

The background is a solid green color with a subtle pattern of thin, light green lines. Overlaid on this are several thin, green stalks of flowers, some with small, round, green buds at the top. The text is white and positioned on the left side of the image.

# **Large Erecting Shed** **South Eveleigh** Connecting with Country

January 2023

**We Acknowledge the Traditional owners of the lands and the Surrounds of the site, the Gadigal of the Eora. We acknowledge and honour the Ancestors and Elders of the Past, Honouring the Elders of the Present, and Those Emerging Elders of the Future. We Acknowledge the stories and traditions of the Gadigal, and we will create with the blessing over the Lands, Waters, Sky, and winds that surround, with heart to ensure to create beautiful outcomes for generations to come.**

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# 1. Introduction

As part of the redevelopment of the Large Erecting Shop, a Connecting with Country Framework has been developed to outline the strategic approach in strengthening relationships with Indigenous stakeholders, knowledge holders and Elders, and the voice of Aboriginal people and businesses connected to site.

This strategy outlines the context and guiding principles that will underpin the delivery of positive outcomes for the community. It provides a framework that will ensure this project will authentically contribute to reflecting and celebrating the rich stories of the site, the surrounding area and its people.

This document sets out a detailed and action-oriented approach for planning, implementing and delivering sustainable and positive outcomes throughout the Large Erecting Shop site.

Collaboration is integral to enabling the cultural experience. By This includes collaboration between the heritage consultant, public domain designers, artists, local communities and stakeholders. This will include working with artists to think broadly about location, context and opportunities for integration with heritage interpretation.

## What is Country

Country is living, constantly changing, and evolving. Many ecosystems exist across different realms of Country including both living and non-living elements. Country has purpose, operating at multiple scales from the cosmic to the molecular and everything in between.

## 2. Starting with Country

### 2.1 What is Country?

#### Key Principle:

Country is living, constantly changing, and evolving. Many ecosystems exist across different realms of Country including both living and non-living elements. Country has purpose, operating at multiple scales from the cosmic to the molecular and everything in between.

Gadigal Country - Gadigal at first inhabited the vicinity that they call "Gadi", which lies south of Port Jackson, protecting trendy Sydney significant commercial enterprise district and stretching from South Head throughout to Marrickville/Petersham with a part of the southern boundary mendacity at the Cooks River; maximum significantly Sydney Cove is placed in Gadi.

The LES - and surrounding areas of Redfern, Eveleigh and Waterloo are located in what has become the Central heart of Gadigal, Redfern is an inner-city Sydney suburb readily identified as an urban Aboriginal centre where pan-Aboriginal liberation politics of the 1970s fluoresced, where Aboriginal self-determination in the form of services - legal, medical, women's and children - began, where land rights were recognised, where culture was celebrated and revived through theatre productions, and where people, many just freed from institutional life, recovered a sense of belonging. It must have been a thrilling and exciting time of liberation and becoming, save for the surrounding hostile society and its police force. Yet Aboriginal people's engagement in the local economy is rarely canvassed in the history of this significant place, nor how the changing local economy informed the apparent evaporation of optimism for community housing by the late 1980s.

## 2.2 Thinking differently about Country

### Key Principle:

Prioritising people and their needs is widely regarded as fundamental in contemporary design and planning processes.

For The LES team - FCAD, created a set of Indigenous Design Principles that Curio Projects & FJMT Architects have implemented into the project, which cover Connection to Country, continued caring for country and sustainable outcomes for Indigenous communities

### Key Inputs:



1. Thinking differently about Country means prioritising Country

2. Gaining cultural awareness is the first critical step towards connecting with Country

3. Gaining an understanding of Country requires leadership from Aboriginal people

## 3. Strategies

### 3.1 Strategy 1



#### Pathways for connecting

**Key Principle:** Cultural awareness must come first. Having committed to prioritising Country and invested in growing cultural awareness, we can then establish project plans and develop project life cycle processes with an Aboriginal perspective.



#### Cultural expression

**Key Principle:** Cultural expression takes many forms including performance, ceremony, collection and preparation of food, song, dance, art, clothing, and tools. Perhaps the most primal of all is language. All these forms of expression contain deep knowledge about Country, like a database.



#### Relationship with Country

**Key Principle:** Building relationships requires time, sharing emotions and experiences. Strong bonds to immediate as well as extended family are a central tenet of Aboriginal cultural values.



#### Learning from Country

**Key Principle:** The desire to learn extends beyond our base survival instincts – the human mind is inquisitive by nature. Humans are driven to explore, know, and ultimately explain the world and universe in which we belong.



#### Knowledge sharing

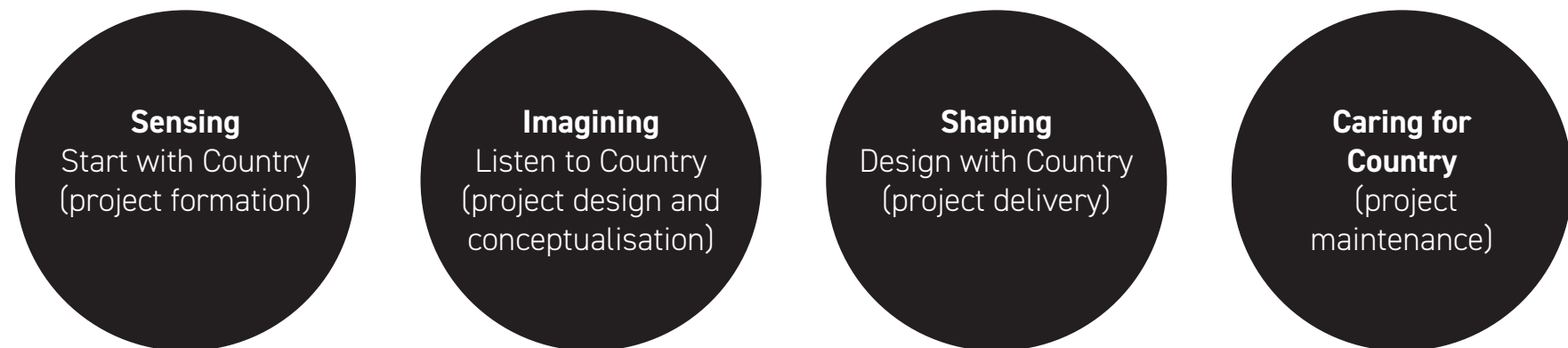
**Key Principle:** Knowledge-sharing can be intimate and help bond people together. Within Aboriginal communities intergenerational teaching and learning is an important cultural value shared two ways between Elders and younger groups.

## 3.1 Strategy 2

Considering project life cycles with an Aboriginal perspective

### Key Principle:

Country can never be fully known. Aboriginal language, wisdom and ideas of Country show a different way of thinking about how, as humans, we shape the built and natural environments.





## 4. Implementing Connecting with Country

### 4.1 Statements of commitment and principles for action

#### 4.1.1

**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
- Building relationships with the Aboriginal community – both the Traditional Custodians and community members from off-Country?

#### 4.1.2

**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? By allowing connection to continue by inviting to site, allowing walking on country and site activation in the public realm
- And the opportunities for education and enterprise for Aboriginal community groups from the earliest stages through to maintenance

#### 4.1.3

**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:**

- Clear framework created 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
- Being clear about how financial benefits of the project (not just engagement fees) will be shared with community

#### 4.1.4

**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:**

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

**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.**

#### 4.1.5

**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

#### 4.1.6

**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?

**We will support Aboriginal people to continue their practices of managing land, water, and air through their ongoing reciprocal relationships with Country.**

#### **4.1.5**

**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.

## **4.2 Measuring success and learning from failure**

Measuring successful implementation of the pathways, commitments, and principles will be determined on a project-by-project basis.

## **4.3 Time frame for implementation**

TBA as this DA is submitted in 2023

## 4.4 Better Placed and Connecting with Country

1

### **Better performance**

sustainable, adaptable, and durable

2

### **Better fit**

contextual, local and of its place

3

### **Better for community**

inclusive, connected, and diverse

4

### **Better for people**

safe, comfortable, and liveable

5

### **Better working**

functional, efficient, and fit for purpose

6

### **Better value**

creating and adding value

7

### **Better look and feel**

engaging, inviting and attractive

## 5. The site

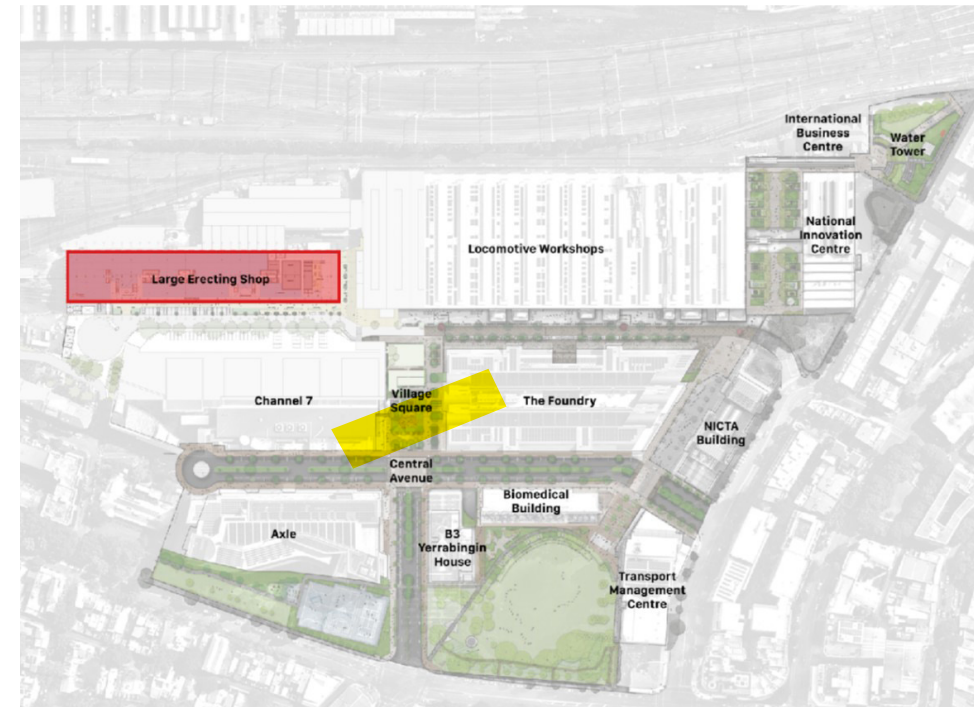
### Site Context\*

The Large Erecting Shop, South Eveleigh site is strategically located approximately 5km south of the Sydney CBD, and is located at the south western end of the former Eveleigh Railway Workshops, now the Locomotive Workshops.

The Large Erecting Shop (LES) comprises land bounded by Locomotive Street to the south, commercial uses to the south, an active rail corridor to the north, transport uses to the west and the Locomotive Workshops building (commercial and retail) immediately east. Redfern Station is located 450m to the north east.

The surrounding context of the study area is characterised by a mix of residential, commercial, educational, and retail uses, located within the suburbs of Alexandria to the south and southeast, Erskineville to the west, and Darlington and Redfern to the north.

The immediate site is bounded by the railway line, Sydney Trains Infrastructure and North Eveleigh (Carriageworks) to the North, the Channel 7 Building to the south, Locomotive Workshops to the east and housing to the west.



Large Erecting Shop, South Eveleigh location

\* Heritage Interpretation Plan Stage 1,  
Curio Projects, 2022

## 6. Precinct Initiatives

2016 the work undertaken at the South Everleigh precinct was undertaken before the CWC framework of May 2021 release, and will continue throughout the design, construction and ongoing operational phases

This work was embedding the Indigenous voice into the DNA of the site, lead by community voice and co-design with Aboriginal elders, stakeholders and knowledge holders of the local Redfern and Waterloo communities

As part of the South Eveleigh Precinct, the LES will extend upon the extensive engagement that has already occurred, we will continue to embed the Connecting with Country Principles, strategies and Indigenous Design Principles Outlined in this document throughout the LES during next phases

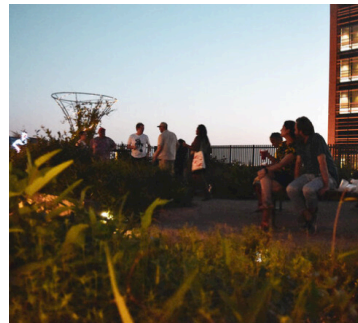




## Aboriginal Cultural Landscape Garden and Native Permaculture Rooftop Garden

Built on the 500sqm rooftop space of an office building, the native rooftop farm uses principles of Indigenous knowledge, collaborative design and permaculture to create and maintain the Australia's first Indigenous rooftop farm for urban food production. Located high above Sydney on the roof of Yerrabingin House, we've grown over 2,000 edible, medicinal and culturally significant plants.

Australia's first native rooftop farm to deliver an environmentally friendly rooftop greenspace on the edge of the bustling city. From initial concepts, to design workshops with community, stakeholders and collaborators, and managing the installation, to a caretaker role managing the rooftop space from a garden maintenance perspective, as well as venue management.

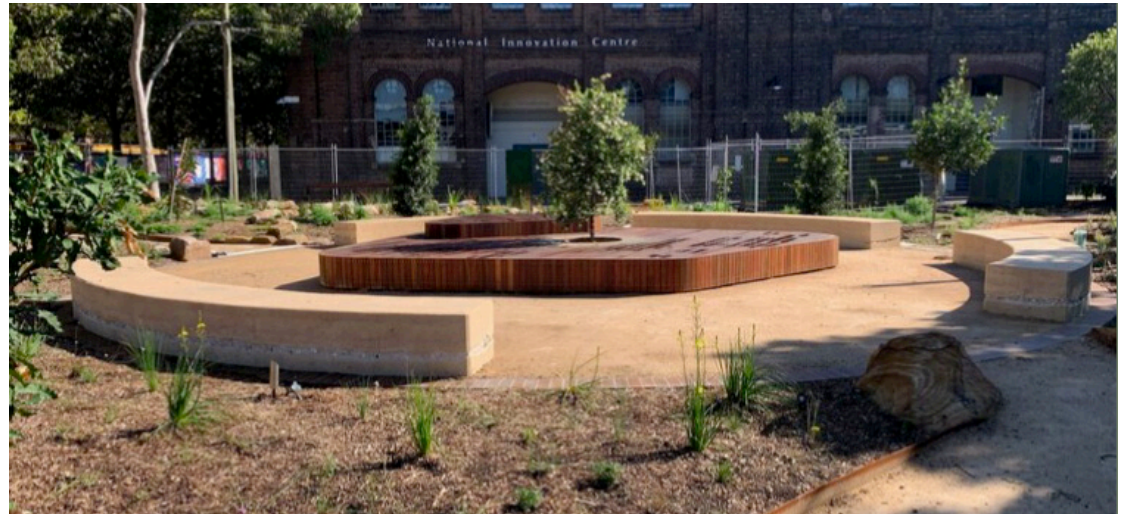




## Indigenous Cultural Landscape Garden

A new public space for the South Eveleigh community. The construction of the 1200sqm Indigenous Cultural Landscape Garden showcases native plant species which are cultural significant to local Aboriginal people of the Redfern area, as well as featuring species significant to New South Wales generally.

The garden was designed using human centred design principles where community based user testing informed the finalised design. The garden was created a plant palette and managed the installation of flora and garden features, including rammed earth seating featuring shell middens.





## Serving Country Exhibition

South Eveleigh proudly showcased the ongoing 'Serving Country' photographic exhibition recognising and acknowledging the valuable contribution of Australian First Nations servicemen and servicewomen who have served or are serving in the Australian Defence Force.

For more than a century, First Nations Australians have had a long and proud history of serving in the defence of our nation in many theatres, from South Africa to the present day. Exact numbers are not known of how many First Nations Australians men and women served our nation, as official defence policy in the first half of the twentieth century was aimed at excluding the enlistment of persons "not substantially of European origin or descent". The fact that they served at all at a time when they were denied the basic rights of citizenship is significant – a situation not fully corrected until the 1970s.



## Supporting ANZAC Day Coloured Digger March

The ANZAC Day Coloured Digger March is an integral part of truth telling as part of National Reconciliation. It commemorates the unacknowledged history of the First Peoples of Australia and New Zealand who served to protect our country in armed conflicts overseas.

For a long time, Aboriginal and Torres Strait Islander war service was not recognised. One of the great tragedies of our Australian military history is that when they returned home, they were forgotten. Many war veterans from the community felt lost and disempowered knowing that their stories would never be heard.

South Eveleigh was able to support 'The Coloured Digger' ANZAC Day 2022 March in Redfern in acknowledgement of truth telling as part of true national Reconciliation.



## Welcome to Country artwork

Indigenous artist, Jonathan Jones, was engaged to create two artworks for the precinct which celebrate the Indigenous legacy of the site. Jonathan worked closely with Indigenous elder, Uncle Chicka, to develop the artwork Welcome to Country. Uncle Chicka worked at the Eveleigh Railway Workshops for many years and the artwork conveys his personal history of the site through letters stencilled into a series of banners that form a canopy above the entry garden.



Jonathan Jones 'Untitled (red gum slabs)

## During construction

Smoking ceremony completed on 06/09/2019 as a Welcome to mark the start of construction done by the Tribal Warriors group

Employment opportunities for local Aboriginal and Torres Strait Islander residents, including use of local Aboriginal and Torres Strait Islander businesses to operate the precinct:

- Jiwah (formerly Yerrabingin) was involved with crushed granite installation and providing landscaping / maintenance services for Locomotive Workshop and the surrounding South Eveleigh precinct.
- The Locomotive Workshop project also utilised Unreal Steel for steel installation and Prana / Bunjil Energy for solar installation. Refer to attached Mirvac RAP Impact Report and extracts from Supply Nation confirming this involvement.

Members of Mirvac's construction team participate in Tribal Warriors' 'Clean Slate Without Prejudice' boxing program three mornings a week, creating a healthy routine for local youth and ex-offenders

Participation in NAIDOC and Reconciliation Weeks throughout construction

RAPs

- Mirvac's Locomotive Workshop project supported in the delivery of the targets set out in Mirvac's first RAP, through place-based Reconciliation.
- The South Eveleigh Community Engagement Officer was also a representative on the RAP Working Group.
- The Locomotive Workshop played a part in delivering Mirvac's second RAP through delivering supplier diversity, place based Reconciliation and improved cultural awareness of tenants and employees

## 7. Guiding Design Principles

These **five guiding design principles** will ensure there is a balance between the site, it's historical significance, and the cultural identity. Our approach ensures that experiences of varying engagement levels are offered to a wide ranging audience.

### Authentic

- Using and acknowledging traditional language for placemaking that honours Traditional owners, custodians and stewardship of Eveleigh, the Gadigal
- Materiality throughout the site for built and natural forms
- Colour selection to reflect ochres used by the Gadigal in artwork and ceremonies honouring Culture and Custom

### Inclusion

- Working with the six seasons
- Collaborating with Aboriginal designers and collaborators to ensure empowerment
- Ongoing engagement and facilitation throughout the design process to ensure an authentic approach for the built and natural forms
- Creating with acknowledgement to elements
- Ensuring that the knowledge shared is a privilege, and that the expertise of stakeholders and knowledge holders will be held with respect, and will only be used for this site, as they're centric to the Eveleigh project - site specific

## Excellence

- Creating excitement throughout the journey, ensuring that the built and natural form will be done in which curiosity and a shared learning experience can happen. The sharing of Aboriginal culture to entice visitors and residents from the surrounds
- Honour stories, narratives and artwork of the Traditional Owners, Storytellers and Knowledge Holders
- Integrate traditional stories of place centric to the LES and surrounds of Gadigal country

## Resilience

- 'Connect to Country' - leaving country better than we found her, healing through healing
- Integrating water features and notions of the land pre colonisation, for healing and sustaining life
- Creating sustainable outcomes with environmental management and stewardship
- Culturally safe spaces within the site and landscape which are inclusive for all people regardless of age or capacity

## Optimism

- Welcoming a site that is safe for natural Fauna
- Emphasise the integrated relationship between the built and natural environment
- Recognition of the endemic species of flora centric to the site, and their healing properties, and their ability to sustain life for 80,000 years



## 8. Engagement Process

### Registered Aboriginal Parties

As a result of Stage 1.2, nine Registered Aboriginal Parties (RAPs) were identified for the LES, Eveleigh project (listed in alphabetical order below).

- A1 Indigenous Services
- Amanda Hickey Cultural Services
- Aragung
- Butucarbin
- Didge Ngunawal Clan
- Darug Custodian Aboriginal Corporation
- Kamilaroi-Yankuntjatjara Working Group
- Metropolitan LALC
- Tocomwall

We will continue to ensure any business we engage are both registered and certified with Australia's leading peak bodies of Indigenous business in NSWICC, FAICC and Supply Nation. We will also integrate work with the Metro Aboriginal Land Council on future progress and works delivered at site during the LES's future stages development.



FCAD

Fellingham Consultancy and Design