles into the design and planning process:

- Build on the unique history of the Bays Precinct
- Whole of government pursuit of public benefit
- Invest in genuine engagement
- Public access
- Public spaces
- Diversity of use: great places and great spaces
- Capacity to build healthy, prosperous and resilient lifestyles
- Economic development
- Ecological balance
- Ethical procurement processes.

6.2.2 The Draft Masterplan Framework

The purpose of the draft Masterplan Framework is to guide the development of 3 masterplan options for the re-development of the Blackwattle Bay area. It sets out the vision and aspirations for the area in themes and principles to guide and give consistency to development.

This draft Masterplan framework was formed with some community consultation but didn't include engagement with local Indigenous communities.

It is recognised that the draft principles for 'Blackwattle Bay' outlined in the draft Framework, were formed through extensive community consultation in August 2017. That through meetings, workshops and an online survey, 13 principles for the regeneration of 'Blackwattle Bay' were established.

Those principles are grouped in four categories of Landscape & Environment, Access & Movement, Land Uses & Built Form, and Social, Economic & Community. We have provided feedback on the draft principles later in this report at *section 11.2.4*.

The next iteration of the Masterplan involves the development of three options which have been informed by the engagement with Indigenous communities through this body of work. These options will be taken back to the community to seek their input and to inform the development of the preferred masterplan for the purposes of rezoning.

6.3 The Business Case

The Business Case sets out the minimum Treasury requirements for the planning proposal – the revenue to be generated to make development of the site economically viable.

We haven't included specific details of the Business Case here. Rather the purpose of including this section is to acknowledge that there is a Business Case within which this project sits and that there are a number of defined commitments which also inform the design outcomes eg the amount of public and residential space.

It is also important to recognise the project is underpinned by a Business Case because the findings and recommendations from the engagement process need to take into account how to address any potential impact on the Business Case, which we believe justifies the importance of non-economic design principles.

There is an ambition to work towards assessing the options through both economic and place-based, qualitative indicators to balance the build outcomes.

6.4 Other Technical Consultant Reports

There are also several other reports that it has been particularly important for us to consider when looking at embedding Indigenous principles into the place design:

- Place Identity Report and Place Framework (Roberts Day)
- Aboriginal Cultural Heritage Report (Artefact)
- Arts and Culture Report (City People)

6.4.1 Place Identity Report

The Place Identity report from Roberts Day takes a human perspective to the planning process, and:

Is about creating meaning and authenticity that considers the social, environmental, economic and social aspects of a place.

It looks at the character of Blackwattle Bay and surrounds and the way in which communities use and interact with the area. There were several site visits and workshops to inform the information reflected in the report.

Over the duration of this project there were two different versions of the report, the second version including feedback from Murawin and a closer alignment with our findings from the literature and ongoing Indigenous engagement, and joint workshops.

The final report included the following key insights:

Indigenous perspective

- Draw from a holistic Indigenous perspective looking at the cultural and physical landscape of the site; across the sky, the stars, the water and the manipulation of shadows and the feeling around you. It is about what is in the sky, what is in the water, what is on the land and how they change and when and the stories that come with this movement.
- Consider the concept of 'Learning in place', where both play, and recreation can be an educational learning opportunity
- Consider the experience of arrival. Traditionally, the entering across a threshold of land calls for a point of acknowledgment. How can the design response address this?
- Consider envisioning what we are doing for the future is a visioning exercise, likewise applying the same level of visioning to imagine what the land and place would have been like in the past during first Indigenous occupation.
- Indigenous language and wording is critical.
- Access & Equality should be addressed, including from a psychological feeling of welcome.
- Consider NSW First Economy, OCHRE Grid.
- Consideration for water and its role in informing the response/significance from an Indigenous perspective.

Arising out of the report, and to move toward the master plan process, Roberts Day suggested five "Place Drivers", being:

- First Story, First People
- Responding to the needs of Sydney
- Life Value of water

- A diverse and connected community
- A place of rich cultural opportunity.

The place drivers may help set KPIs for the design of Blackwattle Bay through a series of desired outcomes and principles and will feed into the preferred masterplan.

6.4.2 Arts and Culture Report

The Arts and Culture Strategy identified emerging themes: a working harbour, creative and innovate communities, making and living, water and wellbeing.

It also identified the opportunity for “Eora Journey Extension” and creative partnerships with local Aboriginal communities and organisations.

Aboriginal consultation was limited to interviews with two Aboriginal identified people.

Most of the participants (including the non-Indigenous participants) noted the importance of both the past uses of the area (for fishing for example), as well as the living Aboriginal culture that is present in the area.

The report did include a sub-report prepared by Aboriginal consultant Dr Liza-Mare Syron who presented a number of recommendations and a set of proposed principles, that are consistent with those being proposed by Murawin and identified in the Literature Review. The principles being proposed by Dr Syron are; 1. Acknowledgement of Aboriginal connection to the area; 2. Responsibility of developers to include Aboriginal visibility and an unbiased approach to the artistic and cultural vision for the precinct; 3. Reciprocity in sharing resources and 4. Relationship building with local Aboriginal businesses and communities.

6.4.3 Aboriginal Cultural Heritage Report

Artefact undertook the Aboriginal Cultural Heritage Report.

We don't repeat the findings or recommendations of that report in full, which are available separately, but do bring attention to some of the key points that are an important context for this report and support in their acceptance and implementation by Infrastructure NSW:

- Finding - Two sites were identified in the Bay's District with moderate potential for Aboriginal archaeological deposits, prompting a recommendation that further studies be commissioned.
- Finding - One area of previously registered Potential Archaeological Deposit (PAD), Jackson Landing Shelter 45-6-2960, has been identified outside of and approximately 30 m east of the investigation area.
- Recommendation - A Heritage Interpretation Plan should be prepared that will include Aboriginal heritage for the whole investigation area. This would make recommendations for interpretation of heritage values including those associated with the investigation area itself, and those associated with PAD Jackson Landing Shelter 45-6-2960 nearby.
- Provisions should be made for revision to the Heritage Interpretation Plan if Aboriginal cultural heritage values are newly identified within or near the investigation area.

7. Findings from the Literature on engagement in the design context

THE PURPOSE OF THIS SECTION IS TO PRESENT A SUMMARY OF RELEVANT FINDINGS FROM THE LITERATURE REVIEW ON ENGAGING WITH INDIGENOUS COMMUNITIES, IN PARTICULAR IN THE DESIGN CONTEXT.

THE SECTION COVERS BLACKWATTLE BAY AREA ENGAGEMENT, GENERAL ENGAGEMENT AND ENGAGEMENT IN RELATION TO DESIGN.

The purpose of the literature review was to:

- Research and identify any Indigenous engagement processes that had been done previously in the area and analyse what worked well, what didn't, and apply those principles to the current engagement,
- Research best practice in Indigenous engagement in the planning or other contexts and apply best practice to this project
- Identify literature of site-specific Aboriginal uses or stories relevant to the area.

The literature review is annexed to this report and so we do not repeat the detail of the findings in this report.

In Australia the process of Aboriginal input into planning has generally been contained within a 'cultural heritage or public art' framework, but that is changing. From distilling the literature, we found the following:

7.1 Little evidence of previous engagement relating to Blackwattle Bay

While it's likely that there have been consultations with local Aboriginal communities there was no literature recording consultations and feedback, and nothing discussing what worked well and what didn't.

This project has the potential to be a huge step toward best practice engagement with Indigenous communities around design of places and public spaces, and we hope that this report and engagement plan can assist others in the future.

7.2 Common themes relating to successful engagement

Best practice research indicates that when engaging with Indigenous stakeholders, it should come from within a framework of self-determination and Indigenous control; that the specific social and cultural context of place should be considered and fully understood, and that in light of this understanding of the specific and diverse contexts of places, engagement should occur at the scale of a group's 'Country' (Hunt 2013, p.1).

Within Australia, specific community cultural protocols can also be found for many communities, with local council's adopting the practice of developing their own cultural protocol documents in relation to Indigenous engagement. Adhering to cultural protocols assists organisations in stakeholder engagement as it:

- Encourages recognition and respect of Aboriginal heritage and cultures
- Encourages promotion of Aboriginal cultural practices to the wider community
- Encourages understanding from the wider community around Aboriginal cultural practices

- Ensures that the use of Aboriginal cultural practice is recognised as useful to building relationships and partnerships (NSW Public Service Commission, 2017, p.4)

Engagement with the Aboriginal community should also appreciate the role of Aboriginal leadership; Indigenous leaders grapple with a broad range of cultural, social and political issues and how they in leadership roles provide guidance and direction whilst building the capacity of the broader community in cultural protocols.

‘Aboriginal leaders’ are only those persons recognised by the community of focus, (as opposed to being given that title by government, media or others), and an Aboriginal leader recognised by their community, may not necessarily represent the views / perspectives of all Aboriginal communities (Hicks, 2019, p. 48).

Engagement should always be coming from a place of respect and cultural understanding; reciprocity should be maintained throughout the whole process, and all parties should take responsibility for their input into the process; appreciating that all input is purposeful and meaningful. There should be a commitment to be mindful of the voices of others and all efforts taken to ensure that everyone who wishes to engage have the opportunity to do so.

7.3 Common themes relating to design

This section synthesises the literature into the common themes that are important in embedding Indigenous perspectives across the design process.

It’s not exhaustive and the full literature review is annexed to this report.

7.3.1 Design principles must start with an understanding of the cultural importance of Country

An Aboriginal cultural landscape is ‘a place or area valued by an Aboriginal group (or groups) because of their long and complex relationship with that land. It expresses their unity with the natural and spiritual environment. It embodies their traditional knowledge of spirits, places, land uses, and ecology’ (Buggey 1999, p.30).

The central tenet of the Indigenous view is the custodial responsibilities associated with ‘caring for Country’. ‘Country’ is seen as a multidimensional being consisting of people, animals, plants, skies, land and sea and extending underground (Rose 1996, p.8). These custodial relationships formed for survival, but equally informed the social, physical and spiritual understanding of a person’s Country and their role in protecting it physically and sustaining it spiritually.

In the Australian context, this value is seen through Aboriginal people’s connection to ‘Country’. Choy, Wadsworth and Burns (2010, p.7), in their study based on the four Indigenous sub-regions of South East Queensland, assert that the Aboriginal cultural landscape is framed by:

1. Boundaries – stemming from traditional boundaries, these contribute towards defining ‘country’ and where a person ‘belongs’.
2. Pathways – passages of land or water used to move through the landscape; these connect different groups of people and important sites (e.g. ceremonial, men’s/women’s, sacred or boundary corners).
3. Biodiversity matters – the interpretation of the natural world through seasonal indicators, e.g. changes in the behaviour of fauna, or the life-cycles of flora; as well as the presence or absence of totemic species or their habitats.

4. Important sites – men’s/women’s, ceremonial, sacred, habitation, battlefield.

In summary, land can’t be divided from or separated from people, from its uses, and from the cultural obligation to care for land and others. Design must take a holistic view and sustainable view.

7.3.2 Place Making and Place Taking

This section acknowledges that to be making a place means that the place was taken, and that is the whole story of the place and needs to be told. This shouldn’t be a confronting concept, but rather an acknowledgement of Indigenous cultures as living cultures that have survived dispossession and change, and whose stories are now being told as part of the landscape.

“The place does not need making, it already is. Aboriginal people have always cared for Country and will continue to do so – it just needs to be made accessible once again” Aunty Kath Farrell, Glebe Elder

For Aboriginal people place is already made in the forms and structures of the land – in the water, in the types of trees and grasses, in the animals and the interconnection of all of it. It doesn’t need place making to make it a place for people – people are a connected part of it.

We say this with all respect to our colleagues who are “place making” Blackwattle Bay. We recognise that structures and uses are imposed on land in a very different way that now becomes part of the ongoing culture of places.

However, this culture of place making, of which Aboriginal people are now a part and participate in as a living culture, can only come through a process of imposing something on the landscape, and is an act of “place taking” from an Aboriginal perspective.

Foster and Kinniburgh (2020) critique traditional Placemaking approaches to a particular site, through the Indigenous Australian concept of Country asserting that there needs to be a ‘move away from the word ‘placemaking’ towards a practice of ‘making place’, and ‘making space’ i) that allows overlooked spatial (hi)stories to reclaim the sites that they have always occupied, and ii) for the very occupants and stories that are ordinarily overlooked in urban and spatial design practice.

Oakley and Johnson (2013) highlight the process of ‘place-taking’ on the context of waterfront landscapes within Australia, Port Adelaide and Melbourne Docklands.

In both cases, the original value of these places, as wetlands (which is the former landscape of Blackwattle Bay) which sustained the physical and spiritual life of the Aboriginal people who called that Country home, went through two phases of loss:

- the sites were completely displaced by colonisation as it ceased being places of localised sustenance for traditional owners¹, and
- when waterfront re-development was occurring at these sites, and new forms of ‘place-making’ taking place, symbolic representations of an Indigenous past were rendered almost invisible, save for the building of a park, limited public art and limited Indigenous street naming at both sites, with specific requests around land use/planning and design from traditional owners for each site being denied.

¹ Oakley and Johnson assert that the places also ceased being places of dreaming for traditional owners, however we argue that this is not the case as Dreaming simply does not cease to be with landscape changes, but in fact continues to exist through all time

These stories need to be recognised in the design of place and the planning of infrastructure.

7.3.3 Cultural Protocols

Indigenous cultures are steeped in thousands of years of heritage and continuing practice. Using and reproducing traditional cultural expression within new works requires consideration of Aboriginal cultural protocols.

Having cultural protocols shows a commitment by others to acknowledge that the processes and procedures of another cultural community are equally valid and worthy of the same respect as one's own cultural protocols.

We have summarised a set of Indigenous design protocols using three documents that are all annexed in Appendix 3

- The Australian Indigenous Design Charter: Communication Design Protocols
- Create NSW's Aboriginal Cultural Protocols for the Arts
- The NSW Government Architecture's Designing with Country framework

A synthesis of these protocols shows the following themes:

- Indigenous led: Indigenous design should be Indigenous led that draws on local knowledge and recognising local culture in its historical and current living form. This also involves building leadership capacity in Indigenous people and enabling genuine community governance input into precinct development. This stems from allowing Indigenous people to self-determine.
- Respectful and reciprocal relationships from deep listening
- Reciprocity includes investment in the local Indigenous communities – in education, jobs and economic outcomes. It is about not being tokenistic in attitude, behaviour and inclusion of issues being put forward by Indigenous people.
- Investment comes from recognising that Indigenous knowledge has social, economic and sustainable value in place making and precinct development.
- Recognition that Indigenous people have an obligation to custodianship of the land and designing places that enable that connection.
- Make places that tell the whole truth of the story of the place.

8. Findings from the literature: Aboriginal stories of place

THIS SECTION PRESENTS INDIGENOUS STORIES FROM BLACKWATTLE BAY AND RELATED INDIGENOUS STORIES SOURCED FROM A REVIEW OF LITERATURE.

THESE STORIES SERVE AS A BASIS FOR UNDERSTANDING ABORIGINAL CULTURE AND STORIES OF PLACE. THIS UNDERSTANDING CAN INFORM THE DESIGN OF THE BLACKWATTLE BAY REDEVELOPMENT.

THE STORIES ARE NOT JUST ABOUT THE BLACKWATTLE BAY AREA – BLACKWATTLE BAY WAS ONE PART OF A LARGER CULTURAL AND ENVIRONMENTAL LANDSCAPE AND THE STORIES OF THE WHOLE OF THE LANDSCAPE ARE CONNECTED.

8.1 The Dreamtime and The Dreaming

The Aboriginal Dreamtime is the ‘foundational place’ of Aboriginal spirituality, cosmology and mythology. It is a commonly used term for describing important features of Aboriginal spiritual beliefs and existence. This is the place where the great Creator Biame existed and it is from here spiritual beings / ancestors created the world. They made the land and the people. There are stories that relate to the creation of rivers, streams, water holes, land, hills, rocks, plants and animals. These creation stories are the basis of Aboriginal lore and culture.

Culture is explained through stories, songs and dances and how Aboriginal people interpret creation stories. The Dreaming is what guides and commands the rules of existence and behaviour. The Dreaming and its stories are not only important for cultural survival but also to sustain spiritual connection of the people to the land itself. Throughout this project stakeholders made reference to this when they said many times: ‘we don’t own the land, the land owns us’.

This understanding shows how a place, the people of the place, the conservation of that place, the way it is used, the way it is manipulated and the obligations to land are all connected. This understanding can drive design principles.

Bennelong, a Wangal man, once explained that his people came from the Boorow-e, the clouds, and when they died, they returned to the clouds in the form of little children. In the state of little children, before ascending, they first hovered in the tree top branches, eating their favourite food, little fish. (Ref; Annie Burgess, P29)

The following stories are derived from the Cultural Ribbon Foreshore Histories project, a collaboration between the Dictionary of Sydney and the City of Sydney.

(Source: https://dictionaryofsydney.org/contributor/city_of_sydney_cultural_ribbon_foreshore_histories_project)

8.2 Woollarawarre Bennelong

One of the best-known members of the Wann clan was Woollarawarre Bennelong, who had a special relationship with Goat Island over which he had custodial or ownership responsibilities.

Bennelong was initially captured in November 1788 along with Colbee, of the Cadi clan, under the instructions of Governor Arthur Phillip so he could learn more about the local Aboriginal people. Woollarawarre Bennelong (c. 1764-1813), considered one of the most significant Indigenous men in early Sydney, was a Wangal. Throughout his life, he served as an interlocutor between the Eora and the British, both in Sydney and the United Kingdom.

Described as being 'of good stature, stoutly made', with a 'bold, intrepid countenance' at the time of his capture, and estimated to be around 25, he had an appetite such that 'the ration of a week was insufficient to have kept him for a day'

Bennelong stayed in the Sydney Cove for about six months, before escaping from the settlement and renewing contact with Phillip as a free man. Learning to speak English, he maintained ongoing relations with the colony and in a gesture of kinship, gave Phillip the Aboriginal name Wolawaree.

In 1790, Bennelong asked the governor to build him a home on what became known as Bennelong Point, today the site of the Sydney Opera House. Two years later, accompanied by Yemmerrawanie, he travelled with Governor Phillip to England. He returned in 1795 and died at Kissing Point, in Sydney's North West suburb of Putney, on 3 January 1813.



8.3 Patyegarang

Patyegarang was an Aboriginal woman living in the Sydney region at the arrival of the First Fleet in 1788, who played a significant role in early contact between Aboriginal and British people. Patyegarang was both a confidant and teacher to William Dawes, a lieutenant who created what is now considered to be the first written account of the Aboriginal language of Sydney. In sharing her language Patyegarang also contextualised her knowledge of thousands of aspects of everyday life of the Eora people at the time.

Intermittently for over a year, Patyegarang would visit Dawes at his stone observatory and house on the western point of the cove. It was from this point that Dawes had a full view of the harbour east and west and the expanse of the southern night skies. Historians believed Patye was around fifteen years of age, that her name was related to the grey kangaroo and that she was Gadigaleon however, the historians claim that she could well have been Wangaleon.

In Patyegarang's language, guru (deep water), is in this context also a suitable metaphor for deep time, for how multigenerational layers of observation, learning and teaching become an experientially based knowledge of place, and how this knowledge embeds itself in a language. Looking up from the guwiyang (fire), and witnessing mulumulu (a cluster of falling stars), the Eora oriented their world around night time sky; millions of hours observing the night in their nawi (canoes) surrounded by yanada (moon) gili (light) sparkling across the badu (water).

(Source: <https://maas.museum/magazine/2019/01/patyegarangs-sky-world/>)



Source: <http://arc.parracity.nsw.gov.au/blog/2018/07/12/significant-aboriginal-women-patyegarang/>

8.4 Barangaroo

Barangaroo was one of the powerful Aboriginal figures in Sydney's early colonial history. She was a Cameragaleon from the country around North Harbour and Manly.

The officers finally met Barangaroo in late 1790. They found her very striking but also a little frightening. She had presence and authority. They estimated her age at about 40, and this is significant. She was older, more mature, and possessed wisdom, status and influence far beyond the much younger women the officers knew.

By the time they met Barangaroo, the [Eora](#) world had changed. Smallpox had swept through the population and killed a disproportionate number of women and old people. But Barangaroo had survived. She was one of a reduced number of women who had the knowledge of laws, teaching and women's rituals and she exercised this authority over younger women. She had lost a husband and two children to smallpox, and she now had new younger husband: the ambitious [Bennelong](#).

While other, younger, more biddable Eora women politely agreed to put on clothes, Barangaroo refused point blank. All she ever wore was a slim bone through her nose. When the whites invited her to watch a flogging, she became disgusted and furious, and tried to grab the whip out of the flogger's hands.

She was clearly unhappy about Bennelong's consorting with the whites. She was so angry with him on the first occasion he went to visit Sydney that she broke his fishing spear.

Barangaroo was a fisherwoman. Eora women like her were the main food providers for their families, and the staple food source of the coastal people around Sydney was fish. Unlike men, who stood in the shore and speared fish with multi-pronged spears, or fish-gigs (*callarr* and *mooting*), the women fished from their bark canoes (*nowie*) with lines and hooks. They made their fishing lines (*carr-e-jun*) by twisting together two strands of fibre from kurrajong trees, [cabbage trees](#) (*daranggara*) or flax plants. Animal fur and grass 'nearly as fine as raw silk' were also used to make lines. One observer described them as 'nicely shredded and twisted very close and neatly'. The distinctively crescent-shaped fish hooks (*burra*) were honed from the broadest part of the turban shell.

These hooks were beautiful, and the lines well-made. Sometimes the women wore them around their necks like a necklace. But they were not decorative objects. They were Eora women's working tools and implements, essential for survival, and closely associated with their identities and power. The British officers quickly learned to respect the value of women's fishing gear – these were not female frippery, 'trifling things in a fishing way', but serious and important, like men's spears and clubs. Source: https://dictionaryofsydney.org/entry/barangaroo_and_the_eora_fisherwomen



Source: <https://dictionaryofsydney.org/image/109048>

By Philip Gidley (att) King From the collections of the [State Library of New South Wales](#)

[a2225005 / Banks Papers - Series 36a.05 (Safe 1 / 457), Series 36a : charts and illustrations, ca 1790s, 1803] (Mitchell Library)

8.5 Eora Fisherwomen

Eora women's skills in fishing, swimming, diving and canoeing were extraordinary. The women skimmed the waters in their simple bark canoes with fires lit on clay pads for warmth and cooking. The officers were fascinated; they wondered how on earth the women could manage these 'contemptible skiffs', fishing tackle, onboard fire, small children and babies at the breast, in surf that would terrify their toughest sailors.

The women sang together as they fished and kept time with their paddles as they rowed. They were seen fishing all day, in all weathers, and at night too. Eora women dominated the waters of the harbours, coves and bays, and the coastlines in between. The men mostly only used canoes when they wanted to get from one cove to another.

Aboriginal women from the Sydney basin used to tie a material around a baby girl's pinky finger just below the second joint. Once the pinky finger fell off, it was placed in the ocean. The removal of the finger is a practice known as 'malgun' which was performed for several reasons. Eora fisherwomen were hand and line fishers and without the pinky finger it made it easier for them to cast their line and carry out their fishing duties. Also the tradition of putting the finger into the ocean is to also symbolise and promote a sense of sustainability and appreciation of being able to give something back to the sea for taking something from it (fish).

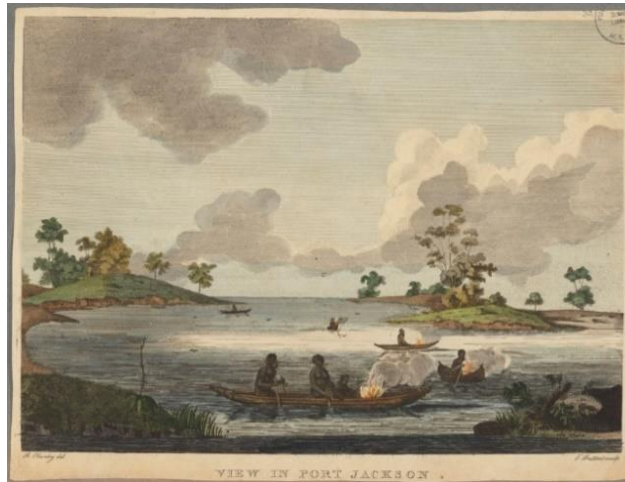
Lomandra grass is a very hardy plant that has long and flat green leaves which were used for food and making artefacts by Aboriginal people. The long green blades were chewed on the end for hydration and nourishment as well as making useful things such as baskets.

(Source <https://www.rbg Syd.nsw.gov.au/stories/2019/sydney-aboriginality>)

Eora children grew up on the water from their youngest days, and the swell of the waves and rocking *nowie* must have been just as familiar to them as the solidity of the earth or their mothers' heartbeat. The girls learned to line-fish as they grew – learning the fishing places and songs, how to burley with chewed cockle, how to lure and snag a fish, how to hone their *burra* from the cheek of a turban shell.

Eora women's control of the food supply would have been essential to their status and self-esteem, as well as their power in society.

Aboriginal women continued fishing the waters of Sydney Harbour at least until the late 1820s. Forty years after the First Fleet arrived, their canoes could still be seen skimming the waves, little plumes of smoke rising from the onboard fires.



8.6 Stories of the Skies

Aboriginal people would have had a very practical reason for their interest in astronomy: the sky is a calendar that indicates when the seasons are shifting and when certain foods are available, says Roslynn Haynes, an associate professor at the University of New South Wales and author of *Explorers of the Southern Sky*, a history of Australian astronomy.

"Constellations appearing in the sky, usually at sunrise or sunset, were very important. They helped [Aboriginal people] predict what was happening in the world around them," says Haynes. For example, at different times of the year the Emu in the Sky is oriented so it appears to be either running or sitting down. Depending upon its position people knew it was time to hunt for emus or collect their eggs.

While the night sky had a very practical use for Aboriginal people, it was also valuable spiritually, as a means of reinforcing culture and community, says Haynes. "[Objects in the sky] had stories attached to them to do with the values and morality of the community. So when constellations appeared, the stories were told and those lessons would be ingrained in the younger people." "They were interested in the holistic view that it gave them of the world, that the heavens were as close to them as the surrounding earthly environment."

Researchers are turning to journals and papers of early white Australians, such as explorers, missionaries and early anthropologists, as well as archaeological sites, to unearth long-forgotten records of Aboriginal astronomy. For example, Norris and Hamacher are recording information from a rock site near Geelong in Victoria that seems to line up with the summer and winter solstices — a sort of Australian Stonehenge.

In most Aboriginal cultures, the Sun and morning sky is connected to the female whilst the Moon and night sky is associated with the male.

Astrophysicist, Ray Norris, who has studied Aboriginal Astronomy said "*The Sun is a lovely old lady called Walu Yolngu. She gets up every morning and puts on her red ochre, which is why we get the red sunrise, lights a stringy bark tree and carries it across the sky and giving us all light and heat,*

travels to the west and puts out the stringy bark tree, then travels around back to camp in the east for the morning."

To spot the emu, look south to the Southern Cross; the dark cloud between the stars is the head, while the neck, body and legs are formed from dust lanes stretching across the Milky Way.



Physics student and Sydney Observatory guide, Wiradjuri woman, Kirsten Banks said most Aboriginal tribes told the story of the emu in the sky. *"Great celestial emus that indicate when emu eggs are available and the stars that bring the summer. The position in the sky tells us when to collect emu eggs; it's very well known all across Australia."*

Sources: <https://www.abc.net.au/news/2017-04-05/aboriginal-astronomy-basis-of-dreamtime-stories-stargazing/8413492>

<https://www.bing.com/videos/search?q=Kirsten+Banks+&view=detail&mid=8629845CF6B90DD9B23A8629845CF6B90DD9B23A&FORM=VIRE>

8.7 Tinker's Well

Tinker's Well was located in a large sandstone overhang at Pyrmont. Springs like Tinker's Well were particularly valuable to Aboriginal people and Europeans on rocky peninsulas like Pyrmont, because freshwater creeks lay some distance away. In the early 20th century, an old Pyrmont resident recalled that 'through the mosses and ferns' of the overhang 'trickled musically a small stream of pure, cold water'.

The water collected into a natural dish in the sandstone floor of the shelter. Residents recalled evidence of the Aboriginal use of Tinker's Well, describing 'numerous mussel shells' and other shellfish that were still visible near the spring in the early 20th century. These were almost certainly an Aboriginal campsite, or midden, where Aboriginal people had camped and discarded food waste (shellfish, and the bones of fish and land animals). Residents also recalled that the natural bowl under the spring had been 'roughly carved out' long before it was enlarged by European quarrymen, and it seems likely that this was done by Aboriginal people using the spring.

Aboriginal people continued to live in the Pyrmont area into the 19th century, but quarrying and intense industrial and urban development in the area has destroyed most traces of their presence both before and after the arrival of Europeans. The shelter containing Tinker's Well was destroyed in the early 20th century, but water continues to flow down sandstone outcrops behind a modern apartment building nearby in the vicinity of the original spring.

Source: Pyrmont History Group <https://pyrmonthistory.com/wilderness>

8.8 The Destruction of Blackwattle Creek

Through her research Judy Kelly, Principal, Sydney Secondary College - discovered stories of when the Wann clan camp was located near to Blackwattle Creek giving them easy access to freshwater and the bay for fish and mussels etc. When the Europeans ran out of supplies, they devastated the fish stocks and killed wildlife carelessly forcing the Aboriginal people to flee further south and eastward. Surgeon Harris's Ultimo Estate, and John Macarthur's Pyrmont land grant did not immediately dispossess the Aboriginal people, but Harris's deer, Macarthur's windmill traffic, then colonists' cattle and pigs compacted the soil and turned the Blackwattle stream into a swamp. <https://www.sydneybarani.com.au/sites/tinkers-well/>

9. Findings from the Engagement Process: general principles for design

THE PURPOSE OF THIS SECTION IS TO SET OUT COMMON PRINCIPLES ARISING OUT OF OUR ENGAGEMENT WITH INDIGENOUS STAKEHOLDER AROUND DESIGN.

THE FINDINGS SET OUT HERE ARE MORE GENERAL IN NATURE, WITH SPECIFIC DESIRES FOR BLACKWATTLE BAY DEALT WITH THROUGHOUT THE REPORT.

The engagement process and methodology are set out in full at Appendix 14 and provide a greater overview of the process, which we touch briefly on in this section.

Throughout the engagement process there were common principles that were raised by those participants who engaged in consultations with us, that are applicable to the design, master planning and placemaking of Blackwattle Bay.

9.1 Design to reflect the culture through tangible markers

Participants want to be able to see their culture within the development of Blackwattle Bay and the fish markets. They want to see some tangible markers of their culture and existence. There is some scepticism that the given that the design of the fish-markets is completed as part of an earlier project there seems little opportunity for Aboriginal community input. Aboriginal stakeholders noted that this might be a missed opportunity for telling the stories of fishing and Aboriginal maritime uses in the area. It is hoped that this project will enable tangible markers highlighting Aboriginal culture and existence in the area.

9.2 Opportunity to achieve economic prosperity

We note that the City of Sydney's Eora Journey: Economic Development Plan 2016 was developed after extensive consultations and aims to engage with Aboriginal and Torres Strait Islander communities over the next 10 years to achieve prosperity.

9.3 Mapped to the Eora Journey

A key consideration of the Blackwattle Bay SSP requirements is to seek opportunities for addressing the City of Sydney's Eora Journey: Economic Development Plan 2016. The Plan could be used as the basis to drive economic empowerment as part of the Blackwattle Bay project. Each of the Guiding Principles and Main Themes outlined in the plan align with issues raised during our consultations.

Guiding Principles	Action
Work Towards Prosperity	Expand economic participation and opportunities by enabling greater self-determination
Reflect and respond to community needs	Recognise the diversity of aspiration among individuals and communities and Remain dynamic and responsive to changing needs and opportunities
Create business opportunities through delivery	Create business opportunities
Work together	Coordinate stakeholders

Main Themes	Action
Create an economic hub	Ensure support and capacity building for Aboriginal and Torres Strait Islander business and entrepreneurs
Maximise employment opportunities	Ensure Aboriginal and Torres Strait Islander people can access opportunities, progress and thrive in the local economy. This focuses on issues such as support for pre-employment, job seeking and readiness and career pathways.
Enhance tertiary opportunities	Support Aboriginal and Torres Strait Islander people in accessing, completing and maximising the benefits of tertiary education.
Grow key sectors of the economy	Support business ownership and employment opportunities including tourism, retail, creative and digital businesses.

9.4 Cultural Levy

The Planning Institute of Australia has several policies and position statements linking the importance of planning to community wellbeing and valuing input from stakeholders. The Institute's declares that good planning is the best way to *'generate economic development that contributes positively to the well-being of individuals and communities and the natural and build environments on which we rely'*. We also note the importance of the Institute's Good Planning Principles of *fostering efficient and effective settlement patterns that promotes prosperity* and its application in the Blackwattle Bay project.

We appreciate that there are limitations to the master planning process in the context of ensuring Aboriginal people are recompensed for the use of their cultural intellectual property which quite often informs planning and placemaking of built environments. However, we suggest that one method of recompense, is the device of a cultural levy that provides an economic return to Aboriginal people for the use of their cultural stories.

There is an example of a cultural levy at the Sunshine Coast Council in Queensland, where:

- Residents pay a Cultural Heritage Level of \$13 per annum. The levy is charged per household and is included in the rates payment.
- The aim of the levy is to:
 - Protect cultural places such as buildings and other significant sites
 - Raise people's awareness of the value of local heritage
- The levy is governed by the Sunshine Coast Cultural Heritage Reference Group. The purpose of the group is to:
 - Raise the profile of cultural heritage in the region
 - Contribute to a shared vision for cultural heritage that is inclusive, relevant and innovative
 - Support the development of a regional network of individuals, organisations and museums in the heritage sector

- Identity partners and opportunities to preserve, access and enhance cultural heritage across the region; and
- Assist in forming strategic priorities for expenditure of the Heritage Levy.
- Membership of the group consists of heritage specialists and members of the broader and Aboriginal community. They meet 4 times a year.

9.5 Employment and Training Opportunities

Stakeholders throughout the engagement highlighted the aspirations for employment and training opportunities for Indigenous people as a general principle of reciprocity in design (and other) projects.

Stakeholders highlight the role that projects can take to provide:

- Employment and procurement opportunities during the delivery of the project, and
- Employment and procurement opportunities after completion of the project.

An example of the latter may be tour guides or storytellers that have ongoing employment.

It was recognised that ongoing economic opportunities are necessary to have a lasting effect on communities and an impact on the social determinants of health and wellbeing. It was also recognised that this requires a commitment that sits alongside the design work (for example, the procurement policy) and continues to exist after the design work is done (for example, ongoing employment).

This is taken up further in the discussion.

9.6 Engagement must be ongoing

It is said that Indigenous people are one of the most over consulted populations, and yet there is slow or no movement in relation to outcomes for Aboriginal people.

There was caution shown by stakeholders throughout the engagement as to the real, ongoing and tangible outcomes for Indigenous people from the engagement and the project. This is not unusual in our experience as too often engagement ceases at the end of consultation, and those commissioning the consultation do not continue to work with local communities to deliver the outcomes based on the consultation.

There are recommendations regarding an ongoing reference group in this report. We add that ongoing consultation cannot be stressed enough so that Indigenous people don't feel that they have given their knowledge yet again to another government consultation for no tangible outcome. Failing to continue engagement doesn't only affect the project but it also sets up distrust that has an impact on all subsequent projects.

9.7 Healing

The issue of healing was raised in a number of contexts including healing a people after land being taken and their culture decimated, Stolen Generation and children being placed in one of the many homes located in Glebe and finally the 'sick' state of the water having extremely high levels of toxins in the water.

Participants were most concerned about poor quality and health the waters of Blackwattle Bay. Without a doubt, the biggest story coming from the consultations and our review of literature

related to water. Water in the context of culture, healing, economics and industry, education and employment.

Stakeholders stressed the Indigenous way (indeed, obligation) of looking after Country so that it remained productive and in balance in accordance with Lore. Indigenous principles of land management are valuable and should be a cornerstone of design projects.

9.8 Truth telling

The issue of truth telling has become more and more explicitly referred to since the Uluru Statement from the Heart and reiterating the process and importance of Makarrata which was referred to in several consultations. Makarrata is a Yolngu word that describes a process of conflict resolution and peace making. Through truth telling there is a settlement of wrongdoing so that the outcome of the process is to finish the conflict and walk forward together.

In making places it is clear that there is a 60,000+ year story to be told; some of the recent parts of that story are of conflict, and that needs to be told in order to heal the place and make it a place for everyone to walk forward in together.

10. Findings from the engagement process: What stakeholders hope to see in Blackwattle Bay

THE PURPOSE OF THIS SECTION IS TO SET OUT SOME OF THE SPECIFIC WISHES RAISED BY STAKEHOLDERS DURING CONSULTATIONS THE THINGS THEY WOULD LIKE TO SEE ARTICULATED IN THE DESIGN OF THE PLACE.

Through the engagement process there were a number of findings that emerged, these include the following:

Fishing Economy and Industry

Historically and contemporary, Aboriginal communities have strong cultural links with marine and aquatic environments, and we have seen how traditionally the people of Gadi and Wanne relied on fish for food, cultural activities and potential economic development opportunities through trade.

Given the significance of the new Fish Markets, this could be an opportunity to re-ignite engagement in the commercial and recreational fishing sectors for Aboriginal people. That similar to the way Aboriginal people traded and traversed across the land and waters previously there could be opportunities again for establishing fishing businesses not just in the Sydney area but on the north and south coast areas of NSW that feed into the Fish Market commercially. This approach could also contribute to the growth of the Indigenous fishing sectors in regional NSW.

This is also an opportunity to re-ignite traditional affiliation with the water Country that could lead to protection of cultural values and greater participation in the economic development arena through fishing and maritime engagement ie cultural water and/or fishing tours.

In developing the Retail Strategy for the new Fish Markets, creating an opportunity for an Indigenous Food Business will help to bring an added value to both the visitor's experience and those looking to support Indigenous owned businesses. Having an Indigenous business in the fish markets should utilise aspects of the NSW Government's Indigenous Procurement Policies in relation to supply and value chains and development.

Dual Naming

The NSW Geographical Names Board has supported a dual naming policy for geographical features and cultural sites since 2001. The Board along with NSW government have shown commitment to recognising Aboriginal cultural heritage by registering original place names given by Aboriginal people so that they sit side by side with existing European names. This commitment extends to the preservation and promotion of Aboriginal languages and acknowledgment of Aboriginal culture through place-naming in NSW.

Whilst we were unable to find a particular Aboriginal name for Blackwattle Bay, it is suggested that discussion occur about Aboriginal landscape features be captured in dual naming opportunities.

Maritime Usage

“Truly supporting us could be as simple as having a flagpole and flying the Aboriginal flag or creating a permanent mooring site for the Tribal Warrior”.

Given the significant use of the waters connected to Blackwattle Bay by Aboriginal people and the fact that the Tribal Warrior and Deerubin boats are Indigenous-owned boats working on the harbour, developing a formal process for collaboration could be of great social and economic benefit.

Currently neither boat has a permanent mooring site.

Symbolism in design

Stakeholders discussed numerous ways for incorporating symbolism in design including the use of the fishhook in landscaping, construction and building design. Having Shell Wall or a large statue of a fish or hook by the Fish Market was also suggested.

Incorporating information relating to the use of Blackwattle was also suggested for instance, the seeds being used as food, bark used for rope and string, the tannin from the sap of the tree used for adhesive and infusion of the bark being used for medicinal purposes. These insights could be used to develop projects in conjunction with schools, universities and relevant organisations to provide opportunities for learning and/or earning.

Housing

The neighbouring suburbs of Blackwattle Bay has such a significant social housing history in relation to both subsidised working-class housing and public housing, this is an issue that could be further explored. This could be an opportunity to contribute to growing the affordable housing supply and could be done in collaboration with current social housing providers.

There could also be an opportunity to explore leveraging private investment in the supply of affordable rental housing and learning from previous and existing social housing programs.

Partnership: what it means to be a partner in this process and this place.

This must include not just the Master planning but how other consultants embed this from the beginning in their perspective. Accepting that Indigenous perspectives give this place value makes the relationship reciprocal, not transactional. If Aboriginal people are to be partners with others in this journey, then they want their input to be one of respect, inclusive and not tokenistic.

Opportunity to do something new here – to be a part of a relationship change.

In moving toward a better relationship with First Nations people there is an opportunity to create a new way of doing things and working together – a new best practice model.

Gives the local communities a voice and creates the opportunity to empower communities beyond economic benefit.

Tell the truth of the place so that all stories are told, including the more difficult ones of the relationship between Aboriginal and non-Aboriginal people.

Access for Aboriginal people should be unhindered both physically and emotionally, and there should be space for Aboriginal people for cultural purposes that is unhindered for those purposes.

Enabling the ongoing relationship through appropriate governance

Creating a relationship for the future, not just for now. Ensuring that whatever is done can achieve this – has the right governance. Ensuring this is an ongoing relationship is both the most important part and the most difficult part of these discussions.

Economic opportunities are important.

The inclusion of a cultural levy in future planning and management processes is one way of ensuring ongoing generations benefit from the place. This can provide revenue for future generations and break the cycle for Aboriginal people.

The stories of the First People from this place give this place value (richness of place, tourism, cultural centre... value proposition), so a levy for now and future generations means First Nation people are able to benefit from the value of making place, and are no longer shut out from the taking place.

Procurement of Indigenous businesses create lasting change for Aboriginal people.

Explore opportunities for Aboriginal businesses in the precinct.

Aboriginal Culture Centre

Having a place where children, young people and families can go and learn about Aboriginal culture. The Cultural Centre could comprise of a refreshment kiosk that services native bushfoods and produce, a museum potentially storing archaeological finds from the Blackwattle Bay construction sites and showcasing historical and contemporary stories of Aboriginal occupation and engagement of place, an art gallery, an amphitheatre for outdoor performances where the children and young people can learn singing and dancing, a reconstructed mangrove boardwalk and an educational walking track with picnic facilities for visitors.

The Centre could also house an Innovation Hub where Aboriginal people can connect, learn and contribute to building a more inclusive digital economy. The Centre could facilitate links to nearby universities, giving visitors and users of the Centre, access to special skills that develop their ideas and seeks to create more digital access for education and innovation.

Interpretive Public Spaces and Playgrounds

Stakeholders spoke of the need to take the opportunity for having interpretive educational aspects linked to the parks and public spaces. They spoke of the need for people being in these locations to not just be entertained but also becoming informed about Aboriginal culture, both historical and present.

It was important to create an experience that is engaging, provokes thought and reveals meaning that has the potential to increasing understanding and fosters an emotional connection to the place and stories of that place. Examples could include signage, maps, wayfinding material such as a sculpture trail, art, sculpture, audio and interactive digital media. Playground equipment could be in the form of canoes and buildings could be in the form of the fishhook.

11. Discussion and Conclusions

THE PURPOSE OF THIS SECTION IS TO SYNTHESIS ALL OF THE FINDINGS AND PULL TOGETHER COMMON THEMES, MAKING RECOMMENDATIONS FOR THE PROJECT, BOTH NOW AND ONOING.

11.1 Walking in Two Worlds

For too long Aboriginal people have been invisible from a variety of disciplines necessary for placemaking including planning, design, architecture and heritage care and protection. As a result, there is a legacy in each of these disciplines that have resulted in Aboriginal people being kept out of planning and urban development. To a great extent this has been facilitated through the use of maps, zones and street boundaries, that controlled Aboriginal people's movements and led to attempts to symbolically erase their connections with landscapes and communities.

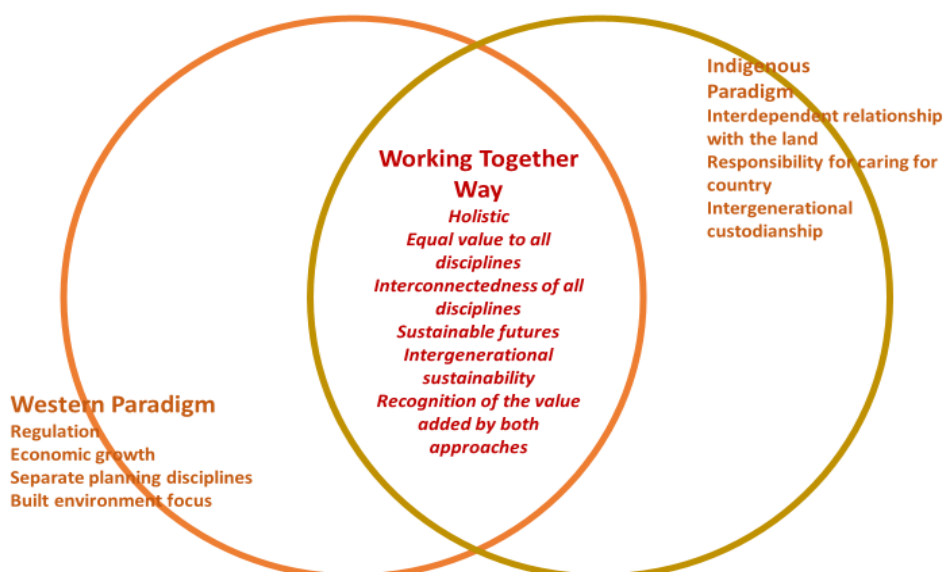
The work that Carol Vale, through the lens of her Aboriginality, her expertise in public policy and training in sociology along with her colleague Michelle Howard who is a qualified Urban Planner and Fellow of the Planning Institute of Australia, challenge the invisibility of the Aboriginal narrative in planning and design and advocate for intercultural engagement and greater understanding of walking in two worlds.

The notion of walking in 'two worlds' is common in inter-cultural dialogue. Successful design in relation to this project will come from facilitating an intercultural approach to planning.

"Two Way" planning acknowledges the responsibilities inherent in the formal western planning system and embraces the knowledge and opportunities of the Indigenous Australian relationship with place. For example, in the context of Two-Way Planning, one could work closely with Aboriginal communities to explore how everyday practices such as "singing up Country" or "Caring for Country" can be brought into urban design, and how spatial structures contribute to healing and wellbeing for Aboriginal people.

The following model is based on the work that Carol Vale and, Michelle Howard do as part of their Working Together Way intercultural training program. The model is provided here as a tool to assist with understanding the need for integrating Western and Indigenous thinking in design and planning. It is also suggested as a way of building the cultural competency of stakeholders engaged in government led urban planning projects.

Diagram: Approaching 'Working Together Way' ©



11.2 Strategic documents

11.2.1 The Business Case

We understand that the design and relocation of the fish markets has unlocked potential for the redevelopment of the Blackwattle Bay site.

We recognise that there is a Business Case for Treasury the requires the design to meet minimum requirements with respect to generated revenue from the redevelopment of the site.

However, it seems obvious but necessary to state that none of the engagement feedback and the aspirations for Aboriginal people of the area were contained within this financial framework. In fact, the opposite is true in that Aboriginal people feel they continually give of their cultural intellectual property through cultural knowledge and stories which is then used by others without economic recompense. Aboriginal stakeholders consulted as part of this project, argued that they would like to see recognition that there is an economic benefit to cultural knowledge being used in the development of the site and seek ongoing economic outcomes for their communities. This will potentially be a cost to the project.

11.2.2 The Bays Precinct Transformation Plan

The Bays Precinct area and the statement of principles contain references to “heritage” and little more. There is a sense of lost opportunity to bring local Aboriginal communities on the journey when they are so noticeably absent from the document. The statement of principles is revisited below in section 11.2.3.

In the context of the whole of the document however there is no mention of Aboriginal people in “keys to success”, “The Bays Precinct Commitments” or “Stakeholder Engagement”.

In fact, the only references to Aboriginal communities include “thriving Aboriginal culture” as an “historic use” – which goes against the concept of an ongoing living Aboriginal culture and relegates Aboriginal culture to a thing long gone to history.

Aboriginal culture is again referred to as something that is past and to be preserved as the transformation seeks to “acknowledge both Aboriginal and European Heritage”.

A living culture

As we discussed earlier Aboriginal culture is a living culture. The fact that Aboriginal people were disposed of land and stopped from practicing culture doesn’t extinguish the rich cultural knowledge and current day connection to land and place.

By marginalising Aboriginal culture to something of historical significance the Bays Transformation Plan does little to create a sense that Aboriginal people will be consulted, or their living culture and value they bring to making place will be properly represented.

11.2.3 Aboriginal recognition can align with the Transformation Plan

In relation to the State Significant Precinct Study, it is recognised that Aboriginal consultation is taking place, and that the positive is that Vision and Statement of Principles can align with and support embedding Indigenous design into redevelopment of the Bays area.

Number	The Principle	Murawin response to the Principle
1.	Build on the unique history of the Bays Precinct	There is a unique 60,000+ year history that can be used to bring value to the Bays Precinct as a place to live and visit, as a place to

		promote truth and reconciliation, and that can have an economic benefit for tourism as well as benefit future generations.
2.	Establish a powerful and enduring governance model based on whole of government collaboration that fearlessly pursues public benefit	There is no doubt that the redevelopment of the Bays area could promote a fearless whole of government approach to public benefit by promoting healthy Aboriginal and non-Aboriginal relationships through truth and treaty. This is an extraordinary opportunity to pursue this dialogue.
4.	Allow the time to invest in genuine and early engagement with, and broad acceptance of our plans from, all categories of the public, government and industry.	While early engagement with Aboriginal communities appears missing from the Transformation Plan, it seems that the opportunity has now been recognised to engage with Aboriginal people to embed Indigenous design principles into the Blackwattle Bay redevelopment.
5.	Unlock public access to the Harbour's edge and waterways along the entire coastline.	Unlocking public access means more than creating a place where people CAN be, it means creating a space where they want to be and feel safe to be. Access for local Aboriginal people can be promoted by good planning. The unlocking of the Harbour's edge also provides opportunities for the inclusion of Aboriginal stories – including for the Tribal Warrior as a part of the living culture.
8.	Prioritise planning for public spaces that, White Bay Power Station and Sydney Fish Market.	Again, public spaces have to be accessible as safe places for people to visit and stay. Aboriginal design embedded in the design process can make places accessible for Indigenous communities.
10.	Ensure the land use and associated development is diverse, beautifully designed and creates "great places, great spaces".	Embedding Aboriginal design principles into the Bays, and in this case Blackwattle Bay, creates naturally diverse and beautiful places that respond to the landscape and create interesting, learning places.
11.	Build the capacity for the Bays Precinct to be a place that contributes to healthy, prosperous and resilient lifestyles.	There is a remarkable opportunity to use the Bays Precinct to tell the 60,000+ year story of Aboriginal people from the area; to create economic benefits for Aboriginal communities; to promote truth and treaty, and as a result create resilient populations.
12.	Support economic development and growth that can drive a strong, digitally connected, innovative and diverse knowledge economy.	As a living culture, Indigenous cultures are also a part of the digital age. There are innovate opportunities to create digital storytelling that can result in learning opportunities for the population, training opportunities for Aboriginal communities, while deriving income from tourism (such as virtual reality recreation of places).
15.	Introduce environmental and ecological systems to improve water quality, address ongoing sources of water pollution and encourage public recreation.	Local Aboriginal knowledge can be harnessed to create balanced ecological systems, creating opportunities for communities to use or re-learn Indigenous land management, creating employment opportunities for Aboriginal people.
20.	Employ an ethical procurement process that optimises value for government and taxpayers while being attractive to investors.	In transforming the Bays Precinct government can engage in Indigenous and Social Enterprise procurement opportunities.

11.2.4 Feedback on the Draft Master Plan’s Principles

We note that in the original draft Master Plan Framework there were 13 principles across four domains listed, which we have reproduced below with a Murawin response to each of them.

From the consultations we had with Aboriginal stakeholders, we identified gaps between those principles outlined in the Draft Master Plan and those being put forward for inclusion by Aboriginal stakeholders.

We recognise that this feedback has been drawn upon for the development of the 3 x masterplan options.

landscape environment	+ <ul style="list-style-type: none"> • Improve access to Blackwattle Bay, the foreshore, and water activities for all users • Minimise additional shadowing to Wentworth Park and the Glebe Foreshore in mid-winter • Pursue leading edge sustainability, climate change resilience and improved water quality outcomes
Murawin response - Include a principle of “Giving voice to the storyline of the place, what has been and how this history resonates and contributes to the future.” Principle 3 could include a ‘caring for Country’ overlay.	
access + movement	<ul style="list-style-type: none"> • Prioritise movement by walking, cycling and public transport • Balance diverse traffic movement and parking needs for all users • Link the Bays Market District to the City, Glebe, Pyrmont, Ultimo, Glebe Island and White Bay
Acknowledging the different between moving for transport and moving for recreation, there is the opportunity to encourage meandering, exploration, learning and understanding. Movement networks which deliberately slow people down to explore and develop and new awareness of the place.	
land uses + built form	<ul style="list-style-type: none"> • Mandate Design Excellence in public domain, landscape and built form design • Integrate housing, employment and mixed uses suitable to living on the city’s edge and the site’s characteristics • Maintain and enhance water-based uses and activities • Allow for co-existence of evolving land uses over time
Murawin response - Principle to acknowledge and build on the International Indigenous Design Charter.	
social, economic + community	+ <ul style="list-style-type: none"> • A place for everyone that is inviting, unique in character, and socially inclusive • Expand the range of active, recreational and community facilities, such as the Waterfront Promenade • Plan for the community’s education, health, social and cultural needs
<p>Murawin response - The Masterplan framework prioritises a number of key aspirations, the opportunity to integrate Indigenous knowledge and history into the future character of the precinct is an omission here. This opportunity aligns closely with the project aspiration to create ‘a stunning waterfront destination’ attracting locals and visitors.</p> <p>We note that the document does not have a principle in relation to Culture, as distinct from the western view of arts and culture, this could reference the broader Cultural significance of the site and the contemporary or desired significance in the future. The significant of the site offers the opportunity build awareness and understanding of Indigenous cultural heritage and its contribution to contemporary Sydney.</p>	

11.3 Ongoing consultation and an Aboriginal Community Reference Group

Throughout the engagement process it has been stressed by stakeholders, as is echoed in all of the literature, that engagement should not be rushed. The governance structure of the Aboriginal Community Reference Group should be an important strategy towards achieving the long-term objectives of the community as outlined in the Blackwattle Bay Master Plan. Ensuring that the governance structure of the group is sensitive and compatible with the cultural diversity and interests of the local Aboriginal community will contribute to the effectiveness and productivity of the group.

The development of an Aboriginal Community Reference Group would provide an opportunity for NSW to develop both a structure for effective consultation and communication with Aboriginal communities and the opportunity for Aboriginal people to participate in the organisation's decision-making process to achieve mutually beneficial responses for their social, cultural, environmental and economic wellbeing.

11.4 A set of common principles

11.4.1 Begin with an Acknowledgement of Country

An Acknowledgement of Country is an important starting point to any document that is associated with this project, whose purpose is to design on Aboriginal land.

11.4.2 Position First People, first.

Embed principles across everything as an acknowledgement not only of the first story, but also of the ways of making of place that come from an alternate world view and made this place long before it was taken to be re-made.

Suggestion: Use of augmented reality or virtual reality to tell Aboriginal stories of place. The same images can be used within 360 domes and can be used as an attraction for visitors to enjoy and learn.

11.4.3 As a women's space, promote women's activities

The stories mainly refer to Blackwattle Bay in relation to women and women's business. How do we reflect this in the design of Blackwattle Bay?

Women were responsible for the fishing in the wetland, using canoes, often with fires in them. Fishing was done by handline.

Women's business was also medicine business, coming from the Grandmother's line. The idea of medicine and healing has relevance in the context of the strategic direction of "healing the bay"

The infrastructure both built and non-built, need to include elements that give cues – what are we seeing that signifies that this is a women's space? What do we include that make women feel not only safe but empowered in walking through the space.

Suggestion: Is the image of the canoe with the with fire as a symbol of women's business in the space. Sculptures of canoes sit on the water made from bronze the colour of Blackwattle, and in the evening, they have flames burning in them which reflect on the water. Inclusion of the gawura (whale) totem in some way.

11.4.4 Be bold in the way we recognise Aboriginal connection to place

Create signifiers that are big, bold and even ostentatious in marking the land as Aboriginal land, and as women's place.

Don't mark sites with small plaques – colonial heritage creates statues and fountains and monuments. We can think of no big markers in Sydney except for the large memorial in Hyde Park that commemorates Indigenous soldiers – and there is nothing about that memorial that has any Indigenous indicators.

11.4.5 Create safe spaces for Aboriginal people to enter, and to stay

A guiding principle must be that Indigenous people can access and stay in Blackwattle Bay.

There is always a question of access – not physical access but whether people feel safe and welcome in an area. Design principles in the Masterplan therefore must include indicators that mean that Indigenous people will feel welcomed into the space and feel welcome to stay.

11.4.6 Find ways that stories can be told into the future

Throughout the consultations one of the major pieces of feedback has included the necessity for the area to include ways that stories can be told into the future. Through our analysis of the stakeholder consultations and thinking through opportunities for placemaking, we provide here a number of suggestions for creating ways for Aboriginal stories to be told through tourist attractions and structures in public spaces.

This can include a financial cost which could be linked to a cultural levy but should also include ideas for ongoing physical use of the area. For example – a place where people can make a statement/commitment to truth and treaty.

Suggestion: Is have a tourist attraction structure such as a fountain/wishing well within a circular area – but instead of throwing coins there might be a place to buy small metal fish covered with Indigenous design elements. Purchasing a fish and throwing it the fountain is a message of reconciliation. The fish tie into the fish markets as well as the Aboriginal use of the area. The fountain reflects the water elements. The circle reflects the circular meeting place.

11.4.7 Use of Aboriginal knowledge to create space with value and recognition

Aboriginal culture adds value to a place. Recall the statement that in Indigenous eyes a place doesn't need to be "made". It's already richly made with stories, values and uses.

Bringing out the local Aboriginal culture of a place must be recognised as valuable and compensated if the use is truly reciprocal.

A cultural levy for the local Aboriginal Nation can create a lasting legacy to help "close the gap" while acknowledging the value that is already inherent in the land, and the place taking that occurred for place making.

Can't be said in the future that this isn't paid for – like the legacy of stolen wages.

11.4.8 Find mechanisms for ongoing governance that create opportunities for the connection to be intergenerational

It is a recommendation that iNSW have an Aboriginal Community Reference Group for the duration of this project.

Create governance for an ongoing cultural reference group beyond the duration of the project. Administration of the cultural levy for intergeneration use.

Suggestion: Is to bring together schools, colleges and UTS (Gawura from St Andrews Cathedral School, Sydney Secondary College, Glebe and Ultimo Primary Schools, UTS) in ways that create opportunities for learning exchanges. Model: NCIE. Opportunities for teaching the local language.

Jobs for the Aboriginal community – the equivalent of ranger positions to assist with the healing of the bay

11.4.9 Tell the truth of the place to create healing dialogues about Treaty.

Ensure the whole history of the place is told, with the first history, first.

Continue the story that forms part of the foreshore walk.

Place for a Makarrata circle

11.4.10 Measuring the common principles

We need to measure the adherence of the Master Plan to the principles by developing criteria for success.

12. Recommendations

RECOMMENDATION 1:

That iNSW explicitly state in the Masterplans that “we recognise the input of Aboriginal people and cultural knowledge into the Master planning process, and we recognise the value that knowledge gives to the site”.

RECOMMENDATION 2:

That iNSW make recommendations about recompense to Aboriginal stakeholders for the economic value recognised in recommendation 1, and that a mechanism be found for those recommendations to be actioned in the ongoing development of Blackwattle Bay.

RECOMMENDATION 3:

That iNSW convene an Aboriginal Community Reference Group with terms of reference that give effect to the recommendations in this report.

RECOMMENDATION 4:

That iNSW adopt the following principles as principles that test the adherence of the Masterplan options to the issues raised through the Indigenous stakeholder engagement process and to be used to inform the assessment tool being developed to measure the qualitative and quantitative aspects of the 3 masterplan options:

- Begin with an Acknowledgement of Country
- First Nation People, First
- As a women’s space, promote women’s activities
- Be bold (ostentatious) in the way we recognise Aboriginal connection to the place
- Create safe spaces for Indigenous people to enter, and to stay
- Find ways that stories can be told into the future
- The use of Aboriginal knowledge to create space has value, and needs to be recognised
- Find mechanisms for ongoing governance that create opportunities for the connection to be intergenerational
- Tell the truth of the place and use the truth to create healing dialogues about treaty.

RECOMMENDATION 5:

That criteria for success be developed for the principles that measure how well the Masterplan adheres to them.

RECOMMENDATION 6:

That the recommendations outlined in Murawin’s Blackwattle Bay Engagement Plan and Literature Review be implemented in order to address the social, economic, cultural and environmental needs and aspirations of Aboriginal people and their association with Blackwattle Bay.

13. Appendix 1: The Engagement Plan



Aboriginal Stakeholder Engagement Plan for Bays Precinct State Significant Precinct Study

23 January 2020

Version: 4

Prepared by Murawin



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1. Introduction

Aboriginal engagement is the process of creating mutually supportive and effective relationships with Aboriginal people, their businesses and communities, to identify real and sustainable employment, training, and economic development to the betterment of all parties. Aboriginal engagement is complex and must be undertaken with a long-term view and a focus on building sustainable relationships that are reciprocal in nature and has positive outcomes for Aboriginal people and their communities. A gradual and rewarding process can only be built on mutual trust and respect.

The purpose of this document is to:

- Ensure that Aboriginal stakeholders (those who impact or may be impacted by the myriad of works being undertaken by NSW Government) have their values and interests understood
- To reduce the impact of INSW's operations and
- To contribute to economic and social opportunities for Aboriginal people.

By first listening to understand concerns, finding mutually agreeable solutions to mitigate these concerns with our actions and integrating those into planning and decision-making, NSW government has the potential to build long-term benefits for both government agencies and Aboriginal people.

The approach to stakeholder engagement is underpinned by our aims of:

- Proactively identifying and seeking out stakeholders
- Including stakeholders in the design and implementation of the engagement process; and
- Listening deeply to understand stakeholders' interests, concerns and culture.

This approach is grounded by:

- **Cultural Respect**, which is based on recognition and continual advancement of the inherent rights, cultures and traditions of Aboriginal peoples. It is also about empowerment for Aboriginal people to engage in those workplaces where policies that are being enacted and implemented impacts on their culture.
- **Cultural Security**, which focusses on shifting the systems within the organisation into developing services that are more culturally appropriate.
- **Cultural Responsiveness**, which requires that the organisation and the services provided are respectful of, and relevant to, the beliefs, practices, cultural needs of Aboriginal people.
- **Cultural Humility**, which is about cultural and professional integrity and a commitment to long-term implementation of self-evaluation and self-critique, to redressing the power imbalances in the agency/Aboriginal stakeholder dynamic, and to developing mutually beneficial and non-paternalistic and advocacy partnerships.

This engagement plan is seeking to engage with local Aboriginal people, communities and organisations that have connection to and with the Blackwattle Bay Precinct area and the wider surrounding areas for the purpose of embedding Aboriginal perspectives into the planning framework for the Blackwattle Bay Precinct area.

The planning framework is for the State Significant Precinct Study for Infrastructure NSW (INSW).

INSW has expressed a desire to engage in a process of open and inclusive dialogue with appropriate Aboriginal people, organisations and communities to embed Aboriginal perspective into the design and planning of the area throughout the development of the precinct, and to support the economic development of Aboriginal businesses and suppliers.

As there are numerous consultants that are engaged in the development and input into the overall planning framework, it is a wider purpose of this plan to enable information linkages and a fostering of the relationships between consultants and Aboriginal stakeholders, so that Aboriginal views and perspectives are embedded across all the planning perspectives.

This engagement document will form the basis of a reciprocal relationship and ongoing input with Aboriginal stakeholders. This is significant because Aboriginal people thrived in this country and in the Blackwattle Bay Precinct for thousands of years before colonisation; it always is and always will be Aboriginal land and land upon which living Aboriginal culture continues to be. Place making creates an opportunity for changing the dialogue of any place to acknowledge the place taking and the varied and sometimes conflicting values and uses of place; by doing so there is significant opportunity for healing and creation of a new dialogue in which urban design and planning ensures the urban built environment becomes culturally relevant and depicts truthful narratives of place that reflect all the histories of the cultural landscape.

This plan is developed by Murawin in accordance with good practice principles in engagement, particularly with First Nations peoples.

The first iteration of this plan is considered a draft, in accordance with good practice when engaging with Aboriginal communities. Throughout our consultations we will provide an opportunity to Aboriginal stakeholders for feedback relating to future engagement, which we hope will underpin a continual approach that is culturally appropriate both in terms of participants and the manner of engagement.

Prior to development of this engagement plan, a literature review exploring both successful and unsuccessful urban planning consultations with First Nation peoples was completed by Murawin. The literature review looked for any documentation that may inform best practice and preferred processes for engagement with Aboriginal people in the precinct area, as well as the wider Sydney area.

The review then looked at best practice with respect to engagement of Aboriginal communities more generally, as well as international engagement principles for other First Nation people.

Finally, the review looked at some case examples of the planning outcomes that emerged from projects which demonstrated good engagement practices.

Information uncovered from this literature review, as well as Murawin's own extensive experience working in the area of Aboriginal engagement, have informed a set of working principles for the engagement strategy which INSW and Murawin have adopted.

2. Recommendations from the literature review

The literature review (provided in full at Appendix 3) made the following recommendations:

General Recommendations

Recommendation 1: That recommendations from the Aboriginal Cultural Heritage Assessment Report be actioned given their significance in relation to the protection of Aboriginal cultural heritage sites and places.

Recommendation 2: That the engagement plan be underpinned by the vision for Blackwattle Bay, noting how Aboriginal engagement aligns with the vision, in particular:

- A powerful and enduring governance model based on whole-of-government collaboration that fearlessly pursues public benefit: underpinning this is the understanding that the inclusion of Aboriginal people in public benefit may require some courage and innovation on behalf of government to do something different in the governance that creates management of space
- Allowing the time to invest in genuine and early engagement; acknowledgement that genuine engagement with Aboriginal people requires time, in particular to build trust, and that time must be flexible for the community's needs for the engagement to be genuine
- Unlock public access to the Harbour's edge and waterways along the entire coastline: highlights concepts of access. Being able to get to or into a place is not the same as being able to freely access that space. Access is only possible where people are comfortable or welcome. Given the importance of the Harbour and shore line access for Aboriginal people requires something more than just opening the space
- Ensuring that the land use and development is diverse, creating 'great places and great spaces' likewise highlights issues of access, and of spaces and places being great for everyone. This requires acknowledging the story that in order to make great spaces they were originally taken spaces and finding ways to tell all of the stories going forward.
- The capacity for the Bays Precinct to be a place that contributes to healthy, prosperous and resilient lifestyles underscores the importance of the previous dot point and the need for healing to take place around this place
- Plan for future generations underpins the long-term benefits of healing and the importance of telling all the different stories of place in order to create a new dialogue for this place and the wider Australian community
- Energy, environmental and ecological systems underpins the benefit that can flow from incorporating Aboriginal knowledge into caring for the land and waters.
- Ethical procurement underpins how Indigenous Procurement Policies can create long term economic and social benefits for communities.

Recommendation 3: That the Office of the Government Architect NSW initiative Designing in Country be drawn on by all technical consultants associated with Blackwattle Bay SSP to ensure the full integration of Aboriginal perspectives and values across all aspects of the Blackwattle Bay project.

Recommendations relating to stakeholders

Recommendation 4: That Registered Aboriginal Parties noted in the Aboriginal Cultural Heritage Assessment Report be contacted for future consultations relating to Blackwattle Bay.

Recommendation 5: That there is consistency in terms of ensuring that Aboriginal stakeholders consulted as part of the Arts and Culture Study, are consulted for future consultations relating to Blackwattle Bay.

Recommendation 6: That the Metropolitan Local Aboriginal Land Council be consulted as a matter of urgency for the inclusion and input into the activities of Blackwattle Bay.

Recommendations relating to process

Recommendation 7: That engagement be underpinned by the following:

- **Reciprocity** – we are conscious of ensuring that there are two-way mutual benefits for Aboriginal stakeholders involved and our clients e.g. appropriate remuneration for Aboriginal stakeholders for inclusion of their cultural knowledge;
- **Respect** – that all stakeholders have understanding of each other’s needs in relation to the project; diversity in opinions are respected and valued for their contribution to the process;
- **Equity** – relates to Murawin creating environments for engagement that ensures our clients and Aboriginal stakeholders discuss and articulate their commitment to fairness and inclusion;
- **Cultural Continuity** – is underpinned by concepts of sustainability and cultural positioning of the wisdom and insights of Aboriginal culture as being as integral to our projects in the context of progress and outcomes;
- **Responsibility** – relates to all stakeholders being responsible with and for their input- That input is purposeful and meaningful, that there is a commitment to be mindfulness and ensuring that everyone who wishes to engage has the opportunity; and finally
- **Spirit and Integrity** – flows through everything that we do, it is about our Being, Doing and Knowing and that all our processes, both formal and informal, are grounded in Aboriginal spirituality and integrity.

Recommendation 8 That engagement be based on the AIDC:CD recommendations of:

- **Indigenous led.** Ensure Indigenous representation creation in design practice is Indigenous led
- **Self-determined.** Respect for the rights of Indigenous peoples to oversee representation creation of their culture in design practice
- **Community specific.** Ensure respect for the diversity of Aboriginal and Torres Strait Islander culture by following community specific cultural protocols
- **Deep listening.** Ensure respectful, culturally specific, personal engagement behaviours for effective communication and courteous interaction are practiced
- **Impact of design.** Always consider the reception and implications of all designs so that they are respectful to Indigenous culture
- **Indigenous knowledge.** Respectfully ask the client if there is an aspect to the project, in relation to any design brief, that may be improved with Indigenous knowledge
- **Shared knowledge** (collaboration, co-creation, procurement). Develop and implement respectful methods for all levels of engagement and sharing of Indigenous knowledge (collaboration, co-creation, procurement)
- **Legal and moral.** Demonstrate respect and honour cultural ownership and intellectual property rights, including moral rights, and obtain appropriate permissions where required
- **Reconciliation Action Plan (RAP).** Develop a RAP incorporating the AIDC:CD and
- **Charter implementation.** Ensure the implementation of the AIDC:CD to safeguard Indigenous design integrity.

These recommendations provide a foundation for the Aboriginal Stakeholder Engagement Plan, thus ensuring that all future engagement is led and underpinned by best practice.

3. Engagement Plan Principles

In accordance with the literature review and Murawin’s own cultural knowledge, this Engagement Plan is grounded in the following principles:

The Australian Indigenous Design Charter

The engagement principles from the Australian Indigenous Design Charter (2017) are adopted into this project, in the following way:

- Indigenous led.

Murawin is Indigenous owned and managed and is overseeing the development of the engagement framework on behalf of INSW.

- Self-determined.

Murawin is developing an engagement framework but respects the rights of Indigenous people to self-determine their own futures and input into the project. The role of Murawin is also that of facilitator and we will take the engagement framework as a starting point, facilitating input into the engagement framework and process before full engagement.

- Community specific.

Engagement will take place using local Aboriginal protocols.

- Deep listening.

Murawin and INSW will listen deeply to the input through this engagement. This means taking time to hear the whole story and taking time to ensure the story is told fully and, in the community’s own way. This also means that appropriate time is given for feedback from community.

- Impact of design.

The reception and implications of all designs should be considered so that they are respectful to Indigenous culture. This requires full disclosure of any plans and alternatives and asking the question of how design impacts access and appropriateness. It also requires being open to change.

- Indigenous knowledge.

The unique contribution offered by Indigenous knowledge is acknowledged and appreciated.

The client should be respectfully asked if there is an aspect to the project, in relation to any design brief, that may be improved with Indigenous knowledge. This will form a part of the engagement.

- Shared knowledge.

We will develop and implement respectful methods for all levels of engagement and sharing of Indigenous knowledge.

We seek co-design of the framework and utilisation of appropriate ways for the community to let us know how they can fully input into the project, including through Indigenous procurement.

- Legal and moral.

Cultural ownership and intellectual property rights, including moral rights, will be respected. The cultural information gathered for this project will not be used for any other purpose than this project without appropriate consent.

- Reconciliation Action Plan (RAP).

This is beyond the scope of this project.

- Charter implementation which may involve for example the development of a RAP, recruitment of Aboriginal staff at all levels in INSW and the establishment of an Aboriginal Cross-Agency Advisory Group providing input across all INSW projects.

Whilst this is beyond the scope of this project, we would encourage INSW to consider these mechanisms as they could provide an opportunity for engaging with Aboriginal colleagues from across government, whereas a RAP provides a vehicle for INSW in relation to increasing their engagement with Aboriginal people in the context of employment and supply chain.

Murawin's Engagement

Murawin's engagement will include seeking input around the following domains:

Reciprocity: How can this project create two-way mutual benefits for both Aboriginal stakeholders involved, and the client? This may include appropriate remuneration for Aboriginal stakeholders' cultural knowledge through procurement.

Respect: How can all stakeholders gain a full understand of each other's needs in relation to the project and respect diversity and difference and its connection to progress? How can we ensure that the Precinct becomes the best it can be for *all* people, including Aboriginal people? How can we share the Aboriginal story of this place in a way which affords it the respect it deserves given its place as the first history of this place?

Equity: How can we create a space that can be shared equally? How can we best make this into a place which Aboriginal people want to utilise, and be at? What do we need to do so that ability to access is equal?

Cultural Continuity: How can we ensure that the design of the precinct is underpinned by concepts of sustainability (and link this back to the Aboriginal concept of 'caring for Country', and ensure there is appropriate cultural positioning of the wisdom and insights of Aboriginal culture within the design? How can cultural knowledge be used in the design of the area?

Responsibility: Are we ensuring that everyone's input is heard, and everyone who wishes to engage has the full opportunity to do so? What are the cultural protocols we need to follow in this project to ensure that?

Spirit and Integrity: In the way Murawin operates, spirit and integrity flows through the whole process. It is about our Being, Doing and Knowing and understanding that all our processes, both formal and informal, are grounded in Aboriginal spirituality and integrity. What needs to be done to ensure that all of the stakeholders are able to come to the process with full spirit and integrity?

4. Stakeholder Identification

Stakeholders gave input into the *Aboriginal Cultural Heritage Report*, still in draft form, written by Artefact. The process through which those stakeholders were identified is set out in the Appendix of this report. Unfortunately, the report doesn't contain information on all the identified stakeholders, but it does contain the list of those that registered for the consultation, as well the list of those organisations initially approached to identify stakeholders. This list provides the starting point for Murawin's stakeholder identification process (initial Stakeholder Matrix provided at Appendix 1). Murawin will seek guidance from community on who else can be identified as appropriate stakeholders. All those identified will be invited to the engagement process.

Murawin will begin contacting those people and organisations from 21 October 2019.

Engagement will take place through roundtables, running for 2-3 hours each and facilitated by Murawin. The first Roundtable will include presentation of purpose of Murawin's engagement and scope of works, seeking input from Aboriginal stakeholders to help inform and shape the Master Plan option development which is to be taken out for further consultation in 2020.

The Roundtables will provide an opportunity to outline the scope of the BWB project highlighting work undertaken to date.

A Community Engagement Checklist is provided at Appendix 2.

5. Engagement Process

A Roundtable meeting was held at Tranby National Indigenous Adult Education and Training (Tranby). Aboriginal stakeholders were invited, and beyond these stakeholders, invitations were also extended to Urban Design (FJMT), Place consultant (RobertsDay), and INSW to observe and support the Roundtable.

The first Roundtable was designed to:

- Introduce the draft plan and introduce the 13 principles developed through previous community consultations and the masterplan framework to value-adding from an Aboriginal cultural perspective:
- Set the tone for the engagement of Aboriginal people, communities and organisations based on the strategic directions outlined in the Bays Transformation Plan for the Blackwattle Bay area.
- Seek guidance from the community about local protocols for engagement.
- Seek guidance from the community on other stakeholders that should be present.
- Seek formative feedback to frame the engagement, using simplified forms of the questions as raised in the recommendations from the literature review:
- How can this project create two-way mutual benefits?
- How can all stakeholders gain a full understand of each other's needs in relation to the project and respect diversity and difference and its connection to progress?
- How can we ensure that the Precinct becomes the best it can be for *all* people, including Aboriginal people?
- How can we share the Aboriginal story of this place in a way which affords it the respect it deserves given its place as the first history of this place?
- How can we create a space that can be shared equally?
- How can we best make this into a place which Aboriginal people want to utilise, and be at?
- What do we need to do so that ability to access is equal?
- How can we ensure that the design of the precinct is underpinned by concepts of sustainability (and link this back to the Aboriginal concept of 'caring for Country', and ensure there is appropriate cultural positioning of the wisdom and insights of Aboriginal culture within the design?)
- How can cultural knowledge be used in the design of the area?
- Are we ensuring that everyone's input is heard, and everyone who wishes to engage has the full opportunity to do so?
- What are the cultural protocols we need to follow in this project to ensure that cultural respect and cultural safety considerations are articulated, understood and adhered to in the development process?

The outcome from the first Roundtable will be ultimately contribute to informing and shaping the 3 masterplan options to be developed for further community consultation in March 2020.

Attendance at the first round table was:

Organisation	Representatives
Murawin	Carol Vale, David Puls
Client (iNSW)	Geoff Gerring, Hannah Slater, Joanne Vaughan
FJMT	David Haseler
Metro LALC	Timothy Tuleniu
Tribal Warrior	Shane Phillips
Aboriginal Affairs NSW	Rob Roberts
City of Sydney	David Beaumont
City West Housing	Rene McKenzie-Low
City West Housing	Kat Carrick
Aboriginal Housing Company	Lani Tuitavake
Tribal Warrior	Jacob Sanders
Architect and Researcher	Anne Burgess

The session ran for around two hours and was facilitated by Murawin. It included a presentation of purpose of Murawin's engagement and scope of works, seeking input from Aboriginal stakeholders to help inform and shape the Master Plan option development which is to be taken out for further consultation in 2020.

Six key questions were asked of participants through this process:

1. What needs to happen to heal this place?
2. What are the stories of this place that need to be told?
3. What do you think of the BWB Character Zones? Are they enough?
4. What do you think of the existing BWB principles are they enough?
5. What do you think of the Vision elements and are they enough?
6. What are the opportunities you know of that the BWB needs to align with and be mindful of?

After the first round table Murawin took the view that further engagement should be targeted so as to ensure a wide range of stakeholder were consulted. This resulted in two further round tables and **xxx** individual consultations taking place (recorded below)

Individual consultations

Who	Position	Date of Contact
Roslyn Silva-Blair	Chief Executive Officer Wyanga Aboriginal Aged Care Program Inc.	12 December
Patsy Robertson Kate Brennon	Be Centre (located in Glebe Public School) Glebe Treehouse Centre	11 Dec
Shannon Foster	UTS / Dharawal woman	11 Dec
Adam Hansen	He went to BWB College, attended the Youth Centre and now works in housing, still lives in Glebe Current role is Aboriginal Support Coordinator/Complex Case Manager, 3 Bridges Housing	Written input 2 Dec
Patsy Robertson Kate Lee	Be Centre (located in Glebe Public School) Glebe Treehouse Centre	28 Nov
Wendy Buchannon	Glebe/Ultimo Elder	28 November
Aunty Kath Farrell	Artist, Elder and long-time resident of Glebe	28 Nov
Judy Kelly	Sydney Secondary College Principal	28 Nov
Nadeena Dixon and Rhonda Dixon	Cultural and Family Connections to Cadi, Dharawal and Darug Nadeena is a Master Traditional weaver and can trace her heritage back to Bennelong.	27 November
Darren Duncan	Aboriginal Heritage Officer at Gandangarra LALC, - Gadigal Man - mother is a Madden. Allan and Chicka Madden are his uncles	27 Nov
William Trewlynn	Deputy chair of the Metro LALC	19 November
Sharon Minniecon	Convenes Aboriginal Community Group @ St Johns' Glebe; and Works with Families and young people; Part time at St Andrews Cathedral School	19 Nov
Nadeena Dixon	Gadigal descendent, UTS Lecturer in Aboriginal Spatial Design, Artist	16 th November
Margret Campbell	Chairperson, National Aboriginal Tourism	
Lorna Munro	grew up in inner Sydney, Cultural Performer and Artist	14 th November
Craig Kerlake	Saltwater Freshwater Architects	13 th November
- Lavinna Gibbs - Leanna Carr-Smith - Matt Hammond - John Ralph	Aboriginal Infant and Primary School Teacher Aboriginal Language and Cultural Education Teacher Aboriginal Community and Mentor Support Officer Principal, Gawura	13 November
Peter Cooley and Bruce Thompson	- Indigigrow Bidgigal/Dharawal man	1 November
Nathan Moran	CEO Metropolitan LALC	

The targeted consultation process which involved Murawin representatives contacting and engaging on a one-on-one basis with a range of Aboriginal stakeholders. The purpose of this targeted consultation was similar to that of the earlier Roundtable but sought to deepen our engagement by meeting with community members in their own space and time.

The purpose of this section is highlight some of the stories told by Aboriginal stakeholders we spoke to throughout our engagement.

Rhonda Dixon

- Her father used to work down on the wharf
- They would travel out to La Perouse every weekend. Need to connect stories from across the Sydney basin as Aboriginal people didn't stay in one area eg Salt Pan Creek being a special place people would go, the Boat Shed at Darling Harbour
- Aboriginal people across the Sydney basin interacted culturally re trade, ceremony and marriage
- Strong wharfing stories ie Rhonda's father worked underneath the Glebe Island/Anzac Bridge and family used to walk across and see him down there. She also mentioned that her father (Chicka Dixon) learnt about political issues on the wharfs.

Nadeena Dixon is being taught her cultural practices by her Elders and cultural knowledge holders. She mentioned that whilst she is happy to share stories, she doesn't want governments or developers to 'own' their cultural information and she doesn't want to keep giving cultural knowledge and stories to others back without any benefits coming back to her community.

Lorna Munro, Kamilaroi woman who grew up in Redfern.

- Pyrmont, Aboriginal Womens Business Place known as Pirrama. It is a place of learning and birthing with sites along the foreshore.

Shannon Foster, Dharawal woman

- Blackwattle Bay is 'beautiful' water. It is where saltwater and fresh water meet.
- The story of Aboriginal people being forced from their camp due to Europeans running out of food and then coming into their camp to gain easy access to food and water. Aboriginal people fled to the Eastern Suburbs to the coastal wetland areas of Sydney because Europeans didn't want that land, it was not good for farming. However Aboriginal people knew that it was good hunting grounds and a good source of fish.
- Dharawal methodologies – Naway which is now, which is the moment of now, listen, understand, do and share – cycle not complete until you pass it on
- Narinya – The Living Dreaming, the Garuwanga – the old stories and the Waduguda – the teaching stories. They are also important because there has been a disconnection of people from Blackwattle Bay, this means that some of the records of stories and uses of place were interrupted. Being stopped from practicing culture meant being stopped from handing down stories, using language, song and dance.
- Aboriginal men started going to the mangrove forest areas of the bays to gather wood from the trees for their tools and weapons. They were initially travelling from La Perouse to Kurnell along the same songline that would've been used for thousands of years to collect the mangrove trees for wood to make boomerangs. Oyster farmers moved in to Kurnell in the 50s and started shooting at the Aboriginal people as they thought they were stealing the oysters and so then they had to go up into the Parramatta River and up to the other mangrove forest (worth the visit) at Homebush bay areas.
- She urged us to 'light your fire and they will come'. This is taken to mean, do the research, speak to those who you need to speak to and the insight about what is necessary to sustain Aboriginal culture in urban planning and design will come.
- Stories that run behind the waterways – bitter, sour and sweet, fresh water, salt water. Bitter water is swamp lands – it is where the two waters meet. It is called Tookera. It is where fresh water and saltwater meet. Tookera is recognised by Dharawal and others
- Blackwattle Bay – freshwater spring that came out around the area
- Salt water that comes in from the ocean and fresh water that falls from the mountains or springs
- Fresh water will bring in rock and dirt and saltwater will bring in sand and it creates a 'sour water'
- Bidi is Dharawal name for grandmother
- Sour water – can't drink, its brackerish – you cant drink
- Badu means fresh drinking water
- Aboriginal people were described by a common natural feature ie gadi grass, wann – from over there
- Blackwattle Bay – beautiful water country. Freshwater associated with women and womens business, birthing and medicines. It comes from a womans site from Victoria Park and runs down through country through UTS and onto Blackwattle Bay
- Blackwattle Creek – runs into the is Bidi Country it is where the two waters meet – Tucoerah country

- The harbour was used for food using fishing line made from the inner bark of the kurrajong and hibiscus trees and multi-pronged spears tipped with bone.
- The many varieties of fish and shellfish – oysters, mussels and cockles – were supplemented with vegetables, grubs, birds, possums, wombats and kangaroos. With fish available all year round, there was no need to leave the coast for food.
- Aboriginal people used bark canoes for fishing and as modes of transportation

Patsy Robertson and Aunty Kath Farrell from the Bee Centre at Glebe Public School:

Aboriginal people would not have run around the place aimlessly. They would've used the features of the land to assist them in gathering of food and resources. Patsy told of the story of trees all lined up along the shoreline at Jubilee Park. The Aboriginal planted these trees all in a row, so that the cockatoos would come and eat the fruits of the tree. The birds would become 'drunken-like' and hang upside down, making it easy for Aboriginal people to catch the birds for food.

Stories from the Roundtable

- Stories of Aboriginal people working in the Tannery
- Abattoir - animals were slaughtered on the banks of Blackwattle Bay, first informally, then in abattoirs: the street was Abattoir Road before it was sanitised as Bank Street in 1905
- Sweet Liquorice Tea
- CSR factory and Treacle, damper and campfires
- Evidence of middens
- Wharfing history and of Aboriginal men working there
- Tranby and its significance as a national education institution
- An early home of the NAISDA Dance College. The centre provided workshops and performances from Aboriginal and Torres Strait Islander people from across the country.
- History of orphanages in the Glebe area – Bidura being a children's 'shelter' for wards of the state, Strathmore being a Church of England Home for Girls which then later was turned in the Charlton Boys Home, Royleston which was a Home for Boys – all of these places were located on Glebe Point Road
- Elsie's Place important place for Aboriginal women escaping domestic violence.
- It is thought that some of Sydney's main thoroughfares, such as George Street, Oxford Street and King Street in Newtown, followed Aboriginal tracks that had served as trading routes between farmed grasslands and fishing areas.

Students from Glebe Public School, Gawura St Andrews Cathedral School and Sydney Secondary College, Blackwattle Bay Campus

- Place for learning culture
- Access to pathways from school to universities via traineeships and scholarships relating to such studies as marine studies, hospitality, planning and architecture
- Having public spaces for children and young people to visit and feel welcome including a playground, innovation digital hub and/or culture centre

6. Engagement Timeline and Activities

Week beginning	Engagement Activity	Comments
21 Oct	Begin contacting already identified stakeholders Finalise Engagement Plan in next two weeks	To be done by Murawin Finalised and signed off by 7 Nov 2019
28 Oct	Feedback on plan Advertise engagement through a variety of networks including: <ul style="list-style-type: none"> • Distribution of Project Information to Aboriginal communities residing and working across neighbouring communities to the BWB precinct; • Contacting Koori Radio re doing a Community Announcement • Contacting key organisation groups i.e. Boomali Aboriginal Arts, Metropolitan LALC and the City of Sydney Aboriginal Advisory Panel. 	To be finalised by 7 Nov
4 Nov	Engage with consultants to present literature review and engagement plan	Organised through INSW Murawin to draft agenda
4 Nov	Follow up Aboriginal stakeholders	
11 Nov	Roundtable/consultation Draft up feedback from engagement	Murawin to draft agenda
	Follow up with any further stakeholders	
18 Nov	Follow up further stakeholders	
25 Nov	Further Consultation or Roundtable to present first feedback and refine including discussion of future input	Murawin to draft agenda

7. Appendix 1. Stakeholder Matrix

The following Stakeholder Matrix outlines the key stakeholders that are to be contacted during the engagement process. This list has been developed by reviewing key documents and reports associated with the Blackwattle Bay area. Stakeholders will be contacted directly by Murawin via telephone or email.

Name / Group	Levels of Engagement	Methods to Engage	Methods for Feedback
Glebe Aboriginal Community including Elders	Inform, Consult, Involve Collaborate, Empower	Face to face,	Face to face, infographic
Tribal Warrior Association	Inform, Consult, Involve Collaborate, Empower	Face to face,	Face to face, infographic
Key Aboriginal organisation	Inform, Consult, Involve Collaborate, Empower	Face to face,	Face to face, infographic
City of Sydney's Aboriginal Advisory Panel	Inform, Consult, Involve Collaborate, Empower	Face to face,	Face to face, draft report
Metropolitan Local Aboriginal Land Council	Inform, Consult, Involve Collaborate, Empower	Face to face,	Face to face, draft report
Registered Aboriginal Parties from other consultant BWB reports	Inform, Consult, Involve Collaborate, Empower	Face to face,	Face to face, draft report
Other service providers	Inform	Face to face,	Draft Report
List of Potential Indigenous Stakeholders as taken from the BWB SSP Aboriginal Cultural Assessment and Arts and Culture Study Reports			
Advice about relevant state-wide policies and initiatives, reporting frameworks and procurement policies will be sought from government agencies such as Aboriginal Affairs NSW in the context of OCHRE, the Aboriginal Procurement Policy and the Aboriginal Participation in Construction Policy as well as various units from the Department of Planning, Industry and Environment ie Aboriginal Strategy and Outcomes unit and the Place, Design and Public Spaces unit Metropolitan Local Aboriginal Land Council Jennifer Norfolk, Tocomwali Pollowan Phillip Khan Dr Liza-Mare Syron Gunyuu	Jerrigong Pemulwuy CHTS Bilinga Munyunga Wingikara Minnamunning Gundungarra Walgalu Thauaira Dharug Bilinga Cultural Heritage Technical Services Gunyuu Cultural Heritage Technical Services Munyunga Cultural Heritage Technical Services Badu Goobah Developments Wullung Yerramurra Nundagurri Murrumbul Walbunja	Murrumbul Cultural Heritage Technical Services Wingikara Cultural Heritage Technical Services Gulaga Biamanga Callendulla Murramang DJMD Consultancy Butucarbin Aboriginal Corporation Didge Ngunawal Clan Ginninderra Aboriginal Corporation Nerringundah	

8. Appendix 2. Community Engagement Check List

Start Up	Check
Define objectives of Engagement Plan	
Compile all background and previous engagement information	
Compile a detailed list of all internal and external stakeholders	
Create a detailed list of what level of engagement will be conducted with each stakeholder; and how (the methods) they will be engaged	
Develop a list of tasks (who, what, when & status)	
Communications	
Draft all communication documents (e.g. media releases, information sheets, etc.)	
Review all communication documents with INSW team	
Organise the distribution of documents information	
Review and update contact information of stakeholders	
Community Engagement	
Organise community interactions depending on techniques chosen	
Set-up internal communication channels to maintain flow of information	
Book meeting venues, equipment, catering etc.	
Coordinate documents, activities for community engagement with timeframes	
Contact key stakeholders begin and maintain dialogue	
Prepare for collation of feedback from communities	
Evaluate the engagement tasks and make any necessary improvements	
Recording	
Collate and analyse feedback	
Respond to feedback and enquiries from stakeholders	
Document Drafting and feedback	
Draft Report for review and response from the project team	
Seek community feedback and synergise into draft report	
Gain sign off on final reports	
Evaluate the feedback and reporting tasks and make any necessary improvements	
Final Evaluation	
Effectiveness of the community engagement process assessed	
Document key areas of improvement for each set of tasks and feedback any recommendation for improvement of future engagements	

14. Appendix 2. Literature Review



Literature Review for Bays Precinct State Significant Precinct Study

15th October 2019:
Version: 2
Prepared by MURAWIN

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Figure 2 Ngarara Place, by Greenaway Architects, RMIT, Melbourne. Source: *Architecture AU*

Figure 3 Ngarara Place, depicting the seven Kulin seasons. Source: *Architecture AU*

Figure 4 Kulin Seasons. Source: *Jo French*

Figure 5 Basalt stone cladding floor to ceiling, representing the earth, the nearby volcano and terraces. Source: *City Rail Link*

Figure 6 Seven skylights representing the seven stars of the Matariki constellation. Source: *City Rail Link*

Figure 7 Wooden structures evoking canopies of massive Kauri trees. Source: *City Rail Link*

Figure 8 Garma Cultural Knowledge Centre. Source: *Architecture AU*

Figure 9 Laser-cut Corten steel panels on the balconies interpret Gulumbu Yunupingu’s internationally famed work Garak, The Universe. Source: *Architecture AU*

Figure 10 Gnarla Bidji Strategy Engagement Streams. Source: METRONET

Figure 11 Edge of the Trees, by Fiona Foley and Janet Lawrence. Source: *Museum of Sydney*

Figure 12 Totems of recycled wood including Language words used in Cairns Foreshore redevelopment. Source: *AU Architecture*

1. Project Context

This literature review was undertaken as a part of the Bays Precinct State Significant Precinct Study for Infrastructure NSW (INSW) by Murawin.

The overall purpose of this project is to investigate preparation of a new planning framework for the renewal of the 'Bays Market District', to provide a new world-class food market, connected to the harbour and centred around a rejuvenated Sydney Fish Market. The planning framework will also provide for new public open space including a foreshore promenade, community facilities, and other compatible uses.

In preparing the planning framework INSW will address Aboriginal input into the framework and has contracted Murawin to provide advice on the engagement of Aboriginal people.

Principles and Vision for 'Blackwattle Bay'

In 2015, UrbanGrowth NSW undertook extensive engagement with the community to prepare The Transformation Plan: The Bays Precinct, Sydney. This document outlined the NSW Government's ambition for The Bays Precinct: 'To drive an internationally competitive economy, through the creation of great destinations on Sydney Harbour that will transform Sydney, New South Wales and Australia'. The Transformation Plan: The Bays Precinct, Sydney (2015) also outlined 20 high-level Principles which underpin the project's approach to land and waterways uses, development and governance. These are:

1. Build on the unique history of The Bays Precinct.
2. Establish a powerful and enduring governance model based on whole-of-government collaboration that fearlessly pursues public benefit.
3. Be transparent and communicate the issues and challenges we face and the investments needed to realise the Precinct's potential.
4. Allow the time to invest in genuine and early engagement with, and broad acceptance of our plans from, all categories of the public, government and industry.
5. Unlock public access to the Harbour's edge and waterways along the entire coastline.
6. Develop an overall Bays Precinct Transformation Program to prioritise major projects and define the staging for integrated development and land use.
7. Establish a whole-of-precinct transport infrastructure plan early, based on connectivity, accessibility and active transport.
8. Prioritise planning for public spaces, White Bay Power Station and Sydney Fish Market.
9. Generate optimal housing supply outcomes based on a model of diverse housing options, the highest design principles and activated public spaces.
10. Ensure the land use and associated development is diverse, beautifully designed and creates 'great places and great spaces'.
11. Build the capacity for The Bays Precinct to be a place that contributes to healthy, prosperous and resilient lifestyles.
12. Support economic development and growth that can drive a strong, digitally connected, innovative and diverse knowledge economy.
13. Plan for future generations by being open to new ideas and embracing emerging trends.
14. Adopt world-class energy generation systems that maximise efficiency and establish The Bays Precinct as the exemplar for 'big city' energy provision.
15. Introduce environmental and ecological systems to improve water quality, address ongoing sources of water pollution and encourage public recreation.
16. Support the economic activities of maritime industries and celebrate the authenticity of the working harbour.
17. Provide the platform for investment from Australia and abroad, and from public and private sectors.
18. Incorporate a strong funding and financial strategy to enable innovative, leading-edge and productive investment vehicles that promote investor appetite.

19. Seek broad sources of funding for urban transformation across a range of investors, including superannuation and pension funds, and philanthropy.
20. Employ an ethical procurement process that optimises value for government and taxpayers while being attractive to investors.

The Plan also outlines the seven key actions that are proposed to shape The Bays Precinct Transformation Program, actions which extend beyond the Blackwattle Bay area to encompass the Rozelle Bay, White Bay and Johnstons Bay, and extending land from these Bay's.

1. Divide The Bays Precinct into eight distinct but linked Destinations
2. Introduce the Bays Waterfront Promenade
3. Recover and repurpose the White Bay Power Station
4. Create the Bays Market District incorporating a rejuvenated Sydney Fish Market
5. Include Wentworth Park in the Program area
6. Work towards repurposing Glebe Island Bridge
7. Introduce water quality initiatives in the Bays Waterways

Relevance of the Principles and Vision

The underpinning principles and vision for Blackwattle Bay that we note have particular relevance and impact for Aboriginal engagement in the Blackwattle Bay area include:

- The powerful and enduring governance model that ... fearlessly pursues public benefit: underpins that the inclusion of Aboriginal people in public benefit may require some fearlessness to do something different in the governance that creates management of space
- Allowing the time to invest in genuine and early engagement: underpins that genuine engagement with Aboriginal people requires time, in particular to build trust, and that time must be flexible for the community's needs for the engagement to be genuine
- Unlock public access to the Harbour's edge and waterways along the entire coastline: highlights concepts of access. Being able to get to or into a place is not the same as being able to freely access that space. Access is only possible where people are comfortable or welcome. Given the importance of the Harbour and shore line access for Aboriginal people requires something more than just opening the space
- Ensuring that the land use and development is diverse, creating 'great places and great spaces' likewise highlights issues of access, and of spaces and places being great for everyone. This requires acknowledging the story that in order to make great spaces they were originally taken spaces and finding ways to tell all of the stories going forward.
- The capacity for the Bays Precinct to be a place that contributes to healthy, prosperous and resilient lifestyles underscores the importance of the previous dot point and the need for healing to take place around this place
- Plan for future generations: underpins the long-term benefits of healing and the importance of telling all the different stories of place in order to create a new dialogue for this place and the wider Australian community
- Both points 15 and 16 in relation to energy, environmental and ecological systems: underpins the benefit that can flow from incorporating Aboriginal knowledge into caring for the land
- Ethical procurement: underpins how Indigenous procurement policies can create long term benefits for communities.

Study Requirements

On 28 April 2017 the Minister issued Study Requirements for the Precinct.

Aboriginal input should be core to planning across the whole scope of the Significant Precinct Study. Of particular relevance to this literature review are the following requirements as they relate to Aboriginal stakeholder engagement:

1. *Vision, Strategic Context and Justification*

- 1.4. *Consideration of local planning and other relevant strategies and reports including the City of Sydney Eora Journey Economic Development Plan 2016.*

- 1.7 *Outline the historical significance of the site and how the proposal intends to be sympathetic to any State and/or local heritage assets within and adjacent to the Bays Markets District and the Conservation Areas located to the north east and south west.*

11. Heritage

- 11.6 *Provide recommendations for the management of heritage significance – to guide future development or planning to retain the assessed significance of features, including features to retain and re-use, treatment of specific spaces and fabric of significance, view corridors, setbacks and heights for new development in the vicinity, photographic archival recording or oral histories.*
- 11.8 *Provide an interpretation plan having particular regard to the precinct's relationship with nearby heritage items in accordance with Interpreting Heritage Places and Items Guidelines.*

12. Aboriginal Cultural Heritage

- 12.2 *Where Aboriginal cultural heritage values are identified, consultation with Aboriginal people must be undertaken and documented in accordance with the Aboriginal cultural heritage consultation requirements for proponents 2010 (DECCW). The significance of cultural heritage values for Aboriginal people who have a cultural association with the land must be documented in the study.*

13. Arts and Culture

- 13.1 *In consultation with CoS (including the City's Public Art Advisory Panel), Create NSW, the community and other cultural stakeholders, prepare an overarching strategy for how arts and cultural infrastructure will be considered at the early planning stages and incorporate into and around the precinct. This should include, but not be limited to, consideration of Aboriginal art, public art, art practitioner spaces, multi-use cultural venues and event spaces as well as festivals, performance, events and programming.*
- 13.2 *The strategy should propose a sound methodology for the selection, commissioning and delivery of arts and cultural infrastructure as part of future development applications including proposed ownership and maintenance arrangements for major public art.*
- 13.3 *Demonstrate how the strategy is consistent with the City of Sydney's Public Art Strategy, Public Art Policy, Guidelines for Public Art in Private Developments and Guidelines for Acquisitions and Deaccessions and Create in NSW's NSW Arts and Cultural Policy Framework.*

25. Social Sustainability Assessment

- 25.1 *Prepare a comprehensive Social Sustainability Assessment (SSA) of the proposal. The SSA should be prepared in accordance with the Planning Institute of Australia's policy position on SSAs. It should provide recommendations to ensure that the proposal can achieve INSW's sustainability goal of creating the world's most liveable urban communities. Specifically it should:*
- *Demonstrate how the proposal aligns with relevant principles in the City of Sydney's Social Sustainability Policy and Discussion Paper "A City for All: Towards a Socially Just and Resilient Sydney";*
 - *Demonstrate how the proposal aligns with the vision and goals of, and contributes towards the targets in, UrbanGrowth's draft Sustainability Strategy. Specifically, the study should:*
 - *Identify specific initiatives to foster the integration of existing community networks in the Pyrmont and Glebe communities into the proposal*

- *Recommend how existing and future community facilities may be integrated in the proposal to ensure equitable access to a broad range of minority groups and different age, income and cultural groups and to achieve UrbanGrowth’s objectives of healthy and inclusive places,*
- *Identify how the development, given its proximity to the water, may foster the relationship between water, landscape and urban living in order to enhance social wellbeing,*
- *Identify specific initiatives design strategies and management approaches to embed arts and culture into the existing character, local heritage and sense of place as understood by the existing adjacent communities.*

28. Consultation

- 28.1 *Undertake an appropriate and justified level of consultation with Council, other relevant State and Federal government agencies, private landowners including those within the study boundary, non-government service providers and community stakeholders during the preparation of the study. Include the Department of Education and Principals of Sydney Secondary College and Blackwattle Bay Campus.*
- 28.2 *Align consultation with International Association for Public Participation (IAP2) core values and demonstrate integration of the guiding principles of community engagement including:*
- *Integrity – clear scope and purpose,*
 - *Inclusiveness - inclusive and accessible for all those affected,*
 - *Open discussion - designed to facilitate genuine dialogue and discussion with the community,*
 - *Opportunity to influence - Provides the opportunity for the community to influence outcomes.*
- 28.3 *Outline a consultation strategy that addresses key aspects of the proposal including spatial arrangement of development, staging, open space, amenity, transport, community facilities, infrastructure and community resilience to manage change.*
- 28.4 *Demonstrate that the consultation program has built confidence in the process by considering the context including: the role and relationship of the proponent to the existing and surrounding community; the history of development proposals in the area; the history of previous consultation including the Community and Business Reference Groups, open days, summits and surveys; the history of Aboriginal and Torres Strait Islander Communities in the area and the community’s perception of its capacity to influence decisions.*
- 28.5 *Hold at least 2 (two) workshops, to be professionally facilitated, which involve private landowners, DPE and CoS with the intent of understanding private landowner aspirations and how they will be considered as part of the proposal. The number and timing of workshops is to be agreed with DPE and CoS to allow workshop outcomes to inform the vision and options for the project.*
- 28.6 *Measure and evaluate the adequacy and effectiveness of the consultation against the following:*
- *Appropriateness – Was the engagement appropriate for the communities affected and how well did stakeholders accept the process,*
 - *Reach – Were the people reached sufficiently representative of those affected by the decision,*
 - *Outcomes – Were the intended outcomes of the engagement process achieved.*
- 28.7 *Provide a summary report of the general outcomes of early consultation and how the outcomes have been incorporated into the proposal (or justification where outcomes have not been incorporated into the proposal). The report should contain a specific section summarising the outcomes of private landowner workshops demonstrating how the findings of the workshops have been considered as part of the proposal and how the proposal results in a fair and impartial distribution of development potential between Government-owned and privately owned land having regard to site opportunities and constraints.*
- 28.8 *Provide evidence of consultation (including letters, minutes of meetings, charrette/drop in event summaries and formal advice) with Council, government agencies and adjoining land owners.*

2. Scope of the Document Review

This desktop review is intended to be a summary of key documents and reports, both jurisdictional and international which contribute to understanding both successful and unsuccessful urban planning consultations with First Nation peoples and point to best practice processes.

What the document review has not covered, and is not intended to cover, is literature around consultation with Aboriginal and Torres Strait Islander communities generally across sectors. There is much literature on engaging with Aboriginal and Torres Strait Islander communities. This literature review has taken some of those key documents from other sectors (such as health and research) that show some general principles but hasn't otherwise looked to other sectors.

It is noted, however, that Murawin has developed a large body of knowledge and a deep understanding of Aboriginal engagement through practice which has drawn on many documents not specifically referred to in this literature review.

This Review involves a review of publicly available literature (including grey and academic literature and media commentary) about Indigenous stakeholder engagement in the context of urban design and planning, in the broader Sydney region and then nationally and internationally.

It also included a search for 'best practice' examples of embedding Indigenous perspectives and voices in the urban design / planning space and exploration of key themes which arose throughout the documentation.

3. Methodology

The literature search included the following elements:

- A broad internet search using key search terms
- A search of specific academic databases including JSTOR
- A search of relevant websites including, but not limited to:
 - Greater Sydney Commission
 - NSW Aboriginal Affairs
 - The Indigenous Design Charter
 - Australian Policy Online
 - The Conversation
 - ArchitectureAU
 - The Urban Developer
 - Planning Institute of Australia
 - Urban Development Institute of Australia
 - Council of the City of Sydney
- Additional articles were identified through hand searching reference lists of relevant publications

Key search terms for the review included “Indigenous urban design” “Indigenous urban planning” “Indigenous engagement” “Indigenous stakeholder engagement” “Indigenous perspectives”

The search generated a limited number of relevant articles and publications in relation to the Blackwattle Bay precinct.

We note that the Aboriginal Cultural Heritage Assessment (Artefact) and the Arts and Cultural Study (City People) reports compiled to support the Bays Market District SSP proposal highlight engagement with a number of Aboriginal stakeholders.

The first of those reports adopted an engagement plan that identified a number of key stakeholders that Murawin notes and will bring into the engagement plan.

The second of those reports offers advice for engaging with Aboriginal people which we also note on the context of grounding the Aboriginal Stakeholder Engagement Plan.

We also note that our reviewing of key documents identified a much larger body of literature which focused in general on Indigenous inclusion in the urban design and planning space, both within Australia and more broadly internationally, all of which are discussed more broadly throughout the document.

4. Introduction

4.1. Traditional Aboriginal owners in the precinct

The Blackwattle Bay State Significant Precinct (SSP) investigation area is located less than 2km west of Sydney's CBD; positioned partially within the City of Sydney local government area (LGA), with the water area being within the Sydney Harbour Catchment. The Blackwattle Bay land area covers approximately 9.2 hectares of primarily government owned land containing the Sydney Fish Market (wholesale and retail), cruise and boating operations and facilities, and 3 privately owned sites. The water area of Blackwattle Bay is approximately 24 hectares.

According to the literature, there is uncertainty as to whether the investigation area lies within the clan lands of the Cadigal or the Wangal people, due to conflicting information provided in two historical quotes made by early colonists.

Attenbrow (2010, p.22) quotes the relevant descriptions: In summary, Governor Phillip stated that the Cadigal lands extend from the entrance of Sydney Harbour, eastwards along the south harbour shore, to Sydney Cove, which is 2.5 km east of the investigation area. Phillip stated that the Wangal lands extend along the south side of the harbour shore from Sydney Cove to Parramatta. This would see the investigation area located in Wangal country.

Alternatively, Attenbrow (2010, p.22) also quotes Philip Gidley King who stated that the Cadigal lands cover the south side of Port Jackson, extending eastwards from South Head to Long Cove (Iron Cove) which is 2.5 km west of the investigation area. King stated that the district of the Wangal extend from Long Cove to Parramatta. This would see the investigation area in Cadigal country.

There are no Native Title claims or approved determinations registered within the investigation area.

In relation to the investigation area, the following information is provided from the Eora Mapping Aboriginal Sydney project:

'The east was known as Cadigal country. Deriving from Cadi (gadi), the name of the grass trees (Xanthorrhoea species) found in the area, the Cadigal was a harbour-dwelling clan, inhabiting the area from South Head, through the present Eastern Suburbs to Sydney Cove (Warrane), and ending at Darling Harbour (Gomora).'

'Wangal territory began at Memel (Goat Island), rounded the Balmain peninsula and ran west along the south shore of the Parramatta River, almost to Parramatta, home of the Burrumattagal (Eel Place Clan).'

4.2. Aboriginal Community Governance

In the context of Aboriginal community governance, the Blackwattle Bay State Significant Precinct (SSP) investigation area is located within the boundaries of the Metropolitan Local Aboriginal Land Council (MLALC). As noted in the LALC's Cultural Protocols Policy (2016), the role of the Metropolitan LALC is to represent the best interests of all Aboriginal people in its boundaries and the protection, preservation and promotion of Aboriginal Culture and Heritage within its prescribed boundaries.

The Cultural Protocols Policy were developed to assist and inform the community, government and individuals within the MLALC in providing a reference on issues such as cultural protocols, processes and practices.

4.3. An overview of the literature

Much of the literature around Indigenous engagement in this space is framed from the perspective of utilising Indigenous knowledge (also ‘traditional ecological knowledge’) in the development of ‘sustainable cities’ and ‘green cities’ (The Nature of Cities, date unknown; Secretariat of the Convention on Biological Diversity, 2012).

In the Australian context, there has been substantial research undertaken around integrating Aboriginal principles of caring for Country into sustainable development and land use.²

A shift towards encapsulating ‘culture’ in the urban design and planning space has opened up opportunities for Indigenous communities worldwide to reassert their connections and identity to Place across urban landscapes in ways not provided for previously.

Young (2008, p.76-77) asserts that ‘cultural positioning offers planning the chance to increase and deepen cultural integration’. He says the need to position planning in relation to culture is an urgent one, if ‘planning is to integrate the lifeblood of culture, strongly re-connect with its broader social role’.

Smith (2017) suggests that when considering Indigenous engagement in the design space, the process of design should be perceived as ‘an orchestration of public engagement that gives voice and clarity in the built form’. In this way, the role of the professional planner or designer is seen as that of a ‘facilitator’; holding the responsibility of empowering communities to have input into the design and plan of ‘culturally relevant’ urban spaces. Facilitating urban design and planning through this lens enables the urban built environment to become culturally relevant and depict truthful narratives of place that reflect all the histories of the cultural landscape.

This is particularly relevant today, when urban planning and design has to respond to new cultural needs represented by the cities of today; cities which are now positioned within a framework of migration, immigration, the discourse of postcolonialism and as Young (2008) puts it, the ‘resurgence of indigenous peoples’.

In Australia, some of this work around embedding Aboriginal insights into urban design and planning has stemmed from a partnership called ‘Indigenous Placemaking in Central Melbourne: Representations, Practices and Creative Research’, between academics from the Faculty of Architecture Building and Planning, University of Melbourne (Janet McGaw, Anoma Pieris, & Grahamn Brawn) and Deakin University (Emily Potter), The Melbourne City Council’s Indigenous Arts Program (Janina Harding) and Reconciliation Victoria. Their research project was funded by the Australian Research Council, 2010- 2014, and followed three lines of inquiry:

1. A precedents study,
2. A collaborative creative engagement with Indigenous architects, artists and Traditional Owner communities and
3. A theoretical inquiry.

Over five years, their work has focused on Indigenous places and how through integrating Indigenous context and meaning to places into the urban landscape, we can better express the multi-layered nature of places in Australia, and particularly the central place that Indigenous Australia has to the national identity of Australia.

² Some publications relating to this topic include: Planning for Country: Cross-cultural decision-making on Aboriginal lands (2002), Bonye Bu’rū Booburrigan Ngmmunge: Bunya Mountains Aboriginal Aspirations and Caring for Country Plan (2010), the Walyjala-jala buru jayida jarringgun buru Nyamba Yawuru ngan-ga mirli mirli: Planning for the future: Yawuru Cultural Management Plan (2013), the Kooyang Sea Country Plan (2004), the Ngootyoong Gunditj Ngootyoong Mara South West Management Plan (2015) and the Draft Gunaikurnai and Victorian Government Joint Management Plan (2017)

A milestone occurred in 2017, when the International Indigenous Design Charter (IIDC) was launched at the World Design Summit Congress in Montreal. The document was developed by Deakin University in collaboration with its Institute of Koorie Education (IKE), Indigenous Architecture and Design Victoria (IADV), and the management and executive board of the Design Institute of Australia (DIA) in consultation with Australian and international community representatives. It was created to serve as a living document to guide best practice when working with Indigenous knowledge in commercial design projects.

The Design Institute of Australia also developed the Australian Indigenous Design Charter (AIDC) which consists of a Communication Design Protocol that has 10 key points to guide practitioners for supporting the inclusion of Indigenous knowledge into their practice, which is discussed in the following section.

5. The engagement literature

The following sections set out themes from the broader academic and grey literature identified through the search.

5.1. Consultation with Aboriginal and Torres Strait Islander people in Australia – best practice

Specific to Blackwattle Bay area, the Aboriginal Cultural Heritage Assessment Report (ACHAR) (Artefact) and the Arts and Cultural Study (ACS) (City People) reports highlight the importance of access and integration.

The ACS report notes that Aboriginal access needs to be embedded specifically engaging with the Glebe Aboriginal community and the harbour Aboriginal community particularly the Tribal Warrior group and its broader network. Whilst the ACHAR report notes that their process for engagement with Aboriginal people was undertaken in line with the NSW Office of Environment and Heritage's *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010 (Consultation Requirements)* which states that:

DECCW requires the effective consultation with Aboriginal people as a fundamental component of the AHIP assessment process and acknowledges that:

- *Aboriginal people should have the right to maintain culture, language, knowledge and identity;*
- *Aboriginal people should have the right to directly participate in matters that may affect their heritage;*
- *Aboriginal people are the primary determinants of the cultural significance of their heritage.*

Whilst the Consultation Requirement's Guiding Principles assert the following about Aboriginal people:

- are the primary source of information about the value of their heritage and how this is best protected and conserved;
- must have an active role in any Aboriginal cultural heritage planning process;
- must have early input into the assessment of the cultural significance of their heritage and its management so they can continue to fulfil their obligations towards their heritage;
- must control the way in which cultural knowledge and other information relating specifically to their heritage is used, as this may be an integral aspect of its heritage value.

In the context of future engagement with Aboriginal stakeholders, Murawin will draw on the recommendations from the literature particularly the ACHAR and more specifically the national and international documents putting forward a range of guidelines and protocols for respectfully engaging with Aboriginal and Torres Strait Islander people, groups and organisations, across various sectors. Much of this literature is focused around early childhood, environmental, natural resources management and health (Hunt 2013).

The ACHAR mentions a number of Aboriginal Registered Parties as does the ACS in relation to engagement with Aboriginal stakeholders and future consultations for Blackwattle Bay.

Both the guidelines of the Australian National Health and Medical Research Council (NHMRC) and the Australian Institute of Aboriginal and Torres Strait Islander Studies Guidelines for Ethical Research in Australian Indigenous Studies (AIATIS GERAIS) recommend that consultation processes encompass the key ethical principles of: reciprocity, respect, equality, responsibility, cultural continuity, and spirit and integrity.

Figure 1: Murawin's adaptation of the Australian National Health and Medical Research Council Keeping Research on Track: A guide for Aboriginal and Torres Strait Islander peoples about health research ethics. Source: NHMRC



Murawin’s adaptation of the NHMRC model as outlined above is based on our experience with Aboriginal stakeholder engagement and underpinned by the following explanation:

- **Reciprocity** – we are conscious of ensuring that there are two-way mutual benefits for Aboriginal stakeholders involved and our clients eg appropriate remuneration for Aboriginal stakeholders for inclusion of their cultural knowledge;
- **Respect** – that all stakeholders have understanding of each other’s needs in relation to the project and that regardless of opinion that everyone in a way that respects diversity and difference and its connection to progress;
- **Equity** – relates to Murawin creating environments for engagement that ensures our clients and Aboriginal stakeholders discuss and articulate their commitment to fairness and inclusion;
- **Cultural Continuity** – is underpinned by concepts of sustainability and cultural positioning of the wisdom and insights of Aboriginal culture as being as integral to our projects in the context of progress and outcomes;
- **Responsibility** – relates to all stakeholders being responsible with and for their input- That input is purposeful and meaningful, that there is a commitment to be mindfulness and ensuring that everyone who wishes to engage has the opportunity; and finally
- **Spirit and Integrity** – flows through everything that we do, it is about our Being, Doing and Knowing and that all our processes, both formal and informal, are grounded in Aboriginal spirituality and integrity.

Engagement in the Design Setting in Australia and Internationally

5.1.1. Australia

The NSW Government Architecture’s Office’s Principal Architect, Dillon Kombumerri has long argued that ‘Aboriginal culture is largely missing from the planning process, that is considered when undertaking archaeological investigations and recording heritage but rarely in the design of places.’

The Sydney Ochre Grid, which is currently being developed by the NSW Government Architecture’s office and is more commonly known as Designing with Country and being offered as a process for all stakeholders, outlines seven objectives for engaging respectfully and meaningfully with Aboriginal people in the context of urban planning and design.

The objects are intended to align with other key policy NSW policy frameworks including the NSW Premier’s Priorities, NSW Reconciliation Action Plan, The OCHRE Plan and the Closing the Gap Strategy.

The seven objectives are:

- Map Country – beyond the surface qualities of the landscape there is deep living culture that remains largely hidden from view which the Sydney Ochre Grid will map and reveal;
- Update recorded history – recording a balanced and truthful account of history is essential to develop a shared identity;
- Influence urban planning and design of the build environment – the Sydney Ochre Grid will be a go-to reference for community planners and designers;
- Recognise living culture – Aboriginal people and culture are a unique and precious resource that must be better recognised;
- Nurture a duty of care – Aboriginal people hold profound knowledge, understanding, obligation and custodianship of the landscape, often expressed as Connection to Country;
- Improve education – teaching Indigenous history in the education curriculum is important as it shapes the values and beliefs of future generations;
- Improve community health and wellbeing of Aboriginal communities – much is still to be done to achieve similar health and wellbeing standards enjoyed by other Australians.

Similarly, to the Designing in Country objectives, Burgess (2018) states that in the design space:

- Engagement should occur with and ownership of the project belongs to, the relevant community it affects.
- There should be recognition that there is no one size fits all process for successful engagement with Indigenous people; reflecting the diversity of First Nations groups which exist across the country. This means there are different ways of negotiating and consulting.
- Design consultation should be an ongoing, dynamic and participatory process.
- Meaningful, mutual and reciprocal engagement will help build trustful relationships between stakeholders.
- Time should be allowed for traditional decision-making processes, and for feedback.

The establishment of the Australian Indigenous Design Charter: Communication Design, in 2017, provided specific guidelines for the design industry.

The AIDC recommends that when working on projects involving the representation of Aboriginal and Torres Strait Islander culture communication designers and buyers of design (non-Indigenous and Indigenous) are expected to adhere to the following ten points:

1. Indigenous led. Ensure Indigenous representation creation in design practice is Indigenous led
2. Self-determined. Respect for the rights of Indigenous peoples to oversee representation creation of their culture in design practice
3. Community specific. Ensure respect for the diversity of Aboriginal and Torres Strait Islander culture by following community specific cultural protocols
4. Deep listening. Ensure respectful, culturally specific, personal engagement behaviours for effective communication and courteous interaction are practiced
5. Impact of design. Always consider the reception and implications of all designs so that they are respectful to Indigenous culture
6. Indigenous knowledge. Respectfully ask the client if there is an aspect to the project, in relation to any design brief, that may be improved with Indigenous knowledge
7. Shared knowledge (collaboration, co-creation, procurement). Develop and implement respectful methods for all levels of engagement and sharing of Indigenous knowledge (collaboration, co-creation, procurement)

8. Legal and moral. Demonstrate respect and honour cultural ownership and intellectual property rights, including moral rights, and obtain appropriate permissions where required
9. Reconciliation Action Plan (RAP). Develop a RAP incorporating the AIDC:CD and
10. Charter implementation. Ensure the implementation of the AIDC:CD to safeguard Indigenous design integrity.

5.1.2. New Zealand

Similar movements have occurred in New Zealand.

In 2005 the New Zealand Urban Design Protocol was published by the Ministry for the Environment. It was recognised that the Protocol lacked significant Maori input and did not adequately reflect Maori interests.

In response to this, a meeting of Māori professionals working across various design and resource management disciplines, as well as representatives from tribal organisations from across Aotearoa/New Zealand met in June and November 2006, where they created a draft National Māori Cultural Landscape Strategy, which ultimately led to the release of the Te Aranga Māori Cultural Landscape Strategy. It is the core values outlined in this strategy; a set of seven outcome-orientated design principles, upon which Auckland Council drew in the formulation of their Te Aranga Principles.

These principles are freely available and accessible online and are based around the following key points:

1. The status of iwi [tribal grouping, identified through whakapapa] and their authority over land and natural resources is recognised and respected
2. Maori names are celebrated
3. The natural environment is protected, restored and/or enhanced
4. Environmental health is protected, maintained and/or enhanced
5. Maori narratives are captured and expressed creatively and appropriately
6. Maori significant sites and cultural landmarks are acknowledged
7. It is recognised that the Maori have a living and enduring presence in the urban landscape and ensured that they are secure and valued within their rohe [district]

5.1.3. Canada

The Canadian Institute of Planners Policy on Planning Practice and Reconciliation, launched in 2019, is framed around the goal of “a future in which reconciliation is meaningfully embedded in planning practice in Canada and planners build relationships with Indigenous peoples based on mutual respect, trust, and dialogue”. This document identifies the importance of:

1. Recognition of Indigenous land using planning policies, which are community-driven, empower community, use traditional knowledge and prioritise land stewardship and responsible development.
2. Recognising the role planners have in embedding reconciliation in their practice.
3. Stronger engagement of Indigenous peoples with other stakeholders (e.g. government) from a relationship built on dialogue, trust and respect; including participation in mutual capacity building.

5.1.4. General Themes

Parallels can be drawn between the IIDC, the AIDC, the Te Aranga Principles and the Canadian Policy on Planning Practice and Reconciliation.

Each of these three documents has a focus on:

- Recognising and respecting the Indigenous voice,
- Finding respectful and culturally appropriate ways to embed Indigenous narratives and knowledge, and
- Shifting perspectives so that landscapes are viewed culturally and planning is undertaken in such a way that ensures significant cultural sites are protected / enhanced / maintained.

This focus aligns closely with evidenced 'best practice' guidelines to engaging with Indigenous stakeholders more broadly, which state that engagement should occur

- from within a framework of self-determination and Indigenous control;
- that the specific social and cultural context of place should be considered and fully understood, and
- that in light of this understanding of the specific and diverse contexts of places, engagement should occur at the scale of a group's 'Country' (Hunt 2013, p.1).

6. General Principles from the engagement literature

The NSW Government plan for Aboriginal Affairs, **OCHRE** (Opportunity, Choice, Healing, Responsibility, Empowerment) is aimed at:

revitalising and promoting language and culture, creating opportunities, increasing people's capacity, providing choice and empowering people to exercise that choice, as well as giving them the tools to take responsibility for their own future' (Aboriginal Affairs 2013, p.4).

OCHRE emphasises:

- Partnerships over paternalism
- Opportunity over disadvantage
- Successes over shortfalls
- 'Listening to' over 'talking at'
- Local solutions over 'one size fits all'
- Evidence over assumptions
- Participation over marginalisation
- Practice over theory, and
- The importance of Healing

Engagement with Aboriginal and Torres Strait Islander people must always be culturally appropriate, respectful and inclusive. It should be built on a foundation of trust, mutual benefits and be undertaken on timeframes which meet the needs of Indigenous stakeholders and also takes into account Indigenous decision-making processes (Hicks, 2019).

6.1 Engaging with different First Nations

Within Australia, specific community cultural protocols can be found for many communities, with local council's adopting the practice of developing their own cultural protocol documents in relation to Indigenous engagement. Adhering to cultural protocols assists organisations in stakeholder engagement as it:

- Encourages recognition and respect of Aboriginal heritage and cultures
- Encourages promotion of Aboriginal cultural practices to the wider community
- Encourages understanding from the wider community around Aboriginal cultural practices
- Ensures that the use of Aboriginal cultural practice is recognised as useful to building relationships and partnerships (NSW Public Service Commission, 2017, p.4)

In the Sydney region, the Council of the City of Sydney Aboriginal and Torres Strait Islander Protocols (2012) is the relevant document for guiding consultation processes with Aboriginal and Torres Strait Islander people, acknowledging Council's recognition that to consult and work effectively with Aboriginal and Torres Strait Islander people, it must be respectful of the cultural protocols of these communities.

The Eora Journey Economic Development Plan (2016), which sets a 10-year agenda for the City to engage with Aboriginal and Torres Strait Islander communities and businesses, is also relevant, highlighting the importance of localised and flexible approaches designed in partnership with local Aboriginal communities.

Engagement with the Aboriginal community should also appreciate the role of Aboriginal leadership; Indigenous leaders grapple with a broad range of cultural, social and political issues and how they in leadership roles provide guidance and direction whilst building the capacity of the broader community in cultural protocols.

'Aboriginal leaders' are only those persons recognised by the *community* of focus, (as opposed to being given that title by government, media or others), and an Aboriginal leader recognised by their community, may not necessarily represent the views / perspectives of *all* Aboriginal communities (Hicks, 2019, p. 48).

The Metropolitan Local Aboriginal Land Council's Cultural Protocol Policy outlines a process to assist and inform stakeholders engaging in activities across their geographical footprint which includes Blackwattle Bay. The Cultural Protocols notes the processes and practices undertaken by Metro LALC as a leading organisational cultural authority in the area.

6.2 Aboriginal Cultural Landscapes

An Aboriginal cultural landscape is 'a place or area valued by an Aboriginal group (or groups) because of their long and complex relationship with that land. It expresses their unity with the natural and spiritual environment. It embodies their traditional knowledge of spirits, places, land uses, and ecology' (Buggey 1999, p.30).

Cultural landscapes comprise ongoing interrelationships between past and present histories and cultures and they importantly preserve cultural values. When Aboriginal people speak of cultural landscapes, this is generally inclusive of the footprint of their traditional homeland boundaries whilst also recognising that there are connections to neighbouring clan group lands and waters.

In recent years, research into understanding the landscape in this way has received some attention (Chow, Wadsworth and Burns, 2010; Strang, 2002; Buggey, 2009; Andrews and Buggey, 2008), with findings generally recognising that the values that Indigenous people across the world place on the landscape can be seen holistically through their current, historical and spiritual connections that position a person to 'their' place.

In the Australian context, this value is seen through Aboriginal people's connection to 'Country'. Choy, Wadsworth and Burns (2010, p.7), in their study based on the four Indigenous sub-regions of South East Queensland, assert that the Aboriginal cultural landscape is framed by:

1. Boundaries – stemming from traditional boundaries, these contribute towards defining 'country' and where a person 'belongs'.
2. Pathways – passages of land or water used to move through the landscape; these connect different groups of people and important sites (e.g. ceremonial, men's/women's, sacred or boundary corners).
3. Biodiversity matters – the interpretation of the natural world through seasonal indicators, e.g. changes in the behaviour of fauna, or the life-cycles of flora; as well as the presence or absence of totemic species or their habitats.
4. Important sites – men's/women's, ceremonial, sacred, habitation, battlefield.

These four elements (or variations of) are recognised as primary modes of transmission for the cultural value that is caring for Country. Caring for Country places Country within a broader cultural landscape in which Aboriginal people hold knowledge, understanding, obligation and custodianship of this landscape, often expressed as a deep connection to Country (Monash University, 2016, p.12-13).

Country is 'multi-dimensional'; it consists of people, animals and plants, the skies, the lands and sea, and extending underground (Rose, 1996, p.8). Caring for Country obligations and custodianships stem from people's stewardship values for land and sea environments; which forms a central tenet of Aboriginal culture (Zurba & Berkes, 2014, p. 823).

The concept relates not to ownership in the Western sense, but rather, can be understood in the context of a deeply entrenched sense of responsibility for and the inherent right to manage one's Country in a way that is sustainable across all realms; spiritually, ecologically, economically, culturally (Atkinson, 2001; "Yotti"

Kingsley, Townsend, Phillips, & Aldous, 2009, p. 291). It is deeply personal and familial, connecting Aboriginal people to everything and to each other in unity.

Recurring themes in the literature relate indigenous interest in the urban development /design space as not solely, or even largely, economic, but rather to be inclusive of other dimensions relating to cultural wellbeing, claiming of place, truth-telling and connection to Country (Ryks *et al.* 2014; Grant, 2016, Pieris, *et al.* 2014).

To Aboriginal people, the urban landscape is not void of cultural context, rather, it continues to exist as a cultural landscape which holds diverse and deep layers of history and connections; past, present and future. The principles of the ‘Seventh Generation’ model, taught by Native Americans, in that each generation is responsible for the survival of the seventh generation, highlights Indigenous perspectives that the cultural landscape needs to be cared for and respected for future generations (Clarkson, Morrissette and Regallet, 1992, p.24).

6.3 Aboriginal Place-Making

The Aboriginal voice in place-making can be expressed by weaving natural forms and Aboriginal cultural identity into the built environments. These voices are deliberately attempting to express and explore alternative worldviews, but also to progress reconciliation, healing and economic empowerment. In the Australian urban context, when we consider that the city landscape, an outcome of a colonial history, is superimposed over ancient Indigenous histories, the concept of ‘Aboriginal place-making’ is thus realised through a process of ‘re-making’ place; a “critique of Western conceptions, of time and the ‘passivity’ of the site, that underpin architectural design” (Greenaway, McGaw, Walliss, 2014, p.31).

Oakley and Johnson (2013) highlight the process of ‘place-taking’ which is integral to a full understanding of ‘place-making’; that is, recognition that in the Australian (and other colonial) context, places are made by taking from others.

Their research focuses on the context of waterfront landscapes within Australia, particularly the cases of Port Adelaide and Melbourne Docklands. In both of these cases, the original value of these places, as wetlands which sustained the physical and spiritual life of the Aboriginal people who called that Country home, went through two phases of loss:

- the sites were completely displaced by colonisation, a process involving environmental despoliation and a realignment of land and water and imposition of new meanings onto the landscape; new and significantly different meanings which in effect, silenced the original place meaning, as it ceased being places of localised sustenance for traditional owners³, and
- when waterfront re-development was occurring at these sites, and new forms of ‘place-making’ taking place, symbolic representations of an Indigenous past were rendered almost invisible, save for the building of a park, limited public art and limited Indigenous street naming at both sites, with specific requests around land use/planning and design from traditional owners for each site being denied.

6.4 Benchmarking Examples

‘Good practice’ in the urban design and planning space, are those examples of projects where urban design, public art and the architecture of buildings are done in respectful collaboration with Aboriginal people and have provided an opportunity for inserting new perspectives into the planning and building processes. They have revealed layers of history and meaning which begin to “broaden the frame of reference in which people can connect to place” (Greenaway, 2016).

³ Oakley and Johnson assert that the places also ceased being places of dreaming for traditional owners, however we argue that this is not the case as Dreaming simply does not cease to be with landscape changes, but in fact continues to exist through all time

6.5 Cultural Design in Landscaping

In 2016, Ngarara Place, an Indigenous landscape designed by Greenaway Architects, opened at RMIT University's city campus. Created, designed and built by a mainly Indigenous team, the design of the space focused around four key pillars: connection to Country (the design of the garden was divided into seven sections, representing the seven seasons of the Kulin Nation); cultural motifs (design features representing Indigenous cultural practices, represented through etched paving graphics); contemporary Aboriginal art (acting as a backdrop to the garden) and knowledge exchange (all planting used are endemic to the local area, which aims to communicate to visitors the importance of landscape in sustaining life and cultural practice).

One of the noted strategies utilised which assisted in the successful delivery of this project, was ensuring that a cross-section of stakeholders were engaged; including Wurundjeri Tribe Land and Compensation and Cultural Heritage Council, through a range of engagement methodologies, including small group workshops and one on one interviewing (Greenshoot Consulting 2019).



Figure 2 Ngarara Place, by Greenaway Architects, RMIT, Melbourne. Source: Architecture AU



Figure 3 Ngarara Place, depicting the seven Kulin seasons. Source: Architecture AU

- Use of skylights to represent stars of the Matariki constellation
- Use of Maori woven patterns
- Use of structural frames to represent native trees
- Use of basalt stone cladding to represent Mt Eden cone and crater and the pa terraces.

Combined, these features and others, tell a significant Maori creation story – with stations telling the stories of Ranginui, the sky father, Papatuanuku the earth mother, and their son Tane Mahuta who pushed them apart to bring Te Whaiao (light) into the world.



Figure 5 Basalt stone cladding floor to ceiling, representing the earth, the nearby volcano and terraces. *Source: City Rail Link*



Figure 6 Seven skylights representing the seven stars of the Matariki constellation. *Source: City Rail Link*



Figure 7 Wooden structures evoking canopies of massive Kauri trees. *Source: City Rail Link*

6.6.2 Cultural Garma Cultural Knowledge Centre

Completed in 2014, the design of the Garma Cultural Knowledge Centre is based on two-way knowledge transfer, highlighting the Yolngu practice of combining tradition, with the new; the result has been a powerful Yolngu place which “expresses Yolngu’s interconnected approach to politics, social identities, ancestral law, kinship relations, education and religion, and exerts their ownership of the land” (Grant, 2019).

This unique structure utilises its architecture to tell the stories of its place; with a series of complex Wangarr narratives layered into the project. For example, the floor plan references the shape of an anchor, which is embedded in Yolngu cultures by their relationship with Macassan people from modern-day Indonesia.

The late Gulumbu Yunupingu’s internationally famed work Garak, The Universe – an interpretation of Yolngu cosmology – is also seen in the building; interpreted as a series of laser-cut Corten steel panels installed along the balconies. The colour scheme of the building itself; yellow and dark red timbers, reflect the natural landscape and culturally significant gadayka, or grey stringybark (*Eucalyptus tetrodonta*), and the colours of the ochre that represents the blood of the region’s Yirritja and Dhuwa kinship groups. The physical design of the structure also takes into mind Yolngu socio-spatial preferences and avoidance practices, with its multiple entries and exits designed to enable people to move away from one another as needed (Grant 2016).



Figure 8 Garma Cultural Knowledge Centre. *Source: Architecture AU*



Figure 9 Laser-cut Corten steel panels on the balconies interpret Gulumbu Yunupingu’s internationally famed work Garak, The Universe. *Source: Architecture AU*

6.6.3 Indigenous Engagement Strategy - METRONET, Western Australia

METRONET is a large-scale public transport program in Western Australia which will include approximately 72km of new passenger rail, and up to 18 new railway stations. With the Aboriginal community, METRONET has developed an Aboriginal Engagement Strategy: Gnarla Biddi: Our Pathways, which outlines their long term commitment to genuine engagement with the Aboriginal communities across the METRONET project area. An initial Noongar Working Party and then a Noongar Reference Group comprising representatives from the key Aboriginal agencies and working parties was established and had a lead role in the development of the Gnarla Biddi Strategy. (METRONET 2018)

The Gnarla Biddi Strategy is supported by a framework of five engagement streams, which allow for cultural, business, job and land access outcomes for the Aboriginal community. The streams are:

- Noongar Cultural Recognition
- Noongar Cultural Input into Place Making
- Aboriginal Procurement
- Aboriginal Employment
- Land Access and Sites Management



Figure 10 Gnarla Biddi Strategy Engagement Streams. Source: METRONET

The Aboriginal Engagement Framework has a structured approach to ensuring targeted engagement in the form of engagement activities, deliverables and processes are required to be prepared/ undertaken for each of the identified Engagement Streams throughout all METRONET project phases of:

1. Planning
2. Procurement
3. Design development
4. Construction
5. Project monitoring, completion and operations.

6.6.4 Other sites and the Naming / Renaming of Places

In Aboriginal culture, transmission of cultural spatial elements traditionally occurred through modes of oral transmission; through story-telling and song and dance; the oral nature of this cultural expression strengthens language and connection, thus for Aboriginal people there is great power in names and the important role they play in situating people to Country (Clarke, Hercus and Kostanski, 2014, p.352). In the urban design space, naming or renaming of places to include Aboriginal names is one way of acknowledging the long relationship and connection of Aboriginal people with the land and is cited .

At Barangaroo in Sydney, there are several sites which have been given Aboriginal names, including:

- Nawi Cove - For the largest cove is situated between Barangaroo Point Reserve and Central Barangaroo. Nawi is a Sydney Aboriginal word for the bark canoes used by local Aboriginal people in the late 18th century.
- Marrinawi Cove - For the small cove adjacent to Moores Wharf. Marrinawi was an Aboriginal Sydney language word created to describe the vessels of the First Fleet and meant “big canoe”
- Girra Girra Steps – A set of steps within Barangaroo Point Reserve. The Aboriginal Sydney word girra girra for seagulls was recorded by early settlers and referred to “fishing gull”
- Baludarri Steps - A set of steps within Barangaroo Point Reserve. Baludarri is the Aboriginal Sydney language word for leatherjacket, a fish commonly found in Sydney Harbour.
- Wulugul Walk - For the foreshore walk along Barangaroo. Wulugul is the Aboriginal Sydney language word for kingfish, commonly found in Sydney Harbour. Kingfish have a golden band along their blue-green skin, similar to the foreshore walk’s golden sandstone lining the blue of the harbour.

The inclusion of language words inscribed into design features is also a common practice for demonstrating Indigenous connection. Some examples include the Edge of the Trees installation at the Museum of Sydney, and the Cairns Foreshore redevelopment (see Figures 11 and 12 below).



Figure 11 Edge of the Trees, by Fiona Foley and Janet Lawrence. *Source: Museum of Sydney*



Figure 12 Totems of recycled wood including Language words used in Cairns Foreshore redevelopment. *Source: AU Architecture*

While information on the planning process for all the above examples is not consistently available, some common features of their development can be identified:

- Engaging early on in the project with the Indigenous communities; and through a structured approach which facilitated for continued inclusion across all levels of design and planning, from beginning to end of project.
- The development of some form of Indigenous reference group to inform planning and participate in decision-making processes, and act as a conduit for representing the Indigenous community's interests.
- Inclusion of Indigenous expertise/an Indigenous role on architectural/design teams – thus ensuring Indigenous design / artwork / cultural motifs inclusion is authentic, accurate and culturally appropriate. This leads onto engagement of Indigenous artists/designers, with appropriate permissions and intellectual property rights.

7. Conclusion

Relatively recent movements towards the inclusion of Indigenous perspectives in the urban design and planning spaces has opened up opportunities for indigenous communities worldwide to reassert their connections and identity to place across urban landscapes in ways previously denied.

As suggested by the Melbourne Consortium the opportunity is created for a meaningful expression of history which recognises the central role of Indigenous culture to our national identity (Pieris, *et al.* 2014).

Australian and international charters provide planners with best practice ways in which to understand and provide space for the Indigenous voice in planning and decision-making processes. This literature review revealed common threads running through all of these guiding documents, including:

- Ensuring input is Indigenous-led and locally relevant.
- Ensuring engagement undertaken in culturally appropriate ways that are appropriate to the specific community being engaged with.
- Providing space for Indigenous input at all project levels, from inception, to planning, implementation and evaluation post-project.
- The development of some form of Indigenous reference group is recommended, to act as a conduit to hear the voice of the community, their needs and aspirations.
- Facilitating the inclusion of Indigenous design and cultural expression through a range of mediums, e.g. in architectural designs, in visual story-telling and place-marking, and in place naming, to name a few. Embedding of such cultural knowledge should be done in ethically responsible ways which respect cultural intellectual property rights.

This literature review has found that through culturally appropriate engagement with Indigenous stakeholders, positive outcomes in design and planning can be achieved in the urban space. Through the inclusion of the Indigenous voice in all levels of project planning in urban place-making, there is significant opportunity to contribute more broadly towards creating urban landscapes which are fully representative of the multi-layered histories which from which they stem; this in turn contributes towards building positive and truthful identities of place to which *all* Australians can connect and feel a sense of belonging.

To achieve such outcomes at the Blackwattle Bay site, it will be important for all stakeholders involved to use their professional tools within the framework of a cultural context that is underpinned by the knowledge that since time immemorial Aboriginal people have managed, cultivated and cared for the landscape where Sydney was established and continues to grow. Such knowledge infers that a deep understanding of and respect for, the Aboriginal cultural landscape of the site is at all times, positioned at the fore front of all planning and design phases.

Through engaging with local Aboriginal stakeholders and adhering to the culturally inclusive and respectful principles outlined in the Australian Indigenous Design Charter, Infrastructure NSW will be able to gain a fuller picture of the cultural landscape of Blackwattle Bay broadly, and specific sites that exist or have existed within the Blackwattle Bay precinct. The literature highlights that engagement with Indigenous stakeholders must be built on a foundation of relationships that are grounded in respectfulness, trust and participation, and importantly, be present throughout the life of a project. Such engagement will allow space for the Aboriginal voice to speak truthfully to the Aboriginal narrative of this place.

Future engagement could focus on:

- Identifying core messages that Aboriginal stakeholders consider culturally appropriate to share, and from these, identify core themes that can logically flow into design initiatives.
- Workshopping with Indigenous designers around the preferred design outcomes approaches based on Aboriginal cultural perspectives.

The literature suggests that engagement should be managed by an Aboriginal facilitator, preferably one who is connected to the Sydney area through their family links, connection to Country and with community standing/presence; this will assist in providing voice to the local Aboriginal community and encouraging inclusive and representative participation throughout the engagement process.

Participants should be remunerated for their input into the design development process and for sharing cultural knowledge. The intellectual property rights of Aboriginal artists/designers who may be involved in the planning process or any subsequent artwork/design development should be maintained.

From this engagement work, specific design principles could be established for the Blackwattle Bay site.

8. Key Recommendations

The following recommendations are based on key findings from the literature and consideration of mechanisms required to ensure successful engagement with Aboriginal stakeholders.

General Recommendations:

Recommendation 1: That recommendations from the Aboriginal Cultural Heritage Assessment Report be actioned given their significance in relation to the protection of Aboriginal cultural heritage sites and places.

Recommendation 2: That the engagement plan be underpinned by the vision for Blackwattle Bay, noting how Aboriginal engagement aligns with the vision, in particular:

- The powerful and enduring governance model that ... vigorously pursues public benefit: underpins that the inclusion of Aboriginal people in public benefit may require some courage and innovation on behalf of government to do something different in the governance that creates management of space
- Allowing the time to invest in genuine and early engagement underpins that genuine engagement with Aboriginal people requires time, in particular to build trust, and that time must be flexible for the community's needs for the engagement to be genuine
- Unlock public access to the Harbour's edge and waterways along the entire coastline: highlights concepts of access. Being able to get to or into a place is not the same as being able to freely access that space. Access is only possible where people are comfortable or welcome. Given the importance of the Harbour and shore line access for Aboriginal people requires something more than just opening the space
- Ensuring that the land use and development is diverse, creating 'great places and great spaces' likewise highlights issues of access, and of spaces and places being great for everyone. This requires acknowledging the story that in order to make great spaces they were originally taken spaces and finding ways to tell all of the stories going forward.
- The capacity for the Bays Precinct to be a place that contributes to healthy, prosperous and resilient lifestyles underscores the importance of the previous dot point and the need for healing to take place around this place
- Plan for future generations: underpins the long-term benefits of healing and the importance of telling all the different stories of place in order to create a new dialogue for this place and the wider Australian community
- Both points 15 and 16 in relation to energy, environmental and ecological systems: underpins the benefit that can flow from incorporating Aboriginal knowledge into caring for the land
- Ethical procurement: underpins how Indigenous procurement policies can create long term benefits for communities.

Recommendation 3: That the NSW Architect's Office initiative Designing in Country be drawn on by all technical consultants associated with Blackwattle Bay SSP to ensure the full integration of Aboriginal perspectives and values across all aspects of the Blackwattle Bay project.

Recommendations relating to stakeholders:

Recommendation 4: That Registered Aboriginal Parties noted in the Aboriginal Cultural Heritage Assessment Report be consulted for future consultations relating to Blackwattle Bay.

Recommendation 5: That Aboriginal stakeholders consulted as part of the Arts and Culture Study be consulted for future consultations relating to Blackwattle Bay

Recommendation 6: That the Metropolitan Local Aboriginal Land Council be consulted as a matter of urgency for the inclusion and input into the activities of Blackwattle Bay.

Recommendations relating to process:

Recommendation 7: That engagement be underpinned by the following:

- **Reciprocity** – we are conscious of ensuring that there are two-way mutual benefits for Aboriginal stakeholders involved and our clients eg appropriate remuneration for Aboriginal stakeholders for inclusion of their cultural knowledge;
- **Respect** – that all stakeholders have understanding of each other’s needs in relation to the project and that regardless of opinion that everyone in a way that respects diversity and difference and its connection to progress;
- **Equity** – relates to Murawin creating environments for engagement that ensures our clients and Aboriginal stakeholders discuss and articulate their commitment to fairness and inclusion;
- **Cultural Continuity** – is underpinned by concepts of sustainability and cultural positioning of the wisdom and insights of Aboriginal culture as being as integral to our projects in the context of progress and outcomes;
- **Responsibility** – relates to all stakeholders being responsible with and for their input- That input is purposeful and meaningful, that there is a commitment to be mindfulness and ensuring that everyone who wishes to engage has the opportunity; and finally
- **Spirit and Integrity** – flows through everything that we do, it is about our Being, Doing and Knowing and that all our processes, both formal and informal, are grounded in Aboriginal spirituality and integrity.

Recommendation 8 The engagement be based on the AIDC recommendations of:

- Indigenous led. Ensure Indigenous representation creation in design practice is Indigenous led
- Self-determined. Respect for the rights of Indigenous peoples to oversee representation creation of their culture in design practice
- Community specific. Ensure respect for the diversity of Aboriginal and Torres Strait Islander culture by following community specific cultural protocols
- Deep listening. Ensure respectful, culturally specific, personal engagement behaviours for effective communication and courteous interaction are practiced
- Impact of design. Always consider the reception and implications of all designs so that they are respectful to Indigenous culture
- Indigenous knowledge. Respectfully ask the client if there is an aspect to the project, in relation to any design brief, that may be improved with Indigenous knowledge
- Shared knowledge (collaboration, co-creation, procurement). Develop and implement respectful methods for all levels of engagement and sharing of Indigenous knowledge (collaboration, co-creation, procurement)
- Legal and moral. Demonstrate respect and honour cultural ownership and intellectual property rights, including moral rights, and obtain appropriate permissions where required
- Reconciliation Action Plan (RAP). Develop a RAP incorporating the AIDC:CD and
- Charter implementation. Ensure the implementation of the AIDC:CD to safeguard Indigenous design integrity.

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15. Appendix 3. Cultural Protocol Frameworks

Create NSW's Aboriginal Cultural Protocols for the Arts

Create NSW's Aboriginal Cultural Protocols for the Arts presents five guiding principles:

- **VOICE** - *It is important that Aboriginal people have a significant involvement in any work that deals with Aboriginal cultural material, heritage, or practices.*
- **INVESTMENT** - *The Aboriginal arts and cultural sector provide jobs and triggers wider cultural and socio-economic growth. Investing in career pathways for the Aboriginal arts and cultural sector provides sustainable improvements to the lives of Aboriginal people.*
- **LEADERSHIP** - *Developing leadership capacity for Aboriginal people across all levels of the arts and cultural sectors increases the number of inspiring and effective leaders, who will make a positive difference to the lives of Aboriginal Australians, their communities and the wider arts and cultural sector in Australia.*
- **RESPECT** - *It is the responsibility of organisations and individuals who engage with Aboriginal materials, culture, heritage and people to acknowledge that a diversity of customs and laws exist pertaining to the use of specific community and intellectual property. It is also essential that materials used, or people identified, be done so in a culturally sensitive way.*
- **OWNERSHIP** - *Indigenous people have the right to self-determination in their cultural affairs and expression of cultural material. Enabling Aboriginal people to take control of their careers and projects in which they are involved is essential to the development of positive Aboriginal life outcomes.*

Designing with Country Framework

In 2018 the New South Wales State government formally acknowledged the need for planning and development to embed Aboriginal culture in the design and planning of spaces. Currently, Aboriginal culture is largely missing from the planning process. It is considered when undertaking archaeological investigations and recording heritage but rarely in the design of spaces. New planning policy has been introduced for the first time, outlining requirements for all State Significant Developments to address Indigenous knowledges.

. The objects are intended to align with other key policy NSW policy frameworks including the NSW Premier's Priorities, NSW Reconciliation Action Plan and The NSW Aboriginal Affairs, OCHRE Plan.

They are:

- *Map Country* – beyond the surface qualities of the landscape there is deep living culture that remains largely hidden from view;
- *Update recorded history* – recording a balanced and truthful account of history is essential to develop a shared identity;
- *Influence urban planning and design of the build environment* – The Designing with Country project can be a go-to reference for community planners and designers;
- *Recognise living culture* – Aboriginal people and culture are a unique and precious resource that must be better recognised;
- *Nurture a duty of care* – Aboriginal people hold profound knowledge, understanding, obligation and custodianship of the landscape, often expressed as Connection to Country;
- *Improve education* – teaching Indigenous history in the education curriculum is important as it shapes the values and beliefs of future generations;

- *Improve community health and wellbeing of Aboriginal communities* – much is still to be done to achieve similar health and wellbeing standards enjoyed by other Australians.

Projects have the potential to provide real opportunities for supporting the involvement of Aboriginal stakeholders in the context of ensuring that their interests are included in strategic decision-making and deliberations over land use in these areas. This in turn contributes to creating economic, social and cultural assets of the future.

AIDC:CD

These protocols underpin this report, and we commend to them as working principles for iNSW:

- 1) Indigenous led. Ensure Indigenous representation creation in design practice is Indigenous led.
- 2) Self-determined. Respect for the rights of Indigenous peoples to oversee representation creation of their culture in design practice.
- 3) Community specific. Ensure respect for the diversity of Aboriginal and Torres Strait Islander culture by following community specific cultural protocols.
- 4) From deep listening. Ensure respectful, culturally specific, personal engagement behaviours for effective communication and courteous interaction are practiced.
- 5) Considering design impact. Always consider the reception and implications of all designs so that they are respectful to Indigenous culture.
- 6) Using Indigenous knowledge. Respectfully ask the client if there is an aspect to the project, in relation to any design brief, that may be improved with Indigenous knowledge.
- 7) Sharing knowledge (collaboration, co-creation, procurement). Develop and implement respectful methods for all levels of engagement and sharing of Indigenous knowledge (collaboration, co-creation, procurement).
- 8) Legal and moral. Demonstrate respect and honour cultural ownership and intellectual property rights, including moral rights, and obtain appropriate permissions where required.
- 9) Promoting Reconciliation. Develop a RAP incorporating the AIDC:CD.
- 10) Charter implementation. Ensure the implementation of the AIDC:CD to safeguard Indigenous design integrity.

presents five guiding principles that reinforce similar principles. These are at Appendix xx

outlines seven objectives for engaging respectfully and meaningfully with Aboriginal people in the context of urban planning and design

16. Appendix 4: Key Policy Frameworks

NSW Planning Instruments??

National Parks and Wildlife Act (1974) (NPW Act)

The NPW Act, administered by the Office of Environment and Heritage (OEH) provides statutory protection for all Aboriginal 'objects' (consisting of any material evidence of the Aboriginal occupation of NSW) under Section 90 of the Act, and for 'Aboriginal Places' (areas of cultural significance to the Aboriginal community) under Section 84. The protection provided to Aboriginal objects applies irrespective of the level of their significance or issues of land tenure. However, areas are only gazetted as Aboriginal Places if the Minister is satisfied that sufficient evidence exists to demonstrate that the location was and/or is, of special significance to Aboriginal culture.

The NPW Act was amended in 2010 and as a result the legislative structure for seeking permission to impact on heritage items has changed. A Section 90 permit is now the only form of AHIP available and is granted by the OEH. Various factors are considered by OEH in the AHIP application process, such as site significance, Aboriginal consultation requirements, Ecologically Sustainable Development (ESD) principles, project justification and consideration of alternatives. The penalties and fines for damaging or defacing an Aboriginal object have also increased.

As part of the administration of Part 6 of the Act, OEH regulatory guidelines on Aboriginal consultation are in place, which are outlined in the *Aboriginal Cultural Heritage Consultation Requirements for Proponents* (2010). Guidelines are also in place for the processes of due diligence as outlined in the *Due Diligence Code of Practice for the Protection of Aboriginal Objects in NSW* (2010) in accordance with the 2010 amendment to the Act.

Native Title Act (1994)

The *NSW Native Title Act 1994* was introduced to work in conjunction with the *Commonwealth Native Title Act 1993*. Native Title claims, registers and Indigenous Land Use Agreements are administered under the Act. Native Title registers should be checked in the course of any new reporting phases. There are currently no Native Title claims or approved determinations registered within the investigation area.

NSW Premier's Priorities

In 2015, the Premier of NSW committed to delivering 12 Premier's Priorities aimed at keeping the economy strong, creating jobs, delivering world-class services, protecting the vulnerable and ensuring that all NSW citizens and communities share in the state's success. Three of these priorities are particularly pertinent to this report; Delivering Infrastructure; Keeping our Environment Clean; Creating Jobs.

Closing the Gap

Closing the Gap aims to improve the lives of all Aboriginal and Torres Strait Islander Australians. The Closing the Gap Partnership Agreement is a formal agreement between all tiers of government, the National Coalition of Aboriginal and Torres Strait Islander Peak Organisations, and the Australian Local Government Association. The agreement is essential to closing the gap in life outcomes between Indigenous and non-Indigenous Australians.

NSW Government's Aboriginal Procurement and Aboriginal Participation in Construction Policies

In conjunction with the existing Aboriginal Participation in Construction (APIC) policy, the APP aims to support an estimated 3,000 full time equivalent employment opportunities for Aboriginal people through NSW Government procurement activities by 2021. The APP also aims for Aboriginal owned businesses to be awarded at least three per cent of the total number of domestic contracts for goods and services issued by NSW Government agencies by 2021.

17. Appendix 5: Feedback on The Bays Market District: Draft Master Plan

Murawin, Carol Vale, 27th October 2019

General Comments

1. There needs to be an Acknowledgement to Country in the front of the document. NSW Government's office of Aboriginal Affairs' Acknowledgement to Country is "*We acknowledge the Traditional Custodians of the lands where we work and the places in which we live. We pay respect to Ancestors and Elders, past, present and future. We recognise the unique cultural and spiritual relationship and celebrate the contributions of First Nations peoples to Australia*"
2. A suggested text for placement in the early part of the Master Plan could be...
Our organisation acknowledges the Traditional Custodians of the lands and waters spreading across the cultural landscape of Blackwattle Bay. We pay our respect to the Wangal and Cadigal peoples of the Eora Nation and to their Elders past, present and emerging. As this Master Plan discusses land use and planning for future development, it is important that we tell the great story of systematic and sustainable land management, occupation and cultural heritage of Aboriginal people and how we begin to articulate these insights into placemaking and planning for the future across the Blackwattle Bay area.

It is our intention that the works to be undertaken will provide an example of exemplary engagement with Aboriginal people that builds on the key principles of respect and reciprocity. That through our work we will collaborate with a broad range of stakeholders to focus our efforts towards enabling improved economic and social outcomes that contribute to closing the disadvantage gap between Indigenous and non-Indigenous Australians.

We are committed to ensuring culturally inclusive and respectful engagement with Aboriginal people and ensuring that the options being developed for the Bays Market District will speak to the multiplicity of stories of the area including that of Indigenous Australians through engaging, innovative and exceptional cultural, social and physical infrastructure. We also recognise that the area contains physical evidence of Aboriginal occupation in the form of rock engravings and middens and it is our intention to contribute to working with others to ensure their protection and preservation for future generations.

3. Need to discuss the link between unlocking BWB to new but also old things, truth telling and what happened to Aboriginal people. This includes having an image early in the document.
4. **The Principles** – 13 key principles clustered into 4 categories – suggestions for enhancement:
 - Mention Aboriginal users in the context of previous and potential usage ie maritime users, recreation users, economic opportunities, education and learning and the connection to surrounding neighbourhoods and facilities eg
 - Tranby Aboriginal College at Glebe and the way it continues to provide education and training opportunities for Indigenous Australians both locally and nationally. Of significance to Tranby is also their founding member, the late Kevin Cook who was the first Chairperson of the NSW Aboriginal Land Council;
 - The Aboriginal boat that leads many of Sydney's major boating shows, Tribal Warrior boat is moored in Blackwattle Bay
 - If you think about the key principles for best practice engagement with Aboriginal people in the context of the Australian
5. **The Vision** – The vision is nicely crafted, and I have nothing further to add.
6. **Indicators of Success** – if these are based the need to '*deliver the best outcome for NSW and support design excellence*' then Indigenous perspectives should be embedded across all 12 areas identified to give achieving a Balanced Outcome not just the issue of Interpretation in relation to heritage.

There are several key documents that will need to be considered which include NSW First Economy which is the NSW Government's framework to promote the economic prosperity of Aboriginal people and communities. It is a

key element of *OCHRE*, the NSW Government's plan for Aboriginal affairs and integrates economic participation into NSW Government priorities which focus on the three key areas of employment, education and economic development. Whilst the other two documents are the Australian Institute of Design's Aboriginal Charter and the NSW Architecture's office's Designing in Country project whereby all designers and planners are advised to respond to Country in their work by engaging with Aboriginal people and embedding their values and perspectives into projects.

7. **Character Zones** – Having a character zone that outlines in brief a whole range of issues as it relates to a specific Indigenous context provides an opportunity for the project to showcase best practice / exemplary approaches towards Indigenous issues in urban design and planning. The zone could provide a narrative around some of the broader issues such as community engagement, architecture, cultural heritage, recreational and land and water management provides an opportunity for the project
8. **Images** – the images through the document need to be mindful of cultural diversity and whilst I understand the need not to stereotype, it is important to bring out key Indigenous visuals/graphics to support connection.
9. **Masterplan Framework** – there is a statement on p24 that notes that the Vision and the Principles combined to imagine a Masterplan Framework that is referred to as having three key areas (Open and Connected; Active and Vibrant; and Future Focussed and Sustainable), but I think there are a couple of things missing from these points that should speak clearly in a heading context of about transitioning from old to new but bringing with us the learnings and wisdom of the past. In Indigenous cultures we talk about 'the old people's wisdom and doing things with 7 years generation in mind and then the other issue is of cultural diversity...suggestions might include something as simple as 'a place for all' and 'recognises history as we journey forward together'.

10. Opportunities for Aboriginal Engagement

- Aboriginal people should be playing an active role across the project and represented in governance, consultations and supply chain opportunities.
- Mapping connections/routes between people and families – when talking about the different streets – there would've been regular tracks taken by Aboriginal people – this needs to be identified and connected into the Masterplan story.
- Stories of survival and adaptations of Aboriginal people who lived and worked in the area – the multiple stories could include – the original story, the fishing story, the wharfing and industrial story, today's story and the future story over the horizon.
- Co-naming places/streets traversing the area
 - Need to establish protocols to ensure correct use of names. This issue can be confirmed in the Aboriginal stakeholder engagement Roundtables.
 - Use naming as a memorial to represent prior or current Aboriginal presence
 - Recognition of individuals (past/present) who have made significant contributions
- Creation of places that provide interpretations of past, present and future values
 - Community hub with history of area and values - Technology hub and Library of environmental, cultural and historical interests
 - Use of virtual reality technologies to display - Projections and Interactive displays
 - Collation early images and display ie public art
- Recognise the history of communities across the cultural landscape
- Housing – ensuring Aboriginal housing has an important place in future development, noting the amount set aside for affordable housing in the Masterplan. Conversations could be had with Aboriginal housing providers - social and private.
- Maintain current and develop new parks/public spaces for the community
 - Design spaces in consultation with community, direct community input to project
 - Create a community precinct, with community-controlled spaces
- Work with BWB College on projects and history of area
 - School projects, visualising the future through remembering the past
 - Link to National Curriculum, target particular year level and provide outcomes (KLAs) for schools

18. Appendix 6: Example Statement of Intent

Acknowledgement of Country

Our organisation acknowledges and pays our respect to the Traditional Custodians of the lands and waters on which our projects are located. We pay our respect to the Elders of these localities and are grateful for their continuation of cultural, spiritual and educational practices that informs our staff and our work.

Statement

As we work to facilitate and manage orderly economic development in Blackwattle Bay, we will build and demonstrate our awareness, respect and understanding of culture and values within the Aboriginal community.

Rationale

The Statement of Intent articulates our commitment towards achieving economic, social, environmental and cultural benefits for Aboriginal people through the work that we do across Blackwattle Bay.

Principles

Our work with Aboriginal people will be guided by a set of cultural principles:

- *Respect*: respect for Aboriginal culture, while recognising diversity among communities including social dynamics, world views and kinship systems
- *Reciprocity*: equitable and positive outcomes are maximised for Aboriginal people and communities
- *Purpose*: meaningful consultation and actions that respond to the priorities and interests of Aboriginal people
- *Humility*: creating a space for careful consideration of one's own assumptions, biases and beliefs
- *Understanding*: building understanding of Aboriginal cultural values

Pathway

To achieve this Statement, we need to proactively build our capacity in:

- Recognising the importance of the Acknowledgement of Country and its use
- Understanding the importance and unique value of Aboriginal Languages and culture
- Enabling Aboriginal Leadership and Governance and contributing to reconciliation
- Respecting Indigenous Cultural and Intellectual Property (ICIP)
- Supporting employment and training opportunities for Aboriginal people
- Creating opportunities for economic empowerment through our procurement and planning
- Engaging in connection to Country in our design work
- Growing local participation through stakeholder engagement

Strategic Directions

Acknowledgement of Country

Acknowledgement of Country / Welcome to Country stems from a traditional cultural practice amongst Aboriginal nations in relation to entering another tribal group's land. Historically, a signal or some type of gesture would be made to the Traditional owners of that land by those wishing to enter into their lands. This was done for several reasons, including as a sign of respect from one group to another and ultimately to ensure that they had safe passage whilst travelling across the other tribe's homelands.

Acknowledgement of Country can be made by any person (Aboriginal and non-Aboriginal) who is not a Traditional Custodian of land upon which the acknowledgment is being made. It is a statement of recognition and respect.

In contrast, a Welcome to Country can only be performed by a person who has traditional custodianship connections to the land upon which the Welcome is being made. A Welcome to Country would typically be performed by a local Aboriginal person of significance to symbolise the Traditional Owners giving blessing to an event taking place on their land.

Reconciliation and Walking Together

Reconciliation is about Aboriginal and non-Aboriginal Australians talking, walking, and working together to overcome division and inequality. It is about truth-telling, and most importantly, addressing impacts and acknowledging history.

Reconciliation is a journey and one that requires a commitment from non-Indigenous Australians to take ownership and responsibility for their own learning and role in the process of reconciliation.

Reconciliation NSW is the peak body that works to support, educate and inspire the people of NSW to engage in reconciliation. Their vision is to create a reconciled, just and equitable community for Aboriginal peoples and other Australians in NSW.

Aboriginal Languages

Language is a key cornerstone of Aboriginal culture and is integral in affirming and maintaining wellbeing, self-esteem and a strong sense of cultural identity. Language also carries meaning well beyond just the mere words themselves, it is a significant form of cultural transmission and is an important platform which contributes to providing a sense of connection and belonging to place.

Aboriginal perspectives in planning and infrastructure

Embedding Aboriginal perspectives into planning and infrastructure enables planners and designers to respond to the cultural landscape of areas in their work. This will involve engaging with Aboriginal people and embedding their values and perspectives into projects.

The NSW Department of Planning, Industry and Environment's Aboriginal Community Land and Infrastructure Program (ACLIP) is focussed on improving planning outcomes for Aboriginal communities and is currently working with Local Aboriginal Land Councils (LALC's) across the state.

The aim of the program is multi-faceted in that it is developing a suite of initiatives to unlock the economic potential of Aboriginal community owned lands and increase community awareness of the planning system whilst at the same time building the cultural competency of the NSW government planning system. This is a key program to tap into in relation to working with LALC's that own land in or around Blackwattle Bay.

Through master planning new urban centres, or creating new destinations, in the context of design and planning, understanding Aboriginal living culture and having a knowledge of connection to Country can help shape these designs in a unique, inclusive and meaningful way.

The Blackwattle Bay project has the potential to provide real opportunities for supporting the involvement of Aboriginal stakeholders in the context of ensuring that their interests are included in strategic decision-making and deliberations over land use in these areas. This in turn contributes to creating economic, social and cultural assets of the future.

Enabling Aboriginal Leadership and Governance

Navigating Aboriginal communities is a complex process and should always be undertaken with guidance and sensitivity with the view to providing an environment that enables genuine participation by all. It will be crucial to ensure there is appropriate governance and participation and that the process is structured in a way that is culturally and subject matter appropriately, as well as maximising inclusiveness.

Indigenous Cultural and Intellectual Property (ICIP)

Indigenous Cultural and Intellectual Property (ICIP) refers to the rights that Indigenous people have, and want to have, to protect their traditional arts and culture. It is based on the principle of self-determination and is a term which recognises that not all Aboriginal intellectual and cultural property rights are protected by Australian law.

Indigenous Knowledge is at the heart of Indigenous cultural identity and ICIP and it is this knowledge base that contributes to the Indigenous way of knowing, being and doing. It is what connects Aboriginal people to the land, waters and skies in the areas where they have lived in and around for over 65,000 years.

Supporting employment and training opportunities for Aboriginal people

Aboriginal employment and training are an important part of workplace diversity and brings a cultural lens to the way that services and programs are developed and delivered. It also builds opportunities to innovate and drive results through a better understanding of Aboriginal stakeholders and communities which will contribute to the cultural competency growth of the organisation.

Creating opportunities for economic empowerment through procurement and planning

Enabling the Indigenous Procurement policies through the organisation's projects will significantly impact on the growth and engagement of Aboriginal businesses and communities in the supply chain of projects. Aboriginal and Torres Strait Islander entrepreneurial and business sectors can be supported and developed through the enabling of the Indigenous procurement policies.

The introduction of procurement policies at the state and national levels has seen a focus on the growth of the Indigenous businesses sector which is dominated by small to medium size businesses/enterprises. The introduction of mandatory Indigenous Procurement Policies at the state and national levels specifically aimed at growing these businesses has now provided a clear means whereby increasing contracts with Indigenous businesses, governments have the capacity to drive Indigenous economic development and strengthen the Indigenous business sector.

Enabling Respectful Working Relationships

Historically, government projects centred around land use and infrastructure development have often conflicted with or not taken into consideration, the needs of Aboriginal communities, which includes cultural considerations, governance, economic development or social needs. This is particularly so in relation to the statutory roles of the Local Aboriginal Land Councils and the potential presence of land claims under the Aboriginal Land Rights Act. For the most part, this has resulted in poor relationships and unnecessary tension.

In order to facilitate Respectful Working Relationships with Aboriginal communities and genuine participation, the organisation should take the following approach to Aboriginal Engagement, noting that it is not a single process or set of activities, but rather it is a broad process and means:

establishing and maintaining productive relationships to develop a shared understanding of goals and a shared commitment and the importance of working together; and

promoting and building respectfulness, awareness, connections between people, capability, trust and opportunities for participation that is active and genuine.