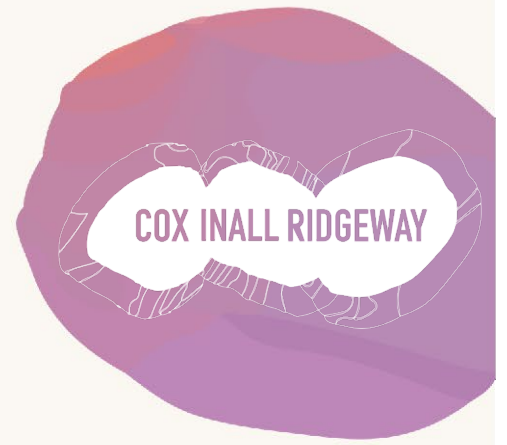


Attachment A3(b)

**Aboriginal and Torres Strait Islander
Community Engagement and Cultural
Heritage Research – Project Report –
Botany Road Precinct**



BOTANY ROAD CORRIDOR STRATEGIC REVIEW

**Aboriginal and Torres Strait Islander
community engagement and cultural
heritage research**

**PROJECT REPORT
February 2021**

About this document

This document has been prepared by Aboriginal social change agency Cox Inall Ridgeway (CIR) for the City of Sydney Council (the City) as part of the strategic planning review of an area known as the 'Botany Road Corridor' (the Study Area).

CIR was engaged to undertake Aboriginal and Torres Strait Islander community engagement, cultural heritage research (incorporating a historical study and archaeological assessment) and other research to support the strategic planning review. The outcomes from the Aboriginal and Torres Strait Islander focused research and community engagement undertaken by CIR are presented as four separate reports:

- 1. Botany Road Corridor Strategic Review Aboriginal and Torres Strait Islander community engagement and cultural heritage research *SUMMARY AND ADVICE*:** The *Summary and Advice* presents an overview of the research and community engagement undertaken by CIR. It identifies opportunities to support Indigenous place-making and the incorporation of Aboriginal and Torres Strait Islander voices in future planning for the Botany Road Corridor and surrounding areas, particularly Redfern.
- 2. Botany Road Corridor Strategic Review Aboriginal and Torres Strait Islander community engagement and cultural heritage research *PROJECT REPORT* (this document):** This is the main project report. The *Project Report* presents what CIR heard from the community engagement, the Statement of Significance for the area, background and context about the area, 'Designing with Country' case studies and highlights from the research and other studies undertaken by CIR. The Project methodology and outcomes from the brief survey of Aboriginal organisations and local residents are included as appendixes to this report.
- 3. Brief Aboriginal Historical Study of the Botany Road Corridor and Surrounds:** The Brief Aboriginal Historical Study of the Botany Road Corridor and surrounds provides an overview of the history of the area, prioritising Aboriginal voices, views and stories. It profiles selected places and events which illustrate the rich and diverse social history of the area, drawing on knowledge about the local area which was collected by CIR and others from the Aboriginal community.
- 4. Archaeological Assessment Botany Road Corridor (Alexandria, Waterloo and Redfern):** The Archaeological Assessment of the Botany Road Corridor has been prepared by Urbis, with strategic input from CIR. It investigates the Aboriginal archaeological potential of the Study Area and presents other information about the history and heritage of the area.

The *Summary and Advice*, *Project Report* and *Brief Aboriginal Historical Study* have been authored by CIR. They reflect the independent insights and analysis of CIR, not the City of Sydney Council or any other organisation. While all care has been taken by CIR to ensure information is accurate, the documents may contain errors.

Acknowledgements

CIR acknowledges and pays respects to the Aboriginal and Torres Strait Islander nations of Australia. We acknowledge and thank the Elders, organisations, staff and community members who participated in this project and shared their advice, knowledge and insights.

Thank you in particular to: Gadigal Elders and descendants, the Metropolitan Local Aboriginal Land Council, the City of Sydney Aboriginal and Torres Strait Islander Advisory Panel, and the City of

Sydney Indigenous Leadership and Engagement team. Thank you also to the City's Strategic Planning and Urban Design staff, other staff who provided feedback and advice, and the TZG urban design and heritage teams.

Copyright

Copyright for the documents prepared by CIR for this project is vested with the City of Sydney Council. Copyright does not extend to Indigenous cultural knowledge or other Indigenous Cultural and Intellectual Property (ICIP) collected through this project. Consistent with the terms of CIR's engagement with the City and commitment to Aboriginal stakeholders and community members: rights to stories, knowledge and ICIP remain with knowledge holder and custodians, and are not transferred or impacted as a result of being shared with CIR, or included in this document.

Project team

The CIR project team was led by Dr Aden Ridgeway, the founding partner of CIR, and CIR Head of Research Sylvie Ellsmore. Other key project team members were: CIR Senior Consultant Tiernan Campbell-O'Brien, CIR Director Harpreet Kalsi, Urbis Associate Director Balasz Hansel, and Senior Historian Cameron Muir. Contributions to the research and project report were made by: CIR Associate Consultant Janis Constable, CIR Associate Consultant Julia Martignoli and CIR Researcher Conal Thwaites.

Aboriginal and Torres Strait Islander readers are advised

Aboriginal and Torres Strait Islander readers should be aware that this document contains images, names and references to deceased persons.

Terms used in this document

While CIR acknowledges the many separate and distinct First Nations of Australia, including both Aboriginal and Torres Strait Islander nations, CIR primarily refers to Aboriginal people, organisations, events and places at key points throughout the reports produced for the City.

CIR acknowledges that Torres Strait Islander people, and people with both Aboriginal and Torres Strait Islander heritage, are residents of the Botany Road Corridor Study Area, and were actively involved in many historic Aboriginal organisations and movements in the area. This project was inclusive of both Aboriginal and Torres Strait Islander people. In primarily using the term Aboriginal, rather than Aboriginal and Torres Strait Islander, in the project reports CIR notes:

- The Study Area (the Botany Road Corridor) is located on Aboriginal land. The Study Area is part of the traditional lands and waters of the Gadigal people of the Eora nation.
- Many of the historic organisations established in Redfern identify as 'Aboriginal organisations' (such as the Aboriginal Medical Service), although they are also inclusive of Torres Strait Islander people.
- The term 'Aboriginal Redfern' is commonly used in the community in a way which is inclusive of both Aboriginal and Torres Strait Islander people.

At points in the reports the term 'Indigenous' is also used, to refer to either the First Nations of Australia collectively (both Aboriginal and Torres Strait Islander people) or the First Nations of other nations (such as Canada).



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Image 1 Lawson Street Mural, adjoining the Study Area c2005. Photo courtesy of Honi Soit.

1 Introduction

The City of Sydney Council (the City) is undertaking a strategic review to explore ways it can update its planning rules for the area known as the 'Botany Road Corridor' (the Study Area). Cox Inall Ridgeway (CIR), a specialist Aboriginal social change agency, has been engaged by the City, to undertake Aboriginal and Torres Strait Islander engagement and a cultural heritage study for the Botany Road Corridor.

As the Botany Road Corridor and the surrounding areas experience change and growth, the City is keen to better understand the significance of the Study Area to Aboriginal and Torres Strait Islander people, in particular the local Aboriginal and Torres Strait Islander community comprised within the suburbs of Redfern, Waterloo and Alexandria, local Aboriginal organisations and key Aboriginal community influencers and leaders.

Aboriginal and Torres Strait Islander people have a long history with the inner Sydney suburbs of Redfern, Waterloo and Alexandria, and the place defined as the Botany Road Corridor for the purposes of this project. The connection runs deep and the spirit of place is alive still. It is both a connection on the land, but also of the land. People and culture, language and history are entwined, as roots of the giant Moreton Bay figs, which stand tall throughout the region.

This history extends back long before 1788, to a rich tradition of 60,000 years of people, culture, custodianship and ownership, of the place now known as Australia. This history provides an abundant source of tradition, wisdom, stories and knowledge. It demonstrates the longevity of the connection of Aboriginal people to the place they call home. This place and the wider landscape have been constant in its ability to nurture and nourish the Aboriginal soul. It is also a place to affirm cultural identity and instil a great sense of enormous pride.

The City wants to ensure the importance of the heritage and cultural connection that Aboriginal people hold to the Study Area, is prioritised and informs future planning for the area.

The research and community engagement undertaken by CIR for the Botany Road Corridor Strategic Review have informed the development of advice to the City about opportunities to place Aboriginal and Torres Strait Islander voices, views and aspirations at the centre of future planning for the area.

This ***Project Report*** presents the findings and highlights from the work undertaken by CIR for the City. The ***Summary and Advice*** outlines recommendations and suggested opportunities for action identified by CIR. The advice reflects 'Designing with Country' principles and approaches, and Aboriginal and Torres Strait Islander understandings of place.

CIR also compiled a ***Brief Aboriginal Historical Study of the Botany Road Corridor and Surrounds***, selected places and events which illustrate the rich and diverse social history of the area, from the perspective of Aboriginal communities, drawing on resources authored by or featuring Aboriginal voices, and knowledge about the local area which was collected by CIR through the project.

Finally, project partner Urbis undertook an ***Archaeological Assessment Botany Road Corridor (Alexandria, Waterloo and Redfern)***, investigating the Aboriginal archaeological potential of the Study Area and presents other information about the history and heritage of the area.

a. The 'Botany Road Corridor' Study Area

The Botany Road Corridor (The Study Area) centres around Regent Street, which becomes Botany Road. It is a busy arterial road. The area features top-shop housing, other low to medium density housing, some pubs and bars, and various community organisations and services. Previously an area characterised by industrial and low income housing area, the area has experienced significant change in recent decades, and is projected to change further with high density development, an increase in residents, and construction of the new Waterloo Metro train station which is due to open in 2024.

The Study Area has been identified through NSW Government and City plans as a major transport hub, an 'Innovation Corridor' to grow employment and industry, and as an area for 'urban transformation'. Significant targets for the area have been set in terms of employment, residential and commercial development.



Map 1: CIR Map of the Botany Road Corridor Study Area, as updated August 2020 to include a small additional section at the top of Cope Street and Jack Floyd Reserve

A planning review of the Botany Road Corridor was originally started by the Department of Planning, Industry and Environment. The planning work has since been transferred to the City of Sydney Council. It is a commitment under the City's local planning statement – *City Plan 2036* - to undertake a review of the planning controls affecting the Botany Road Corridor.¹ The City's strategic review of the Study Area is comprised of a number of studies, including urban design, heritage, noise and air quality studies and transport.²



Image 2 [L] Gibbons St and Lawson Street at Redfern Station, looking South. Image 3 [R] Corner Redfern Street and Regent Street, looking south. Photos by CIR.

The City advises that it: “has identified the Botany Road corridor as an opportunity to provide much needed employment and business space including office, retail, community and cultural uses. [Through the strategic review the City is] investigating planning changes to strengthen the employment role of the area and support night and day economic, social and cultural activity and safety. This may mean changes to building height, built form and land use controls to support employment growth.”³

As part of the Strategic Review CIR was engaged to undertake archaeological, cultural heritage and historical research, and seek advice and feedback from the Metropolitan Local Aboriginal Land Council, the City of Sydney Aboriginal and Torres Strait Islander Advisory Panel, Gadigal Elders, local Elders with knowledge of the area, historic and current Aboriginal organisations based in or near the Study Area, and the wider community.

The Botany Road Corridor Strategic Review may result in the City updating its planning rules, and other strategic documents which will impact how the Botany Road Corridor and surrounds are developed or change in the future. This includes potential updates to the planning rules about community and public spaces, employment, housing, green spaces and transport in the area.

b. About the Project

The City wants to ensure that Aboriginal and Torres Strait Islander voices and priorities are at the centre of the City's future planning for the Study Area. The City recognises the importance of including Aboriginal voices at the early stages of planning and design.

Conducted over May to September 2020, the Aboriginal community engagement and cultural heritage study (the Project) was implemented by CIR in accordance with the City of Sydney's *Aboriginal and Torres Strait Islander Protocols* (2012), the City's *Community Engagement Framework* (2019) and the *Principles of Cooperation* agreement between the City and the Metropolitan Local Aboriginal Land Council. CIR worked with research, planning and heritage consultancy firm Urbis.

The Project involved literature review and desktop research, included a review of key planning and strategic documents, online sources specified in the project brief (including *Barani*, *Redfern Oral Histories* and the *Dictionary of Sydney*), primary and secondary historical material, published histories of the area and more. In conducting the research CIR privileged Aboriginal and Torres Strait Islander authored literature, research and reports.

The Aboriginal-focused cultural heritage review undertaken by CIR and Urbis incorporated an Aboriginal-focused historical study, archaeological assessment and review of heritage registers. CIR collaborated and shared research and insights with other consultant teams engaged for the strategic review, particularly the urban design team (TZG) who were engaged to undertake the formal Heritage Study for the strategic review.

Aboriginal community engagement was undertaken in the form of meetings, interviews, small focus groups, presentations, social media and email information. A survey of local residents and organisations was undertaken (see Appendix to this report).



Image 4 [L] Jack Floyd Reserve on Regent Street, looking north. Image 5 [R] Mural in the National Centre for Indigenous Excellence (NCIE) carpark, adjoining the Study Area, by Nungala, Jessica Johnson, Yugilla-Myndi Swan and Jasmin Sarin. Photos by CIR.

Community engagement informed the:

- *Brief Aboriginal Historical Study of the Botany Road Corridor and Surrounds* (December 2020) which was completed by CIR and provided as a separate report,

- *Archaeological Assessment Botany Road Corridor (Alexandria, Waterloo and Redfern)* (December 2020) which was completed by Urbis and provided as a separate report, and
- The planning, design, heritage and placemaking advice and recommendations prepared by CIR with input from Urbis. The recommendations are included in this report, at relevant sections.

More details about the objectives and approach are outlined the project **Methodology** appendix.

c. Local Aboriginal and Torres Strait Islander communities

The Aboriginal Traditional Owners of the Study Area are the Gadigal (or Cadigal) clan.⁴ The Gadigal clan is one of the 29 Aboriginal clans of the Sydney basin which make up the Eora nation.⁵ Eora means ‘people’ (of this place).⁶ Deriving from Cadi (gadi), the name of the grass trees (*Xanthorrhoea* species) found in the area, the Gadigal a harbour-dwelling clan.⁷

As the City of Sydney’s *Barani* website reports: “The territory of the Gadi (gal) people stretched along the southern side of Port Jackson (Sydney Harbour) from South Head to around what is now known as Petersham.”⁸ Elders who identify as descendants of the Gadigal people continue to live in the inner city today.

As outlined in the **History and Significance of the Study Area** section of this report (below) and further detailed in the *Brief Aboriginal Historical Study of the Botany Road Corridor and Surrounds* compiled by CIR for this project, Aboriginal people have a strong and unbroken connection to the Study Area and surrounds. Importantly, the Study Area is part of the inner-city suburb of Redfern, which in the 1960s and 1970s became home to Australia’s largest local Aboriginal population in Australia, estimated to be up to 35,000 people.

In recent decades the number of Aboriginal families living in the area has significantly reduced, impacted by recent waves of displacement and rising housing costs. According to the last census there were 2,412 Aboriginal and Torres Strait Islander people living in the City of Sydney Local Government Area in 2016, although the Australian Bureau of Statistics estimates the population may actually be much higher, at around 3,600 Aboriginal and Torres Strait Islander residents.⁹ The resident Aboriginal and Torres Strait Islander population of the suburbs around the Botany Road Area can be estimated as between 500 and 1,300 people.¹⁰

A large number of Aboriginal and Torres Strait Islander organisations remain based in or near Redfern, and many Aboriginal and Torres Strait people continue to travel to Redfern to access Aboriginal community-controlled organisations, attend events, connect with family and friends, and to maintain and pass on connections with the history and significance of the area.

The Metropolitan Local Aboriginal Land Council is the representative Land Council for the area. Its membership is open to all Aboriginal people who are resident in the area, or who have an association with the area¹¹.

2 History and Significance of the Study Area

There is currently little formal recognition of the cultural significance of the Study Area, or individual sites within the area, for Aboriginal and Torres Strait Islander people. The important history and significance of this area for Aboriginal people, and the role of local Aboriginal people in shaping Australia's history and identity, is often rendered invisible, or simply not acknowledged, through past planning processes and assessment of 'heritage' significance.

Aboriginal and Torres Strait Islander people today speak about Redfern and surrounding areas as a place which belonged to all Aboriginal and Torres Strait Islander people in Australia. In terms of defining the current *local* Aboriginal community of the Study Area – the term 'Aboriginal Redfern' is a catch-all often used to Aboriginal people to refer not only the **suburb of Redfern**, but also to the adjacent suburbs of **Waterloo, Everleigh, Alexandria, Darlington/ Chippendale**.

Outlined below is the **Statement of Significance** prepared by CIR in relation to the Study Area. CIR has assessed the Study Area as being very significant for Aboriginal and Torres Strait Islander people, not just those who live or work locally, but those living in other parts of Sydney and Australia. The Study Area is part of the highly significant cultural landscape that is 'Aboriginal Redfern'.

a. Pre-invasion and early contact history

Located on the traditional lands of the Gadigal people of the Eora nation, the Study Area was well used by Aboriginal people prior to invasion and colonisation by the British. The Study Area and surrounds were a waterscape of permanent and semi-permanent wetlands supporting waterbirds, freshwater fish and turtles, forests of paperbark and swamp mahogany, sedges, reeds, ferns and lilies. The highly productive area was used for hunting, fishing, harvesting native plants and collecting fresh water. The Gadigal, or spear grass people, crafted spear shafts from Casuarina trees and glued them with resin from Gulgadya (the grass tree).



Image 6 [L] Gadigal people fishing in 'A View in Port Jackson, 1789', as engraved by T. Prattent after Richard Cleveley (1747–1809). Image 7 [R] 'Cadi trees, 1843-1852' sketch by Conrad Martens. Both images published by State Library of NSW in Eora 1770-1850 website.

Gadigal people were adept and skilled at living and hunting on the land. Gadigal women were particularly expert fishers. The land was also the sacred container and the blank canvas for their stories, artistry and culture. This intimate connection between people and place can be hard to

understand from a 21st century perspective. But it was like walking through a forest and along a beach where every part of the landscape is vibrating with meaning, and there is an unspoken, yet deeply felt, two-way conversation between people and place.

In the early days of the colony the place itself protected the people. The wetlands, forests, and banksia shrubs of the sandhills provided refuge to the Gadigal and other clans from the colonists who were seizing their coastal territories.

The Study Area continued to be the stage for many events that followed in the colonial area. The Study Area is surrounded by known sites where Aboriginal people camped, held ceremonies and resolved disputes in the early 19th Century, including near what is now Redfern Park, Victoria Park and Prince Alfred Park.

Although the existence of recorded archaeological sites (including the midden currently recorded as near or within Daniel Day Reserve) are not confirmed within the Study Area, the history of this part of Country means that there is a high potential for as yet unrecorded archaeological resources in the area. Country, including the creeks and waterways running through or near the area, remained important for Aboriginal people into the early 1900s, when the intensification of urban development led to the draining, redirection or pollution of remaining creeks and wetlands.

Botany Road itself was likely to have been established along an early Aboriginal trading route or track connecting Aboriginal clans and nations between Sydney Harbour and Botany Bay. The Study Area is crossed east-west by another early track running along the ridge/ high ground, along which Redfern Street was formed. With further archaeological research it is likely that other routes could still be found.

Some of the earliest maps of the area (below) show an early Botany Road including bridges over creeks which feed into the swamps and waterways. The road is aligned along a natural crest and lower slopes connecting sand dunes.



Map 2 [L] Map of Botany Road and surrounds c1820-1840, showing . Source: HLRV, Parish of Alexandria, County of Cumberland. Map 3 [R] Map of Botany Road and surrounds from 1841. Source: As above. Featured in *Archaeological Assessment Botany Road Corridor (Alexandria, Waterloo and Redfern)* by Urbis for CIR (December 2020), at Figure 8.

b. Shared history of inner-city Sydney

Despite the passing of time, and the changing nature of the landscape, Aboriginal people continued to play an active role in what became inner-city Sydney during the nineteenth and twentieth centuries. Aboriginal communities were significantly impacted through displacement, disease and frontier conflict. Yet Gadigal people and other clans and nations based in the Sydney basin adapted and responded, and became an important part of the working life of the colony. For example, many Aboriginal people had jobs relying on manual and hard labour. When the Eveleigh Railway Yards, which adjoins the Study Area, opened in 1886, it was Sydney's largest employer. It was also one of the biggest employers of Aboriginal people living in Sydney.

c. Aboriginal Redfern

The Study Area is a central part of what has, for the last 100 years, become the most well-known and significant urban Aboriginal place in Australia - 'Aboriginal Redfern'. Aboriginal Redfern can be understood to include not only the suburb of Redfern but surrounding suburbs including Waterloo, Alexandria, Everleigh and Darlington.

Aboriginal Redfern is widely recognised as the 'birthplace of Aboriginal rights.' From the early 20th century onwards it was the place where Aboriginal and Torres Strait Islander people from across Australia, particularly from NSW, came together to work, live and build communities.

It was a key site of protest and the home of successful campaigns for recognition of land rights, human rights and civil rights, and of the first community-controlled organisations, such as the Aboriginal Medical Service. It was the place where Aboriginal people came together to hold important meetings, such as the first NSW Aboriginal Land Council meeting, and to attend large social events, such as the Koori Knockout (Rugby League competition) and a place to find and re-connect with family for those impacted by assimilationist policies such as forced child removal (the Stolen Generations).



Image 8 Welcome to Redfern Mural in the Block, by artist Reko Rennie and local young people. Photo courtesy of the City of Sydney as featured on the Barani website

Aboriginal Redfern played a significant role in shaping 20th century Australian history. Located specifically within the Study Area are a large concentration of individual sites where important historical, political and social events and activities took place. It is a place where significant organisations were formed and flourished, and where Aboriginal and Torres Strait Islander people or families were born or lived. Some of these sites in the Study Area have current heritage listings; though these listings do not include reference to their Aboriginal and Torres Strait Islander significance.

These people, events and organisations were instrumental in driving significant change for Aboriginal and Torres Strait Islander peoples, and for all Australians more generally. They played a key role in changing laws, and shaping Australia's understanding of First Nations people.

Aboriginal Redfern was also a key birthplace of important contemporary artistic and cultural movements including Aboriginal theatre, dance, music, art, radio and film. Several of the first Aboriginal-controlled artistic institutions were based in or directly adjoined the Study Area. Like the Aboriginal and Torres Strait Islander political and sporting organisations, which were formed in the area, these movements and institutions have had a national impact which continues today. A map of the **key places of history, heritage and memory** are included in Section 5 (below).

d. Ongoing connection and cultural significance

Aboriginal Redfern, and the Study Area, continues to be a key urban centre of Aboriginal and Torres Strait rights and identity today. A large number of Aboriginal and Torres Strait Islander people live, work, study in or visit the area. Important Aboriginal and Torres Strait Islander organisations, services, cultural bodies and businesses continue to be based in the area, including those that grew from the historic first organisations formed there.

Areas in or immediately adjacent to the Study Area are well used by Aboriginal and Torres Strait Islander people, including those working or visiting the community and cultural organisations based in the Botany Road Corridor, or clustered in Cope Street.

Places represents layers of Aboriginal and Torres Strait Islander history, connection and significance. People visit the Aboriginal Medical Service in Redfern Street (whose first and second shopfronts were in the Study Area) where people involved in establishing the first Aboriginal Medical Service still volunteer or are members of the Board. When people visit the National Centre for Indigenous Excellence, which borders the Study Area, some recall their experience as children attending the former Redfern Public School on which the site is built, and which was a hub for community activities. Public spaces like Alexandria Park are highly valued and used by the community, not only because they are key green spaces, and connect to the Alexandria Park Community School, which many local Aboriginal and Torres Strait Islander families attend, but because the history of Koori football and the community activities connected with it (the Koori Knockout remains largest annual event for Aboriginal and Torres Strait Islander people in Australia).

The strongest visual representation of the Aboriginal and Torres Strait Islander cultural heritage in the area comes through the many public murals, in nearly all cases developed by the community or by community organisations. Some of these are painted by local children, some by Australia's best known Aboriginal and Torres Strait Islander artists, some are community safety or education projects, and some take the form of ever changing street art – like the constantly refreshed 'Aboriginal' tag near Jack Floyd Reserve. The '40,000 years mural' which greets people at Redfern

3 Planning and heritage management

a. Understanding Indigenous cultural heritage

Indigenous cultural heritage values need to be understood differently than the way heritage values are currently recognised under existing Australian planning and heritage management frameworks. Indigenous cultures are living cultures. They are practiced and passed on through generations. The practice of culture and passing on of knowledge maintains the connection to Country across history and time. This is how cultural heritage values connected to place are protected, maintained and revived.

As leading Indigenous Cultural and Intellectual Property (ICIP) lawyer Terri Janke explains:

The notion of heritage for Indigenous Australians includes:

- *literary, performance and artistic works (including music, dance, songs, ceremonies, symbols and designs, narratives and poetry);*
- *documentation of Indigenous people's heritage in all forms of media (including scientific and ethnographic research reports, papers and books, films and sound recordings);*
- *languages;*
- *scientific, agricultural, technical and ecological knowledge (including medicines and the sustainable use of flora and fauna);*
- *spiritual knowledge;*
- *movable cultural property (including burial artefacts);*
- *immovable cultural property (including Indigenous sites of significance, sacred sites and burials);*
- *Indigenous ancestral remains;*
- *cultural environment resources (including minerals and species).*¹²

Indigenous understandings of the cultural heritage values in relation to the significance of the Study Area and surrounds were evident throughout the Aboriginal and Torres Strait Islander community engagement conducted by CIR. While the tangible physical heritage associated with a place (such as the building where an important event occurred) were important, the Indigenous cultural heritage values couldn't be understood without the stories, knowledge and intangible values connected to place.

Indigenous cultural heritage values are maintained through protecting the Indigenous community's ability to use, access and pass on knowledge about tangible places. CIR repeatedly heard from Aboriginal community members that ensuring ongoing access and the ability to use the area and pass on stories about things that happened at particular locations was a priority. This was the case even where original buildings where key events occurred had been demolished and replaced.

The level of surface disturbance or development in an area is important, but it does not mean that Country or place lose their significance or connection to the past. This is true in urban areas just as it is in areas where the natural topography and environment of an area has been protected (for example through a national park or Indigenous Protected Area).

b. Current Indigenous cultural heritage management frameworks

Existing heritage frameworks tend to prioritise the protection of built form, particularly in urban areas. This approach often fails to consider the stories, knowledge and intangible values connected to place. It can also fail to acknowledge the importance of protecting the Indigenous community's ability to use, access and pass on knowledge about places, and the connection between places.

Terra nullius' (no-one's land) has been overturned in the legal system, but the sentiment remains embedded in many of our assumptions and regulatory processes – largely because there is little knowledge amongst non- Aboriginal people about the issue. **Dillon Kombumerri, Principle Architect for the Government Architect NSW**¹³

Planning and heritage laws

Planning law, decisions and standards in NSW, including urban planning and design, is enacted under the *Environmental Planning and Assessment Act 1979*. This legislation provides the framework for land-use planning in NSW, along with various planning instruments (such as Local Environmental Plans or LEPs), which control the development and use of land and inform the assessment and decision-making processes. The *Environmental Planning and Assessment Act 1979* also sets out the way that the community is informed of, and participates in, planning and development decisions. As well as, defining the role, focus and decision-making responsibilities of various government departments, agencies and local councils across the state.

The primary framework for managing and impacting Aboriginal cultural heritage in NSW is the *National Parks and Wildlife Act 1974*. Practical advice and legal requirements for consultation with Aboriginal and Torres Strait Islander people in relation to cultural heritage sites is provided through the *Due Diligence Code of Practice for the Protection of Aboriginal Objects in NSW* and the *Aboriginal Cultural Heritage Consultation Requirements for Proponents*. The primary framework for managing and impacting 'historical heritage', which can include sites of Aboriginal cultural heritage, is the *Heritage Act 1977*.

Aboriginal and Torres Strait Islander groups have long been critical of the legal framework for managing Aboriginal cultural heritage for reasons including:

- The continued management of Aboriginal and Torres Strait Islander cultural heritage through 'flora and fauna' or 'relics' legislation, which frames Aboriginal and Torres Strait Islander cultural heritage as past rather than current and living cultures.
- Current laws have a focus on archaeological and built heritage values, which fail to recognise and protect both the tangible and intangible values of Aboriginal cultural heritage.
- Current laws do not facilitate recognition of the connection and inter-relationship of heritage sites, places and objects to each other, to Country and to people.¹⁴

Most important, current NSW laws for managing cultural heritage continue to be criticised by Aboriginal groups for failing to provide any meaningful ability for Aboriginal people to consent to or control how cultural heritage is impacted by development. The current heritage management laws do not provide the ability for Aboriginal people to prevent damage or destruction to cultural heritage on private or public lands, where most cultural heritage is located.

Opportunities for reform?

In 2018 the *Environmental Planning and Assessment Act 1979* was amended to promote good design of the built environment and require sustainable management of built and cultural heritage, including Aboriginal cultural heritage. This change has created an interest and momentum to better reflect Indigenous cultural heritage values

The NSW Government has also committed to develop standalone Aboriginal cultural heritage legislation. The creation of a standalone Aboriginal heritage law was first proposed by the NSW Government in 1983. There is no current timeline for the progress of the draft legislation.¹⁵

In December 2020 the NSW Government Architect released the draft Connecting with Country framework, to further help inform the planning, design, and delivery of built environment projects in NSW, in a way which respects and strengthens Country and Aboriginal communities. This is a draft framework, which is currently being piloted.¹⁶ As discussed below, CIR has sought to provide advice about how a designing with Country framework could be applied to the Botany Road Corridor Strategic Review.

c. Moving towards planning with an Indigenous frame

Planning ‘with an Indigenous frame’ or ‘Indigenous planning’ can be understood as Indigenous people making decisions about their place (whether in the built or natural environment) using their knowledge (and other knowledges), values and principles to define and progress their present and future social, cultural, environmental and economic aspirations.

Initiatives such as the NSW Government Architect’s Office’s ‘Connecting with Country’¹⁷ (or Designing with Country) seek to ensure Indigenous understandings of Country are reflected in planning processes. They move beyond site-specific understandings of cultural heritage, and emphasise instead the connections and relationships to Country, to people and to the wider cultural landscape.

The draft Connecting with Country framework aims to:

- Reduce the impacts of natural events such as fire, drought, and flooding through sustainable land and water use practices,
- Value and respect Aboriginal cultural knowledge with Aboriginal people co-leading design and development of all NSW infrastructure projects, and
- Ensure Country is cared for appropriately and sensitive sites are protected by Aboriginal people having access to their homelands to continue their cultural practices.¹⁸

Planning with an Indigenous frame under the current project would have aspects of Indigenous planning, placemaking and design to consider:

- Cultural protection and enhancement,
- Social cohesion and wellbeing,
- Environmental quality and quantity,
- Economic growth and redistribution, and
- Political autonomy and advocacy.

The strategic review of the Botany Road Corridor represents an opportunity to implement Indigenous planning perspectives or a Designing with Country approach to a large urban precinct, for potentially the first time in Australia's history.

d. Recommendations and opportunities for action

Outlined below is advice developed by CIR for the City about opportunities to put Aboriginal and Torres Strait Islander voices, views and aspirations at the centre of future planning for the Botany Road Corridor. The advice draws on the insights from both the research and community engagement. It considers the goals and targets of the City of Sydney's existing strategies, particularly the *City Plan 2036* and the *Eora Journey Economic Development Plan*.

The advice and recommendations seek to address the main areas of inquiry for the Project. They are grouped and presented as follows:

- **Headline recommendations** (K1 to K9)
- **Planning, placemaking and design principles** (P1 to P10)
- **Culture heritage and site protection** (CH1 to CH6)
- **Archaeological sites and potential** (AA1 to AA10)
- **Other opportunities** (OP1 to OP25)

- K1 Significance of the Study Area:** The Study Area and surrounds are highly significant for Aboriginal and Torres Strait Islander people. The significance of the area should be recognised formally through planning instruments, placemaking and design.
- K2 Recognition of Aboriginal Redfern:** The Study Area sits at the heart of the cultural landscape that is 'Aboriginal Redfern'. The Study Area should be acknowledged as part of this wider cultural landscape, with key pathways and points of connection to other areas acknowledged in future planning, heritage, tourism and other placemaking initiatives. In considering the recommendations for the Study Area, the City should consider whether there are opportunities to achieve the same goals in surrounding areas, such in Redfern Street or the Waterloo precinct.
- K3 Designation of an Aboriginal precinct:** The Study Area is part of one of the most significant and well known, if not the most significant, urban Aboriginal and Torres Strait Islander precincts in Australia - Redfern. The Aboriginal and Torres Strait Islander significance, history, cultural heritage and community of the Study Area present valuable cultural, social and economic opportunities for the City of Sydney. The City should investigate the Study Area and Aboriginal Redfern being formally designated as part of an 'Aboriginal precinct', in order to strengthen and promote its cultural, social and economic values.
- K4 Cultural heritage protection:** A key aspect of the Study Area's significance arises from its history as the centre of urban Aboriginal and Torres Strait Islander civil rights struggles in the 20th century and beyond. Potential heritage listing and zonings for the area and individual sites should be explored further, to determine whether they can meaningfully assist with protecting and promoting the cultural heritage values of the area. Any heritage protections implemented must consider Aboriginal and Torres Strait Islander people's ability to access, use and pass on knowledge about places of importance in the area.

- K5 Celebration of people and cultural heritage:** The visibility of the Aboriginal and Torres Strait Islander community and organisations is at risk from the large-scale development and change already underway in the area. Measures should be taken to ensure that Aboriginal and Torres Strait Islander history, cultural heritage and people remain highly visible in the area, including through Aboriginal-run shopfronts in prominent locations at the street level, public artworks, place and street naming, historical signage, and programs of public events.
- K6 Aboriginal and Torres Strait Islander residents:** Urgent action is needed to ensure that Aboriginal and Torres Strait Islander people continue to live in, and feel welcome to visit and work in, the Study Area and surrounds. With a fast-growing non-Indigenous resident population, if the area is to remain an Aboriginal precinct measures are needed to increase (not just maintain) the number of Aboriginal and Torres Strait Islander local residents. Availability of low income and affordable housing is the main issue impacting the ability of Aboriginal and Torres Strait Islander people to live in the area. The City should work with Aboriginal and Torres Strait Islander communities, housing providers, the NSW Government and others to ensure development in Redfern, Waterloo and other areas in the city provides culturally appropriate affordable and social housing for Aboriginal and Torres Strait Islander peoples.
- K7 Aboriginal and Torres Strait Islander organisations:** The Study Area is home to a cluster of Aboriginal and Torres Strait Islander businesses, historic community organisations, newer community organisations and cultural institutions. Measures should be investigated to strengthen the Aboriginal Redfern precinct that include Aboriginal and Torres Strait businesses and cultural industries, but also historic and emerging Aboriginal community organisations, as not-for-profit organisations are a key reason Aboriginal and Torres Strait Islander people continue to visit and work in the Study Area.
- K8 Aboriginal and Torres Strait Islander-centred planning:** Aboriginal and Torres Strait Islander people should play a leading role in determining how their cultural heritage, history and identities are best recognised in the Study Area and surrounds. The strategic directions and specific opportunities identified through this project should be further explored through a co-design or other process led by Gadigal people, conducted in collaboration or partnership with the Metropolitan Local Aboriginal Land Council, and which facilitate the involvement of the diversity of Aboriginal and Torres Strait Islander people and organisations with connections to the area. The City of Sydney Aboriginal and Torres Strait Islander Advisory Panel should be involved early and consistently in the development and implementation of the co-design process.
- K9 Indigenous knowledge protocols and benefit sharing:** In order to progress with placemaking and design initiatives that include Aboriginal and Torres Strait Islander stories and knowledge, a framework is needed to ensure community control of Indigenous knowledge. It is understood that the City of Sydney is currently developing a protocol or framework, which could be trialled or implemented in the Study Area.

e. Planning, placemaking and draft design principles

Based on the community engagement undertaken and best practice understandings of how to implement Indigenous planning (as profiled in the **Case Studies** section of this report), CIR has

sought to suggest key principles for planning, placemaking and design which could be implemented in the Study Area. The recommended planning, placemaking and design principles provide a starting point for responding to the 'cultural importance and significance' of the 'Botany Road Corridor' to the Aboriginal community. Obviously, these and any other future design principles, would need to be further tested, refined and agreed with the Aboriginal and Torres Strait Islander community before being implemented.

- P1 Cultural landscape:** The Botany Road Corridor should be recognised as part of the broader cultural landscape that is 'Aboriginal Redfern'.
- P2 Celebration as an Aboriginal precinct:** Planning, placemaking and design should celebrate and promote the Study Area as an Aboriginal precinct.
- P3 Acknowledgement of Traditional Owners:** Planning, placemaking and design should acknowledge the Gadigal people as the Traditional Owners and custodians of the area.
- P4 Contribution of many nations:** Planning, placemaking and design should acknowledge the connection and contribution of the diversity of Aboriginal and Torres Strait Islander people to the area, and particularly the contribution of Aboriginal people from NSW nations to the area's urban development and civil rights history.
- P5 Living cultures:** Planning, placemaking and design should acknowledge and celebrate Aboriginal and Torres Strait Islander cultures as living cultures. They should support the practice and celebration of Aboriginal and Torres Strait Islander cultural heritage and languages for current and future generations.
- P6 Enlivening Country:** Planning, placemaking and design should acknowledge and where possible revive or enliven the pre-development landscape and traditional uses of Country, including the waterways and native vegetation. It should acknowledge and privilege knowledge of Country held by Gadigal descendants.
- P7 Inclusion and welcome:** Planning, placemaking and design should facilitate and secure the area as a place of welcome for Aboriginal and Torres Strait Islander people, particularly in relation to the use of public places and access and use of sites of significance.
- P8 Strengthening community:** Planning, placemaking and design should seek to facilitate and strength a sense of community, by creating opportunities for the community to come together and connect.
- P9 Place of rights and self-determination:** Planning, placemaking and design should celebrate and promote the achievements and identity of the Study Area as part of the historic, urban birthplace of self-determination and Indigenous rights movements. These movements had a national, and even international, impact.
- P10 Storytelling and truth in history:** Planning, placemaking and design should facilitate the sharing of stories and knowledge about the area for current and future generations, including re-addressing the existing imbalance caused by the historical exclusion of formal recognition of the contributions of Aboriginal and Torres Islander people to the area.

4 Case studies

This section provides examples of projects that have successfully incorporated Indigenous design principles. Some are stand-alone projects, others are part of larger placemaking projects, and others still are examples of strategic planning documents which aim to implement Indigenous design across a region or local government area.

‘Placemaking’ is essentially a way of collaboratively designing, or redesigning public places, with genuine input from key stakeholders and/or space users, resulting in strengthening the connections people have with the place. The examples provided here offer valuable insight into how public spaces and planning can benefit and even flourish by inclusion of First Nations design principles. While the examples vary, they all reflect a co-design with Aboriginal communities as an exercise in reconciliation, restoration and reconstitution.

a. Wagga Wagga Special Activation Precinct – Aboriginal Design Principles (Wiradjuri)

The Wagga Wagga Special Activation Precinct (Wagga Wagga SAP) *Aboriginal Design Principles*¹⁹ are an example of how Indigenous design principles can be incorporated into a precinct masterplan. They are draft principles currently being exhibited as part of the Wagga Wagga SAP draft Precinct Masterplan.

The Wagga Wagga SAP has been declared over an area of 4,500 hectares in Wagga Wagga, a major regional city in the Riverina area of south-western NSW, Wiradjuri Country. Special Activation Precincts are a planning mechanism used by the NSW Government to earmark areas for industrial and commercial development and to drive economic growth in regional areas. The Draft Master Plan has been developed and is currently on public exhibition. The area is also one of the NSW Government’s public space demonstration projects.²⁰

As part of the technical documentation for the project, Aboriginal Design Principles (as developed by WSP Australia)²¹, defines a set of high-level Indigenous design principles to be applied both to the project and to the broader landscape.

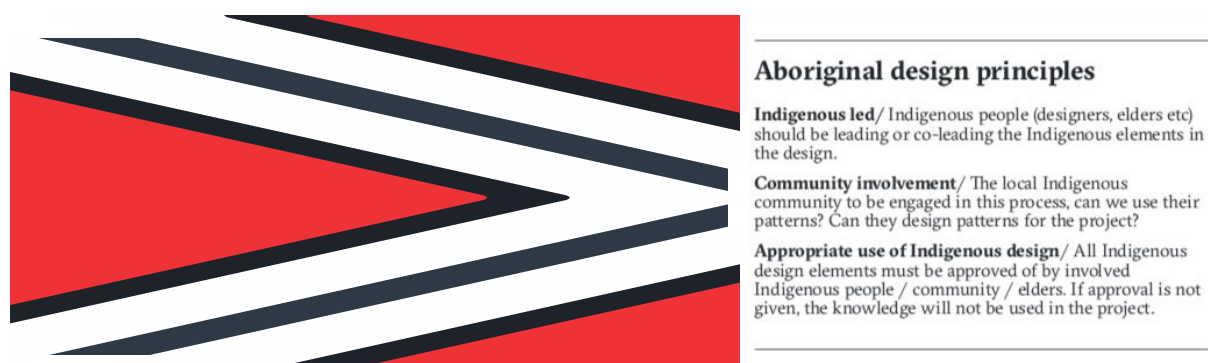


Image 10: Extract from Hromek, WSP Australia (2020) Aboriginal Design Principles – Wiradjuri (Draft)

A holistic approach is taken which considers Wiradjuri history, language and Country in terms of the natural environment, pathways, sacred sites and cultural practices such as weaving and tree carving. As stated in the Discussion Paper for the draft Master Plan: “The Master Plan incorporates

Aboriginal planning and design considerations ensuring the Precinct has a sense of place, history and spirit when we pass it onto the next generation.”²²

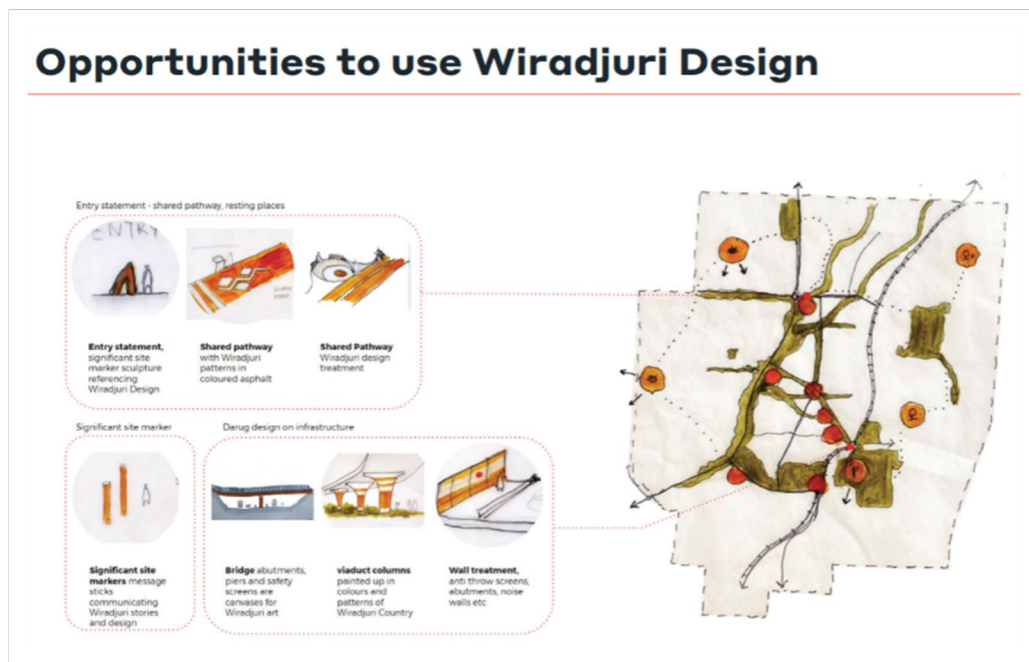


Image 11 Extract from Hromek, WSP Australia (2020) Aboriginal Design Principles – Wiradjuri (Draft)

The Aboriginal Design Principles emphasise Indigenous leadership and community engagement in creating the Indigenous elements in design and the importance of appropriate use of Indigenous knowledge through proper approval processes. Design approaches include image, space and language elements featuring Wiradjuri knowledge as expressed through local artists, urban designers and community members. Wiradjuri sacred sites within the Wagga Wagga SAP and the broader region have been identified, and the idea of ‘kept places’ of significance to Wiradjuri people is introduced to offer additional protection of culturally significant areas from development.

Importantly, the Aboriginal Design Principles are intended to be only a “starting point of engagement” with the Wiradjuri people and Country. Mechanisms to establish engagement with and input from local Aboriginal community members are recommended as follows:

1. *Adopt Aboriginal Planning Principles within the SAP.*
2. *Implement Aboriginal Land Management Practices within i) the whole SAP site, ii) the Keep Sites, iii) the Green Zones and iv) other heritage sites such as scar trees, artifact scatters etc.*
3. *Designate Keep Sites. areas to be kept aside and protected from / or earmarked for special development. While final Keep Sites will be determined in conjunction with community, the following gives an indication as to some potential sites with significance to the Wiradjuri.*
4. *Plan infrastructure (roads, paths, parks, buildings, facilities etc) for the appreciation of Wiradjuri sites within the SAP area and for intended future use.*
5. *Form a reference group made up of Traditional Owners, elders, artists etc. Client to own and maintain this relationship with community.*

6. *Determine a long-term Cultural Land Management Plan with reference group for the Wagga Wagga SAP including Keep Sites. Form a long-term plan for how the land should be used, how it can be cared for as custodians.*
7. *Engage the broader Aboriginal community through employment, design, educational or tourism of the SAP, through Aboriginal participation plans, Reconciliation Action Plan etc.*
8. *Incorporate Wiradjuri design to influence the theming of key public spaces and places of cultural significance.*²³

Michael Hromek from WSP, author of the Aboriginal Design Principles document, emphasises:

The SAP project has the potential to implement Wiradjuri planning principles such as keeping highpoints open to be shared by everyone, not developing too close to water beds or interrupting water systems. Also it can acknowledge existing heritage sites such as the axe head quarry, scar trees, artefact scatters and special sites, such as permanent camp grounds.

Through the protection of these areas, a green spine will emerge through the site which will provide good opportunities to appreciate the beautiful country through place based design interventions such as a landscape design, water management, the use of language in place naming, and architecture ²⁴ **Michael Hromek, Aboriginal (Yuin) researcher and tutor at the University of Technology, Sydney's Jumbunna Institute for Indigenous Education and Research**

b. The Koorie Heritage Trust (Melbourne)

The Koorie Heritage Trust (KHT) in Melbourne's city centre is a building and related public space where all are invited to enter to learn more about Aboriginal peoples of south-east Australia. The KHT has been a source of education, artifact and art curation, retail and service delivery located in the heart of Melbourne since 1985.²⁵ In 2015 the KHT moved from its King Street location to a more prominent position in Federation Square.

In designing the Federation Square location, Indigenous Architecture and Design Victoria (IADV) working with Lyons Architects, incorporated original design features from the King Street venue into the fabric of the new space as memories of the past. These original design features include the original metal trees from the ground and first floor permanent exhibition space, the boomerang design decal on the entrance doors, and Bunjil the creator (Eagle story), which is perched atop the replica scar tree.²⁶



Image 12 Entrance to the Koorie Heritage Trust, Federation Square, Melbourne. Photo from Koorie Heritage Trust website.

Timmah Ball, an Indigenous urban planner writes of the KHT move to Federation Square as one that “positions Aboriginal culture in the city’s heart and redefines the relationship the built and natural environment.” She continues:

...triangular motifs from traditional shields of the Kulin nation can be seen throughout its interior. The architecture is also tied back to the Yarra River through its balconies and windows that open onto Birrarung Marr. Communal spaces and kitchen areas on the upper level encourage conversation. Walking through the space, nature and city coalesce rather than compete.
Timmah Ball, Aboriginal urban planner (Ballardong Noongar)²⁷

The space was designed in a co-design process which involved Indigenous and non-Indigenous architects, Koorie Elders, the Trust’s Board and the community.

c. Auckland Council Design Manual – Te Aranga (Maori) Design Principles

The Te Aranga Design Principles (the Te Aranga Principles) form part of Auckland Council’s Design Manual, which guide design and development in Auckland.²⁸ The Principles arose from recognition that New Zealand’s Urban Design Protocol, published by the Ministry of Environment in March 2005, did not meaningfully involve Māori people and lacked a clear Māori voice.

The Te Aranga Principles are founded on Māori cultural values with the intention of providing outcome-based, practical guidance for project design:

The key objective of the Te Aranga principles is to enhance the protection, reinstatement, development and articulation of our cultural landscapes enabling all of us to connect to and deepen our ‘sense of place’. ... Māori culture and identity highlights Aotearoa New Zealand’s point of difference in the world and offers up significant design opportunities that can benefit us all. The Te Aranga Māori Design Principles are a set of outcome-based principles founded on intrinsic Māori cultural values and designed to provide practical guidance for enhancing outcomes for the design environment. The principles have arisen from a widely held desire to enhance mana whenua presence, visibility and participation in the design of the physical realm.
Auckland Design Manual²⁹

d. Commercial Bay re-development (Auckland)

The Auckland waterfront Commercial Bay development illustrates the utility of the Te Aranga Principles. It is a large, mixed use precinct bringing together transportation, retail and workplace environments. The use of Te Aranga Principles was a core requirement of the redevelopment process as required by Auckland Council after the area’s sale to Precinct Properties in 2012. Redevelopment took place from 2014 to 2020 and recognises the site as a place of significant to Manu Whenua and to Auckland.³⁰

Māori design thinking was built into the project from inception with an emphasis on strong and genuine engagement with Manu Whenua groups. Some of the design outcomes included:

- The Mana Whenua (the Maori with customary authority for the area) gifted names for key features of the development, such as entry thresholds reflective of bodies of water of Auckland: Waitematā (Northern), Tikapa (Eastern), Manukau (Southern) and Kaipara (Western);

- Built features which reflect Manu Whenua narratives and story-telling: the East West Laneway follows a pattern which incorporates a traditional parable provided, as well as the sourcing and use of local stone to express indigenous materials; and
- Interweaving landscape and cultural design: preferential use of native vegetation to reflect local biodiversity and rooftop views connecting this site to a broader cultural landscape.³¹

The way that the community will use the space in the future was a key consideration. Commercial Bay's project team "worked in collaboration with Mana Whenua to encourage the coming together and welcoming of people through development form and design elements. The Civic Steps are a space within Commercial Bay designed specifically to reflect traditional rituals of welcome and exchange to take place, and this space could be made available for Mana Whenua for this function in the future should they choose."³²

These outcomes illustrate how Indigenous placemaking based on best practice principles can promote design that recognises and promotes cultural landscapes and facilitates storytelling and narratives of Indigenous people.



Image 13 From Design Thinking, 'Maori Design Case Study: Commercial Bay – Mixed Use Development Tamaki Makaurau' in Auckland Design Manual

e. Auckland's City Rail Link

Auckland's City Rail Link (the CRL project) is New Zealand's largest infrastructure project. It will be a 3.45km twin-tunnel underground rail link 42 meters below the Auckland city centre. It is due to open in 2024. The project includes a redevelopment of the downtown Britomart Transport Centre.³³ The CRL project won the award for Cultural Identity at the 2019 World Architecture Festival and is hailed as reflective of the significant shift underway in Auckland in which Māori design principles, sustainability and bicultural design processes are the forefront of modern urban design.

The development team for the CRL project includes Rau Hoskins of designTRIBE, a prominent Māori architect and design thinker. Hoskins credits collaboration with eight Manu Whenua groups from

across Tāmaki Makaurau from the inception of the CRL project as being a key part of the success of the project:

The structural relationship that was established at the outset between Mana Whenua and CRL was critical. You can't have a good process unless that first principle, that Mana principle has been well handled. Rau Hoskins, Maori architect and founding member design TRIBE architects³⁴

The result is a design which interweaves the beliefs, values and concepts of the Mana Whenua throughout the key features of the four stations. Storytelling and narratives are reflected in the overarching theme of the stations, for example Rangi and Papa, the sky and earth being forced apart to open up the world. Each station will be named after a symbolically representative deity, for example Tangaroa (the god of the sea) for Britomart/Waitemātā and Rongo-mā-Tāne (the god of cultivation) for Aotea.³⁵

Other features include the representation of living cultural practices through built design at Aotea station, with the suspension of hundreds of rods creating a dappled light effect that mimics water rippling patterns, the rods representing the stems of flax plants, which are used to make piupiu (cultural skirts). Seven skylights represent the seven stars of the Matariki constellation – another reflection of the sky and earth theme where beams of light are brought from the heavens into the darkness of the underground concourse area.

Maori woven patterns are used to model the internal station walls in a combination of structural design with Indigenous imagery of modern and continuing significance. The design acknowledges the Traditional Custodians of an area, interweaves and promotes storytelling and Indigenous narratives and acknowledges and privileges the knowledge of Country held by Indigenous peoples.



Image 14 Proposed Aotea station design, with the suspension of hundreds of rods creating a dappled light effect that mimics water rippling patterns. Image from NZ City Rail Link project website.

f. Liyan-ngan Nyirrwa Cultural Healing Centre (Broome)

The Liyan-ngan Nyirrwa (Cultural Wellbeing Centre) at Nyamba Buru Yawuru opened in June 2019. The community-focussed centre sits in a beautifully designed and landscaped space on Yawuru land (Cable Beach, Broome WA) and houses community programs, meeting facilities, a function centre and a cafe.³⁶

MudMap Studio, a Broome based practice which specialises in community driven public art and landscape architecture, was engaged by the Yawuru community to develop a co-design project that aimed to create a space that the Yawuri and the wider community could access culturally embedded services. The Centre was co-designed to revitalise Yawuru culture through landscape architecture and architecture which reflects *mabu liyan* (good feeling). The overall purpose of Liyan-ngan Nyirrwa is to create *mabu liyan ngarrungu* (good feeling for everyone).

The Liyan-ngan Nyirrwa (Cultural Wellbeing Centre) won the 2020 AILA WA Award of Excellence for Health and Education Landscape, 2020 AILA WA Regional Achievement in Landscape Architecture and 2020 AILA WA Medal.³⁷

*For many years the Yawuru board and community have had a vision for a facility which offers a range of development opportunities and we now have the capacity to act on them. We look forward to increasing engagement with our Yawuru family as well as drawing in the wider Broome and business communities to engage with us. Yawuru Elder Uncle Thomas Unda Edgar*³⁸

Ninielia Mills, Community Development Manager, Nyamba Buru Yawuru commented:

*We began acting on our vision for the Liyan-ngan Centre about five years ago. Seeing it finally open is very heartening for us all and delivers on a promise to increase our services and programs within a welcoming space. This centre nurtures our culture and cultivates a strong sense of purpose and connection for our community and what it means to be Yawuru. Ninielia Mills, Community Development Manager at Nyamba Buru Yawuru Ltd*³⁹

The centre has meant that the community can expand its programs. The function centre and Mabu Mayi Café located within the landscaped gardens were also co-designed to reflect Yawuru heritage and culture. Fourteen artworks on the grounds add a deeper understanding of Yawuru cultural philosophy and create a lively and interactive space for everyone.⁴⁰



Image 15 Liyan-ngan Nyirrwa Cultural Wellbeing Centre, Broome, WA. Image from Mud Map Studio website.

g. Practically implementing a co-design approach

In relation to future planning of the Botany Road Corridor, CIR has recommended that the City of Sydney engage in a co-design process – where possible led by Gadigal people, who are the Traditional Custodians of the area. CIR recommends that the process be conducted in collaboration or partnership with the Metropolitan Local Aboriginal Land Council and facilitate the involvement of the diversity of Aboriginal and Torres Strait Islander people and organisations with connections to the area. CIR also recommends that the City of Sydney Aboriginal and Torres Strait Islander Advisory Panel should be involved early and consistently in the development and implementation of the co-design process.

Co-design (or participatory design as it is sometimes called) is a process where key stakeholders of a particular project have significant input into the design of the project. A vital outcome of a co-designed project is that all stakeholders have a sense of ownership and can clearly see how their input has manifested in the project. ‘Co-design’ is not consultation, or one-off community engagement. Co-design actively engages with users of a space or policy they have been tasked with designing in a significant way, throughout the life of a project.

Co-design is responsive to needs of the end-user – whether the project be a place, a program or activity. Co-design is a ‘partnership’ in a very real sense, where the partner is the community or end user. The value of co-design of projects is being increasingly recognised in the face of complex social, political, environmental, educational and technological issues, where no one person has the knowledge and skills to understand and solve them, and where a different approach is needed to empower people to participate and take control of their own life and environment.⁴¹

Co-design with Indigenous communities, when done properly, has the potential to renew and enliven Indigenous culture in the built environment. It represents the opportunity to recognise Aboriginal and Torres Strait Islander peoples’ status as First Australians, and reflect connections to Country through buildings, walkways, waterfronts, skylines and other public amenities.

There is no specific formula for successful co-design. The case studies outlined above implemented a diverse range of co-design strategies.

The Commercial Bay – Auckland Tāmaki Makaurau development established a co-design process early with Maori representatives, and included this formally as part of the master-planning process. The project made an early commitment to implement Te Aranga Māori design principles, and established a community engagement framework for the life of project. Auckland’s nineteen Manu Whenua groups were invited to participate in the long-term design development process, with six of these groups maintaining on-going involvement throughout the span of project development. A Māori design facilitator was included in the project team.

The MudMap Studio model adopted an explicitly flexible model for the Liyan-ngan Nyirrwaa Cultural Healing Centre (Broome). The project manager/s acted as collaborators alongside Aboriginal community members, who are recognised as experts. The participation of Aboriginal community members in the co-design included consultation (for example group workshops at key points in the project), advice from Elders and paid roles:

Local knowledge is essential – and it’s helpful if we have the flexibility to acknowledge this within project structures. The community members I work alongside and learn from are sometimes artists, sometimes cultural advisors, sometimes Elders – I’m lucky enough to be able to build my

team based on the needs of the project, and to respond to gaps in my own knowledge. Vanessa Margetts, landscape architect and public-art facilitator, MudMap Studio

The design of the relocation of the Koori Heritage Trust involved a series of structured dialogues in collaboration with Indigenous Architecture and Design Victoria (IADV), a not for profit organisation. The key dialogue was with the local Aboriginal community, initially starting with a process of “deep listening” where the architecture team (Lyons) sought advice to help develop a series of conceptual ideas about how best to represent stores of indigeneity and the things that matter the most to that community.⁴²

The process of co-design is key to the success of the outcome. Effective co-design involves working with relevant Indigenous groups and individuals (particularly those with cultural authority) early in the process if possible, to reach agreement on the best mechanisms for working together throughout the life of a project which has community support and buy-in.

5 Cultural heritage mapping

a. Cultural heritage zoning and heritage listings

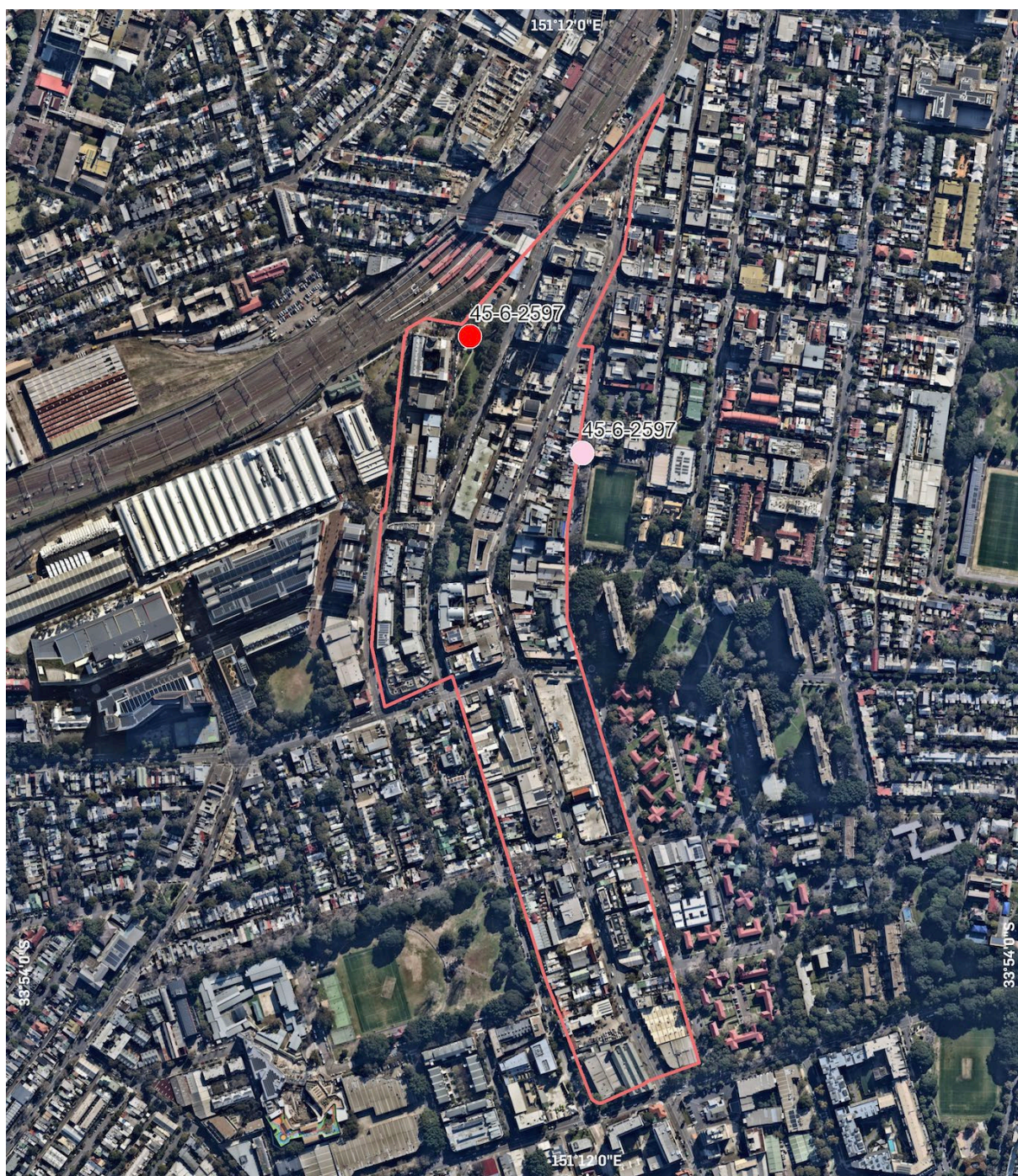
The Study Area is not currently subject to heritage zoning, though it is located adjacent to the local Heritage Conservation Areas of Alexandria Park and the Redfern Estate. CIR undertook a rapid review of existing heritage registers in the Study Area, to determine where there was existing protection of Aboriginal cultural heritage. Urbis undertook a search of the Aboriginal Heritage Information Management System (AIHMS) database of Aboriginal sites, places and ‘objects.’

There is one Aboriginal site (AHIMS ID#45-6-2597 also known as ‘Wynyard St midden’) recorded on AIHMS, within the Study Area. It is likely that this site is recorded in the wrong location, and that the site was likely actually recorded in Gibbons Street Reserve. See map below. The *Archaeological Assessment Botany Road Corridor (Alexandria, Waterloo and Redfern)* includes further details about the site.

There are ten sites listed as heritage items of local significance within the Study Area. Details of the existing heritage listings are included in the Heritage Study of the Botany Road Corridor was undertaken by Tonkin Zulaika Greer (TZG) for the City.

Where possible, the Aboriginal cultural heritage significance of identified sites was explored by CIR through the desktop research and community engagement. CIR provided notes and advice to the City and TZG from its research about the location and significance of sites identified through the Project.

While the ten existing heritage listings in the Study Area include reference to the Gadigal people and early history of the area, CIR’s review indicates that the more contemporary Aboriginal use and significance of the sites is not referenced. Important aspects of the Aboriginal social and civil rights history in particular are rendered invisible, and therefore not offered protection through existing heritage listing.



GDA 1994 MGA Zone 56

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Project No: P0024016

Project Manager: Balazs Hansel

45-6-2597
Botany Road Corridor
Cox Inall Ridgeway

Subject Area ● Rectified Location ● Officially Recorded Location of 45-6-2579

Map 4: Showing the recorded midden site (left in red) and likely location (right in pink). From Archaeological Assessment Botany Road Corridor (Alexandria, Waterloo and Redfern) by Urbis for CIR (December 2020), at page 14.

The table below identifies some aspects of the Aboriginal and shared historical or heritage values associated with existing heritage listings.

Existing heritage listings in the Study Area	Location	Examples of Aboriginal cultural heritage and/ or historical values which could be recognised through an updated listing
St Luke's Presbyterian Church including interiors	118 Regent Street, Redfern	The church was used for a large number of Aboriginal community meetings including early Aboriginal Land Council meetings and Aboriginal Legal Service meetings, held there due to size of space and support from the church Site of first dances of Aboriginal Dance Theatre Site of South Sydney Community Aid, which supported Aboriginal Medical Service. May have been a location for the first AMS office prior to shopfront opening.
Terrace house including interior	181 Regent Street, Redfern	Site of the first or second Black Theatre Former home of Bob Bellear (Australia's first Aboriginal judge) and Kaye Bellear
Cricketers Arms Hotel including interior	54-56 Botany Road, Alexandria	Pub frequented by Aboriginal people as noted by Elders in interviews with CIR for the Project The Dictionary of Sydney reports that from the 1950s through to the 1970s it was one of the few pubs in Sydney where Aboriginal people were permitted to drink.
Former CBC Bank including interiors	60 Botany Road, Alexandria	
Lord Raglan Hotel	12 Henderson Road, Alexandria	Pub frequented by Aboriginal people as noted by Elders in interviews with CIR for the Project
Congregational Church including interior	103-105 Botany Road, Waterloo	
Cauliflower Hotel	123 Botany Road, Waterloo	
Alignment Pin, Waterloo	123 Botany Road, Waterloo	
Terrace group 'Gordon's Terrace' including interior	1-25 John Street, Waterloo	
Substation No.89 including interior	212-214 Wyndham St Alexandria	

In addition, the great majority of other sites or places which have cultural heritage or historical significance for Aboriginal people do not currently have any form of heritage protection.

CIR recommends both that existing heritage listings of sites within the Study Area could be updated to reflect a more accurate and complete record of their history and heritage, and that further consultation be undertaken with the Aboriginal and Torres Strait Islander community to determine whether national, State or local heritage listing should be pursued as a mechanism to protect and promote the heritage values of other sites and 'places of memory' within the Study Area, which were identified through this project.

b. Places of history, heritage and memory

CIR has identified a number of places of cultural heritage and/ or historical significance in the Study Area. The great majority of other sites or places which have cultural heritage or historical significance for Aboriginal people do not currently have any form of heritage protection. For example, there are no heritage listings for the location of the first Aboriginal Legal Service shopfront, which was Australia's first free legal service. Both the location of the first shopfront of the Aboriginal Legal Service (142 Regent St) and the current Redfern criminal law office of the current Aboriginal Legal Service NSW/ ACT (199 Regent St) are located within the Study Area.

The stories important places of history, heritage and memory are included in the separate **Brief Aboriginal Historical Study of the Botany Road Corridor and Surrounds**.



- | | | |
|---|--|--|
| 1 Redfern Oval | 9 First Black Theatre site (181 Regent Street) | 17 Former Palms Milk Bar (approx. 140 Regent St) |
| 2 Alexandria Oval | 10 Former Clifton Hotel (1 Botany Rd) | 18 Former Lawson Theatre (1 Lawson Square) |
| 3 Early Aboriginal trade route (approx. Botany Road) | 11 First NSWALC office (184 Cope St) | 19 Former Federal Match Factory (7-11 Park Road) |
| 4 Early Aboriginal trade route (approx. Redfern Street) | 12 Former Radio Redfern (27 Cope Street) | 20 Former South Sydney Community Aid (142 Regent St) |
| 5 Former Redfern Aboriginal Legal Service shopfront (142 Regent St) | 13 Former Black Theatre site (31 Cope Street) | 21 The Block |
| 6 Former Empress Hotel (87 Regent St) | 14 Former Foundation for Aboriginal Affairs (approx. 21 Regent Street) | 22 St Luke's Church (118 Regent Street) |
| 7 Former Black Theatre (27 Cope Street) | 15 Former Redfern Public School (160-202 George St Redfern) | 23 Former Boomalli (14 Meagher St) |
| 8 Former Aboriginal Medical Service shopfront (171 Regent St) | 16 Former Cricketer's Arms Hotel (56-58 Botany Road) | 24 Former Eveleigh Rail Yards |

Map 5: Map of selected historical places, compiled by CIR.

c. Cultural heritage and site protection recommendations

Despite the rich Aboriginal history of the area, there is currently little planning, legal or other formal recognition of culturally significant places for Aboriginal and Torres Strait Islander people within the Study Area. Through this project a large number of specific places (or sites) with historical and heritage significance for Aboriginal and Torres Strait Islander people were identified within, and connected to, the Study Area. Selected sites are listed in the Mapping section of the *Project Report* and briefly profiled in the *Brief Aboriginal Historical Study of the Botany Road Corridor and Surrounds*.

With the advice and recommendations below CIR has sought to identify opportunities to make visible, protect and promote the Aboriginal cultural heritage within the Study Area, which could be further explored with the community. The suggestions are consistent with the ongoing goal of the *Eora Journey Economic Development Plan* to: “Facilitate greater recognition of Aboriginal history and culture in the public domain” (at 4.8).

Some of these sites have State and National Aboriginal and Torres Strait Islander significance, particularly those sites associated with Aboriginal and Torres Strait Islander self-determination and civil rights struggles. A number of sites within the Study Area also have heritage significance for non-Indigenous Australians, particularly those that led changes to Australia’s national laws, and influenced Australians’ understandings of the nation’s history.

- CH1 Existing heritage listings:** Existing heritage listings of sites within the Study Area do not reflect their Aboriginal and Torres Strait Islander history and significance. Heritage listings for these sites could be updated to reflect a more accurate and complete record of their history and heritage.
- CH2 Potential additional heritage listings:** Further consultation should be undertaken with the Aboriginal and Torres Strait Islander community to determine whether national, State or local heritage listing should be pursued as a mechanism to protect and promote the heritage values of other sites and ‘places of memory’ within the Study Area.
- CH3 Mapping of sites:** The City of Sydney should consider updating existing provisions of its Local Environment Plan, such as the Site Specific Provisions, or the creation of an Aboriginal cultural heritage mapping layer, to include sites of Aboriginal cultural heritage significance identified through this project.
- CH4 Intangible values:** As identified above, heritage management should seek to acknowledge the importance of stories and intangible values associated with specific sites, and facilitate their protection and maintenance. One important way to do this is through protecting the ability of Aboriginal and Torres Strait Islander people to access and use sites for cultural activities, particularly the sharing of stories with future generations.
- CH5 Layers of history and heritage:** Heritage recognition should consider the various intersecting and connected layers of history and heritage. These include: Aboriginal people’s working life (e.g. employment in rail yards and local factories), social life (e.g. the Empress, Palms Milk Bar), sports (e.g. Koori Knockout), contemporary Indigenous theatre, dance, art and music (e.g. Black Theatre, Aboriginal Dance Theatre, Koori Radio), political history/ civil

rights (e.g. first Land Council meeting) and the first community controlled organisations (e.g. Aboriginal Medical Service, Aboriginal Legal Service).

- CH6 Cultural heritage strategy and/ or protocol:** Noting the limitations of the current legal framework for identifying and protecting cultural heritage, the City should consider the development of an LGA-wide Aboriginal cultural heritage strategy and/ or protocol, to embed early identification and consultation about heritage impacts, and to provide practical guidance to developers about the community's and the City's expectations around the protection and management of Aboriginal cultural heritage.

d. Archaeological sites and potential recommendations

The archaeological assessment for the Project was completed by Urbis for CIR. The *Archaeological Assessment Botany Road Corridor (Alexandria, Waterloo and Redfern)* found that the Study Area has been impacted by various levels of historical land use since colonisation, especially by the growing urban development of the late nineteenth century and all through the twentieth century, that has transformed the original natural environment into a densely built urban environment. Urbis concluded that the Study Area has various levels of potential for historical archaeological resources ranging from extremely low to high. The map below identifies potential for historical archaeological resources by site. For more information see the recommendations (below) and *Archaeological Assessment*.

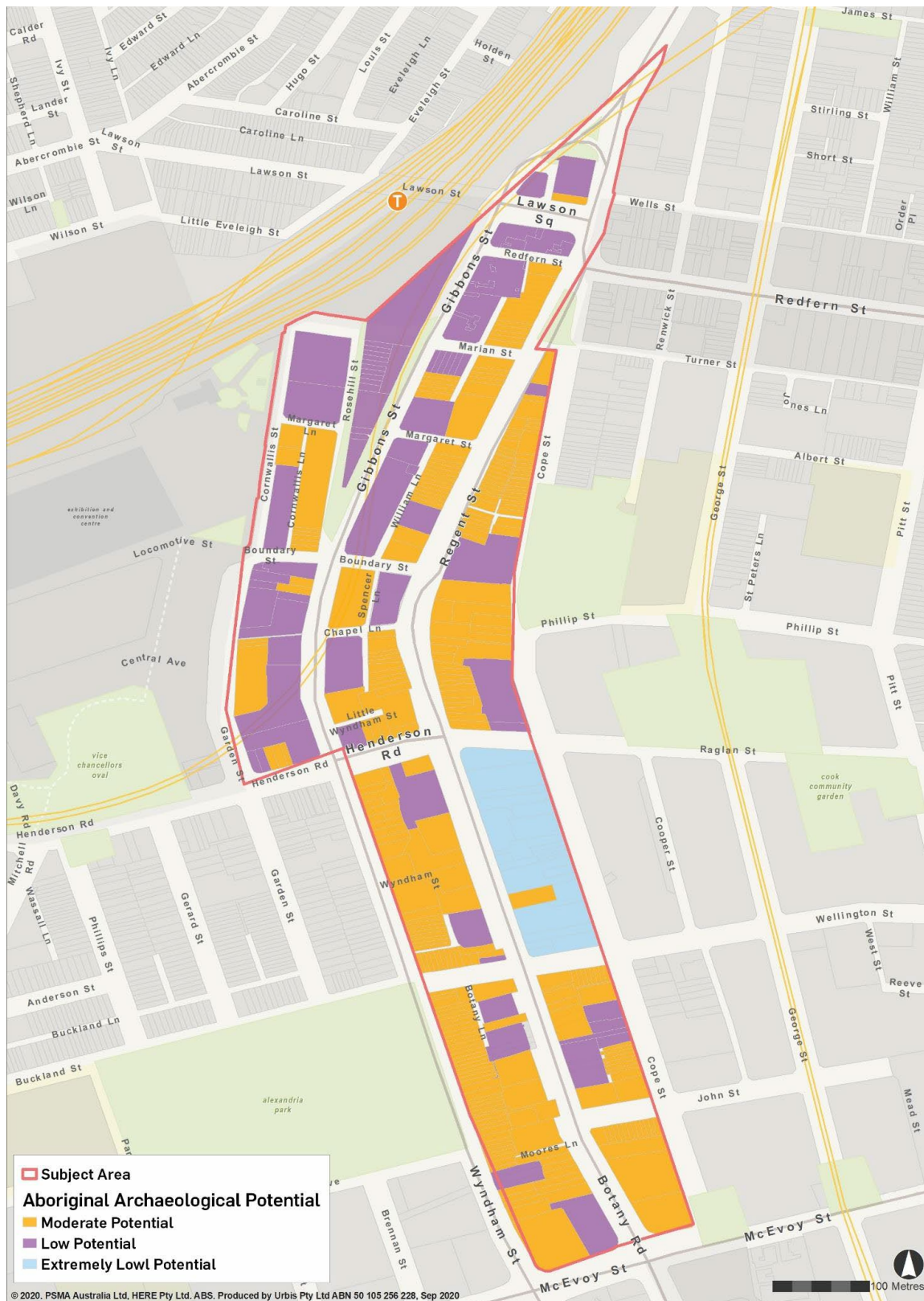
The primary framework for managing and impacting Aboriginal cultural heritage in NSW is the *National Parks and Wildlife Act 1974*. Practical advice and legal requirements for consultation with Aboriginal and Torres Strait Islander people in relation to cultural heritage sites is provided through the *Due Diligence Code of Practice for the Protection of Aboriginal Objects in NSW* and the *Aboriginal Cultural Heritage Consultation Requirements for Proponents*. The primary framework for managing and impacting 'historical heritage', which can include sites of Aboriginal cultural heritage, is the *Heritage Act 1977*. While a standalone Aboriginal cultural heritage law is under development, there is no current timeline for its approval and implementation. The advice below aims to ensure compliance with the current legal requirements.

NOTE: Some of the terms used in recommendations AA1 to AA9 are outdated, and do not reflect understanding or descriptions of Aboriginal cultural heritage used elsewhere in this report and within Aboriginal communities (e.g. 'relics'). The terms have been included in recommendations AA1 to AA9 so the advice is clear about the steps needed to meet the requirements of the existing law, if further development of the area is undertaken.

- AA1 Post-contact archaeology:** The archaeological assessment considered only the tangible aspects of pre-contact Aboriginal cultural heritage and not the cultural heritage values of place or Country more broadly, or post-contact archaeology. It is recommended that additional archaeological research and investigation should be carried out to further detail the archaeological potential and significance of the subject area. This research should consider archaeological resources in a holistic way to understand the nature and extent of human occupation (both pre- and post -colonial) within the subject area.

- AA2 Shell midden:** There is one Aboriginal site (AHIMS ID#45-6-2597 also known as 'Wynyard St midden') recorded within the subject area. No other specific archaeological sites were identified through the Project. It is concluded that the GPS location of the site in AHIMS is wrong, and the site was likely actually recorded in Gibbons Street Reserve. The

archaeological assessment includes the recommended updated location for this site. The City of Sydney Council should update the information in the AHIMs to rectify the location of AHIMs Site ID#45-6-2597 also known as 'Wynyard Street Midden' to ensure the appropriate protection of the site.



Map 6: Aboriginal Archaeological Potential Map (Figure 14), from Archaeological Assessment Botany Road Corridor (Alexandria, Waterloo and Redfern) by Urbis for CIR (December 2020)

- AA3 Extremely Low Potential for Aboriginal archaeological resources:** Areas that have been identified as having Extremely Low Potential for Aboriginal archaeological resources, as a minimum, should be the subject to an Aboriginal Objects Due Diligence Assessment for any development and before any physical impact is approved, to ensure that no Aboriginal objects are harmed. As a minimum, consultation with the Metropolitan Local Aboriginal Land Council should also be carried out.
- AA4 Low Potential for Aboriginal archaeological resources:** Areas that have been identified as having Low Potential for Aboriginal archaeological resources, as a minimum requirement should be the subject to an Aboriginal Objects Due Diligence Assessment and consultation with the Metropolitan Local Aboriginal Land Council for any development and before any physical impact is approved, to ensure that no Aboriginal objects are harmed. Should the due diligence assessment identify the presence of potential Aboriginal archaeological resources, an Aboriginal Cultural Heritage Assessment and consultation with the relevant Aboriginal people should be carried out to further investigate the identified archaeological resource. Should the presence of Aboriginal objects be confirmed, and impact could not be avoided, an application for an Aboriginal Heritage Impact Permit under s90 of the *National Parks and Wildlife Act 1974* might be necessary.
- AA5 Moderate Potential for Aboriginal archaeological resources:** Areas that have been identified as having Moderate Potential for Aboriginal archaeological resources, as a minimum requirement should be the subject to an Aboriginal Cultural Heritage Assessment and consultation with the relevant Aboriginal people for any development and before any physical impact is approved, to ensure that no Aboriginal objects are harmed. Should the presence of Aboriginal objects be confirmed, and impact could not be avoided, an application for an Aboriginal Heritage Impact Permit under s90 of the *National Parks and Wildlife Act 1974* might be necessary.
- AA6 Extremely Low Potential for historical archaeological resources:** Areas that have been identified as having Extremely Low Potential for historical archaeological resources should be the subject to a Baseline Historical Archaeological Assessment for any development and before any physical impact is approved to ensure that no relics are harmed. Should the potential for relics is confirmed, a Historical Archaeological Assessment should be carried out to assess the significance of those relics in accordance to the relevant guidelines under the *Heritage Act 1977*. Should the presence of significant (locally or state) relics is confirmed, an application for an excavation or exemption permit might be necessary under the *Heritage Act 1977*.
- AA7 Low to Moderate Potential for historical archaeological resources:** Areas that have been identified as having Low to Moderate Potential for historical archaeological resources should be the subject to a Historical Archaeological Assessment in accordance to the relevant guidelines under the *Heritage Act 1977* to assess the potential and significance of any archaeological resources for any development and before any physical impact is approved to ensure that no relics are harmed. Should the presence of significant (locally or state) relics is confirmed, an application for an excavation or exemption permit might be necessary under the *Heritage Act 1977*.

- AA8 Moderate to High Potential for historical archaeological resources:** Areas that have been identified as having Moderate to High Potential for historical archaeological resources should be the subject to a Historical Archaeological Assessment in accordance to the relevant guidelines under the *Heritage Act 1977* to assess the potential and significance of any archaeological resources for any development and before any physical impact is approved to ensure that no relics are harmed. Should the presence of significant (locally or state) relics is confirmed, an application for an excavation permit might be necessary under the *Heritage Act 1977*.
- AA9 High Potential for historical archaeological resources:** Areas that have been identified as having High Potential for historical archaeological resources should be the subject to a Historical Archaeological Assessment for any development proposal and before any physical impact is approved to ensure that no relics are harmed. Should the presence of significant (locally or state) relics is confirmed, an application for an excavation permit might be necessary under the *Heritage Act 1977*.
- AA10 Roads and other areas:** All areas covered by roads, laneways, plazas and footpaths and other open spaces, in general, and whether identified in this study or not, should be considered as having moderate archaeological potential and should be the subject of further archaeological assessment before any impacts below the existing disturbance footprint.

6 Mapping organisations

a. Aboriginal and Torres Strait Islander businesses

The City of Sydney has adopted an *Eora Journey Economic Development Plan* (2016), which sets an agenda for the City to work with Aboriginal and Torres Strait Islander communities and businesses over ten years.⁴³ The *Eora Journey Economic Development Plan* is the first strategic action plan under the City's Aboriginal and Torres Strait Islander program: *Eora Journey*.⁴⁴

The plan aims to increase economic prosperity for Aboriginal and Torres Strait Islander people. The goals of the plan include to promote Sydney as an Aboriginal and Torres Strait Islander business hub, and to grow key sectors of the Aboriginal and Torres Strait Islander economy, including:

- Finance and professional services,
- Tourism,
- Creative and digital, and
- Retail.

Along with education services, these are industries that the City of Sydney has identified can deliver the greatest contribution to job numbers overall in the city: see the City of Sydney's *Economic Development Strategy* (2013).⁴⁵

There are more than 200 Indigenous businesses currently verified with Supply Nation within the suburbs of Redfern, Waterloo and Alexandria.⁴⁶ This represents a significant growth in recent years, reflecting the national trend for growth within the Indigenous business sector. The Centre for Aboriginal Economic Policy Research at the Australian National University reported that "the vast majority of Indigenous owner-managers are located on the east coast of Australia, in particular in greater Sydney and the rest of New South Wales" and that the number of Indigenous business owner-managers grew by 44% in greater Sydney between 2011 and 2016 (to 1830 businesses).⁴⁷

Aboriginal businesses, social enterprises and business incubators based in or immediately adjacent to the Study Area include:

- The NSW Indigenous Chamber of Commerce at 27 Cope Street Redfern.
- The Djiyagiyulang-gal Enterprise Hub at 27 Cope Street Redfern.
- Tribal Warrior Aboriginal Corporation at 27 Cope Street Redfern.
- The Aboriginal Employment Strategy at 13-17 Cope Street Redfern.
- National Centre for Indigenous Excellence (NCIE) Ltd at 160-202 George Street, which includes a range of social enterprises and office spaces for Indigenous businesses.

Research by Supply Nation indicates that Aboriginal and Torres Strait Islander businesses are 30 times more likely to employ Aboriginal and Torres Strait Islander people than other businesses. Aboriginal and Torres Strait Islander businesses also reinvest revenue into their communities. Supply Nation estimates that for every dollar of revenue, Aboriginal and Torres Strait Islander businesses create \$4.41 of economic and social value.⁴⁸

b. Aboriginal community-controlled and not for profit organisations

The Study Area is home to a large cluster of Aboriginal community controlled organisations and not-for profit organisations. The current shopfronts or offices of a range of key Aboriginal organisations has been developed by CIR, below.



- | | | |
|---|--|--|
| 1 Redfern Station | 11 Former Aboriginal Medical Service shopfront (171 Regent St) | 20 NTSCORP |
| 2 New Waterloo Metro Station | 12 First Black Theatre site (181 Regent Street) | 21 Gadigal Information Service |
| 3 Alexandria Park | 13 First NSWALC office (184 Cope St) | 22 Tribal Warrior |
| 4 Redfern Park | 14 Former Radio Redfern (27 Cope Street) | 23 NSW Indigenous Chamber of Commerce |
| 5 The Block | 15 Aboriginal Housing Company | 24 Aboriginal Employment Strategy |
| 6 Early Aboriginal trade route (approx. Botany Road) | 16 Mudgin-gal Womens Place | 25 Wayanga Aboriginal Aged Care |
| 7 Early Aboriginal trade route (approx. Redfern Street) | 17 Aboriginal Medical Service Cooperative Redfern | 26 National Centre for Indigenous Excellence |
| 8 Former Redfern Aboriginal Legal Service shopfront (142 Regent St) | 18 Metropolitan Local Aboriginal Land Council | 27 Aboriginal Legal Service (NSW/ACT) |
| 9 Former Empress Hotel (87 Regent St) | 19 Redfern Aboriginal Children's Service | 28 Aboriginal Dance Theatre Redfern |
| 10 Former Black Theatre (27 Cope Street) | | |

Map 7 Map of selected Aboriginal organisations as of August 2020 and selected other local landmarks, compiled by CIR

CIR heard through the Project that Aboriginal community-controlled and not for profit organisations are a key reason that Aboriginal people visit the Study Area. 'Health Care and Social Assistance' and 'Public Administration and Safety' are also key sectors that employ Aboriginal people, within eastern Sydney, with 'health Care and Social Assistance' one of the largest growth industries for employment.⁴⁹



Image 16 Wyanga Aboriginal Aged Care on Cope Street facing the Study Area, with mural by Roy Kennedy. Photograph courtesy Cracknell and Loneragan Architects

c. Employment and economy opportunities

The Study Area is currently home to a significant number of Aboriginal and Torres Strait Islander owned businesses, the Sydney office of the NSW Indigenous Chamber of Commerce, multiple Aboriginal and Torres Strait Islander creative institutions (such as Gadigal Information Services), and community organisations (including historical Aboriginal community-controlled organisations such as the Aboriginal Legal Service). Some of these organisations have a permanent home in the Study Area, however most are renting, and are at risk of being priced out of the area in the future. There were no Aboriginal and Torres Strait Islander shops, cafes, restaurants or bars identified in the Study Area.

The City has identified additional employment floor space and employment growth as key priorities under the *City Plan 2036*. Action P2.5 includes strengthening the economic and productive role of the 'Innovation Corridor' of which the Study Area is part by:

- a) *prioritising and safeguarding space for specialised and knowledge-based clusters and businesses, including, health, education, creative industries, professional services and information media (and)*
- b) *identifying and supporting opportunities to appropriately increase capacity for commercial and other enterprise uses particularly those contributing to specialised and knowledge-based clusters ... including the Botany Road Corridor ...*

The City's *Eora Journey Economic Development Plan* includes a range of measures to support the growth of Aboriginal and Torres Strait Islander businesses and aims to "promote Sydney as an Aboriginal and Torres Strait Islander business hub." Major commitments under the *Eora Journey Economic Development Plan* include, to "explore models to facilitate access to affordable space for Aboriginal and Torres Strait Islander retailers."

- Op1 Promotion of Aboriginal business:** The City should investigate how it can support the growth of Aboriginal and Torres Strait Islander businesses to the Study Area. Strategies to ensure successful expansion should be implemented in partnership with existing businesses, the NSW Indigenous Chamber of Commerce, and other organisations which promote Aboriginal and Torres Strait Islander employment and social enterprises.
- Op2 Not-for-profit organisations:** Not-for-profit organisations are a major employer of Aboriginal and Torres Strait Islander people in the Study Area and surrounds, and a primary driver of Aboriginal and Torres Strait Islander visitors to the area. Measures are needed to ensure the long-term tenancy of Aboriginal-run not-for-profit organisations in particular. These could include the development of inclusionary zoning, or measures to facilitate voluntary agreements with future developers.
- Op3 Creation of Aboriginal 'high street/s':** There are only a selected number of Aboriginal organisations, businesses and creative industries in prominent, street level positions on Botany Road, or on nearby Redfern Street (which is near but outside the Study Area). Prominent Aboriginal-run shopfronts on major roads would assist with the re-enforcement of the Aboriginal precinct. Measures are needed to ensure that priority is given to Aboriginal shopfronts, in the future development of the area. The City should investigate how it can encourage or require the inclusion Aboriginal shopfronts on Botany Road, Regent Street and surrounding high streets.
- Op4 Night-time economy:** Existing Aboriginal and Torres Strait Islander organisations in the area are focused on the daytime economy. CIR heard some reports that Aboriginal and Torres Strait Islander people do not feel welcome in some of the restaurants, bars and pubs in the area, particularly those established in recent years. Measures are needed to ensure an Aboriginal presence in the night-time economy, both in terms of leading food, cultural, entertainment and recreation activities, and feeling safe to access existing or future night-time recreation and entertainment spaces. Voluntary programs developed with local business chambers have proved successful in installing a culture of non-discrimination and inclusion, in other areas.
- Op5 City-controlled properties and potential land acquisitions:** The City of Sydney Council should consider whether it has properties in the Study Area which it could make available for use by Aboriginal organisations in the Study Area; and/ or assist the Aboriginal and Torres Strait Islander community in efforts to acquire further properties in the area. Specific properties of interest were: the former church at 118 Regent Street, due to its scale and history as a site of important civil rights activities supported by the Uniting Church; the mechanics at 131 Regent Street, to allow expansion of public space near Jack Floyd Reserve; and the original Black Theatre site on Botany Road. CIR did not explore the viability of these suggestions, however it is noted that the City recently purchased 119 Redfern Street (the former Redfern Post Office) for the creation of a centre for the Aboriginal community.

7 Aboriginal and Torres Strait Islander views and insights

A significant focus of the Project was collecting information and advice from the local Aboriginal and Torres Strait Islander community about the history, significance and cultural heritage of the Study Area, and the communities' priorities and aspirations for the future development of the area.

CIR undertook stakeholder mapping and developed a *Community Engagement Plan* outlining the proposed approach and tools to undertake the community engagement. Community engagement involved interviews and group discussions with: Gadigal Elders, the Metropolitan Local Aboriginal Land Council, other Elders within the community, senior staff and Board members from Aboriginal organisations with offices directly in or adjoining the Botany Road Corridor, and organisations working with Aboriginal families living in the area.

The community engagement was undertaken from August to September 2020. Engagements were largely held remotely (ie by phone or video call) to ensure safety with COVID-19 pandemic restrictions. In total CIR had discussions with 23 Aboriginal and/ or Torres Strait Islander individuals and organisations (including one non-Indigenous staff member). Approximately 14 hours of interviews were completed.

CIR also conducted an online survey, which was completed by 279 people including 28 people who identified as Aboriginal and/ or Torres Strait Islander. The City supported the community engagement through a 'Have Your Say' webpage and submission process, a letterbox drop and ads promoting the online survey through Koori Radio. The Aboriginal and Torres Strait Islander survey responses are included as an Appendix to this report. More details about the community engagement are included in the methodology, which is also an Appendix to this report.

a. What we heard

CIR focused its discussions with the local Aboriginal and Torres Strait Islander community around the following areas of inquiry:

- i) The Aboriginal and Torres Strait Islander identity of the area,
- ii) The history of the area, from pre-invasion, through to urban development and more recent history,
- iii) The cultural, heritage and social significance of the Study Area,
- iv) Identification of information about specific places, buildings and other sites of significance to the Aboriginal community in the area,
- v) The types of spaces needed by Aboriginal people in the Study Area, including community uses and employment,
- vi) The types of employment or housing needs and opportunities that could be developed in the Study Area for Aboriginal people,
- vii) Future needs for the community in light of scale of changes proposed or underway,
- viii) Specific ideas from Aboriginal organisations and the local Aboriginal community about development in the Study Area, and
- ix) Opportunities for recognition and celebration of the Aboriginal identity, history and cultures of the area, including artworks, signage, place names, murals and public spaces.

CIR analysed the feedback and advice it received through the interviews, meetings and survey to identify insights. The community feedback and advice informed the advice and recommendations prepared by CIR for the City, the Assessment of Aboriginal Significance for the area, the *Archaeological Assessment Botany Road Corridor (Alexandria, Waterloo and Redfern)* and the *Brief Aboriginal Historical Study of the Botany Road Corridor and Surrounds*.

Selected highlights and quotes from the community engagement is presented against key themes below.

i. Aboriginal identity of the area

CIR heard that ‘Aboriginal Redfern’ is the most significant and well known urban Aboriginal place or precinct in Australia. The Botany Road Corridor is centrally located as part of this Aboriginal precinct.

The precinct is important for Aboriginal and Torres Strait Islander people from across Australia. Aboriginal Redfern was the place that Aboriginal people from many nations came together – particularly from NSW but also from other parts of Australia. Through this coming together, Aboriginal and Torres Strait Islander people drove important changes for all Aboriginal and Torres Strait Islander people.

“There have been a lot of nations that have come to Sydney. Not just from NSW, but guys from Thursday Island, and Northern Territory. ... And all the different clan groups who come here. Not just Wiradjuri but Dunghutti, Gamilaroi, Yorta Yorta from down south, Gadigal, ever Pitjantjatjara, and Charlie’s mob [Charlie Perkins - Arrernte].” Gadigal Elder, Interview with CIR, August 2020

“All those mobs who came down there, built a life, and then go home. The history of that is really wonderful. That’s really special, those people who came here from NSW, and Australia too – but we know mainly from New South Wales.” Gadigal Elder, Interview with CIR, August 2020

While there are key individuals and families who are identified with being ‘from Redfern’, Aboriginal Redfern is a place that is connected to or, and connects, many Aboriginal people. Historically, a strength of Aboriginal Redfern has always been its inclusion and diversity, not just Aboriginal and Torres Strait Islander people from many nations but white people, and people from Italian, Greek and Chinese background.

Aboriginal and Torres Strait Islander people who aren’t currently local residents feel strong connections to the area through having lived there in the past, through their family, through being part of local organisations, because they visit local Aboriginal-run services, because they have attended local events including cultural events and protests, or because their lives have otherwise been impacted by change driven by Aboriginal rights movements that grew out of Aboriginal Redfern.

“Even where people move out of the area, they are still coming back to the ALS [Aboriginal Legal Service], to the AMS [Aboriginal Medical Service], to all the services conveniently located around the same area.” Aboriginal community organisation representative, Interview with CIR, August 2020

Many Aboriginal and Torres Strait Islander organisations and businesses choose to be based in the Redfern, Waterloo and surrounds today because of its central location and its historical association as a centre for Aboriginal people.

A key aspect of the significance of Aboriginal Redfern to Aboriginal and Torres Strait Islander people today relates to its political and self-determination history, centred on the 1970s but extending both before and after this time, through to today. Heavily impacted by colonisation, in the 20th century the Aboriginal and Torres Strait Islander population of inner city Sydney grew to an estimated 300,000, the largest Aboriginal and Torres Strait Islander local population in Australia's history.

The Aboriginal movement centred around Redfern was an inner-city movement. It wasn't just Redfern, but it was centred or connected in that place. Aboriginal and Torres Strait Islander people migrating to the inner city lived in Redfern, Waterloo, Alexandria and Darlington and also nearby inner-Sydney suburbs such as Surry Hills, Glebe, Newtown, Erskineville and Marrickville. There are also strong connections to other communities, including La Perouse and Mount Druitt.

"In the 50s you had all these little cottages in the area, and three families living in each house ... One house with 30 people renting rooms... The community was really strong in Alexandria, Redfern, Darlington, back down to Newtown and Erko and all that. All the blackfellas lived around there". Gadigal Elder, Interview with CIR, August 2020

"The majority of people lived in rented rooms, rented rooms like Georgina Street [Newtown]. When you came from the bush, and you didn't know people and you were looking for a start, you'd go to Georgina St, there were always Aboriginal people walking up and down Georgina St. You'd just move into the room, and you'd stay there." Gadigal Elder, Interview with CIR, August 2020

Violence from the police was an issue both that Aboriginal people in the area suffered, and that people galvanised to fight against in the 1960s. CIR heard that people "bled on the streets" fighting for rights in Redfern.

At the same time, Aboriginal Redfern was a place where people could come and find community, and within that community feel safe and supported.

"We were kids growing up in this [area], the civil rights movement was growing [ie 1960s]. ... People from all walks of life, in different places, they all worked together, uniting. It became the meeting place. They knew there was a bit of a safety haven here, in Sydney. People united pulled together from when the railway started, that movement brought people in I think. People working for railways in 1800s ... [in the 1960s-70s] the Aboriginal housing company started, Murawina childcare started ... The momentum had begun. This movement began because of all these people having a common cause. Everyone [who lived here] had to contribute by being part of it." Local senior community representative, Interview with CIR, August 2020

The area has changed a lot in recent decades. It has gentrified. There continues to be a strong Aboriginal and Torres Strait Islander local community in the precinct, and many people regularly come to the area to visit family, organisations, businesses and events.

However, as Aboriginal and Torres Strait Islander represent a much smaller percentage of the local population than the past, this has contributed to a general feeling that the precinct is losing its Aboriginal identity. Some people told CIR that the strong sense of a close, tight-knit Aboriginal and Torres Strait Islander community where everybody knows each other doesn't exist like it used to, and that the "community feel" of the place needs to be brought back.

It was reported to CIR that urgent action is needed to ensure Aboriginal and Torres Strait Islander people continue to be present and at the centre of the precinct, both as local residents, through the physical presence of Aboriginal and Torres Strait Islander organisations and businesses, and through the continuation of activities and events that engage Aboriginal and Torres Strait Islander visitors and future generations.

"Don't let the government and big developers take over our community. Allow it to retain what Redfern was and [is] about especially for the Aboriginal community." Survey response

ii. Cultural, heritage and social significance of the area

The Botany Road Corridor contains many individual sites of strong historical, political, social, economic and cultural significance for Aboriginal and Torres Strait people.

There are many important places of memory and connection. These include places connected through family, working life (such as working together through factories and on the railways), social life (such as through sports, pubs and cafes where people gathered, fell in love, discussed politics, and forged communities) and through political campaigns and organisations.

The cultural heritage value and significance of these individual places needs to be understood in context, and in connection to each other.

"Where the original sites were of all those first [Aboriginal] organisations. ... When you look at the map showing all those places, you see the story." CEO of local Aboriginal organisation, Interview with CIR, August 2020

"There's a landscape of significance really. There's ... the history of activism and mobilisation by metro-based Aboriginal people and that being in the heart of Redfern. I feel really strongly about the significance of Waterloo and Redfern in particular. The concentration of Aboriginal people in the city area, that is unique. What we have been able to achieve as a consequence of that presence. And creating a sense of community around those [Aboriginal community-controlled] organisations." Aboriginal organisation representative, Interview with CIR, August 2020

Specific places of significance are discussed in other parts of this report and the *Brief Aboriginal Historical Study of Botany Road and Surrounds* completed for the Project.

iii. Community needs

Affordable housing

CIR heard consistently that Aboriginal and Torres Strait Islander people can't afford to live in the area, and that this has been a trend for some decades. Affordable housing was the most common and urgent need within the Aboriginal community that was reported to CIR.

"[Aboriginal] People were moved out to the new housing developments, Blacktown Seven Hills Mount Druitt and that [in the 70s]. [The gentrification of Redfern], it's the next wave of displacement [of Aboriginal people]." Local Elder, Interview with CIR, August 2020

"So many of our People have been swept out before us over 3 decades. We must have a place to be physically present from birth to death. Aboriginal appropriate housing with ground to put our feet on." Survey response, August 2020

"City of Sydney needs to think about how Aboriginal people remain living here, in this areas. Its affordable housing, its social housing...." Aboriginal organisation Board member, Interview with CIR, August 2020

Protecting public housing was identified as an important part of ensuring an Aboriginal and Torres Strait Islander presence in the area in the future. It was also emphasised that it would not be sufficient to protect existing affordable and public housing for Aboriginal people. More housing was needed to increase the current Aboriginal population, especially in light of the large population increases projected for the area.

Affordable spaces for Aboriginal organisations

Aboriginal and Torres Strait Islander organisations who own property in the area face challenges meeting the needs of communities, including through limited space to provide the level of services sought from the community. Aboriginal and Torres Strait Islander organisations also risk being priced out of the area through high rents.

"It's much more expensive [for our organisation] that 10 years ago." Aboriginal organisation staff member, Interview with CIR, August 2020

"The City [of Sydney Council] needs to find a way to ensure that there is a physical presence of those organisations in the area. Not only community-controlled organisations but also services who are supporting that community of Aboriginal people." Aboriginal organisation Board member, Interview with CIR, September 2020

Flexible and welcoming public spaces

It was reported to CIR that there are not enough open spaces or community spaces for Aboriginal and Torres Strait Islander people in the area. Some Aboriginal and Torres Strait Islander people also reported that the gentrification has led to Aboriginal people feeling increasingly unwelcome in the area.

"There's a fear that people won't want to come [to Redfern], won't feel welcome with the gentrification. If have a very expensive shop next to Aboriginal Legal Service shopfront, where people get stared at, they won't want to come to [that] office. I've seen that in the area. Out of

the front of fancy bars – security guard give you the eye, so you don't want to go in." Local Aboriginal organisation Board member, Interview with CIR, September 2020

"I don't go out in Redfern anymore" Aboriginal organisation, CIR interview, August 2020

Aboriginal-run spaces

CIR heard that there needs to be protected, safe spaces for Aboriginal and Torres Strait Islander people in the precinct. This will be increasingly important as more and more development and non-Indigenous people come into the area.

"Places that people can congregate safely. We need that." Local Elder, Interview with CIR, August 2020

"Aboriginal people need a place they can take a time out. That will be especially important [when all the new development comes in]." Local Aboriginal organisation Board member, Interview with CIR, September 2020

Young people

CIR heard that more spaces and activities for Aboriginal young people was important. In the Study Area and surrounds a lack of access to activities after dark was reported.

iv. Celebrating the Aboriginal history, significance and identity of the area

Acknowledging the Traditional Owners

The future planning of the area should include a strong, central and highly visible role for Aboriginal and Torres Strait people. It should acknowledge and celebrate Gadigal people as the Traditional Owners of the area.

Reviving Country

CIR heard that future planning for the area was an opportunity to 'revive Country' and the pre-industrial shape of the area.

"Have you thought about natural landscapes and waterways? It would be lovely to be thinking about an approach which isn't [just] infrastructure, but what did it look like pre-colonisation. Native grasses, waterways and that". Local Elder, Interview with CIR, August 2020

It is acknowledged that as a result of colonisation and displacement, some traditional cultural knowledge about the area has been lost.

"It's a real sad story. The blackfellas were forbidden to talk the language, and stuff like that. ... [The Country] It wasn't the same anymore. It was tar and cement." Gadigal Elder, Interview with CIR, July 2020

Knowledge about Country, language and the cultural heritage of the areas continues to exist within the community and Gadigal descendants. At the same time as noting what has been lost, through the consultation CIR heard that a depth of knowledge about the Country and cultural heritage of the area is held within the community, and that the community should be involved in sharing this knowledge as part of the future renewal of the area.

Self-determination history

CIR heard that the history and achievements of Aboriginal Redfern should be acknowledged and celebrated, particularly the history of Aboriginal Redfern as a central birthplace for Aboriginal and Torres Strait Islander civil rights and self-determination.

“The political history must be front and centre. It’s not [only] about the organisations. It’s about the change to self-determination from paternalism.” Local Elder, Interview with CIR, August 2020

This history of the area is often invisible or untold but needs to be told for future generations of Aboriginal and Torres Strait Islander people and also non-Indigenous people.

“The City of Sydney should create a space where [the Aboriginal history and identity of this place] can be seen. The history is very important to keep. And it’s a strength based history. It must be kept and shared for everyone.” Local senior community representative, Interview with CIR, August 2020

Recent and future achievements

At the same time, some Aboriginal and Torres Strait Islander people CIR spoke to – particularly those who were aged in their 40s and below - emphasised the importance of the recognising what Redfern is today, and more recent achievements which have been possible because of the gains of the past.

“I want to challenge people about [it being] more than historical. What does it mean to be Aboriginal today? We need to capture the work that has been done since the 70s. The story of the younger generations, of excellent, of innovation That’s the legacy of Redfern. Need to recognise what is now coming from this space.” Aboriginal community representative, Interview with CIR, August 2020

Recognition of people, places and organisations

CIR heard that Aboriginal and Torres Strait Islander people and organisations who played a leading role in historic Aboriginal Redfern should be recognised. At the same time, CIR heard that it is important to ensure that not only loud and prominent voices are recognised. There are many people who were in the background who also played a key role.

Current and recent generations could also be recognised, with Aboriginal and Torres Strait Islander leaders, musicians, artists continuing to come out of Redfern today.

Places, streets and parks should be named in recognition of Aboriginal and Torres Strait Islander people. Suggestions for recognition and storytelling which could be part of place-making included plaques, historical signs, murals, heritage listings, design, public education materials, walking tours, native plantings, seating, and spaces to reflect and connect.

CIR tested the idea of recognising Aboriginal *Nations* who contributed to the area with a number of people, and this received consistent support.

In terms of who to recognise, CIR heard diverse views about whether:

- Specific individuals or families should be recognised for their contribution to the area and the movement/s through plaques, street naming and place naming.
- Whether local and historical figures should be recognised through statues or not.
- Where it is better to recognise people who have passed, rather than people who are living.

However, there was a clear and consistent view that it was important to establish a transparent and inclusive process, and engage with families of anyone who might be recognised.

Truth in history

Aboriginal Redfern was a place of great struggle and racism. CIR heard that the truth in history should be recognised, but ultimately the Aboriginal Redfern story is one of strength.

People who have passed away in tragic circumstances too young (such as lost to drugs or police violence) should be recognised. It was seen that those people are important too, and speak to the history and issues that need to be addressed today, such as Aboriginal deaths in custody.

“We are the kids of the revolution. I could walk around the streets and show you where people died. There’s no memorials to them.” Local community representative, Interview with CIR, August 2020

People in place and benefit sharing

CIR heard that place making for the precinct must both recognise the past and celebrate living cultural heritage and communities.

“We need to recognise the living community, the now, the future.” Aboriginal community CEO, Interview with CIR, August 2020

There was some concern that future planning for the area could be tokenistic in its recognition of Aboriginal people, history and cultures, if it didn’t ensure that the spaces within the Study Area remain open, welcoming and actively used by Aboriginal people.

“[This] can’t be like Melbourne’s Smith Street, when it’s a plaque on the ground that says ‘xx started here’, but there are no Aboriginal people there!” Aboriginal organisation representative, August 2020

There was also concern to ensure that the Aboriginal community was able to benefit from sharing its history, cultures and language.

“Aboriginal organisations need to have a significant presence, otherwise there’s a risk of window dressing if you know what I mean ... If people are being attracted to the corridor because of the rich history, that would be great, but you need to ensure they are [genuinely] buying into that ... [And] It can’t just be to ‘come look at the public art’. The place needs to be Aboriginal friendly.” Aboriginal community organisation Board member, Interview with CIR, September 2020

“If you are going to use Aboriginal words, names, history, Aboriginal people should benefit from that” Local Aboriginal worker, Interview with CIR, July 2020

Murals, statues and public artworks

The current art and Aboriginal name or flag focused murals are an important recognition that this is an Aboriginal place. The murals should be maintained and/ or there should be opportunities for more murals. There was recognition that public art can be powerful, if the Aboriginal and Torres Strait Islander community is involved and there is real meaning behind it.

“When of the things I love about Redfern when I get off the train is the imagery. The old murals, the new. The [40,000 years mural] people must think why would you put needles and headstones on them? But I remember when I was young [and what those images represent] ... I see the ‘Aboriginal’ mural that someone has painted over [at the top of Cope Street], just as ugly as the old one! But it connects me to the place. I would like to see more artworks on the walls.”
Aboriginal organisation CEO, Interview with CIR, August 2020

Heritage protection

CIR heard that heritage listing of important places may be useful. There wasn’t a strong view around the value of protecting the built form of buildings where events took place, however. Further consultation is recommended to explore potential heritage protections for places where significant historical events took place or organisations were formed.

It was clear from what CIR heard that the most important ways to protect the heritage value of places was to ensure they could continue to be accessed, and to keep the stories and knowledge about places alive.

b. Past Aboriginal community engagement and advice to the City

CIR sought to build on existing reports and previous consultations which captured the views of Aboriginal and Torres Strait Islander people, particularly in relation to the significance, history and cultural heritage of the area. Past reports and consultation summaries reviewed by CIR included:

- The City of Sydney’s Eora Journey website, *Eora Economic Development Plan* and *Eora Journey Harbour Walk Storytelling Report*,⁵⁰
- The *First People’s Dialogue Report* (2019), which was undertaken by the City as part of the consultation for the development of the *Towards Sustainable Sydney 2050* plan,⁵¹
- Notes from a local NAIDOC Caring for Country consultation (July 2019),⁵² and
- Notes from previous consultations undertaken by CIR in Redfern in 2019.⁵³

CIR’s review of these past consultations identified consistent themes and key messages about the importance of Redfern as an Aboriginal place, the need to recognise and celebrate the living cultures and communities of Redfern, and the need for more spaces for Aboriginal people to come together in Redfern.

Consistent with what CIR heard through this project, the *First People’s Dialogue Report* (2019) reported that it is necessary for Aboriginal people to have visibility and space in the City of Sydney “not just for daily cultural engagements but to reinforce a sense of Aboriginal community in Sydney, learning from elders, establishing an identity for young people, creating a broader story as First Nations people and be connected to place, history, heritage and culture” (at page 20).

Redfern as the central Aboriginal place in the Council area was identified as changing, helping to create a need for new community spaces to replace that were being lost: “The Block in Redfern provides many memories for people, especially those who grew up there. The Block reflected their indigeneity. It was a community created by Indigenous people and it was a place where stolen generations reconnected with families. But those feelings of Redfern are no longer there so there is a need to create new spaces in Sydney where Aboriginal and Torres Strait Islander people can gather and connect” (at page 18).



Image 17 The Aboriginal Housing Company's Redfern Housing Project underway in 1974. Photograph courtesy National Archives of Australia - Series A8739, Item A1/8/74/74.

Bringing bring Aboriginal concepts into planning and development was one of the “1st Priority Aspirations” from the First People’s Dialogue. Ways to recognise Aboriginal concepts in planning and development, and celebrate Aboriginal cultural heritage included: by recognising Aboriginal connections to Country and place, by recognising cultural authority as part of the planning process, by valuing Aboriginal cultural knowledge including by sharing of benefits with Aboriginal people from use of their knowledge, by renaming rename places, suburbs, streets, new suburbs, and by recognising connections to the natural environment and Country including waterways that run or previously ran through the City.

c. Non-Indigenous community views

There is also a strong desire in the non-Indigenous community to acknowledge and celebrate the Aboriginal history of the area.

Community engagement and consultation undertaken by the City of Sydney Council for the *Planning for Sydney 2050* strategy included a Citizen’s Jury convened in 2019. The jury identified First People’s Leadership and Representation as a key concept that should be implemented by the City. The Citizen’s Jury reported:

“We want Sydney to be a place where Aboriginal and Torres Strait Islander voices influence the identity, design, and functioning of Sydney (Eora). We need to promote First Nations’ self-

determination and empowerment so that ideas are not imposed on people and we don't repeat the mistakes of the past. In line with the principles of reconciliation, we want to place responsibility on non-Indigenous people to adapt their systems and practices to value and promote Aboriginal and Torres Strait Islander issues and encourage discourse and community reflection. We need a process of truth telling and recognition that deals with the impacts of invasion and colonisation." Citizen's Jury Concept Report (2019)⁵⁴

In the survey conducted by CIR for the Project, amongst non-Indigenous respondents "recognising Aboriginal history and cultural heritage?" in the future planning for the area was considered 'Very important' by 120 people (65%) and 'Somewhat important' by 48 people (26%).

It was the fourth most important thing in terms of planning for the future of the area, after 'Protecting and growing parks and green spaces' (94% said this was Very Important), 'Spaces for the community to come together and connect' (71% said this was Very Important) and 'Preventing overdevelopment' (67% said this was Very Important).

When asked "The area has an important history, being one of the first and oldest roads in Sydney, and the birthplace of many important people and organisations. Can you think of any events, places, people or groups whose stories should be celebrated, connected to the area?" non-Indigenous responses included:

"Tent Embassy. Aboriginal ANZAC day. Music in Pemwuly [sic] Park. Aboriginal Health & Legal services. Railways. Local Aboriginal leaders and businesses. Groovy local businesses."

"The very clear representation of Aboriginal culture in artwork in the area - that's unique and gives the neighbourhood its character and distinctness to other inner-city suburbs."

"This area has a close connection to the Aboriginal and Torres Strait Islanders. I feel their stories should definitely be celebrated and shared."

d. Other recommendations and opportunities for action

Arising from the community engagement and other research, CIR identified a range of other recommendations and opportunities for action (Op6 to Op25), in the areas of:

- Housing
- Green spaces and public domain
- Enlivening Country
- Traffic, transport and people movement
- Murals, sculptures and public art
- Place naming, history and tourism and
- Site-specific development controls.

Further discussion about these recommendations is outlined in the *Summary and Advice* prepared by CIR for the City.

- Op6 Affordable housing:** As a priority, the City should work with Aboriginal and Torres Strait Islander communities, housing providers, the NSW government and others to ensure development in Redfern, Waterloo and other areas in the city provides culturally appropriate affordable and social housing for Aboriginal and Torres Strait Islander peoples. Strategies should aim to both prevent Aboriginal displacement from the area, and ensure significant growth in the number of Aboriginal residents as the area in the future
- Op7 Existing green spaces:** Protecting existing green spaces and recreation, particularly Alexandria Park, is a priority. The protection of existing and heavily used green spaces like Alexandria Park should be prioritised in future planning for the area.
- Op 8 Jack Floyd Reserve and surrounds:** The existing area on the corner of Regent Street and Redfern Street, including Jack Floyd Reserve, should be upgraded or changed to make them better and more friendly place for people to us, walk through, gather and rest/ reflect.
- Op 9 Gateway to Redfern:** The prominent corner of Redfern Street and Regent Street/ Botany Road could be considered as the location of an upgraded open 'square' or meeting place, featuring Aboriginal design elements.
- Op 10 Early track or trading route:** There are indications that Botany Road was established on or near an existing Aboriginal track or trading route. Recognition of Botany Road as an early pathway or trading route between Sydney Harbour and Botany Bay should be included in the placemaking strategies for the Study Area, following further discussions with Gadigal people, the Metropolitan Local Aboriginal Land Council and the La Perouse Local Aboriginal Land Council.
- Op 11 Waterways:** Water played an important role in the Study Area. Future planning and placemaking should recognise the pathways and role of waterways which been impacted by urban development.
- Op 12 Native plantings:** Native plantings should consider cultural uses, including as bush foods. Opportunities for further investigation and partnerships should consider Yerrabingin House at Everleigh, which includes an Indigenous rooftop bushfood farm.

- Op 13 People friendly streets:** Traffic and transport should aim to make Regent Street/ Botany Road more pedestrian friendly, more attractive to visit and easier to cross.
- Op 14 Aboriginal boulevard:** Consideration be given to establishing the north part of Botany Road within the Study Area as civil rights boulevard, which includes recognition of NSW Aboriginal nations.
- Op 15 Accessibility:** Car parking was identified as an accessibility issue for people transporting Elders to visit local services, and for the older Aboriginal and Torres Strait Islander resident population. The transport needs for residents and visitors with low mobility should be further investigated in future transport planning for the area.
- Op 16 Murals and street art:** Future placemaking and public art strategies should aim to protect important murals, and maintain spaces for street art. Opportunities should be explored for additional murals, including in the form of a permanent, prominent Aboriginal flag mural, which is similar to the previous iconic mural associated with the Block or the 'I have a dream' mural on King Street.
- Op 17 'Bower' artwork:** The large, non-Indigenous 'Bower' artwork is currently the most prominent public art in the Study Area. Consideration should be given to removing or relocating the 'Bower' sculpture to facilitate the creation of a more open, welcoming space on the corner of Redfern Street and Regent Street/ Botany Road.
- Op 18 Place naming strategy:** CIR heard that that it is important for places, streets and parks to be named in recognition of Aboriginal and Torres Strait Islander people and history. Language names should also be considered. However, there were diverse views about the best way to achieve this. Further exploration should be undertaken with the Aboriginal and Torres Strait Islander community and the City's Aboriginal and Torres Strait Islander Advisory Panel to develop a place naming strategy and approach which is inclusive, transparent and consistent with cultural protocols.
- Op 19 Historical story telling:** Historic photos, plaques and/ or signage should be implemented in the Study Area along Botany Road, to recognise the civil rights and other important history of the area.
- Op 20 Community figures:** Aboriginal and Torres Strait Islander people and organisations who played a leading role in the Aboriginal history of the area should be recognised. It is important to recognise not only well-known figures, but also people who were the quiet achievers who made, and continue to make, important contributions to their community. Importantly, the role of Aboriginal and Torres Strait Islander women should be recognised.
- Op 21 Promoting important conversations:** Aboriginal Redfern was a place of great struggle and racism, but most importantly was and is a place of strength and self-determination. The truth of the area's history should be recognised, as well as ongoing issues facing the community such as deaths in custody. In developing a place naming strategies and other initiatives, the City should aim to facilitate important conversations about truth telling, and Australia's past and present.

- Op 22 Walking trails:** CIR heard consistent support for the promotion of walking trails or local tours, as a way to promote knowledge of the history and significance of the area both to Aboriginal and Torres Strait Islander people, and to the wider community. The existing *Barani Barrabugu (Yesterday Tomorrow)* self-guided history walking tour and map are strong resources, but did not appear to be well known or used in the community. It was suggested that an Aboriginal Redfern walking trail could be formalised use plaques, signage and/ or footprints included in the footpaths. Engaging local Aboriginal people with knowledge of the area to lead tours was also recommended.
- Op 23 Tourism opportunities:** It was reported that visitors often come to Redfern, looking for but unable to find out information about Aboriginal and Torres Strait Islander people, the local history and cultural experiences. It is recommended that the City work with local organisations and businesses to develop an Aboriginal Redfern tourism strategy.
- Op 24 Cope Street:** The top of Cope Street is home to a cluster of important Aboriginal organisations. Several stakeholders identified the importance of ensuring that these buildings are not overshadowed by adjoining developments and that site lines across Redfern are protected.
- Op 25 National Centre for Indigenous Excellence:** The current NCIE site includes the former Redfern Public School heritage buildings, offices, a gym, pool and sports fields which directly adjoin the Study Area. The site includes some of the largest green spaces in the area. The amenity of the site should be protected in any future planning.

8 Future engagement with the Aboriginal and Torres Strait Islander community

Through the community engagement, CIR heard clearly and consistently that Aboriginal and Torres Strait Islander people should determine how Aboriginal and Torres Strait Islander cultures and communities are recognised and celebrated, including through the designs for the area. Further engagement with Aboriginal and Torres Strait Islander people was also a theme in the comments of the survey conducted by CIR for the Project.

There is a very strong sense of ownership over Redfern by Aboriginal and Torres Strait Islander people. This needs to be respected through further community engagement.

“The community needs to have buy-in. [This is about] building a relationship with the Aboriginal and Torres Strait Islander community. ... The City can’t just assume they have that relationship, they need to build it, build that trust. ... These are systemic issues about how Councils work with communities though right?” Aboriginal community organisation Board member, Interview with CIR, September 2020

CIR heard that many people have stories to tell about this area that need to be captured. The current engagement process was not seen as sufficient to capture all the stories, and there was concern expressed to CIR that the community engagement for the Project was not long or detailed enough to speak to everyone who should be involved.

There has already been a lot of research by Aboriginal people about the area, movements for Aboriginal rights, and local Aboriginal organisations. This should be acknowledged and included. CIR was also made aware of a number of current or recent local community research projects, which it was outside the scope of the Project to explore.

CIR heard that a wider range of both individuals and organisations should be included in future planning for the area. Organisations should have time to speak to their memberships. Parts of the community beyond Aboriginal and Torres Strait Islander organisations and community leaders should be included in the consultation. Key groups who CIR was not able to engage with but should be included in the future were young people and families should be involved.

It was emphasised that the local Aboriginal and Torres Strait Islander community is diverse, and not everyone gets along. This diversity needs to be acknowledged, and there shouldn’t be an expectation that the Aboriginal community will speak with one voice, or have only one view. Diversity makes community engagement more challenging, but there isn’t an expectation put on other communities to have one view, and this expectation shouldn’t be placed on the local Aboriginal and Torres Strait Islander community.

The strategic review of the Botany Road Corridor represent an opportunity for the City to work in collaboration with Aboriginal Redfern. It is also represents an opportunity to implement one of Australia’s first Designing with Country projects in an inner-city precinct.

Appendix: Methodology

a. Project objectives

Cox Inall Ridgeway (CIR) was engaged to provide Indigenous focused research and community engagement for the City of Sydney Council, to support the review of planning controls (ie the strategic review) of the Botany Road Corridor (the Study Area). CIR worked with research, planning and heritage firm Urbis, who undertook the archaeological assessment and provided heritage, planning and other related assistance throughout the Project.

The specific objectives of the research and community engagement undertaken by CIR, with the support of Urbis, for the Project, were to contribute to the Strategic Review of the Botany Road Corridor (the Study Area) by:

- Collating information about the identity, history, cultures, heritage and aspirations of the Aboriginal and Torres Strait Islander community connected to the Study Area,
- Identifying and reporting on places of cultural, archaeological, historical, heritage, social or other significance to Aboriginal and Torres Strait Islander people, within or connected to the Study Area, and
- Identifying opportunities to acknowledge, celebrate and promote Aboriginal and Torres Strait Islander perspectives, histories, cultures and aspirations in future planning instruments or policies for the Study Area and surrounds.

b. Project principles and cultural protocols

The Project was implemented in accordance with the City of Sydney's *Aboriginal and Torres Strait Islander Protocols* (2012), the City's *Community Engagement Framework* (2019) and the *Principles of Cooperation* agreement between the City and the Metropolitan Local Aboriginal Land Council.

Applying these protocols and frameworks in practice meant:

- Seeking advice and input from Gadigal people, who are Traditional Owners of the Study Area, as a priority.
- Acknowledging and engaging with Metropolitan Local Aboriginal Land Council as a priority stakeholder. The advice of the Metropolitan LALC was sought prior to other community engagement being undertaken.
- Incorporating advice and feedback from the City's Indigenous Leadership and Engagement team.
- Seeking advice from the City of Sydney's Aboriginal and Torres Strait Islander Advisory Panel.
- Establishing an agreement between CIR and the City about how the knowledge held within communities and Indigenous Cultural and Intellectual Property (ICIP) was to be collected, managed and used, to ensure that the Project did not lead to any loss of community control over stories or other knowledge.
- Prioritising sources and research authored by Aboriginal and Torres Strait Islander people.
- Where possible, building on previous community research and consultations.

- Being flexible and open to change in response to feedback from Aboriginal and Torres Strait Islander stakeholders, where possible within the project limitations.
- Being open and transparent about how information collected from the community will be used, and what decisions it would influence.

Community engagement was led by an Aboriginal member of the CIR team. CIR reports were co-authored or peer reviewed by senior Aboriginal members of the CIR team.

Working collaboratively: CIR and Urbis worked closely with the City of Sydney and other consultant teams engaged for the Project, sharing draft notes and preliminary outcomes. A number of workshops were held to talk through the themes and directions identified by CIR from the research and community engagement.

c. Literature review and desktop analysis

CIR and Urbis undertook a literature review and desktop analysis of key documents, including documents identified by the City of Sydney Council in the project brief. The literature review and desktop analysis included:

- Previous community consultation reports for the Study Area, and other consultations involving Aboriginal and Torres Strait Islander people living in the Council area.
- Existing heritage, historical and archaeological reports for the Study Area and nearby suburbs.
- City of Sydney Council and NSW Government strategies relating to the Study Area and surrounds. CIR was careful not to replicate the work undertaken by urban design consultants (TZG) also engaged for the strategic review of the Study Area, who undertook a detailed review of relevant planning instruments and strategies.
- Relevant legislation and planning frameworks, particularly as they relate to cultural heritage management
- Searches of heritage databases including the NSW Office of Environment and Heritage Aboriginal Heritage Information Management System (AHIMS) and the NSW heritage registers.
- Demographic data and employment trend research.
- Research about and examples of Indigenous place making from other jurisdictions.
- Oral history websites (such as the *Barani: Sydney's Aboriginal History* website) and other community resources, which presented the voices and histories of Aboriginal and Torres Strait Islander people, in their own words.
- Historical research including early maps, historical publications about Sydney and community histories such as annual reports or publications by community organisations based in the Study Area.
- Books, articles and websites about Indigenous history, rights struggles and biographies of Aboriginal and Torres Strait Islander people with connections to Redfern and surrounds.

The literature review and desktop analysis contributed to the compilation of a list and map of significant places within the Study Area, further which were further explored through the community consultation. They also contributed to the developed of the **Statement of Significance** for the Study Area.

Indigenous-authored sources were prioritised wherever possible. Extracts from the literature review and desktop analysis are included in the body of the *Project Report*. Refer to the references for more details of the research sources used for the Project.

d. Brief Historical Study

CIR documented a brief historical study (the *Brief Aboriginal Historical Study of the Botany Road Corridor and Surrounds*) contextualised within the wider cultural landscape of 'Aboriginal Redfern'.

The historical study considered primary and secondary sources, including the key online sources specified in the project brief (*Barani, Redfern Oral Histories, Dictionary of Sydney*), relevant sources identified by the literature review, and unpublished oral histories, reports and grey literature available to the CIR team.

CIR explored the history of the Study Area and surrounds with Aboriginal and Torres Strait Islander people engaged through the community consultation. The interviews, small meetings and survey conducted for the Project included questions about significant places, events, people and history.

The historical study compiled considers the pre-invasion/ pre-colonial history of the Study Area and surrounds, along with 20th and 21st century history covering Indigenous culture, politics, social, economic and demographic change. It briefly captures the neighbourhood history, community and cultural context. It maps and includes brief summaries of key places and events within and connected to the Study Area. Where possible, the intersection of and shared histories with migration history, labour history and women's history were noted.

Elements of the historical study were shared in draft form with the City and other consultants engaged through the Project. Substantial additional research was conducted after the community engagement, including to amend and update, the initial mapping of places of significance.

The historical study was developed with the assistance of historian Dr Cameron Muir from the Australian National University. The historical study informed the heritage and planning recommendations and advice provided to the City, including the Statement of Significance.

The *Brief Aboriginal Historical Study of the Botany Road Corridor and Surrounds* (December 2020) is a separate report provided to the City.

e. Archaeological Assessment

Urbis conducted an archaeological assessment for the Project. Urbis provided research assessment of archaeological finds and/ or an outline of the likelihood/ potential for finding significant items in the Study Area and immediate surrounds.

The archaeological assessment involved:

- Reviewing existing, nearby archaeological and Indigenous heritage reports, to ensure that the Archaeological Assessment for this project was building on existing knowledge.
- Reviewing previous archaeological reports and data to map areas that are graded by likelihood to contain archaeological potential.
- Mapping and research showing environmental context including topography, geology, vegetation and current potential land use disturbance.

- Investigation and mapping of the natural and built up urban environment identifying areas with landscape conditions likely to preserve Indigenous objects and deposits even with building development on top of the ground surface.
- Investigation of any relevant Aboriginal Heritage Information Management System (AHIMS) data include for Daniel Dawson Reserve.
- A site visit/ walk through of the Study Area with other consultant teams and the City of Sydney.

CIR sought to test some aspects of the archaeological research, particularly in relation to the suggestion that Botany Road is built on an early Aboriginal trading route or track, through the community consultations.

The archaeological assessment informed the heritage and planning recommendations and advice provided to the City, including the Statement of Significance. Recommendations arising from the archaeological assessment were prepared by Urbis for CIR, and are included in this report.

The detailed *Archaeological Assessment Botany Road Corridor (Alexandria, Waterloo and Redfern)* (December 2020) is a separate report provided to the City.

f. Community engagement

A significant focus of the Project was collecting information and advice from Aboriginal and Torres Strait Islander people about the history, significance and cultural heritage of the Study Area, and the communities' priorities and aspirations for the future development of the area.

CIR undertook stakeholder mapping and developed a *Community Engagement Plan* outlining the proposed approach and tools to undertake the community engagement. Relevant City of Sydney staff and the Metropolitan LALC provided advice on the priority stakeholders.

The focus areas of inquiry for the community engagement were:

- x) The Aboriginal and Torres Strait Islander identity of the area,
- xi) The history of the area, from pre-invasion, through to urban development and more recent history,
- xii) The cultural, heritage and social significance of the Study Area,
- xiii) Identification of information about specific places, buildings and other sites of significance to the Aboriginal community in the area,
- xiv) The types of spaces needed by Aboriginal people in the Study Area, including community uses and employment,
- xv) The types of employment or housing needs and opportunities that could be developed at the Study Area for Aboriginal people,
- xvi) Future needs for the community in light of scale of changes proposed or underway,
- xvii) Specific ideas from Aboriginal organisations and the local Aboriginal community about development in the Study Area, and
- xviii) Opportunities for recognition and celebration of the Aboriginal identity, history and cultures of the area, including artworks, signage, place names, murals and public spaces.

Community engagement was undertaken over **August and September**. Engagement was in the form of:

- **Email invitations to all priority stakeholders:** All stakeholders were contacted at least twice by email or phone, inviting participation in the Project.
- **Initial meetings:** with selected priority stakeholders such as Metropolitan Local Aboriginal Land Council, to explain the Project and seek feedback.
- **Individual interviews:** A Discussion Guide was developed providing an overview of the Project and sample questions. The Discussion Guide was provided to potential interviewees. Interviews were semi-structured, to allow CIR to explore the particular knowledge and insights that different community members held.
- **A group workshop:** A group workshop was held with staff from one Aboriginal organisation. CIR advised several open workshops, but stakeholders advised their preference was individual interviews.
- **Presentation:** to the Aboriginal and Torres Strait Islander Advisory Panel.

The target was 10 and 12 individual interviews or in-depth discussions, and three group meetings, reaching between 20 and 30 individuals. In total CIR received advice or feedback from 23 Aboriginal and/ or Torres Strait Islander individuals or organisations. Approximately 14 hours of interviews were completed.

Most engagements were conducted by phone or video, due to COVID safety restrictions. Community engagements were led by a senior Aboriginal member of the CIR project team. Promotional materials featuring artwork by Aboriginal artist Jasmine Sarin for CIR were developed.

Consultation was focused on Traditional Owners, senior Elders, locally based Aboriginal and Torres Strait Islander groups and local residents.

Priority stakeholders	Target engagement	Engagement completed
City of Sydney Indigenous Leadership and Engagement Team		Advice provided to CIR Regular updates provided by CIR
Metropolitan Local Aboriginal Land Council	Cultural and heritage advice (paid)	Initial meeting conducted One interview with senior community representative nominated by the Land Council
City of Sydney Aboriginal and Torres Strait Islander Advisory Panel	Presentation Individual interviews with interested panel members	Presentation 12 August 2020 Invitation to members for interview One interview conducted
Gadigal (or Cadigal) Elders	Three families were identified	Two interviews and one initial discussion conducted
Senior Elders within the community	Five senior Elders were identified	Two interviews conducted*
Aboriginal organisations with offices directly in or adjoining the Botany Road Corridor, or who have long running knowledge and history of the area	Organisation CEO or Chair, or their delegate from thirteen organisations	Nine interviews conducted One group discussion conducted
Public housing tenants	Public housing groups	No specific groups engaged Some of the individuals interviewed were public housing tenants.

Local Aboriginal families and organisations working with families living in the area	c/ Three local schools or services \$60 gift card incentive	Two services expressed interest, but no parents were interested
Other stakeholders		
La Perouse LALC	No specific engagement proposed	Provided an opportunity to complete the online survey
Historians	As above	As above
Other local organisations	As above	As above
Residents and the general public	As above	As above
Other Indigenous consultants working on nearby projects		

CIR took confidential notes from the community engagements. The survey (below) was also confidential.

Limitations of the community engagement: The Project aimed to reach the maximum number of people possible, within the Project's scope. The period for community engagement was extended from 6 weeks to 12 weeks to enable more community engagement.

As outlined in the *Project Report*, CIR received strong feedback from the priority stakeholders that more Aboriginal and Torres Strait Islander people need to have the opportunity to provide input into the history and future planning of the area. There is a strong sense of ownership of the area, and much of the knowledge held by community members is not recorded. CIR has included suggestions for further Aboriginal and Torres Strait Islander community engagement, following the completion of this project.

g. Online survey

CIR developed an online survey using Survey Monkey. The original survey target was Aboriginal and Torres Strait Islander people and organisations living, working or with a connection to the Study Area and surrounds. The broader communities of Alexandria, Redfern, Waterloo and Eveleigh including workers and residents were a secondary target group. However, following discussions with the City of Sydney Council the focus of the survey was broadened to include residents, organisations and businesses in the area.

The survey questions were workshopped and finalised between CIR and relevant City of Sydney teams. The survey was live from 15 August to the 10 September. It was originally advertised to close at the end of August, however, following requests from Aboriginal and Torres Strait Islander organisations this period was extended to 10 September. Only a small number of people (less than 10) completed the survey after the original advertised date close date. In total 280 people completed the survey, including 28 Aboriginal and Torres Strait Islander people.

Promotions by CIR included: an online poster featuring artwork by Jasmine Sarin, FaceBook and Instagram promotions (including targeted promotions) and email invitations to stakeholders.

The City promoted the survey through: a 'Have Your Say' webpage (<https://www.cityofsydney.nsw.gov.au/development/strategic-plans-planning-controls/plans-policies-places-under-review/strategic-review-botany-road-corridor>), a letter drop to residents and businesses in the Study Area and ads on Koori Radio.

The de-identified (all responses) survey data up to 31 August 2020 (274 responses) was provided to the City of Sydney in September. Final results of the Aboriginal and Torres Strait Islander responses to the **Survey** are included as a separate appendix to this report. Highlights and further analysis the Aboriginal and Torres Strait Islander responses are included in the **Aboriginal and Torres Strait Islander views and insights** section of this *Project Report*.

h. Data analysis, Project Report and planning advice

The *Project Report* draws together the various research, literature and information collected from the community engagement.

A summary of insights from a previous local consultation were provided by CIR to the City and the other consultant teams in June 2020. A preliminary summary of themes from the community engagement conducted for this project was provided by CIR to the City on 24 August 2020, prior to the completion of interviews and the survey.

The *Project Report* considers the totality of the community engagement including the survey, along with other consultations, research and literature. The internal CIR interview notes, survey data and other research are analysed to identify key themes or consistent messages or suggestions. Successful and best practice examples of Indigenous-centred design and place making in other jurisdictions are considered.

Quotes or extracts from the research and literature review are used in the *Project Report* to highlight common or consistent insights or messages from the community. Due to the small number of stakeholders in each group, quotes are not attributed to a particular stakeholder or group.

The recommendations and advice to the City of Sydney Council by CIR considers:

- The key messages from the Aboriginal and Torres Strait Islander community, about what is valuable and what they want to see for the future of the Study Area,
- Urban design principles,
- Potential heritage listings or planning and development procedures,
- Archaeological zoning plan,
- Recommendations to update the AHIMS if needed,
- Site-specific development controls,
- Public domain and art opportunities,
- Place naming opportunities,
- Opportunities for future exploration of issues identified by the community, and
- Processes to embed Aboriginal and Torres Strait Islander leadership in the next steps of planning for the area.

The *Project Report* includes an assessment of significance of the area (the **Statement of Significance**). The *Project Report* was subject to up to three rounds of reviews.

h. Limitations

Targeted community engagement: The Project involved targeted community engagement with key local Aboriginal stakeholders, as outlined above. All interested community members had an opportunity to provide input through the survey or by contacting CIR directly.

Due to COVID restrictions there was not an opportunity to hold open public meetings or information forums, face to face. While the original timeline for community consultation was extended from 6 weeks to 12 weeks (including planning), many of the Aboriginal stakeholders which CIR spoke to requested further time and wider community consultation be undertaken, given the importance of the Study Area and the diversity of people who have connection to the Study Area.

CIR has suggested opportunities for further Aboriginal community engagement in the advice and recommendations to the City.

Limited cultural heritage study was not undertaken: While the Project considered Aboriginal cultural heritage and history, CIR was not engaged to undertake a formal Aboriginal heritage study for the Botany Road Corridor Strategic Review.

The City of Sydney Council engaged consultancy TZG to undertake a heritage study for the strategic review. CIR provided information from its various research to the City and TZG throughout the life of the Project. CIR undertook a rapid review of existing heritage listings in the Study Area, to determine which included recognition of Aboriginal cultural heritage values.

Aboriginal cultural heritage values, sites and management were focus areas for the community engagement. The views and insights about Aboriginal cultural heritage from the Aboriginal community are summarised in the *Project Report* and are reflected in the project recommendations and advice.

CIR also considered and reporting on Aboriginal cultural heritage:

- In the discussion of the current framework for managing Aboriginal cultural heritage in NSW,
- In the high-level mapping of places of significance, potential significance, and memory,
- Through the archaeological assessment, and
- Through the brief historical study.

High level advice: As the focus areas of the inquiry were very diverse and wide ranging, and this was an initial conversation with many stakeholders, CIR collected limited data in some of the domains of inquiry.

For example, discussions about planning outcomes tended to be high level, and did not tend to extend to specific advice about planning outcomes like building heights. It is noted that any specific plans for the area which include this detail will be put to public exhibition, and there will be an opportunity for more specific feedback on planning control outcomes through this process.

Limitations of the Historical Study: CIR acknowledges that the scale and scope of this project means the historical study completed for the project is high level. CIR was commissioned to complete a 'brief' historical study. In addition, much important social history is kept in the memory and stories passed down by Aboriginal and Torres Strait Islander people, and is not recorded. It was not possible

for CIR to capture the depth and diversity of stories held by families and communities about the Study Area, through this project.

Community members identified that there are a number of community history projects underway which are aiming to record local Aboriginal and Torres Strait Islander history from those involved in the rights struggles, which will contain further valuable insights and stories. CIR has included recommendations that the historical study completed for this project be made available for community use.


Limitations of the Archaeological Assessment: The archaeological assessment relied on a desktop review of previous heritage and archaeological assessments, including for projects in or very close to the Study Area which involved sub-surface development. No sub-surface testing or sampling was undertaken by Urbis or CIR. The scale of the Project also meant that the Archaeological Assessment was focused on pre-invasion/ pre-colonial archaeological potential. The potential for 'contact' archaeological material was not assessed.

Appendix: Survey Responses

CIR conducted an online survey between 15 August to the 10 September 2020. The survey was open to all residents, but was targeted to Aboriginal and Torres Strait Islander people and organisations living, working or with a connection to the Study Area and surrounds. The survey featured artwork by Aboriginal artist Jasmine Sarin. The survey was anonymous, but respondents could provide an email address to CIR for the opportunity to win a \$100 voucher.

In total 280 people completed the survey. The responses were deidentified and provided in full to the City's project team. Outlined below are the responses from **the 28 respondents who identified as Aboriginal and Torres Strait Islander**.

Landing page



Have your say - Botany Road, Regent Street and surrounds

You are invited to complete a short survey

The City of Sydney Council is exploring ways it can update planning rules for the area known as the 'Botany Road Corridor'. The Botany Road Corridor includes parts of Regent Street, Botany Road and surrounding streets connected to Redfern, Waterloo, Alexandria and Everleigh.

If you are over 16 and live, work, study, own a business, visit or travel through this area we'd love to get your feedback. The survey takes around **8 minutes**, and respondents go in the draw to **win a prize**.

We are particularly interested to hear from Aboriginal and Torres Strait Islander people about the significance of the area and community aspirations for change in the future.

What will the information be used for?
Your response to this survey will help the City of Sydney Council in its strategic review of the area. It will inform potential planning changes affecting things like how Aboriginal and Torres Strait Islander history, communities and cultural heritage is recognised and celebrated, how the streets and public spaces are designed, and the shape of future development.

For more information about the Botany Road Corridor see the [City of Sydney Council website](#).

Who is running this survey?
Cox Inall Ridgeway is an Aboriginal social research agency engaged by the City of Sydney Council. For more information about Cox Inall Ridgeway visit [our website](#).

Privacy and confidentiality
All responses are anonymous and individual responses will be kept confidential by Cox Inall Ridgeway.

Want to know more?
If you have any questions about the survey or the project please contact the Cox Inall Ridgeway team at information@coxinallridgeway.com.au.

Map of the area

A map of the area was shown at the start and mid-way point of the survey.

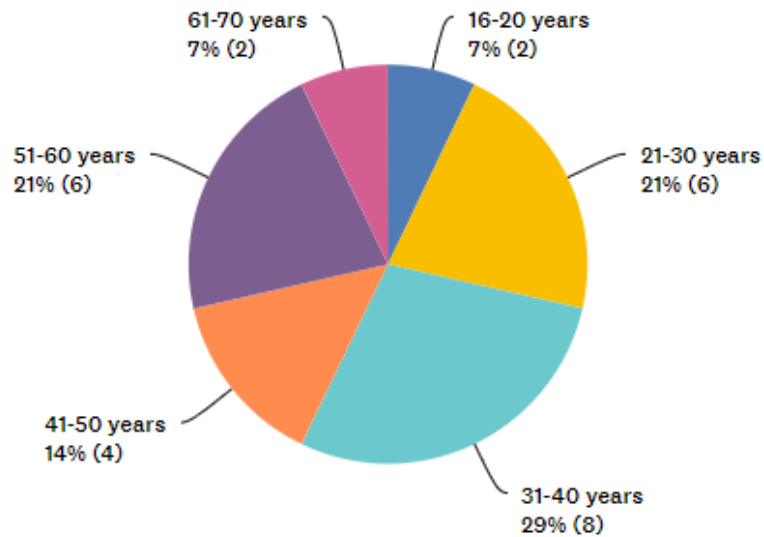
Check out the map of the **Botany Road Corridor** area. We'll be asking questions focused on this area.



Demographics

Q1. What is your age?

Aboriginal and Torres Strait Islander responses only (28 people in total)

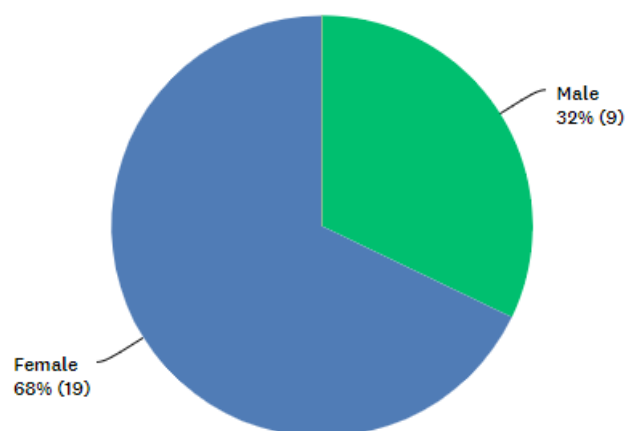


Q2. Do you identify as an Aboriginal and/ or Torres Strait Islander person?

Nine percent (9%) of all respondents (or 26 people) identified as an Aboriginal person, and 1% (or two people) identified as both Aboriginal and Torres Strait Islander.

Q3. What is your gender?

Sixty three percent (63%) of Aboriginal and Torres Strait Islander respondents identified as female.



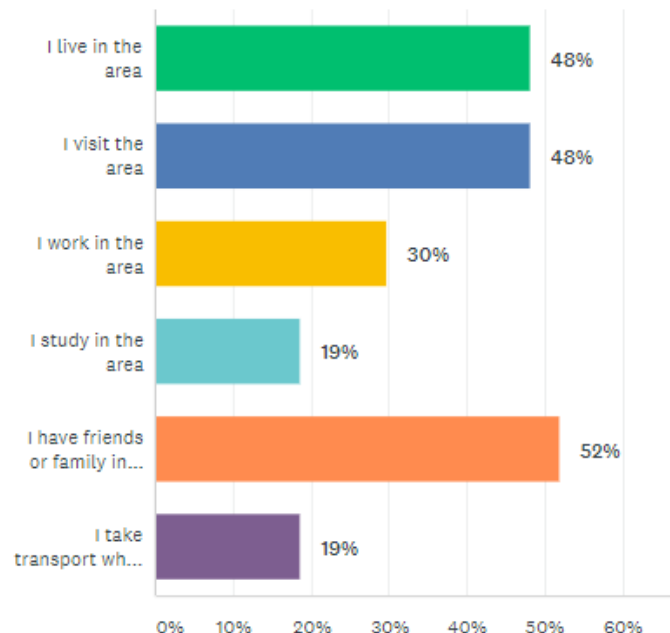
Connection to the area

Q4. What is your connection to the area (that is, the Botany Road Corridor and surrounding places)? [please select as many as apply]

Answer choices:

- I live in the area
- I visit the area
- I work in the area
- I study in the area
- I have friends or family in the area
- I take transport which connects through the area

All respondents had multiple connections to the area, with 48% (or 13 out of the 27 Aboriginal and Torres Strait Islander respondents to this question) living in the area.

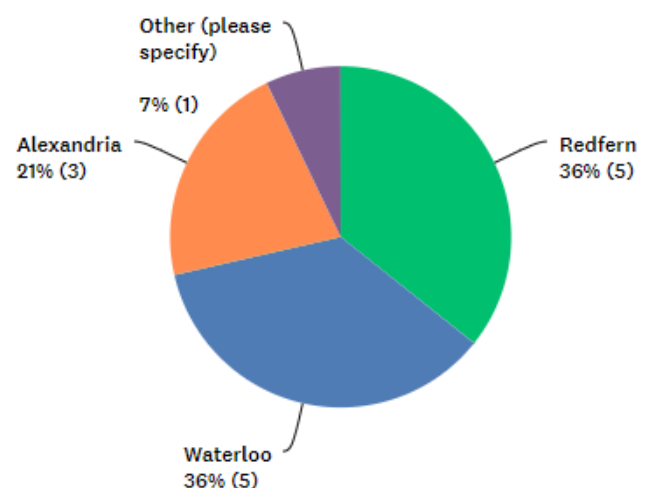


Q5. Which suburb do you live in?

This question was only asked of people who identified in Q4 that they lived in the area.

Answer choices:

- Redfern
- Waterloo
- Everleigh
- Darlington
- Alexandria
- Other (please specify)



Celebrating the history of the area

Q6. The area has an important history, being one of the first and oldest roads in Sydney, and the birthplace of many important people and organisations. Can you think of any events, places, people or groups whose stories should be celebrated, connected to the area?

There were six (6) Aboriginal and Torres Strait Islander responses to this question:

- I believe the Aboriginal people of this Area should be acknowledge. Not just the old people, but the people who have maintained their connections to country in community to date.
- The local Aboriginal people especially the ones who currently still live in country not just the “palatable “ Aboriginal stories government love using.
- First Nations people, it’s known to us as a gathering place.
- The young Aboriginal people who created the movement for self-determination and fought for land rights, civil and political rights in the late 1960’s and 1970’s including people like Aunty Shirley Smith, Paul Coe, Isabell Coe, Billy Craigie, Gary Foley, Gary Williams, Bob Bellear, Sol Bellear, Bronwyn Penrith, Lyall Munro jnr. They started the protests and the organisations that changed a nation. Their stories need to be told including the links between this small group of radical Aboriginal people who fought for change.
- Aboriginal people.
- Gadigal people.

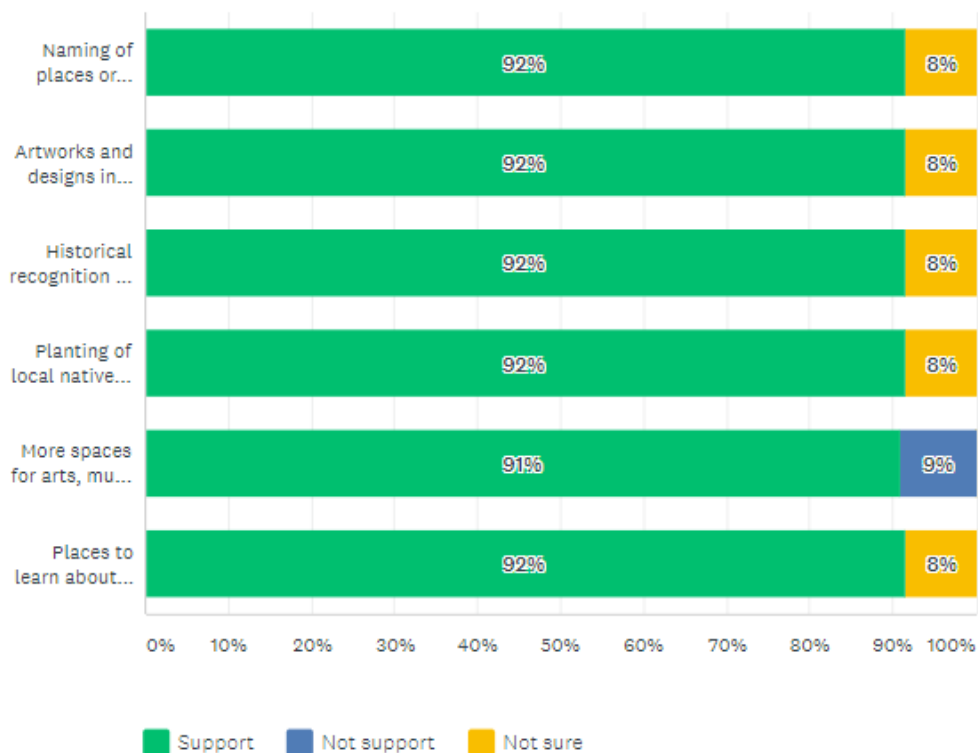
Recognising Aboriginal people, histories and cultures

Q7. What do you think about these suggestions for ways to recognise and celebrate Aboriginal and Torres Strait Islander people, history and cultures of the area?

Answer choices:

- Naming of places or streets?
- Artworks and designs in parks and public places?
- Historical recognition of past events or people?
- Planting of local native species?
- More spaces for arts, music or other cultural events?
- Places to learn about Aboriginal and Torres Strait Islander history and cultures?

Of the 12 Aboriginal and Torres Strait Islander respondents to this question, all suggested options were supported, with the exception of one (1) respondent in relation to 'More spaces for arts, music or other cultural events?'



Future needs

Q8. Thinking about the next 10 or more years, what changes or improvements, if any, would you like to see made to the spaces or main activities in the area to make it a more appealing place to live, work or visit? When answering, please think about the area both during the day and at night.

The 16 Aboriginal and Torres Strait Islander responses to this question are below. Common themes included making the area more people and pedestrian friendly, gentrification, affordability, concern about Aboriginal cultural heritage and history, a desire for more Aboriginal housing and community spaces, and more activities and planning for future generations. Comments were:

- Well lit up area. fire representations, homes on street level with grass area.
- Maintain building heights at the current level, more pedestrian lanes, public murals.
- Making the area more pedestrian friendly, with cars and more recently bicycle riders zooming around the place you need eyes up and alert all the time.
- More Aboriginal housing, services, businesses, public art. Less gentrification. Less traffic.
- Night markets better roads more activities for children n families more native trees and plants planted along the streets and the most important thing we do not have in the whole of Sydney is a Cultural Centre which I think is well needed in this area.
- Have more aboriginal artwork in and around the area. Keep the cleaning standards clean and keep heritage buildings intact.
- Maintain established Aboriginal services / organisation / businesses here create more space for Aboriginal People both residential and commercial , have space in the night for residents of all ages to access recreational/ meeting spaces.
- More Housing for Aboriginal people and more space for people who are actually Sydney Aboriginal people from this Area Traditionally to maintain space through this process and have space to have business, meet up and also have cultural celebrations , protest , sorry business etc to support us to maintain our cultural processes in this urban setting and assert our rights and identity in the community As First Nations people traditional owners.
- Acknowledge the importance of the community and retain that. More choices for our next generation. More community centres and cultural hubs.
- Showcasing Aboriginal culture, Affordable & community feel.
- Aboriginal Housing for the Aboriginal community that have been displaced can return and continue to feel connected culturally and physically to the area. We have had so much taken from us and surviving and maintaining identity and culture is crucial to future survival of Aboriginal community in Sydney.
- More activities for youth.
- More spaces for people to meet and congregate outside of the dense living of high rise apartment buildings. There are no new parks or recreational areas included in these plans- if they are, they don't feature. Don't box us in. The sun has already been stolen from Redfern Street due to 7 high rise apartment blocks being built on Regent/Gibbons Street. This is civil planning at its worst and only benefits developers. SAVE REDFERN!!!

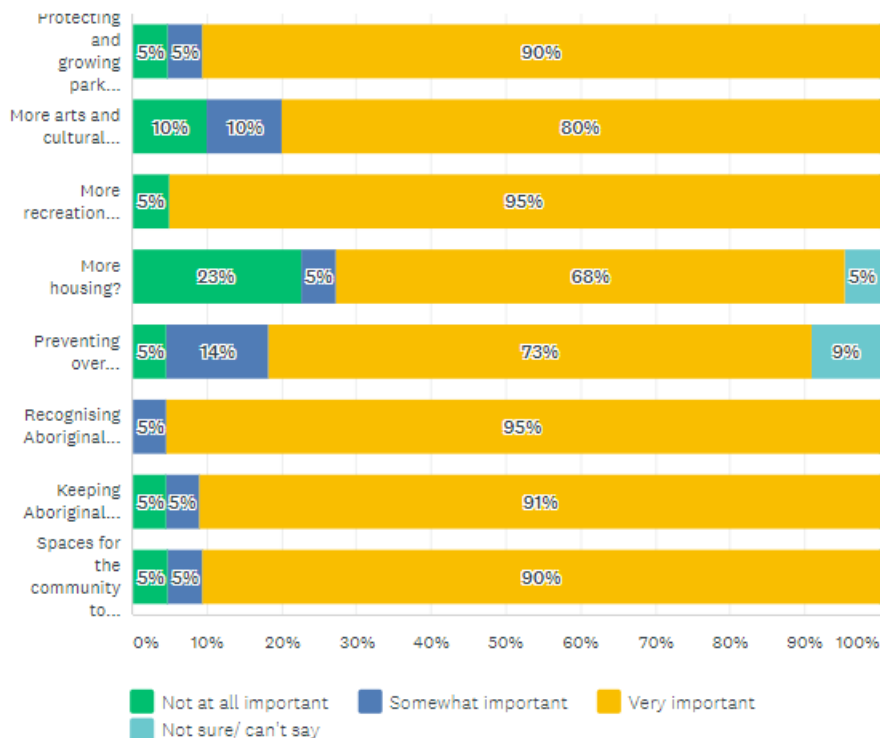
- More high risers, accommodation and big shops.
- Considering the Waterloo Re-development in the future, I believe an additional school may be required. I think that more activities for youth and children will be required. I also have concerns if traffic congestion throughout the corridor and surrounds given the constant increase in residences being built throughout the corridor and surrounds. Providing public transport is great, but many people are still going to want to drive. Especially until the world is free of Covid.
- I would like to see consultation with the Gadigal peoples and have them say.

Q9. How important are each of these things, in terms of planning for the future of the area?

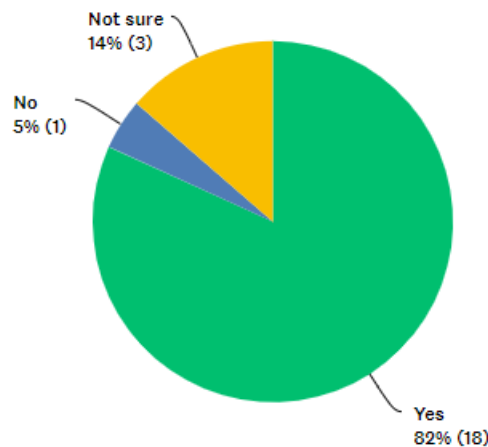
Answer choices:

- Protecting and growing parks and green spaces?
- More arts and cultural activities and spaces?
- More recreation activities for young people?
- More housing?
- Preventing over development?
- Recognising Aboriginal history and cultural heritage?
- Keeping Aboriginal organisations based in the area?
- Spaces for the community to come together and connect?

There were 22 Aboriginal and Torres Strait Islander responses to this question. All options were ranked highly.



Q10. One of the areas the City of Sydney is investigating, is growing the areas dedicated to employment, which could include be services, businesses or creative spaces. Is this something you would support?



Q11. Why/ why not?

There were 15 Aboriginal and Torres Strait Islander responses to this question indicated some concern about whether employment growth and related development would benefits the Aboriginal and Torres Strait Islander community. Comments were:

- Supporting the actual practice of First Nations Culture practice. Not confined to artistic representation squeezed into buildings.
- This area is close to eveleigh carriageworks so any creative/innovative activities from that area would be complimented in the Botany/Regent area as well.
- That type of initiative would assist in the development of identity and community.
- If people in the area can get employed through these company's it would be a great economical mover.
- This is important as it will help improve access to localised industries and economic growth on a micro and macro level for the community and individuals . Again I would like to make it clear the importance of engaging with Aboriginal people from this area as a priority in this endeavour.
- It's a step in the right direction to ensure Aboriginal presence/ residents Continues here in an Area that has always had an Aboriginal presence it shows that the council / government's understanding and implementation of the fact that this is and Always will be Aboriginal Land.
- This gives opportunity to the disadvantage group and young children and young people in the area. Allows them to contribute back to the community and feel part of their community.
- I would support this as long as there were target numbers for Aboriginal employment to keep Aboriginal people in the area.

- To keep opportunities available for long term community members, to keep this great area thriving and interesting for the next generation.
- Not if it is at the expense of Aboriginal community presence, housing, community controlled organisations and culturally authentic practice and leadership. Support our community in self-determination rather than undermining what is already here.
- To keep the area vibrant and current and. [incomplete response]
- Would need to understand the physical impact of these businesses on the surrounding environment.
- Imperative to young people and strengthening community initiatives working together for all Australians.
- Much of the employment that once existed in this area is no longer available. Many businesses have moved out of the area to outer suburbs due to accessibility and being more cost effective.
- Yes especially if real Gadigal peoples are consulted and drive everything.

Other feedback for the City

Q12. Is there any other feedback or something you want to let the City of Sydney know, to help with planning for the future of the area?

There were 15 Aboriginal and Torres Strait Islander responses to this question:

- So many of our People have been swept out before us.-over 3 decades.. We must have a place to be physically present from birth to death, Aboriginal appropriate housing with ground to put our feet on.
- more programs for aboriginal youth should be in place in that blighted area.
- With all the development changes in the area be undertaken by different agencies and organisations, South Eveleigh, North Eveleigh, Redfern station, The Block, Waterloo Estate, Elizabeth Street, Metro Station, there needs to be some master plan , all this should be done in silos.
- More flexible spaces for Aboriginal businesses, workers and students.
- Prince Alfred Park does not have a skate rink anymore it would be an asset for kids as skating is classified as a sport in the Olympic Games and we never here of our children representing such a pity it was taken away it should of been promoted just like swimming not taken away.
- Keep the Aboriginal businesses and heritage in the area!
- I would like to reiterate the importance of the continued residential and commercial presence here in this area. As I've stated in my comments before I am a Sydney Aboriginal with a timeless connection to this area. My 2 x great grandparents were married here in Redfern , my grandmother [] was born n raised in Sydney living out at Lapa in fringe dwelling

camps and on the Aboriginal reserve my first home was down Eveleigh St as a child with my Parents, my adult years I've lived in Waterloo I'm a [university] graduate I've worked in cultural heritage and education here in Sydney on my country I have lived and seen this loss of space and dispossession of land continue in my lifetime it is paramount that all levels of government are committed to acknowledge that this is Aboriginal Land, Always was and always will be Aboriginal land and should make plans based on that fundamental fact. Ensuring planning has residential space and community infrastructure for our people and future generations to live and grow here as we have since time immemorial.

- Don't let the government and big developers take over our community. Allow it to retain what Redfern was and about especially for the Aboriginal community.
- Keep the community feel.
- The Aboriginal story of place hasn't been recorded by Aboriginal people, the significance of what has occurred needs to be better captured and told for our young people to know their history and why things evolved the way they did to be able to continue to act under cultural principles and now to not undermine self-determination which some new emerging social enterprises have done in that they are not community controlled and do not meet the needs of local community our kids have to pay full fee to access places like ncie which claims it is an Aboriginal organisation when it is not and does not have local Aboriginal community voices represented it is in breach of practicing Cultural protocols. Also acknowledge people like Cecil Patten and the many survivors of Stolen Generations who came to Redfern and why.
- More youth housing.
- MAKE REDFERN A GREEN SUBURB!!! We are drowning in developments and unable to see through developers and Council hubris.
- It is extremely important that the area remains with the feeling of South Sydney. We need to stop the excessive gentrification of the area.
- That always the true custodians are consulted and drive everything.

Maps and images

Map 1: CIR Map of the Botany Road Corridor Study Area, as updated August 2020 to include a small additional section at the top of Cope Street and Jack Floyd Reserve

Map 2 Map of Botany Road and surrounds c1820-1840, showing . Source: HLRV, Parish of Alexandria, County of Cumberland.

Map 3 Map of Botany Road and surrounds from 1841. Source: As above. Featured in *Archaeological Assessment Botany Road Corridor (Alexandria, Waterloo and Redfern)* by Urbis for CIR (December 2020), at Figure 8.

Map 4 Showing the recorded midden site (left in red) and likely location (right in pink). From *Archaeological Assessment Botany Road Corridor (Alexandria, Waterloo and Redfern)* by Urbis for CIR (December 2020), at page 14.

Map 5: Map of selected historical places, compiled by CIR.

Map 6: Aboriginal Archaeological Potential Map (Figure 14), from *Archaeological Assessment Botany Road Corridor (Alexandria, Waterloo and Redfern)* by Urbis for CIR (December 2020)

Map 7 Map of selected Aboriginal organisations as of August 2020 and selected other local landmarks, compiled by CIR

Photos and other images

Image 1 Lawson Street Mural, adjoining the Study Area c2005. Photo courtesy of Honi Soit

Image 2 Gibbons St and Lawson Street at Redfern Station, looking south. Photo by CIR.

Image 3 Corner Redfern Street and Regent Street, looking south. Photo by CIR.

Image 4 Jack Floyd Reserve on Regent Street, looking north. Photo by CIR.

Image 5 Mural in the National Centre for Indigenous Excellence (NCIE) carpark, adjoining the Study Area, by Nungala, Jessica Johnson, Yugilla-Myndi Swan and Jasmin Sarin. Photo by CIR.

Image 6 Gadigal people fishing in 'A View in Port Jackson, 1789', as engraved by T. Prattent after Richard Cleveley (1747–1809).

Image 7 'Cadi trees, 1843-1852' sketch by Conrad Martens. Both images published by State Library of NSW in Eora 1770-1850 website.

Image 8 Welcome to Redfern Mural in the Block, by artist Reko Rennie and local young people. Photo courtesy of the City of Sydney as featured on the Barani website

Image 9 Detail of the original mural on Lawson Street (Photo: Carol Ruff), repainted, as featured in South Sydney Herald

Image 10 Extract from Hromek, WSP Australia (2020) *Aboriginal Design Principles – Wiradjuri* (Draft).

Image 11 Extract from Hromek, WSP Australia (2020) as above.

Image 12 Entrance to the Koorie Heritage Trust, Federation Square, Melbourne. Photo from Koorie Heritage Trust website.

Image 13 From Design Thinking, 'Maori Design Case Study: Commercial Bay – Mixed Use Development Tamaki Makaurau' in *Auckland Design Manual*.

Image 14 Proposed Aotea station design, with the suspension of hundreds of rods creating a dappled light effect that mimics water rippling patterns. Image from NZ City Rail Link project website.

Image 15 Liyan-ngan Nyirrwa Cultural Wellbeing Centre, Broome, WA. Image from Mud Map Studio website.

Image 16 Wyanga Aboriginal Aged Care on Cope Street facing the Study Area, with mural by Roy Kennedy. Photograph courtesy Cracknell and Lonergan Architects

Image 17 The Aboriginal Housing Company's Redfern Housing Project underway in 1974. Photograph courtesy National Archives of Australia - Series A8739, Item A1/8/74/74.

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End Notes

¹ See Action 2.5 of City of Sydney (March 2020) *City Plan 2036*

² City of Sydney Council (undated) 'Botany Road Corridor Strategic Planning Review' page on the *City of Sydney* website

³ City of Sydney (2020) 'Have your say on the future of Botany Road and surrounds' page on the *City of Sydney* website

⁴ See: City of Sydney Council 'Acknowledging Gadigal Country' on the *City of Sydney* website; and Irish (2017) *Hidden in Plain View: The Aboriginal People of Coastal Sydney*.

⁵ The 29 clans of the Eora Nation are acknowledged by the Metropolitan Local Aboriginal Land Council through Acknowledgement of Country and Welcome to Country, and by the City of Sydney. See also the Australian Institute of Aboriginal and Torres Strait Islander (AIATSIS) *Map of Indigenous Australia*

⁶ City of Sydney Council (2012) *Aboriginal and Torres Strait Islander Protocols*

⁷ State Library of NSW *Eora: 1770-1850 website*

⁸ Heiss and Gibson 'Aboriginal groups of the Sydney area', in City of Sydney Council, *Barani: Sydney Aboriginal History* website

⁹ See City of Sydney, 'Aboriginal and Torres Strait Islander profile – Key statistics', on *ID Community* website. On 1 April 2020 the Australian Bureau of Statistics released updated population estimates as part of release: '3238055001DO004_201608 Estimates of Aboriginal and Torres Strait Islander Australians, June 2016'. These provide a total 2016 resident population estimate for relevant suburbs of 3,618, broken down as follows: Darlinghurst 110; Erskineville - Alexandria 312; Glebe - Forest Lodge 487; Newtown - Camperdown - Darlington 332; Potts Point - Woolloomooloo 410; Pyrmont - Ultimo 244; Redfern - Chippendale 515; Surry Hills 259; Sydney - Haymarket - The Rocks 90; Waterloo - Beaconsfield 845; Paddington - Moore Park 73. See Sheet 1, Data Download entitled 'Estimated resident Aboriginal and Torres Strait Islander and non-Indigenous populations, SA2 - 30 June 2016'

¹⁰ CIR estimate based on consideration of the range of population estimates outlined above

¹¹ See Metropolitan Local Aboriginal Land Council Membership Form, available on the Metropolitan Local Aboriginal Land Council website, and the membership requirements of the *Aboriginal Land Rights Act 1983* (NSW) at Section 54

¹² Janke (2019) *True Tracks: Indigenous Cultural and Intellectual Property Principles for Putting self-determination into Practice*

¹³ Kombumerri (2020) in *Designing with Country – Discussion Paper*, Government Architect NSW, p.3

¹⁴ See for example the NSW Aboriginal Land Council cultural heritage webpage and submissions

¹⁵ See: Draft Aboriginal Cultural Heritage Bill 2018; and NSW Aboriginal Land Council (2018) Media Release: 'Aboriginal Cultural Heritage reform delayed'

¹⁶ NSW Government Architect *Designing with Country* webpage and Government Architect of NSW (2020) *Connecting with Country Draft Framework*.

¹⁷ NSW Government Architect *Designing with Country* webpage and Government Architect of NSW (2020) *Connecting with Country Draft Framework*, as above.

¹⁸ Government Architect of NSW (2020) *Connecting with Country Draft Framework*, as above.

¹⁹ Hromek for WSP Australia (2020) *Aboriginal Design Principles*, on display on the NSW Government Planning Portal, for the Activation Precincts SEPP and the Wagga Wagga master plan

²⁰ NSW Department of Planning, Industry and Environment (DPIE), *Great public spaces website*

²¹ Hromek for WSP Australia (2020) *Aboriginal Design Principles* as above

²² At page 23, DPIE (17 July 2020) *Wagga Wagga Special Activation Precinct Subtitle: Discussion Paper*

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- ²³ Hromek for WSP Australia (2020) *Aboriginal Design Principles* as above, at p13
- ²⁴ Hromek for WSP Australia (2020) *Aboriginal Design Principles* as above, at p20
- ²⁵ Koori Heritage Trust website
- ²⁶ Koori Heritage Trust 'About us' page
- ²⁷ Ball (undated) *Last Stone Left: Wellbeing and Aboriginal Placemaking in the City*, Assemble Papers, The Culture of Living Close Together
- ²⁸ Auckland Council, 'Te Aranga Principles' in *Auckland Design Manual*
- ²⁹ 'Description' in *Auckland Design Manual*, as above.
- ³⁰ Design Thinking (c2018) 'Maori Design Case Study, Commercial Bay – Mixed Use Development Tamaki Makaurau' in *Auckland Design Manual*
- ³¹ Design Thinking (c2018) 'Maori Design Case Study, Commercial Bay – Mixed Use Development Tamaki Makaurau', as above
- ³² Design Thinking (c2018) 'Maori Design Case Study, Commercial Bay – Mixed Use Development Tamaki Makaurau', as above
- ³³ City Rail Link New Zealand (undated) Aotea train station redesign project page
- ³⁴ Rau Hoskins in Anthony Byrt (Dec 2019) 'How Māori principles shaped the City Rail Link's award-winning design' in *Metro Mag*
- ³⁵ Hoskins in Byrt (Dec 2019) as above
- ³⁶ Nyamba Buru Yawuru website
- ³⁷ Rosie Halsmith (7 August 2020) 'Common knowledge: culture embedded in the design process' in *Foreground*
- ³⁸ Nyamba Buru Yawuru website
- ³⁹ Nyamba Buru Yawuru 'Media Release: Yawuru Officially opens Liyan-Ngan Ngan Nyirrwa Cultural Wellbeing Centre' on the Nyamba Buru Yawuru website
- ⁴⁰ Nyamba Buru Yawuru website
- ⁴¹ Zamenopoulos and Alexiou (2018) 'Co-Design as Collaborative Research' in Facer, K and Dunleavy, K. (eds.) *Connected Communities Foundation Series*. Bristol: University of Bristol/ AHRC Connected Communities Programme
- ⁴² Mortimer (2 May 2018) 'Designing through dialogue: Koorie Heritage Trust' in *Australian Design Review*
- ⁴³ City of Sydney Council (undated) *Eora Journey Economic Development Plan*
- ⁴⁴ City of Sydney Council (undated) 'Eora Journey' page on the City of Sydney website
- ⁴⁵ City of Sydney Council (undated) 'Sustainable Sydney 2030- Business and economy' webpage on the City of Sydney website
- ⁴⁶ Search of Supply Nation Indigenous business registry, October 2020
- ⁴⁷ Shirodkar, Hunter and Foley (2018) *Ongoing growth in the number of Indigenous Australians in business*, Working Paper No.125/2018
- ⁴⁸ Supply Nation (2015) *The Sleeping Giant: A Social Return on Investment Report on Supply Nation Certified Suppliers*
- ⁴⁹ Data from NSW Labour Economics Office (January 2018) *Selected 2016 Census Data on Indigenous Persons in NSW and the ACT, Including Labour Force Data by NSW Employment Region*, Australian Government Department of Jobs and Small Business, Appendix 4
- ⁵⁰ McDaniel for the City of Sydney Council (2019) *Eora Walk Story Telling Report*
- ⁵¹ City of Sydney Council (May 2019) *First Peoples Dialogue Forum*
- ⁵² Notes provided by Aboriginal and Torres Strait Islander Advisory Panel member to CIR

⁵³ See internal summary of key themes from previous Redfern consultation undertaken by CIR in 2020, as provided to the City of Sydney project team, July 2020

⁵⁴ City of Sydney (2019) *Citizen's Jury Concepts Report*