

Image: Birds eye view of Central Plaza, Sydney



 BALARINJI

 | **Transport
for NSW**

CENTRAL PRECINCT RENEWAL PROGRAM

CONNECTING WITH COUNTRY FRAMEWORK
FINAL FOR CPRP PUBLIC EXHIBITION 2022

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“We respectfully acknowledge the Traditional Custodians of the Central Precinct, the Gadigal and recognise the importance of this place to Aboriginal people and their continuing connection to Country and culture. We pay our respect to Elders past, present and emerging”

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1. PERMITTED PURPOSE

This Connecting with Country Framework has been prepared for Transport for NSW for the Central Precinct Renewal Program. 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.

To observe Intellectual Property protocols, Balarinji and the engaged, locally connected Elders, Knowledge Holders and community members engaged by the project, confirm that we permit the distribution of this co-developed Framework for review only (Permitted Purpose), and under the following conditions:

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The Permitted Purpose is to enable evaluation and information sharing, at the same time protecting Indigenous Intellectual Property. It is also to enable Balarinji to ensure continuity of collaboration so the project is grounded in the unique culture and narrative of Sydney, and Knowledge Holders specific to the report will continue to be properly engaged and recognised in co-design.

2. EXECUTIVE SUMMARY

This report has been prepared to provide a Connecting with Country Framework for the Central Precinct Redevelopment Program. The Central Precinct is located on Gadigal Country. It has a unique story of Country that underpins a powerful narrative. The Transport for NSW Study Requirements for the Central Precinct state that, “the design and operation of the precinct [will be] informed by an understanding and acknowledgement of the Aboriginal cultural connections to the Country within which the precinct lies.”

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, urban designers, landscape architects, architects and

wider design and project teams to understand and implement Connecting with Country principles specific to this Precinct.

This Connecting with Country Framework 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 Government Architect NSW’s Connecting with Country Draft 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 know-how for Connecting with Country, through best practice codesign 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.

“Country doesn’t just mean the land. Country means the respect to the land, respect to the spirits, the people, everything that comes with Mother Earth, as such. But it also takes into consideration the water, the sky, the stars. The significance of how that can be brought about could be through the design, storytelling, that piece. But also making it in some way the front of mind for transporting people that work there.” – National Centre of Indigenous Excellence CEO Darren Hammond.

2. EXECUTIVE SUMMARY



Map of traditional and historical Aboriginal connections to the Central Precinct

3. INTRODUCTION

Located within the heart of Eastern Harbour City, Central Precinct is Australia’s busiest transport interchange. The precinct currently holds latent potential with all its inherent advantages of location and transport connections to revitalise Central Sydney. Capitalising on Central Precinct’s prime location within Tech Central, a NSW Government commitment to create the biggest technology hub of its kind in Australia. This is further discussed below. Central Precinct presents the ultimate transformative opportunity to deliver a connected destination for living, creativity and jobs. The renewal of Central Precinct will provide a world-class transport interchange experience, important space for jobs of the future, improved connections with surrounding areas, new and improved public spaces and social infrastructure to support the community.

1.1 TECH CENTRAL

1.1.1 OVERVIEW

The NSW Government is committed to working with the local community to develop the biggest innovation district of its kind in Australia. Bringing together six neighbourhoods near the Sydney CBD (Haymarket, Ultimo, Surry Hills, Camperdown, Darlington North Eveleigh and South Eveleigh), Tech Central is a thriving innovation ecosystem that includes world-class universities, a world-leading research hospital, 100 + research institutions, investors and a wide range of tech and innovation companies.

The vision for Tech Central is for it to be a place where universities, startups, scaleups, high-tech giants and the community collaborate to solve problems, socialise and spark ideas that change our world. It is also for it to be a place where centring First Nations voices, low carbon living, green spaces, places for all people and easy transport and digital connections support resilience, amenity, inclusivity, vitality and growth.

Tech Central is an essential component of the Greater Sydney Region Plan’s Eastern Harbour City Innovation Corridor. It aims to leverage the existing rich heritage, culture, activity, innovation and technology, education and health institutions within the precinct as well as the excellent transport links provided by the Central and Redfern Station transport interchanges.

The Central Precinct is located within the Haymarket neighbourhood of Tech Central. Planned to become the CBD for Sydney’s 21st century, this neighbourhood is already home to The Quantum Terminal (affordable coworking space in the iconic Central Station Sydney Terminal Building) the Scaleup Hub (affordable and flexible workspace for high-growth technology scaleups) and is soon to be the home of Atlassian’s headquarters. It is also in close proximity to a number of important education and research institutions.

The planned urban renewal of the Central Precinct has been identified as a key project to achieving the vision for Tech Central.

1.1.2 BACKGROUND & CONTEXT TO TECH CENTRAL

In August 2018, the NSW Government established the Sydney Innovation and Technology Precinct Panel (the Panel) comprising representatives from various industry, health, education, government agencies and key community members. In December 2018 ‘The Sydney Innovation and Technology Precinct Panel Report’ was produced, setting out the Panel’s recommendations for a pathway to delivering a successful innovation and technology district at Tech Central. In February 2019, the NSW Government adopted the Panel’s report and committed to delivering the following:

- 25,000 additional innovation jobs
- 25,000 new STEM and life sciences students
- 200,000 m² for technology companies, and
- 50,000 m² of affordable space for startups and scaleups

3. INTRODUCTION

In February 2019, the Greater Sydney Commission released a Place Strategy for the area that is now known as Tech Central (Camperdown-Ultimo Collaboration Area Place Strategy, GSC). The Place Strategy, developed collaboratively by a range of stakeholders involved in planning for Tech Central’s future, was prepared to inform public and private policy and investment decisions by identifying and recognising the complex, place-specific issues inhibiting growth and change. The strategy identifies shared objectives for the place and sets out priorities and actions to realise the vision for the area under the key themes of Connectivity, Liveability, Productivity, Sustainability and Governance.

Both the Panel Report and Place Strategy recognise the importance of the Central Precinct to Tech Central’s future.

TECH CENTRAL

- Institutions and innovation anchors
- Major government projects
- Opportunity Site
- Immediate development pipeline
- Public Open Space
- Precinct boundary
- Light rail – existing
- Metro station
- Train station
- Light rail station

* CHERP: Camperdown Health Education and Research Precinct

0 1km 2km 3km 4km



www.tc.sydney



Map of the Central Precinct - NSW Transport

3. INTRODUCTION

In July 2019, Central Precinct was declared a nominated State Significant Precinct (SSP) in recognition of its potential to boost investment and deliver new jobs. The SSP planning process for Central Precinct will identify a new statutory planning framework for Central Precinct. This involves two key stages:

- **Stage 1:** Development of a draft Strategic Vision which has since evolved into the Central Precinct Strategic Framework
- **Stage 2:** Preparation of an SSP study with associated technical analysis and community and stakeholder consultation.

In March 2021, the Central Precinct Strategic Framework was adopted representing the completion of Stage 1 of the planning process to develop a new planning framework for Central Precinct. The Strategic Framework outlines the vision, planning priorities, design principles, and the proposed future character of sub-precincts within Central Precinct. This is intended to inform and guide further detailed planning and design investigations as part of this SSP Study (Stage 2 of the SSP planning process).

This SSP Study intends to amend the planning controls applicable to Central Precinct under the SSP SEPP 2005 to reflect the vision and planning priorities set for the Precinct under the Strategic Framework. Study Requirements were issued in December 2020 to guide the investigations and the proposed new planning controls.

3.1 CENTRAL PRECINCT VISION

Central Precinct will be a vibrant and exciting place that unites a world-class transport interchange with innovative and diverse businesses and high-quality public spaces. It will embrace design, sustainability and connectivity, celebrate its unique built form and social and cultural heritage and become a centre for the jobs of the future and economic growth.

3.2 CASE FOR CHANGE

Over the coming years, Central Station will come under increasing pressure as technological innovations progress, investment in transport infrastructure increases and daily passenger movements increase.

Sydney Metro, Australia's biggest public transport project, will result in the delivery of a new generation of world-class, fast, safe, and reliable trains enabling faster services across Sydney's rail network. In 2024, Sydney Metro's Central Station will open with daily passenger movements forecast to increase from 270,000 persons to 450,000 persons over the next 30 years.

In its current state, Central Station is underperforming as Australia's major transport interchange – it's currently a hole in the heart of Sydney's CBD, lacking connectivity, activation and quality public spaces.

The renewal of Central Precinct will expand and revitalise Central Station, and transform this underutilised part of Sydney from a place that people simply move through to one where they want to visit, work, relax, connect and socialise. Its renewal also presents the potential to deliver

on the strategic intent and key policies of regional, district and local strategic plans, providing for a city-shaping opportunity that can deliver economic, social and environmental benefit. Specifically, it will:

- make a substantial direct and indirect contribution to achieving the Premier's Priorities by facilitating upgrades to Sydney's largest and most significant public transport interchange, improving the level of service for users and visitors, and supporting the creation of new jobs and housing
- implement the recommendations of the NSW State Infrastructure Strategy 2018-2038, in particular the upgrading of the major transport interchange at Central to meet future customer growth
- contribute to key 'Directions' of the Greater Sydney Region Plan, to deliver 'a city supported by infrastructure', help create 'a city of great places', support 'a well connected city', deliver new 'jobs and skills for the city' and create 'an efficient city'
- implement the outcomes envisaged within the Eastern City District Plan including reinforcing the Harbour CBD's role as the national economic powerhouse of Australia and supporting its continued growth as a Global International City

3. INTRODUCTION

- deliver on the shared objectives and priorities for Tech Central, the future focal point of Sydney's innovation and technology community, which aims to boost innovation, economic development and knowledge intensive jobs while creating an environment that foster collaboration and the exchanging of ideas
- deliver an outcome that responds to the overarching vision and objectives of the Central Sydney Planning Strategy. In particular it will assist with implementing a number of 'key moves' outlined in the strategy, including to 'ensure development responds to its context', 'ensure infrastructure keeps pace with growth', 'move people more easily', 'protect, enhance and expand Central Sydney's heritage, public places and spaces', and to 'reaffirm commitment to design excellence.'



Aerial view of Central Precinct Renewal Program inside grey outline

4. ABOUT 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 Central Precinct. This report addresses study requirement 1.8 Prepare a Designing 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** to the right.

Table 1: Study requirements and considerations

Ref.	Requirement or Consideration	Summary Response	Where Addressed
Connecting with Country Framework			
Study requirement			
1.8	Prepare a Designing with Country Framework, in consultation with the GANSW to embed Country into the renewal of Central SSP. The Designing with Country narratives and themes that emerge from the Framework must be interwoven throughout the Central SSP planning package.	This framework fulfils this study requirement.	Entire report
Considerations			
	Designing with Country, to guide how the design and operation of the precinct are informed by an understanding and acknowledgement of the Aboriginal cultural connections to the Country within which the precinct lies.	This framework fulfils this study requirement.	Entire report

4. ABOUT THIS REPORT

Connecting with Country Planning Context

The Central Precinct Renewal Program sits within a comprehensive strategic planning framework at a State and local level. Cox Inall Ridgeway, in their 'Review of Central and Redfern Renewal Program documents' have situated the project within the scope of the Greater Sydney Commission's planning framework, outlined in the documents Greater Sydney Region Plan, Eastern City District Plan and the Camperdown-Ultimo Place Strategy Collaboration Area.

Balarinji has focussed on the following New South Wales strategies and requirements to inform this Framework and to continue to guide the progress of the Connecting with Country Framework:

- Better Placed: Draft Connecting with Country Framework, GANSW, 2020
- Designing with Country, discussion paper, GANSW, 2020
- Summary of Advice and Recommendations, Central Precinct SSP, Special SDRP Session 5, Government Architect NSW, 5 July 2021 [Letter to Malcolm McDonald, Executive Director DPIE, Eastern Harbour City]
- Our Place on Country, Aboriginal Outcomes Strategy, NSW DPIE, June 2020

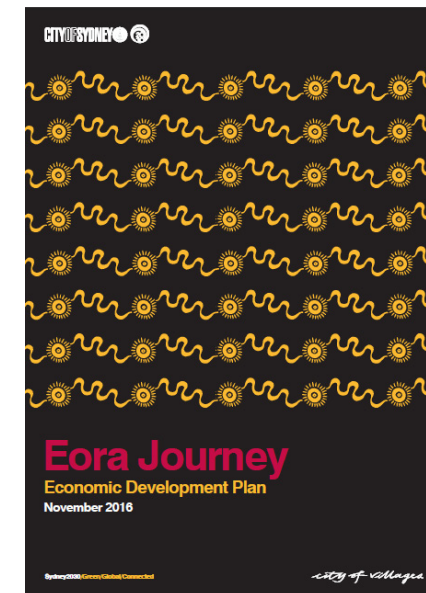
- OCHRE: Opportunity, Choice, Healing, Responsibility, Empowerment, NSW Government Plan for Aboriginal Affairs, April 2013
- Study Requirements: Central Station State Significant Precinct, NSW DPIE, October 2020
- TfNSW, Reconciliation Action Plan, July 2019 – Jul 2021

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

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.

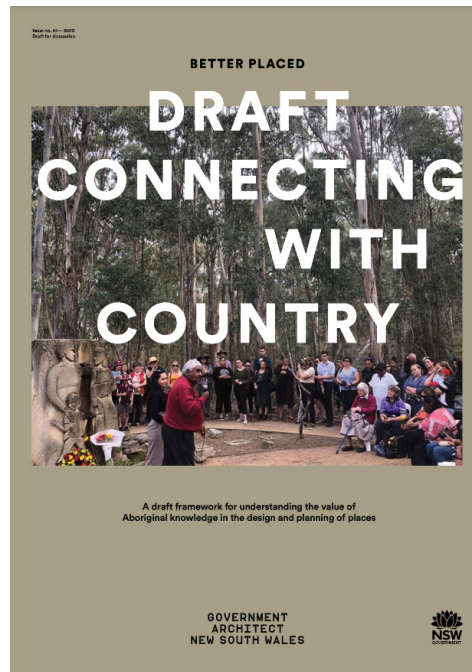
A key aspect of the Eora Journey is the development of an economic development plan to improve access to education and training opportunities and issues associated with business investment, enterprise development and employment. The plan was adopted in 2016, and continues to develop partnerships with 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.



4. ABOUT THIS REPORT

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.”



Government Architect New South Wales,
Connecting with Country Draft Framework,
Issue no. 01-2020.

5. STUDY AREA

Central Precinct is located at the south-east edge of Central Sydney (refer to Figure 1). Central Precinct is surrounded by a number of suburbs including, Haymarket to the north, Chippendale to the south and Surry Hills to the south-east. It is located within the City of Sydney local government area (LGA) with an approximate gross site area of 24 hectares of Government owned land. The precinct comprises land bounded by Pitt Street and Regent Street to the west, Cleveland Street to the south, Eddy Avenue, Hay Street and Goulburn Street to the north and Elizabeth Street and Chalmer Street to the east.

Central Precinct has been an important site for transport operations for over 150 years. Today, Central Station is Australia's busiest transport interchanges and is the anchor of New South Wales's (NSW) rail network. It provides 24 platforms for suburban and Intercity and Regional train connections as well as a direct link to Sydney Airport. The broader transport interchange also caters for light rail, bus, coach and point to point connections such as taxis. The transport interchange will also form part of the Sydney Metro network, with new underground platforms to be provided for Sydney Metro services under Platform 13, 15 and 16 at Central Station. Sydney Metro services will begin in 2024. The precinct also comprises several significant heritage items including the state-heritage listed Sydney Terminal Building and the Clock Tower.



Figure 1 Location plan of Central Precinct

5. STUDY AREA

As part of the Strategic Framework, eight sub-precincts have been defined that reflect and positively respond to the varying character of the surrounding areas. These sub-precincts are:

- Central Station
- Northern Over Station Development
- Western Gateway
- Regent Street Sidings
- Southern Over Station Development
- Prince Alfred Sidings
- Eastern Gateway
- Goulburn Street.

The location of these sub-precincts and relevant boundaries is illustrated in Figure 2.



Figure 2 Central Precinct and sub-precincts

5. STUDY AREA

5.1 Planning priorities

To help realise the vision of Central Precinct and the desired local character of the sub-precincts, the following planning priorities have been developed and are grouped into five key themes as outlined in Table 2.

Table 2 Central Precinct planning priorities

Theme	Planning priorities
Place and destination	<ul style="list-style-type: none"> • Unite the city by reconnecting with the surrounding suburbs • Shape a great place that is vibrant, diverse, active, inclusive and has a high level of amenity • Deliver a precinct which responds to its urban context and embeds design excellence Improve existing and providing additional connected public space in the precinct of high environmental amenity and comfort • Protect and celebrate the Precinct’s heritage values • Create a people focussed precinct through a focus on public transport, cycling and walkability • Facilitate the precinct’s focus on transport and economic diversity in tourism and across commercial sectors including office, business and retail.
People and community	<ul style="list-style-type: none"> • Design public spaces that promote health, equality and well-being • Promote social cohesion by providing spaces for gathering, connection, exchange, opportunity and cultural expression • Honour and celebrate the cultural heritage and identity of the Precinct’s past and present Aboriginal community • Create a safe and intuitive precinct that promotes social access and inclusion • Support programs and initiatives that benefit communities and people • Create a precinct that responds to the current and future needs of transport customers, workers, residents and visitors, including those of the broader local community.

5. STUDY AREA

<p>Mobility and access</p>	<ul style="list-style-type: none"> • Provide a world class, integrated and seamless transport interchange • Maintain the precinct’s role as NSW’s main transport interchange • Improve the transport customer experience, including wayfinding, pedestrian flows and interchange between different transport modes • Facilitate and enhancing connections within and towards key locations in southern Central Sydney • Deliver a people focussed precinct that is walkable, well connected, safe and puts people first • Design infrastructure that will adapt to future changes in transport and mobility.
<p>Economy and innovation</p>	<ul style="list-style-type: none"> • Advance Sydney’s status as a global city • Support the creation of jobs and economic growth including new and emerging industries such as innovation and technology and explore the provision of space for cultural and creative uses and start-ups • Provide an active and diverse commercial hub with a rich network of complementary uses that nurture and support business • Support both the day and night economies of the precinct through diverse complementary uses, promoting liveability and productivity • Foster collaboration between major institutions in the precinct including transport, education, health and business • Create a smart precinct that incorporates digital infrastructure to support research and innovation.

5. STUDY AREA

5.2 Reference Master Plan

Architectus and Tyrrell Studio have prepared a Place Strategy, Urban Design Framework and a Public Domain Strategy which establishes the Reference Master Plan for Central Precinct. The Urban Design Framework and Public Domain Strategy provides a comprehensive urban design vision and strategy to guide future development of Central Precinct and has informed the proposed planning framework of the SSP Study.

The Reference Master Plan includes:

- Approximately 22,000 sqm of publicly accessible open space comprising:
 - Central Green – a 6,000 square metre publicly accessible park located in immediately south of the Sydney Terminal building
 - Central Square – 7,000 square metre publicly accessible square located at the George Street and Pitt Street junction
 - Mortuary Station Gardens – a 4,470 square metre publicly accessible park (excluding Mortuary Station building) located at Mortuary Station
 - Henry Deane Plaza – a publicly accessible plaza located in the Western Gateway sub-precinct
 - Eddy Avenue Plaza – a 1,680 square metre publicly accessible plaza located in the north-eastern portion of the Sydney Terminal building

- Western Terminal Extension Building Rooftop - a 970sqm publicly accessible space above the Western Terminal Extension Building Rooftop.

The key features of the Indicative Reference Master Plan, include:

- A network of new and enhanced open spaces linked by green connections. This will include:
 - A Central Green (Dune Gardens) at the north of Central Precinct that will create a new civic public realm extension of the Sydney Terminal building and a new vantage point for Central Sydney
 - A new Central Square which will deliver on the vision for a new public square at Central Station, as one of three major public spaces within Central Sydney connected by a people-friendly spine along George Street
 - Mortuary Station Park at Mortuary Station that will be a key public domain interface between Chippendale and the over-station development. that will draw on the story of Rookwood Cemetery and the Victorian Garden context with the established rail heritage of the Goods Line and the rail lines
 - Henry Deane Plaza which will prioritise the pedestrian experience, improving connectivity and pedestrian legibility within the Western Gateway sub-precinct and provide clear direct links to and from the State heritage listed Central Station and its surrounds

- Eddy Avenue Plaza – will transform into a high-amenity environment with significant greening and an enhanced interface with the Sydney Terminal building.
 - A new network of circulation that will establish a clear layer of legibility and public use of the place. This will include:
 - A 15 - 24 metre wide Central Avenue that is laid out in the spirit of other street layouts within Central Sydney and which responds to the position of the Central clocktower, providing new key landmark views to the clocktower. Central Avenue will be a place for people to dwell and to move through quickly. It brings together the threads of character from the wider city and wraps them
 - Three over-rail connections to enhance access and circulation through Central Precinct, as well as provide pedestrian and bicycle cross connections through the precinct
 - The extension of public access along the Goods Line from Mortuary Station Gardens, offering a new connection to Darling Harbour
 - New vertical transportation locations throughout the precinct allowing for seamless vertical connections.
 - An active recreation system supports health and well-being through its running and cycling loops, fitness stations, distributed play elements, informal sports provision, and

5. STUDY AREA

additional formal recreation courts.

- a network of fine grain laneways that are open to the sky

The proposed land allocation for Central Precinct is described in Table 3.

Table 3 Breakdown of allocation of land within Central Precinct

Land allocation	Proposed
Open-air rail corridor	101,755 sqm
Developable area	119,619 sqm
Public open space	19,185 sqm / 16% of Developable area
Other publicly accessible open space (Including movement zones, streets and links)	41,773 sqm / 35% of Developable area
Building area	58,661 sqm / 49% of Developable area
Central SSP total area	23.8 ha

The Indicative Reference Master Plan for Central Precinct is illustrated in Figure 3 below.

5. STUDY AREA

Central Precinct has the potential to deliver considerable floorspace to support a range of uses. An illustrative built form concept including land use mix and potential Gross Floor Area (GFA) is described adjacent.

Land use*	%
Commercial	52 %
Retail	4.5 %
Education/tech	9 %
Community/Cultural	3 %
Residential	16.5 %
Student housing	4.5 %
Hotel	10.5 %

*Excluding WGP

Sub-precinct	Total GFA per sub-precinct (sqm)
Station (terminal building)	15,800
OSD Block A	165,400
A1	66,900
A2	48,900
A3	39,400
A4	4,100
A5	3,000
A6	3,100
OSD Block B	88,900
B1	42,700
B2	37,200
B3	4,000
B4	5,000
OSD Block C	109,700
C1	32,700
C2	28,500
C3	42,800
C4	3,400
C5	2,300
Regent Street Sidings Block D	65,000
D1	33,300
D2	31,700
Prince Alfred Sidings Block E	20,900
Goulburn St Car Park	49,200
Total GFA (excluding Western Gateway)	514,900
Western Gateway	275,000



176 Building numbers key plan



Figure 3 Reference Master Plan

Source: Architectus and Tyrrell Studio

6. WORK PRIOR TO THIS REPORT

In May 2021, Cox Inall Ridgeway (CIR) provided TfNSW an Aboriginal Engagement Strategy for the Central Precinct Renewal Program to be delivered separately but in conjunction with the Aboriginal stakeholder engagement undertaken by Balarinji for the delivery of this Connecting with Country Framework. CIR's Aboriginal Engagement Strategy report detailed a methodology for best practice engagement with key Aboriginal community members and organisations in focus areas such as:

1. The cultural and social significance of the Central Precinct.
2. Traditional Custodians' and key Aboriginal stakeholders' connection to, and interests in, the Central Precinct.
3. What role the Central Precinct could play to a broader audience and how the local area and its history could be celebrated.
4. How the Central Precinct Renewal Program can best celebrate the culture and history of the Central Precinct area, in ways that are meaningful to past, present and future users.
5. The types of design and interpretation Aboriginal peoples wish to see embedded in the realisation of the Program.

6. Needs and aspirations of Aboriginal people in relation to using and accessing the Central Precinct, including strategies to ensure the space is welcoming and inclusive of Aboriginal people.

7. Processes for supporting an ongoing conversation and input between Aboriginal people and the Program team over the life of the renewal, including partnership opportunities.

8. Appropriate protocols and processes around using Aboriginal cultural knowledge, stories, and language as part of the Program.

9. Scoping activities in relation to the types of employment opportunities that could be developed throughout the Program, including future phases.

CIR's Aboriginal Engagement Strategy report also listed key themes and recommendations arising from stakeholder engagement previously undertaken across 2014, 2015 and 2016 by Archaeological & Heritage Management Solutions and Origin Communications. CIR has now completed stakeholder engagement and are concluding the drafting of their final findings report to be delivered alongside this Connecting with Country Framework.



CIR Aboriginal Engagement Strategy Report, May 2021.

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.

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.*

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. Collective obligation to care for Country is an Indigenous protocol with cooperation at its core. 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.

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."*

An example of successful First Nations co-design can be seen in the involvement of Mana Whenua in projects across Tāmaki Makaurau (Auckland, New Zealand). With these projects, Mana Whenua are more than just stakeholders; they are partners in design. Using a bi-cultural design framework allows for the expression and integration of both Māori and European New Zealander worldviews in the buildings and spaces across Tāmaki Makaurau.

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. The goal of this Connecting with Country Framework is to provide a positive pathway for deep engagement and authentic co-design in the Central Precinct Renewal Program.

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 Central Precinct Renewal Program. 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 locally connected 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 this Connecting with Country Framework.

There are many Aboriginal cultural groups who identify with the project location, 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 39 organisations and 24 individuals identified.

Balarinji had scope to undertake 11 x one-on-one stakeholder interviews as part of the development of the Connecting with Country Framework.

The individuals that were selected all demonstrated a strong connection with the Country of Central Station. These connections are embedded in the knowledge that was passed on to Balarinji and the project team to inform key Designing with Country principles and

protocols. A cross-section of the locally connected Aboriginal Community was involved in the consultation process, including Gadigal Elders, Gadigal knowledge holders, performers and horticulturalists, as well as local community-endorsed educators, activists, leaders and historians who have deep ties to Redfern and the Inner-City area from being born or having grown up on this Country, or key figures in the Land Rights Movement and the establishment of key Aboriginal organisations.

Balarinji hopes that this consultation process is only one stage of a lasting relationship with the locally connected Aboriginal community that continues to develop over future stages of the project life cycle. While Balarinji focused on Traditional Owners (Gadigal Elders and Custodians), knowledge holders and community leaders for the development of this framework, we recognise the important knowledge and experience held in current local Aboriginal community organisations, Local Aboriginal Land Councils and Advisory Panels around the Redfern and Inner-City area. Balarinji approached many representatives of these organisations but they either declined or were unavailable during the time in which consultations were being conducted. It is important to note that Balarinji undertook consultations in the COVID-19 lockdown period, where a number of Aboriginal community organisations were focused on community support programs at this time. However, with the correct structure, lines of communication and time-frame, it is highly recommended that organisations such as the Metropolitan Local

Aboriginal Land Council, the City of Sydney Aboriginal Advisory Panel, Aboriginal Medical Service, Aboriginal Legal Service and the Aboriginal Housing Company are consulted in future stages of the project.

Other key community groups include Aboriginal people connected to the Stolen Generations legacy at Central, and Aboriginal people who are currently and formerly employed by Sydney Trains. Both these groups are important to the history and legacy of Central Station, and their knowledge and experiences should be respected, heard and acknowledged through future stages of the project. Balarinji suggests that it is best practice to connect with Sydney Trains, who have an established relationship with the Kinchela Boys Home and Cootamundra Girls Corporation and have been working with the 'Coota Girls' to develop gathering space with heritage features and contemporary design and facilities to support their needs and acknowledge their legacy. Sydney Trains also has connections with regional stations in NSW where children were taken from places such as Grafton, Kempsey, Berry and Bomaderry and brought to the Kinchela or Cootamundra homes during the Stolen Generations era.

Balarinji also recommends reaching out to Sydney Trains to reconnect with current and former employees of the railways. During Balarinji's consultation process, one Elder provided a wealth of knowledge and experience from his time working on the railways. This knowledge should be further explored by speaking to other Aboriginal people who have worked on the railways in future phases of the project.

8. STAKEHOLDER ENGAGEMENT METHODOLOGY

NOT CONSULTED

A number of individuals were approached but declined or were unavailable during the time in which consultations were being conducted. Most stakeholders that declined to consult were at capacity and as such were unable to be involved in the consultation process.

As shown in Table 3 on the following page, Balarinji's consultation process for the development of the Central Precinct Renewal Program Connecting with Country Framework builds upon a broader consultation process that began in 2015. A key pillar of Balarinji's stakeholder engagement methodology is ensuring key stakeholders have the opportunity to be involved in all stages of the consultation process. During stakeholder mapping, Balarinji reviewed existing site stakeholder consultation reports and archaeological investigations and augmented into a stakeholder contact register.

In addition, the timeline showcases how the feedback gathered from Balarinji's consultation has informed planning for future engagement. Balarinji's consultations with the local Aboriginal community found that stakeholders recommended consultation to occur at the beginning of each phase of the Central Precinct Renewal Program, as well as introducing an Advisory Panel to represent the Inner Sydney Aboriginal Community, aligning with GANSW Statement of Commitment Three found in Section 10 of this report.

Further, Balarinji's consultations also includes recommendations from the Aboriginal community to build relationships and form partnerships with Aboriginal businesses and creatives throughout the project life cycle and including future opportunities, aligning with GANSW's Statements of Commitment Five and Six. Overall, throughout this report, you will find various recommendations from the Inner Sydney Aboriginal Community on how to effectively engage with Aboriginal people, as well as highlighting key opportunities to empower Aboriginal businesses and creatives alike.

8. STAKEHOLDER ENGAGEMENT METHODOLOGY

Table 3: Timeline of consultation process

2015	2018	2019	2020	2021	2022	2023+
<p>Values Workshop held by Archaeological & Heritage Management with Metropolitan Local Aboriginal Land Council (LALC) in relation to the Central Eveleigh Corridor.</p> <p>Engagement was also undertaken with over 100 participants from the Aboriginal community to inform the Central to Eveleigh Transformation and Transport Program</p>	<p>Central Precinct Heritage Framework: the framework focuses on heritage interpretation as an opportunities to tell the stories associated with the Central Precinct site and recommended preparation of a comprehensive Heritage Interpretation Strategy for the precinct.</p>	<p>Reconciliation Action Plan (2019-2021): provides direction for the integration of Aboriginal cultural heritage values into design of Transport for NSW projects, such as CPRP. It sets out deliverables which will ‘make a positive difference to Aboriginal and Torres Strait Islander peoples in areas such as employment, empowerment and economic development, and to enhance and develop cultural understanding’.</p>	<p>Central Precinct Strategic Framework by Transport for NSW foregrounds heritage interpretation as a key component in the precinct’s development. A focus on the opportunities for both Aboriginal and non-Aboriginal heritage interpretation elements are integrated throughout the Strategic Framework.</p>	<p>CPRP Strategy Aboriginal Community Engagement Report (Cox Inall Ridgeway): extensive program of research and engagement with Aboriginal stakeholders over the life of the project.</p> <p>Consultation Report for Aboriginal Heritage Interpretation Strategy (Cox Inall Ridgeway): targeted, high level community consultation workshops to build stories and integrate memories associated with the site.</p> <p>Central Precinct Renewal Program Connecting with Country Framework (Balarinji): identifies seven Statements of Commitment for CPRP, with accompanying principles for actions and considerations and challenges.</p> <p>Aboriginal Culture and Heritage Framework: developed to provide guidelines for a greater understanding and engagement with Aboriginal culture, heritage and co-design.</p>	<p>Briefings to First Nations Stakeholders on the Central Precinct Renewal Masterplan</p>	<p>Recommendations from Aboriginal Community Engagement report includes:</p> <p>Explore options to develop an Aboriginal Advisory Group to support development of the project and ensure Aboriginal voices are embedded in the project’s governance</p> <p>Explore ideas for Indigenous business opportunities at Central and engaging Indigenous businesses at Central Precinct</p> <p>Explore opportunities to engage Aboriginal creatives to work on the project</p> <p>Explore ways the engage Aboriginal community in ongoing precinct development, management and operations.</p>

9. HOW TO USE THIS DOCUMENT

The Central Precinct Renewal Program Connecting to Country Framework is designed to serve all design teams involved with both the current and future phases of the renewal. It offers a central framework to help form, design and deliver projects with respect to Connecting with Country principles.

This Framework should be used to:

- 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
- Support the Design guide and instruct design teams on how Country can influence the design of the precinct and future development.
- Ensure the project supports Aboriginal people to gain tangible and intangible intergenerational benefits
- Support mutually beneficial capacity building across Aboriginal and non-Aboriginal communities

This Connecting with Country Framework supports co-design by providing community stakeholder responses to each of the seven GANSW Statements of Commitment, along with practical steps that design and project teams can take to incorporate Connecting with Country Principles. It is important for true co-design to occur throughout all stages of a project, and therefore, this framework should be used from the earliest stages of design through to completion.

The following tables outline the GANSW Statements of Commitment and interpret the applicability of each statement to the Central Precinct. Summaries and quotes from community stakeholders have been included to provide project and design teams with specific comments, recommendations and knowledge from the locally connected Aboriginal community. This allows design and project teams to understand the Country and Aboriginal narrative of this specific site and take practical steps to implement Connecting with Country Principles into the Central Precinct Renewal Program.

Co-design was used to construct a series of specific statements that are listed under the heading 'How it applies to designing and delivering the Central Precinct Renewal Program'. It draws from a close analysis of GANSW's Statements of Commitment, comprehensive research of the Aboriginal history of the site, verified by the local Aboriginal community during stakeholder consultations.

In summary, this document provides an overarching framework to be used across all current and future designs teams involved in the Central Precinct Renewal. This will ensure that the project, and all parties involved, remain committed and transparent when engaging with Connecting with Country principles, creating mutually beneficial outcomes for all people connected to the Precinct.

10. KEY DESIGN THEMES AND INTEGRATION

As part of the Connecting with Country Framework, the following thirteen themes have been identified for design integration.

These themes and the associated icons have been integrated by the Design Team into various Technical Studies for the Central Precinct Renewal Masterplan.



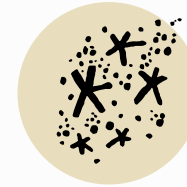
Reconnecting Redfern & The Harbour

- Consider historical connections between Redfern and the Harbour.
- Acknowledge the movement of the Aboriginal community from the Harbour to Redfern and the impacts this has had.



Replacing Landmarks of Country

- Consider how the traditional landmarks of Country have been obscured by the City, however Country and many of its landmarks are still under the concrete.
- Acknowledge and interpret the landmarks of Country, such as Sandhills, in the new masterplan.



A Connection to Sky Country and Cosmology

- Reconnect vertical sightlines.
- Acknowledge and celebrate local Sky Country knowledge and stories.
- Including Sky Country in exploration of Connecting with Country.



The Legacy of Sydney Trains

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

10. KEY DESIGN THEMES AND INTEGRATION



A Meeting Place

- Acknowledge Central as a traditional and contemporary meeting place.
- Recognise Central as a place where the Aboriginal community gather before travelling back out to Country by train.



Connecting to Country Through Layers of Sandstone

- Acknowledge Sydney as Sandstone Country.
- Understand Sandstone as a function of Country and a resource that has been formed on Country and of Country over thousands of years.
- Explore how Country can be represented when it moves from being under to above ground and the enduring nature of Country.



Acknowledging and Healing

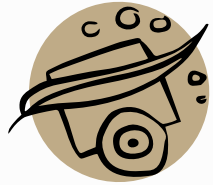
- Acknowledge the history of Platform 1 and its role as a processing station for the Stolen Generations.
- Contribute to reconciliation and healing through acknowledging the history of the site and the Country below.



Biodiversity & Restoring the Sounds and Smells of Country

- Consider Country through all five senses.
- Increase the biodiversity of the site to support the regeneration of Country, for example, biodiversity increases birdsong (the sound of Country).

10. KEY DESIGN THEMES AND INTEGRATION



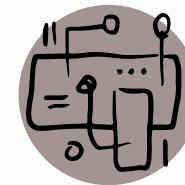
Place-based Learning

- Celebrate the Aboriginal storytelling protocol of Place-Based Learning. Knowledge is gained only through participation. You have to walk Country to know place. This is living knowledge and learning.
- Encourage Precinct visitors to engage in Aboriginal culture and learn about Aboriginal history and approach to Country.
- Encourage visitors to follow knowledge pathways across the Precinct.



Six Seasons Planting

- Acknowledge that Sydney has six seasons according to Country.
- Integrate Indigenous knowledge systems around seasonality and indicator species.



Living Technology

- Acknowledge that Aboriginal culture is a living culture with ever evolving technology.
- Use technology to enhance and protect Aboriginal cultural knowledge and Indigenous knowledge systems.
- Use technology to bring Aboriginal culture into the Precinct through language installations, interactive story telling etc.



Community Space and Facilities

- Acknowledge that community need culturally safe spaces to gather within the Sydney CBD and surrounds.
- Provide space for culture to practiced and shared within the Central Precinct.

10. KEY DESIGN THEMES AND INTEGRATION



Welcome to Country

- Recognise that the Welcome to Country that a majority of Australians experience is not generally connected to the ancient protocol.
- Understand that when Aboriginal people traditionally travelled across Country, they waited at the border of their Country and gained permission to travel into the Country of others. This would typically happen by setting fires to create smoke signals (Visual) and through song and dance (auditory and movement) and gift or trade exchange. They would wait for someone to come to meet them and grant them permission to continue on their travels.
- Acknowledge that part of being welcomed on to Country is accepting a responsibility to care for Country and treat it with the respect that it deserves.
- Develop a Welcome to Country concept in co-design with the locally connected Aboriginal community in future phases of the project.

11. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW Better Placed Draft Connecting with Country Framework.

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

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.
- Incorporate shared histories of cultural landscapes into project design principles.

Considerations and challenges

- Work with Traditional Custodians and draw upon available research to understand the connections between the ways of relating and recording knowledge.
- How are you building relationships with the Aboriginal community – both the Traditional Custodians and community members from off-Country?

Statement of Commitment 1:

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 and challenges

- How will the project help Traditional Custodians to continue their practices on Country?
- What are the opportunities for education and enterprise for Aboriginal community groups from the earliest stages through to maintenance?

11. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

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 and challenges

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

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 and challenges

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

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 and challenges

- Establish (or learn about) protocols for Aboriginal consultants from off-Country – local government authorities often have information relating to this.
- Consider how people are given space to participate. Avoid exploitative processes and allow sufficient budget and time.

11. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

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 and challenges

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

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 and challenges

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



11. 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 applies to designing and delivering the Central Precinct Renewal Program	Community stakeholder responses
<p>The Project Team will acknowledge the Gadigal as the Local Custodians of the Central Precinct.</p> 	<p>Every stakeholder identified that this precinct was on Gadigal Country. Please note there are multiple ways to spell Gadigal including with a C. In this report, Balarinji has referred to Gadigal as it is the preferred term of the community. A number of stakeholders also spoke about the diversity of Aboriginal people living on Gadigal Country and that many have a Custodian relationship with Country.</p> <p>For further information see Appendix A - Contextual Information.</p>
<p>The Project Team will work with the locally connected Aboriginal community to integrate the Sydney Language into the Central Precinct.</p> 	<p>All stakeholders stated that they would like to see Language integrated into the Precinct. As one local community member stated, <i>“For the language to be in the air, out and spoken, I think it just really ignites the spirit again.”</i> Another stakeholder stated <i>“language should be incorporated into the design, both from, as you’ve mentioned, the signage around welcoming customers in the local language as a hello. Whether that be signage voiced by community, whatever that looks like. I also look at the language as an interpretation of some of the stories. Capturing some of the stories through the design, through the artwork. Because there’s so many amazing stories around the Gadigal people that it makes sense for it to be captured and communicated through design of the Precinct to allow for that to continue on.”</i></p> <p>There were varied answers to what language should be used within the Precinct, ranging from Gadigal to Darug and The Sydney Language. Stakeholders encouraged continued community engagement on this, particularly with Elders and community-endorsed language experts.</p> <p>For further information see Appendix A - Contextual Information.</p>

11. 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 applies to designing and delivering the Central Precinct Renewal Program	Community stakeholder responses
<p>The Project Team will engage with community endorsed Sydney Language experts in future phases of the Central Precinct Project.</p> 	<p>Stakeholders highlighted the importance of ongoing consultation with community around language, as it was a rapidly developing field.</p> <p>A local community member stated, <i>“Consistent consultation, is important because language changes and the way we understand it changes over time, as we get more research. Obviously, 20 years ago, the way we looked at Sydney Language is different to how we look at it now, because of the work of Jakelin Troy, but I guess in generations to come will have someone else in that academic space who might find out further information, so I think having regular consultations and commitments throughout the lifetime of the Precinct, rather than just an initial phase. Just because it will change and adapt, and words may become offensive in the future, or may not be culturally appropriate anymore, so I think it’s important to recognise that it’s moving and not stagnant, and can change, so having that commitment to the longevity of our language as well.”</i></p> <p>For further information see Appendix A - Contextual Information.</p>
<p>The Project Team will engage with the locally connected Aboriginal community in a co-design process to explore design integration opportunities.</p> 	<p>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. One stakeholder stated that, <i>“The key is to hear storytelling orally and for it to be permanently embedment through design. Spoken word/storytelling and art developed through tech that could change, adapt and give more opportunity for a wider range of creatives over the years.”</i></p> <p>Another stakeholder, suggested a long-term commitment to language at the site, stating <i>“if you’re thinking long term around the design... you’d want something to be sustainable or stable or permanent as such to be able to continue on those stories and education pieces.”</i></p> <p>For further information see Appendix A - Contextual Information.</p>

11. 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 applies to designing and delivering the Central Precinct Renewal Program

The Project Team will prioritise and respect Aboriginal storytelling protocols in the Central Precinct design.



Community stakeholder responses

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 local community member explained, *“I’d like to see our history told in a different way, you know. Because it is different, and it is the lore of the land, and it needs to take its place. It needs to be respected. And how that could be done, it could be by standardising the whole thing, by sharing the spirit of our culture, which I think’s really integral to the project. Integrity, in how you will do this is going to be the foundation of where it goes, how it’s done. So I think the language is so important.”*

A Local Elder elaborated, *“I’d like to see the words actually up and written. Just on the wall, and written as we pronounce them. And I think it’s really important that non-Aboriginal people get their mouths around these words, that are... meaningful, and mean something.”* They also suggested bringing in *“some contemporary Aboriginal art around how people are seeing [the Precinct] today. I think it’s really important not just for non-Aboriginal people, for our younger mob seeing that, and have a bit of meaning to it.”*

For further information see Appendix A - Contextual Information.

11. 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 applies to designing and delivering the Central Precinct Renewal Program

The Project Team will value and respect Indigenous Cultural Intellectual Property and the Aboriginal community's right to financially benefit from this knowledge.




Community stakeholder responses


Best practice remuneration and acknowledgment of Indigenous Cultural Intellectual Property (ICIP) is a baseline requirement. One stakeholder 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.

For further information see Appendix A - Contextual Information.

11. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

<p>GANSW Statement of Commitment 1 Cont.</p> <p>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.</p>	<p>How it applies to designing and delivering the Central Precinct Renewal Program</p>	<p>Community stakeholder responses</p>
<p>Principles for Action: Incorporate shared histories of cultural landscapes into project design principles.</p> <p>Considerations: How are you building relationships with the Aboriginal community – both the Traditional Custodians and community members from off-Country?</p>	<p>The Project Team will acknowledge the significance of the Country under the Central Precinct.</p> 	<p>The stakeholders spoke about the significance of the Country under the Central Precinct. They described it as an abundant sandhills and wetlands ecosystem that would have provided for not only the Gadigal but their neighbours as well. A Gadigal Elder explained that, <i>“There would’ve been camping grounds in and around that way, where there were dry areas and that. And it all depends on what kind of weather that you got, if it’s rain and then it’d be flood areas and then that, you don’t stay around that kind of way for long. And in saying that, most of the mobs that would’ve been staying around there, would’ve been more or less moving through there because it wouldn’t have been a very idyllic place to build a home there. Back in those days, I’m talking about. More or less would’ve been passing through that way. There would’ve been mobs that would’ve hung around there and all of those places on the high grounds and that. Yeah. But as it is today, it’s a place where everyone comes, but no one stays.”</i></p> <p>This was confirmed by a local curator who described the richness of Gadigal Country and its unique link to Central, <i>“Sandstone. Sandy, sandstone, marshy, and that’s I guess the iconic Sydney and Gadigal terrain, is that really rich sandstone, and that’s what made us rich. That’s what made us that key point of trade. No wonder we had all these routes going all over the place. We had this beautiful sandstone that you couldn’t really get in any other part of the country, so I think the fact that it’s built from that as well is quite important as well because it’s an actual physical tangible representation of that richness of our land. Then being formed into a building.”</i></p> <p>For further information see Appendix A - Contextual Information.</p>

11. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

<p>GANSW Statement of Commitment 1 Cont.</p> <p>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.</p>	<p>How it applies to designing and delivering the Central Precinct Renewal Program</p>	<p>Community stakeholder responses</p>
<p>Principles for Action: Incorporate shared histories of cultural landscapes into project design principles.</p> <p>Considerations: How are you building relationships with the Aboriginal community – both the Traditional Custodians and community members from off-Country?</p>	<p>The Project Team will acknowledge the significance of Central as both a historic and a contemporary meeting place.</p> 	<p>The Central Precinct is situated at the nexus of a number of traditional Gadigal trading or travelling tracks known as Muru. This points to the traditional significance of the site as a meeting place, and as a place where people from multiple cultural groups, not just the Gadigal would have travelled to and from. As a local curator explains, <i>“It was essentially a central meeting point and that is why the station is built there because you get George Street, you get Parramatta Road, you get Pitt Street, and they all sort of come to this point, which is Central, and those were all already walking tracks, so it was already naturally in the land formations that, that is where you would meet at a central point.”</i></p> <p>In a contemporary sense, Central has continued to be a significant meeting place for the Aboriginal community as it is where many people first arrive when coming to Sydney to look for family, work or community. As a local community member described, <i>“I would actually say that Central to a lot of Blackfellas is more important than the airport, given that a lot of our mob couldn’t afford to fly anywhere, other than mob coming, of course, across different states. But when you look at just travel within the state, Central would be more important than the airport for a lot of mob.”</i></p> <p>For further information see Appendix A - Contextual Information.</p>

11. 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 applies to designing and delivering the Central Precinct Renewal Program

The Project Team will acknowledge the significance of Central and Rail History in the story of Aboriginal Sydney.




Community stakeholder responses

All of the stakeholders spoke about the significance of the railways and of Central to the larger Sydney Aboriginal narrative. This was summarised by a local horticulturalist who explained, *“If you look at it in its current context it’s, yes it’s the main ... like it is the heart of all those rail arteries that then go off to the rest of the country. That has a pretty strong significance for Aboriginal communities. A lot of the mobs still use the train now, especially in Western New South Wales. They’re all using the train to come down to Sydney. So they’re all landing at Central, they’ll go and flit to different places. So most of them might’ve been coming to Sydney for even say the last 100 years probably that would’ve been using the train and Central Station as their ... that’s their locator beacon, so to speak. Everyone knows where it is, but everyone also knows Redfern’s right next door, and then back in the day you could get the tram from Central out to La Pa and Bondi and everywhere else and in between. So the rail, apart from the fact that a lot of people came to Sydney to work on the railways, a lot of people have that connection through knowing where it is, but if you go back even further, it’s still pretty ... even though it’s Central Railway Station, it is still a pretty central marker.”*

For further information see Appendix A - Contextual Information.

11. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

<p>GANSW Statement of Commitment 1 Cont.</p> <p>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.</p>	<p>How it applies to designing and delivering the Central Precinct Renewal Program</p>	<p>Community stakeholder responses</p>
<p>Principles for Action: Incorporate shared histories of cultural landscapes into project design principles.</p> <p>Considerations: How are you building relationships with the Aboriginal community – both the Traditional Custodians and community members from off-Country?</p>	<p>The Project Team will acknowledge the importance of Sky Country.</p> 	<p>The importance of Sky Country was discussed with Stakeholders and whilst many were unable to provide site-specific astral stories, all stakeholders agreed that acknowledging and interpreting Sky Country was essential. By acknowledging Sky Country not only would the Precinct be acknowledging a holistic view of Country, but it would be working to replace a lost landmark of the night sky.</p> <p>Stars, which are largely lost in the city due to light pollution, are incredibly important to the cultural knowledge of Country and were often reflected in the rock art found along the Sandstone cliffs of Gadigal Country. As a local horticulturalist explains, <i>“There are so many rock engravings around Sydney, but there’s also ... you’d have to think there’d be at least half the amount again that have either been built over, removed, jackhammered out, you’d think that there’d be connections in lots of different places if you look at the Balls Head engravings.</i></p> <p><i>I think there are some engravings down at Tumbalong too. But there would have to be engravings that no longer are visible, but a lot of that rock art and the dendroglyphs, petroglyphs that would’ve been around those areas, if you look at the ... There are some that specifically speak to the Sky Country and to the ancestors, spirits and their links to what was happening on the ground.”</i></p> <p>For further information see Appendix A - Contextual Information.</p>

11. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

GANSW 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.

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 Central Precinct

The Project Team will integrate native flora and fauna into the Central Precinct.



Community stakeholder responses

The stakeholders viewed the integration of native flora and fauna into the Central Precinct as a priority to help restore Country. Stakeholders mentioned how there are still pockets of vegetation in the Sydney region which can show what species would have been growing in the Central Precinct area prior to colonisation and urbanisation. As a local horticulturalist mentioned, *“Sydney Harbour still has some remnant vegetation, and we can track backwards to know what the local plant communities would’ve looked like.”*

Similarly, a Gadigal horticulturalist discussed how there are areas, such as the Eastern Suburbs and Manly, where Eastern Suburbs Banksia Scrub grows, and that this type of scrub would have traditionally grown throughout the Central Precinct area. Suggested species to include in the Central Precinct were banksias, waratahs, Sydney wattles, angophoras, eucalypts, ironbark, flannel flowers, coastal tea trees and dog rose, as well as trees for nowie, other wetland species and weaving grasses.

For further information see Appendix A - Contextual Information.

11. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

<p>GANSW Statement of Commitment 2 Cont.</p> <p>We will prioritise Aboriginal people’s relationship to Country and their cultural protocols, through education and enterprise by and for Aboriginal people.</p>	<p>How it applies to designing and delivering the Central Precinct Renewal Program</p>	<p>Community stakeholder responses</p>
<p>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.</p> <p>Considerations: How will the project help Traditional Custodians to continue their practices on Country?</p>	<p>The Project Team will interpret traditional land management practices.</p> <div data-bbox="801 715 996 799"> </div>	<p>When asked about traditional land management and uses, cultural burning was a common answer. Other practices included fishing, farming, ceremony and community living. A Gadigal horticulturalist discussed how different practices would take place at different times of the year, such as “ceremony in springtime, when the Songlines start.” A local activist and community leader also mentioned seasonal planting as a traditional land management practice that could easily be incorporated into the Central Precinct through landscaping and green spaces. They recommended creating specific spaces within the Precinct for cultural practices and education.</p> <p>A local curator discussed how many of the traditional land management practices may no longer work in the Precinct and encouraged the collaboration between First Nations peoples and others to care for Country. They stated that, “In terms of traditionally caring for Country, maybe that’s slightly more difficult, especially because we live in a polluted city. Working in a building like, unless you want to get some people out to help build a native garden and maintain that. I don’t think personally there’s much else we could do, and I think that’s also shifting responsibility onto us to take care of Country. Yes, we should be a part of that, but I think it should be a collaborative process, because it’s gone so far out of our hands to use traditional cultural practices to return and restore Country, so I think going back to sustainable modern technology and collaborating with First Nations people, as the people to determine that. Not just in terms of traditional ways of caring for Country, but modern ways, because we can’t go and suck the carbon out of the air because we didn’t have it, so we don’t have a traditional method of doing that, so I think linking to that is how we do it.”</p> <p>For further information see Appendix A - Contextual Information.</p>



11. 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 applies to designing and delivering the Central Precinct Renewal Program	Community stakeholder responses
<p>The Project Team will consider traditional landmarks of Country in the design of the Central Precinct.</p> 	<p>Various stakeholders mentioned the sandhills or dunes as significant landmarks for the Central Precinct. The use of sand and sandstone in the redevelopment was suggested as one way this landmark could be referenced, as well as a good step towards connecting with Country. A Gadigal Custodian stated that the use of sandstone from the area speaks to Country as well as the colonial history of the site, and while it may be conflicting for some as it is more of a colonial use <i>“at the same time for me personally, that’s part of Country. Like, it’d be weird for me, for example, if we use some type of weird metal that has no correlation to the area at all.”</i></p> <p>The use of locally sourced materials in the Central Precinct Project could assist with the interpretation of lost landmarks and connections with Country. A local curator elaborated <i>“We had this beautiful sandstone that you couldn’t really get in any other part of the country, so I think the fact that it’s built from that as well is quite important as well, because it’s an actual physical tangible representation of that richness of our land. Then being formed into a building.”</i></p> <p>For further information see Appendix A - Contextual Information.</p>
<p>The Project Team will work with locally connected community-endorsed Aboriginal land management and horticultural businesses.</p> 	<p>The stakeholders suggested numerous locally owned or connected Aboriginal land management and horticultural businesses. A local community leader suggested the involvement of Metro LALC and National Parks, as well as locally owned companies such as IndigiGrow. IndigiGrow runs a nursery and bush foods farm as well as provides educational opportunities. Clarence Slockee and Adam Byrne also have expertise in this area. Clarence Slockee’s business, Jiwah, specialises in cultural landscaping and design. Adam Byrne and Clarence Bruinsma also co-own 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.</p> <p>For further information see Appendix A - Contextual Information.</p>

11. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

<p>GANSW Statement of Commitment 2 Cont.</p> <p>We will prioritise Aboriginal people’s relationship to Country and their cultural protocols, through education and enterprise by and for Aboriginal people.</p>	<p>How it applies to designing and delivering the Central Precinct Renewal Program</p>	<p>Community stakeholder responses</p>
<p>Considerations: What are the opportunities for education and enterprise for Aboriginal community groups from the earliest stages through to maintenance?</p>	<p>The Project Team will create capacity for community and cultural places in the design of the Central Precinct.</p> <div style="display: flex; justify-content: space-around;">   </div>	<p>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. One stakeholder explains, <i>“Space to come together, I think, and I hear that come up a lot, when we all get together and a lot of people come and have a yarn, the one thing everyone always talks about is when are we going to have a space for ourselves? Where we can come together, where we can meet, and it is that central point, that meeting point of where we come from different areas, whether you’ve got Darug mob coming from out west, or coming over the other side of the bridge.”</i></p> <p>This was reiterated by a Gadigal Custodian who stated, <i>“I think that meeting spaces would be a really good one just because that would give the Aboriginal community a space where they know that they’re welcome, so be a culturally safe space, especially if you’re incorporating a lot of this stuff throughout the building, like the language, hiring people to do commissioned artworks, things like that. And even how we were mentioning the sandstone, if the building was maybe from that, we found a way that we could say this is part of Country. I think the space would be good because we could use those for things like NAIDOC or any community type meetings that they have. So it could be kind of like a central meeting place for that area which would be a good thing.”</i></p> <p>Similarly, a Local Redfern Elder suggested that <i>“we definitely need performance spaces... We do need to do our Welcome to Country down there, during Invasion Day. We do need it during the start of NAIDOC week. And we do need to be able to book it for International Women’s Day... there are women who want to go down and celebrate who we are, and what we’re doing.”</i> Various stakeholders suggested incorporating a cultural centre into the Precinct that could act as a shared space for community, universities, and other organisations.</p> <p>For further information see Appendix A - Contextual Information.</p>

11. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

<p>GANSW Statement of Commitment 2 Cont.</p> <p>We will prioritise Aboriginal people’s relationship to Country and their cultural protocols, through education and enterprise by and for Aboriginal people.</p>	<p>How it applies to designing and delivering the Central Precinct Renewal Program</p>	<p>Community stakeholder responses</p>
<p>Considerations: What are the opportunities for education and enterprise for Aboriginal community groups from the earliest stages through to maintenance?</p>	<p>The Project Team will create a return benefits plan to support opportunities for local Aboriginal businesses to stay, grow and thrive in the Central Precinct.</p> <div style="display: flex; justify-content: space-around; align-items: center;">   </div>	<p>When asked what would enable local Aboriginal businesses to thrive in the Central 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 Sydney CBD. A local curator explained the challenges faced by young entrepreneurial Aboriginal people in the following case study: <i>“Financial accessibility, really. I did a story on First Nations businesses, and I had a yarn with a couple of First Nations businesses, and one of the things that always came up is generational wealth. Because we weren’t able to make our own money, not until one generation ago, and you’ve got all these families that have this generational wealth, because they were able to, their great, great grandfather was able to save and buy a property, and then pass that on to the next generation, and blah-blah-blah, so when Jim finishes his degree at USyd and decides to buy X amount of bitcoin, he’s actually got all that history behind him that’s actually helped him create his own business, so it’s not just that we’re poor or slack with our finances. We actually do need that support financially, because we don’t have access to that generational wealth. I can’t ask my grandfather for a \$10,000 loan, because he wasn’t able to get a fair wage, so making it accessible, whether it be in discounts or whatever, but having that background contextual knowledge that it’s not just we get things for free or we get things half off. It actually serves a purpose of trying to equal that playing field, but definitely financial equity and supporting that, and whether it be dedicating X amount of storefronts for First Nations businesses, and having in place financial support for that is huge and integral.”</i></p>

11. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

<p>GANSW Statement of Commitment 2 Cont.</p> <p>We will prioritise Aboriginal people’s relationship to Country and their cultural protocols, through education and enterprise by and for Aboriginal people.</p>	<p>How it applies to designing and delivering the Central Precinct Renewal Program</p>	<p>Community stakeholder responses</p>
<p>Considerations: What are the opportunities for education and enterprise for Aboriginal community groups from the earliest stages through to maintenance?</p>	<p>Cont.</p>	<p>The stakeholder went on to speak about creating space for Aboriginal freelancers and creatives: <i>“I was chatting to IndigenousX and they were saying that the Twitter offices in Sydney have space available for their journalists to use, and I thought imagine if we had more of that in other places, where these big brands or these big projects actually created space, and it’s not much space. 60 square feet or something like that, a desk and a chair, and it says so much because it says no, this is your place as well. We invite you in to collaborate with us or to do whatever you want to do, and it’s been done before. It’s not like it would be out of the ordinary.”</i></p> <p>For further information see Appendix A - Contextual Information.</p>
	<p>The Project Team will make the Central Precinct an accessible space for the Aboriginal community.</p> <div data-bbox="801 1204 987 1292"> </div>	<p>All of the stakeholders spoke about the need for Central to be an accessible space. This accessibility took on many forms. From being physically accessible through to being culturally accessible. One stakeholder explained, <i>“So I think we need to become more a part of that site. Not only that site, but every site across the state. We’re more visible. We’re no longer put behind, and we’re no longer too ashamed to come forward. We’re taking our place. This is what taking our place looks like.”</i> Another stakeholder explained the intersection between the Aboriginal community and a disability sector and how it would ideal to consider the two Frameworks alongside one another, stating that, <i>“Obviously, we have reconciliation plans and those types of actions, and you obviously have disability support or different diversity silos, and I guess looking at it in terms of taking down those barriers. A lot of our people, especially a lot of our older people have different kinds of disabilities, whether it be hearing or eyesight, or physical disabilities, where they may not be able to access, so I think, actually, I’m sure they already have and accessibility and disability frameworks, but looking at that alongside cultural framework, because obviously, our people might have more difficulty actually getting physical access to the site.”</i></p> <p>For further information see Appendix A - Contextual Information.</p>

11. 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 applies to designing and delivering the Central Precinct Renewal Program

The Project Team will commit 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.



Community stakeholder responses

The stakeholders agreed that the locally connected Aboriginal community had strong stories to be told at this site and that, as this site was an entry point for many people into Sydney, it was a crucial site to ensure that this narrative was embedded. As a local horticulturalist explains, *“I think just for the general population, just to try and appreciate what it was like pre-contact and what these spaces meant to people and what they might have looked like, the sort of flora and fauna that would’ve been around, what the topography was like, the geology, all of those things that had that which is quite literally the connection to Country that people have.”*

One stakeholder spoke about the importance of acknowledging the Gadigal: *“Because Sydney is so transient, Redfern is so transient. Central the same. And underneath it, all are the Gadigal people. So I really feel it’s an opportunity for them to come to the forefront on their own land.”* A local curator reiterated these sentiments and saw this precinct as an opportunity to acknowledge that Central still is Aboriginal Country: *“My key message is that it’s our land. That’s it. You can put it in a sign, you can put in a song, you can paint a picture, but really, really putting that out there. We’re not just the traditional owners or just the custodians, because that still implies that the land was taken away, we’re no longer owning of it, so I think really recognising that and what does that mean?”*


11. 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 applies to designing and delivering the Central Precinct Renewal Program	Community stakeholder responses
<p>The Project Team will continue to work with the locally connected Aboriginal community on all future phases of the project.</p> 	<p>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 Central Precinct 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. As one stakeholder explains, <i>“I think the local land councils always have certainly the connection through legislation and then rightly so we need peak bodies to be able to have a say in those spaces. But generally speaking the local community, a lot of community orgs who do great work in the community. So I think a lot of that financial benefit should also extend to a lot of the community organisations who work with community and provide services for community. So I think it’s quite broad in the way that those ... if there is to be an economic benefit in particular, then it should flow so that it benefits everybody.”</i></p> <p>For additional information see Chapter 11 – How Can This Project Impact Social Outcomes?</p>
<p>The Project Team will 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>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. A Local Redfern Elder suggested that it was important to get an education, artistic and business-based perspective in order to make the Precinct successful, stating <i>“I think you should move towards an advisory panel. So you’ve got people who are going to actually turn up, people who are ongoingly engaged with the development of the inner-city community, when it comes to First Nations people.”</i></p>

11. 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.

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 applies to designing and delivering the Central Precinct Renewal Program	Community stakeholder responses
Cont. 	<p><i>You know, people that have a few aspirations about what our community can look like. If you wanted to get a historical group together, get people who want to talk about the history if you want to talk about progress and where we want to go, and the type of communities we want, you go ahead and get a committee of people that are on that level, who are talking about what progress looks like."</i></p> <p>For additional information see Chapter 11 – How Can This Project Impact Social Outcomes?</p>

11. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

<p>GANSW Statement of Commitment 3 Cont.</p> <p>We will prioritise financial and economic benefits to the Country where we are working, and by extension to the Traditional Custodians of that Country.</p>	<p>How it applies to designing and delivering the Central Precinct Renewal Program</p>	<p>Community stakeholder responses</p>
<p>Considerations: Be clear about how financial benefits of the project (not just engagement fees) will be shared with community.</p>	<p>The Project Team will work with community to identify opportunities for Aboriginal economic participation.</p> 	<p>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 and continue through to an economic framework that allows for the local community to financially benefit from the project, the community IP and the knowledge being invested into the project. As a local community member explains, <i>“protocol is so important, especially if these people are contributing. I think it would, to me, be logical that it’s an ongoing relationship. Because it is that. You are working together on such an important project... But once again, we should always come back to those cultural protocols around that, and practise that respect and integrity. So consultation, and just bringing people along. And obviously the project planning and what have you.”</i></p> <p>For additional information see Chapter 11 – How Can This Project Impact Social Outcomes?</p>

11. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

<p>GANSW Statement of Commitment 4</p> <p>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.</p>	<p>How it applies to designing and delivering the Central Precinct Renewal Program</p>	<p>Community stakeholder responses</p>
<p>Principles for Action: Develop indicators to measure impacts to Country and culture during project formation.</p> <p>Considerations: Agree on what success looks like for the project in terms of the health and wellbeing of Country.</p>	<p>The Project Team will augment its capability and processes to make Country an authentic focus of the Central Precinct.</p> <div data-bbox="801 810 1099 895"> </div>	<p>There was a focus from the stakeholders on ensuring that Country was authentically represented and respected at Central. This applied to all aspects of Country, encompassing Sky, Ground and Water Country as well as the cultural and spiritual layer. There was an acknowledgement from stakeholders that Central was a heavily developed site and that the focus should be on re-wilding where possible as well as replacing landmarks by acknowledging their functionality where they could not be physically replaced.</p> <p>A Gadigal horticulturalist stated that it is important to acknowledge <i>“that everything made there is made by Country; you could have an acknowledgement of Country and how this whole space wouldn’t be made without it. That’s one way of sending that message across...Greening as much space as possible with the traditional flora that’s from the area. And I guess acknowledging that it was traditionally Aboriginal land and it is Aboriginal land. And just, I guess, telling story of the land that was there, or that is there. And then, somehow, a positive message of moving forward together and embracing the culture.”</i></p> <p>For further information see Appendix A - Contextual Information.</p>

11. 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 applies to designing and delivering the Central Precinct Renewal Program

The Project Team will work with community to improve the health of Country.



Community stakeholder responses

The stakeholders spoke about the importance of having community involved not just in the design of the precinct, but in the ongoing care for the space. As a local horticulturalist explains, *“having local community involved in the management of those spaces, where it’s reasonably easy we’re talking about the public green spaces, but also if there’s an opportunity for tying into those commercial spaces and having an ongoing presence, I think that’s certainly a tangible outcome. The intangible’s probably again the ability for people to interpret or tell their own stories using those spaces and then those interpretive elements.”* This ongoing community involvement allows the community to continue in their custodian responsibility to care for Country.

A local curator spoke about the importance of considering Care for Country in a 21st Century context: *“I’m sure they have an environmental framework as well, already established, especially now with the commitments, the government is saying they have to, carbon emissions and reversing climate change. That links in directly with that cultural heritage. It’s intersectional, so commitment to that as well. Not just by planting native plants, but by making sure that it’s solar-powered, or there’s some type of alternative energy ... That is actually a way of caring for Country. Not just by planting a grass tree, because it’s linked to our culture. Using modern technology that we know like renewable energy is actually a way to care for Country in the modern-day context, so that commitment in itself is linked to that cultural framework for caring for Country already.”*

For further information see Chapter 12 - Contextual Information.


11. 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 applies to designing and delivering the Central Precinct Renewal Program	Community stakeholder responses
<p>The Project Team will acknowledge both the diverse nature of the locally connected Sydney Aboriginal community and the local to-place authority of Gadigal Custodians.</p> 	<p>When stakeholders were asked about the diversity of the Aboriginal community in Sydney and in particular in and around Redfern, they spoke about the cultural richness that has been created through the Aboriginal diaspora communities. One stakeholder explained, <i>“I think it’s important because that is history. You can’t change or rewrite history. It is what it is. And people need to be acknowledged because they’ve spent their livelihoods contributing and working hard on something. And look, you’ve got to remember, our people were so... I mean, you could say so many things that have happened to our people, but at the time, it didn’t matter who or where you were from. It was the fact that people were coming together and doing something because something needed to be done... So I think, in acknowledging that spirit of our people across the nation, and who’s come there... I mean, I remember the marching in ‘88. That was the biggest march I’ve ever been to in my entire life. And when I say biggest, I don’t mean by population, I mean by the diverse representations of people right across the nation. They were there at that march [from Redfern past Central Station].”</i></p> <p>For further information see Chapter 12 - Contextual Information.</p>

11. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

<p>GANSW Statement of Commitment 5 Cont.</p> <p>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.</p> <p>Considerations: Consider how people are given space to participate. Avoid exploitative processes and allow sufficient budget and time.</p>	<p>How it applies to designing and delivering the Central Precinct Renewal Program</p> <p>The Project Team will respect community process and protocols and engage in a community-led approach to Country</p> 	<p>Community stakeholder responses</p> <p>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 curator explained, <i>“Just that recognition that we’re diverse people, and that we’re individuals. We’re not a monolith of First Nations people or even a monolith of Gadigal people or Wiradjuri people. Within those are individual people that have preexisting politics and issues that might rise to the surface and bubble up, but that’s just basic interpersonal skills, but of course, there’s going to be those types of things, and how do you safeguard a project to not be damaged by that? Regular consultation, regular conversations with multiple parties of people.”</i></p> <p>For further information see Appendix A - Contextual Information.</p>
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11. 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 applies to designing and delivering the Central Precinct Renewal Program

The Project Team will prioritise 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

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.

As a local community member explains, “I think collaboration is important here. It’s identifying who and what you need, and who’s in a position to be able to offer those services. I am a big believer in collaborations. The offset of this project to the small businesses or the creatives, or the people that are able to feed into it... It’s almost like it doesn’t just stop there... Because if we look at autonomy, that’s the way it needs to happen. And the people, the businesses, and the creatives, and whoever else, the Elders, they need to feel that they’re benefiting, people are benefiting from the site...And actually, this could be quite a significant project for igniting the spirit of the community, igniting the autonomy of what’s happening there. Because we have to have growth. We have to have sustainability for the future, for that site to be held, but also the community around it.”

A local horticulturalist spoke about how the community and local businesses could be engaged in the design of the precinct and how that could link to the management of the site further through the project: *“I think certainly at the design phase, there’s a lot of people and a lot of businesses, even some of the community organisations, there’s a lot of people that I think would benefit from if not being directly engaged, at least working with architecture firms or landscape architecture firms. And hopefully then certainly building capacity, but also up-skilling and hopefully down the track having an ongoing connection to the process, if not the management of some of those spaces as you move forward.”*

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

11. CONNECTING WITH COUNTRY PRINCIPLES AND DESIGN APPLICABILITY

<p>GANSW Statement of Commitment 7</p> <p>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.</p>	<p>How it applies to designing and delivering the Central Precinct Renewal Program</p>	<p>Community stakeholder responses</p>
<p>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.</p> <p>Considerations: How will the project help Traditional Custodians continue their practices on Country?</p>	<p>The Project Team will engage 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>The stakeholders provided a range of responses to what physical and interpretive spaces could be included in the Central Precinct to enable culture and practices relating to Country. Acknowledging the urbanisation of the area, one stakeholder expressed the need for this framework and the Precinct to create space to reignite Country: <i>“There needs to be a cultural igniting of what Country is, and customs. What are our cultural customs and traditions here in urban Sydney? I just feel that... people are coming in, and we’re all making livings, but what are we actually giving back or establishing? So when you look at cultural customs, or even just family, that has been broken down a lot from what it used to be. So I guess in your framework of how you do this, there could be places where you identify traditions and customs of what used to be, to how it’s changed, to where you need to go to get that back.”</i></p> <p>Stakeholders suggested restoring or referencing landmarks of Country in the Precinct design and creating spaces for education, traditional and contemporary arts, ceremony and other community practices. As one stakeholder stated, caring for Country goes beyond native planting, <i>“the educational spaces for cultural customs to be communicated down will help in the bigger piece of caring for Country. Because the protocols around caring for Country comes from storytelling and education and passing down of those stories.”</i> Similarly, a Gadigal Custodian stressed the importance of education and suggested that the inclusion of spaces and Language throughout the Precinct would be one way to encourage this.</p> <p>For further information see Appendix A - Contextual Information.</p>


11. 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 applies to designing and delivering the Central Precinct Renewal Program	Community stakeholder responses
<p>The Project Team will build capacity by learning about Country through cultural awareness and cultural experiences on Country.</p> 	<p>It is important for the Project Team to engage with the locally connected Aboriginal community and with Country directly. One community member recommended cultural competency courses and education through Gurrawin, an Indigenous organisation that specialises in connecting people with Aboriginal culture. Stakeholders also suggested a number of organisations that provide tours, including Tribal Warrior, Dreamtime Southern X and Guringai Aboriginal Tours, that could build cultural awareness and provide opportunities for experiences on Country. Other recommended resources included the Unsettled exhibition at The Australian Museum, which brings together historical documents, objects, contemporary artwork and Aboriginal voices to explore untold stories and the lasting impacts of colonisation in the area.</p> <p>For further information see Chapter 12. Cultural Competency For The Design Team - Resources.</p>

12. HOW CAN THIS PROJECT IMPACT SOCIAL OUTCOMES

Social benefits to the Aboriginal community are referenced within the GANSW Connecting with Country Draft Framework, in particular Statement of Commitment 3 and 6 which read:

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 group.

The Central Precinct is a socially significant landmark for the Aboriginal community. It is a place of arrival for many Aboriginal people coming to Sydney. It is a Central meeting point and has been since time immemorial. It is a place of great sadness in its role in the Stolen Generations and it has potential to become a place of healing.

To ensure compliance with the Connecting With Country draft framework, it is crucial when considering the future of the Central Precinct that the opportunity for social outcomes is explored.

There are three phrases during which the Central Precinct Renewal Program can impact social outcomes in the area which are explained in detail in the following pages:

1. During the life of the project
2. Mid-term impacts to continue to be felt beyond project establishment (10 – 15 years post project completion)
3. Long term (Intergenerational change)

12. 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.

While these were the broad targets for the whole of NSW, there was opportunity for the Central Precinct Renewal Program to help these targets be met. As the Central Renewal Precinct Project 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. These targets were passed in December 2021.

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 locally connected 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 for an affordable community space that can be used for a number of purposes, bringing community together.
- 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.

12. HOW CAN THIS PROJECT IMPACT SOCIAL OUTCOMES

Tech Central

- Support for Aboriginal start-ups, as well as training programs for community will ensure the Aboriginal community is engaged within the Sydney Innovation and Technology corridor (Tech Central).
- Tech Central will provide a place for ongoing engagement and support for community as well as future employment opportunities.

3. LONG TERM ABORIGINAL COMMUNITY-IDENTIFIED SOCIAL JUSTICE OUTCOMES

Accessible Spaces

- Spaces need to be both physically and culturally accessible.
- Spaces that are accessible are more welcoming and encourage community connections.

Continued Commitment to Community

- Regular consultations and involvement of community through the life of the Precinct will ensure a consistent commitment to community.
- Acknowledging that culture, language and knowledge are living and changing means

that continued commitment is essential and will support community practices and the ongoing connection to Country.

- Ongoing employment opportunities within the precinct, including support, training and employment within Tech Central.
- Ongoing opportunities for community-led organisations or Aboriginal-owned businesses to be involved in the management of community assets such as community spaces and gardens.

12. HOW CAN THIS PROJECT IMPACT SOCIAL OUTCOMES

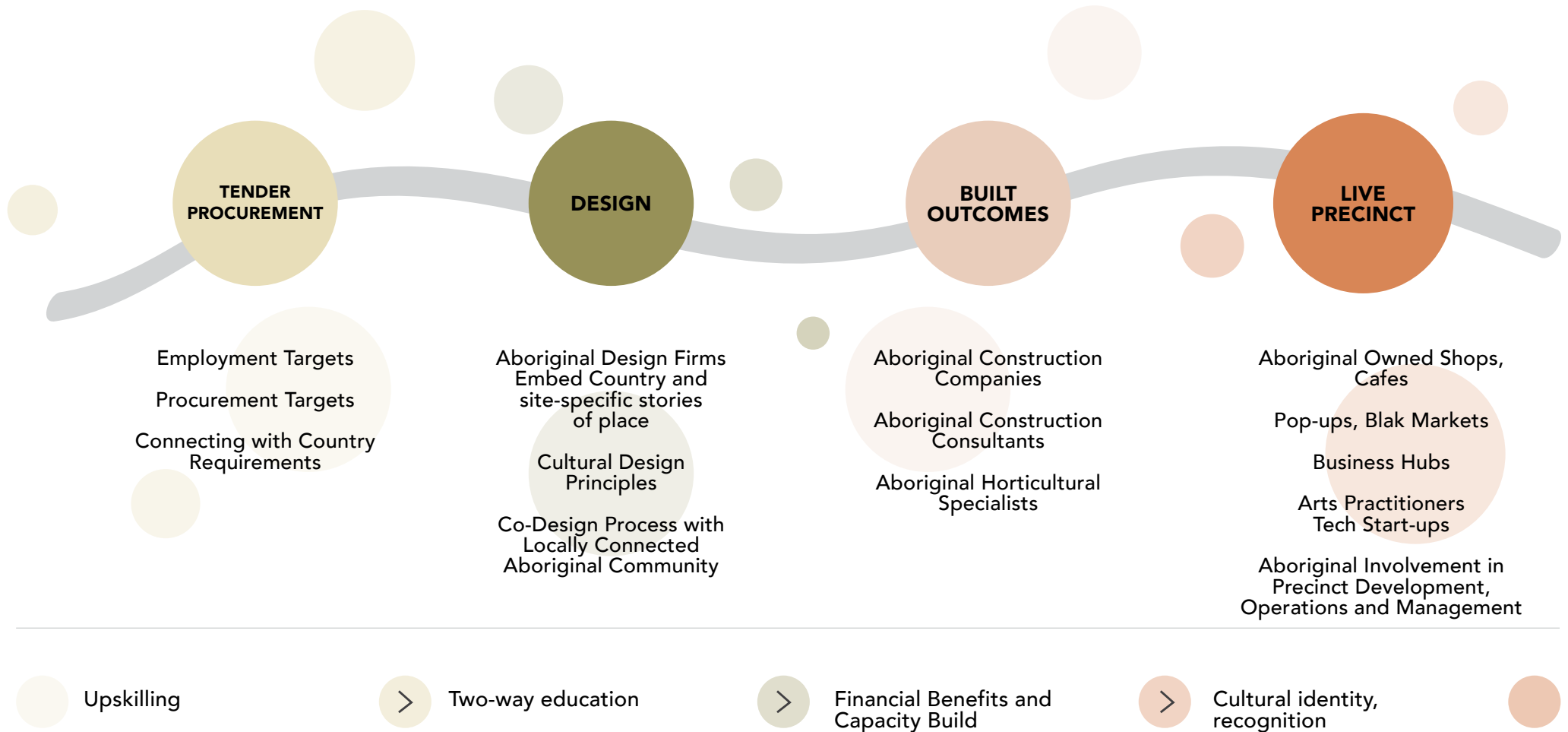


Image: Infographic of steps to impacting social outcomes

13. 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.



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.

An immersive virtual tour is available at <https://australian.museum/exhibition/unsettled/>



Burbangana Group

'Burbangana' is a word from Sydney Language meaning 'Take hold of my hand and help me up.' Burbana Group is a 100% Aboriginal-owned company that brings a cross-cultural approach to its work. Amongst its services are cultural competency courses.

13. CULTURAL COMPETENCY FOR THE DESIGN TEAM - RESOURCES



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, Gameraigal and Wallumedegal people of Sydney Harbour before stepping ashore on Be-lang-le-wool (Clark Island) for a local Aboriginal cultural performance.⁶

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.



Dreamtime Southern X

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.



Guringai Aboriginal Tours

Guringai Aboriginal Tours provide tours where you can walk the land of Ku-ring-gai Chase National Park with Traditional Custodians and caretakers. Visitors learn how Aboriginal ancestors used the site as a classroom, cared for the land and how it cared for them. The tours includes visiting a cave with stencil art the guides show how stencil art and sandstone engravings are made and explain how to read the site.

13. CULTURAL COMPETENCY FOR THE DESIGN TEAM - RESOURCES



Gurrawin

Gurrawin is an Indigenous organisation that connects people with Aboriginal culture. One of the services they provide is Cultural Awareness Training. Led by an Aboriginal educator, the course helps participants develop their understanding of Aboriginal traditions and beliefs and create a more inclusive and understanding culture in their workplace. The course includes Aboriginal life before and after colonisation, Stolen Generations and the effects of history, the resilience of Aboriginal people, how to work with Indigenous clients and identifying contemporary issues and perspectives.



Bush to Bowl

Bush to Bowl is an organisation working to create spaces where families and community members can engage with Australia's native plants and traditional Aboriginal knowledge and culture.

Bush to Bowl 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.¹⁰

14. RECOMMENDATIONS

The following key recommendations for the Connecting with Country Framework for the Central Precinct Redevelopment Program has been compiled from consultation with the locally connected Aboriginal community and Government Architect New South Wales.

14.1 KEY RECOMMENDATIONS

- Balarinji to continue working with the locally connected Aboriginal community through future phases of the project.
- Implement a co-design process in the next phase of the project.
- Integrate Connecting with Country knowledge into the Urban Design Report, Architectural Report, Consultation Report, Heritage Interpretation Plan, Public Art Strategy and Sustainability Plan.
- Organise a site visit with the locally-connected Aboriginal community as a part of Assurance Mapping.

14.2 FURTHER RECOMMENDATIONS

The Project Team will:

- Acknowledge the Gadigal as the Local Custodians of the Central Precinct.
- Work with the locally connected Aboriginal community to integrate the Sydney Language into the Central Precinct.
- Engage with community endorsed Sydney Language experts in future phases of the Central Precinct Project.
- Engage with the locally connected Aboriginal community in a co-design process to explore design integration opportunities.
- Prioritise and respect Aboriginal storytelling protocols in the Central Precinct design.
- Value and respect Indigenous Cultural Intellectual Property and the Aboriginal community's right to financially benefit from this knowledge.
- Acknowledge the significance of the Country under the Central Precinct.
- Acknowledge the significance of Central as both a historic and a contemporary meeting place.
- Acknowledge the significance of Central and Rail History in the story of Aboriginal Sydney.
- Acknowledge the importance of Sky Country.
- Integrate native flora and fauna into the Central Precinct.

- Interpret traditional land management practices.
- Consider traditional landmarks of Country in the design of the Central Precinct.
- Work with locally connected community-endorsed Aboriginal land management and horticultural businesses.
- Create capacity for community and cultural places in the design of the Central Precinct.
- Create a return benefits plan to support opportunities for local Aboriginal businesses to stay, grow and thrive in the Central Precinct.
- Make the Central Precinct an accessible space for the Aboriginal community.
- Commit 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.
- Continue to work with the locally connected Aboriginal community on all future phases of the project.
- Continue to engage with the locally connected Aboriginal community in a variety of community endorsed ways in all future phases of the project.
- Work with the Aboriginal community to identify opportunities for Aboriginal economic participation.
- Augment its capability and processes to make Country an authentic focus of the Central Precinct.

14. RECOMMENDATIONS

- Work with the Aboriginal community to improve the health of Country.
- Acknowledge both the diverse nature of the locally connected Sydney Aboriginal community and the local to-place authority of Gadigal Custodians.
- Respect community processes and protocols and engage in a community-led approach to Country.
- Prioritise building capacity within the locally connected Aboriginal community.
- Prioritise 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.
- Engage 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.
- Build capacity by learning about Country through cultural awareness and cultural experiences on Country.



APPENDIX

APPENDIX A: CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

This appendix 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 Central Precinct Renewal Program.

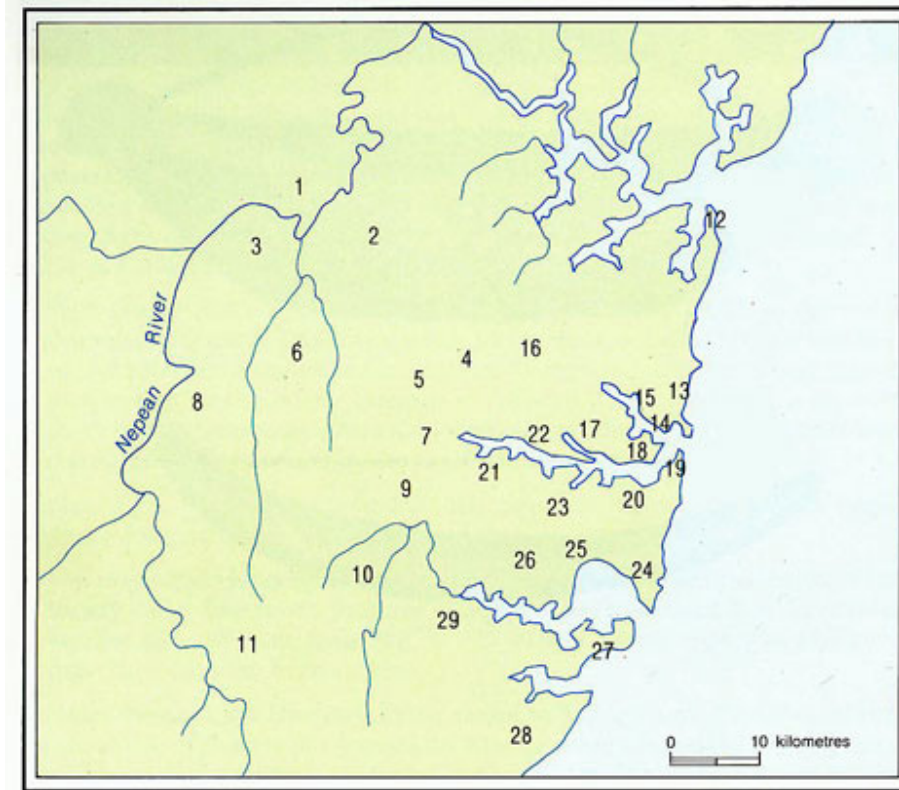
STATEMENT OF COMMITMENT 1:

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. 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.”¹¹

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/.

15. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

Prior to colonisation, there were at least two dozen, and possibly as many as thirty, separate cultural groups living 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.¹² 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.”*¹³ 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.¹⁴

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.

15. 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.



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.



Jumbunna Institute for Indigenous Education and Research

Researchers at the University of Technology Sydney's Jumbunna Institute are skilled and experienced in language and cultural revitalisation. Language projects that have commenced this year include Coota Girls Language Resource Research and the Wonnarua / Gringai Language Project.

15. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

1.4 LANGUAGE INTEGRATION

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.

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.

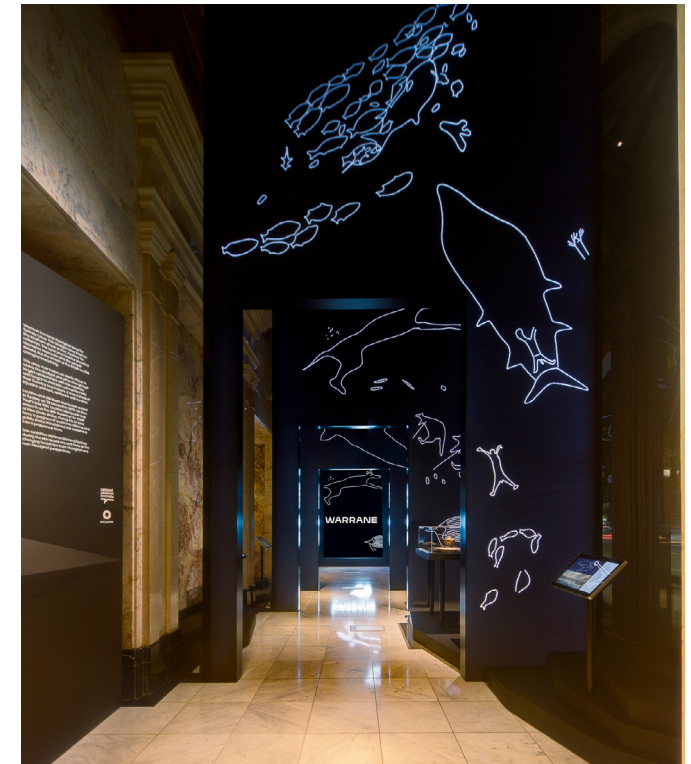


Image: Warrane Exhibition artworks

15. 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.”¹⁵

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, Balarinji

15. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

1.5 THE IMPORTANCE OF LANGUAGE TO COUNTRY AND STORYTELLING PROTOCOLS

Language is a fundamental part of a person's identity. It's a mode for communication and connection with other cultures and individuals; we share meaning through language. Historical policies saw the forcible removal of Indigenous people from their homes and communities, after which they were often thrust into institutions where they were forced to stop speaking their language.

As Ngunnawal Elder Caroline Hughes explains on the AIATSIS Living Languages Website: *"Our language is the key to all our relationships and how we interact with each other. It is the salient ingredient to spirituality, lore, law and retaining our cultural identity and connection. However, growing up we could never share our language with non- Indigenous people. Language was to be kept secret to keep us safe. They took children away if you spoke language."*¹⁶

This disconnect from community has had lasting effects on the Indigenous community today. One such is that many Indigenous languages in Australia have been endangered or lost. The history and contemporary significance of Indigenous languages in Australia informs the importance of integrating the Sydney Language within the Central Precinct design.

History of Aboriginal Language in Australia

Prior to colonisation, Australia was one of the most linguistically diverse continents in the world, with over 250 distinct languages, and between 700 and 900 dialects of those languages being spoken across the country. Many Indigenous people report being able to speak multiple languages, including spoken and signed languages.

Indigenous languages in Australia were laden with culture and history through songs and stories. They were not written; instead, songs were handed down from generation to generation, teaching how to care for Country, astronomical mapping, cultural protocols, spirituality and Dreaming. Songs were closely connected to the individual culture of each Indigenous community within Australia, mirroring Country.

Language is specific to Country, just as sacred sites are. The meanings of things that exist on a certain Country can only be described by the language of that Country. Today, 13 Indigenous languages are spoken fluently and able to be handed to the next generation, and a further 120 Indigenous languages continue to be spoken but are endangered.

Contemporary Indigenous Language in Australia

Indigenous people describe endangered and lost Indigenous languages as sleeping; some are being revitalised with the support of linguists and community members. The resilience of the community continues to ensure Indigenous languages thrive, with the support of Federal, State and Local governments as well as private and not-for-profit organisations. Technology continues to provide a platform for the revival and archiving of Indigenous languages.

Integration of languages into education, the public domain and workplaces is vital to the preservation and continued use of our Indigenous languages. By implementing language into the public and private spaces, individuals are unconsciously connecting with the local Indigenous culture.

15. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

1.6 INDIGENOUS CULTURAL AND INTELLECTUAL PROPERTY RESOURCES RESOURCES

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.¹⁷

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>

15. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

2.1 THE GADIGAL LANDSCAPE

The local landscape and flora would have been of great practical use to the Gadigal. Studies undertaken by Jocelyn Howell and Doug Benson from the Royal Botanic Gardens and Tim Flannery suggest that common plant species in this area would have included the examples shown.

Paperbark <i>Melaleuca quinquenervia</i>	Crimson Bottlebrush <i>Callistemon citrinus</i>	Native Broom (Yellow-Flowered) <i>Viminaria juncea</i>	Grasstree <i>Xanthorrhoea resinifera</i>	Broom Heath Tree <i>Monotoca elliptica</i>	Tall Spike Rush <i>Eleocharis sphacelata</i>
Medicinal & Construction Use	Food Source		Construction Use		Construction Use
					
Jointed Twig Rush <i>Baumea articulata</i>	Red Waratah <i>Telopea speciosissima</i>	Gymea Lily <i>Doryanthes excelsa</i>	Australian Rose Mahogany <i>Dysoxylum fraserianum</i>	Blackbutt <i>Eucalyptus pilularis</i>	Cabbage Tree Palm <i>Cordyline australis</i>
Construction Use	Potential Spiritual Significance	Food Source	Food Source	Medicinal Use	Food Source
					

15. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

2.2 HOW GADIGAL MURU INTERACT WITH THE CENTRAL RENEWAL PRECINCT

The Central Precinct is a place of convergence, where muru (pathways or travelling/trading tracks) meet. Many muru have become main roads or railways lines, with the Central Precinct area continuing to be a key meeting place.

- A) The Central Renewal Precinct
- B) Gadigal Muru, which have become main roads
- C) Gadigal Muru, which became the railway line

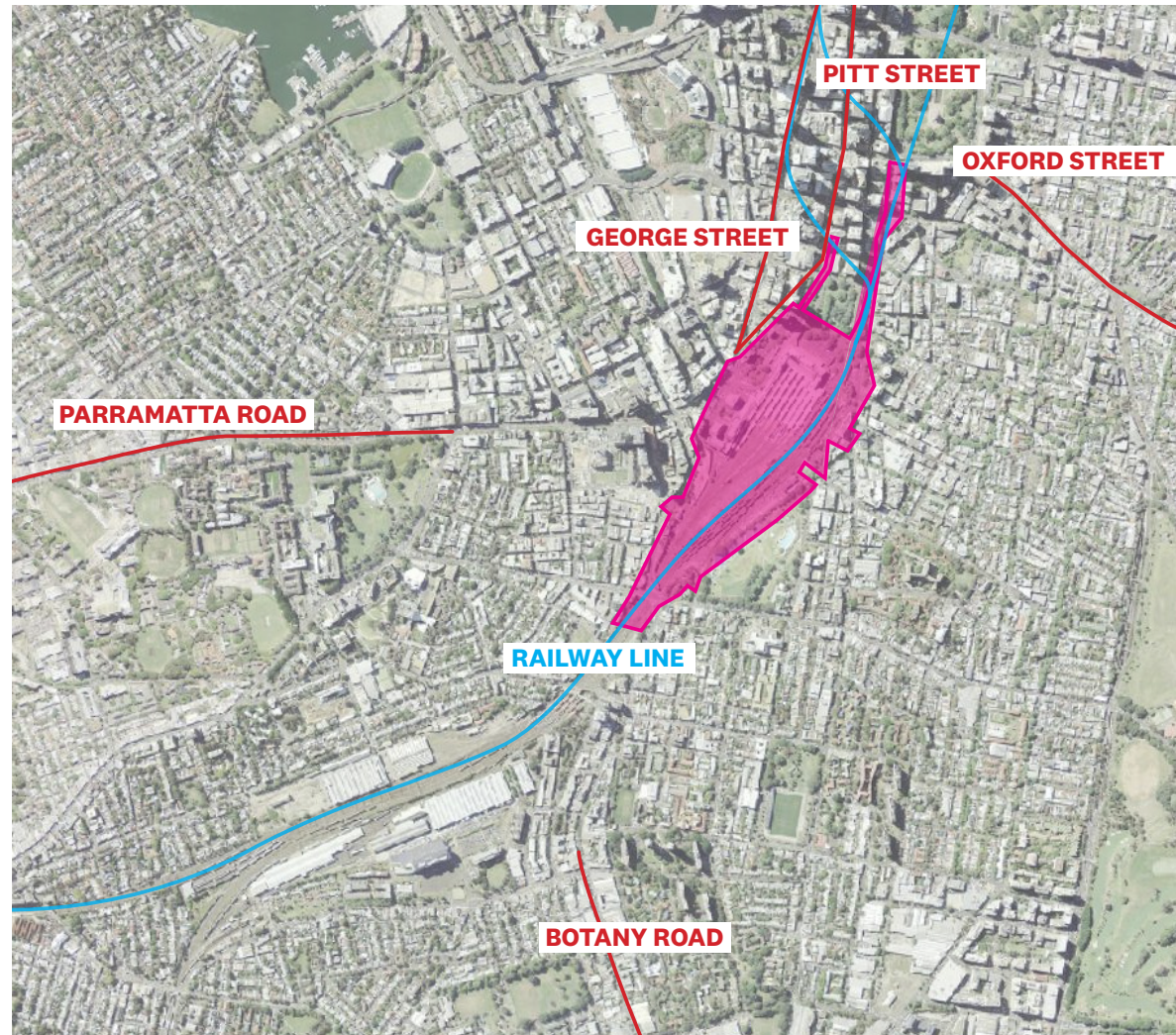


Image: Central Precinct & Muru (tracks)

15. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

2.3 THE LEGACY OF SYDNEY TRAINS ON SYDNEY'S ABORIGINAL HISTORY

Sydney's railways have always been a significant employer of Aboriginal people and the Eveleigh Railway Yards were the first place in NSW that offered Aboriginal workers equal conditions and pay. The strong presence of Aboriginal workers fostered linkages between Aboriginal activism and Railway Workshop union committees. An early example is when the Eveleigh Loco Workshops Central Shop Committee and the Carriage Works Shop Committee liaised 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. This connection would continue as the union committees provided support for the 1967 Constitutional Referendum to include Aboriginal and Torres Strait Islanders as part of the population of Australia.



Ex-soldier and Aboriginal activist Herbert Groves wearing his World War 2 uniform as protest on the Australian Aborigines League float in the 1947 May Day procession (Photograph courtesy Australian War Memorial).

15. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

2.4 SYDNEY SKY COUNTRY AND ROCK ART

Sky Country

Aboriginal people have connected to the sky for millennia. There are many lessons to be gained from connecting to Sky Country, including navigation, seasons, time and Songlines.¹⁸ Sky Country is also a place for spirit and ancestors. The connection between Earth Country and Sky Country is deep, with links between the two evident throughout Country. Stories of Sky Country interacting with Earth Country can be found throughout Australia, as well as within the process of navigation of Aboriginal people across Country in songs and Songlines.

Many communities in Australia tell stories of 'star maps' and navigational techniques that would aid in the travel between communities. These maps link directly with waypoints which, when physically drawn and laid on contemporary maps, link closely with current major roads still in use today.¹⁹ To teach these star maps, instructions were laid in the songs taught from traveller to traveller. These relate closely to Songlines, Dreaming and educational tracks woven into Country. This created a direct link from 'Sky Country' to Country.

Aboriginal culture is also connected closely with the constellations seen in the Southern Hemisphere. Many Dreaming stories are connected to the large constellations, such as Orion, Pleiades and the Southern Cross, however Aboriginal culture also found connection in the darkness. The well documented Great Emu in the Sky is referenced in many Aboriginal cultures, such as Kamilaroi, which used the Great Emu to track the breeding season of the emu on land, which also linked to ceremony and cultural responsibilities.²⁰



Emu in the sky constellation



Emu engraving, Ku-ring-gai Chase National Park, Sydney

15. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 1

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 groups 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.

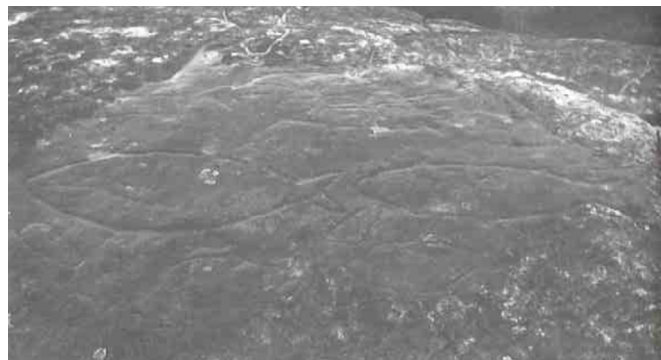
The University of Western Sydney through its Campbelltown Rotary Observatory works to advance the study of over 40,000 years of Aboriginal astronomy. The Observatory holds public events, past talks have been focussed on Aboriginal astronomy.



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.

15. 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 NATIVE FLORA







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

Flora	Uses/significance	Flora	Uses/significance
 <p>Acacia, commonly known as the Wattle</p>	Local wattle act as reliable indicators for environmental change.	 <p>Acacia Calfata</p>	Seasonal indicators of winter and the migration of whales.
 <p>Acacia Binervia</p>	Flowering signals peak wet season and that it is going to flood in the area. Flowering also mean the eels were leaving the rivers and going out to sea.	 <p>Angophora (commonly known as the Sydney Red Gum)</p>	Used to make tools and implements. The red bark also contained medicinal properties for Aboriginal people to use.
 <p>Acacia Implexa</p>	Flowering signals the dry season or peak summer.	 <p>Coastal Tea Tree</p>	One of the few native plants that survived the transition from Indigenous culture to mainstream culture. Traditionally, used for its excellent medicinal and healing properties.

15. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

1.1 FLORA TABLE

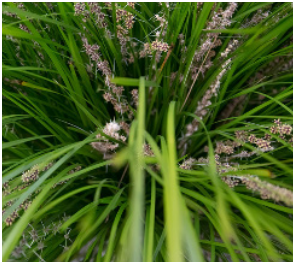

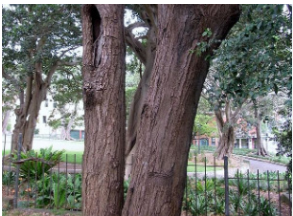

Continued.

Flora	Uses/ significance	Flora	Uses/significance
 <p data-bbox="907 799 1010 826">Dianella</p>	<p data-bbox="1144 560 1357 810">Used as a weaving grass, and when blown on, the vibrations would make a high pitched sound used to attract snakes.</p>	 <p data-bbox="1453 799 1641 826">Flannel Flowers</p>	<p data-bbox="1740 592 2107 778">A stunning native flower and a symbol of resilience, which grows in many different environments including rocky crevasse throughout the wider Sydney Basin.</p>
 <p data-bbox="898 1082 1019 1109">Dog Rose</p>	<p data-bbox="1144 922 1330 1050">Likely used traditionally for its medicinal properties.</p>	 <p data-bbox="1480 1082 1615 1109">Gum Trees</p>	<p data-bbox="1740 906 2096 1066">The leaves of some species were crushed and soaked in water for medicinal purposes. The bark and wood was also used for tool-making.</p>
 <p data-bbox="860 1361 1059 1422">Eastern Suburbs Banksia Scrub</p>	<p data-bbox="1144 1145 1352 1461">The scrub is a nationally and state-listed endangered species. It once occupied over 5000 hectares of bush between North Head and Botany Bay.</p>	 <p data-bbox="1435 1361 1659 1388">Kangaroo Grasses</p>	<p data-bbox="1740 1241 2123 1369">The seeds have been used for thousands of years as a gluten free grain by Aboriginal people. Also used for weaving.</p>

15. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

1.1 FLORA TABLE

Continued.

Flora	Uses/significance	Flora	Uses/significance
 <p>Lomandra</p>	<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.</p> <p>The strappy leaves were used to weave baskets for carrying food as well as making eel traps and nets.</p>	 <p>Xanthorrhoea (grass tree).</p>	<p>There are 4 or 5 endemic species in Sydney. Used for making spears, fire and provided glue for traditional tool making.</p> <p>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'.</p>
 <p>Turpentine Trees (Ironbark)</p>	<p>Traditionally used to construct canoes, shelters, shields and containers, such as coolamons.</p>	 <p>Waratah</p>	<p>Has a religious significance and is symbolic of rebirth.</p>

15. 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)

15. 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 lived healthy lives and continued to survive for the future.



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

15. 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

15. 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)

15. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

1.3 SANDHILLS AND DUNES OF CENTRAL STATION

The Sandhills was a sand dune system that extended from Sydney to Botany Bay. The clearing of Botany dune's vegetation caused 'brick-fielder sandstorms' which shifted the sand northwards towards Sydney.

Devonshire Street Cemetery was also referred to as the Sandhills Cemetery due to its proximity to sandhills which were just above Brickfields Village, present-day Chippendale.



Sandhills of Central Station

15. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

1.4 ABORIGINAL-OWNED LAND MANAGEMENT AND HORTICULTURE BUSINESSES

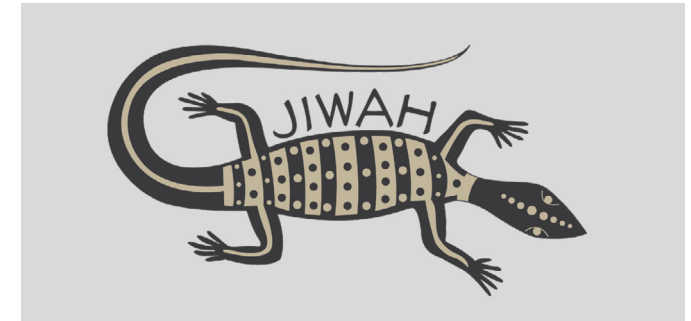


Adam Byrne / Bush to Bowl

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.

Bush to Bowl 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 Bruinsma believe that this work will begin to heal Culture and connect the wider community to their Culture.²¹



Clarence Slockee / Jiwah

"Native by design, Nature by Necessity"

The Director of Jiwah is Cudgenburra/Bundjalung man Clarence Slockee. He is a graduate of 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.²²

15. 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.²³

Wiradjuri man Matthew Coe founded Wildflower alongside his best friend Roman Deguchi.²⁴ 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. 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.



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.²⁵



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.²⁶

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.²⁷

15. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 2

2.1 COMMUNITY SPACES

The stakeholder consultations highlighted the need for spaces that serve a variety of functions. Importantly, interviewees noted that the space should be able to be utilized both formally and informally.

Among the informal functions was the idea of an impromptu dwelling space for people to visit, particularly before and after catching a train.

“Just a community centre that is just open for Elders to come and sit and share stories and catch up and yarn and stuff like that.”

“If you have a gathering space where people could sit down and talk, as in a meeting place.”

The educational potential of the space presented another theme that spanned both informal and formal uses of the space.

“But I think as well, the educational spaces for cultural customs to be communicated down will help in the bigger piece of caring for Country. Because the protocols around caring for Country comes from story telling and education and passing down of those stories. Without a space to do that can impact the holistic approach. So I think there’s two things around that. And what those spaces look like can be bringing schools from Alex Park part to do, I don’t know, fire starting, let’s say as such. Or explaining the different animals and the seasonal kind of rains and stuff like that that come through. So it’s not just a hall or a classroom. It’s an actual cultural centre, learning hub kind of piece.”

“But it’s a fairly welcoming space for people to come into, but also maybe learn a thing or two about the local area and the local mob.”

Examples of more formal uses included the potential to have a keeping place and a performance space.

“I think definitely we need performance spaces. We do need a performance space. We do need to do our welcome to Country down there, during Invasion Day. We do need it during the start of NAIDOC week. And we do need to be able to book it for International Women’s Day.”

“I think that meeting spaces would be a really good one just because that would give the Aboriginal community a space where they know that they’re welcome, so be a culturally safe space. ... that I think the space would be good because I could use those for things like NAIDOC or any community type meetings that they have. So it could be kind of like a central meeting place for that area which would be a good thing, I think.”

2.2 INTERGENERATIONAL WEALTH

Intergenerational wealth is the ability for wealth to be passed on and accessed from one generation to another. Systemically, First Nations people have not had the same access to the job market, fair wages or private land ownership. There is

a gap between people who have access and have had access to that wealth and the opportunities it provides over generations and those who have not.

2.3 INDIGENOUS DISABILITY AND ACCESSIBILITY

In 2018-2019, 38% of Australia’s Indigenous population had some form of disability that restricted them in everyday activities, with rates higher amongst those of the Stolen Generations.²⁸ Indigenous people are 1.8 times more likely to have a disability or long-term health condition.

In 2018, the Australian Institute of Health and Welfare reported that physical disability was the most commonly reported, followed by sight/hearing/speech disability. This report also noted that high and very high levels of psychological distress impacted 30% of Indigenous Australians; this level is 2.7 times higher than non-Indigenous Australians.²⁹

15. 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?

15. 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

15. CONTEXTUAL INFORMATION - STATEMENT OF COMMITMENT 4

1.2 ABORIGINAL PERSPECTIVES ON SUSTAINABILITY AND CLIMATE CHANGE

Sustainability is an embedded principle within the Aboriginal worldview that is Country. Country, is nature at a deeper level, where all things are interconnected and the spiritual underlies the physical. Aboriginal people have adopted a holistic interpretation of sustainability which has ensured their survival for over 60,000 years to this day. This is done through an intimate understanding of Land, Water and Sky Country demonstrated through their successful management of the many diverse ecosystems across Australia. For Aboriginal societies, practices were never considered in isolation.³⁰ Each individual, family, clan and group has unique responsibilities to ensure Country is cared for and sustained for future generations. Responsibilities are governed by strict cultural lore and protocols that are totally embedded in a network of languages, stories and Songlines and expressed through music, dance and ceremony.

“In the Warlpiri, we have a word called ngurra-kurlu, which is a term that speaks of the interrelatedness of five essential elements: land, law, language, kinship and ceremony. You cannot isolate any of these elements. All of those elements hang together. If you take people away from Country, they cannot conduct ceremony, and if they do not conduct ceremony, they cannot teach strong language. Ceremony is the cradle to grave, a delivery place for education for Indigenous people. If you do not have ceremony and you do not have language, then your kinship breaks down. Then

law breaks down and the whole thing falls apart.”
- Lance Box from the Yipirinya School Council in Alice Springs

Western society is still coming to terms with the global concerns of climate change and the loss of biodiversity. In Australia, it has taken a devastating bushfire season and the degradation of fish in the Darling River for Western society to begin to use Indigenous knowledge to inform land and water management practices. 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. Testament to this are organisation and networks, such as Seed Mob, an Indigenous youth-led climate network, that have visions for creating a sustainable future with strong cultures and communities.

Aboriginal people, through their intimate understandings of Country, offer key solutions to the growing implications of climate change and can contribute to a more sustainable future for Australian society.



Find out more about Seed Mob here: <https://www.seedmob.org.au/>

15. 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.³¹

The area has thus been a formative force in the evolution of contemporary Aboriginal politics and services, whether medical, legal, housing or communications.³² It was one of the first places in modern Australia to have land formally handed back by the 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.³³ 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 impact upon the local Aboriginal population.³⁴ In 2005, the NSW State Government formed the Redfern Waterloo Authority with an eye to the urban renewal of the area.³⁵ 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 2016.³⁶

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 Central Precinct's original inhabitants' experiences frame its meaning as a place for contemporary Aboriginal people.³⁷ The Aboriginal community is keenly aware of the fallout it has suffered from displacement and wishes to see this acknowledged.³⁸ 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)

15. 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?

15. 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 ABORIGINAL EDUCATIONAL AND COMMUNITY SPACES

Opposite are examples of Aboriginal Educational and Community Spaces 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 12 – Cultural Competency for the Design Team.



Wunggurrwil Dhurrung Aboriginal Community Centre, Wyndham Vale VIC



NAISDA Nhangara Barayi dancing ground, Kariiong NSW.



Curtin University Yarning Circle - Perth WA



Krakani lumi - Mount William National Park, Tasmania

APPENDIX B: HISTORY OF THE CENTRAL AREA

Geology

The Central Station Precinct sits at the juncture of Blacktown and Tuggerah soil landscapes. Prior to colonisation, the area consisted of a of a 'sand dune network, covered in heath, low scrub and freshwater wetlands.'³⁹ The Tuggerah soil landscape is an Aeolian landscape. It is characterised by gently undulating plains to rolling coastal dunefields. Although rainfall would tend to soak in, any run-off would have collected in depressions, lagoons and wetlands. The Blacktown soil landscape group usually occurs on gently undulating rises. The underlying geology is Hawkesbury sandstone, capped with Wianamatta shales, although rock outcrops are 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.⁴⁰

Archaeology

The lack of archaeological evidence and potential is influenced by factors including the soil landscape, the materials used and disturbance of the area. The characteristics of the Blacktown soil landscape makes archaeological deposits particularly prone to erosion and disturbance.⁴¹

Archaeological traces provide evidence of Aboriginal people living along Blackwattle Creek. Blackwattle Creek was originally a tidal watercourse that flowed from what is now the University of Sydney to the

Blackwattle wetland, at the head of Blackwattle Bay. The excavation of fourteen Aboriginal stone artefacts on the original banks of the wetland at the head of Blackwattle Bay, the block next to Broadway between Mountain Street and Blackwattle Bay, indicate a campsite. That the artefacts were discarded over time suggests that this was a site of occasional visits rather than intense occupation.⁴²

Another small campsite was found along the creek at the corner of Mountain and Small Streets. Two stone artefacts were excavated along with a piece of green bottle glass that had been shaped into a tool by Aboriginal people. These finds highlighted that Aboriginal people continued to use the area after European settlement.⁴³

Country

The Central 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.'⁴⁴ Gadi (Cadi) is the Gadigal word for the native grass trees (prominent in the Sydney Basin), and 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. The ecosystem was the result of physical processes, which had shaped the broader Sydney region for millennia.

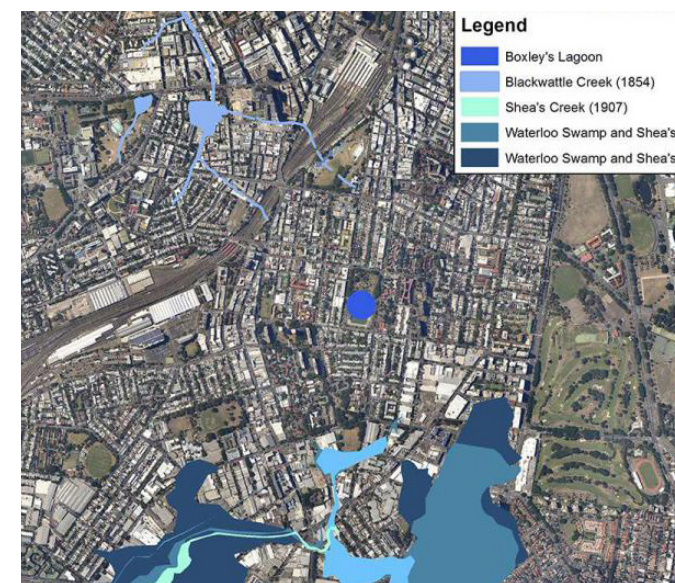


Figure 1 Map indicating approximate locations of waterways during the early colonial period

Far from occupying a 'timeless land', the Aboriginal people of Sydney guided by a principle of sustainability, shaped their environment through proactive and deliberate land management.

The combination of a rich littoral zone, freshwater creeks and bushland around the harbour combined with the heaths and wetlands around the creeks and in between the dunes to the east and south not only sustained the Gadigal, but also provided a secure and plentiful habitat for extensive wildlife. Birds, fish,

15. HISTORY OF THE CENTRAL AREA

eels, wallabies and other mammals would have been found around the Central Precinct.

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. Lilypilly, *Acmena smithii*; Apple 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 can be eaten straight from the tree, whereas the flowers 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.



Figure 2 *Xanthorrhoea arborea*⁴⁶

15. HISTORY OF THE CENTRAL AREA

Gadigal life and culture has never been static, rather existing in a dynamic relationship with the Sydney landscape.⁴⁵ Existing tools and artefacts provide a window into how adept the Gadigal were at responding to this environment provide a window into how adept the Gadigal were at responding to this environment. 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.⁴⁷ The mogo, (stone ground hatchet), which 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. Historian Paul Irish also speculates that without the mogo to remove large slabs of barks 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.

Women had become adept at paddling bark nowies. They intermittently navigated strong surf with infants to provide their communities with fish. Women would later become the predominant users of burra (fish hooks) while fishing from nowies. Made of shell, they were developed around a thousand years ago. The development of women's line fishing wrought social and economic changes. Malgun, an operation involving the removal of the top two joints of the little finger was associated with this role of women. Whether or not it assisted their fishing skills, this operation was an important sign of status for Gadigal women.⁴⁸

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.⁴⁹

Matt Poll who is Manager Indigenous Programs at the Australian Maritime Museum and of South Sea and Torres Strait Islander heritage writes that Gadigal knowledge of the night sky can be glimpsed at through the work of Gadigal woman Patyegarang



Figure 3 Aboriginal woman and child in a canoe c.1805 ⁵²

with William Dawes.⁵⁰ Patygerang told Dawes of the dark emu to be seen in the Milky Way and the names for the two Magellanic Clouds, buduwanung, galgalyung and ngarangalyong (the larger and smaller of these two clouds respectively). She also shared her clan's story for the Pleiades, the Seven Sisters. David Collins, whose colonial career included Lieutenant Governor of New South Wales from 1788-1796, wrote after questioning Aboriginal people of the colony 'as to what became of them after their decease, some answered that they went either on or beyond the great water; but by far the greater number signified, that they went to the clouds.'⁵¹

The Central area marks a point of convergence of what are known to be Gadigal routes or Muru. These include what is now the railway line between Circular Quay and Parramatta, George Street, Parramatta Road, King St Newtown, Oxford Street and Enmore Road.⁵³

15. HISTORY OF THE CENTRAL AREA

Colonial History

With the new European settlement rapidly spreading from Sydney Cove, the local Gadigal experienced the beginnings of the rapid dispossession that would decimate their population. This displacement occurred not only by the spreading of devastating disease but also by the transformation and loss of their traditional camping and hunting grounds.

Early on in the colony, the resources beyond flora and fauna were being identified and transformed by the colonists. In his diary, Surgeon Worgan who sailed on the *Sirus* wrote:

*“Here is plenty of Materials for the Mason & Stone-Cutters to practice their art on; and they speak very highly of the Quality of the Stone, as being well-adapted for Buildings. As a Cement for these Materials, Nature has provided a whitish Marl, which, the Masons think will answer tolerably well; if it should not, they have no resource but in burning Oyster, & Cockle Shells.”*⁵⁴

The whitish marl was used by Aboriginal people to decorate themselves; sandstone had been a place on which to inscribe knowledge and provided shelter; and the shells which had accumulated into middens over many years.

An account from Lieutenant Governor Collins tells of a contest that took place ‘at a clear spot between the town and the brickfield.’⁵⁵ The exact location of this contest ground remains unclear but it has

been speculated to be the southern end of Hyde Park. This spot was the most often used contest ground. Historian Grace Karskens writes that contests continued in Sydney into the 1820s.⁵⁶ The continuing growth of the colony meant that these contests had moved out of the town.

By the 1840s, the land around Central Precinct was undergoing dramatic change, Sydney was in the midst of an industrial revolution. One such change was the clearing of the Botany dunes of vegetation which caused ‘brick-fielder’ sandstorms burying houses in Surry Hills up to their chimneys.⁵⁷ Aboriginal people responded to the ongoing change by adapting how they interacted with the growing colony. Hyde Park was no longer used for contests, it became a site where people would exhibit and sell boomerangs.

The Gadigal also responded through their choice of settlements. In addition to Camp Cove which is discussed later, a settlement at Double Bay provided a place from which Gadigal could fish. Their catch was both a source of food and income, part of their catch being sold at Sydney Market along with Eucalyptus gum harvested by the women of the settlement.⁵⁸

The settlement at Double Bay along with those of the Domain and Wolloomooloo were what historian Paul Irish terms a staging post, a camp within walking distance to the town. The visits to town became focussed on areas such as Haymarket and Paddy’s Market where they sold ‘native weapons’, shellwork, bush honey and wildflowers while obtaining the goods they needed.⁵⁹

In the late 1870s, the Government Boatshed became a staging post and a gathering place for Aboriginal people entering Sydney by steamer. The boatshed became a staging post in place of the Domain where the eucalypt forest was dying of natural decay. The residents, of which there were between ten and thirty at any one time, camped in one corner of the shed. In mid 1881, those living there were forced to move out, some leaving Sydney entirely.⁶⁰

Attracted by the growing industry in the area, the expansion of the railways in the 1870s and the unofficial policy of free rail travel provided the means for many Aboriginal people without a direct prior connection to migrate to Sydney. 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. For all these people, Central Station was their first experience of Sydney and the departure point for future journeys home. The Aboriginal population of the coastal Sydney region was replenished to a level reflecting that which existed prior to the smallpox epidemic of 1789.⁶¹

15. HISTORY OF THE CENTRAL AREA

Civil Rights History

Strengthened by extended kinship networks across New South Wales, and spurred on by the massive loss of civil rights suffered by Aboriginal people during the 1930s, Aboriginal communities in the inner suburbs of Sydney became a hotbed of political activism.⁶²

Australian Aboriginal Progressive Association

The first Aboriginal protest group, the Australian Aboriginal Progressive Association (AAPA), was founded by Fred Maynard in 1925 in response to these injustices. At its height, the AAPA had thirteen branches, four sub branches and more than 600 members in New South Wales. Its headquarters was at Addison's Hall, 460 Crown Street, Surry Hills (since demolished and now the site of Shannons Reserve). The AAPA strongly protested the loss of lands and of children. While it could not stem the loss of lands, as Goodall notes, it 'caused enough public embarrassment to force the Protection Board to modify the child removal policy. Children were thereafter allowed to return home at the end of their indentures.'⁶³

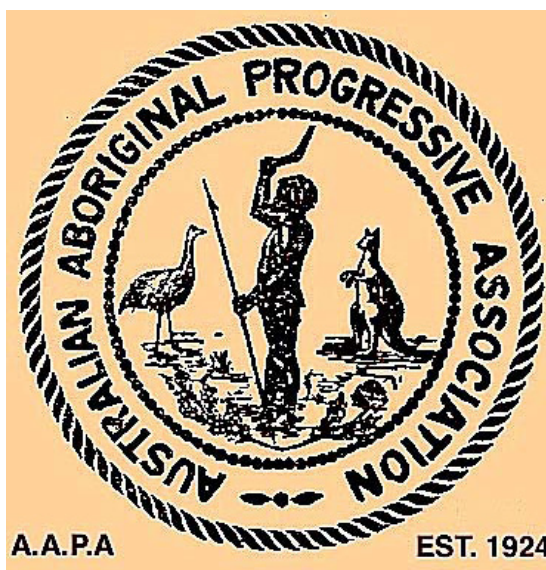


Figure 4 AAPA Logo⁶⁴

Aborigines Progressive Association

In 1937, the Aborigines Progressive Association (APA) was formed by Bill Ferguson in western New South Wales. It quickly gained support in Sydney. The APA protested against the enforced movements that were causing turmoil in Aboriginal communities and demanded the immediate granting of equal civil rights for Aboriginal people and an end to the Protection Board.⁶⁵



Figure 5 Day of Mourning 1938⁶⁶

On January 26, 1938, the APA joined with the Melbourne-based Australian Aboriginal League to hold a 'Day of Mourning' conference in Sydney. It resulted in a strong increase in white support for Aboriginal rights which pushed the government into re-organising and renaming the Aborigines Protection Board as the Aborigines Welfare Board.

The National Aboriginal History and Heritage Council was formed to explore ways to purchase the building. Its campaign was successful and it was purchased by the Metropolitan Aboriginal Association Incorporated. It became the first non-Aboriginal structure in Australia to be recognised as an Aboriginal heritage site.⁶⁷

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Foundation for Aboriginal Affairs

The Foundation for Aboriginal Affairs was established in 1964 to provide assistance to Aboriginal people living in Sydney. In 1966 it purchased a building at 810-812 George Street for its headquarters, also acting as a cultural centre where Aboriginal artefacts and art were sold. The 'Foundo' assisted with housing, employment, education, welfare, and legal, medical and financial assistance. Although it ceased in 1977, it is considered an important stepping stone in the push for self-determination in Sydney's Aboriginal community.⁶⁸

Devonshire Street Cemetery

Located at Devonshire and Elizabeth Streets, Devonshire Street Cemetery was consecrated in 1820 and was Sydney's main burial ground until 1866. The cemetery was also known as Sandhills Cemetery due to its proximity to them. Initially only four acres and for Church of England burials, the cemetery expanded as a further six denominations were allotted adjacent land.⁶⁹

In 1901, the land was resumed for Central Railway Station and approximately 8,500 sets of remains were claimed and moved by relatives and descendants; those that remained unclaimed were sent to Bunnerong Cemetery which later merged with Botany Cemetery.

One occupant of Devonshire Street Cemetery was Cora Gooseberry (1770s-1852) who was interred there following her death in 1852. Wife to Bungaree

and "Queen of the Sydney Tribe of Aboriginies". Cora was the daughter of Mooroo-boora (Maroubra) a prominent leader of the Murro-ore-dial (Pathway Place) clan, south of Port Jackson.⁷⁰ Following the death of her husband in 1830, she was a well-known Sydney identity; her trademarks were a government-issued blanket and headscarf and a clay pipe which she habitually smoked.

Cora deftly adapted to the growing settlement, effectively managing cross-cultural relations. In 1845 she was living at an Aboriginal settlement at Camp Cove. The settlement, which was first recounted in 1834, provided both rich fishing grounds and relative seclusion. The cove remained accessible due to the sparsity of European occupation even though it had been granted to Edward Lang. While at Camp Cove, Cora presided over its dozen or so residents.⁷¹ Artist George French Agnas recounted the men fishing at night, their catch being both used to feed residents and to sell at Sydney Markets. In exchange for flour and tobacco, Gooseberry took Angas and the police commissioner W. A. Miles on a tour of Aboriginal rock carvings at North Head and told them 'all that she had heard her father say' about the places.⁷²

In 1846, she moved to the settlement in the Domain. Given its proximity to the city, the settlement was used as a staging post for visits there. Cora was amongst the people that 'roamed

about the city during the day, and ... often gave exhibitions of boomerang throwing at Hyde Park'.⁷³ These exhibitions acted as advertisements for the sale of boomerangs.



Figure 6 Portrait of Cora Gooseberry by George French Agnas⁷⁴

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Hotelier Edward Borton, known as a ‘friend to the blacks’, developed a strong bond with Cora. He allowed her to sleep in the kitchen of his residence at the Sydney Arms Hotel on Castlereagh Street. She died there in 1852 and Edward paid for her burial and headstone in the Presbyterian section of Devonshire Street Cemetery.⁷⁵

The inscription on her headstone read:

IHS
STONE ERECTED BY MRS. STEWART
AND MR. E. BERTON, JUNIOR,
IN MEMORY OF
GOOSEBERRY QUEEN
OF THE SYDNEY TRIBE
OF ABORIGINES
WHO DIED 30TH JULY 1852
AGED 75 YEARS⁷⁶

The stone was later removed to the Pioneers Cemetery which is now part of Botany Cemetery.



*Photo by Geo J. Reeve
Tomb of Queen Gooseberry of the Sydney Tribe of Aborigines
showing the old Sydney Railway Station in the background*

Figure 7 Headstone of Cora Gooseberry⁷⁷

Cora Gooseberry’s rum mug and a brass gorget or breastplate inscribed ‘Cora Gooseberry Freeman Bungaree Queen of Sydney and Botany’ are among relics in the Mitchell Library, Sydney. Another gorget, engraved ‘GOOSEBERRY Queen of Sydney to South Head’ is held by the Australian Museum.⁷⁸

Gorgetts were given to those the colonists recognised as leaders, often referred to as kings, queens or chiefs. However, the main criteria was not recognition from within their cultural group, but the person’s usefulness or loyalty to the colonists. And while those who were recognised as leaders used this perceived status to negotiate on behalf of their group, these artefacts are seen by today’s community members as representative of oppression.⁷⁹

Building of Central and Aboriginal Connections to Prince Alfred Park

Prince Alfred Park, formerly known as Cleveland Paddocks or the Government Paddocks was an Aboriginal campsite until the mid-19th century. In 1850, the construction of the railway commenced at the site, dispossessing those who camped there, a moment illustrated by John Rae. Aboriginal people were involved in the construction of the railway but their involvement is not well documented.⁸⁰

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Figure 8 Turning of the first turf, John Rae 1850⁸¹

The first railway line opened in 1855 between Sydney and Parramatta. The Sydney terminal station, a single platform in a corrugated iron shed, was on Cleveland Paddocks and was referred to as Redfern Station. Over time, the station grew with additional rail sheds and yards being added; however, it proved insufficient for the growing city. A second station opened on the same site in 1874 and continued to be known as Redfern.

Again proving inadequate to service the city, the land on which the Devonshire Street Cemetery, Christ Church Parsonage, Police Barracks, Sydney Female Refuge, Convent of the Good Samaritan and the South Sydney Morgue all sat was resumed for the construction of the third station which began in 1901.⁸² Some of the material excavated from the site was used to improve Belmore and Prince Alfred Parks.

The sandstone used in the station's construction was sourced from Pymont.⁸³ The station was opened in 1906 but it wasn't until 1921 that the construction of the second and third storeys as well as the clock tower were completed.

15. HISTORY OF THE CENTRAL AREA

Platform 1 and the Stolen Generation

Central Railway Station, in particular Platform One, has a dark history for Aboriginal people, and especially for those of the Stolen Generations. Children who were forcibly taken were often completely disconnected from their families, with paperwork and identification documents destroyed, making re-connection near impossible.

Many young Aboriginal children would be forcibly taken from their homes and their Countries throughout Australia, finding themselves at Platform One, where trains would transport them to and from homes, such as the notorious Cootamundra Girls Home, and Kinchela Boys Home and Bomaderry Aboriginal Children's Home.⁸² Children from all states and territories passed through this platform on the way to their new lives.

Michael Welsh, a Stolen Generations survivor later said:

"At Central Station, Platform One, we were separated there from our other brothers and sisters. That was the ending of a life and the beginning of a trauma. How I've survived it, I've got no idea. It's just in the hands of the Creator."⁸³

Today, a plaque memorialises the trauma inflicted on young Aboriginal children who were sent to homes via Platform One. The plaque is one of a number of commitments the NSW Government is dedicated to, to ensure the healing for Stolen Generations survivors and their descendants.

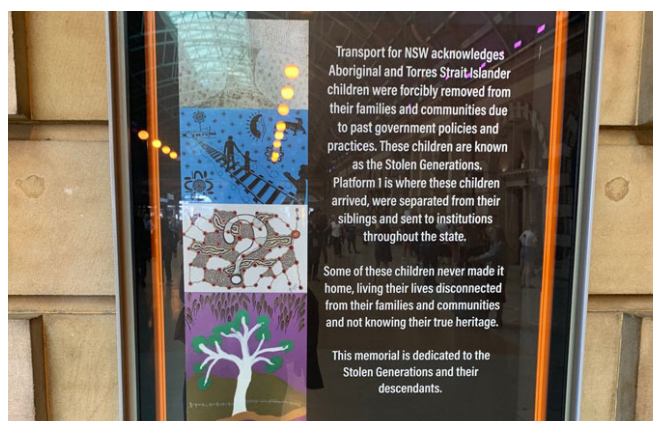


Figure 9 Plaque on Platform 1⁸⁴

The plaque can be seen on Platform One in Central Railway Station and features some of the artwork created by survivors of the Stolen Generation.

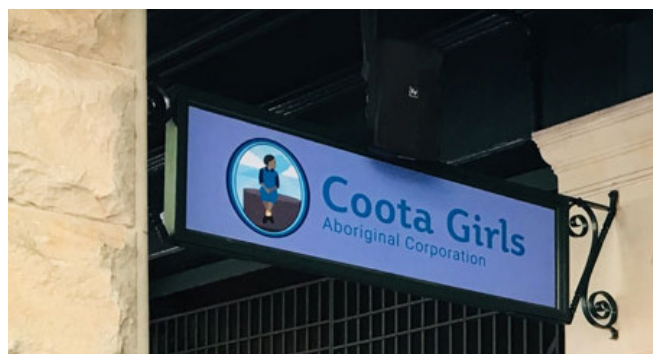


Figure 10 Coota Girls Aboriginal Corporation Office at Central Station⁸⁵

Central and Aboriginal Community Today Coota Girls Aboriginal Corporation

The Coota Girls Aboriginal Corporation was founded in 2013 by former residents of the Cootamundra Domestic Training Home for Aboriginal Girls. It works to support Coota Girls Survivors and their descendants.

The Cootamundra Domestic Training Home for Aboriginal Girls was established under the Aborigines Protection Act in 1911, the same legislation under which children were forcibly removed from their families until it was repealed in 1969.

The residents, who were referred to as inmates, were trained to become domestic servants and farmhands in wealthy non-Aboriginal households. They experienced racial discrimination to remove their Aboriginal identity.

One survivor, Aunty Doreen Webster, a Barkindji woman born in Wilcannia, recounted

"A man was waiting there for my brother, from Kinchela Boys Home. I said 'Where are you going?' And I was pulling at him, trying to pull him back," she said. "Here I am on the station, a little eight year old, screaming and crying because they were taking my brother away."⁸⁵

In June 2018, the corporation opened an office in Central Station.⁸⁶

15. HISTORY OF THE CENTRAL AREA

Belmore Park

Belmore Park has been a recurring site for Indigenous activism. The 1989 NAIDOC week included a march from Belmore Park to the Domain protesting the Government's policy for mainstreaming Aboriginal services. In 2008, it was the site of a major event related to the Prime Minister's Apology to Australia's Indigenous People's speech.⁸⁶

In 2015, it was the starting point of a march attended by roughly 800 people protesting the forced closure of remote Aboriginal communities.⁸⁷

A 2005 report into inner-Sydney Aboriginal homelessness recognised Central as the first stop for many transients arriving from outside of Sydney. The report, by Paul Mcdermott and associates, identified approximately six distinct groups in inner-Sydney including the Central Railway Station group. The majority of this group slept at the railway station or Belmore Park. One interviewee noted that the public place-dwellers identified strongly as the Central mob. Many in the group came to look for Redfern and find friends and family and many were from Queensland. The public-place dwellers were cleared out of Belmore Park in August of 2017.

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THANK YOU