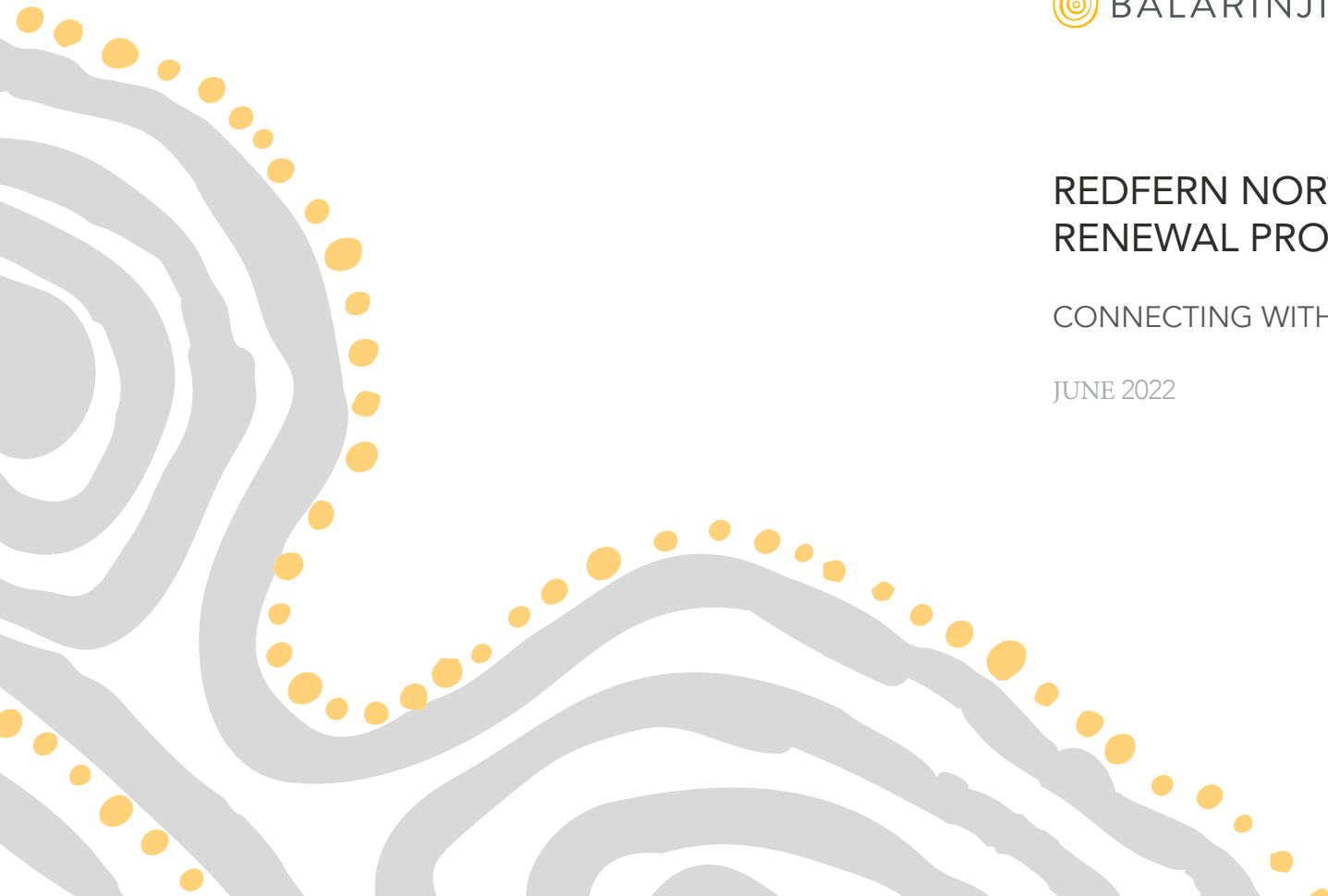




REDFERN NORTH EVELEIGH PRECINCT RENEWAL PROJECT

CONNECTING WITH COUNTRY FRAMEWORK

JUNE 2022



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1. PERMITTED PURPOSE

This Connecting with Country Framework has been prepared for Transport for NSW for the purposes of the Redfern North Eveleigh Precinct Renewal Project. The Confidential Information contained within the report remains the Intellectual Property of the locally connected Elders, Knowledge Holders and community members engaged by Balarinji who co-developed the Framework with Balarinji, and Balarinji. It is provided as a commercial-in-confidence document.

2. REDFERN NORTH EVELEIGH – TECHNICAL STUDY PREAMBLE

Introduction

The NSW Government is investing in the renewal of the Redfern North Eveleigh Precinct to create a unique mixed-use development, located within the important heritage fabric of North Eveleigh. The strategic underpinning of this proposal arises from the Greater Sydney Region Plan and District Plan. These Plans focus on the integration of transport and land use planning, supporting the creation of jobs, housing and services to grow a strong and competitive Sydney.

The Redfern North Eveleigh Precinct is one of the most connected areas in Sydney, and will be a key location for Tech Central, planned to be Australia's biggest technology and innovation hub. Following the upgrading of Redfern station currently underway, the Precinct's renewal is aimed at creating a connected destination for living and working, and an inclusive, active and sustainable place around the clock.

The Redfern North Eveleigh Precinct comprises three Sub-Precincts, each with its own distinct character:

- The Paint Shop Sub-Precinct which is the subject of this rezoning proposal;
- The Carriageworks Sub-Precinct, reflecting the cultural heart of the Precinct where current uses will be retained; and
- The Clothing Store Sub-Precinct which is not subject to this rezoning proposal.

This State Significant Precinct (SSP) Study proposes amendments to the planning controls applicable to the Paint Shop Sub-Precinct to reflect changes in the strategic direction for the Sub-Precinct. The amendment is being undertaken as a State-led rezoning process, reflecting its status as part of a State Significant Precinct located within the *State Environmental Planning Policy (Precincts - Eastern Harbour City) 2021*.

The amended development controls will be located within the City of Sydney Local Environmental Plan. Study Requirements were issued by NSW Department of Planning and Environment (DPE) in December 2020 to guide the investigations to support the proposed new planning controls.

2. REDFERN NORTH EVELEIGH – TECHNICAL STUDY PREAMBLE

Purpose of this Report

The purpose of this report is to provide a detailed Connecting with Country assessment of the proposed changes, and consider any potential impacts that may result within and surrounding the Paint Shop Sub-precinct. This report addresses study requirement 1.9 Prepare a Connecting with Country Framework. The relevant study requirements, considerations and consultation requirements, and location of where these have been responded to is outlined in **Table 1** opposite.

Table 1 Study requirements, considerations and consultation requirements

Ref.	Study requirement	Section of this report
Connecting with Country Framework		
Study requirements		
1.9	<ul style="list-style-type: none"> Prepare a Connecting with Country Framework, in consultation with Government Architect NSW (GANSW) to embed Country into the renewal of Redfern North Eveleigh Precinct. The Designing with Country narratives and themes that emerge from the Framework must be interwoven throughout the Redfern North Eveleigh Precinct planning package. 	Whole Report
Considerations		
N/A	N/A	N/A
Consultation		
N/A	N/A	N/A

2. REDFERN NORTH EVELEIGH – TECHNICAL STUDY PREAMBLE

Redfern North Eveleigh Precinct

The Redfern North Eveleigh Precinct is located approximately 3km south-west of the Sydney CBD in the suburb of Eveleigh (refer to **Figure 1**). It is located entirely within the City of Sydney local government area (LGA) on government-owned land. The Precinct has an approximate gross site area of 10.95 hectares and comprises land bounded by Wilson Street and residential uses to the north, an active railway corridor to the south, residential uses and Macdonaldtown station to the west, and Redfern station located immediately to the east of the Precinct. The Precinct is also centrally located close to well-known destinations including Sydney University, Victoria Park, Royal Prince Alfred Hospital, the University of Technology Sydney, and South Eveleigh, forming part of the broader Tech Central District.

The Precinct is located within the State Heritage-listed curtilage of Eveleigh Railway Workshops and currently comprises the Platform Apartments with 88 private dwellings, Sydney Trains infrastructure and key state heritage buildings including the Paint Shop, Chief Mechanical Engineer’s Building, and the Carriageworks and Blacksmith Shop which provide shared community spaces for events including the Carriageworks Farmers Markets.

A map of the precinct and relevant boundaries is illustrated in **Figure 2**.

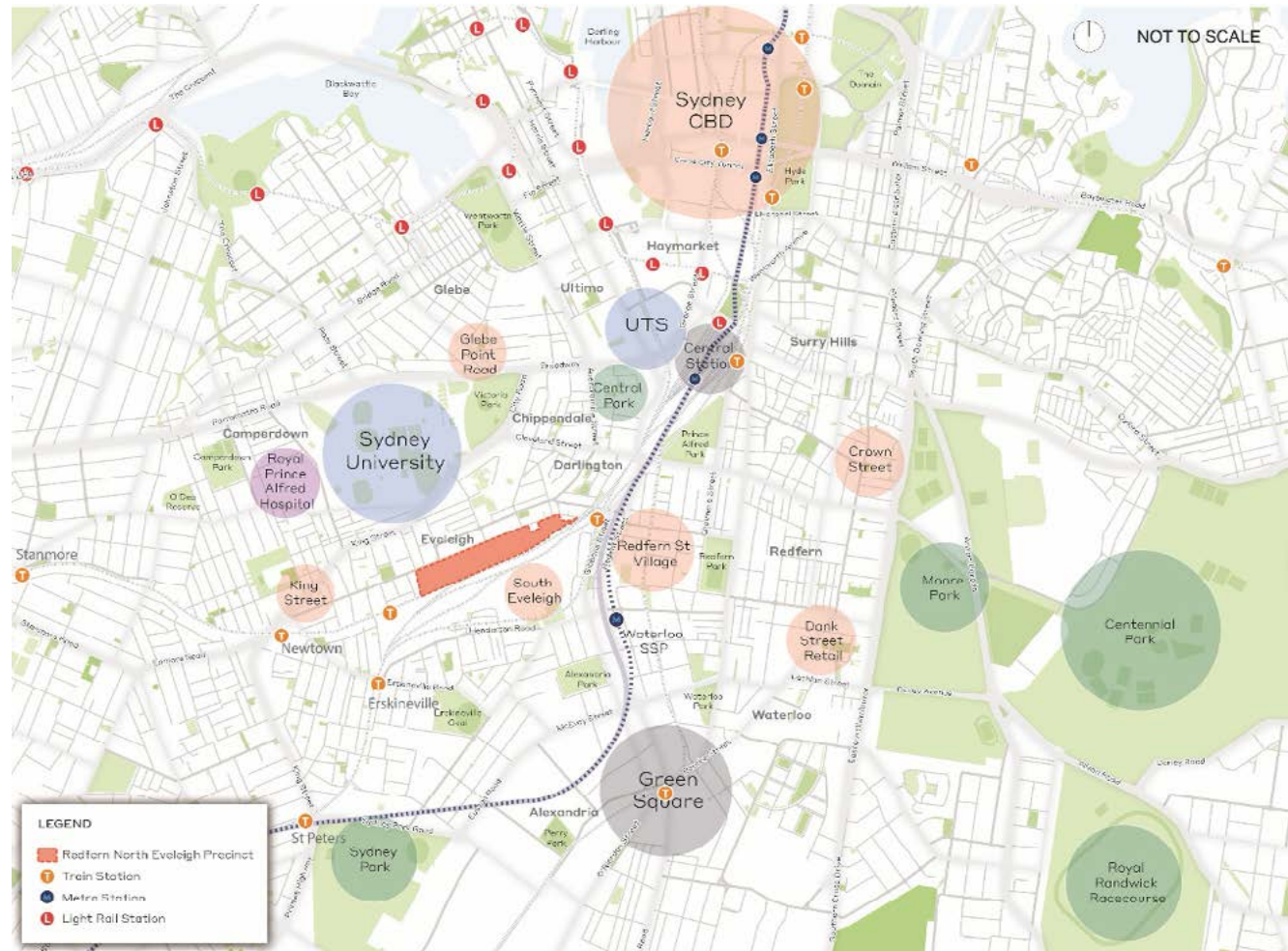


Figure 1 Location plan of Redfern North Eveleigh precinct. Source: Ethos Urban

2. REDFERN NORTH EVELEIGH – TECHNICAL STUDY PREAMBLE

Redfern North Eveleigh Paint Shop Sub-Precinct

The Redfern North Eveleigh Paint Shop Sub-Precinct is approximately 5.15 hectares and is bounded by Wilson Street to the north, residential terraces and Redfern station to the east, the Western Line rail corridor to the south and the Carriageworks Sub-Precinct to the west. The Sub-Precinct has a significant level change from a Reduced Level (RL) height of RL25 metres to RL29 metres on Wilson Street.

The Paint Shop Sub-Precinct currently hosts a number of items of heritage significance, including the Paint Shop Building, Fan of Tracks, Science Lab Building, Telecommunications Building, and Chief Mechanical Engineer’s Building. The Sub-Precinct has a number of disused spaces adjacent to the rail corridor as well as functioning Sydney Trains’ infrastructure, offices and operational space. Vehicle and pedestrian access to this area is used by Sydney Trains. The site has a clear visual relationship to South Eveleigh and the Eveleigh Locomotive Workshops across the active rail corridor.

A map of the Paint Shop sub-precinct and relevant boundaries is illustrated in **Figure 2**.

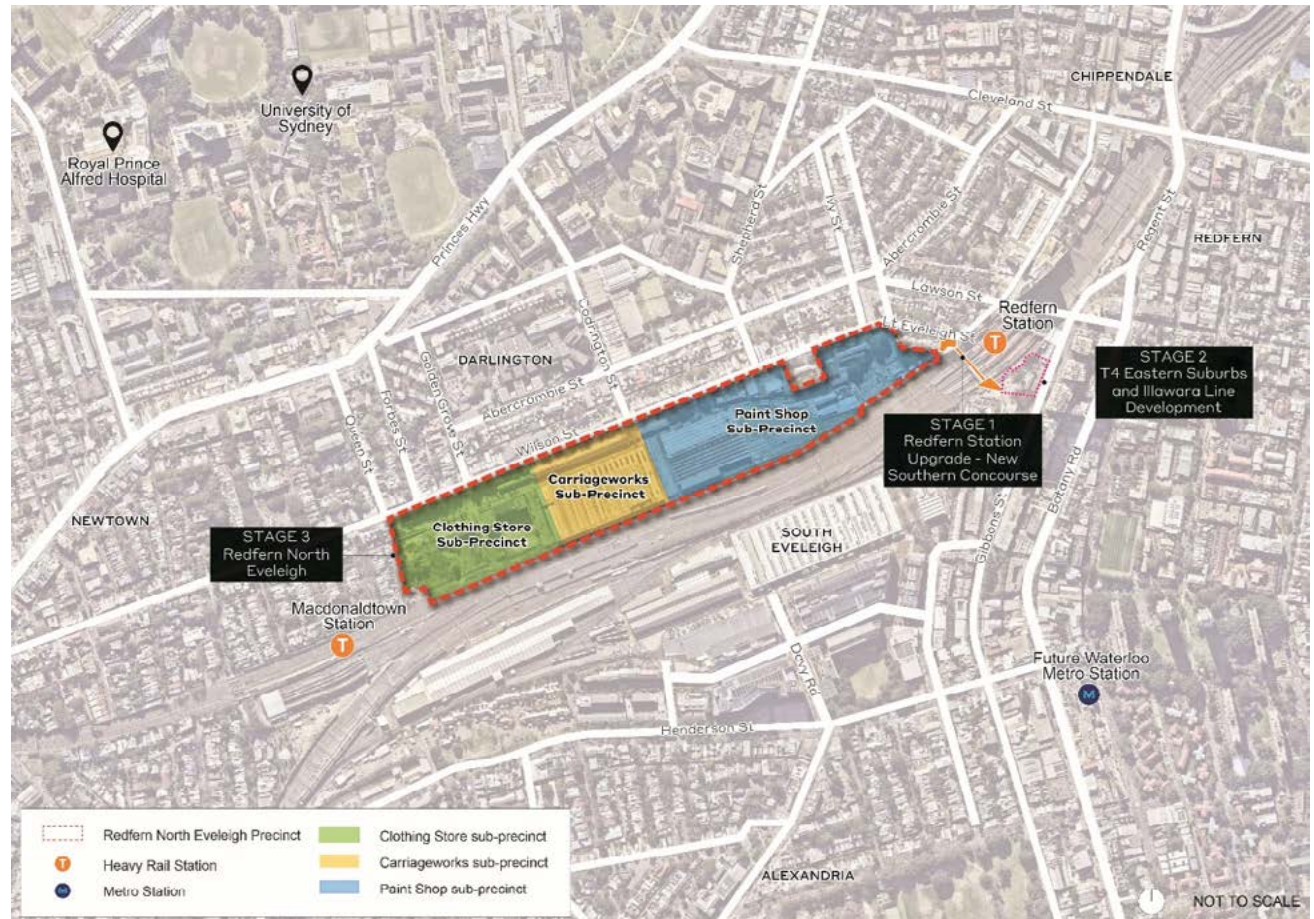


Figure 2 Redfern North Eveleigh and sub-precincts. Source: Ethos Urban

2. REDFERN NORTH EVELEIGH – TECHNICAL STUDY PREAMBLE

Renewal Vision

The Redfern North Eveleigh Paint Shop Sub-Precinct will be a connected centre for living, creativity and employment opportunities that support the jobs of the future, as well as providing an inclusive, active and sustainable place for everyone, where communities gather.

Next to one of the busiest train stations in NSW, the Sub-Precinct will comprise a dynamic mix of uses including housing, creative and office spaces, retail, local business, social enterprise and open space. Renewal will draw on the past, adaptively re-using heritage buildings in the Sub-Precinct and will acknowledge Redfern’s existing character and particular significance to Aboriginal peoples, culture and communities across Australia. The Sub-Precinct will evolve as a local place contributing to a global context.

Project Description

An Urban Design and Public Domain Study has been prepared to establish the urban design framework for the Redfern North Eveleigh Paint Shop Sub-Precinct. The Urban Design and Public Domain Study provides a comprehensive urban design vision and strategy to guide future development of the Sub-Precinct and has informed the proposed planning framework of the SSP Study.

The urban design framework for the Paint Shop sub-precinct comprises:

- Approximately 1.4 hectares of public open space (proposed to be dedicated to the City of Sydney Council), comprising:
 - A public square – a 7,910 square metre public square fronting Wilson Street;
 - An eastern park – a 3,871 square metre park located adjacent to the Chief Mechanical Engineer’s Building and the new eastern entry from Platform 1 of the Redfern station; and
 - Traverser No1 - a 2,525 square metre public square edged by Carriageworks and the Paint Shop.
- Retention of over 90% of existing high value trees.
- An overall greening coverage of 40% of the sub-precinct.
- A maximum of 142,650 square metre gross floor area (GFA), comprising:

- between 103,700 - 109,550 square metres of gross floor area (GFA) for employment and community facility floor space (minimum 2,500 square metres). This will support approximately 6,200 direct jobs on the site across numerous industries including the innovation, commercial and creative sectors.
- between 33,100 - 38,950 square metres of GFA for residential accommodation, providing for between 381 and 449 new homes (including 15% for the purposes of affordable housing).
- New active transport infrastructure and routes to better connect the Paint Shop Sub-Precinct with other parts of Tech Central and the surrounding localities.
- Direct pedestrian connections to the new Southern Concourse at Redfern station.
- Residential parking rates, comprising:
 - Studio at 0.1 per dwelling
 - 1 Bed at 0.3 per dwelling
 - 2 Bed at 0.7 per dwelling
 - 3 Bed at 1.0 per dwelling
- Non-residential car parking spaces (including disabled and car share) are to be provided at a rate of 1 space per 700 square metres of GFA.
- 66 car spaces are designated for Sydney Trains maintenance and operational use.

2. REDFERN NORTH EVELEIGH – TECHNICAL STUDY PREAMBLE

The key features of the urban design framework, include:

- The creation of a new public square with direct pedestrian access from Wilson Street to provide a new social and urban hub to promote outdoor gatherings that will accommodate break out spaces and a pavilion structure.
 - An eastern park with direct access from Redfern station and Little Eveleigh Street, which will provide a high amenity public space with good sunlight access, comfortable wind conditions and community character.
 - Upgraded spatial quality of the Traverser No1 yard, retaining the heritage setting, and incorporating complementary uses and good access along Wilson Street to serve as a cultural linkage between Carriageworks and the Paint Shop Building.
 - The establishment of an east-west pedestrian thoroughfare with new public domain and pedestrian links.
 - A range of Water Sensitive Urban Design (WSUD) features.
 - Activated ground level frontages with commercial, retail, food and beverage and community and cultural uses.
 - Adaptive reuse of heritage buildings for employment, cultural and community uses.
- New buildings for the Sub-Precinct, including:
 - Commercial buildings along the rail corridor that range between 3 and 26 occupied storeys;
 - Mixed use buildings along the rail corridor, comprising a three-storey non-residential podium with residential towers ranging between 18 to 28 occupied storeys;
 - Mixed use buildings (commercial and residential uses) along Wilson Street with a four-storey street wall fronting Wilson Street and upper levels at a maximum of 9 occupied storeys that are set back from the street wall alignment;
 - A commercial building on the corner of Wilson Street and Traverser No.1 with a four-storey street wall fronting Wilson Street and upper levels at a maximum of 8 occupied storeys that are set back from the street wall alignment. There is flexibility to allow this building to transition to a mixed-use building with active uses at ground level and residential uses above; and
 - Potential options for an addition to the Paint Shop Building comprising of commercial uses. These options (all providing for the same GFA) include:
 - o A 5-storey commercial addition to the Paint Shop Building with a 3m vertical clearance, with the adjacent development site to the east comprising a standalone 3-storey commercial building (represented in **Figure 3**);
 - o A 3-storey commercial addition to the Paint Shop Building with a 3m vertical clearance which extends and connects to the commercial building on the adjacent development site to the east; and
 - o No addition to the Paint Shop Building, with the adjacent development site to the east comprising a standalone 12-storey commercial building.
 - Commitment to a 5 Star Green Star Communities rating, with minimum 5 Star Green Star Buildings rating.
 - All proposed buildings are below the Procedures for Air Navigation Services – Aircraft Operations (PANS-OPS) to ensure Sydney Airport operations remain unaffected.

2. REDFERN NORTH EVELEIGH – TECHNICAL STUDY PREAMBLE

The proposed land allocation for the Paint Shop Sub-Precinct is described in **Table 2** opposite.

Table 2 Breakdown of allocation of land within the Paint Shop sub-precinct

Land allocation	Existing	Proposed
Developed area	Developed area 15,723 sqm / 30% of total site area	20,824 sqm / 40% of total site area
Public open space (proposed to be dedicated to the City of Sydney)	Area not publicly accessible	14,306 sqm / 28% of total site area
Other publicly domain areas (Including streets, shared zones and pedestrian pathways and vehicular zones)	Area not publicly accessible	15,149 sqm / 29% of total site area (Excludes privately accessible public links and private spaces ~ 3% of total site area)

2. REDFERN NORTH EVELEIGH – TECHNICAL STUDY PREAMBLE

The Indicative Concept Proposal for the Paint Shop Sub-Precinct is illustrated in **Figure 3** opposite.

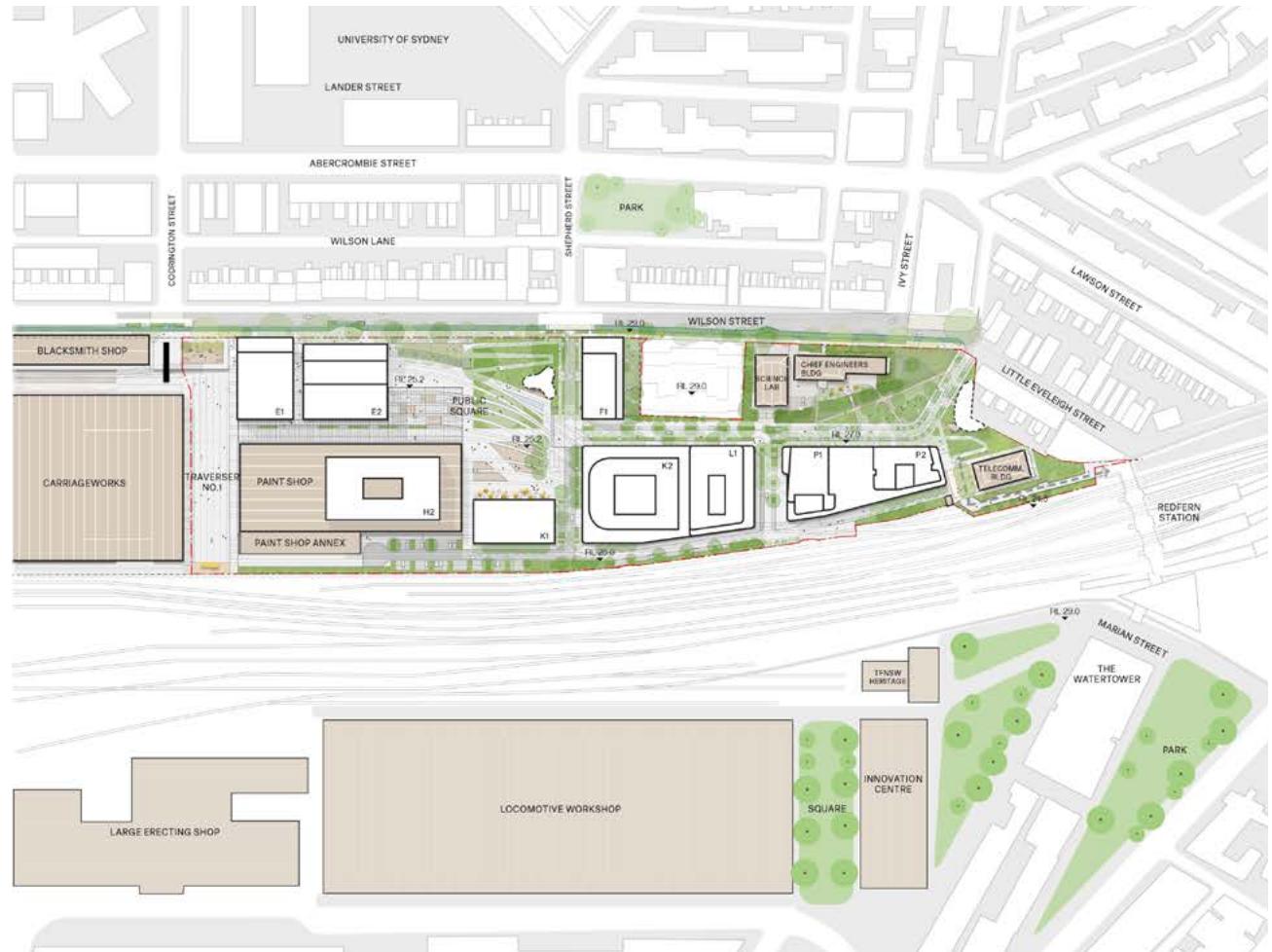


Figure 3 Indicative Concept Proposal. Source: Bates Smart and Turf

3. INTRODUCTION

The NSW State Significant Precinct Study Requirements for the Redfern North Eveleigh Renewal Precinct identify it as a place with a “unique combination of cultural, built, and historic factors that distinguishes the Redfern North Eveleigh Precinct from other places and forms the foundation of its identity.” This unique precinct is located on Gadigal Country on one of the most significant sites of contemporary Aboriginal Australia. Its unique story of Country underpins a powerful narrative of place.

To ensure local Aboriginal voices are embedded at all points of the project, Balarinji has undertaken Aboriginal community engagement and provides advice in relation to compliance with the Government Architect NSW (GANSW) Connecting with Country Draft Framework. In line with the Framework’s objectives, this report provides a basis for an approach to Country-centred design, integrated with mutual community and project benefits.

This report provides a history and background of the Precinct’s Aboriginal narrative; an explanation of Country; an understanding of the Framework’s set of Statements of Commitment, Principles for Action and Considerations; and Balarinji’s guidance and Aboriginal stakeholder responses to the Framework’s provisions.

It is intended to assist government infrastructure planners, architects and wider design and project teams to understand and implement Connecting with Country principles specific to this Precinct. It aims to provide the project with a basis for co-designing

with Country, through embedding continuing local Aboriginal engagement in processes and outcomes.

The report addresses the two-fold intention of GANSW Framework:

1. Design that places local Aboriginal stakeholders at its centre:
 - *We will respect the diversity of Aboriginal cultures, but we will prioritise the local, place-specific cultural identity of the Country we’re working on. Aboriginal people will determine the representation of their cultural materials, customs and knowledge; and*
2. Benefits to Country, and its Traditional Custodians:
 - *We will prioritise financial and economic benefits to the Country where we are working, and by extension to the Traditional Custodians of that Country.*

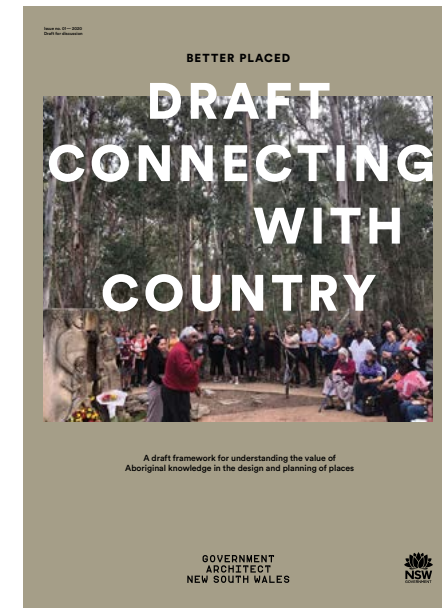
Importantly, this report is intended to be an iterative, living document over the life of the project. It recommends continuing to seek local Aboriginal community voices, perspectives and knowhow for Connecting with Country, through best practice co-design methodologies.

Tangible and intangible Aboriginal heritage and a rich contemporary culture live in this precinct. Listening, restoring, educating and acknowledging are some of the complementary tools this report describes.

This framework has been developed in consultation with GANSW and the Connection with Country Team.

‘Country Listens, County Heals and Country Knows. Need to explain this to people. Country is ever-present - Country owns us, we don’t own the Country. Country is living. You must protect her and look after her. This needs to underpin this piece of work.’

- Local resident, Birri Gubba, Gungalu, Wonnarua and Bundjalung woman born and raised on Gadigal Country



GANSW Connecting with County Framework

4. ABOUT THE REDFERN NORTH EVELEIGH PRECINCT RENEWAL PROJECT

The Redfern North Eveleigh Precinct is located at the southern edge of Redfern station, between the rail corridor and Wilson Street. It is a hub of cultural, social and commercial activity with strong historic and ongoing connections to local Aboriginal people and community organisations.

The NSW Government is considering ways to renew the Redfern North Eveleigh Precinct Renewal Project (RNEPRP) and the surrounding areas. In particular, the NSW Government will consider opportunities to ensure that the proud history and stories of Redfern are celebrated, along with preserving and promoting Aboriginal culture and heritage, history and arts as a key part of future plans for the area. Development in the Precinct will enable the jobs of the future, provide housing, and create new open spaces, retail and places for people to socialise.

In 2008, a Concept Plan was approved for the Precinct following a design competition. The Concept Plan forms a set of planning controls over the Precinct. Due to significant changes in surrounding areas and the need to meet growth requirements, the renewal approach for the Precinct is being revised. The Redfern North Eveleigh Strategic Vision has been prepared by Transport for NSW (TfNSW) and is the first part of the new strategic planning process for the Precinct’s renewal. The Vision has been developed to:

- Set the vision, key strategic planning and urban design considerations for the Precinct
- Understand and reflect the unique character of the Precinct
- Identify priorities and principles to guide the renewal
- Provide flexibility in the development approach to accommodate changing needs and technology and to account for the renewal evolving over time.

TfNSW is undertaking a program of works within the area, associated with this Precinct renewal:

- Stage 1 Redfern Station Upgrade - New Southern Concourse: the provision of easy access to platforms 1 to 10 via new stairs and lifts, improving connections between the station and key destinations in the area.
- Stage 2 T4 Eastern Suburbs and Illawarra Line Development site: investigation to provide access to underground platforms 11 and 12 through divestment of land above the T4 Eastern Suburbs and Illawarra Line.
- Stage 3 Redfern North Eveleigh Precinct Renewal (within this scope): approximately 10 hectares located immediately southwest of Redfern Station, comprising the former Eveleigh Railway Yards and the subject of this Strategic Vision.

TfNSW has engaged Balarinji to undertake Aboriginal community engagement and provide advice for the project. Transport for NSW is committed to ensuring that Aboriginal voices are embedded at the early stages and through the planning, design development, construction and operation of the Redfern North Eveleigh Project.

4. THE REDFERN NORTH EVELEIGH PRECINCT RENEWAL PROJECT AND CONNECTING WITH COUNTRY



Connecting with Country Framework

As the Connecting with Country Advisor on the (RNEPRP), Balarinji is working to deeply embed Country within the precinct through co-design with Local Custodians and the locally connected Aboriginal Community. Balarinji brings its expertise in design and co-design to activate the Connecting with Country guidelines in specific alignment with the Country of the Redfern North Eveleigh Precinct. The Connecting with Country Framework will provide narratives and principles drawn from Country in collaboration with local Aboriginal people for use in design. It will give guidelines for the design team to embrace the Aboriginal historical and contemporary identity, engage visitors to explore the story of the place and integrate Aboriginal culture and narrative to create well-connected and welcoming places within the precinct.

Objectives

The Connecting with Country Framework is required to embed Country into the renewal of RNEPRP in line with the objectives of the Vision documents, and consideration of heritage interpretation. The Designing with Country narratives and themes that emerge from the Framework will be interwoven throughout the Redfern North Eveleigh State Environmental Planning Policy (Precincts – Eastern Harbour City) 2021 and State Significant Precincts (SSP) Amendment planning package and associated documentation.

5. STRATEGIC CONTEXT AND SSP REQUIREMENTS

The purpose of the Framework is to support the State Environmental Planning Policy (Precincts – Eastern Harbour City) 2021 for the Redfern North Eveleigh Program for submission to the Department of Planning and Environment (DPE). The Framework forms a component of the *Study Requirement 1: Public Domain, Place and Urban Design* that will be led by the TfNSW Design Team.

Study Requirement 1.9

Prepare a Connecting with Country Framework, in consultation with Government Architect NSW (GANSW) to embed Country into the renewal of Redfern North Eveleigh Precinct. The Designing with Country narratives and themes that emerge from the Framework must be interwoven throughout the Redfern North Eveleigh Precinct planning package.

Connecting with Country Planning Context

The Redfern North Eveleigh Precinct Renewal Program sits within a comprehensive strategic planning framework at a State and local level. Balarinji has focused on the following New South Wales strategies and requirements to inform this development strategy and to continue to guide the progress of the Connecting with Country Framework:

- Better Placed: Draft Connecting with Country Framework, GANSW 2020
- Our Place on Country, Aboriginal Outcomes Strategy, NSW DPIE, June 2020
- TfNSW, Reconciliation Action Plan, July 2019 – Jul 2021

GANSW 2020 Draft Connecting with Country Framework has provided the most guidance in the preparation of this development strategy. In particular, Balarinji has reviewed existing work on the RNEPRP Precinct in light of the Framework’s ‘Strategic Goals and Long Term Commitment’ and ‘Statement of Commitment and Principles for Action’, as below:

Strategic Goals and Long Term Commitment

‘Through our projects, we commit to helping support the health and wellbeing of Country by valuing, respecting and being guided by Aboriginal people, who know that if we care for Country - it will care for us.’



TfNSW 2019 - 2021 RAP plan

5. STRATEGIC CONTEXT AND SSP REQUIREMENTS

The Eora Journey

City of Sydney's Eora Journey is made up of 4 projects – recognition in the public domain, significant events, an economic development plan and a local Aboriginal knowledge and culture centre. It aims to celebrate Aboriginal Culture and create opportunities for Aboriginal and Torres Strait Islander people through the creation of major public art projects and the support of significant events as well as establishing enterprise opportunities through economic development that focus on the Aboriginal community.

A key aspect of the Eora Journey is the development of an economic development plan to improve access to education and training opportunities and issues associated with business investment, enterprise development and employment. The plan was adopted in 2016, and continues to develop partnerships with local Aboriginal organisations in Sydney and abroad to provide mentoring, upskilling and programming resources. The programs and initiatives developed in the Eora Journey are closely aligned with the opportunities and principles embedded in GANSW's Draft Connecting with Country Framework.



Eora Journey Harbour Walk Storytelling Report

6. WORK PRIOR TO THIS REPORT

In April 2021, Cox Inall Ridgeway (CIR) delivered TfNSW a summary report that provided an overview of stakeholder engagement previously undertaken by Archaeological & Heritage Management Solutions and Origin Communications with key Aboriginal Elders, Knowledge Holders and organisations. This stakeholder engagement was completed over 2014, 2015 and 2016. The subsequent design and heritage considerations for the proposed Redfern North Eveleigh Precinct Renewal (RNEPRP) were also provided. In May 2021, Cox Inall Ridgeway delivered a draft Connecting with Country Framework and Aboriginal Engagement Strategy Report to be used as a preliminary resource to guide how Connecting with Country principles and approaches could be embedded throughout the Redfern North Eveleigh Precinct Renewal Program.

CIR's approach for developing the draft Framework involved three sessions with the project team, which focused on:

- An introduction and open learning session on Connecting with Country, what it means conceptually and how it can be applied in project contexts
- CIR's knowledge and understanding of the precinct and how it could be applied to a Connecting with Country approach from the early stages of the project, using knowledge from historical records and previous community consultation

- How project principles may underpin and influence all RNE Precinct renewal phases, early design thinking, and what role community engagement may play in supporting that process.

On review of CIR's draft Connecting with Country Framework and Aboriginal Engagement Strategy Report, Balarinji then conducted a gap analysis to identify the additional information required in order to finalise the Connecting with Country Framework for RNEPRP. The following pages set out that Framework.



7. WHAT IS COUNTRY AND HOW CAN IT INFLUENCE DESIGN

Country is not a Western concept, it is an Aboriginal worldview. It is nature at a deeper level, where all things are interconnected and the spiritual underlies the physical. The Aboriginal sense of Country is that past, present and future are not confined by time, they merge into a continuum. Aboriginal thinking therefore embraces what was on Country before, what is there now and what might come back or evolve in the future. It is about a continuum of place too, where borders and boundaries are open to culture crossing Country, and where stories interconnect with surrounding peoples.

Country commands care and respect. Respect between people, animals, plants and earth is required to keep Country healthy so Country can care for and sustain life. Aboriginal principles for sustaining Country are embedded in language, stories and Songlines which all reflect physical and spiritual understandings of the land. The diversity of traditional language groups, stories and Songlines reflects the diversity of Country's landforms and ecosystems. The significance of ceremony and lore between language groups ensures caring for Country principles and responsibilities to Country are shared across Australia. All things belong to Country, Country does not belong to anyone.

Since colonisation, Western philosophies have shaped Country to their own ideologies and understandings of nature. This has significantly disrupted the ecosystems that had been carefully managed by Aboriginal people in order for Country to thrive. Increasing loss

of biodiversity, natural disasters and the broader implications of climate change all signify that Country is suffering. However, the resilience of Aboriginal people and their commitment to caring for Country have allowed traditional knowledge to continue to be passed down through generations. Country underpins the social organisation and utility in Aboriginal Australia, enabling over 60,000 years of sustainable living in Australia. Aboriginal knowledge of Country provides alternative thinking that can influence a wide range of disciplines such as design, agriculture, land management, geology and health and well-being.¹

Aboriginal people have a deep and interconnected relationship with the physical and spiritual elements of Country. Their lives are entirely integrated with the places where they belong, where language, culture, knowledge, Law, and Ceremony are interdependent and one with Country. A change in one of these elements affects all the others.

As well as its spiritual dimension, Country has an enduring physicality. Deep knowledge and respect for Country, developed over centuries and passed down through generations, traditionally informed the patterns of daily life, for instance, food and water availability, when to plant and cultivate crops, where to reside at different times of the year, when it is time for Ceremony or gatherings, and the materials that are utilised for tools, building and artifacts.

'Everything starts and ends with Country in the Aboriginal worldview. Yet there are no endings in this worldview, nor are there any beginnings. Time and place are infinite and everywhere. Everything is a part of a continuum, an endless flow of life and ideas emanating from Country, which some refer to as the Dreaming. In the Dreaming, as in Country, there is no separation between the animate and inanimate. Everything is living – people, animals, plants, earth, water and air. We speak of Sea, Land and Sky Country. Creator ancestors created the Country and its interface, the Dreaming. In turn, Dreaming speaks for Country, which holds the law and knowledge. Country has Dreaming. Country is Dreaming. It is this oneness of all things that explains how and why Aboriginal knowledges belong to an integrated system of learning...'

– Margo Neale, Kulin and Gumbaynggirr woman, *First Knowledges: Songlines*.²

7. WHAT IS COUNTRY AND HOW CAN IT INFLUENCE DESIGN

“Australian Aboriginal culture is phenomenally resilient. Aboriginal people have successfully sustained life on our fragile ancient continent for 60,000+ years. Aboriginal knowhow has much to say about sustainable construction.

A central pillar of Aboriginal culture is a collective responsibility for sustaining Country for generations to come. Caring for, and sustaining Country involves a complex biodiverse system that has been managed for tens of thousands of years within cultural rules and protocols. Country is more than nature, it is Dreaming, an all-embracing concept from the Aboriginal worldview which has no European equivalent. Regeneration is at its heart.

However, despite the resonance Country can bring to the whole of design, it is still more common to see Aboriginal elements integrated into precincts as art installations or in Aboriginal-influenced landscape design than in built form. There are very few architectural examples that have been deeply informed by the Aboriginal worldview, whether through the creative team lacking a cultural design principles toolkit, or the Aboriginal narrative not being considered relevant or important for contemporary urban developments.

Yet, the philosophies of Aboriginal society, culture, and wellbeing, including the importance of family, and the principles of living close to and looking after Country, have great potential to influence how Australian designers, architects, and builders think about climate, sustainability, and the intimacy of built

form. The Indigenous protocol of collective obligations to care for Country in proximity to adjacent cultural boundaries fits agglomeration’s central premise of cooperation. Urban thinking shaped by Country is a cultural driver of biophilic design. These are ancient ways of being that focus a new lens on resilience planning and illustrate how Country can influence design” Balarinji.

Gadigal Elder, Ray Davison, says in the Warrane exhibition video at Macquarie Group’s Martin Place Sydney headquarters, “We all have one mother and that is Mother Earth and Mother Earth knows each and every one of us, and she loves us all equally, it doesn’t matter who we are, where we come from, we’re all part of the same and we’re all loved the same. So regardless of whether we’ve been here (in Australia) for 10,000 years, one year, or a new child born today, if you’re born on Country, then you are part of Country. Now because of that, each and every one of us has an obligation to care for Country, to make sure that Country is taken care of so she can then take care of us.”

Canada’s Two Row Architect is an example of a First Nations firm that reflects Ray Davison’s principles. Two Row is realigning mainstream ways of incorporating Indigenous ways of knowing, being, design and architecture. In all their projects they have a seven generations outlook representing their beliefs, planning, and processes, with all their projects working to preserve natural resources on sites, ensuring they are available for generations to come.

The Aboriginal worldview on spirituality, science, cosmology, and ecology is an original frame of creativity for architects, designers, and builders to explore. It is not possible to take this knowledge in theoretically or without collaboration, deep engagement, and co-design with locally connected Aboriginal stakeholders. Nor is it ethical to do so. Aboriginal and Torres Strait Islander people rightly expect an evolution away from past approaches to integrating Aboriginal culture and knowledge into built projects. For instance, the ‘shallow’ solution of installing Aboriginal artwork that is unrelated to a place in a completed project or the ‘exploratory’ approach (still the most common on public projects) of “provide us with your stories and images, and we’ll bring you what we’ve done for approval” are not best practice.

Connecting with Country embraces a co-design intention that is based on deep engagement with Aboriginal stakeholders and community-endorsed creative practitioners local to place. It aims to activate an authentic voice to draw out knowledge, protocols, history, culture and the contemporary stories of Aboriginal communities, for co-designed interpretation from the beginning to the end of projects. The objective is transformational design thinking informed by the Aboriginal worldview.

8. STAKEHOLDER ENGAGEMENT METHODOLOGY

Stakeholder engagement is a fundamental process in the development of a Connecting with Country Framework for the Transport for NSW Redfern North Eveleigh Precinct Renewal. A key pillar of Balarinji's cultural design methodology is collaborative engagement with local Aboriginal groups through authentic, thorough and ongoing consultation. Following comprehensive stakeholder mapping, consultation includes a series of one-on-one interviews with key stakeholders within the community. Feedback from consultation confirms and augments desktop research on sites, stories and themes from local Aboriginal history and culture to inform the development of a Connecting with Country Framework.

There are many Aboriginal cultural groups who identify with the Redfern North Eveleigh Precinct, along with the Local Custodians, the Gadigal. Inner Sydney is a place with a diverse Aboriginal population from around the Country and Balarinji's policy is to engage widely with both the Gadigal Custodians and the community who also have deep ties to the area. During the development of Balarinji's Stakeholder Identification Report, there were 52 Organisations and 28 individuals identified. Balarinji had scope to undertake 10 x one-on-one stakeholder interviews as part of the development of the Connecting with Country Framework.

9. HOW TO USE THIS DOCUMENT

The TfNSW - Redfern North Eveleigh Connecting to Country Framework is designed to serve all project teams involved with both the current and future phases of the TfNSW Redfern North Eveleigh Precinct Renewal. It offers a central framework to help form, design and deliver projects with respect to Connecting with Country principles. It should be used as a starting point for all design teams in their exploration and integration of Connecting with Country principles into the TfNSW Redfern North Eveleigh Precinct Renewal.

The Framework should be used:

- Learn about Country and the Local Custodians who are connected to Country
- Explore the history of the precinct from the perspective of the Local Aboriginal Community
- Inspire design teams to connect with Country through culturally-informed co-design methodologies, and use this connection to prioritise Country in design outcomes
- Instruct future design teams on how Country can influence the design of the Precinct
- Ensure the project supports Aboriginal people to gain tangible and intangible intergenerational benefits
- Support mutually beneficial capacity building across Aboriginal and non-Aboriginal communities

Overall, this document provides an overarching framework to be used across all current and future designs teams involved in the TfNSW Redfern North Eveleigh Precinct Renewal. This is to ensure that the project, and all parties involved, remains committed and transparent when engaging with Connecting with Country principles, creating mutually beneficial outcomes for all people connected to the Precinct.



Framework structure in section 10

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW Better Placed Draft Connecting with Country Framework.

In the Draft Connecting with Country Framework, Government Architect outlines seven Statements of Commitment with accompanying 'Principles for Action' and 'Considerations and Challenges'. The seven Statements of Commitment are:

STATEMENT OF COMMITMENT 1:
We will respect the rights of Aboriginal peoples to Indigenous cultural intellectual property, and we will support the right of Country to be cared for.

STATEMENT OF COMMITMENT 2:
We will prioritise Aboriginal people's relationship to Country and their cultural protocols, through education and enterprise by and for Aboriginal people.

STATEMENT OF COMMITMENT 3:
We will prioritise financial and economic benefits to the Country where we are working, and by extension to the Traditional Custodians of that Country.

STATEMENT OF COMMITMENT 4:
We will share tangible and intangible benefits with the Country where we are working, and by extension the Traditional Custodians of that Country, including current and future generations.

STATEMENT OF COMMITMENT 5:
We will respect the diversity of Aboriginal cultures, but we will prioritise the local, place-specific cultural identity of the Country we're working on. Aboriginal people will determine the representation of their cultural materials, customs and knowledge.

STATEMENT OF COMMITMENT 6:
We will prioritise recognition and responsibility of Aboriginal people, supporting capacity building across Aboriginal and non-Aboriginal communities, and across government project teams.

STATEMENT OF COMMITMENT 7:
We will support Aboriginal people to continue their practices of managing land, water, and air through their ongoing reciprocal relationships with Country. We will create opportunities for traditional first cultures to flourish.

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 1:

We will respect the rights of Aboriginal peoples to Indigenous cultural intellectual property, and we will support the right of Country to be cared for.

Principles for Action: Connect with Country through first languages in collaboration with local community groups and their recognised Aboriginal knowledge-holders.

Considerations: Work with Traditional Custodians and draw upon available research to understand the connections between the ways of relating and recording knowledge.

How it's applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>1. The Project Team will acknowledge the Gadigal as the Local Custodians of the Redfern North Eveleigh Precinct.</p>	<p>1. Every stakeholder identified that this precinct was on Gadigal Country. There was discussion around the spelling of Gadigal and if it should be with a G or C and some stakeholders also raised that Gadigal is a masculine term and Gadi-galleon the feminine should also be acknowledged. In this report Balarinji has referred to Gadigal as it is the preferred term of the community.</p> <p>For further information see chapter 12 - Contextual Information.</p>
<p>2. The Project Team should consider working with the locally connected Aboriginal community to integrate- the Sydney language into the Redfern North Eveleigh Precinct.</p>	<p>2. Each stakeholder gave a slightly varied answer to this issue ranging from Gadigal Language to Darug Language to the Sydney Language. All however agree that this was a Saltwater Language that would have been spoken by the people of the Sydney Basin and would have been closely related to the surrounding languages up and down the coast.</p> <p>For further information about the Sydney Language see chapter 12 - Contextual Information.</p>
<p>3. The Project Team should consider engaging with community endorsed Sydney Language experts in future phases of the Redfern North Eveleigh Precinct Renewal Project.</p>	<p>3. Stakeholders suggested a number of locally endorsed Sydney Language experts including Jakelin Troy, Jacinta Tobin, Nadeena Dixon & Cathy Cragie.</p> <p>For further information see chapter 12 - Contextual Information.</p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 1 Cont.

We will respect the rights of Aboriginal peoples to Indigenous cultural intellectual property, and we will support the right of Country to be cared for.

Principles for Action: Connect with Country through first languages in collaboration with local community groups and their recognised Aboriginal knowledge-holders.

Considerations: Work with Traditional Custodians and draw upon available research to understand the connections between the ways of relating and recording knowledge.

How it's applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>4. The Project Team should consider engaging with the locally connected Aboriginal community in a co-design process to explore design integration opportunities.</p>	<p>4. Stakeholders were enthusiastic about language being a key design integration tool. Suggestions as to how this could be achieved ranged from wayfinding, signage, placenames, artworks to soundscapes. A Gadigal community member stated, <i>"I love the idea of blending Aboriginal culture with contemporary culture. Language needs to evolve. Sometimes people are a bit scared of letting something as sacred as language evolve. Bringing the language out and letting it evolve in time"</i>.</p> <p>For further information see chapter 12 - Contextual Information.</p>
<p>5. The Project Team should consider prioritising and respecting Aboriginal storytelling protocols in the Redfern North Eveleigh Precinct design.</p>	<p>5. The stakeholders felt strongly that this precinct needed to become a place of living culture once again, and that by embedding Aboriginal storytelling protocols this could be achieved. A Redfern community Knowledge Holder explained that the Design Team needed to work in co-design with community; they <i>"Need to go out on Country, walk-on Country and Listen to the ancestors. They will guide you. Need to use all of your senses to be guided by Country."</i> There was discussion around how replacing imagery of Country, such as the iconic Rock Art of Sydney, could help to heal Country. Replacing imagery of Country also provides a layered interpretation opportunity whereby depending on your knowledge you will have a different reading of the site.</p> <p>For further information see chapter 12 - Contextual Information.</p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 1 Cont.

We will respect the rights of Aboriginal peoples to Indigenous cultural intellectual property, and we will support the right of Country to be cared for.

Principles for Action: Connect with Country through first languages in collaboration with local community groups and their recognised Aboriginal knowledge-holders.

Considerations: Work with Traditional Custodians and draw upon available research to understand the connections between the ways of relating and recording knowledge.

How it's applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>6. The Project Team should consider valuing and respecting Indigenous Cultural Intellectual Property and the Aboriginal community's right to financially benefit from this knowledge.</p>	<p>6. Best practice remuneration and acknowledgment of ICIP is a baseline requirement. A Dharawal community member and Cultural Advisor spoke about the need for local Elders and Knowledge Holders to be able to license their stories to a project. As well as being remunerated for their knowledge, it would give nominated family members greater decision-making rights over their knowledge/image in the event of their passing.</p> <p>For further information see chapter 12 - Contextual Information.</p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 1 Cont.

We will respect the rights of Aboriginal peoples to Indigenous cultural intellectual property, and we will support the right of Country to be cared for.

Principles for Action: Incorporate shared histories of cultural landscapes into project design principles.

Considerations: How are you building relationships with the Aboriginal community – both the Traditional Custodians and community members from off-Country?

How it's applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>1. The Project Team should consider acknowledging the exceptional historical, cultural and contemporary social significance of the Redfern North Eveleigh precinct area to the Aboriginal community.</p>	<p>1. <i>“This has always been a cultural, spiritual hub for Aboriginal People. There was a time where Aboriginal people were pushed out and weren’t welcome in the city. This was one of the first places to be reclaimed.</i></p> <p><i>Redfern - A place where you will be looked after. It’s a safe place for Mob. You can get off the train and connect with your family. Someone will take you in. Redfern is the home of the activist. It’s a place where marches and protests have been organised. Everything started in Redfern.” Redfern community Knowledge Holder.</i></p> <p>Many stakeholders spoke about Redfern being a place to reconnect to family and how important it was to preserve that sense of an Urban Homeland. A Gadigal Elder explained “It has always been a place that Aboriginal people have lived and worked. Quite a number of Aboriginal people lived in rented rooms. It was a real community. Georgina Street which ran off City Road became a hub for community. You knew you could always find a room there. Find work in Federal Matches etc there was a lot of little factories off Wilson Street that employed Aboriginal people. The first breakfast program for Aboriginal kids in the area started on Georgina Street by Mum Shirl, Mona Hookey, Mrs Bostock, The Ingrams. This led to the foundation of Murawina. It’s still a special place today that brings back strong memories”.</p> <p>For further information see chapter 12 - Contextual Information.</p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 1 Cont.

We will respect the rights of Aboriginal peoples to Indigenous cultural intellectual property, and we will support the right of Country to be cared for.

Principles for Action: Incorporate shared histories of cultural landscapes into project design principles.

Considerations: How are you building relationships with the Aboriginal community – both the Traditional Custodians and community members from off-Country?

How it's applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>2. The Project Team should consider working with the community to incorporate intangible cultural heritage and site-specific stories into the DNA of the precinct design.</p>	<p>2. When asked about important sites around the Redfern North Eveleigh Precinct the majority of the stakeholders remarked that the important sites of the area had been lost to industrialisation and were not within living memory. What was raised however was intangible cultural history such as contemporary meeting places and grassroots movements. Whilst the intangible heritage is challenging to preserve, it is what gives Country and in this case Redfern its spirit and sense of place. Working with the community to preserve, retain and provide amenities for this culture to continue to be practised into the future can help to provide an identity for this precinct and in doing so create both Country and social outcomes for the project.</p> <p>For further information see chapter 12 - Contextual Information.</p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 1 Cont.

We will respect the rights of Aboriginal peoples to Indigenous cultural intellectual property, and we will support the right of Country to be cared for.

Principles for Action: Incorporate shared histories of cultural landscapes into project design principles.

Considerations: How are you building relationships with the Aboriginal community – both the Traditional Custodians and community members from off-Country?

How it's applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>3. The Project Team should consider incorporating histories of Aboriginal employment and life on the railways into the precinct.</p>	<p>3. Every stakeholder had strong memories of family members working on the railways. They ranged from fathers and Uncles in the rail yards to Aunties working as cleaners. Some, such as a Gadigal Elder, have personal recollections; <i>“Started working on the railway in 1966, \$1.01 per hour. Ended up staying for 36 years. Worked across the city with the Eastern Suburbs Railways. Black and White people did the same jobs, all drunk in the same pubs – everything was integrated in Redfern. Many became good mates.”</i></p> <p>Many stakeholders also recounted the darker side of life at the railways. <i>“There was no masks, no nothing, the dust was full of asbestos and chemicals – most never got to be old. It was hard yakka with them old fellas – they were hard workers. They were proud of what they were doing. They were doing it to make sure their kids could benefit. Building infrastructure for the future. Don’t expect something for nothing. Get a job and work hard.”</i> - Gadigal Elder</p> <p>Another Gadigal Elder spoke about the rail housing in the area and the sense of community that it helped to foster. Not only did everyone work together, but they lived in the surrounding streets as well.</p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 2 Cont.

We will prioritise Aboriginal people’s relationship to Country and their cultural protocols, through education and enterprise by and for Aboriginal people.

Principles for Action: Connect with Country by engaging with, and responding to, cultural practices led by community groups and their recognised Aboriginal knowledge-holders with spiritual links to Country.

Considerations: How will the project help Traditional Custodians to continue their practices on Country?

How it’s applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>1. The Project Team should consider integrating native flora and fauna in the Redfern North Eveleigh Precinct.</p>	<p>1. When the stakeholders were asked about what flora and fauna were important to the Redfern North Eveleigh Precinct their response was not about singular plants or animals. Instead, they described functional ecosystems and cultural landscapes. The discussion was focused on the opportunity to restore Country and recreate pockets of these lost ecosystems. A Gadigal community member said:</p> <p><i>“It’s about giving back to that land and mirroring what was there... rehabilitate the land.”</i></p> <p>Two Knowledge Holders spoke about the importance of education. They stated that, if these species are going to be re-introduced into the Sydney basin, the public needs to learn about them and the six seasons that support them. One stakeholder is working on a paper with University of Technology Sydney (UTS) about getting teachers to teach out on Country. It will be incorporated into the Sydney University Masters of Teaching as of next year.</p> <p>For further information see chapter 12 - Contextual Information.</p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 2 Cont.

We will prioritise Aboriginal people’s relationship to Country and their cultural protocols, through education and enterprise by and for Aboriginal people.

Principles for Action: Connect with Country by engaging with, and responding to, cultural practices led by community groups and their recognised Aboriginal knowledge-holders with spiritual links to Country.

Considerations: How will the project help Traditional Custodians to continue their practices on Country?

How it’s applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>2. The Project Team should consider interpreting traditional land management practices.</p>	<p>2. The discussion around land management practices was focused on cultural burning and sustainability. It was noted that cold burning would have taken place seasonally to manage the landscape, prevent overgrowth and ensure the regeneration of the grasses. A Gadigal interviewee explained that the burning process helped to bring nutrients to the soil and to encourage the germination of plants. It explains why the biodiversity of the Sydney Basin was so rich. He went on to explain that the Sydney Basin was burnt on an eight-year cycle.</p> <p>A Redfern community Knowledge Holder explained that after an area of Country was burnt that area was not lived on for up to a year. It was given space and time to heal and regenerate. This also links to what a community member spoke about regarding Aboriginal Sustainability Principles such as animal selection. For example, you wouldn’t take a fish that is full of eggs and hasn’t had a chance to spawn as you would be depleting future stocks. Such knowledge and insights can support opportunities to work with the community on developing Aboriginal Sustainability Principles for the Precinct and cultural interpretation.</p> <p>For further information see chapter 12 - Contextual Information.</p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 2 Cont.

We will prioritise Aboriginal people’s relationship to Country and their cultural protocols, through education and enterprise by and for Aboriginal people.

Principles for Action: Connect with Country by engaging with, and responding to, cultural practices led by community groups and their recognised Aboriginal knowledge-holders with spiritual links to Country.

Considerations: How will the project help Traditional Custodians to continue their practices on Country?

How it’s applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>3. The Project Team should consider traditional landmarks of Country in the design of the precinct.</p>	<p>3. When asked about the landmarks of Country many of the stakeholders remarked that these had long been destroyed. A Local Elder commented <i>“I’m sure that there is, but I don’t know them. The railways have ploughed through them”</i>. Gadigal Elders said “Most of these sites have been destroyed due to industry - they went a long time ago. Waterways were filled in, sacred sites were used as rubbish dumps”. This speaks to the value of restoring Country as a value of this Connecting with Country Framework. By restoring Country and allowing Country to regenerate, community will hear it speaking once again. It also speaks to the concept of contemporary landmarks of Country. Whilst not necessarily responding to this question, every stakeholder spoke about the spirit and strength of community that was crystalised around the Redfern North Eveleigh Rail Yards. This spiritual landmark of Country is one to further explore with the community in future phases of the project. For further information see chapter 12 - Contextual Information.</p>
<p>4. The Project Team should consider working with locally connected and community endorsed Aboriginal land management and horticultural businesses.</p>	<p>4. There was a wealth of local Aboriginal-owned businesses recommended by the stakeholders; however, everyone recommended Clarence Slockee. Clarence is a Cudgenburra/ Bundjalung man who has lived in Sydney for many decades. Most stakeholders first began to appreciate Clarence’s deep botanical knowledge during his time working at the Royal Botanical Gardens. He now has a cultural landscape company called Jiwah and can often be seen on <i>Gardening Australia</i>. For further information see chapter 12 - Contextual Information.</p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 2 Cont.

We will prioritise Aboriginal people’s relationship to Country and their cultural protocols, through education and enterprise by and for Aboriginal people.

Considerations: What are the opportunities for education and enterprise for Aboriginal community groups from the earliest stages through to maintenance?

How it’s applicable to designing the Redfern North Eveleigh Precinct

1. The Project Team should consider creating capacity for community and cultural places in the design of the Redfern North Eveleigh Precinct.

Community stakeholder responses

1. This question inspired spirited answers from all the stakeholders. There is a genuine lack of affordable community space in the inner Sydney area. The stakeholders overwhelmingly were looking for unprogrammed affordable community space. Space that could be used for a variety of activities across a variety of age groups. A Redfern community Knowledge Holder suggested *“Ensuring that there are dedicated spaces where the Aboriginal community can meet, connect. A place to teach culture to children. A place where we can teach culture to the wider community. Educate, Motivate and Inspire.”*

Many stakeholders commented that they would like to see spaces where they could ‘practice not perform culture’ and have a place where the community could gather to discuss issues. As a Local Elder stated *“People have a lot of knowledge about culture that people want to share and there is nowhere to do that, that is cost-effective. People have to charge in order to have a space. A Gadigal community member had an uplifting vision for the precinct: “Space for smoking events, a place for weaving. Space that was designed to facilitate special events for Mob. A safe space where mob can feel that they are welcome. Bringing attention to the significance of culture - That would make mob feel proud to be in that space. Encouraged confidence and pride in the community. Create spaces for new memories to be made. It’s about bringing back the energy of the Country. Everything in the city is made from Country, so people are still surrounded by Country even if its concrete.”*

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 2 Cont.

We will prioritise Aboriginal people’s relationship to Country and their cultural protocols, through education and enterprise by and for Aboriginal people.

Considerations: What are the opportunities for education and enterprise for Aboriginal community groups from the earliest stages through to maintenance?

How it’s applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>2. The Project Team should consider creating a return benefits plan to support opportunities for local Aboriginal businesses to stay, grow and thrive in the Redfern North Eveleigh Precinct.</p>	<p>2. When asked what would enable local Aboriginal businesses to thrive in the Redfern North Eveleigh Precinct affordability was the number one concern raised by stakeholders. There was a sense that it was becoming increasingly difficult for small businesses to get a start in the area. A Redfern community Knowledge Holder suggested <i>“Working in partnership with non-Indigenous people is essential. Empower our young people to be interested in local organisations. Subsidised rent would allow greater access for the community and allows the kids in the local area to grow up seeing Aboriginal businesses thriving. This would need to be means-tested. Should also be around what the business provides back to the community.”</i></p> <p>A Gadigal Elder spoke about the area being disconnected at the moment and, that in order for businesses to succeed, the area needed to be more accessible: <i>“Having good things happening and a steady flow of customers. Attract people to the area because of the convenience of what is there. Not just because people live there. Affordable tenancy for Aboriginal business – this should be a priority.”</i></p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 2 Cont.

We will prioritise Aboriginal people’s relationship to Country and their cultural protocols, through education and enterprise by and for Aboriginal people.

Considerations: What are the opportunities for education and enterprise for Aboriginal community groups from the earliest stages through to maintenance?

How it’s applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>3. The Project Team should consider committing to the best practice of a cultural co-design process with the locally connected Aboriginal community whereby stories of Country are deeply embedded in the Precinct.</p>	<p>3. “Country Listens, County Heals and Country Knows. Need to explain this to people. Country is ever-present – Country owns us, we don’t own the Country. Country is living. You must protect her and look after her. This needs to underpin this piece of work.” – community Knowledge Holder.</p> <p>When we spoke to the stakeholders about the key things they would want to communicate about Country, the recurring themes were:</p> <ul style="list-style-type: none"> • The importance of a holistic view of Country (Sky, Land, Water) • The need to regenerate Country • The need to speak language and bring language back onto Country • The need to acknowledge Country underneath the Concrete.

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 2 Cont.

We will prioritise Aboriginal people’s relationship to Country and their cultural protocols, through education and enterprise by and for Aboriginal people.

Considerations: What are the opportunities for education and enterprise for Aboriginal community groups from the earliest stages through to maintenance?

How it’s applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>3. The Project Team should consider committing to the best practice of a cultural co-design process with the locally connected Aboriginal community whereby stories of Country are deeply embedded in the Precinct.</p>	<p>3. Cont.</p> <p><i>“Communicate that Country is a part of us and we’re connected to it. Communicate that you have to take care of Country like it’s family/alive. Messaging about how significant Country is to surviving and living our day to day lives (normalise protecting and taking care of Country). Importance of water, sky, land and animals” – Gadigal community member.</i></p> <p>Suggestions for integration included:</p> <ul style="list-style-type: none"> • Dual Naming • Education Programs • Signage and Wayfinding • Digital • QR Codes • Public Art • Planting • Oral History Projects <p>For further information see chapter 12 - Contextual Information.</p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 3:

We will prioritise financial and economic benefits to the Country where we are working, and by extension to the Traditional Custodians of that Country.

Principles for Action: Include impacts to Country and culture when evaluating economic, environmental, and social benefits and disadvantages of the project.

Considerations: Create a clear framework for identifying the group of people that will benefit from/influence/guide the project – be clear about how views will be considered and how contested ideas will be resolved.

How it's applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>1. The Project Team should continue to work with the locally connected Aboriginal community on all future phases of the project.</p>	<p>1. The stakeholders were supportive of a community-led approach to work on future phases of the project. They were quick to point out that the composition of the community is fluid and that the correct contacts within any given organisation or community group are subject to change. As such, community will need to be consulted as to the best representatives at the beginning of each phase of the RNE Renewal project. This includes Local Custodians, storytellers, Knowledge Holders, artists or business owners. Creating a program of collaboration in co-design with community sets the foundation for genuine and deeply embedded outcomes.</p>
<p>2. The Project Team should continue to engage with the locally connected Aboriginal community in a variety of community endorsed ways in all future phases of the project.</p>	<p>2. When asked about methods of engaging with the community in future phases of the project the stakeholders were unanimous that a varied approach was required. As a Gadigal Elder stated:</p> <p><i>“One on One is important for people to be able to give their perspectives. Workshops are great for debate.”</i></p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 3 Cont.

We will prioritise financial and economic benefits to the Country where we are working, and by extension to the Traditional Custodians of that Country.

Considerations: Be clear about how financial benefits of the project (not just engagement fees) will be shared with community.

How it's applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>1. The Project Team should consider working with community to identify opportunities for Aboriginal economic participation.</p>	<p>1. The stakeholders were clear that this needs to be a whole of project approach. It needs to start with an inclusive communication strategy that encourages community involvement in design, storytelling and art outcomes. It needs to start with an inclusive communication strategy that encourages community involvement in design, storytelling and art outcomes and continue through to an economic framework that allows for the local community to financially benefit from the renewal project, the community IP and the knowledge being invested into the project. As explained by A Dharawal community member and Cultural Advisor:</p> <p><i>“Give Aboriginal community and business space to practice. A Community area that is for the community. Let the Aboriginal community have something to be proud of and allow us to profit off our knowledge and our knowhow. Crucial to protect IP and control how it is used. For too long Aboriginal people provide the information and the white people profit. Need to upskill the community and provide tangible outcomes.”</i></p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 4:

We will share tangible and intangible benefits with the Country where we are working, and by extension the Traditional Custodians of that Country, including current and future generations.

Principles for Action: Develop indicators to measure impacts to Country and culture during project formation.

Considerations: Agree on what success looks like for the project in terms of the health and wellbeing of Country.

How it's applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>1. The Project Team should consider augmenting its capability and processes to make Country an authentic focus of the Redfern North Eveleigh Precinct.</p>	<p>1. There has been a strong discussion around the need to regenerate and restore the Country upon which the Redfern North Eveleigh Precinct sits. A Gadigal Elder would like to:</p> <p><i>"Make sure we are conscious of the long history of Country. We always have the connection through our ancestry."</i></p> <p>Two-way education will help centre the design of the Redfern North Eveleigh Precinct in that history and ancestry of Gadigal Country.</p> <p>For further information see chapter 12 - Contextual Information.</p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 4 Cont.

We will share tangible and intangible benefits with the Country where we are working, and by extension the Traditional Custodians of that Country, including current and future generations.

Principles for Action: Develop indicators to measure impacts to Country and culture during project formation.

Considerations: Agree on what success looks like for the project in terms of the health and wellbeing of Country.

How it's applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>2. The Project Team should consider working with community to improve the health of Country.</p>	<p>2. In order to improve the health of Country, there needs to be a holistic approach to the design of the Redfern North Eveleigh Precinct. Clean energy use and sustainability are core to Aboriginal principles of designing with Country. When asked how the health of Country could be improved through this project a Gadigal community member suggested <i>"Using clean energy, like solar power. Not using chemicals in the landscape or any of the surroundings. Re-using things, reusable materials throughout the area. In the shops – Being conscious about using plastic, food waste etc. Having an agreement with residents in the area to reduce waste and tackle climate change. This links into caring for Country."</i></p> <p>A community member spoke about the need to first restore Country; <i>"Remove the pollutants etc that have gone into Country – because of what the Country has been used for, that will be a lot of work! Planting native trees will restore the traditional tree canopy. This will help to restore the ecosystem."</i></p> <p>A Gadigal Elder spoke about the need to recreate balance in the Country through reintroducing the waterways:</p> <p><i>"Reconnect to Water – the water system is the life-giver and life sustainer. Reintroduce water and the plant life that goes with it."</i></p> <p>For further information see chapter 12 - Contextual Information.</p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 4 Cont.

We will share tangible and intangible benefits with the Country where we are working, and by extension the Traditional Custodians of that Country, including current and future generations.

Principles for Action: Develop indicators to measure impacts to Country and culture during project formation.

Considerations: Agree on what success looks like for the project in terms of the health and wellbeing of Country.

How it's applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>3. The Project Team should consider working with the Aboriginal community on shared ways to regenerate Country at the Redfern North Eveleigh site.</p>	<p>3. When the stakeholders were asked to describe healthy Country, they painted a vivid picture of what Country can be. a Gadigal community member said:</p> <p><i>“Healthy Country would be a habitat for animals, clean air, clean water. Country is the ultimate sustainability guide. Use Country as a guide as to what the space should be used for. What the space can provide ... mirror what Country does without us on it. Don't take from Country, contribute to Country.”</i></p> <p>A local resident discussed the importance of education about Country and how revealing the stories of Country contributed to the health of Country: <i>“Peel back the layers and see what is there! Seasonal planting etc. Reintroducing waterways, include education around what the skies over Sydney tells us. Need places where people feel comfortable to gather in groups. Healing – it's overused, but it is that. Give us voices and power, understanding of ourselves. White people to understand without us having to explain ourselves.”</i></p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 4 Cont.

We will share tangible and intangible benefits with the Country where we are working, and by extension the Traditional Custodians of that Country, including current and future generations.

Principles for Action: Develop indicators to measure impacts to Country and culture during project formation.

Considerations: Agree on what success looks like for the project in terms of the health and wellbeing of Country.

How it's applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>3. The Project Team should consider working with the Aboriginal community on shared ways to regenerate Country at the Redfern North Eveleigh site.</p>	<p>3. Cont. A Gadigal interviewee spoke about the importance of staying true to Gadigal Country and regenerating Country with local species that are true to place; not any native will do. <i>“Sydney is covered in plants from Canberra and Taree. Keystone species that support endemic bio-diversity that is local to place (less well-known species-extend that opportunity of safety for those species). Trees that don’t drop limbs. Sydney is riddled with natives that aren’t local to place and are actually considered weeds in this area. Interfering with the gene pool by overplanting and cross-breeding the same species from different areas such as Lomandra from Victoria. Sydney’s Country is reliant is on more subtle species for health and for other plants to germinate (Mycorrhizal fungus). Certain plants are reliant on nocturnal animals for their pollination (if it has a white flower it’s pollinated by nocturnal animals) Light pollution affects this. Clear sightlines to the sky indicate healthy Country (light pollution not present). Can’t mark the change of season without those sightlines. Healthy Country is without gaps in the chain (cycle of continuity) we need to find the gaps and repair them to make it intact and cyclical again.”</i></p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 5:

We will respect the diversity of Aboriginal cultures, but we will prioritise the local, place-specific cultural identity of the Country we’re working on. Aboriginal people will determine the representation of their cultural materials, customs and knowledge.

Principles for Action: Build relationships with local Aboriginal communities and incorporate enterprise opportunities for Aboriginal businesses (local and beyond, existing and emerging) at all stages through the project life cycle, including future opportunities.

Considerations: Establish (or learn about) protocols for Aboriginal consultants from off-Country – local government authorities often have information relating to this.

How it’s applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>1. The Project Team should consider acknowledging both the diverse nature of the locally connected Redfern Aboriginal community and the local-to-place authority of Gadigal Custodians.</p>	<p>1. When stakeholders were asked about the diversity of the Aboriginal community in Redfern they spoke about the cultural richness that has been created through the Aboriginal diaspora communities as well as the general multicultural nature of Redfern. A Gadigal Elder said <i>“If you are born on Country then you belong to Country. Doesn’t matter if you are Aboriginal or not.”</i> He went on to explain that in the 60s and 70s Aboriginal <i>“People would go to the Empress Hotel to ask people there where to find mob or family already living there – ‘Koori.com’.”</i> This was supported by Gadigal Elders who stated that <i>“Mob from out of the city would come here (Redfern, Alexandria, Waterloo, Botany etc) to the industrial area for work and to live. Also, other cultures, Greek, Lebanese, Italian lived and worked in the area too.”</i></p> <p>A Redfern community Knowledge Holder said <i>“The people that are born on Gadigal Country have a birth right to learn about the lores, ways and stories of Country. But people need to educate themselves - as to the history and culture of the place ‘earn their stripes’ like invisible knowledge scars. Need a place for our children to take pride in culture. It’s easy to get lost in the ways and convenience of the western ways. Need to provide the same in an Indigenous sense so that the kids can be strong in their identity.”</i></p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 5 Cont.

We will respect the diversity of Aboriginal cultures, but we will prioritise the local, place-specific cultural identity of the Country we’re working on. Aboriginal people will determine the representation of their cultural materials, customs and knowledge.

Principles for Action: Build relationships with local Aboriginal communities and incorporate enterprise opportunities for Aboriginal businesses (local and beyond, existing and emerging) at all stages through the project life cycle, including future opportunities.

Considerations: Establish (or learn about) protocols for Aboriginal consultants from off-Country – local government authorities often have information relating to this.

How it’s applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>1. The Project Team should consider acknowledging both the diverse nature of the locally connected Redfern Aboriginal community and the local-to-place authority of Gadigal Custodians.</p>	<p>1. Cont.</p> <p>A Gadigal community member said <i>“Massive diversity of mobs throughout Sydney. Kamillaroi and Wiradjuri are the biggest. These mobs have made a huge impact on the culture. Everyone is on the same plain anyway – This is home for everyone and everyone is welcome. Universal message of how important it has been for all of these mobs to be on this land. Make people feel at home. A home away from home feeling.”</i></p> <p>When asked about how this diversity of cultures could be represented a Dharawal community member and Cultural Advisor said <i>“Making sure that people know that it is not just one ‘Aboriginal people’ that there is cultural diversity! Interactive map that shows where people come from – maybe show some of the people who identify as Wiradjuri etc. Then have the community telling stories – Intergenerational Story Telling.”</i></p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 5 Cont.

We will respect the diversity of Aboriginal cultures, but we will prioritise the local, place-specific cultural identity of the Country we’re working on. Aboriginal people will determine the representation of their cultural materials, customs and knowledge.

Considerations: Consider how people are given space to participate. Avoid exploitative processes and allow sufficient budget and time

How it’s applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>1. The Project Team should respect community process and protocols and engage in a community led approach to Country</p>	<p>1. The stakeholders stated that there needs to be sufficient time and space allowed in project timelines in order for best practice processes to be followed. As a local Redfern Elder explained, <i>“there are many important discussions that need to happen. There needs to be space for that to happen. Corroboree/sand circle/meeting place to bring people from surrounding areas to come together to discuss important issues like the conversation around Gadigal and Darug Custodianship.”</i></p> <p>For further information see chapter 12 - Contextual Information.</p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 6:

We will prioritise recognition and responsibility of Aboriginal people, supporting capacity building across Aboriginal and non-Aboriginal communities, and across government project teams.

Principles for Action: Partner with Aboriginal-owned and run businesses and professional services, from project formation through to delivery and maintenance, to help guide design and engagement processes.

Considerations: What are the opportunities for education and enterprise for Aboriginal community groups from the earliest stages through to maintenance?

How it's applicable to designing the Redfern North Eveleigh Precinct

1. The Project Team should consider prioritising building capacity within the locally connected Aboriginal community. As well as building capacity in the Aboriginal creative community by fostering local art practice and by growing partnerships between Indigenous and non-Indigenous creatives, as well as across government and non-government design teams.

Community stakeholder responses

1. When discussing how Aboriginal businesses could be engaged by the project team moving forward, the stakeholders were clear that there needed to be a holistic, project-wide approach taken. This should be considered not just at the construction phase of the project as it often is, but from the earlier procurement and design phases through to the live precinct phase of the project life cycle. A Redfern community Knowledge Holder spoke about the opportunity for the community: *"Have to get them excited about it and let them know that there is an opportunity for cultural revival. Information and awareness. Big opportunity for upskilling. Lots of people who might be under or unemployed. Great opportunity for upskilling."*

A Gadigal Elder spoke about spoke about employment opportunities for local young people: *"Assistance from the government to employ young people and train them up. Give them the ability to come to work every day and gain the knowledge and experience from the people that they are working with."*

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 6 Cont.

We will prioritise recognition and responsibility of Aboriginal people, supporting capacity building across Aboriginal and non-Aboriginal communities, and across government project teams.

Principles for Action: Partner with Aboriginal-owned and run businesses and professional services, from project formation through to delivery and maintenance, to help guide design and engagement processes.

Considerations: What are the opportunities for education and enterprise for Aboriginal community groups from the earliest stages through to maintenance?

How it's applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>1. The Project Team should consider prioritising building capacity within the locally connected Aboriginal community. As well as building capacity in the Aboriginal creative community by fostering local art practice and by growing partnerships between Indigenous and non-Indigenous creatives, as well as across government and non-government design teams.</p>	<p>1. Cont.</p> <p>A Gadigal community member spoke about the significance of the local community being involved in the renewal process: <i>"The construction and making of the area would be incredibly significant. If a lot of the area was built by Aboriginal people it would make it a really special area. From the design, to the gardens etc. It would be reflective of how mob would want to see that space. There are some great retailers who would be good to see in that space. Jarian Street, Trading Blak. There are some good construction companies. The landscape business – Bush to Bowl, IndigiGrow, Jaiwar, Wild Flower, Milli Milli agency."</i></p> <p>A local Redfern Elder has a vision for an Aboriginal owned precinct. <i>"Make it a completely Aboriginal-owned precinct. Aboriginal owned cafés and shops. Employment within the businesses. Aboriginal business precinct. Make it affordable for these startups (T-shirt shops, sole traders etc) Help to establish businesses where people can learn how to make money. Space for Blak Markets - Turn them into stores."</i></p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 7:

We will support Aboriginal people to continue their practices of managing land, water, and air through their ongoing reciprocal relationships with Country. We will create opportunities for traditional first cultures to flourish.

Principles for Action: Identify and nurture immediate and longer term opportunities to support cultural practice on Country – through the development and delivery of the project as well as future use.

Considerations: How will the project help Traditional Custodians continue their practices on Country?

How it's applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>1. The Project Team should consider engaging with the local Aboriginal community to set broad and effective collaborations to create physical and interpretive space for culture and practices in relation to Country.</p>	<p>1. The stakeholders spoke about the type of spaces that would allow them to practice connecting with Country within the Redfern North Eveleigh Precinct as shared community spaces. A Gadigal community member said:</p> <p><i>“An inclusive space. A space that makes mob proud. A culturally secure space. A welcoming space. A confidence-building space. A place that builds mob spirit.”</i></p> <p>A Local Redfern Elder had a vision of a place where the community could learn the art of caring for Country: <i>“When you do want to find something out about Caring for Country where do you go? We need to set something up. Learning about firestick farming etc. – Talks, education programs etc. a Knowledge Centre.”</i></p> <p>For further information see chapter 12 - Contextual Information.</p>

10. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW STATEMENT OF COMMITMENT 7 Cont.

We will support Aboriginal people to continue their practices of managing land, water, and air through their ongoing reciprocal relationships with Country. We will create opportunities for traditional first cultures to flourish.

Principles for Action: Identify and nurture immediate and longer term opportunities to support cultural practice on Country – through the development and delivery of the project as well as future use.

Considerations: How will the project help Traditional Custodians continue their practices on Country?

How it's applicable to designing the Redfern North Eveleigh Precinct	Community stakeholder responses
<p>2. The Project Team should consider building capacity by learning about Country through cultural awareness and cultural experiences on Country.</p>	<p>2. It is important for the Project Team to engage with the locally connected Aboriginal community and with Country directly. This provides a deeper understanding of the Country that you are working on and brings the Connecting with Country Framework to life. A Redfern community Knowledge Holder explains <i>“Go down there and let Country speak to you. It’s a journey. Introduce yourself to Country, who you are and where you have come from. Asking Country to guide you and ask the ancestors to provide you with the answers. Country can provide her voice through the community who can open their mind and receive her messages.”</i></p> <p>A Gadigal community member seconded that sentiment when he recommended that the Project Team goes on a Tribal Warrior tour: <i>“Good experience to feel Country and experience it rather than create something that feels tokenistic. The city is a place of struggle and that needs to be acknowledged as well when making this space.”</i></p> <p>For further information see Chapter 15. Cultural Competency For The Design Team - Resources.</p>

11. HOW CAN THIS PROJECT IMPACT SOCIAL OUTCOMES

Within 3.1 Statements of commitment and principles of action of the GANSW Connection with Country Draft Framework, points 3 and 6 reference social benefits to the Aboriginal community.

3. We will prioritise financial and economic benefits to the Country where we are working, and by extension to the Traditional Custodians of that Country.

6. We will prioritise recognition and responsibility of Aboriginal people, supporting capacity building across Aboriginal and non-Aboriginal communities, and across government project teams.

Collectively, these points require attention to

- impacts to Country and culture when evaluating economic, environmental, and social benefits and disadvantages of the project.
- creating a clear framework for identifying the group of people that will benefit from / influence / guide the project
- being clear about how financial benefits of the project will be shared with community.
- project-long partnering with Aboriginal-owned and run businesses and professional services
- providing project-long opportunities for education for Aboriginal community groups

Redfern is highly socially significant as “the Urban homeland of Aboriginal Australia”. The social outcomes that can be achieved through the

Framework are important in view of the Redfern Aboriginal community facing elevated levels of disadvantage compared with many of its inner-city neighbours.

According to the most recent census data, the Aboriginal population of Redfern declined from 35,000 in 1968 to less than 300 in 2016. This decline in population can be attributed primarily to housing affordability in the inner Sydney region and to the lack of public and Aboriginal-specified housing in the area. There was a targeted move to relocate Aboriginal families (which tend to be larger) to public housing in Western Sydney from the late 1970s onwards.

There are three phrases in which the RNEPRP can impact social outcomes in Redfern:

1. During the life of the project
2. In the mid term impacts to continue to be felt (10 – 15 years post project completion)
3. In the long term (Intergenerational change)

The following considerations along with the rest of the Connecting with Country Framework has been reviewed by Ethos Urban and integrated into the RNEPRP Design Guidelines for future phases of the project.

11. HOW CAN THIS PROJECT IMPACT SOCIAL OUTCOMES

1. During the life of the project – mandated NSW Government policy

During the life of the project, the two key areas that can make a positive social impact are Employment and Procurement.

The NSW State Government Aboriginal Procurement Policy (APP) has set the following targets:

Targets by 31 December 2021

- 1 per cent of total addressable spend: The APP aims for NSW Government clusters to direct one per cent of the cluster's addressable spend to Aboriginal businesses
- 3 per cent of total goods and services contracts: The APP aims for NSW Government clusters to award three per cent of the total number of goods and services contracts to Aboriginal businesses
- 3,000 full-time equivalent employment (FTE) opportunities supported: The APP aims to support an estimated 3,000 FTE opportunities for Aboriginal and Torres Strait Islander peoples through NSW Government procurement activities.

Aboriginal participation in contracts valued at \$7.5 million or above

Agencies must include minimum requirements for 1.5 per cent Aboriginal participation in all contracts valued at \$7.5 million or above by requiring one or a combination of the following:

- at least 1.5 per cent of the contract value to be subcontracted to Aboriginal businesses
- at least 1.5 per cent of the contract's Australian-based workforce (FTE), that directly contribute to the contract to be Aboriginal or Torres Strait Islander peoples

As the Redfern North Eveleigh Precinct Renewal Program scope will be in excess of the \$7.5 million threshold there is a legislated requirement to allocate a minimum of 1.5% of project spend to Aboriginal participation.

2. Mid Term

Sharing financial benefits from the project, including procurement outcomes described in points 3 and 6 of the GANSW Framework's 3.1 section on the previous page, will support the Redfern Aboriginal community to bring its social impact priorities to the table. In the current piece of work, the community has raised these priorities:

Rent Control for Aboriginal Businesses

- Many small businesses that start as market stalls and online commerce in Redfern seek assistance in taking the next step to becoming a bricks and mortar presence
- Stakeholders experience pride in the community in seeing Aboriginal-owned businesses doing well. It gives young people something to look up to and strive for.

Community Spaces

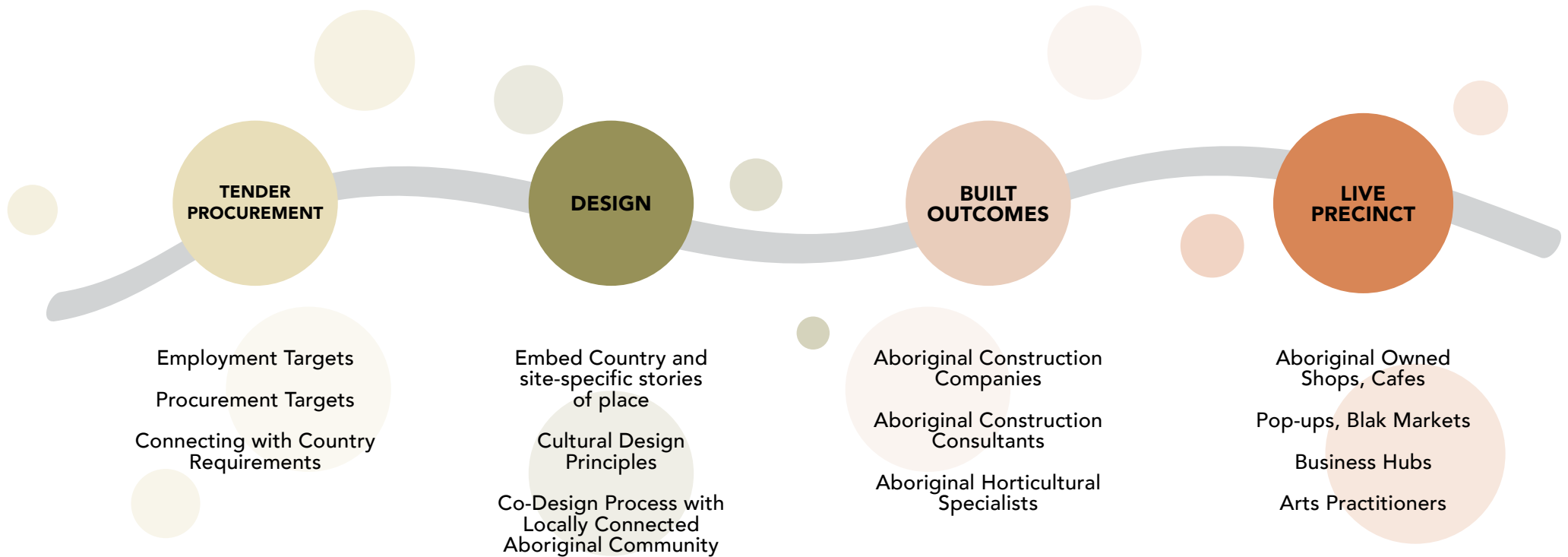
- Room for community is as important as commercial spaces. One supports the other
- There is a desire to create a community feeling in Redfern once again
- Community spaces will restore the spirit of place
- Inclusion will make people feel welcome, feel pride in their identity, in the neighbourhood, in their heritage.

3. Long Term Aboriginal community-identified social justice outcomes

Housing

- Stable housing near family and community is key to most social outcomes
- Stable housing helps unlock employment, with positive effects on food security and health
- Housing near community is key for mental health outcomes
- Secure housing supports education, job-readiness and better holistic health.

11. HOW CAN THIS PROJECT IMPACT SOCIAL OUTCOMES



12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

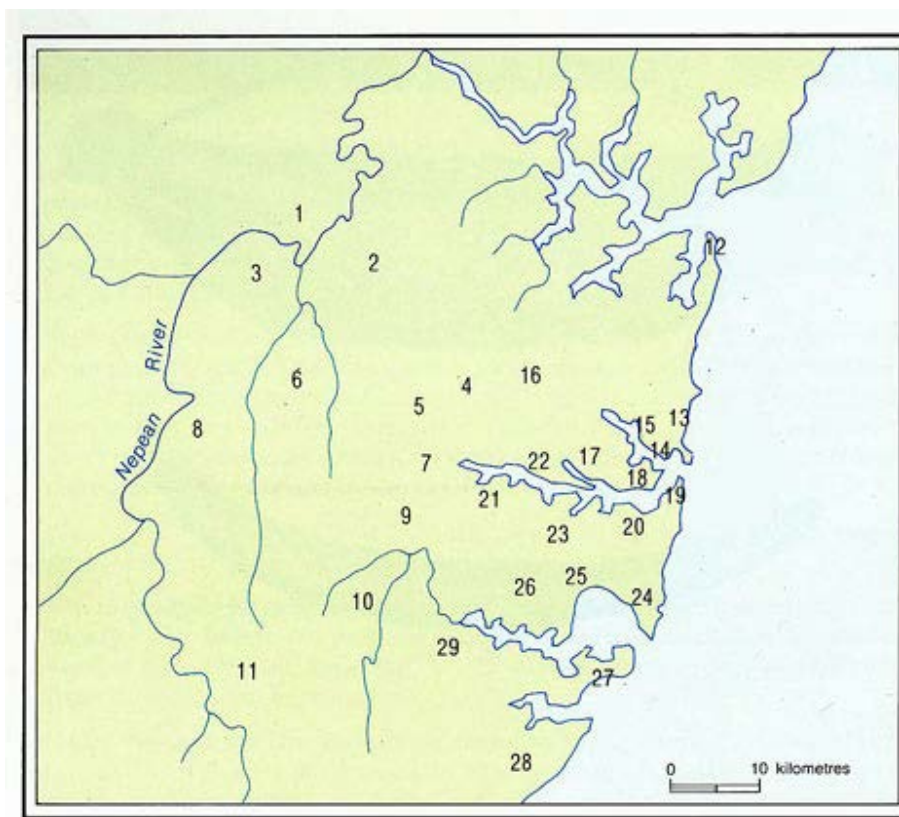
This chapter provides supporting information that speaks to, supports and provides context for the statements made by the stakeholders during the consultation. It aims to give the reader further resources to better understand the statements of commitments and how they relate to the Redfern North Eveleigh Precinct Renewal Program.

STATEMENT OF COMMITMENT 1:
 We will respect the rights of Aboriginal peoples to Indigenous cultural intellectual property, and we will support the right of Country to be cared for.

1.1 Cultural Groups

Sydney's Aboriginal people related to each other and to place in complex and dynamic ways.³ Within each language group there was further segmentation of the population into smaller family groups, sometimes referred to in the historical records as bands, clans or tribes. As Judge Advocate David Collins noted in his 1802 Account of the English Colony in New South Wales: "We have mentioned their being divided into families [Bands or Clans]. Each family has a particular place of residence, from which is derived its distinguishing name."

Location of Aboriginal cultural groups in the Sydney area



1. KURRAJONG
2. CATTAI
3. BOOROOBERONGAL
4. BIDJIGAL
5. TOOGAGAL
6. GOMERRIGAL
7. CANNEMEGAL
8. MULGOA
9. BOOL-BAIN-ORA
10. CABROGAL
11. MURINGONG
12. CARIGAL
13. CANNALGAL
14. BOROGEAL
15. KAYIMAI
16. TERRAMERRAGAL
17. CAMMERAIGAL
18. GORUALGAL
19. BIRRABIRRALGAL
20. CADIGAL
21. BURRAMATTAAGAL
22. WALLUMATTAGAL
23. WANGAL
24. MURU-ORA-DIAL
25. KAMEYGAL
26. BEDIAGAL
27. GWEAGAL
28. TAGARY
29. NORONGERRAGAL

Location of Aboriginal groups in Sydney area. Based on a map by J. Goodrum in D. J. Mulvaney and P. White, *Australians to 1788* (Sydney: Fairfax, Syme & Weldon, 1987), 345, www.sydneybarani.com.au/sites/aboriginal-people-and-place/.

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

Prior to colonisation, there were at least two dozen, and possibly as many as thirty, separate cultural groups lived in the Sydney region, of which the Gadigal were one. Each cultural group was comprised of thirty to sixty people who were ancestrally related through their fathers.⁴ University of New South Wales Professor Grace Karskens is an Australian-colonial, cross-cultural and environmental history researcher. Karskens explains that the 'clans were woven together by women. Clan members could not marry one another – they married people from other clans. Usually the woman came to live with her husband's people, bringing her own words, toolkits and knowledge ... Women were the links, the ones who bound the peoples together.'⁵ Importantly, the women tended to keep their spiritual ties to their own Country, often returning to it to have their babies. The previous map and corresponding table reproduced on the City of Sydney's Barani website, depicts the recorded language groups and family bands in 1788.

1.2 Sydney Language Groups

Living within the Sydney Basin in 1788 were a great number of Aboriginal communities, each with varied languages, cultural responsibilities and belief systems. There is ongoing debate as to the number and spread of languages spoken within the Sydney Basin in 1788. For example, the Sydney (Eora) and Darug Languages are thought by some to be distinct, whereas others understand them to be coastal and inland variations of the same dialect. Another site of contention is the north shore of Sydney, which is thought to be home either to those speaking Guringai or the Eora/Darug languages. The four main language groups referred to in colonial texts are Eora, Darug, Dharawal and Guringai. The name Eora comes from the word for Language (ora) and the Eora people's word for 'yes' (e). The name Eora makes the Sydney people's deep connection to the land explicit.⁶

Today, due to the lack of records and history of dispossession and disruption, it is unknown what Aboriginal language was used for the Central Sydney area. There is contention between Aboriginal groups in the city and in the west, with claimants that the city language is 'Gadigal' or 'Eora' and others claiming it is 'Darug'. Despite this, a general consensus for the name of the language used for the CBD is 'The Sydney Language', with the majority in favour of Jakelin Troy's interpretation of William Dawes' word lists.

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

1.3 Recommended Sydney Language Experts

The following Sydney Language Experts have been recommended by the stakeholders during consultation.



Cathy Craigie

Cathy Craigie is a Gamilaroi and Anaiwon woman from northern New South Wales and has worked in media and the arts for over twenty years. Cathy’s experience ranges across disciplines and she has worked in health, housing, environmental, legal, media and the arts. She is particularly interested in First Nations’ stories and their relevance today, and is currently developing a play transforming the Gamilaroi traditional story of the seven sisters constellation.



Jakelin Troy

Jakelin Troy is a Ngarigu woman from the Snowy Mountains of New South Wales, and Director of Aboriginal and Torres Strait Islander Research at The University of Sydney. Professor Troy’s research and academic interests focus on languages, particularly endangered Aboriginal and ‘contact languages’, language education, linguistics, anthropology and visual arts. She has extensive experience developing curriculum for Australian schools, focusing on Australian language programs. She is the author of *The Sydney Language* which has triggered efforts to revitalise the Aboriginal language of the Sydney district.



Jacinta Tobin

Jacinta Tobin is a Darug descendant of the Aboriginal people of the Greater Sydney Region with English and Irish ancestry. Jacinta began her studies and community work in 1997 with a Master of Applied Science in Social Ecology. Since then, she has worked with schools, universities, community and government events using her music and her community worker background to educate all on Darug language, songs and local Darug culture.

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

1.3 Recommended Sydney Language Experts



Nadeena Dixon

Nadeena Dixon is a Wiradjuri, Yuin and Gadigal (Dharug - Boorongberigal clan) multi-disciplinary artist and has an extensive background as a specialist Indigenous cultural practitioner, teacher and program producer, working within Indigenous key educational bodies and Australian cultural organisations to develop core Indigenous arts and cultural program outcomes. A lecturer in Indigenous perspectives in Art & Design at UTS School of Art & Design, Nadeena also specialises in Gadigal language.

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

The following exhibition is an example of how a collaboration between the locally connected Aboriginal community, Balarinji, Macquarie Group and the National Museum of Australia resulted in a Soundscape featuring the Sydney Language.

1.4 Language Integration

Macquarie Group engaged Balarinji to collaborate with the National Museum of Australia and interpretation design studio Trigger to curate an exhibition in Macquarie's 50 Martin Place office named Warrane, the Gadigal word for Sydney Cove.

Warrane was centred around the idea of Place, exploring Gadigal custodianship of Country and the influence that Lachlan and Elizabeth Macquarie had on the physical shape and identity of Sydney.

Balarinji worked with Gadigal family, the Davisons, to curate four elements of the exhibit which look at the changing landscape of Sydney through an Aboriginal lens. The exhibition also focused on the agency and resilience of Aboriginal people in the area by exploring Gadigal connection to and custodianship of Country.

The rock engravings, Welcome to Country video, Sydney Language soundscape, and Sydney Language map combined to share an overview of Gadigal culture and history.



12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

The main visual and aural focus in the exhibition was the Gadigal voices of the Davison family.

The captivating soundscape with poetry written in Sydney language by Gadigal man Joel Davison and spoken by Gadigal women Alannah Davison and Tahlia Davison, paired with original music composed by Balarinji Creative Director and Yanyuwa man, Tim Moriarty, was one of the main highlights of the experience.

Through these voices, visitors were encouraged to consider their own connections to the land on which they live.

Gadigal Elder Ray Davison who features in the Welcome to Country video, said "It's wonderful that organisations like Macquarie Group and National Museum of Australia are getting Traditional Owners involved, celebrating our stories and sharing our voice, it's empowering."

"In recent times I've seen and felt attitudes towards Aboriginal culture and perspective change so to have this exhibition on Traditional land, showing great respect and an attitude of wanting to get things right, it's really important. I believe that if you are born on Country, you are part of Country, we all share this story, and that is essentially what the Warrane exhibition is about."

In addition, objects from the collections of Macquarie Group and the NMA were also displayed, as well as interactive digital content.

Curatorial and design team:

- Gadigal speakers: Ray Davison, Joel Davison, Alannah Davison, Tahlia Davison
- Curator: Libby Stewart, National Museum of Australia
- Creative direction and exhibition design: Gregory Anderson, Trigger – Vision Strategy Design
- Aboriginal cultural design and content manager: Rachael Barrowman, Balarinji
- Soundscape composer: Tim Moriarty, Yanyuwa man, Balarinji⁷

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

1.5 Sydney Rock Art

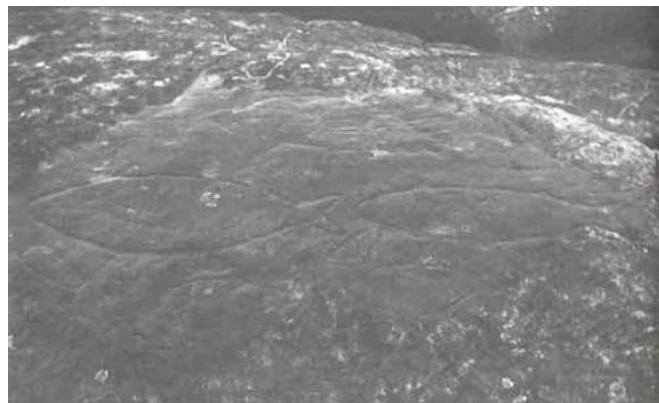
The Aboriginal people of Sydney told their stories in engravings carved in sandstone around the harbour area, which holds more engraving sites than any other city in Australia. Hundreds of sites exist, representing figures such as whales, sharks, fish, echidnas, birds, lizards, clubs, shields, men, women and sky heroes, that were often cultural group or personal totems. A totem is an emblem or image from nature, and the Eora regarded these as part of their identity, linking the human, natural and supernatural worlds. The rocks were their canvas. Using a hard stone, Aboriginal artists cut a series of indentations into the softer sandstone and joined them to carve the grooved outline of a figure.



Man inside a whale, Ball's Head North Sydney, Cammeraygal, taken from *A field guide to Aboriginal Rock Engravings: with special reference to those around Sydney* by Peter Stanbury, David Campbell and John Clegg.



Kangaroos being hunted, Wheeler Heights, Northern Beaches, Cannalgal, taken from *A field guide to Aboriginal Rock Engravings: with special reference to those around Sydney* by Peter Stanbury, David Campbell and John Clegg.



Shoal of Fish, West Head, Ku-ring-gai Chase National Park, Carigal, taken from *A field guide to Aboriginal Rock Engravings: with special reference to those around Sydney* by Peter Stanbury, David Campbell and John Clegg.



Lyrebird, West Head, Terrey Hills, Darkinjung, taken from *A field guide to Aboriginal Rock Engravings: with special reference to those around Sydney* by Peter Stanbury, David Campbell and John Clegg.

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

1.6 ICIP Resources

Indigenous Cultural Intellectual Property

Indigenous Cultural and Intellectual Property (ICIP) refers to Indigenous peoples' rights to their cultural heritage based on the fundamental right to self-determination. Cultural heritage includes all aspects of cultural practices, traditional knowledge, resources and knowledge systems developed by Indigenous people as part of their Indigenous identity. This includes:

- Artistic, literary and performance works (copyright)
- Indigenous Languages
- Different types of knowledge (e.g. plant and spiritual knowledge)
- Tangible and intangible cultural property
- Indigenous ancestral remains and genetic materials
- Cultural and environmental resources
- Sites of Indigenous significance
- Documentation of Indigenous heritage and histories.⁸

Some further resources:

- Arts Law - <https://www.artslaw.com.au/information-sheet/Indigenous-cultural-and-intellectual-property-icip-aitb/>
- IP Australia - <https://www.ipaustralia.gov.au/understanding-ip/getting-started-ip/Indigenous-knowledge>
- Terri Janke - True Tracks - <https://www.terrijanke.com.au/icip>

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

2.1 Key Organisations

ABORIGINAL MEDICAL SERVICE (AMS)

The Aboriginal Medical Service (AMS) was set up in July 1971 to provide free medical support to Aboriginal people living in Sydney. It was the first Aboriginal community-run medical service in Australia and had a holistic approach to health care from the beginning. Its formation was a response to health issues among Aboriginal people newly migrated from regional NSW, many of whom were living in overcrowded conditions and experienced poor nutrition. There was no universal health care scheme at this time and some were reluctant to access mainstream medical services.

Foundation members included non-Aboriginal doctors who volunteered their services. Prominent community activists were employed as field officers including Mum Shirl who was the first Welfare Officer. In 1977, the AMS moved to premises behind St. Vincent's Catholic Church. The Sisters of Mercy later presented the deeds of this property in a symbolic gesture of solidarity. A new building for the AMS designed by the Merrima Design Unit at the Government Architect's Office was built in 2004.

ABORIGINAL LEGAL SERVICE (ALS)

The Aboriginal Legal Service was established in December 1970 to provide free legal assistance to Aboriginal people living in Sydney. The service was intended to counteract the disadvantage and discrimination faced by Aboriginal people, especially those unable to afford legal advice.

Hal Wootten, a professor at the University of NSW, organised for law students and practising lawyers to contribute their expertise and time while members of Redfern's Aboriginal community ran the administration of the organisation and acted as field officers. Key foundation members were Gordon Briscoe, Paul Coe and Gary Williams.

The Aboriginal Legal Service was originally based in a shopfront on Regent Street in order to provide greater community access. In more recent times, it moved to an office on Elizabeth Street in Redfern. The service was the embodiment of a generation of Aboriginal people's desire to control their own destiny, and provided a model for the establishment of over 60 similar community legal services throughout Australia.⁹



Aboriginal Legal Aid Service Redfern 1971

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

RADIO REDFERN / KOORI RADIO

Maureen Watson and her son Tiga Bayles laid the foundations for Radio Redfern in 1981, when they started broadcasting for ten minutes each week on community radio station 2SER 107.3 FM.

When Radio Skid Row (2RSR 88.9 FM) was allocated a community broadcasting license in 1984, it gave ten hours of air time weekly to Radio Redfern. The station was initially broadcast from the University of Sydney, later moving to a terrace house on Cope Street in Redfern, still under the license of 2RSR.

Radio Redfern was considered the voice of the Aboriginal community in Sydney and played a vital role in coordinating political protests against the Bicentennial celebrations in 1988 and Aboriginal deaths in custody in the early 1990s. Radio Redfern grew to have 40 broadcast hours each week, with all the announcers contributing their time voluntarily.¹⁰



© Koori Radio/Gadigal Information Service

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

BLACK THEATRE

Black Theatre was an Aboriginal-run theatre company established in 1972 in response to the emerging land rights movement. It started on Regent Street in Redfern but later moved to Cope Street, next door to Radio Redfern.

Black Theatre offered workshops in dancing, writing and acting, and also performed plays authored by Aboriginal playwrights. Although it wound up in 1977, Black Theatre laid the foundation for a wellspring of creative expression within Sydney's Aboriginal community.



Black Theatre © Museum of Sydney

EORA CENTRE

Based in Redfern, the Eora Centre is an NSW TAFE which is a vibrant, professional and community-focused education centre focused on Aboriginal and Torres Strait Islander education and training.

MURAWINA

Murawina, meaning 'black woman', was a childcare centre run by and for Aboriginal people in Redfern. Murawina has contributed significantly to the inner-city Aboriginal community since its inception by providing a link to the mainstream education system. To this end, Aboriginal kinship terms were used in place of formal titles for teachers, and Aboriginal and Torres Strait Islander culture was integrated into learning programs. This reflected the philosophy of Murawina to instil Aboriginal children with pride in their heritage to enable them to deal with potential racism in wider society.¹¹



Students at Murawina on Eveleigh Street, Redfern in 1980 (photograph courtesy National Archives of Australia)

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

2.2 Intangible Cultural Heritage

Intangible Cultural Heritage (ICH) is a topic being fiercely debated within Art, Museum and Cultural circles. There is a race to preserve ICH worldwide as cultures become increasingly globalised. The below excerpt from an article by Bastien Varoutsikos in The Art Newspaper defines ICH and its importance:




“Intangible cultural heritage (ICH) is composed of practices that people and communities transmit across time. It is dances and songs, crafts and culinary practices, rituals and traditions. As such, it is inherently connected to the well-being of the community and the individuals that comprise it. It is also particularly sensitive to any societal upheavals. Some practices are on the verge of disappearing completely: the Whistle Language in Greece or Turkey, khatam kari veneer technique in Afghanistan. ICH disappears as a result of shifting cultural trends, lack of economic viability, but also conscious, pro-active efforts to erase particular aspects of one’s culture. Yet, not only is ICH an important source of economic revenue and education, it is also, crucially, a record of a community’s identity and history. As such, it is essential that they are recorded, supported, and protected.”¹²

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

STATEMENT OF COMMITMENT 2:
 We will prioritise Aboriginal people’s relationship to Country and their cultural protocols, through education and enterprise by and for Aboriginal people.

1.1 FLORA TABLE




This Flora table compiles the species as mentioned by stakeholders during consultation as being significant to the site.

Flora	Uses/significance	Image
Acacia, commonly known as the Wattle	Local wattle act as reliable indicators for environmental change.	
Acacia Binervia	Flowering signals peak wet season and that it is going to flood in the area. Flowering also means the eels are leaving the rivers and going out to sea.	
Acacia Iplexa	Flowering signals the dry season or peak summer.	

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

1.1 FLORA TABLE




Continued.

Flora	Uses/significance	Image
Acacia Calfata	Seasonal indicators of winter and the migration of whales.	
Bulbine Bulbosa (Wild Onion)	Cultivated on the edge of trees. The plump, round corms were traditionally eaten by Aboriginal people.	
Dianella	Used as a weaving grass, and when blown on, the vibrations makes a high pitched sound used to attract snakes.	

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

1.1 FLORA TABLE




Continued.

Flora	Uses/significance	Image
Gum Trees	The leaves of some species were crushed and soaked in water for medicinal purposes. The bark and wood was also used for tool-making.	
GyMEA Lily	Signifies the whales migrating and the beginning of spring. Aboriginal people roasted the young stems of GyMEA Lily for eating. They also roasted the roots to make a kind of cake. Fibres from the leaves were used for making brushes and matting.	
Kangaroo Grasses	The seeds have been used for thousands of years as gluten-free grains by Aboriginal people. Also used for weaving.	

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

1.1 FLORA TABLE




Continued.

Flora	Uses/significance	Image
Kurrajong trees	Used as a food source and for making rope and twine suitable for the production of strong fishing lines and nets.	
Lomandra	<p>The white starchy bases of the Lomandra were chewed by Aboriginal people. They supplied an energy boost on long walks.</p> <p>The seed was pounded and made into flour or eaten whole and mixed with native honey. The strappy leaves were used to weave baskets for carrying food as well as making eel traps and nets.</p>	
Midyim Berries	Eaten straight from the plant or used to make jam.	

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

1.1 FLORA TABLE




Continued.

Flora	Uses/significance	Image
Native Raspberries	Used by Aboriginal people for the sweet berries that it produces in the summer months. The berries contain high amounts of antioxidants.	
Pig Face	A sweet and sour fruit enjoyed in the warmer months. The leaves can be used and applied to burns and bites.	
Plum Pine	A native small plum found in the Sydney area, eaten straight from the plant or used to make jams.	

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

1.1 FLORA TABLE




Continued.

Flora	Uses/significance	Image
Port Jackson Fig	Teaching grandfather tree. Cameron Davison: 'Certainly one I've plugged, the Port Jackson fig, <i>ficus rubiginosa</i> , damun which we know as the Grandfather Tree or the Teaching Tree in that its branches, which would reach the ground, would sort of create its own atmosphere of a classroom. And you can even imagine the branches trailed in such a way to create seats for the teacher, and seats for all the students.'	
Sea Parsley	It played an important role for early colonists, eaten by Captain Cook and his crew to prevent scurvy.	
Turpentine Trees (Ironbark)	Traditionally used to construct canoes, shelters, shields and containers, such as coolamons.	

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

1.1 FLORA TABLE

Continued.

Flora	Uses/significance	Image
Waratah	Has a religious significance and is symbolic of rebirth.	
Warrigal Greens	Full of Vitamin C which helped the early colonists with scurvy.	
Xanthorrhoea (grass tree).	There are 4 or 5 endemic species in Sydney. Used for making spears, fire and provided the glue for traditional tool making. Traditionally known as the Gadi tree, which is the prefix of Gadigal or 'grass tree people' who are the Traditional Custodians of Sydney City. Gadi also means 'low lying people'.	

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

1.1 FLORA TABLE

Continued.

Flora	Uses/significance	Image
Yam	Very important food source for Aboriginal people. Cultivated in the open sun and eaten raw or roasted on the fire.	

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

1.2 Land Management Practices

Fire Management

The use of fire by Aboriginal people was an essential land management practice and ensured healthy, sustainable ecosystems for all living things. Traditionally, the old people would sing to Country to warn Country that they were about to use fire. Cool burning was an extremely effective fire management practice that allowed Aboriginal people to safely use fire.

Cool burning consisted of controlled fires in the nighttime and early morning when the wind was calm and the dew could cool down the fire. The fires were closely monitored and it was ensured that only the underbrush was burnt.

The effects of cool burns significantly reduced the density of risk factor plants such as the Bracken Fern or Casuarina which could lead to extreme fuel loads and dangerous bushfires. Cool burning preserved the tree canopy to protect vulnerable animals from ground predators, and also provide a refuge while the fire was burning. It also triggered seed germination, which promoted bush regeneration, held the soil together and provided food for animals. Cool burning also effectively provided natural medicinal benefits for animals such as wallabies and birds who would bathe in cool ash to cleanse them from lice.



Cultural burns use a low and slow technique to burn undergrowth. (ABC South East NSW: Bill Brown)

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

Grass Management

Grassland was especially important for Aboriginal people to maintain. Grassland carried many grains, bulbs, tubas and yams but was also used by the largest animals like kangaroos and emus who ate and lived on the grass. Aboriginal people carefully managed grasslands using fire management techniques to maintain appropriate habitats for grassland animals ensuring they could hunt game when appropriate.

Using fire management practices, Aboriginal people would create mosaic-like landscapes which consisted of open forest bush next to grassland. This provided kangaroos and other large animals with both grass and shelter, and Aboriginal people could easily locate and hunt game when needed. By creating habitats for the animals, and never over-hunting, Aboriginal people ensured native animals were about to live healthy lives and continued to survive for the future.



Joseph Lycett, Aborigines hunting kangaroos (1820) National Library of Australia.

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

Sustainable Fishing Practices

Aboriginal people used extremely resourceful techniques when managing river ecosystems. The river shorelines were used by many groups for meeting, sharing and ceremony places. The Brewarrina fish traps are widely renowned as the oldest human construction in the world and have been continually added to and altered by Aboriginal people over thousands of years.

Management practices included building U-shaped rock formations into the river facing downstream so the fish swimming upstream would get caught between the rocks in a pond. Fish could be caught using hands or spears. Particular ponds were managed by certain groups and families; yet, they all had a responsibility to pass on fish to secure ecosystems up and down the river, which provided other fisheries with a fair share of food. They never took more than was needed. To feed everyone, people would use techniques such as creating small passages for smaller fish to swim through the traps. This meant that the fish could grow larger and feed more people in the future, and ensure breeding habits were sustained. The traps only caught fish worth harvesting.



A glass-plate negative of the Brewarrina fish traps dating from 1880-1923. Photograph: Powerhouse Museum Sydney

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

Midden Sites

The various midden sites found in Sydney represent a blueprint for the sustainable harvesting of coastal resources. Shell middens can be deep and stratified, whether in rock-shelters or open locations, and the shell provides an excellent preservation medium for other organic materials to survive.

Local people who had visited a certain area would intentionally leave waste remains of the food they had consumed on the top layer of a midden pile. This would inform the next people who would visit on the types of food that had been eaten recently, and to choose their meals on this basis so they did not over-source, promoting sustainable ecosystems. Aboriginal people would read the midden sites to determine whether to harvest the shellfish in that area or move on to a more abundant area.



An Aboriginal midden consisting mainly of cockle shells along the old foreshore of Cockle Bay (image by Russell Workman, courtesy Comber Consultants)

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

1.3 Case Study - Yerribingan Rooftop Garden

Yerrabingin Rooftop Farm in South Eveleigh is the first Aboriginal rooftop farm for urban food production. The garden which occupies a 500sqm space is the product of a collaboration between Yerrabingin and Mirvac. Principles of Aboriginal knowledge and collaborative design were applied through design workshops with community stakeholders and collaborators.¹³

The garden further serves as a space for education for local schools, Aboriginal employment opportunities and workshops for both locals and tourists on bushfoods, native permaculture, pickling and preserving, weaving and art.¹⁴

Woiwurrung and Maneroo man Christian Hampson is the CEO and Co-Founder of Yerrabingin. An advocate for promoting Indigenous narratives across the Australian landscape, he described the farm as a mini food bowl and as a "prototype for what can be done in this type of space".

The success of the garden led to the building being called Yerrabingin House.



12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

1.4 - Aboriginal-Owned Land Management and Horticulture Businesses

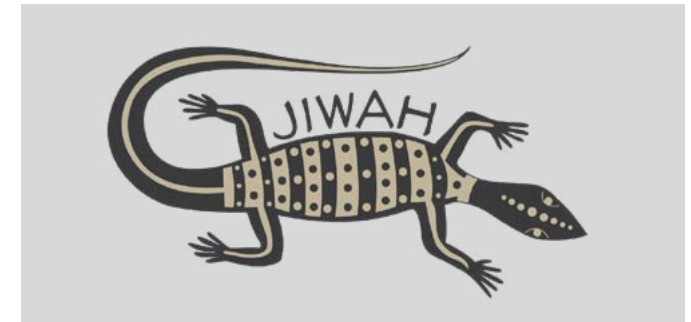


Adam Byrne / Bush to Bowl

Adam Byrne is a co-owner of Bush to Bowl an organisation working to create spaces where families and community members can engage with Australia’s native plants and traditional Aboriginal knowledge and culture.

It provides cultural landscaping services including the design and installation of bushtucker and multipurpose gardens in commercial spaces along with workshops and walkthroughs of their gardens and local bushland. Bush to Bowl operates a bushfoods nursery in Narrabeen.

Adam and co-owner Clarence believe that this work will begin to heal Culture and connect the wider community to their Culture.¹⁵



Clarence Slockee / Jiwah

“Native by design, Nature by Necessity”

The Director of Jiwah is Cudgenburra/Bundjalung man Clarence Slockee. He is a graduate from the National Aboriginal & Islander Skills Development Association (NAISDA) Dance College and UTS Business School. Clarence has over twenty years of experience in environmental and cultural education. Clarence intertwines his love of plants, education, culture, design and the arts into his role as Director of Jiwah.

Jiwah is a 100% Indigenous company specialising in cultural landscape and design. It has experience in the facilitation of community engagement through design thinking processes to achieve collaborative outcomes in a range of design spaces including green infrastructure projects, public open spaces, gardens, corporate planning, tourism and education programs.¹⁶

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2



Matthew Coe / Wildflower Gardens for Good

Wildflower Gardens for Good is an Indigenous-led social enterprise that creates and nurtures native green spaces. They work with communities to build a sustainable connection to Country and provide work to those facing barriers to employment. The social enterprise offers premium sustainable horticulture, landscape and ecology services that use services and techniques sensitive to the land and enhance local ecosystems.¹⁷

Wiradjuri man Matthew Coe founded Wildflower alongside his best friend Roman Deguchi.¹⁸ They met playing for an Indigenous basketball team in inner-city Sydney. Together they have twenty years of experience in horticulture, community services and youth work, Wildflower. Matthew and Roman's experiences growing up inform the aim of Wildflower Gardens for Good to provide hope and pave paths for personal success for disadvantaged young people.



Yerrabingin

Yerrabingin means 'we walk together'. Yerrabingin comes from the Indigenous language of Mooktung, spoken by the Bidawal and Maneroo people of the southeastern high country of NSW. Yerrabingin was co-founded by Christian Hampson in 2018. Yerrabingin seeks to disrupt conventional approaches to ending Indigenous disadvantage and create intercultural opportunities for future generations to thrive by interweaving collaborative design thinking and Indigenous knowledge. Yerrabingin creates environmentally conscious native landscapes and place-making designs enriched with Indigenous narratives. Their Vision is that sensing and caring for Country is something that transcends cultural differences and highlights the many values that are similar across the cultures of our contemporary communities.¹⁹



Muru Mittigar Native Nursery

Muru Mittigar is a Dharug organisation working to create a better understanding of Aboriginal culture in the wider community and increase sustained employment opportunities for Indigenous Australians. The organisation includes a Native Nursery which specialises in growing plants from provenance seed collected from the Cumberland Plain of Western Sydney, in addition to the sandstone species of the Blue Mountains and Greater Sydney Basin. It is the largest Indigenous operated native seed bank in NSW. The Muru Mittigar Native Nursery also delivers professional Horticultural Consultation services.²⁰

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2



IndigiGrow

IndigiGrow is a 100% Aboriginal-owned social enterprise from First Hand Solutions Aboriginal Corporation. It runs a nursery and bushfood farm within La Perouse Public School where it also operates an education arm. IndigiGrow sustains people, land and culture through the propagation of native plants, including bush foods. Through the passing down of traditional knowledge to Indigenous staff and providing education opportunities for the wider community to engage and learn, IndigiGrow ensures that cultural knowledge is understood, protected and respected.²¹



Seed Mob

Australia's first Indigenous youth-led climate network, Seed Mob is a small but dedicated group of young Indigenous environmental activists who are part of the broader Australian Youth Climate Coalition.²²

Seed Mob strives to have an impact through advocating and movement building. They educate, inspire and empower Aboriginal and Torres Strait Islander young people to lead climate campaigns and projects across the country.

Their vision is for a just and sustainable future with strong cultures and communities, powered by renewable energy.²³

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

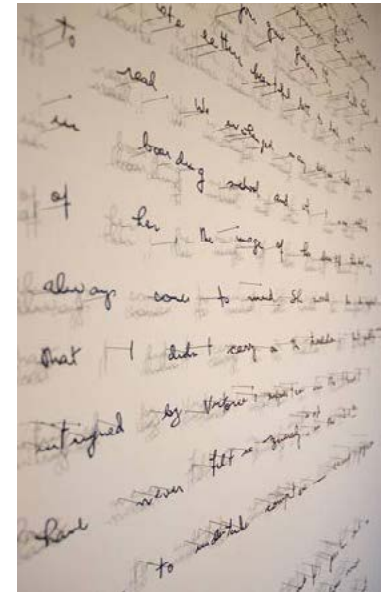
2.3 Signage/Wayfinding*



* Indicative images only. Please note a separate Heritage Interpretation Strategy is being conducted with further references

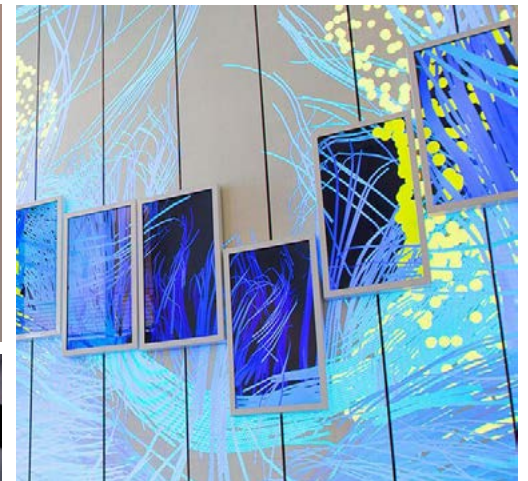
12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

2.3 Language Integration



12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

2.3 Digital



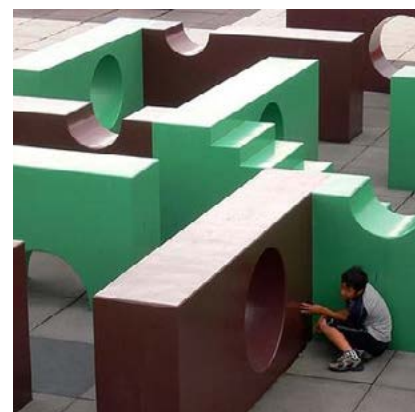
12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

2.3 Planting



12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

2.3 Public Art*



* Indicative images only. Please note separate Public Art Study is being conducted with further references

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

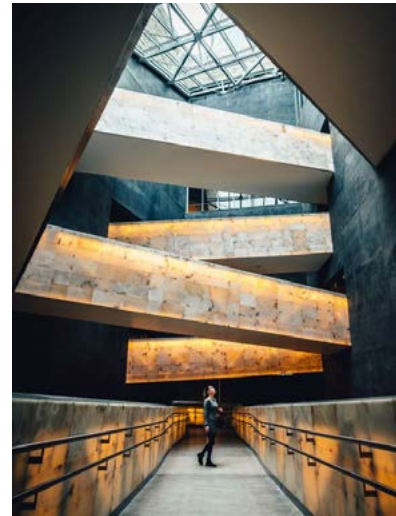
2.3 Public Infrastructure*



* Indicative images only. Please note separate Public Art Study is being conducted with further references

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

2.3 Built Form*



* Indicative images only. Please note separate Public Art Study is being conducted with further references

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 3

STATEMENT OF COMMITMENT 3:
We will prioritise financial and economic benefits to the Country where we are working, and by extension to the Traditional Custodians of that Country.

For additional information see Chapter 11 – How Can This Project Impact Social Outcomes?

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 4

STATEMENT OF COMMITMENT 4:
 We will share tangible and intangible benefits with the Country where we are working, and by extension the Traditional Custodians of that Country, including current and future generations.

1.1 Country-Centred Design

Country-Centred Design is explored in detail in the 2020 GANSW Designing with Country Paper.



2020 GANSW Designing with Country Paper

Human-centred vs Country-centred design

Prioritising people and their needs when designing is widely regarded as fundamental in contemporary design and planning. However, appreciating an Indigenous or Aboriginal world-view suggests that there are limitations imposed by an entirely human-centred approach to design. If people and their needs are at the 'centre' of design considerations, then the landscape and nature are reduced to second order priorities. If design and planning processes considered natural systems that include people, animals, resources and plants equally – similar to an Aboriginal world view – this could make a significant contribution to a more sustainable future world.



Ego-centric v Eco-centric diagram adapted from Art Tawanghar, Designer, San Diego (2016)

2020 GANSW Designing with Country Paper

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 4

1.2 Gamay Rangers Case Study

The Gamay Rangers care for Gamay Country (Botany Bay). They undertake both cultural and environmental resource management through activities including cultural heritage protection and conservation, threatened species management and cultural and environmental awareness for visitors. The program provides rangers with the opportunity to gain skills and employment by maintaining an ecosystem that is precious to Aboriginal culture.²⁴

Of the 120 Indigenous ranger groups in Australia, they are the only city-based group.

*“Something all Australians should be proud of that we are here in this urban setting with everything that’s been built up around us, and we are still here caring for Country.” – Noelene Timbery, La Perouse Aboriginal Land Council*²⁵

The Gamay Rangers show the benefit of local communities being at the centre of Country management. They have unique insights and connection to Country that cannot be underestimated. The Gamay Rangers were recently featured on the ABC’s Landline program – the segment can be viewed online: <https://www.abc.net.au/landline/gamay-rangers-Indigenous-rangers-share-unique/12811904>

1.3 For more on Country see Chapter 7 - What Is Country & How Can It Influence Design



12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 5

STATEMENT OF COMMITMENT 5:
We will respect the diversity of Aboriginal cultures, but we will prioritise the local, place-specific cultural identity of the Country we’re working on. Aboriginal people will determine the representation of their cultural materials, customs and knowledge.

1.1 Redfern as an Urban Homeland

Redfern and the surrounding area continues to be a significant site for Aboriginal people, both those who have lived in the area for generations and for other communities who identify with the political symbolism of this dynamic place. Redfern in particular has become iconic territory for the national Aboriginal rights movement, recognised as a place nurturing “Aboriginal” identity and an Urban Aboriginal Homeland secure from white bureaucratic scrutiny.²⁶

The area has thus been a formative force in the evolution of contemporary Aboriginal politics and services, whether medical, legal, housing or communications.²⁷ It was one of the first places in modern Australia to have land formally handed back by government, often touted as the precursor to

NSW land rights, and the community has produced a number of notable Aboriginal community leaders, spokespersons and sportspeople.²⁸ The area is also a place of creativity in Indigenous arts, design, services and business.

The rapid gentrification of inner Sydney suburbs including Redfern over recent decades has had significant, and often devastating, impacts upon the local Aboriginal population.²⁹ In 2005 the NSW State Government formed the Redfern Waterloo Authority with an eye to the urban renewal of the area.³⁰ This has pushed rent prices up and put renewed pressure on the remaining Aboriginal families living in the area. According to the most recent census, the Aboriginal population of Redfern declined from 35,000 in 1968 to less than 300 in 2016.³¹

A continuing Aboriginal presence is testament to the resilience of the Gadigal and the importance to them of their historical gathering place, enriched by more recent meanings as an Aboriginal urban homeland. It speaks to the opportunities and challenges that this presence be preserved, and its history remembered, to recognise how the precinct’s original inhabitants’ experiences frame its meaning as a place for contemporary Aboriginal people.³² The Aboriginal community is keenly aware of the fallout it has suffered from displacement and wishes to see this acknowledged.³³ Connecting with Country outcomes have the capacity to support a resurgence of Aboriginal belonging in the Precinct.



An Aboriginal flag mural in Redfern, Sydney, Australia, Monday, Jan. 28, 2008. (AP Photo/John Pryke)

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 6

STATEMENT OF COMMITMENT 6:

We will prioritise recognition and responsibility of Aboriginal people, supporting capacity building across Aboriginal and non-Aboriginal communities, and across government project teams.

For additional information see Chapter 11 – How Can This Project Impact Social Outcomes?

12. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 7

STATEMENT OF COMMITMENT 7:
 We will support Aboriginal people to continue their practices of managing land, water, and air through their ongoing reciprocal relationships with Country. We will create opportunities for traditional first cultures to flourish.

1.1 'Yarning Circles' – The Aboriginal Community Space

Opposite are examples of Yarning Circles that have been slowly becoming more commonplace in public spaces around Australia. We would additionally challenge the design team to consider other ideas about public meeting spaces in co-design with the locally connected Aboriginal community.

1.2 Cultural Competency

For further information see Chapter 15 – Cultural Competency for the Design Team.



Ngara Place - RMIT University, Melbourne



Witnessing to Silence - Fiona Foley



Curtin University Yarning Circle - Perth



Krakani lumi - Mount William National Park, Tasmania

13. KEY DESIGN THEMES AND INTEGRATION

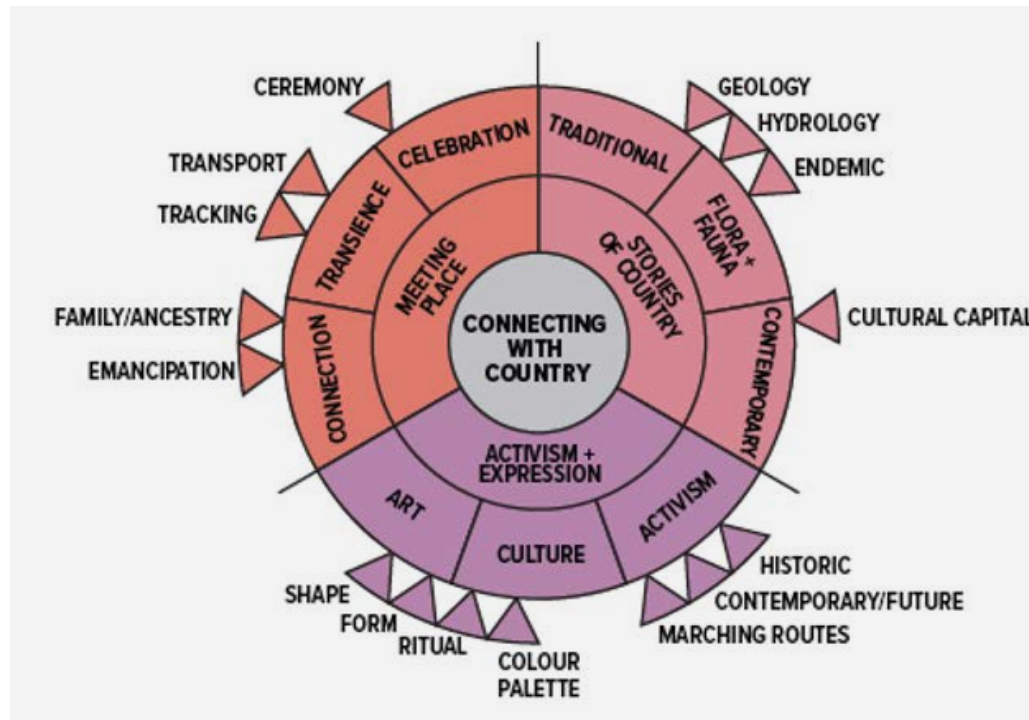
Following the issue of a Draft RNEPRP Connecting with Country Framework in September 2021 the wider Project Team has commenced integrating the Framework into their studies and outcomes. In this Chapter the Connecting with Country work completed prior to this Framework as well as the integration work post this Framework is explored.

Cox Inall Ridgeway Preliminary Connecting with Country Themes:

At early stages of the masterplan design work, Cox Inall Ridgeway included the following considerations to inform Preliminary Connecting with Country themes and how the design could consider Aboriginal heritage, current issues and future opportunities:

- Railway story
- Water story
- Geology and Topography story
- Landscape story

For further information on the development of these themes please refer to Transport for NSW, A draft Connecting with Country Framework for the Redfern North Eveleigh Precinct Renewal 19 May 2021.




Cox Inall Ridgeway – May 2021

13. KEY DESIGN THEMES AND INTEGRATION

The Design Team's response to Cox Inall Ridgeway Preliminary Connecting with Country Themes:


The following response to Cox Inall Ridgeway's Preliminary Connecting with Country Themes is documented in Chapter 6 - Public Domain, Place and Urban Design RNE Masterplan, Study Requirements for SSP RNE Masterplan October 29, 2021.

Designing with Country
Imagining



Work


Were Aboriginal workers involved in all aspects or were some jobs (and therefore places) of particular importance?



Travel

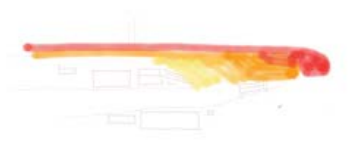
How might we acknowledge and amplify the importance of Redfern, its connection to wider Sydney?

Could we celebrate the theatre of arrival and departure?




Tracks

Interpret, reveal, or repatriate important connections, such as to the south - an important source of food and water for Aboriginal people




Geology

We are at the edge of sandstone-Sydney. The site is cut. How might we work with topography to both improve access and tell stories?



Flora

We are at the threshold between two former landscapes - woodland and swamp. Can pockets of purposeful landscapes provide a potent antidote to the industrial hard-scape?



Water

Water sustains life. We are at the threshold of two hydrological systems - Blackwattle Bay and Botany Bay.

How can we reveal and celebrate water on site?

13. KEY DESIGN THEMES AND INTEGRATION

As part of the study requirements Artefact has drafted a Redfern North Eveleigh Precinct Renewal Aboriginal Heritage Interpretation Strategy Report. The significance of the Redfern Eveleigh Precinct is multi-faceted and complex. Three key themes for the Precinct were developed by Artefact, which Balarinji presented to key stakeholders for verification and discussion. These themes will help form the approach to interpretation on the site.

Balarinji was engaged to undertake six, key stakeholder interviews via Zoom to discuss the Aboriginal cultural heritage of the Redfern North Eveleigh Precinct and surrounding area and how that might be taken into consideration to inform the Heritage Interpretation Strategy for this site. The remote one-on-one interviews included discussion of Artefact’s proposed key themes.

For more information on the community feedback please refer to: Redfern North Eveleigh Precinct Renewal Project Aboriginal Heritage Interpretation Strategy - consultation summary report, 1st October 2021.

STAKEHOLDERS CONSULTED

Organisation/Community Position	Date of Consultation
Gadigal Elder	1 September 2021
Gadigal Elder	1 September 2021
Redfern Community Member	14 September 2021
Redfern Community Member and Knowledge Holder	30 August 2021
Redfern Community Member	16 September 2021
Elder and Redfern Community Member	14 September 2021
Metropolitan Local Aboriginal Land Council	5th October 2021 via Artefact as part of the Aboriginal Heritage Consultation process refer to Aboriginal Cultural Heritage Study.

13. KEY DESIGN THEMES AND INTEGRATION

Artefact Aboriginal Heritage Interpretation Themes

Mura (trackways) and ngurang (places)

Aboriginal people have lived, walked and cared for this Country for tens of thousands of years; it is a place of growth, creativity and resilience that continues to draw Aboriginal people today. The site has always been a beginning and ending point for movement of all kinds, with ancient Aboriginal walking tracks lying beneath historic and contemporary railway tracks. The ideas of journey and gathering, people and place are intertwined in the fabric of the site.

Gabara (head), damara (hand) and butbut (heart)

The Redfern and Eveleigh area is known as the ‘heart’ of Aboriginal Sydney, offering a safe cultural haven to all Aboriginal people. As well as this, the area can represent the ‘head’ of Aboriginal Sydney, a place of fierce activism, powerful protest and strong Aboriginal-led support services, and the ‘hand’ of Aboriginal Sydney, as a place of community, work and labour, where Aboriginal families have experienced struggle and success together. The Redfern area remains a vital place of spiritual connection for the contemporary Aboriginal community, where stories of the head, hand and heart are key to understanding the place.

Yirran (very, great, large, many)

Though the area remains the traditional lands of the Gadigal people, the modern Aboriginal community of Redfern and Eveleigh is made up of many families from different places and peoples, who travelled to Redfern for a great many reasons. These diverse Aboriginal families have come together and bound themselves into the strong, proud and spiritually grounded community of today.

*Note: The use of the Sydney language in the draft interpretive themes is sourced from Jakelin Troy’s *The Sydney Language*, the guiding text recommended by the Metropolitan Local Aboriginal Land Council.

For further information on these themes please refer to Redfern North Eveleigh Precinct Renewal DRAFT Aboriginal Heritage Interpretation Strategy Report to Transport for NSW REV 1 20 September 2021.

13. KEY DESIGN THEMES AND INTEGRATION

As part of the final Connecting with Country Framework the following six themes have been identified for design integration. These key themes have strong links to the preliminary work carried out by both Cox Inall Ridgeway and Artefact as explored on the previous pages.

These themes and the associated icons have been integrated by the Design Team into the various Study Requirements for SSP RNE Masterplan. For example to see how the Design Team have integrated these Key Themes into the Urban Design please refer to: Chapter 6 - Public Domain, Place and Urban Design RNE Masterplan, Study Requirements for SSP RNE Masterplan October 29, 2021.

<p>REPLACING LANDMARKS</p>	<p>REGENERATING COUNTRY</p>	<p>A MEETING PLACE</p>
<p>ICONOGRAPHY OF COUNTRY</p>	<p>THE LEGACY OF SYDNEY TRAINS</p>	<p>CUSTODIANSHIP</p>

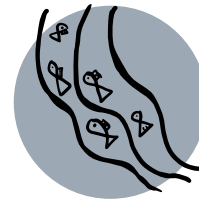
13. KEY DESIGN THEMES AND INTEGRATION



1. Regenerating Country

- a. Due to the industrial history of the site the Country of the RNE Precinct is in need of regeneration.
- b. This would include cleaning Country of chemicals from the industrial processes carried out on site.
- c. Through regenerating Country it will allow the 'Country under the concrete' to remerge and begin the restoration of the spirit of the site.
- d. Acknowledge six seasons and associated seasonal indicators.
- e. Create community gardens and opportunities for community to care for Country and teach others about Country.

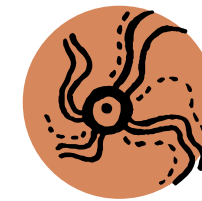
Links to preliminary Connecting with Country Themes - Geology, Flora & Water



2. Replacing Landmarks

- a. The traditional landmarks of Country have been obscured by the City, however Country and many of its landmarks are still under the concrete.
 - b. Landmarks of Country can come in many forms including but not limited to;
 - **Country** - Acknowledge six seasons and associated seasonal indicators.
 - **Culture** - Bring the Sydney Language back into the site.
 - **Spacial** - Create community spaces for practicing culture and intergenerational activities.
 - **Functionality** - Acknowledge that this site is part of the Urban Homeland and a key employment site through supporting Aboriginal business infrastructure and affordable housing to retain the community in the Redfern area.
- c. By replacing landmarks, or acknowledging the traditional functionality of Country this can contribute to the restoration of Country.

Links to preliminary Connecting with Country Themes - Geology, Flora & Water



3. A Meeting Place

- a. Acknowledging RNE as a contemporary meeting place through its function as a major place of employment for the Aboriginal community from the late 1800s – 1980s.
- b. This function as a community gathering space is an example of a landmark that can be replaced by the design of the new precinct. By providing unstructured space for the community to gather, this replicates the function of Country as a gathering space.
- c. Create community spaces for practicing culture and intergenerational activities.
- d. Ensure that the Aboriginal community have a space in Redfern North Eveleigh for future generations.

Links to Artefact Heritage Interpretation Theme Mura (trackways) and ngurang (places)

Links to preliminary Connecting with Country Theme of Travel & Tracks

13. KEY DESIGN THEMES AND INTEGRATION



4. The Legacy of Sydney Trains

- a. The railways were one of the first employers of Aboriginal people in Sydney. Community moved into Sydney from regional areas for employment opportunities.
- b. Sydney Trains is still one of the largest government employers of the Aboriginal community today.

Links to Artefact Heritage Interpretation Theme Mura (trackways) and ngurang (places)

Links to preliminary Connecting with Country Theme of Travel & Tracks



5. Iconography of Country

- a. Acknowledge the unique nature of Gadigal Country through the integration of the icons/ symbols of Country
- b. These include but are not limited to Sydney Rock Art Engravings, Integration of The Sydney Language, Native Planting that acknowledges the Six Seasons of Sydney



6. Custodianship

- a. Commit to a community led approach to Indigenous Design and Art Integration
- b. Provide space for the locally connected Aboriginal community to practice culture and care for Country
- c. Regenerate Country in collaboration with Community Run Organisations
- d. Acknowledge that this site is culturally significant for the locally connected Aboriginal community.
- e. Acknowledge the Gadigal through signage, art and urban design
- f. Work with community to create a Sydney Language Strategy for place based naming and language reintegration

Links to Artefact Heritage Interpretation Themes Gabara (head), damara (hand) and butbut (heart), and Yirran (very, great, large, many)

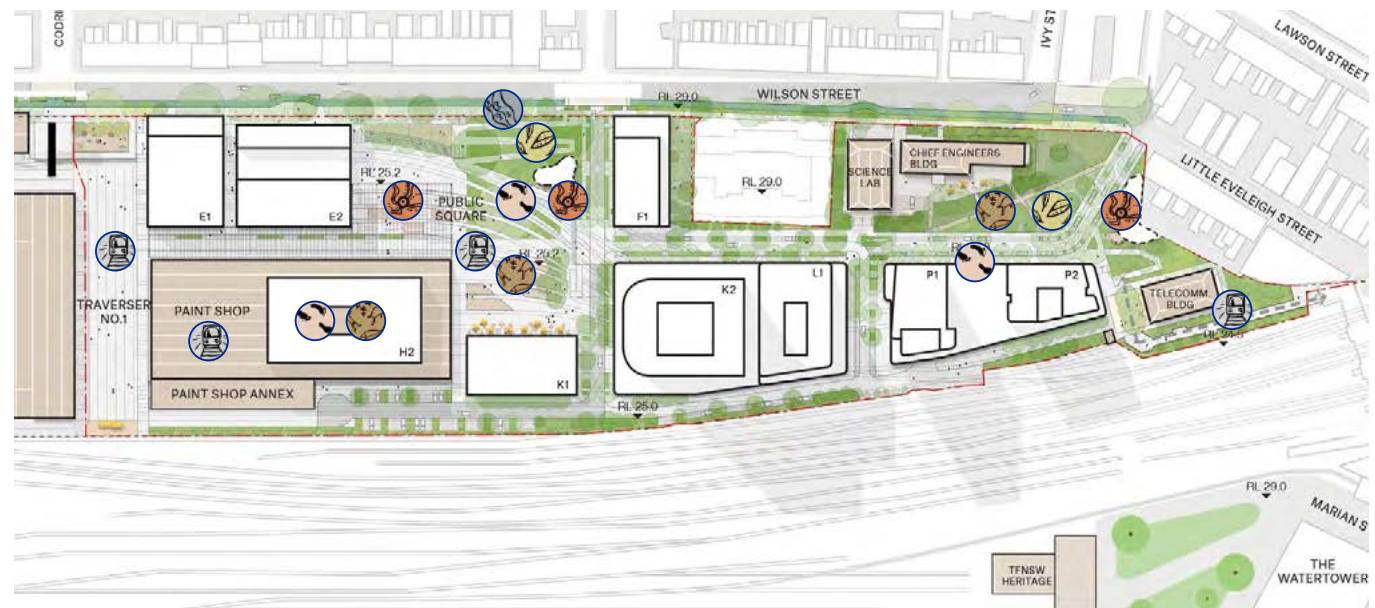
13. KEY DESIGN THEMES AND INTEGRATION

The masterplan and Urban Design Framework developed by Bates Smart and Turf has been informed by this Connecting with Country Framework.

The following pages from the Bates Smart and Turf Urban Design Report details how the six key Connecting with Country themes have been integrated in the Paint Shop sub-precinct masterplan.

Specific design opportunities applicable to this phase of planning and design were explored and integrated within this urban design framework and associated specialist studies. Evidence of this integration is found throughout this study and specifically demonstrated in the following pages.

The themes have informed, and will continue to inform, the design development across many parts of the project. The adjacent figure highlights some of the primary urban design opportunities associated with each of the six themes. These opportunities are highlighted in more detail in the following pages.



- 

Replacing Landmarks
- 

Regenerating Country
- 

A Meeting Place
- 

Iconography of Country
- 

The Legacy of Sydney Trains
- 

Custodianship

13. KEY DESIGN THEMES AND INTEGRATION



Replacing Landmarks



Regenerating Country



A Meeting Place



Iconography of Country



The Legacy of Sydney Trains



Custodianship



New 'eastern park'
informal gathering and community facilities



Green infrastructure
Extensive tree canopy



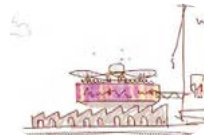
Design Guidelines



Water
integration into landscape



Planting strategy
integration of endemic plant species



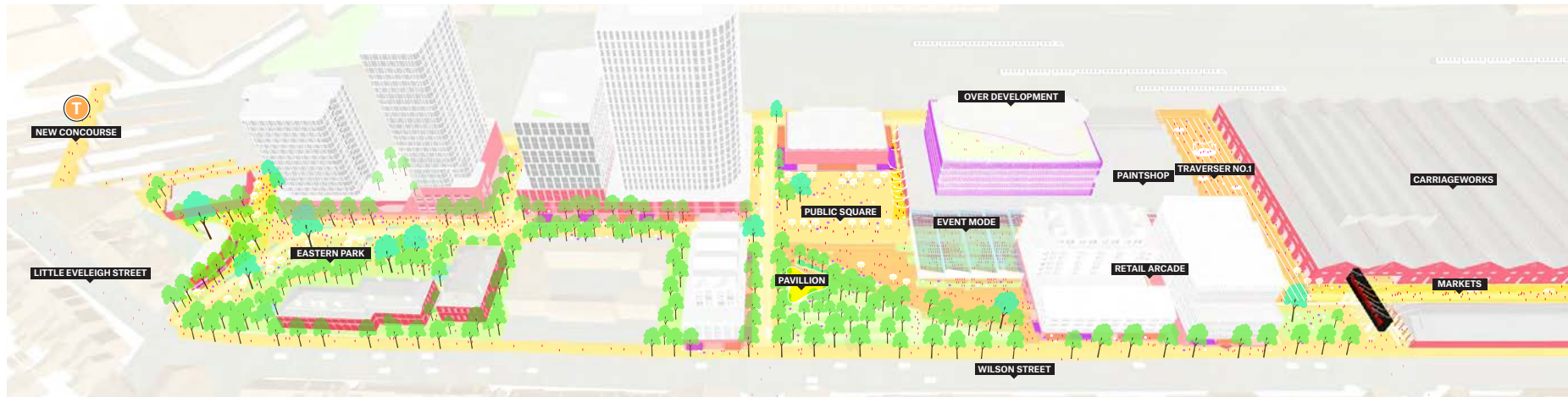
Adaptation of Paint Shop



Suburban Car Workshop
Events, gathering, education, culture



Meeting places and facilities



Landform
Recalling the pre-industrial landscapes



Adaptive reuse of heritage buildings and elements



Identification of specific future co-design opportunities



Landscape strategy
Distinction between upper and lower levels



Movement networks
Recalling tracks and paths



Public Square
Defined by Legacy of Sydney Trains



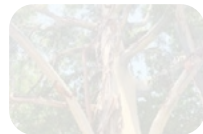
Design excellence strategy



13. KEY DESIGN THEMES AND INTEGRATION



New 'eastern park'
informal gathering and community facilities



Green infrastructure
Extensive tree canopy



Design Guidelines



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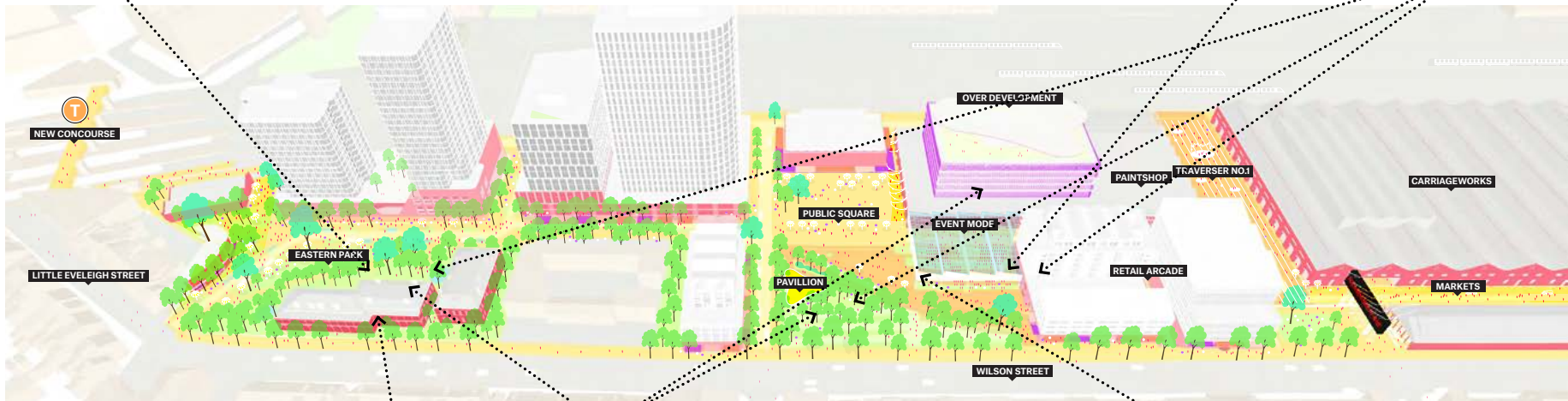
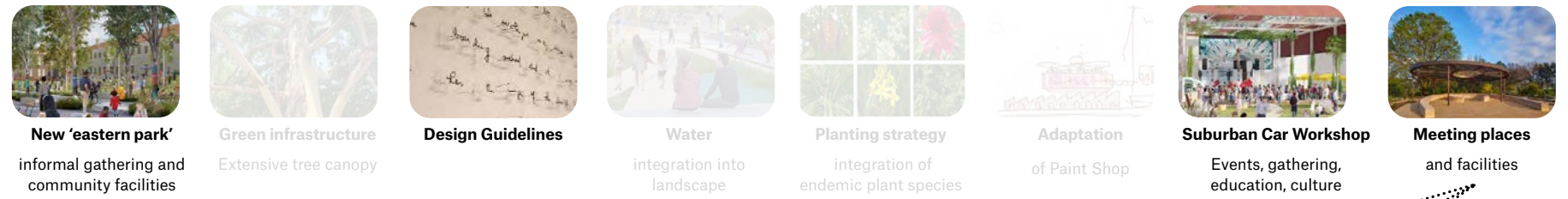
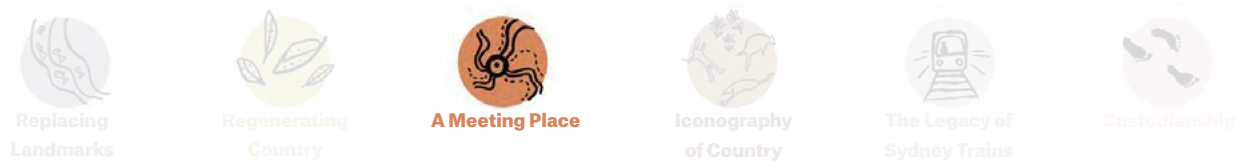
Design excellence
strategy



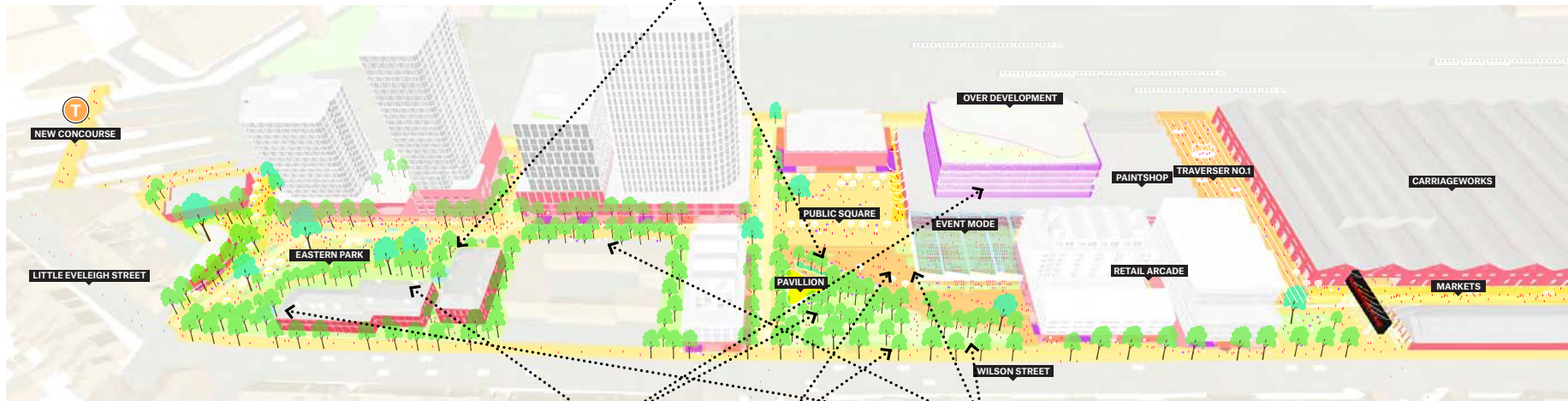
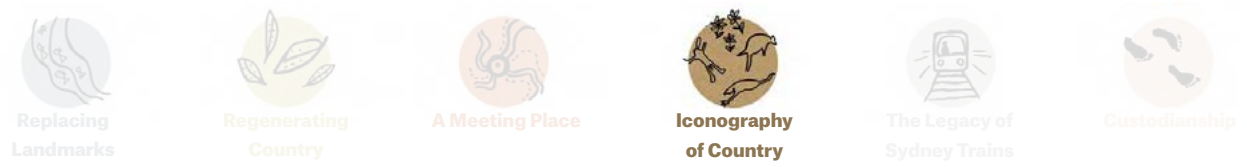
13. KEY DESIGN THEMES AND INTEGRATION



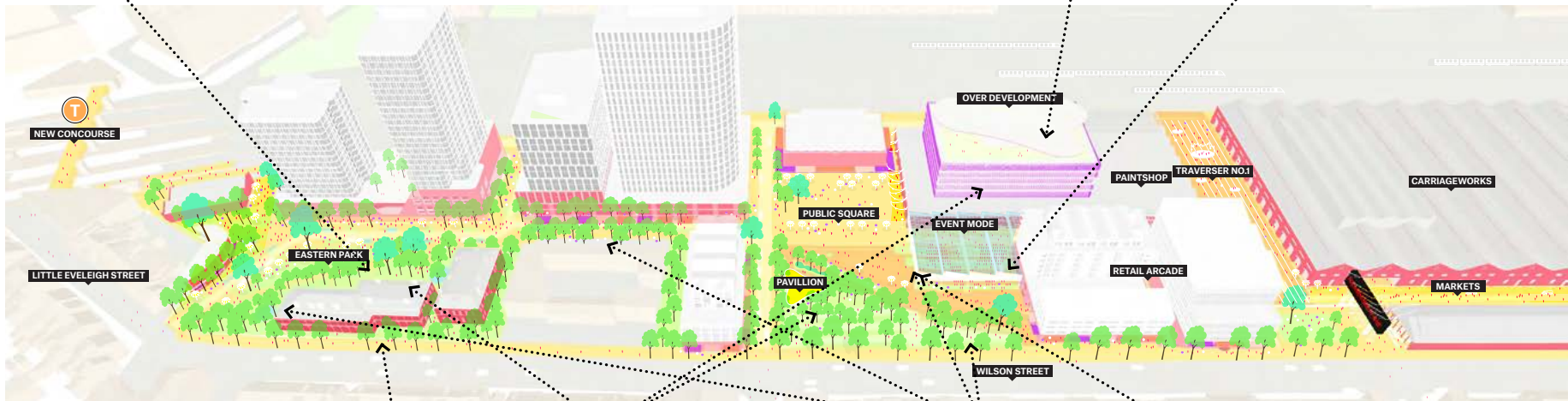
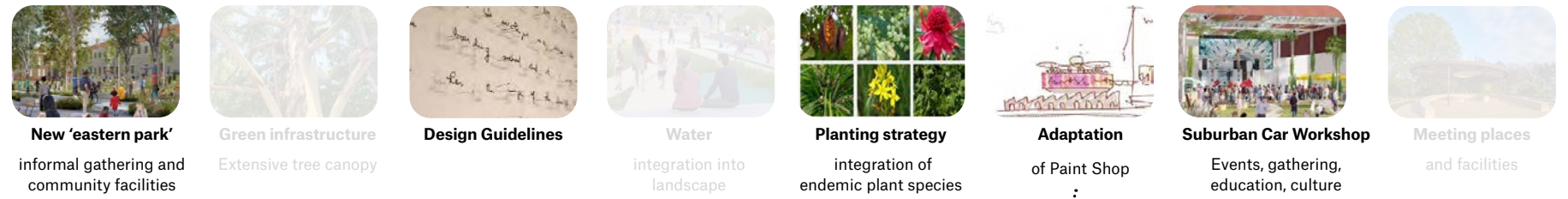
13. KEY DESIGN THEMES AND INTEGRATION



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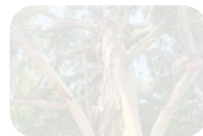
13. KEY DESIGN THEMES AND INTEGRATION



13. KEY DESIGN THEMES AND INTEGRATION



New 'Eastern Park'
informal gathering and community facilities



Green infrastructure
Extensive tree canopy



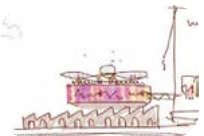
Design Guidelines



Water
integration into landscape



Planting strategy
integration of endemic plant species



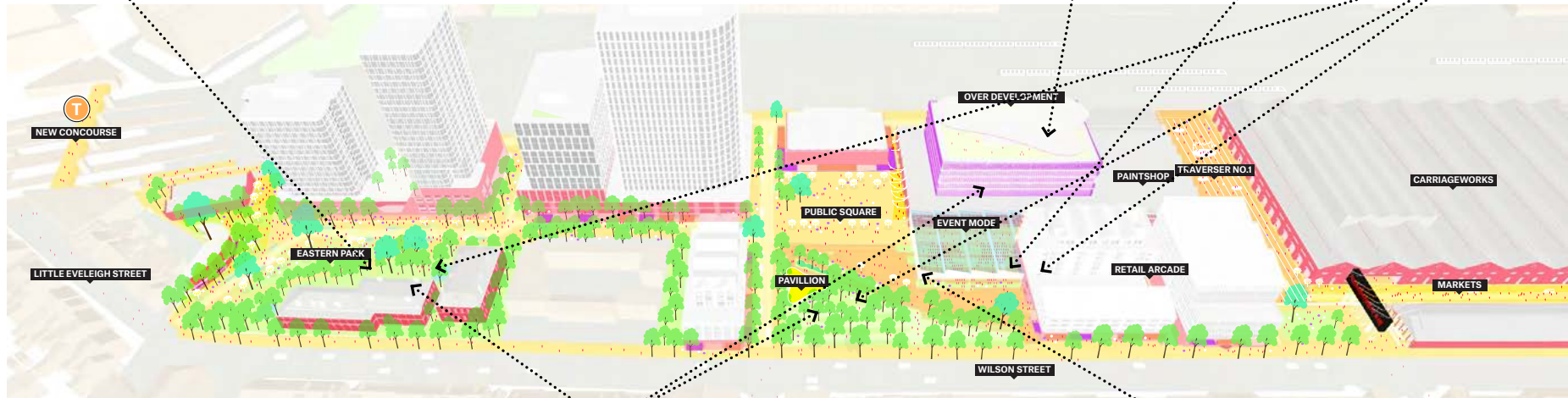
Adaptation of Paint Shop



Suburban Car Workshop
Events, gathering, education, culture



Meeting places and facilities



Landform
Recalling the pre-industrial landscapes



Adaptive reuse of heritage buildings and elements



Identification of specific future co-design opportunities



Landscape strategy
Distinction between upper and lower levels



Movement networks
Recalling tracks and paths



Public Square
Defined by Legacy of Sydney Trains



Design excellence strategy



14. HISTORY OF THE REDFERN NORTH EVELEIGH AREA

Geology

The area is dominated by both Tuggerah and Blacktown soil landscapes. The Tuggerah soil landscape is an Aeolian landscape. It is characterised by gently undulating plains to rolling coastal dune fields. Although rainfall would tend to soak in, any run-off would have collected in depressions, lagoons and wetlands.³⁴ Two such lagoons are known to have existed in the study area: one in the current location of Redfern Park, and the other (Waterloo Wetland) between present-day Epson Road, South Dowling and Bourke Streets.³⁵

The Blacktown soil landscape group usually occurs on gently undulating rises. The underlying geology is Hawkesbury sandstone, capped with Wianamatta shales, although rock outcrop is generally absent. The ground slopes are usually less than 5% and the vegetation typically comprises partly cleared eucalypt, woodlands and tall open forests. This area is drained by Blackwattle Creek running to Blackwattle Bay.³⁶

The natural resources and landforms influenced the nature of Aboriginal occupation across the landscape, resulting in a pattern of site types and densities.³⁷

As a high point, Redfern offered views of the trade route from Circular Quay to Parramatta, on which the colony's first railway was built.³⁸

Archaeology

The archaeological evidence and potential is influenced by factors including the soil landscape, the materials used and disturbance of the area. The Redfern North Eveleigh Precinct has a Blacktown soil landscape. This soil landscape makes archaeological deposits particularly prone to erosion and disturbance. As such, little has been found in the way of Aboriginal archaeological evidence.³⁹

The report, Archaeological Assessment of the Eveleigh Carriage Workshops Site, by Austral Archaeology stated that the site varied in height prior to construction and that changes were made to site levels due to the cutting into the hillslope below Wilson Street.

Country

The Redfern North Eveleigh Precinct is on Gadigal Country which 'stretched along the southern side of Port Jackson (Sydney Harbour) from South Head to around what is now known as Petersham. Their southern boundary is unclear.' Gadi (Cadi) is the Gadigal word for the native grass trees (*Xanthorrhoea* species) that are prominent in the Sydney Basin, the suffix '--gal' means people.

By 1788 the Gadigal were a thriving people, a culture adapted in every way to the wetlands and sandy Country they called home, using Redfern as a hunting ground. Life would have been relatively idyllic as the combination of a rich littoral zone, freshwater creeks



Figure 1 *Xanthorrhoea arborea*

and bushland around the harbour combined with the heaths and wetlands around the creeks and in between the dunes to the east and south provided plentiful resources.

Birds, fish, eels, wallabies and other mammals would have been found in the area around Redfern. Local plants had a variety of purposes. Most notably Gadi, *Xanthorrhoea arborea*, for which the area is named, is a grass tree that produces a resin that served as a strong adhesive. Lillypilly, *Acmena smithii*; Apple

14. HISTORY OF THE REDFERN NORTH EVELEIGH AREA

Berry, *Billardiera scandens*; Native Grape, *Cissus*; figs, *Ficus*; and native blackberries, *Rubus*; *Macrozamia* known as 'Burrawang'; starchy rhizomes of Bungwall fern, *Blechnum cartilagineum*, and Bracken, *Pteridium esculentum*, provided foods (tubers, seeds, fruit). The flowers of the Blackbutt tree and the Crimson Bottlebrush both contain sweet nectar similar to honey, that were eaten straight from the tree, whereas the flower of the Wiriyagan (old man banksia) were soaked for sweet water to drink. Paperbark leaves were chewed to treat colds, or brewed in water to treat headaches. The gum of Blackbutt trees was heated in water and prescribed to ease dysentery, whilst its chewed leaves were applied on wounds to assist in the healing process.

In response to this landscape, women had become adept at paddling bark canoes, or nowies. They provisioned communities with fish; intermittently navigating strong surf and tending to infants, as well as keeping a fire used for cooking and warmth. Associated with this role was malgun, an operation involving the removal of the top two joints of the little finger. Whether or not it assisted their fishing skills, this operation was at the least an important sign of status for Gadigal women.



Figure 2 Aboriginal woman and child in a canoe c.1805

14. HISTORY OF THE REDFERN NORTH EVELEIGH AREA

Tools as a form of technology also show how adept the Gadigal were at responding to this environment and demonstrate that life and culture had not been static. Historian Paul Irish states that through the small sample of the Aboriginal toolkit that has survived 'archaeologists have shown that many elements of the supposedly timeless way of life encountered by early Europeans in Sydney are in fact relatively recent.'

The mogo (stone ground hatchet) was not in use until the last 4,000 years. It was used to cut toe-holds in trees to race up them and catch possums. Paul Irish also speculates that without the mogo to remove large slabs of bark from trees, it's possible that the type of bark nowie (canoe), which dotted the Sydney waterways in the late 19th century, were not previously being made.⁴⁰

Over the past 3,000 years the Aboriginal people of coastal Sydney began using animal and fish bone to fashion deadly barbs for their garrara (fishing spears) and needles and awls (a pointed tool used for piercing holes) to make and decorate skin cloaks.⁴¹

Another example of technological development was the burra (fish hook). They entered use around a thousand years ago and were predominantly used by women fishing in nowies.

This process of adaptation extended into European settlement. Items received from Europeans that were either traded or given as gifts entered the wider trade networks beyond the region.⁴²



Figure 3 Bara, or fish-hooks, made from turban shell. Image: Paul Ovenden, Australian Museum

14. HISTORY OF THE REDFERN NORTH EVELEIGH AREA

Colonial History

The growing industry in the Redfern area attracted Aboriginal migration which was facilitated by an unofficial policy of free rail travel. This process continued over the following decades, spurred in the 1920s by closures of Aboriginal Reserves in NSW and then by the effects of the Great Depression. Although Redfern was affected by the depression, with high levels of unemployment, work in rural areas was also scarce and Aboriginal people came to Redfern seeking refuge with family. The Aboriginal population of the coastal Sydney region was replenished to a level reflecting that which existed prior to the smallpox epidemic of 1789.⁴³

Redfern gained an identity as a centre for Aboriginal social and political life. The formation of the Redfern All Blacks, the first Aboriginal Football Club which was founded in 1944, both reflected and strengthened this. Historian Heidi Norman notes that the games held in Alexandria Park allowed the community to come together to support the team.⁴⁴

By 1960 it was estimated that the Aboriginal population in Redfern was over 12,000. The national referendum in 1967 and the election of the Whitlam Government led to further migration of Aboriginal people to the city from rural areas.

'Back in the old days when the blackfellas would come down from the country. Didn't have land lines, so had to turn up and look around. Go to the pubs where blackfellas drink and things like that, like the Empress.'⁴⁵



Figure 4 Plan of "Redfern's grant" forming the southern extension of the town of Sydney : for sale by Mr. Stubbs on 16 March 1842 / Edward J.H. Knapp, Land surveyor.



Figure 5 Redfern All Blacks versus Redfern Waratahs, Redfern Oval, 24 August 1946

Redfern became 'the biggest Aboriginal community that's ever existed in the 60,000-year history of Australia.'⁴⁶ Redfern's identity as a place where other Aboriginal people gathered and where Aboriginal adults and children were welcomed attracted migration but it did not halt the discrimination Aboriginal people faced. The growing problem of Aboriginal arrests for offences such as drunkenness, vagrancy, offensive behaviour, use of unseemly language, and other crimes involving police discretion prompted the establishment of the Aboriginal Legal Service in December 1970. Hal Wootten, a professor at the University of NSW, organised for law students and practising lawyers to contribute their expertise and time, while members of Redfern's Aboriginal community ran the administration of the organisation and acted as field officers. The Aboriginal Legal Service is an example of increasing self-determination, the influence of Redfern in national Aboriginal movements and the growth of Aboriginal Services provided by Aboriginal people.

The Aboriginal Legal Service was the first free legal service. It soon spread throughout New South Wales and then across the country. By 1974, there was an Aboriginal Legal Service in every State and Territory. The Aboriginal Medical Service, the Aboriginal Children's Service and the Aboriginal Black Theatre House all began in the early 1970s and equally provided a model of self-determination for Aboriginal people across Australia.

14. HISTORY OF THE REDFERN NORTH EVELEIGH AREA

Redfern remains an important area to Aboriginal people but this connection is being increasingly challenged by the process of gentrification. Zanny Begg and Keg de Souza have argued that gentrification has seen the area ‘brought into heel with the rest of Sydney’s inner city’, but at the expense of its rich recent Aboriginal history.⁴⁷ The 2016 census reported 284 “Aboriginal and/or Torres Strait Islander” people in the suburb of Redfern.⁴⁸

Railway History

The Locomotive Workshops, Running Sheds and Manager’s Office were sited to the south of the main railway line, and the Carriage Works, Paint Shop, Stores and Chief Mechanical Engineer’s Office were located to the north of the tracks.⁴⁹ There is limited information available on Aboriginal workers.

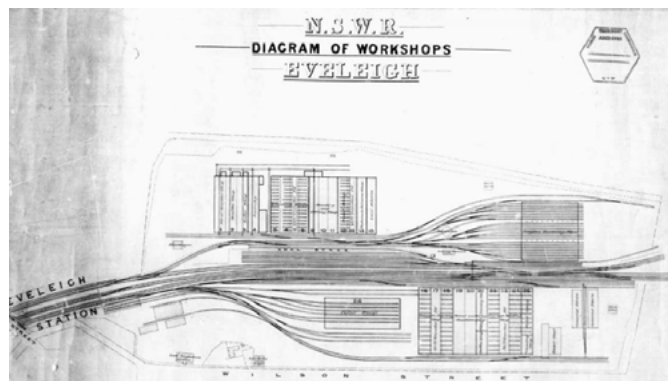


Figure 6 NSW Railways Diagram of Eveleigh Workshop 1887

The Eveleigh Railway Workshops, constructed in 1875, was a big employer of Aboriginal people up until its closure in the 1960s. Many Aboriginal people moved to the area from the nearby reserve in La Perouse.⁵⁰

Aboriginal workers were respected at Eveleigh as hardworking and reliable but there was still discrimination. There were few opportunities for advancement, and it is possible that in the late 19th century, Aboriginal workers were called ‘boys’ and paid less.⁵¹

Aboriginal workers were primarily employed in the foundry, boiler room, workshops and later the goods yard. Former employee Hal Alexander observed that their work was wrongfully viewed as unskilled. ‘They weren’t unskilled. They were highly skilled. People specialised at what they did – they learnt how to bend their backs, which tools to use and how to carry out the work to make it easier.’⁵²

One such worker worked as a ‘permanent casual’ for seven years, unloading trucks. As was common at the Railway Workshops, he was not the first generation in his family to work at the rail yards. ‘There were specialised black fellas where we worked, some worked with salt, paprika, prunes, and they were the jobs where these fellas knew what they were doing.’⁵³

‘Like, for argument’s sake, if you were to come in now and start unloading salt, you wouldn’t know how to pick ‘em up or how to bend your back, it’d be really hard. But these were jobs that we specialised in more or less.’⁵⁴



OMEN'S DEMONSTRATION IN FRONT OF PARLIAMENT HOUSE. (From Sydney Mail, 1917)

Figure 7 Photo from Sydney mail showing deputation of strikers’ wives

The workshops were defined by a sense of community, which extended to the streets and homes of nearby Redfern. This was strengthened by sharing tough times including those of the strike of 1917.

Industrial action was common at the railyards due in part to poor working conditions and a strong union presence. The strike of 1917 was one of Australia’s largest industrial conflicts. The involvement of Aboriginal workers is unclear; it is extremely likely they were all members of unions as it was near impossible to be employed at the rail yards otherwise. A photograph from the Sydney Mail that was reproduced in Radical Sydney: Places, Portraits and Unruly Episodes was captioned:

‘A deputation of strikers’ wives (some of whom appear to be Aborigines) to the Premier in 1917. Determination and anger are etched on their faces. Many had husbands working at the Eveleigh Railway Workshops; some Aborigines were employed there.’⁵⁵

14. HISTORY OF THE REDFERN NORTH EVELEIGH AREA

The strike influenced Aboriginal peoples' growing participation in political movements and their calls for recognition. The strike occurred at a time when there was a growing awareness, and concern by unions and Aboriginal peoples' organisations about the poor wages and conditions experienced by Aboriginal workers. The rail yards were the first place to have equal pay.

The Railway Workshops union committees also showed support for Aboriginal peoples' justice and rights issues. The Eveleigh Loco Workshops Central Shop Committee and the Carriage Works Shop Committee each liaised closely with the Aboriginal-Australian Fellowship in organising meetings and speakers, including Aboriginal people to address the workers. Herbert ('Bert') Groves, a prominent activist, president of the Aboriginal-Australian Fellowship, and one-time Aboriginal member of the Welfare Board spoke to the workers at a lunch hour meeting.⁵⁶

The Eveleigh Loco Workshops Central Shop Committee stated in a 1957 edition of its newsletter, *Eveleigh News*, that the Carriage Workshops Committee had organised a "Black & White" Concert and issued an appeal for the Aboriginal-Australian Fellowship and the Australian Assembly for Peace and Eveleigh Loco Workshops Central Shop Committee intended to do the same.⁵⁷ This article also included a discussion of the need for the National petition for a referendum that was being sponsored by the Aboriginal-Australian Fellowship. This petition was already circulating in many Railway Workshops. The article concludes

'The Aboriginal People are Australians --- much more so than we are ourselves --- they deserve all the help & assistance we Railwaymen & others can give them in their fight for full Citizenship. The Shop Committee earnestly appeals to all to support future Committee actions & policy on this vital matter.'⁵⁸

Another edition of the *Eveleigh News* included an article titled 'The people must act against atomic arms and experimental explosions' and a November 1962 edition of the newsletter, in an article headed 'Aboriginal Rights', stated

'Workers in these shops are to be congratulated on the manner in which they signed recent petitions for the removal of discriminatory clauses, oppressive to our Aboriginal Australians, from the Australian Constitution'.⁵⁹

The involvement of worker organisations and trade unions in Aboriginal rights campaigns and issues is relatively well documented; however, further research is needed on the participation of Aboriginal people themselves as employees and organisers.

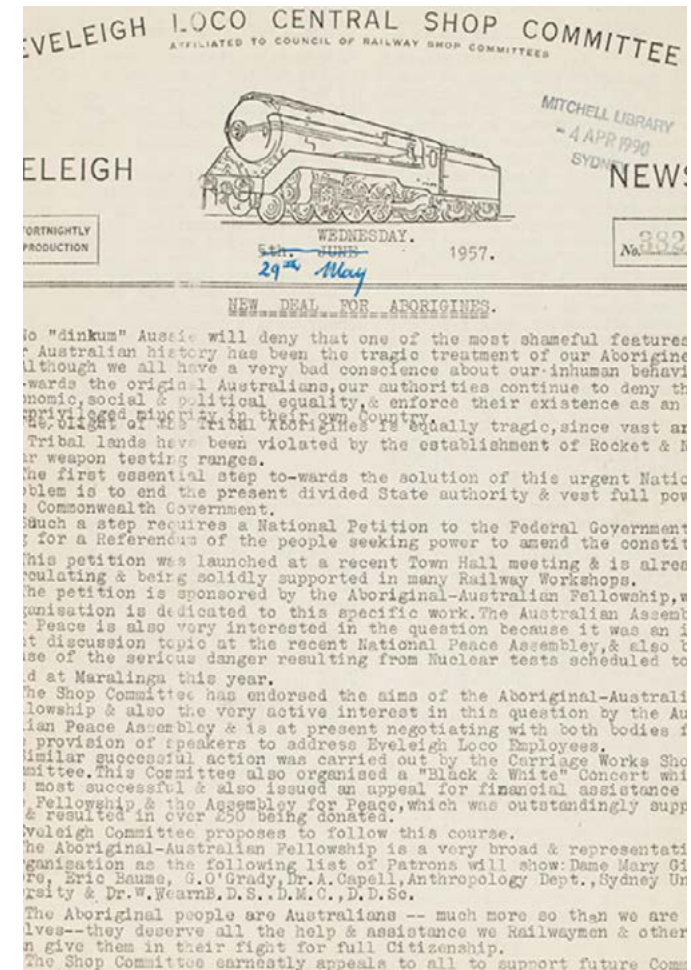


Figure 8 Eveleigh News article titled New Deal for Aborigines

14. HISTORY OF THE REDFERN NORTH EVELEIGH AREA

Civil Rights History

The continued growth of the Aboriginal population and its increasing recognition as an Urban Aboriginal Homeland has meant that Redfern in particular has become iconic territory for the national Aboriginal rights movement. Across the instances of activism in Redfern, there are common themes of self-determination, the provision of services for the Aboriginal community by the Aboriginal community and the influence of activities in Redfern across Australia.

The 'Freedom Ride'

Charles Perkins, in 1965 as President of the Student Action for Aborigines and one of only two Aboriginal students at the University of Sydney, led the organisation's members on a 'Freedom Ride'. The aim of the fifteen-day trip was to highlight the marginalisation of Aboriginal people in New South Wales towns.

'Well, we hired the bus. We placed a banner along the front and prepared to start off from Sydney. The Rev Ted said a prayer on the steps for those who like that sort of thing. I was one, I needed that kind of help.'

– Charles Perkins ⁶⁰



Figure 9 The bus parked outside the Boggabilla Hotel where the students rested before talking to people on the station.

14. HISTORY OF THE REDFERN NORTH EVELEIGH AREA

Murawina

Murawina, meaning 'Black woman', was a breakfast program for Aboriginal children living in Redfern and Newton. Beginning in 1972, it was started by a group of mothers. It soon developed into a childcare centre that provided child-minding services, assistance with housing, referrals to other agencies and a meeting place for Aboriginal women.⁶¹ In 1974, Murawina purchased a building on Eveleigh Street with a grant from the Department of Aboriginal Affairs. There was some resistance from the community, including from within the Aboriginal community, with concerns of segregation.

Murawina's philosophy is to instil children with pride in their heritage to enable them to deal with potential racism in wider society. It inspired similar preschools all over the country. 'The programs we developed over time. As was said, we developed them in what we believed was culturally appropriate cause that wasn't happening for Aboriginal children and families in the inner city.' - Norma Ingram⁶²

NSW Aboriginal Land Rights Council

The NSW Aboriginal Land Rights Council was established in 1977 when over 200 Aboriginal Community representatives met for three days at the Black Theatre in Redfern to discuss land rights. The meeting over the October long weekend coincided with the Koori Knockout. The attendees resolved to form the New South Wales Aboriginal Land Council,

and called for the abolition of the Aboriginal Lands Trust. Thirty-one representatives were elected who were responsible for selecting a working committee.

Under the Aboriginal Land Rights Act (NSW) in 1983 the NSWALC was formally constituted as a statutory corporation under the Act. When introducing the legislation to parliament Minister for Aboriginal Affairs, Mr Frank Walker commented that:

'Land rights means the recognition of the prior ownership of this State of New South Wales by Aborigines.

"In incorporating this principle in the preamble, the Government is, particularly, accepting views of the New South Wales Aboriginal Land Council, but it is a theme predominant in the submissions of all Aboriginal organisations."⁶³



Figure 10 Murawina, 1980

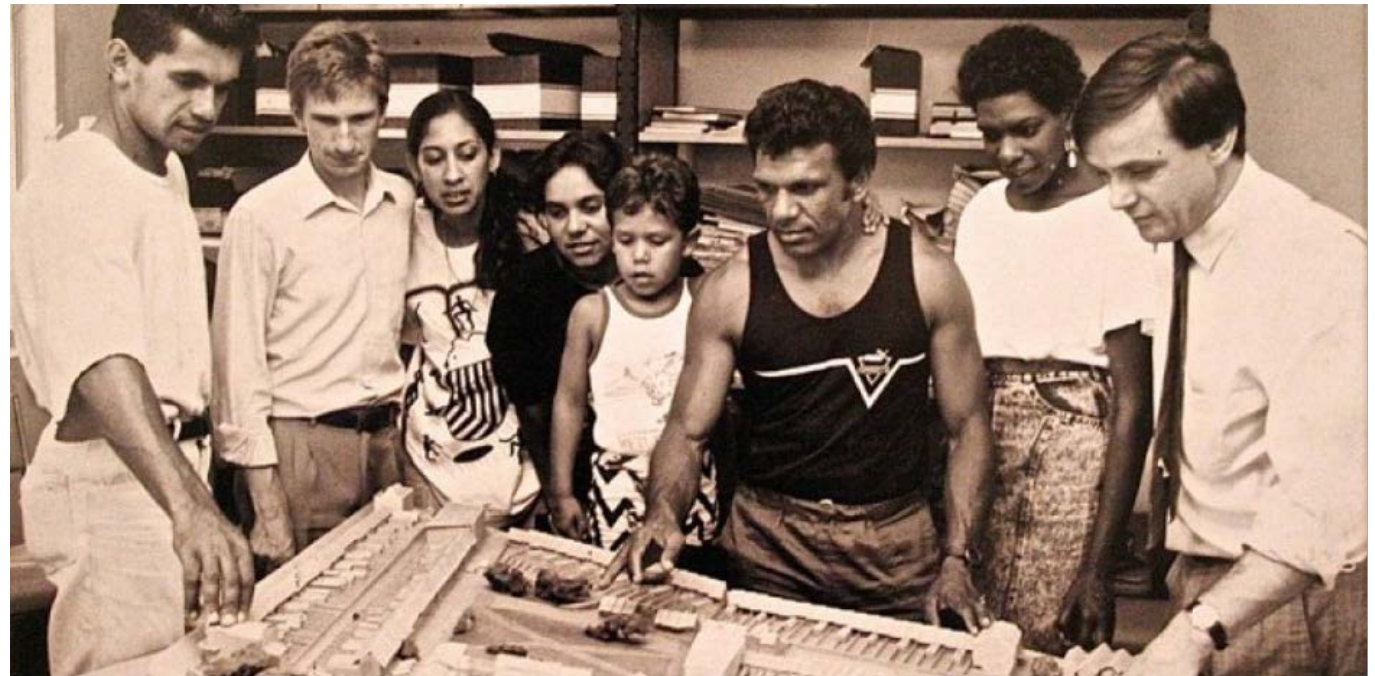
14. HISTORY OF THE REDFERN NORTH EVELEIGH AREA

Aboriginal Housing Company

During the 1930s Depression, many extended families moved to the area around Caroline, Eveleigh, Vine and Louis Streets thereafter known as 'The Block'. In the face of increasing rents and pressure to move to outer suburbs, the Aboriginal community of Redfern united to remain in the area. In the early 1970s, squatters occupied vacant terraces on 'The Block' as a political and practical response to overcrowding and homelessness. The community made a formal submission for Federal Government funding in 1973, and by April the Federal Government bought the area and the Aboriginal Housing Company was formed to manage the grant.

Redfern Community Centre is a focus for Aboriginal social and cultural activities in Sydney. It is located in a refurbished former factory on 'The Block'. It is surrounded by a landscaped park which is used for recreation and functions. Community groups involved in negotiations to establish the community centre for the local area included the Redfern Residents for Reconciliation, the Redfern Aboriginal Corporation, the Settlement, Renew, and the Chippendale Residents Wilson Bros Factory Site Action Group.

The AHC is currently undertaking the Pemulwuy Project. Under this project, the AHC is redeveloping 'The Block' into a mixed-use site. A mixed-use approach will allow the AHC to provide affordable accommodation for 62 Aboriginal and Torres Strait Islander families alongside student housing including 110 beds for Aboriginal students, commercial and retail spaces, a gymnasium and a childcare centre.⁶⁴



© Aboriginal Housing Company

15. CULTURAL COMPETENCY FOR THE DESIGN TEAM - RESOURCES

The below is a list of tours, events, exhibitions and experiences recommended by the stakeholders for the project team to immerse themselves in local Aboriginal culture. Whilst Aboriginal consultants such as Balarinji will always bring the project team on the journey with the community, direct experiences and self-education are also important.

The co-design process will also provide opportunities for appointed stakeholders to host education on Country.



Tribal Warrior Tours

Tribal Warrior offers cultural tours aboard the Mari Nawi (Big Canoe). Over the course of two hours, passengers hear stories of the Gadigal, Guringai, Wangal, Gammaraigal and Wallumedegal people of Sydney Harbour before stepping ashore on Be-lang-le-wool (Clark Island) for a local Aboriginal cultural performance.⁶⁵

Established in 1998 by a group of Redfern Residents, Tribal Warrior aims to empower the local community through connection to culture and family and improve economic and social stability.⁶⁶



Blak Markets

Blak Markets showcases Aboriginal and Torres Strait Islander makers, artists and food purveyors.

Customers can browse an array of locally made goods at the Kamay-Botany Bay National Park on Bare Island. All profits go back into Aboriginal communities.

Held bi-monthly on the first Sunday of the month, there is a smoking, weaving and art workshops and musical performances.⁶⁷

15. CULTURAL COMPETENCY FOR THE DESIGN TEAM - RESOURCES



Cadi Jam Ora – Royal Botanic Gardens + Cultural Walk

The Cadi Jam Ora – First Encounters Garden explores the relationship between people and plants.

Visitors can traverse a fifty-metre storyline through the garden that tells the Aboriginal and shared history of Sydney. Small Aboriginal flags along the trail indicate contemporary Aboriginal voices.

Set on the site of the first frontier between the Gadigal and the permanent European settlement, the garden provides the opportunity to learn about the difficulties faced by convicts through the plants from England, the Canary Islands, Rio de Janeiro and Cape Town that they struggled to grow.⁶⁸



The University of Sydney has an online Cultural Competency Course

'Cultural Competence – Aboriginal Sydney' is an online course created by the University of Sydney. Across the six modules artists, linguists, community leaders and activists from Sydney's Aboriginal and Torres Strait Islander community all share their diverse experiences.

The course provides an opportunity to deepen understanding of Aboriginal Sydney and develop cultural competence capabilities.⁶⁹



Museum of Sydney – Permanent Exhibition

Gadigal Place is a permanent exhibition at the Museum of Sydney which stands on Gadigal land. Featuring Aboriginal cultural material, the exhibition tells of the complex history, culture and the survival of the Gadigal.⁷⁰

15. CULTURAL COMPETENCY FOR THE DESIGN TEAM - RESOURCES



Donna Ingram – Redfern Tours

Donna Ingram, a Wiradjuri woman who was born and raised on Gadigal land, leads a ninety-minute walking tour of Redfern. Stopping at the National Centre of Indigenous Excellence; 40,000 Years’ mural; Eveleigh Street and “The Block”; Gadigal Radio Station; Wyanga Aboriginal Aged Care; Tribal Warrior and the Aboriginal Medical Service, Donna shares stories of the local community and Redfern’s political history.⁷¹



Unsettled – Australian Museum

Aunty Margret Campbell offers tours through Dreamtime Southern X, of which she is the Managing Director. Margret provides an understanding of both the inherent living wisdom and practical relevancy of her Ancestor’s Dreamtime Blueprint and shares the ways in which the Dreamtime still influences and shapes our belonging to this land. The tours available include Wyanga Malu, a four hour coach tour across a living Dreamtime cultural trail and Illi Langi, a ninety minute walking tour of The Rocks.⁷³



Unsettled – Australian Museum

Unsettled is a temporary exhibition at the Australian Museum. Together, historical documents and objects and contemporary artwork and Aboriginal voices tell the untold stories of devastation, survival, the fight for recognition and the lasting impacts of colonisation.⁷²

While the museum is closed, an immersive virtual tour is available at <https://australian.museum/exhibition/unsettled/>

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