




# WESTMEAD SOUTH

CONNECTING WITH COUNTRY  
FRAMEWORK REPORT | APRIL 2024





*We acknowledge the Cultural Landscape that we are working upon, and the Burramattagal people as the Traditional Custodians of the Country where the Westmead South project is located.*

*We acknowledge all First Nations peoples and their ongoing connection to culture, lands and waters and their valuable contribution to the community. We recognise, acknowledge, and extend our respect to many others who have custodial obligations for Country and have been connected to Westmead for many generations.*

## YERRABINGIN

### *About Us*

*Yerrabingin is an Aboriginal owned design studio. At the core of our work is custodianship and care for Country. Our expertise encompasses Designing with Country, landscape architecture and urban design. We are recognised for our collaborative design approach, bringing together cultural knowledge and sustainable design solutions. We walk together to amplify the powerful language of Country for the betterment of our collective future.*

*We are guided by the inspiration of Country, the stories and knowledge a place contains and gifts us. We acknowledge its contribution to wellbeing both mental and physical, providing a refuge and safe place to learn and share.*

*Our Vision is that sensing and caring for Country is something that transcends cultural differences and highlights the many values that are similar across the cultures of our contemporary communities. Supporting a socially inclusive, resilient, and innovative community based on honouring the wisdom and kinship of all cultures, captured through the lens of custodianship.*



*Darug Country, Cumberland Plain Woodland (Source: conservation Volunteers Australia)*

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## DISCLAIMER

This document is a design framework and will evolve and change as we gain a better understanding of the site during design formulation and project delivery.

The Government Architect NSW Designing with Country document has been referenced along with Yerrabingin's approach to the Elements of Country and the outcomes of community engagement.



# GLOSSARY

## Key Terms

Yerrabingin engages with a range of concepts, and ideas, utilising inclusive language and terms. To better understand key terms referenced throughout our reports please refer to this glossary.

The following terms largely derive from the Government Architect NSW (2023) Connecting with Country Framework.



- **Aboriginal Community:** Within the context of this project, Aboriginal Community refers to a range of peoples that often include Traditional Custodians, Knowledge Holders, Elders, RAPs (Registered Aboriginal Parties), LALC (Local Aboriginal Land Councils), and other local Aboriginal members of the community.
- **Built Environment:** Understood as distinct from the natural environment. It includes all aspects of our surroundings made by people. The built environment encompasses cities and towns, neighbourhoods, parks, roads, buildings, infrastructure, and utilities like water and electricity.
- **Country:** Country includes Earth, Waters, Sky and our Non-human Kin. It encompasses tangible and intangible aspects, knowledge and cultural practices, belonging and identity, well-being and relationships. People are inhabited by Country and Country inhabits us.
- **Cultural Landscape:** refers to an area that combines the tangible and intangible values of places due to their historical, social, spiritual, scientific, and aesthetic importance over time.
- **Cultural Value:** are the physical and non-physical qualities associated with Aboriginal people's traditions, lore, customs, beliefs, and history.
- **Design:** is both a process and an outcome. It involves a combination of creativity and problem-solving skills to generate ideas and concepts, followed by a systematic and often iterative process to develop those ideas into a tangible form.
- **Design Jam:** A collaborative workshop that invites all stakeholders to participate in Yerrabingin's co-design process.
- **Engagement:** A consultation process, for example, community engagement whereby a particular group is engaged to gather their input in relation to a proposal, challenge, or outcome.
- **First Nations:** Is an encompassing term that acknowledges the diversity of Aboriginal Communities, while also communicating that sovereignty was never ceded. This term is growing in preference for First Nations Australians but may also be interchanged with Aboriginal and Indigenous in this report.
- **Knowledges:** Aboriginal knowledge comes from different nations and family groups. Knowledge is multifaceted and may incorporate many different views. It encompasses the information and skills that people accumulate over time, enabling them to comprehend the world, make informed decisions, and solve problems.
- **Peoples:** Peoples is used in plural to reference First Nations peoples, recognising that there are many nations and family groups.
- **Place:** A social and physical concept, a physical setting, point, or area in space conceived and designated by people and communities. In this sense, place can describe different scales of the built environment; for example, a town is a place, and a building can be a place.
- **Practices:** Practice or cultural practice refers to the various customs, traditions, rituals, behaviours, and activities that are collectively shared and passed down within a specific cultural group, serving as a means of expressing identity, values, beliefs, and social cohesion.



**CONNECTING WITH COUNTRY**

## BACKGROUND

### *Beginning with Country*

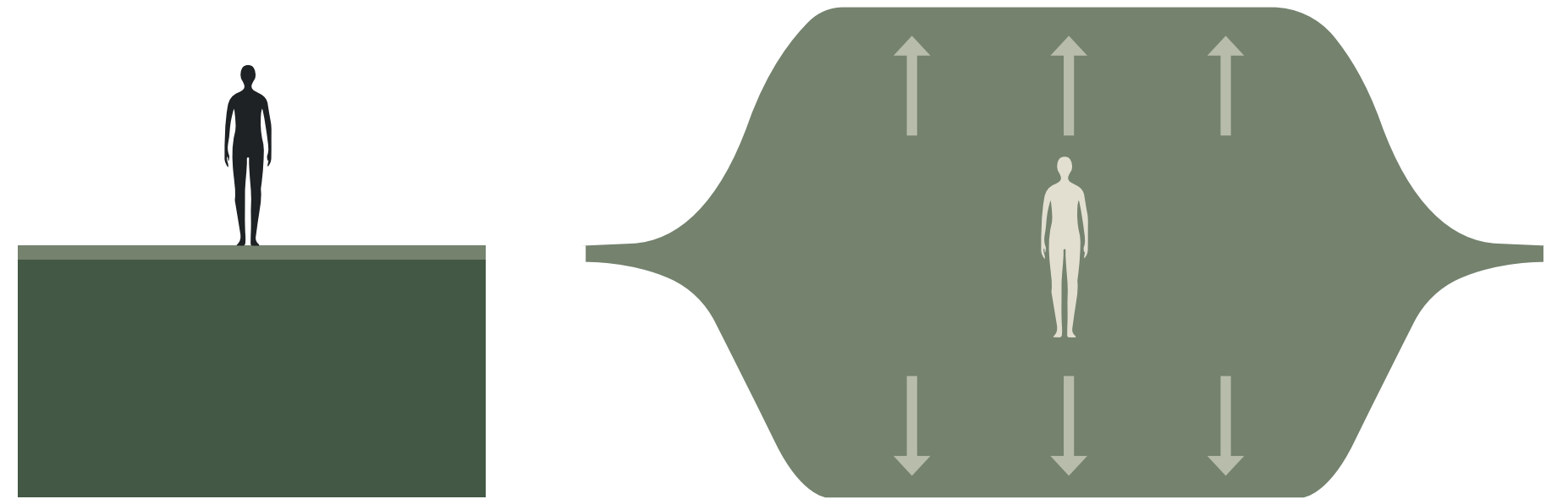
We inhabit and are inhabited by Country. This project offers an opportunity to celebrate the all-encompassing nature of Country and her infinite reach into and across the earth, waters, and sky.

To inhabit and connect with Country is to be grounded in the landscape and to practice the cultural knowledge stored within it. This encourages physical and emotional wellbeing for people and Country.

Country guides and nurtures us and is the inspiration and repository of knowledge. Her unique and distinctive elements are open to everyone, a connective tissue that flows between all elements of Country and our Non-Human Kin.

Everyone can feel connected to Country. This deep symbiosis of being connected and integrated urges us to be eco centric rather than human centric, reiterating that if we care for Country, she will care for us.

This functionality has long been a component of First Nations ideologies, a cultural value that places us in the ecological and landscape system, not as dominators but as caretakers and custodians. This function requires constant interactions and observation, being tuned to reactive requirements and response.



*Diagram, Inhabiting Country (source: Yerrabingin)*

## BACKGROUND

### *Beginning with Country*

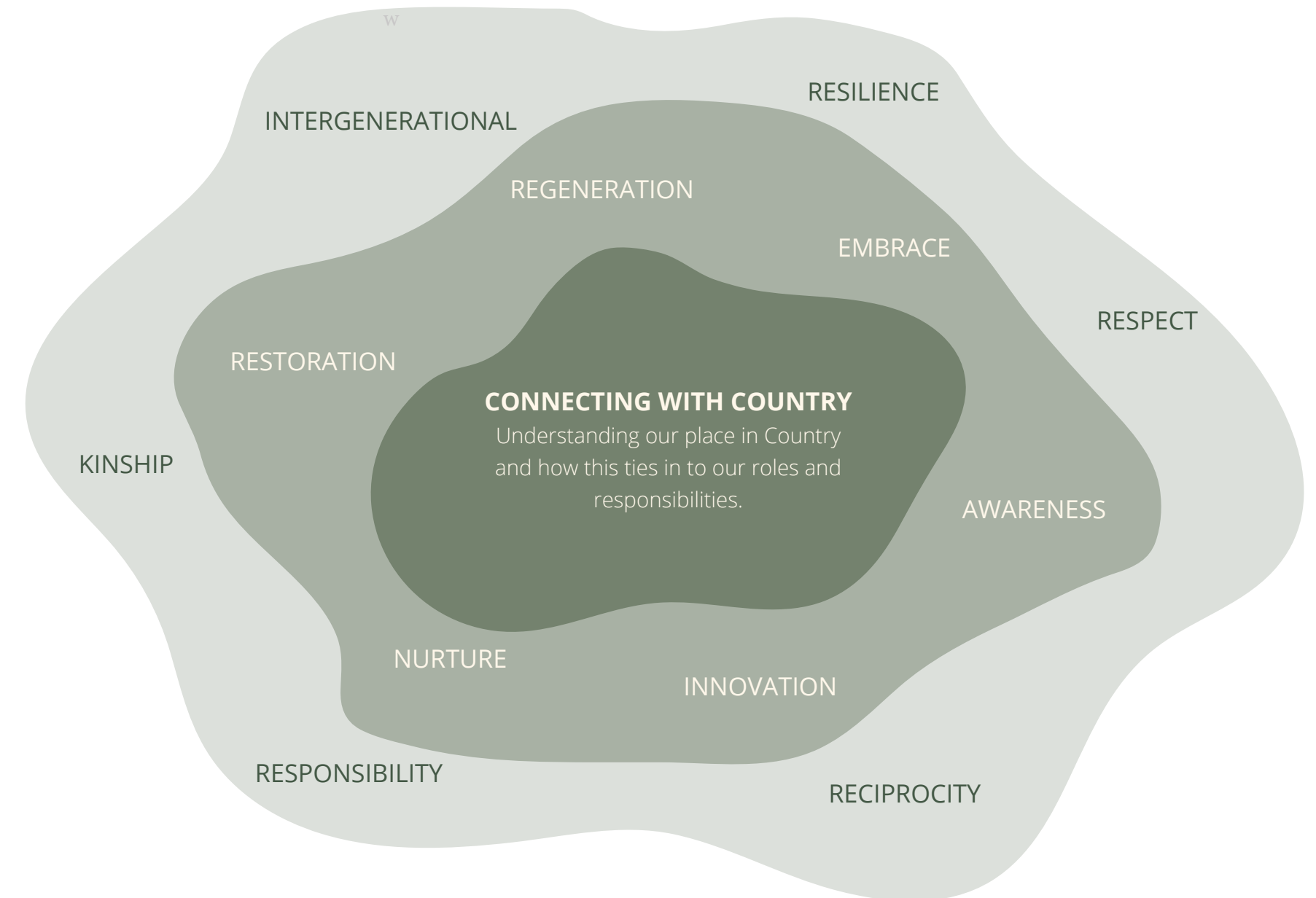
Being connected to Country transcends language and culture, it is an interlaced system of action, emotion and experience. It highlights the many values that are similar across the cultures of our contemporary communities. Everyone can feel connected to Country.

Caring for and becoming a Custodian of Country means forming a strong relationship with all elements of Country that is based on respect, obligation and reciprocation.

It is imperative that Country contains endemic food and medicinal species, cultural resources, as well as keystone species and their habitats. These interdependent systems and relationships provide a framework for holistic infrastructure design, meaningful environmental policies and land management practices that are adaptive and regenerative.

Importantly, including First Nations knowledges of land and culture at the onset of a project leads to design responses that are derived from knowledge of landscape variables and bio-cultural knowledge, creating meaning in placemaking conceptualisation and function.

Connecting to Country supports a socially inclusive, resilient, and innovative community that cherishes the wisdom and kinship of all cultures, captured through the lens of custodianship, creating wellbeing for all.



*Diagram, Connecting with Country Values (source: Yerrabingin)*



## CONNECTING WITH COUNTRY FRAMEWORK

### Designing with Country

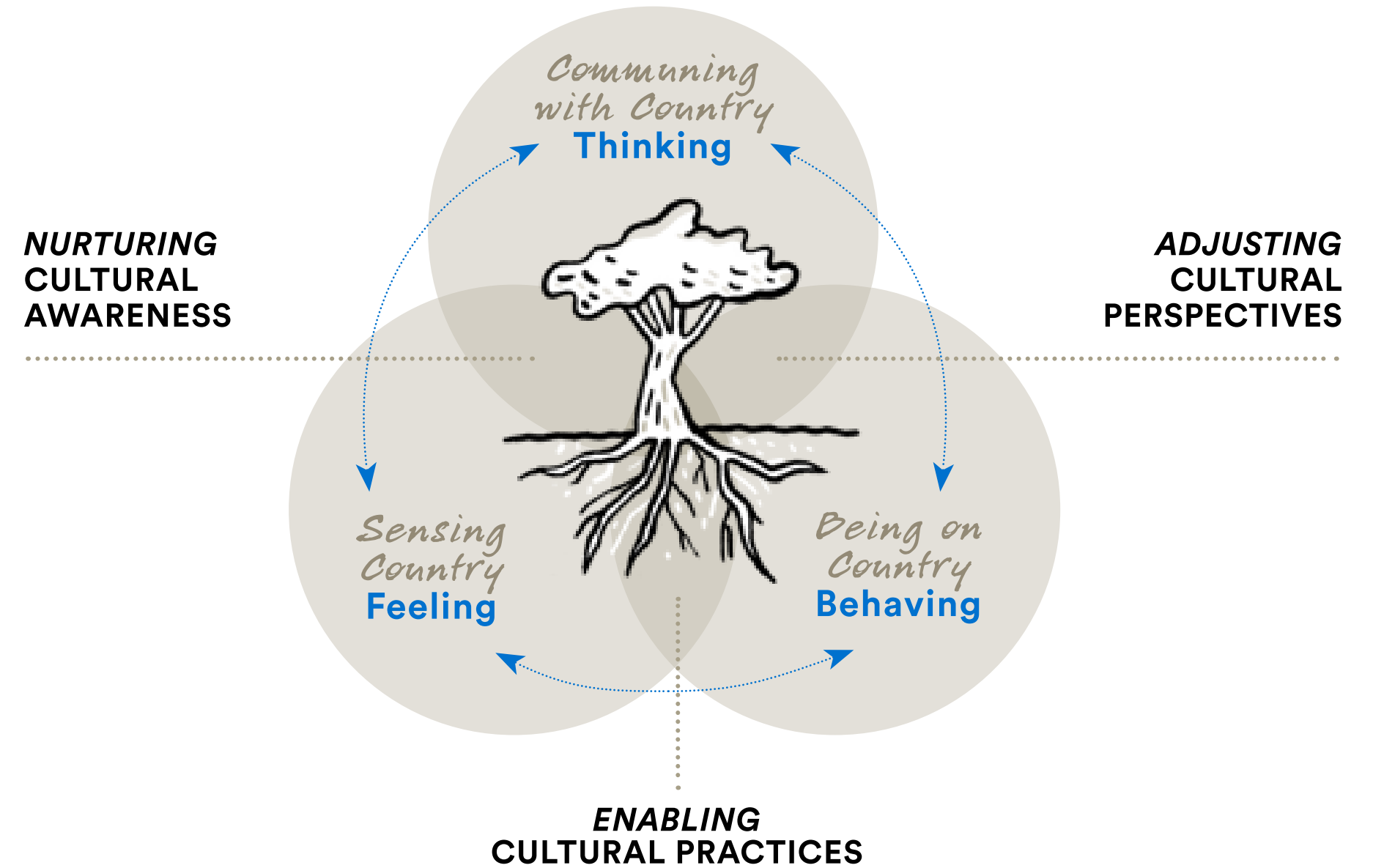
Country is our mother, our teacher, our library, our kin, it sustains, inspires and surrounds us. The experience of Country is both individual and collective, both new and familiar. From her we learn, share and flourish, continuing to care for country is central to our being, our identity. Country is a responsibility, not a right and is there for all who respect and cherish her.

The GANSW Connecting with Country Framework is an iterative guide to improve and inform better processes that unite complementary knowledges of First Nations and non-Indigenous peoples.

Drawing from the GANSW Framework throughout the project ensures the environmental and social wellbeing of Westmead South is addressed in a way that will provide an enduring legacy for the place and community.

*"If people and their needs are at the 'centre' of design considerations, the landscape and nature and reduced to second-order priorities. If design and planning processes consider natural systems that include people, animals, resources and plants equally - similar to an Aboriginal world view - this could make a significant contribution to a more sustainable future."*

- GANSW, *Connecting with Country Framework*, 2023, p.32



Diagram, *Taking a Country-centred approach* (source: GANSW p. 35)

# CONNECTING WITH COUNTRY FRAMEWORK

## Outcomes for Country

The GANSW Connecting with Country Framework provides practical indicators of success for project teams working within the built environment. The Outcomes for Country (listed right) seek to better the health of Country which ultimately determines all other outcomes.

The outcomes should be revisited holistically and continuously throughout the design process, reviewed during construction and as ongoing maintenance and objectives beyond the project's completion.

### 1. **Healthy Country**

- Healthy ecology
- Physical form of Country remains recognisable and restored where possible

### 2. **Healthy Community**

- Strong cultural identity, connected to place and community
- Relief for Aboriginal communities who are fatigued by the workload imposed on them by project teams seeking their advice on Country
- Training (Spatial design skills for community, financial supports including scholarships for built environment)
- Employment Opportunities
- Cultural Safety

### 3. **Protecting Aboriginal cultural heritage**

- Aboriginal cultural advisers guiding project teams and clients to better connect with Aboriginal community
- Access to Country is provided  
Aboriginal language and place names are used
- Project teams and processes for project delivery respect of Indigenous Cultural Intellectual Property (ICIP)

### 4. **Cultural Competency**

- Ongoing cultural awareness training develops skills and competency in delivering Country-centred design project

### 5. **Better Places**

- Planning and design projects create places that are connected with Country
- Planning and design outcomes support living cultural practices
- Original landscapes are repaired or restored





**CONTEXTUAL ANALYSIS**

## CONTEXTUAL UNDERSTANDING

### Overview

The Westmead South masterplan is a part of the greater Westmead Place strategy, with a vision to “ be Australia’s premier health and innovation district, an ecosystem for new discoveries, economic growth and global recognition.” (NSW Government 2022).

Westmead South is one of seven sub-precincts, with this specific one aiming to create “a walkable residential neighbourhood transformed by the Metro Station with the increased connectivity, offering housing choice and diversity, with an urban village at its heart” (NSW Government 2022).

The key place outcomes for masterplan noted in the Westmead Place Strategy 2022 by NSW Government are: Activity spine and nodes, Amenity-led development, Green grid connections, North-South Connections and Wayfinding and placemaking

Architectus have engaged Yerrabingin to produce a desktop research report identifying key Aboriginal cultural heritage narratives for the site to provide context for the urban design.

The Desktop Research Report contributes to the ‘Form: Starting with Country’ stage, of the GANSW Connecting with Country Framework, gathering existing resources on First Nations cultural heritage that could be used for discussion during the co-design process with community.

The section below revisits the significance of Burramattagal Country and outlines the initial design narratives presented.



*Aerial image of Westmead (source: Google Earth)*

## CONTEXTUAL UNDERSTANDING

### *Burramattagal Country*

For countless millennia, the Burramattagal people have lived within the Westmead area, a land rich with intricate culture, stories, wisdom and knowledge.

Westmead is situated within Darug Country, stretching from the Hawkesbury River in the North to the Georges River in the south, and extending inland to Camden and Campbelltown. It sits within the wider Cumberland Plain, a region of great natural significance and beauty.

Burramattagal people have maintained a profound and integral connection to Country, where they care for and nurture the land, supporting the wellbeing of their non-human kin for thousands of years. Over time, they have endured significant cataclysmic environmental events, such as the early melting of ice sheets on the continental shelf, as well as the later upheaval and devastation brought on by colonisation.

The history of this Country is marked by the difficulties and destruction of early colonisation and the frontier wars that followed. However, the resilience and tenacity of the Burramattagal people persist and stand forefront within their identity.

Despite these enduring challenges and recurrent displacement, their connection to Country remains prominent. As Aunty Edna Watson states, "Our ancestors' voices are echoed in our own as we still live in these changed, but beautiful places" (Barns & Mar 2018, p.2).



*Parramatta 1819, (source: Lycett, J)*



*Balloderree Portrait, (source: Port Jackson Painter)*

## CONTEXTUAL UNDERSTANDING

### *Design Narratives*

Culture is not static, it is lived, dynamic and evolving. It is what we do, say, think, and how we live. Through design and art, culture is created and celebrated. The narratives chosen to be communicated through design, public art and interpretation can create new meanings and reinforce existing meanings for a place.

The narratives and storylines developed for Westmead South have been synthesised based on the information about the region discussed within the complete Desktop Research Report. In regard to developing narratives and storylines to guide the design, this report focused on examining:

- What is the story of the place?
- What is the history of the site?
- What are the needs of the place?
- What is the purpose of this place?



### **Reciprocity with Kin**

Westmead was once covered with a rich tapestry of native plant communities, where the land offered sanctuary to countless species. Reciprocity with Kin urges us to recognise the role we play in this changing landscape and how our actions can either hinder or support the thriving of our non-human kin within this place.



### **Yearn to Return**

Steeped in shared and challenging histories, Westmead bears witness to the stories, knowledges, and essence of the Burramattagal peoples. While the impacts of colonisation have contributed to the loss of knowledge and tangible heritage, Yearn to Return highlights the importance of cultural and ecological revival in Westmead.



### **Unseen Forces**

Burramattagal peoples hold a deep sense of place through their social, cultural, and spiritual connections to water. Unseen Forces identifies the opportunity to reintroduce water within Westmead South in order to restore local ecosystems and create bountiful spaces and places for human and non-human kin to visit and enjoy.

## CONTEXTUAL UNDERSTANDING

### *Reciprocity with Kin*

Central to the understanding of the interconnectedness of all life is the act of reciprocity, a principle that extends to our relationship with our non-human kin, flora and fauna. Learning to listen, acknowledge, and respect the diverse array of animals that breathe life and biodiversity into the land is paramount.

Through an Indigenous lens, the hierarchical structures that often dominate Western thinking give way to an instrumental understanding: flora and fauna have an equal right to coexist within these spaces, just as we do. It is our own individual responsibility to foster a new way of thinking and create environments where all kin can collectively thrive.

Westmead was once covered with a rich tapestry of native plant communities, where these lands offered sanctuaries for countless species to flourish. However, the relentless impacts of colonisation and urbanisation have resulted in extensive clearing of these habitats over the years, leading to increasingly precarious conditions for many animals.

The concept of reciprocity urges us to recognise the role we play in this changing landscape and how our actions can either hinder or support the thriving of our non-human kin.

Mcknight's (2015) sentiment, "Country is the space and place where Aboriginal and non-Aboriginal people can learn with Country in relationship to everything that is of Country" reminds us of the importance of acknowledging all living entities as teachers of Country. Trees, mountains, water, animals, birds, people and rocks – all play their part in weaving the stories and knowledge that belong to the land.

Reciprocity, in this context, becomes a guiding principle in our interaction with the land and its inhabitants, teaching us that we are not the sole beneficiaries of the Earth but rather participants in a larger, interconnected ecosystem.



*Top: Dry sclerophyll forests (source: Parish, S); Bottom: Aboriginal Artefacts, Western Sydney (source: Parramatta Park)*

## CONTEXTUAL UNDERSTANDING

### *Yearn to Return*

The Burramattagal people exemplify the core of resilience in the face of immense challenges, including early colonisation, colonial displacement, institutionalism, and widespread devastation. Their journey through history is a testament to their enduring connection to Burramattagal Country, which spans millennia.

While the impacts of colonisation have contributed to the loss of knowledge and tangible fragmentation of place, it is imperative to centre the revival and sharing of this deep wisdom, alongside a commitment to presenting the true history of this place in every facet of development. In an era marked by ongoing urbanisation and developmen

In an era marked by ongoing urbanisation and development, follows, infusing culture and ecological consciousness into the built environment is essential. It provides the opportunity to contribute to honour their resilience and highlight the enduring spirit of the Burramattagal people and their connection to Country.

The eel, a totem of the Burramattagal people, and significant non-human kin within the area, embodies their unbroken connection to Country through their shared tenacity and ability to overcome barriers and challenges. As Christian (2021) amply puts, “Many Burramattagal people became disconnected from Country because of colonisation.

As Adults, we yearn to return and experience our Country again. This strong connection in us to go home, like the eel, pulls us to find our way.” The eel’s powerful pull to find its way home mirrors the deep, intrinsic connection within the Burramattagal people to their roots and the land.

This yearning serves as a driving force, inspiring them to continue their journey of cultural revival, resilience, and reclamation of their heritage.



*Top: Eucalyptus mappings (source: Jewell, C); Bottom: Lomandra longifolia (source: Harbow, J)*



## CONTEXTUAL UNDERSTANDING

### *Unseen Forces*

The unseen waterways that once carved through Westmead South held a profound significance for both human and non-human kin. These living interconnections, now forgotten, not only sustained life but also fostered a deep understanding of the intricate flows that coursed through the landscape.

The Burramattagal hold a deep sense of place through their connection with water, for its social, cultural, and spiritual ties. “Water is to be respected as kin, as a sacred, life-giving being, inseparable from and interconnected with relationships and obligations to landscapes, territories, and past, current, and future generations” (Hartwig et al., 2020).

Water was, and still is, the giver of life, a nurturer of fauna and flora, a vital flow of sustenance that sustained the ecosystem. It served as a carrier of stories and knowledge, passing through the land, leaving its mark on the collective memory of the place.

While major waterways surround the north of North Westmead, Toonagabbie creek and Parramatta River, South Westmead stands desolate from any connection to Water Country and the beneficial effects of its flows. The area, once a haven of rich diversity in native plant communities, was intricately water that traversed the land. However, these life-giving waterways have vanished.

Reintroducing water to South Westmead is not just a matter of ecological restoration but a commitment to restoring the balance of an ecosystem and ensuring the well-being of all its inhabitants, both human and non-human.

Water Country holds personhood, it is a being with sentience and consciousness, its spirit fosters relationships with other entities in the intricate web of existence (Anderson et al., 2013, p.14)



*Water Movements (source: Inu, A)*



**COLLABORATIVE DESIGN APPROACH**

## COLLABORATIVE DESIGN APPROACH

### *Community Engagement*

Yerrabingin engages with partners we can learn from and create alongside, resulting in First Nations narratives that reflect the Country the project takes place on. Unlike traditional consultation or engagement, Yerrabingin ensures First Nations peoples are active co-designers of the project, fostering the collective voice of the community.

For the development of Westmead South, ideation was explored through the lens of design thinking using collaborative events such as the Walk on Country, Design Jam, and Community Feedback Session. All discussions occurred on site with the cultural landscape and context of Burramattagal Country maintained at the front of mind.

This section outlines the engagement process and outcomes synthesised by Yerrabingin for the delivery of an authentic design approach for Westmead South. It recounts the process of collaborative design innovation between Cumberland City Council, Architectus, Yerrabingin and members of the local First Nations community.

This section also explains the purpose of the design methodology, how the outcomes for creative and culturally sensitive placemaking were reached, whilst also referring back to the GANSW Connecting with Country Framework.



*Westmead South Walk on Country, 2024 (source: Yerrabingin)*

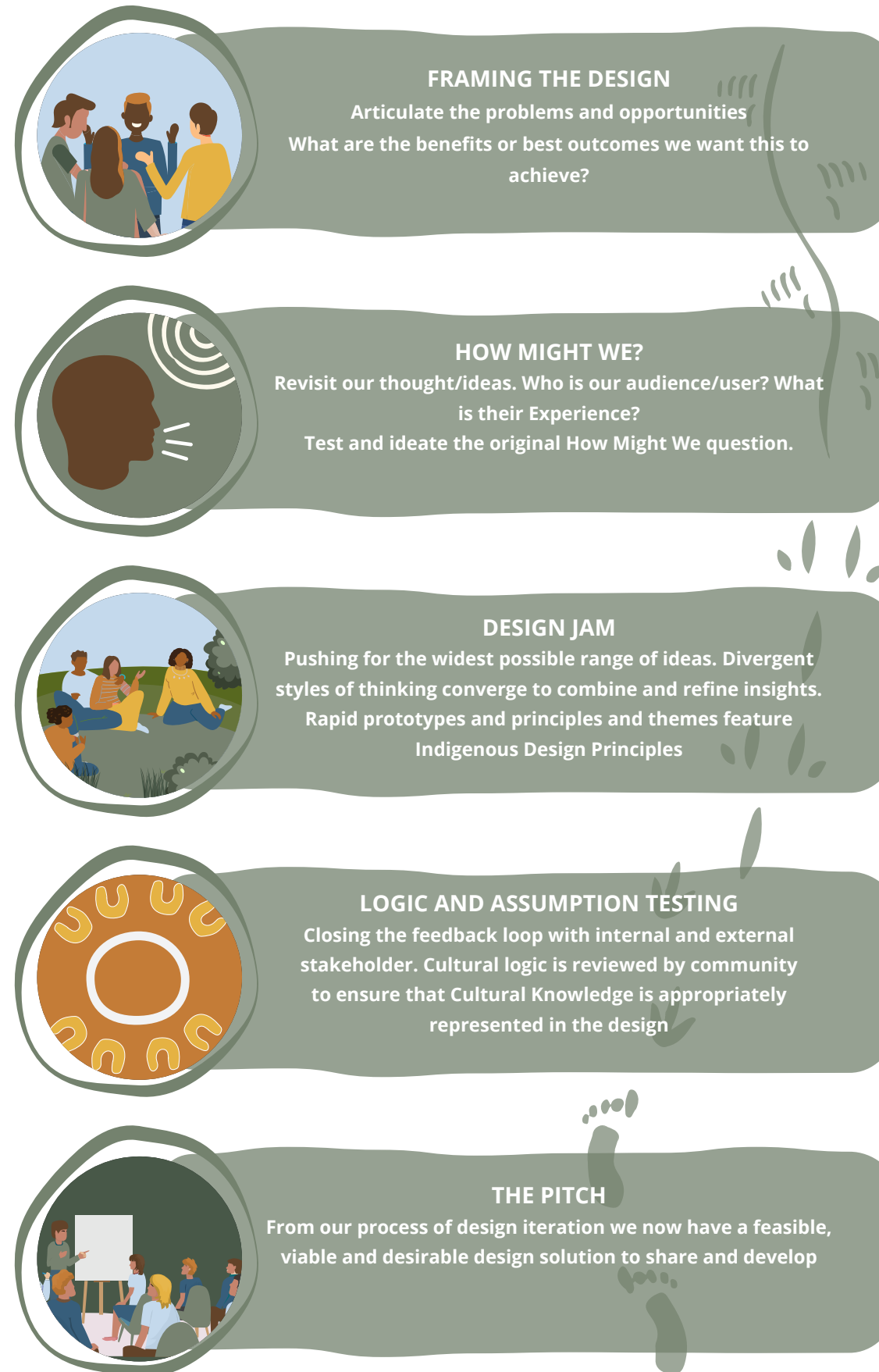
## COLLABORATIVE DESIGN APPROACH

### *Wanggani Dhayar - Listen to Country*

The *Wanggani Dhayar* (Listen to Country) process is fluid, with reiteration and organic formation of the design throughout. Developed by Yerrabingin, the design methodology aligns with the principles outlined in the GANSW Connecting with Country framework.

Yerrabingin draws from *Wanggani Dhayar* to guide the co-design process, ensuring site specific First Nations cultural heritage values are incorporated into the design.

The graphic (right) represents the stages of the *Wanggani Dhayar* process, including framing the design, identifying the audience/users, the Design Jam, logic and assumption testing, cultural checking and sharing the solution through the pitch. This process has been used to inform and review all design decisions for the project



*“Our culture is embedded in the landscape, and environmental consciousness. Sharing this tacit knowledge and wisdom through a cultural landscape, at this point in time when our Earth is under threat, must be a principal for future design approaches.”*

*- Christian Hampson, CEO Yerrabingin*

## COLLABORATIVE DESIGN APPROACH

### *Walk on Country*

Integral to the *Wanggani Dhayar* process is the Walk on Country. Commencing our community engagement with the Walk on Country, Yerrabingin invited members of the project team, client, and First Nations participants to walk the site together.

The Walk on Country enables First Nations community members to physically experience and connect with and sense the site, whilst also providing an opportunity to ask questions and discuss initial ideas, stories, or concerns.

The intent of the Walk on Country was to explore the site through the lens of design thinking, asking participants to reflect on how their knowledge of this place may be best incorporated into design outcomes for Westmead South.



Westmead South Walk on Country, 2024 (source: Yerrabingin)



## COLLABORATIVE DESIGN APPROACH

### *Design Jam*

A Design Jam is a collaborative workshop that seeks to bring together divergent styles of thinking through a focus group consisting of the local First Nations community, Traditional Custodians (when possible), Yerrabingin, members of the design / project team and the client.

Together, we workshop design ideas and explore possibilities and opportunities specific to the Country upon which the project is located. Ultimately, this unique combination of knowledges create new and innovative ideas which will be carried through into the design development.

Yerrabingin creates a site specific 'How might we' for each project with the aim of sparking discussion, exploring opportunities and identifying culturally appropriate stories in this place. For tWestmead South participants explored the following:

*"How might we embed First Nations knowledge and story to design a better place at Westmead South?"*



Westmead South Design Jam, 2024 (source: Yerrabingin)



## COLLABORATIVE DESIGN APPROACH

### Design Jam Outcomes

Westmead South has the opportunity to showcase First Nations cultures throughout the site. Through a consideration of knowledges, stories, and species, Westmead South has the ability to foster connections to Country that benefit human and non-human kin.

Post Design Jam, Yerrabingin collated the data from the session, identifying significant ideas and recurrent topics. Below summarises the key terms, ideas, and recurrent outcomes that best represent the conversations, collating ideas within the built form, landscape, and beyond:

#### Built form:

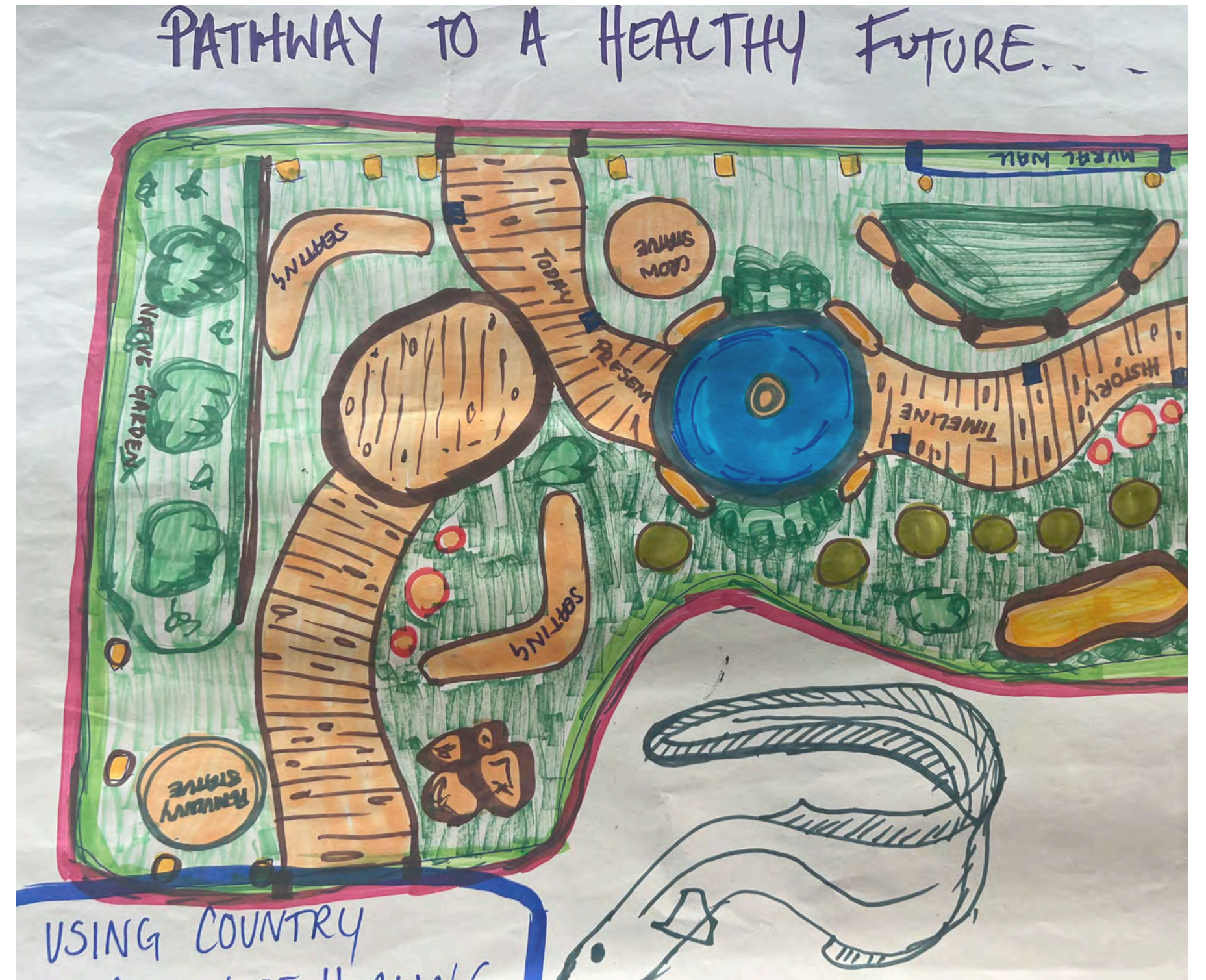
- Inclusive and accessible
- Facilitate and strengthen connections to community and Country
- Use natural, recycled, or locally sourced materials
- Establish places of reflection and meeting
- Investigate viability of a community splash park, interactive water experiences or cooled spaces
- Appreciate ridgeline views

#### Landscape:

- Increase canopy coverage
- Explore water-sensitive urban design strategies
- Reinstate creek lines and promote water interactions
- Enhance biodiversity and environmental outcomes
- Regenerate and highlight historical / cultural uses of Ridgeline
- Native bee hives to improve ecologies
- Reduce harsh fencing with planted 'boundaries'

#### Other

- Significance of wayfinding and signage across site
- Dual naming opportunities
- Mural and interpretive signage throughout greenspaces
- Empower local community about history and cultures of this place
- Pemulway sculpture



Westmead South Design Jam, 2024 (source: Yerrabingin)

## COLLABORATIVE APPROACH

### Community Driven Principles

Through the Design Jam process and in consideration of the initial contextual analysis, Yerrabingin developed three overarching Connecting with Country design principles. Informed by the discussions between First Nations community members and the project team, the principles seek to incorporate community's input into a set of larger site specific principles and applications.

In relation to the Connecting with Country Framework, the Community Driven Principles look to encompass the five outcomes of success (Healthy Country, healthy community, protecting Aboriginal cultural heritage, cultural competency, better places) in varying degrees across the Planning Proposal.

*"The Design Jam was a great turnout, I enjoyed my table's approach and teamwork. I felt proud of the Council's team welcoming us all to Country and paying their respects."*

- First Nations participant



#### Place of Knowledge

With a range of educational places in close proximity to greenspaces, Westmead South presents an opportunity to explore the intersection of diverse knowledges within this place. This principle identifies the value of storytelling and considers how First Nations knowledges and practices may be integrated within the site to instill a sense of custodianship between the local community and Country.



#### Pathways for a Healthy Future

With a series of interconnected street scapes closely connected to public services and health precincts, Westmead South has the ability to enhance the daily life of locals and visitors traversing this place. This principle considers how planting and wayfinding strategies can enhance the usability of pathways, looking at the links between health, wellbeing, and connections to Country.



#### The Burramatta Ecology

With a significant songline, historical creek beds, and several points of cultural interest, Westmead South has the opportunity to honour and strengthen the Burramatta legacy. This principle seeks to celebrate and showcase the unique features of the Burramatta Ecology through a holistic interpretation of the site, highlighting how the built form and landscape can work in Harmony with Burramatta Country.



## COLLABORATIVE DESIGN APPROACH

### *Place of Knowledge*

This design principle seeks to highlight Westmead South as a place of shared knowledge. Understanding the intersecting histories (pre and post colonisation), cultures (First Nations and multicultural), and environment within this place is integral to an empathetic, restorative, and overall inclusive design approach.

Westmead South therefore presents a unique opportunity to foster and strengthen connections to Country, functioning to support and encourage knowledge exchange among the diverse community living and working in this place.



Top Left: Margaret Mahy Playground, Christchurch (Donna Robertson); Bottom Left: Playground in Komsomolets Park, Kazan (Chekharda); Right: Yagan Square, Perth (Aspect Studios)



## COLLABORATIVE DESIGN APPROACH

### *Place of Knowledge*

This visualisation explores how the master plan can support, celebrate, and promote Westmead South as a Place of Knowledge. Drawing from an initial site image taken of MJ Bennett Reserve, the visualisation reactivates the open green space and seeks to identify opportunities to:

- Increase shade coverage through both built form structures and canopy coverage.
- Encourage knowledge exchange via a series of meeting spaces or nodes.
- Reintroduce endemic species to improve biodiversity within the area.
- Establish meandering pathways that promote the walkability of the place.
- Create welcoming and inclusive outdoor spaces that encourage locals and visitors to spend more time outdoors and with Country.



*Indicative image, MJ Bennett Reserve (source: Yerrabingin)*

## COLLABORATIVE DESIGN APPROACH

### *Pathways for a Healthy Future*

This design principle focuses on the duality of Westmead as home for the local community and a 'home away from home' for many (namely patients and visitors to health infrastructure).

Pathways for a healthy future recognises the diverse experiences and users of this place, looking to capture the needs of the community within the design approach.

Through a consideration of accessible spaces and places, the masterplan has the ability to improve healing and wellbeing outcomes for both human and non-human kin at Westmead South.



*Top Left: Delfland Water Authority, Netherlands (Mecanoo and Silo Agency); Bottom Left: Saltwater Freshwater Arts Alliance; Right: Church St, London (Feilden Clegg Bradley Studios + Grant Associates)*

## COLLABORATIVE DESIGN APPROACH

### *Pathways for a Healthy Future*

This visualisation explores the in-between spaces connecting the streets, laneways, and green corridors to local services and precincts. Drawing from an initial site image taken of Pemulway Park, the visualisation focuses on the connective tissue of the site and seeks to identify opportunities to:

- Explore wayfinding and signage opportunities to improve the visibility and presence of First Nations stories within appropriate places.
- Soften borders between neighboring sites to create a consistent journey for locals and visitors.
- Maximise planting opportunities within streetscapes, verges, and parklands.
- Investigate additional pathways and cycleways, linking greenspaces to key services (e.g. metro station and hospital).
- Increase canopy coverage to improve outcomes for both human and non human kin (shade for residents and homes for local species).



*Indicative image of Pemulway Park, Westmead (source: Yerrabingin)*



## COLLABORATIVE DESIGN APPROACH

### *The Burramatta Ecology*

This design principle looks to showcase the site specific ecologies of Burramatta Country, celebrating significant flora and fauna species through design opportunities.

Providing a range of meaningful avenues to explore water and landscapes once present in this place, the masterplan has the potential to vastly improve Burramatta ecologies through the rehabilitation of parklands, streetscapes and historical creek lines.

It is critical to understand Burramatta Country, draw upon her features, and support her needs within the design.



*Top left: Yagan Square, Perth (Aspect Studios); Bottom Left: Awen' Gathering Place, Ontario (Brook McIlroy); Right: Lake Parramatta (Sydney.Com)*

## COLLABORATIVE DESIGN APPROACH

### *The Burrumatta Ecology*

This visualisation explores the ways in which the master plan can function to support the Burrumatta Ecology. Drawing from an initial site image taken of the Austral Avenue laneway, the visualisation looks to restore the presence of Burrumatta and identify opportunities to:

- Revitalise historical creek beds with interactive pathways and appropriate species.
- Utilise unused green space to increase biodiversity outcomes within the site (e.g. laneways and large verges).
- Integrate signage with potential to explore appropriate Burrumatta language.
- Foster and develop reciprocal relationships between the local community and Burrumatta Country through the creation of accessible outdoor spaces.
- Explore sensory experiences; water play, misting elements, nature play and the use of textured plants to further encourage time on Country.



*Indicative image of laneway intersection of Austral Avenue, Westmead (Source: Yerrabingin)*



## COLLABORATIVE DESIGN APPROACH

### Initial Concept Map



- Investigate First Nations wayfinding and placemaking opportunities throughout the master plan.
- Create green connections between places of education and parklands.
- Draw from local stories to create welcoming spaces for knowledge exchange.



- Explore planting and pavement opportunities across the master plan.
- Consider new meandering pathways to connect residents to larger green spaces.
- Improve health and wellbeing outcomes of residents with accessible pathways for walking and cycling.



- Create a site specific and restorative landscape strategy for main corridors, verges, and parklands.
- Investigate opportunities to reignite traditional creek beds.
- Showcase and celebrate Burramatta peoples, stories, and fauna across builtforms and landscape.



Indicative map of community driven concepts and ideas (source: Yerrabingin)

## COLLABORATIVE DESIGN APPROACH

### Community Feedback Session

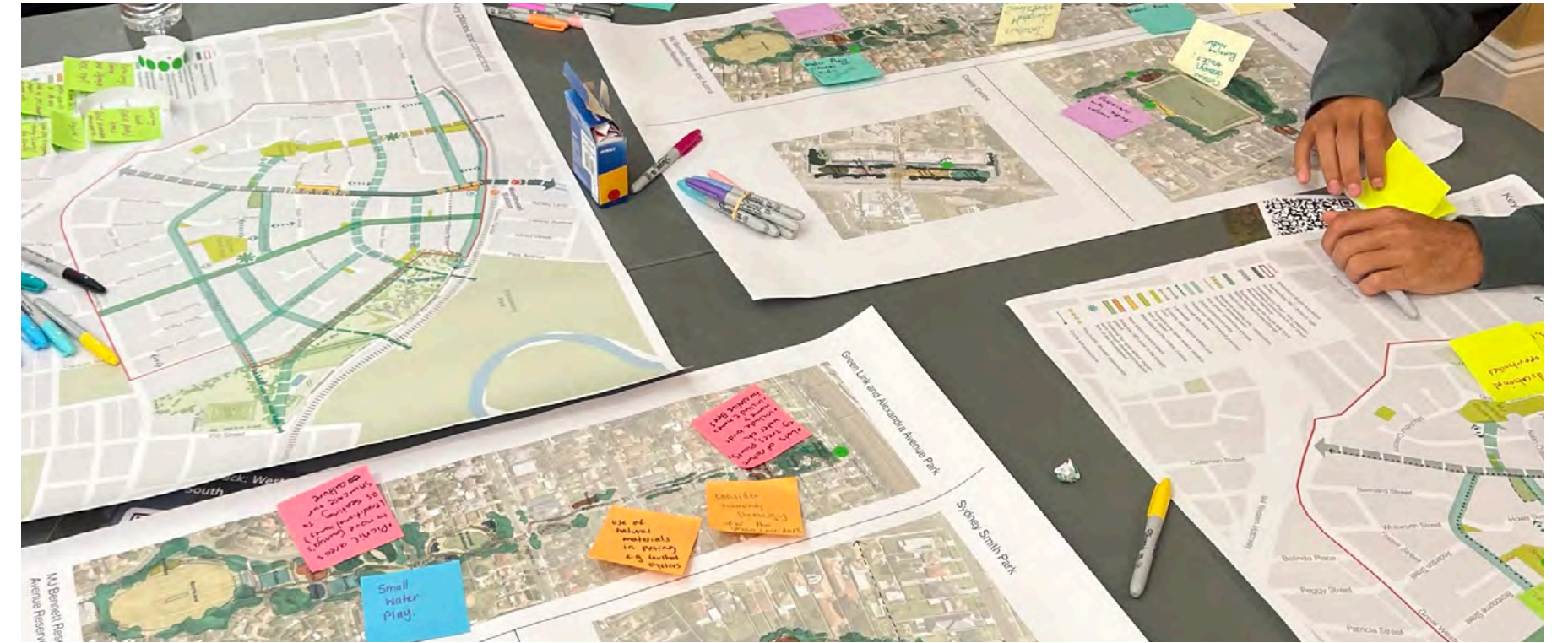
Following the completion of the Design Jam and Connecting with Country Concepts Presentation, Yerrabingin facilitated a Community Feedback Session.

The two hour session was lead by Yerrabingin and included members of Cumberland City Council, Architectus, and First Nations community members. Thanks to the generosity of Cumberland City Council, Yerrabingin were able to facilitate the session within the Domain Community space on Burramatta land.

During the feedback session the community were presented with project updates, the Connecting with Country Concepts Presentation, and latest A1 planning maps. All attendees were invited to discuss updates, annotate the plans, leave comments, ask questions, and generate ideas.

Referring to the logic and assumption testing portion of the *Wanggani Dhayar* (Listen to Country) methodology, the Community Feedback Session looked to explore the design developments in order to identify areas of further opportunity or concern.

This feedback loop of ideation and prototype testing is intended to be flexible and ensure that appropriate cultural knowledges and experiences are incorporated into the design. This process is community driven and allows for the determination of best practice and Country-centered solutions for Westmead South.



Community Feedback Session Images, 2024 (source: Yerrabingin)



# COLLABORATIVE DESIGN APPROACH

## Community Feedback Session

Below recounts the feedback provided during the session including commentary on the general progress of the master plan and key places:

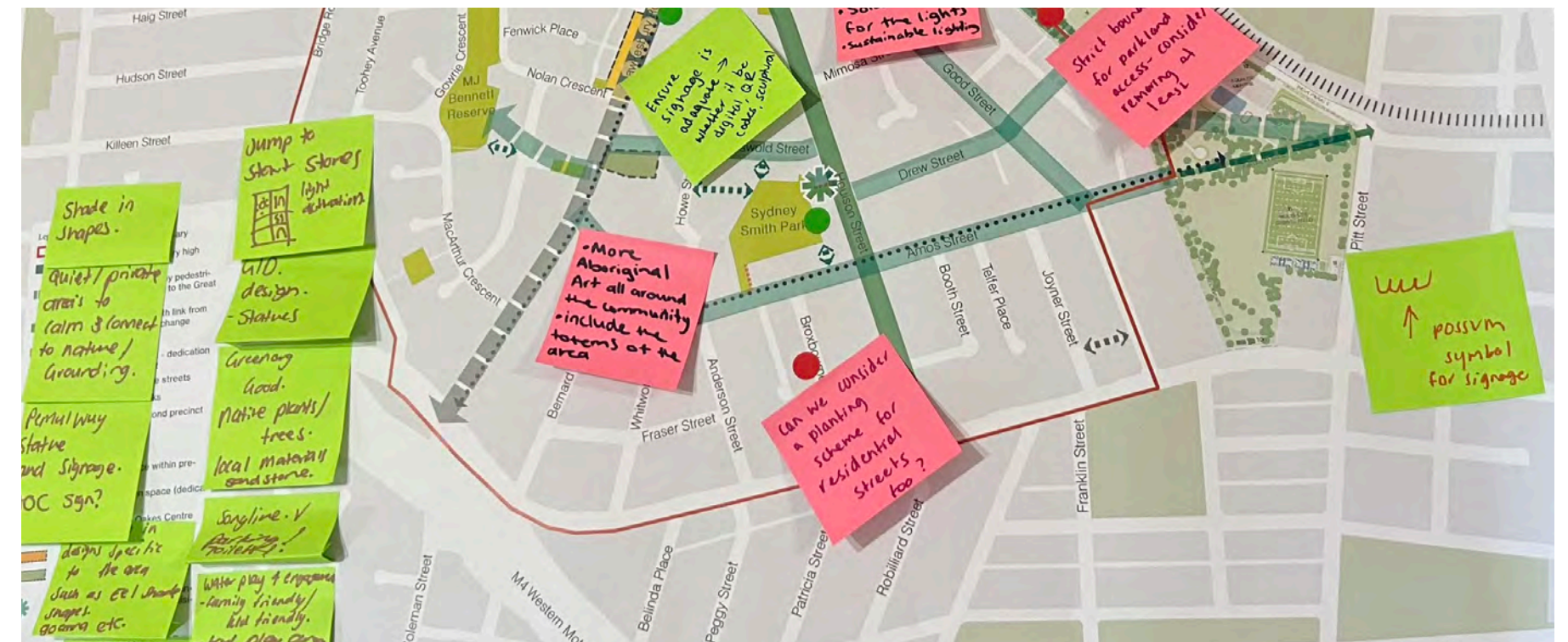
### General Comments (positive):

- Love the inclusions of more park land at Alexandra Avenue
- For shaded structures, design in shapes e.g. goana shape in specific area
- Quiet / private areas to calm and connect to nature and be grounding for people
- Pemulwuy state and signage, must have an Acknowledgement of Country
- Incorporating more Aboriginal storytelling on pathways that lead to the hospital
- Design statues
- Green areas are good, ensure there are native plants, trees, and use of local materials
- Consider the songline, parking, and accessible toilets
- Water play and engagement for families
- Create family friendly areas with natural play grounds
- Ensure signage is adequate, whether it is digital or sculptural
- Create hopscotch play with stones and light decoration

- Lots of lights at night for safety - these lights should be sustainable - potentially solar
- Consider possum symbols for signage (local totem)
- Take advantage of Great Western Highway
- Consider use of QR codes
- More in high exposure areas and main road highways
- Traditional Indigenous games on weekends?
- Markets - Aboriginal stalls
- Aboriginal artwork or steel street facades
- Bush tucker gardens
- Educational opportunities
- Aboriginal cultural artwork at Metro Station exit
- More cultural design (symbols, colours)
- Traditional flora names and uses

### General Comments (further consideration):

- Can we consider a planting scheme for residential streets too?
- Strict boundary for parkland access - consider removing black fence at least
- Consider the significance of Hawkesbury road - high exposure area and a great opportunity for cultural education
- Aboriginal design embedded in facades



Master plan commentary, 2024 (source: Yerrabingin)

## COLLABORATIVE DESIGN APPROACH

### Community Feedback Session

Sydney Smith Park:

- Cultural design tracks
- Running water
- Parking with welcome signage
- Water sensitive urban design elements around oval
- Could the Houison street entrance be a secret park for locals?
- Native plants
- Lots of nature
- Names for birds
- Named for native bees (harmless and so important!)
- Parking required for community areas, consider permeable paving to reduce heat effects

Oakes Centre:

- Safe place
- Free parking
- Provide free parking
- Natural street lighting
- Native animal tracks on floor plans
- Natural sounds - leaves rustling, water running, birds
- Include bird names
- Include native bee homes (bring them back)
- Safe place
- Toilets that lock and lightp cameras

Green Link and Alexandra Avenue Park:

- Water play
- QR codes - sharing knowledge
- Disability park - easy access
- Lighting for safety and security
- Walkway - natural materials (sandstone seating)
- Educational opportunities
- Small water play
- Interactive nature play - sound and smell
- Picnic areas to have gunya's (traditional homes) as seating to showcase our culture
- Use of natural and sustainable materials
- Natural materials in paving (e.g. crushed oysters)
- Cultural artwork
- Consider the naming strategy for the green corridors

MJ Bennett Reserve and Austral Avenue Reserve:

- BBQ area and disability toilets
- Cultural water play area for kids
- Sand area?
- More Aboriginal cultural designs (e.g. mural)



Group Image, Community Feedback Session, 2024 (source: Yerrabingin)



**DESIGNING WITH COUNTRY**

## DESIGNING WITH COUNTRY

### Elements and Outcomes

A way to think and learn about Country is to consider Country as made up of a series of interconnected elements: Move with Country, Water Country, Sky Country, Non-Human Kin Country, Deep Country and Wind Country. This allows us to look at different parts of Country and the role they play in an overall system.

Caring for Country is acknowledging these elements, their place on Country and the processes they are involved in. We inhabit and are inhabited by Country. Westmead South offers an opportunity to celebrate the all-encompassing nature of Country, it's infinite reach into and across the earth and the sky.

This section explores how Westmead South can embed the community driven principles and GANSW Outcomes for Country through the implementation of the Elements of Country.

#### Elements of Country:



##### Move with Country

Enduring custodianship of Country through knowledge sharing and record keeping through story, song, dance and art.



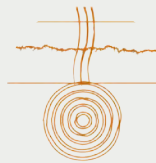
##### Non-Human Kin Country

Country is comprised of our kin: the animals and plants. We celebrate the connection of all living things and the intricate responsibilities within this web of connections.



##### Water Country

Water is the connective tissue, the circulatory system, the confluences and paths within and between Country. The meeting of salt and fresh water.



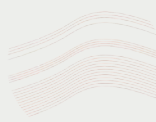
##### Deep Country

The most Ancient of connections and one that we honour for the many gifts it shares, the tools we create and the ochers we use to paint.



##### Sky Country

This is place of spirits and the ancestors. It holds knowledge of navigation, the seasons, time and Songlines. It allows engagement with our ancestors and spiritual beings.

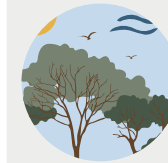


##### Wind Country

Wind carries the messages of the seasons, the songs and words of our ancestors across Country. The landscape and light vibrates to a rhythm; the trees, the grass, and the clouds racing across the sky.

*Elements of Country (source: Yerrabingin)*

#### Outcomes for Country:



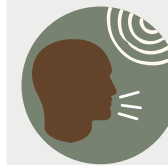
##### Healthy Country

Healthy Country describes healthy, interconnected natural ecosystems, supported by regenerative practices based on Aboriginal knowledges.



##### Healthy Community

Built environment projects provide opportunities for employment and capacity building within the Aboriginal community, supporting connections and cultural identity.



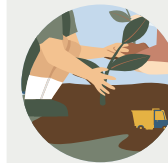
##### Protecting Aboriginal Cultural Heritage

It is critical to protect Aboriginal cultural heritage in the built environment through design and development and by acknowledging cultural intellectual property.



##### Cultural Competence

Implementing the framework through projects provides educational opportunities for all stakeholders to deepen their respect for Aboriginal people and culture.



##### Better Places

Adopting a Country-centred approach creates better places, informs sustainable designs and integrates with the broader landscape to form place-based design responses.

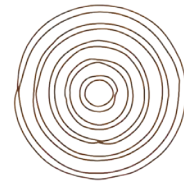
*Outcomes for Country (source: GANSW)*

*“Country as made up of a series of interconnected elements that come together to form the environmental, cultural and social system of a place. To design with Country is to design with the elements of Country.”*

*- Yerrabingin*

# DESIGNING WITH ELEMENTS OF COUNTRY

## Move with Country



At the heart of Country is people and community. To move with Country is to be a custodian of Country; we inhabit and are inhabited by Country and must care for her.

Focusing on people allows for the development of a community that is respectful, in tune with Country and spiritually well. People are what create atmospheres and encounters that are genuine.

The development can contribute to this through spaces for education, Aboriginal / cultural enterprise development, ongoing employment opportunities for Aboriginal people and autonomous decision making mechanisms.



Planting workshops with community to establish a connection with the site.



Dharug education and language opportunities.



Bush tucker and medicinal species. We care for Country and she will care for us.

### Community Driven Principles

#### Place of Knowledge



- Foster and develop appropriate relationships with First Nations stakeholders and groups.

- Through ecological regeneration of the landscape, create opportunities for locals and visitors to experience and enjoy the unique environment of Westmead South.

- Establish strong greenlinks to seamlessly connect ecologies, human, and non-human kin from the north to the south of site.

#### Pathways for a Healthy Future



- Create a resilient environment through appropriate endemic planting schedules and interactive pathways to facilitate connections between people and Country.

- Ongoing education opportunities connecting to the landscape (bush food foraging, seasonal learnings, sensory encounters etc).

#### The Burramatta Ecology



- Ensure ample opportunities for First Nations stakeholders to guide the development of future social enterprise strategies within the site.

- Partner with relevant local First Nations organisations (land council, rangers etc) to establish long term and sustainable business opportunities for First Nations groups (e.g. market event, bush food tours, pop up stalls etc).

### Outcomes for Country

#### Healthy Country



#### Healthy Community



#### Better Places



# DESIGNING WITH ELEMENTS OF COUNTRY

## Non-human kin Country



We are surrounded by our kin, the animals and plants on Country. It is our responsibility to care and nurture our kin to ensure their viability, ecological systems and connections are continued. We must learn and appreciate the connection of all living things and the roles they have within Country.

Non-human kin fills the senses with colour, smell, sounds and intuition. As people we are drawn to these elements within an environment, it fills our experience with life outside of our own.



Endemic and native planting schemes across site.



Incorporating habitat in design and function of structures.



Planting to attract small native birds and bees.

### Community Driven Principles

#### Place of Knowledge



- Regenerate and strengthen Grassy Woodlands and Dry Sclerophyll Forests support non-human kin.
- Seek to rehabilitate freshwater ecological systems on site.
- Restoration of habitat.
- Inclusion of endemic species that are both cultural resources and habitat, honouring kinship connections.

#### Pathways for a Healthy Future



- Endemic planting to protect, support, and strengthen flora and fauna to support overall wellbeing outcomes.
- Create resilient ecological systems, increasing habitat for non-human kin (e.g. pollinators, bird species etc).
- Holistic design approach to shift from sustainable to resilient and regenerative.

#### The Burrumatta Ecology



- Explore opportunities to draw from local knowledges and stories into built structures across the site (e.g. gnyah shade structures, native bee hives).
- Consider culturally responsive design opportunities to educate locals and visitors on site (e.g. place naming, wayfinding, signage of significant stone species and stories).

### Outcomes for Country

#### Healthy Country



#### Protecting Aboriginal Cultural Heritage



#### Better Places



# DESIGNING WITH ELEMENTS OF COUNTRY

## Water Country



Water gives us life, it sustains and nourishes us. Water is guided in and out of spaces by topography and what is placed in water travels with water. We need to care for and protect our waterways and dams because they are sustaining the land and non-human kin living there.

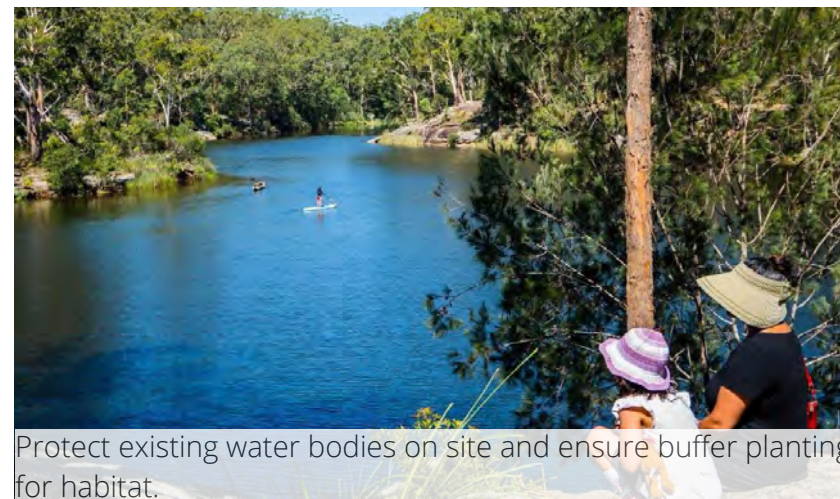
The on-site water storage system needs to be thoughtfully designed. Rainwater from roofs can be stored for drinking, land management and storm water coming off streets can be treated and re-used also before entering the creek system. Misting on hot summers days along streets and in nodes can create enjoyable micro climates for people using the space and use the recycled water on site.



Raingardens along streets to clean and capture water.



Permeable surfaces for absorption of water.



Protect existing water bodies on site and ensure buffer planting for habitat.

### Community Driven Principles

#### Place of Knowledge



- Establish biofiltration systems to support water bodies.
- Restore access points to freshwater or consider how rainwater may be captured and repurposed throughout green spaces.
- Regeneration of riparian landscape to restore the path of water to Country.

#### Pathways for a Healthy Future



- Consider opportunities for bodies of freshwater within laneways and parklands.
- Explore water sensitive urban design opportunities with the approach to built forms across the site.
- Investigate permeable design opportunities to encourage and restore natural catchment connections.

#### The Burramatta Ecology



- First Nations knowledge holders and organisations to provide guidance on the rehabilitation / protection of waterways and ongoing care.
- Ensure First Nations signage acknowledges significance of Burramattagal water stories.
- Opportunities for significant water stories to be shared during First Nations ongoing wayfinding discussions.

### Outcomes for Country

#### Healthy Country



#### Cultural Competency



#### Protecting Aboriginal Cultural Heritage

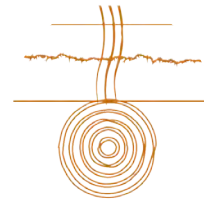


#### Better Places



# DESIGNING WITH ELEMENTS OF COUNTRY

## Deep Country



Deep Country goes beyond the surface of the ground; it's layers upon layers of spiritual and geological history. When we dance we are celebrating and honouring the spiritual beings below our feet and the many gifts it shares, such as the greenstone axe and the ochres that we paint with.

Country's connection goes from deep into the ground to high above the clouds, it's a system which works together so seamlessly. Rain comes down from the sky and is absorbed by the ground which is then used by trees and plants for nutrients before evaporating back into the sky to continue its cycle. We need to care and nurture the ground we build on to ensure these processes still occur successfully across the site.



Rammed earth to showcase the geology and colours of local Country.



Nodes to have elements of exploring the physical layers of the earth.



Using cultural context in architectural design. Middens to educate people on the resources used in the area.

### Community Driven Principles

#### Place of Knowledge



- Maximise opportunities to reintroduce endemic flora across the site.
- Protect and draw design inspiration from artefacts either found within the site or locally (e.g. oysters, spear heads, grinding stones).
- Explore local textures and materiality inspired by the site to spark curiosity among locals and visitors.

#### Pathways for a Healthy Future



- Explore appropriate strategies with First Nations stakeholders to protect cultural heritage items on site.
- Create strong ties between the community and cultural sites through educational opportunities (e.g. wayfinding, signage, tours etc).
- Consider culturally responsive and resilient design options, including: eco tones and patterns inspired by Deep Country.

#### The Burrumatta Ecology



- Partner with First Nations organisations to both protect and share stories of culturally significant elements on site.
- Consider the turning of the soil ceremony, ensuring appropriate consultation has taken place with First Nations stakeholders to create a culturally inclusive ceremony for all to enjoy.

### Outcomes for Country

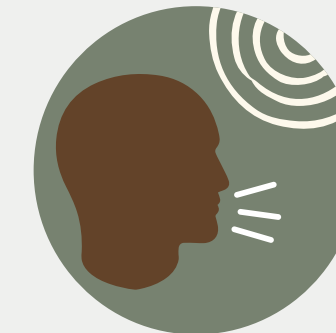
#### Healthy Country



#### Cultural Competency



#### Protecting Aboriginal Cultural Heritage



#### Healthy Community





# DESIGNING WITH ELEMENTS OF COUNTRY

## Sky Country



Sky is a place of spirits, ancestors and knowledge. It tells us about navigation, the seasons, weather, time and Songlines. The sky is a spiritual and ecological clock guiding the other elements through their processes and functions.

Sky creates ephemeral shadows and patterns as they dance along the ground during the day, it enhances sensory experiences and creates enjoyable environments.

The night sky tells stories, helps navigate us around Country and is a place for our ancestors. To be able to experience both day and night sky is important!



Open pockets to connect to sky.



Shadow play and shelter.



Ceremonial space.

### Community Driven Principles

#### Place of Knowledge



- Explore how planting schedules can work to emphasise connections to sky (e.g. placement of larger trees versus shrubs).
- Consider how parks, shade structures and open spaces could function to map Sky Country and represent stories within this design.

#### Pathways for a Healthy Future



- Employ a holistic approach to design development, striking a balance between landscape and built form to increase and encourage interactions with sky.
- Celebrate sky through visual design and art within the landscape and built form (e.g. signage as seasonal indicators, navigating Country through shadow play, communicate story within architectural design choices etc).

#### The Burramatta Ecology



- Explore how First Nations stories may guide built form elements and facilitate connections to sky (e.g. viewing platforms, signage opportunities).
- Through meaningful engagement with First Nations stakeholders, create spaces connected to Sky Country whereby locals and visitors can easily view the sky and stars.
- Explore culturally responsive design opportunities (e.g. aspects to significant land forms to be highlighted where possible).

### Outcomes for Country

#### Healthy Country



#### Healthy Community

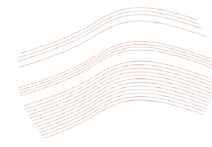


#### Better Places



# DESIGNING WITH ELEMENTS OF COUNTRY

## Wind Country



Wind creates natural, environmental and spiritual movement. It carries messages of seasonal change, the songs and words of our ancestors across Country.

The rhythm that sweeps through creates a sensory experience which in turn enhances the overall experience of a space. The smells of flora are carried through, along with the cool air directing you around the space. Wind is also a form of pollination, dispersing seeds across the land to encourage birth and growth.

Wind is something we can feel but cannot see. It's rhythm varies and to be able to see its patterns would enhance the overall experience. It's an element of wayfinding and creates a sensory experience, guiding people with it's sounds.



Seasonality of planting across site.



Kinetic wind wall - facade opportunities.



Wildflower gardens to create sensory experience.

### Community Driven Principles

#### Place of Knowledge



- Maximise sensory experiences through planting schedules (e.g. include endemic seasonal species that flower at different times throughout the year).
- Landscape framed by design principles to respond to the importance of wind as an element of Country.
- Open spaces to consider function of wind in their development.

#### Pathways for a Healthy Future



- Ensure built form and landscape design considers potential impact of Wind Country.
- Explore scalable renewable energy production to create a resilient and eco positive development.
- Investigate further opportunities to harness Wind Country in sustainable design outcomes.

#### The Burrumatta Ecology



- Consider how future built form opportunities can draw from Wind Country to incorporate movement within the design (e.g. shade structures, architectural exteriors, patternations etc).

### Outcomes for Country

#### Healthy Country



#### Better Places





**A VISION FOR WESTMEAD SOUTH**

## A VISION FOR WESTMEAD SOUTH `

### Overview

The Westmead South Master Plan presents a range of opportunities to meaningfully explore and embed First Nations knowledges, cultures, and practices.

Guided by the community driven principles, and in consideration of the Elements of Country, and GANSW Connecting with Country Framework, this section seeks to visually communicate key themes and recurrent ideas.

The indicative visuals offer a glimpse into the ways in which Westmead South may be activated in a culturally mindful and regenerative fashion, focusing on user experience and the environment. Exploring key places identified in the Master Plan the visuals provide an aspirational vignette that echoe the stories and sentiments expressed by the community throughout Yerrabingin's engagement.



3D visualisation, view from Hawkesbury Road towards the Metro block and Gateway sub-precinct (source: Architectus)

*“Westmead South will be one of the best connected places in Sydney. New open spaces, upgraded streets, improved cycle and pedestrian connectivity are fundamental to delivering a sustainable outcome for Westmead South.”*

*- Cumberland City Council, Westmead South Master Plan, p. 28*

## A VISION FOR WESTMEAD SOUTH

### *Local Refuge*

Sydney Smith Park is a local park within the Central Village that currently includes a soccer field, baseball cages and small playground. This visual focuses on the the single lot-width access point at Houison Street of the park, creating a local refuge for human and non-human kin.

Linking back to Burramattagal Country, this visual features culturally appropriate signage, meandering pathways, dry creek bed and series of native gardens a canopy coverage.

#### Key moves:

- Focus on natural materials
- Native verge planting
- Improve nature play opportunities
- Enhance facilities for local community
- Support and retain connections to Water Country
- Appropriate Welcome signage
- Meandering pathways connecting to greenspace
- Increased canopy coverage throughout



## A VISION FOR WESTMEAD SOUTH

### *Guiding Songline*

Hawkesbury Road is the primary north-south connecting spine of Westmead South, situated on the ridgeline, providing access to the station and the health and education attractors north of the station. This visual celebrates and showcases Burramattagal story, drawing from the history of this significant songline and place of travel.

Harnessing the feeling of a guiding songline, this visual captures community desires to significantly improve the visibility of First Nations cultures through public sculpture and native plants.

Key moves:

- Increase native canopy coverage
- Improve pedestrian safety
- Deepen connections to Country through culturally meaningful art and wayfinding
- Encourage connections to Country with appropriate planting schemes
- Create welcoming places for rest and reflection



## A VISION FOR WESTMEAD SOUTH

### *Healthy Country, Healthy Community*

An opportunity exists to enhance green link connections and improve the health of Country and Community at Alexandra Avenue. Transforming the northern part of the pedestrian link to create a neighbourhood park nestled between Alexandra and Grand Avenue, this visual focuses on the significance of this green space and its important function within high density developments.

This visual encompasses the variety of ways locals and visitors can interact and engage with Country meaningfully and intentionally.

#### Key moves:

- Enhance public amenities including pathways and bicycle links
- Culturally designed shade structures
- Improved native canopy coverage
- Focus on endemic species and pollinators
- Water sensitive urban design
- Open green space





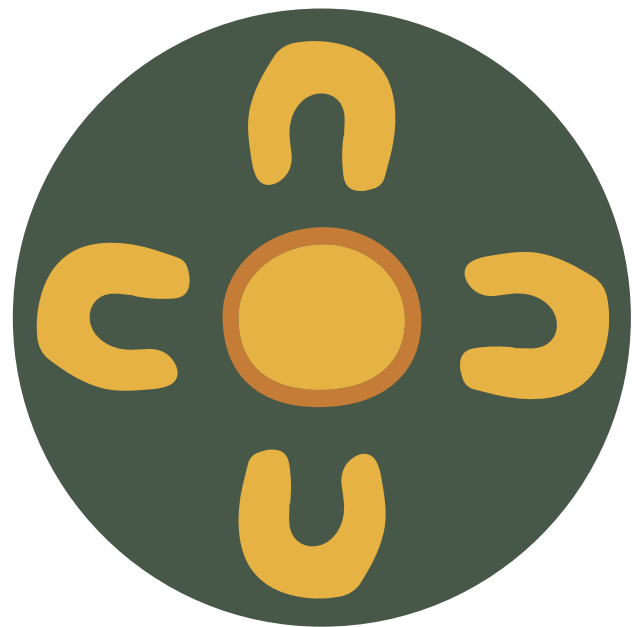
**WE WALK TOGETHER**



## WE WALK TOGETHER

### *Ongoing Opportunities*

Continue consultation with community throughout the entire project all the way through to construction and beyond completion.



### *Detailed Design*

The detailed design stage needs to include local First Nations artists and community to discuss the art and design strategies for different elements of the project.



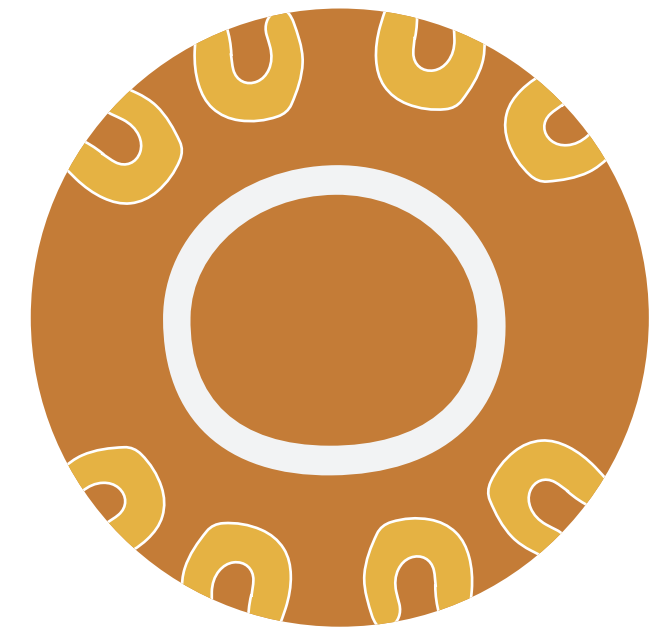
### *Language Workshops*

Any potential use of traditional language needs to be consulted with the appropriate First Nations knowledge holders. Language workshops are recommended and should take place sooner rather than later if things like buildings, streets, parks etc are wanting to be named.



### *Wayfinding / Branding*

Wayfinding and branding can be workshopped with local artists to ensure the best outcome is being made. The project's branding should be discussed with community.



## WE WALK TOGETHER

### *Closing Aspirations*

Stories and elements framed through a cultural lens afford designers the opportunity to engage with their craft in a way that is deeply connected to a sites location, history, and future. Water, wind, sky, and our non-human kin are considered to be vital stakeholders and caretakers of the design. They provide the basis for care and well-being of Country and each other. we care for Country and she cares for us.

Through culturally informed designs, inclusive engagement, and a committment to learning from our elders, we aim to cultivate not just a place to live, but a living connection to the essence of Country.

Westmead is a place where healthy ecosystems, vibrant communities, and cultural heritage can thrive together. Our aspirations for the Westmead South Master Plan is that the project outcomes reflect the richness of the landscape and the road may operate as place of connection and immersion with Country.



*Design Jam, 2024 (source: Yerrabingin)*



**APPENDIX**

# YOU'RE INVITED TO HELP SHAPE OUR COUNTRY:

Westmead South Precinct

Design Jam

## THE DETAILS

**When:** Wednesday 22 November, 2023

**Time:** 9:00am - 3:00pm  
(morning tea and lunch included)

**Where:** Westmead Progress Hall,  
43 Hassall Street, Westmead 2145

Tell us if you're coming: Please RSVP as soon as possible for catering purposes to [zoe@yerrabingin.com.au](mailto:zoe@yerrabingin.com.au) or [kerrie@yerrabingin.com.au](mailto:kerrie@yerrabingin.com.au)

## WHAT YOU NEED TO KNOW...

Don't forget to tell us that you're coming:

**Phone:** 0432 235 387

**Email:** [zoe@yerrabingin.com.au](mailto:zoe@yerrabingin.com.au)

**Email:** [kerrie@yerrabingin.com.au](mailto:kerrie@yerrabingin.com.au)

**Parking:** Street parking available

# Wanganni Dhayar - Listen to Country

Westmead South Precinct  
Wednesday 22 November, 2023

## Agenda

**9:00am** - Meet at site address

**9:20am** - Wait for everyone to arrive

**9:30am** - Introduction by Christian and Acknowledgement of Country

**9:40am** - Commence site walk

Below is an outline of the program from the day:

### Session 1

**11:00am - Morning tea** (provided by Yerrabingin) and settling in (tables to be set for groups of 4 to 5)

**11:30am - Introductions** and scene setting about the project

**12:00pm - "How might we?"** exercise - This is the ideation focus we will present. We can adjust this statement, although HMW have certain structure. It is just a kick off point.

**12:10pm - Brainstorming** – using sharpies and post it notes for 5 mins in silence write down as many ideas to meet the challenge of the HMW? We also ask people to include bad ideas as they can bring action guiding principles forward.

**12:15pm - Sharing the ideas** – in their groups team members share their ideas and posting them up on a wall/board. While they do that, they cluster similar or complimentary ideas together. After that the team must decide what are their top 2 or 3 ideas to go forward with.

**12:35pm - Team sketches** – Teams using a large plan of the space and butchers paper describe their ideas and how they see it meeting the HMW. This can be sketched to show the journey the experience of their idea, empathising with the users perspective.

**12:45pm - Lunch** (provided by Yerrabingin)

## Session 2

**1:15pm - Flowers and Flamethrowers** – Teams test their ideas with the room. One team member acts as the host and other team members distribute themselves equally across the other teams. The host in 3 mins outlines the ideas and then silently record feedback in a matrix that includes positive and negative feedback, ideas for change or improvement and questions asked. The host only records all of this and does not engage with the audience and will share the information to their teams.

**1:45pm - Redesigning the idea** – Teams discuss the feedback and also the inspiration from other teams' ideas and redesign (if necessary) and prepare to deliver a 5 min pitch to the whole group.

**2:10pm - The Pitch** – Each team is given a maximum of 5 mins to present their refined ideas to the group. These will be filmed to ensure all key themes, features and narratives are recorded.

**2:30pm - Discussion** – Explore some key reflective questions such as:

- Which features or ideas stood out?
- Which are most intriguing and exciting?
- What seems most challenging and difficult to achieve?
- Where do we see areas that are clear no-go's?
- What must-haves are we seeing?
- What was a challenge? What conflicts emerged?

**3.00pm - Close**





# WESTMEAD SOUTH PRECINT

DESIGN JAM

YERRABINGIN | NOVEMBER 2023



# MY COUNTRY

Country is Our Mother, Our Teacher, Our Library and Our Kin, She sustains, inspires and surrounds us.

The experience of Country is both individual and collective, both new and familiar.

From her we learn, share and flourish, continuing to care for country is central to our being, our identity.

Country is a responsibility, not a right and it is there for all who respect and cherish her.

Today we may not always be able to see Country instantly, but if we call to her, we can always sense her and again feel her embrace.





# MY COUNTRY

The knowledge of this Ancient Landscape has been collected and nurtured through an oral tradition, through dance, stories, song, and art carefully designed and maintained.

Country is the Codex that unlocks the largest and oldest environmental database in the world, it has millions of authors, rich with wisdom and a story that continues to grow with each new generation.





## **ACKNOWLEDGEMENT**

Often words of acknowledgment are spoken/given to Country. But to know and introduce yourself to Country you must sense and feel its presence, hear its stories, the sounds, the colours, the smells and her spirit.

It is not the words as ritual, but the feeling, the thought that connects us to her and each other, reminding us of our custodial responsibility.

# A TANGIBLE LANDSCAPE FULL OF INTANGIBLE WISDOM

The connection to Country, the experience of a cultural landscape brings both mental and physical wellbeing, providing a refuge and safe place to learn and share

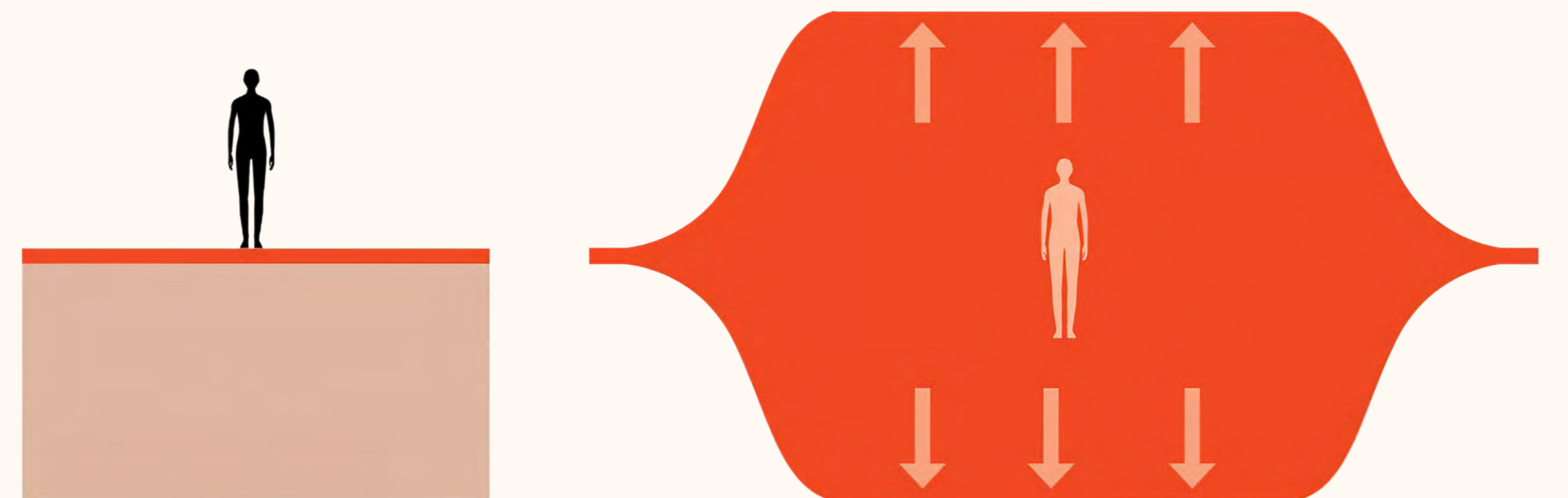


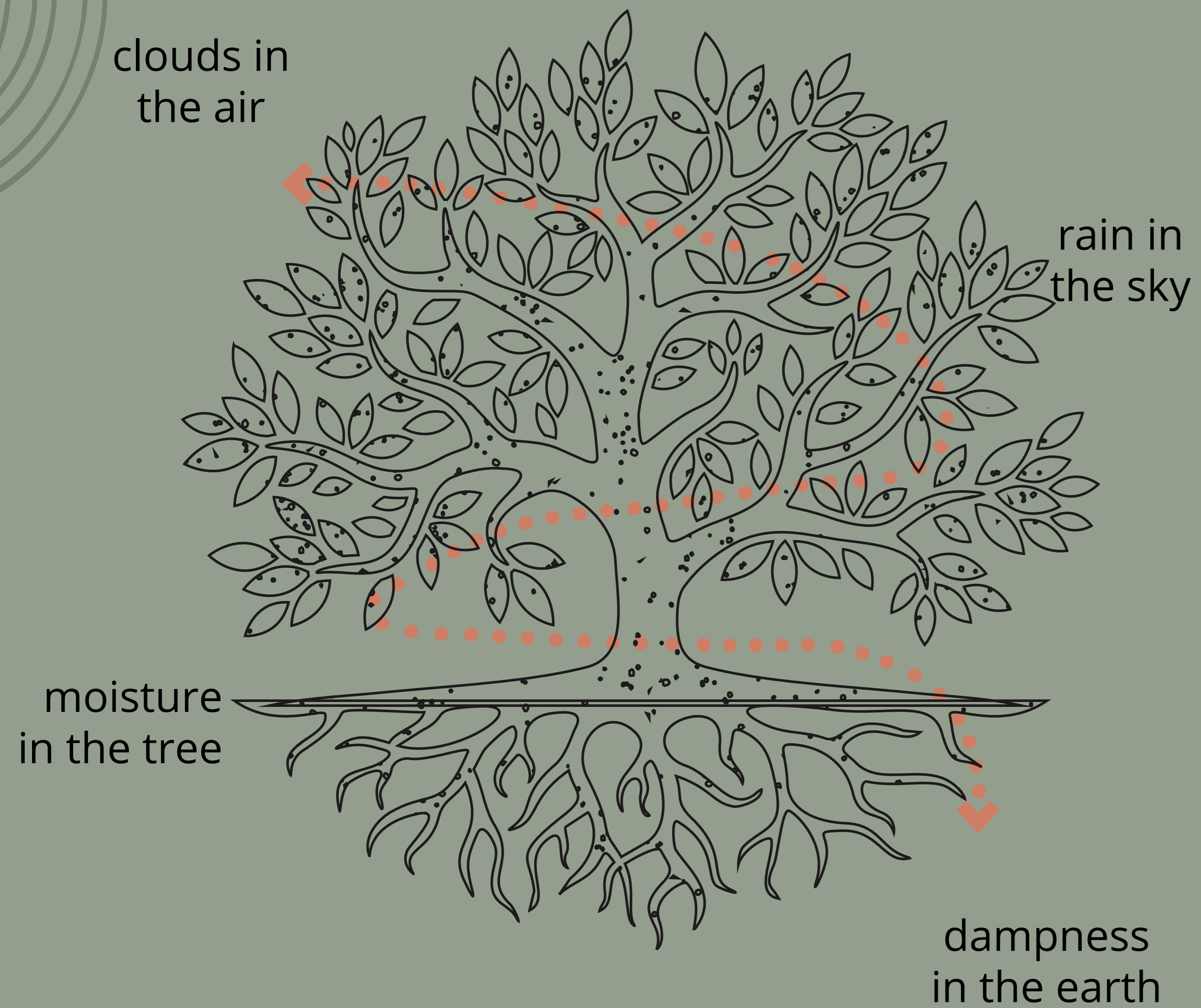
## INHABITED BY COUNTRY

We inhabit and are inhabited by Country. This project offers an opportunity to celebrate the all-encompassing nature of Country.

It's infinite reach into and across the earth and into the sky.

Being connected to Country transcends language and culture, a connected system of action, emotion and experience, as a Custodian of Country.





## MOVE WITH COUNTRY

A core project principle is the invitation and responsibility to move with Country.

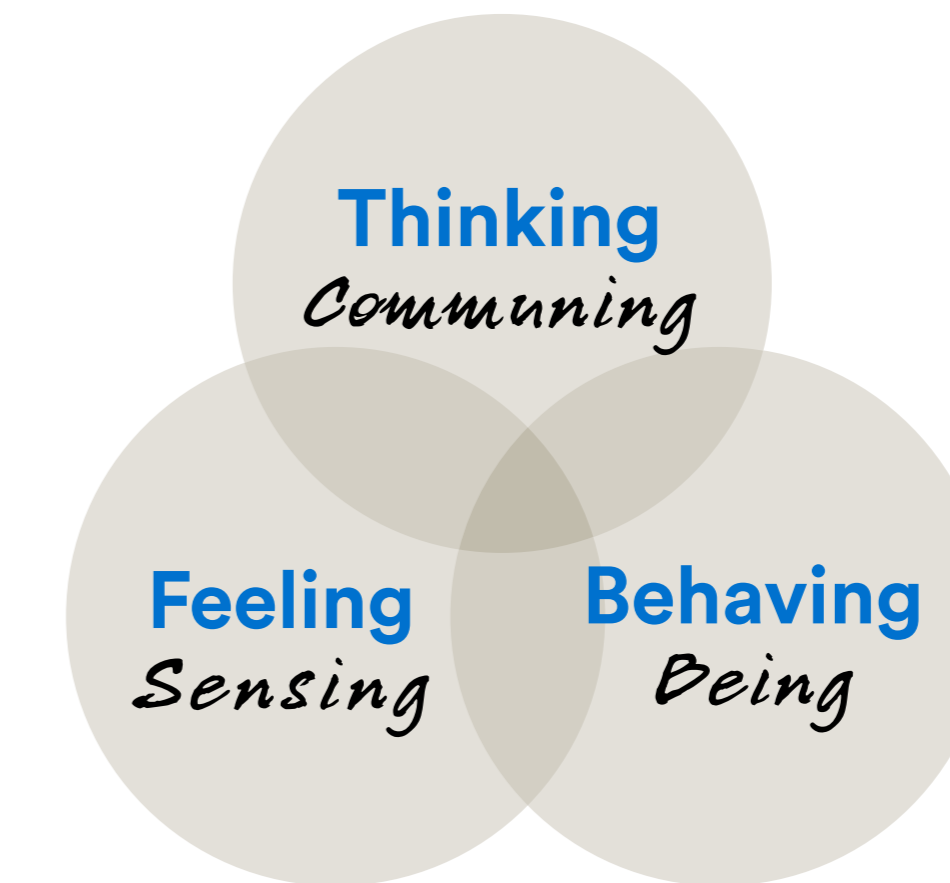
Its unique and distinctive elements are connected and open to everyone, a connective tissue, the interstices that flows between Water, Sky, Earth, ourselves and our non Human kin.

# DESIGNING FOR COUNTRY AND CONNECTING TO COUNTRY

- A commitment to support the health and wellbeing of Country by valuing, respecting, and being guided by Aboriginal people, with the goal of reducing the impacts of natural events, valuing and respecting Aboriginal cultural knowledge, and ensuring that Country and sensitive sites are cared for appropriately.
- An iterative framework to improve and inform better processes that unite the complementary knowledge of Aboriginal and non-Aboriginal people.

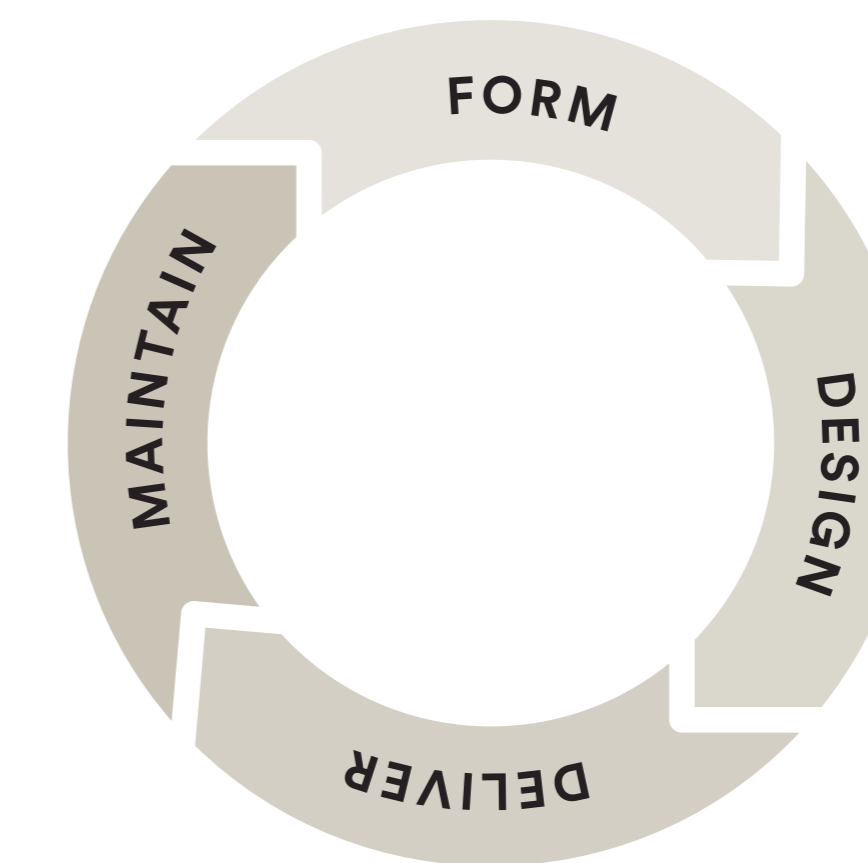
## Practices

Reframing our way of working  
Changing our approach and processes to support a Country-centred approach



## Actions

Implementing the framework  
Project life cycle from an Aboriginal perspective



## HOW MIGHT WE?

How might we embed First Nations knowledge and story to design a better place at Westmead South?



# BRAINSTORMING BAD IDEAS / GOOD IDEAS (5MINS)

In the next 5 minutes write down as many wonderful ideas you have?





# SHARING YOUR IDEAS (20 MINS)

In your groups, team members share their ideas, posting them up on the butcher's paper.

Cluster similar or complimentary ideas together.

Next, the team must decide what are their top 2 or 3 ideas to go forward with.



# TEAM SKETCHES (20 MINS)

For your ideas create a story board to explain how you see your key ideas working.

What will be the outcome for the visitor?

Draw or diagram the features.



# FLOWERS AND FLAMETHROWERS

## (20 MINS)

Each group will select a host. The host will present and pitch their team's sketches.

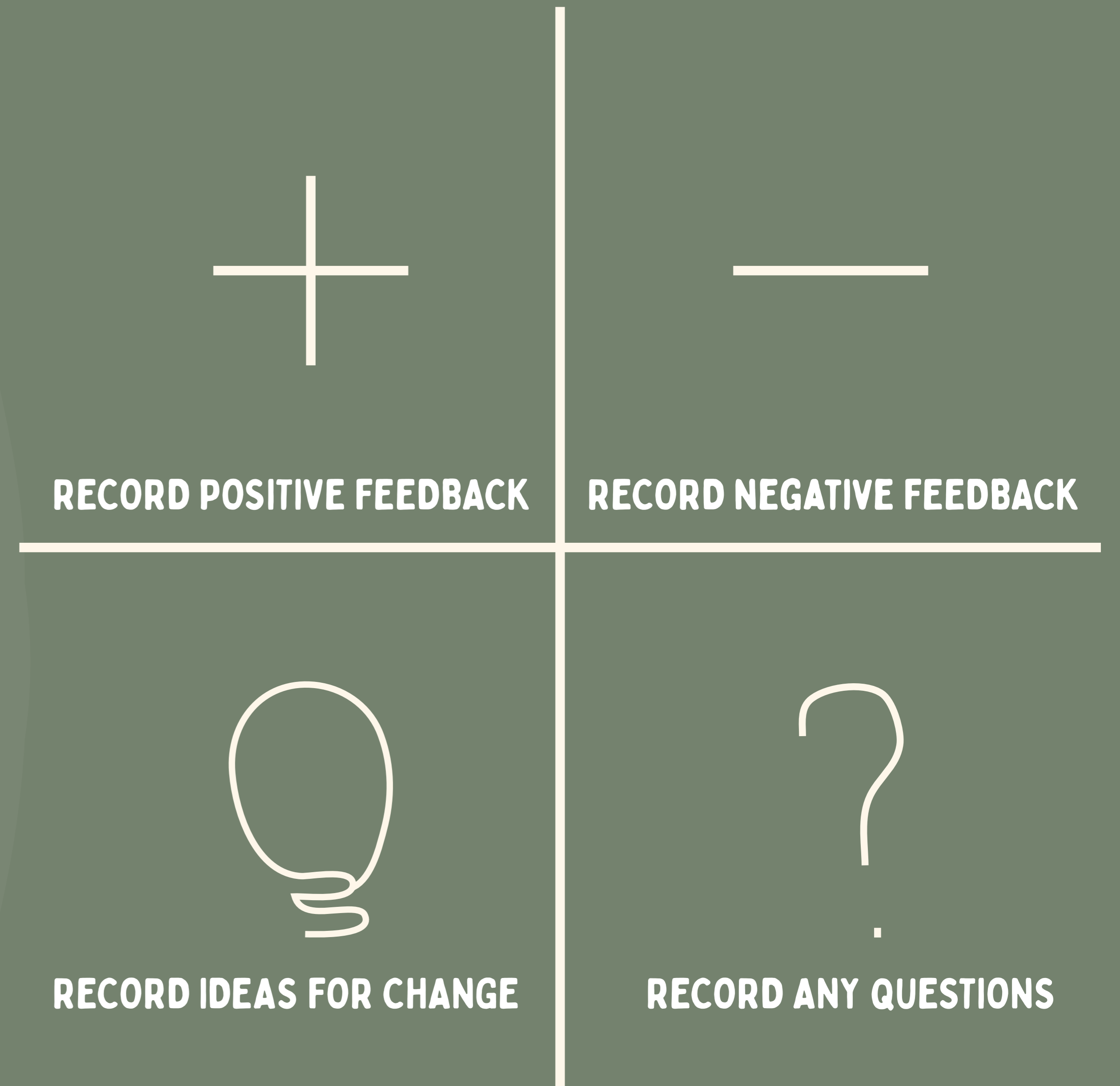
The remaining team members will split and go to one of the other teams.

The visitors have 5 minutes to pose questions for clarification and to provide positive feedback on the ideas.

The host silently records the feedback in a matrix that includes:

- positive and negative feedback,
- ideas for change or improvement and
- questions asked.

While feedback is being given, the host records feedback on a "feedback grid": to share with their teams.



## REFLECTION AND REDESIGN (20MINS)

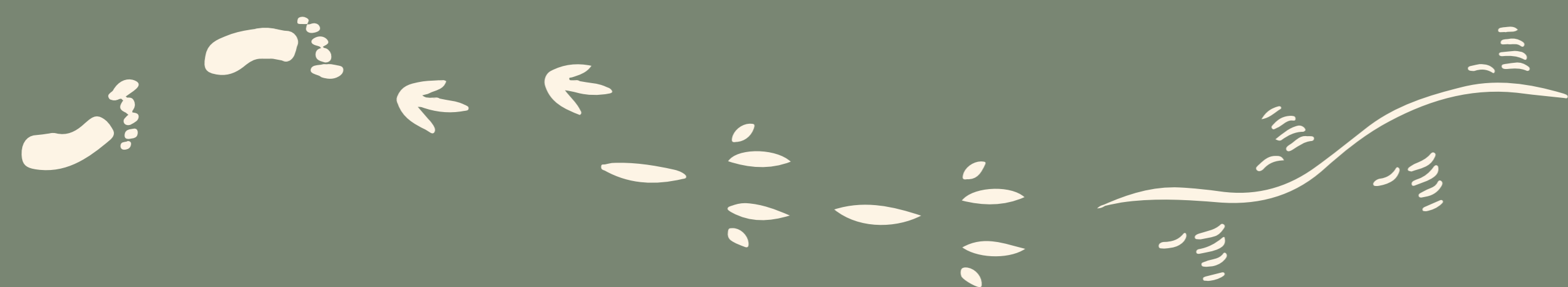
Teams will discuss the feedback and the inspiration gained from other teams.

Implement the feedback into the design (if necessary) in preparation to deliver a 5 min pitch to the whole group.



# THE PITCH (20MINS)

How might we embed First Nations knowledge and story to design a better place at Westmead South?



# DISCUSSION - KEY THEMES

Which features or ideas stood out?

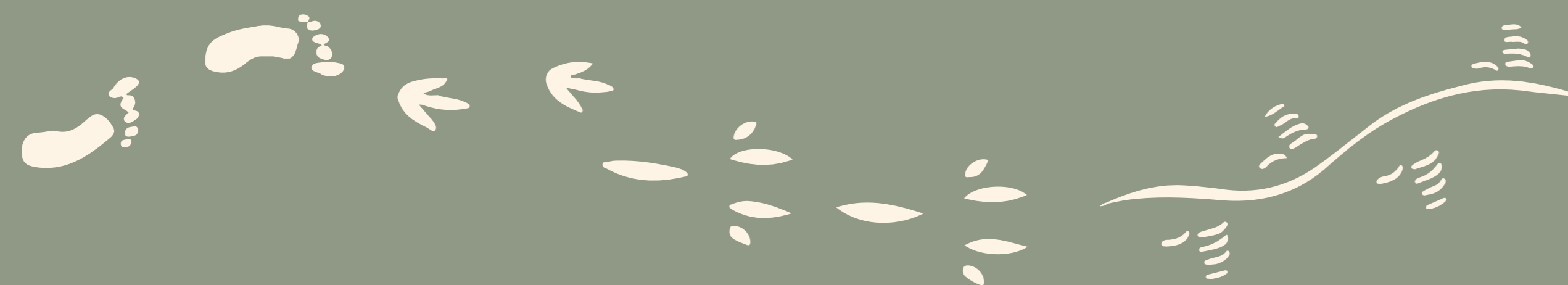
Which are most intriguing and exciting?

What seems most challenging and difficult to achieve?

Where do we see areas that are clear no-go's?

What must-have's are we seeing? What was a challenge?

What conflicts emerged?



# WESTMEAD SOUTH

DATA AND OUTCOMES REPORT | DECEMBER 2023



*We acknowledge Darug Country, the Cultural Landscape that we are working upon, and the Darug people as the traditional owners of the Country where the Westmead South Precinct is located.*

*We acknowledge all First Nations peoples and their ongoing connection to culture, lands and waters and their valuable contribution to the community.*

*We recognise, acknowledge, and extend our respect to many others who have custodial obligations for Country and have been connected to this land for many generations, including their Elders past, present and emerging.*





## DESIGN JAM

### Overview



Westmead South presents a range of opportunities to explore and embed notions of Country. Drawing from Yerrabingin's design methodology - *Wanggani Dhayar* (Listen to Country), local First Nations community members, the project team and client were invited to participate in a Design Jam to better understand the cultural context and site specific opportunities within the landscape. Gathered on Burramattagal Country, the Design Jam focused on exploring cultural narratives and spatial design opportunities for the site, encouraging participants to generate ideas, annotate maps, and raise any questions or concerns.

This document recounts and outlines the data and key outcomes synthesised by Yerrabingin for the delivery of authentic design narratives for the Westmead South master plan, capturing the process of collaborative innovation between members of the local First Nations community, Yerrabingin, Architectus, and Cumberland City Council.

The key attribute Yerrabingin offers is a focus on empathetic design solutions. Throughout the project thus far, Yerrabingin has engaged with different partners, connecting innovation and ideation with the wisdom of our culture. Unlike traditional consultation or engagement, Yerrabingin ensures First Nations Peoples are active co-designers of the project and a collective voice is presented, instead of individuals. Ideation was explored through the lens of design thinking, using collaborative events such as the Walk on Country and Design Jam. The process realised rapid prototypes for broader user testing framed by cultural protocols and key project principles.



*Design Jam, Walk on Country, 2023 (Source: Yerrabingin)*



*Design Jam, Group Image, 2023 (Source: Yerrabingin)*

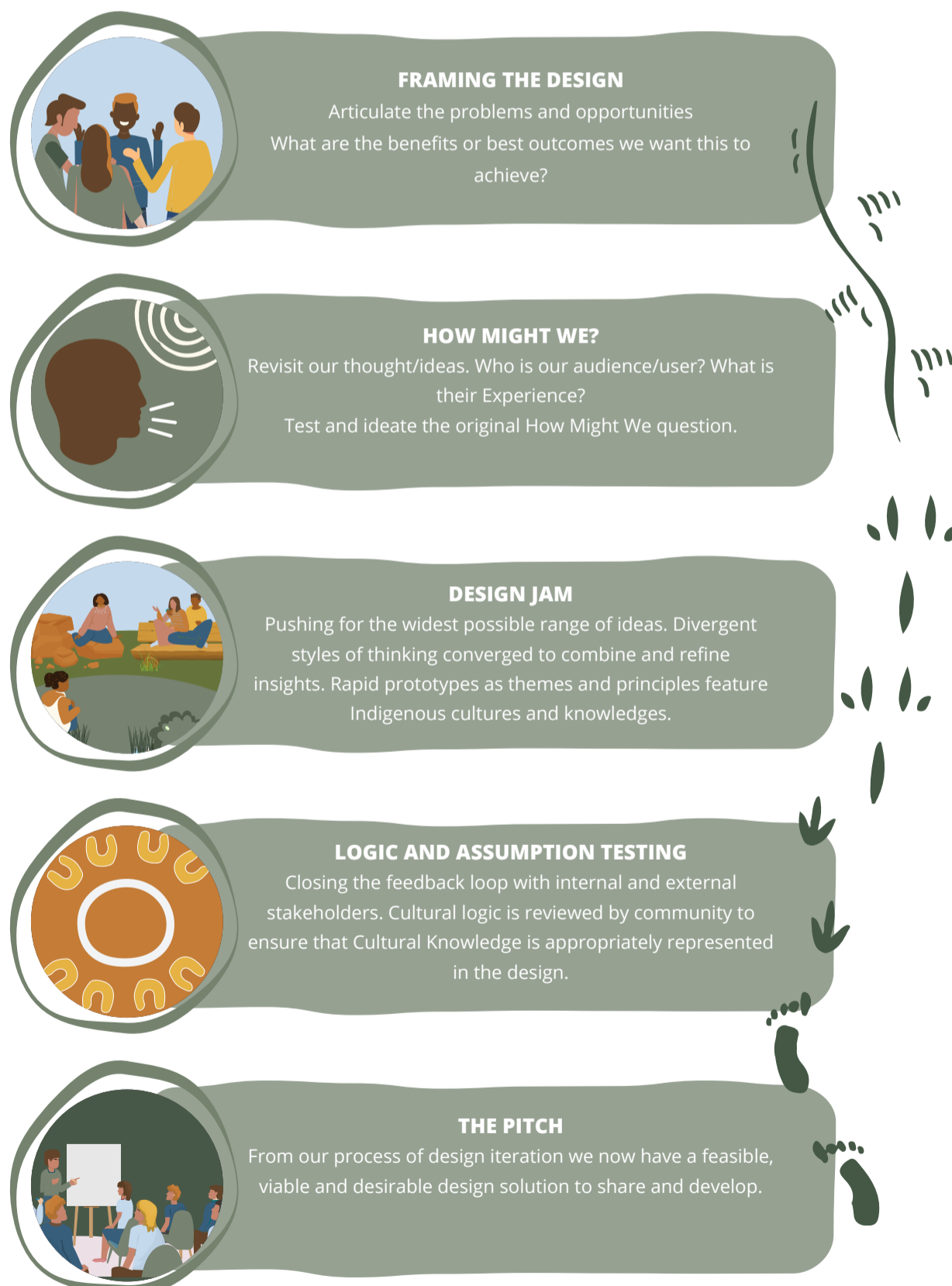
# WANGGANI DHAYAR

## Design Methodology

*Wanggani Dhayar* (Listen to Country) is fluid, with reiteration and organic formation of the design throughout. The below graphic represents the stages of the *Wanggani Dhayar* design process including framing the design, identifying the audience/users, the design jam, logic and assumption testing, and sharing the solution through the pitch.

The first stage of the design process - framing the design - is all about bringing clarity and focus to the design space. The goal of the first stage is to craft a meaningful and actionable challenge, this is what we call a point-of-view or 'how might we' question. For the Westmead South, master plan Yerrabingin posed the following 'how might we:'

*"How might we embed First Nations knowledge and story to design a better place at Westmead South?"*



*Summary of Wanggani Dhayar process*

## GROUP 1. DATA

### Initial Design Ideas



#### Water:

- Reinststate creek lines with water or planting
- Bring back water into the precinct, WSUD and water play
- Natural springs
- Debris traps
- Retention ponds
- Surface and ground water flows
- Misting park on hot days
- Water park

#### Shade:

- More shade!
- Increase canopy coverage throughout precinct
- Make places cooler and more comfortable to be in - more trees!
- Feed into the idea of a green link connection
- Native Plants from the area
- Green spaces
- Hut style shelters
- Lots of lighting
- Create green corridors
- Lots of native planting with local language names
- Native bee hives incorporated into walls and retaining walls
- Cultural methods of climate resilience - flooding
- Places of reflection and meeting
- Education, stories, medicine, food plants, ground floor design for habitat
- Light sightline in building design

#### Stories:

- Cultural mural
- Develop art and wayfinding strategy to embed story within this place
- Opportunities in each character area for stories
- Wayfinding
- More public art in the streets!
- Story poles
- Stories along pathways
- Connection across park lands / golf course
- Focus on creating public Country-centered facilities for kids (lots of public parks)
- Signs and stories
- Acknowledgement of traditional custodians
- Consider a large artwork at the MJ Bennett reserve acknowledging Country
- Connect key places and parks within the precinct - walkable
- QR Codes / stories

#### Amenities:

- More quiet spaces away from traffic!
- Public toilets
- More resting areas
- Public domain at the Oakes Centre - gathering space
- Cool burns for weed control
- Non represent native artwork
- Connect the parklands through green corridors
- Native animal sculptures for kids to climb
- Pathways not straight, consider elevating and meandering

## GROUP 1. DATA

### Feedback



### Positive:

- Gunyah forms as shade structures
- Public bathrooms
- Bush trails
- Welcome signage / signs everywhere
- Reignition of creek beds

### Ideas:

- Everyone is a custodian
- Ridgeline was for corroboree
- Draw on Leatherjacket / Baludurri
- Bennelong walking trails
- Link our traditional medicines to health precinct
- More signage about Pemulway
- Consider educational uses of parks

### Negative:

- Nil

### Questions:

- Can we include native bee hives at parks?
- Can we integrate more streetscape art?
- Can we do / make bolder statements for major roads?
- Can we get the eels back?
- How could we connect the diverse multicultural community with First Nations community



Design Jam, Group 1 Spatial Design, 2023 (Source: Yerrabingin)



Design Jam, Group 1 Initial Ideas, 2023 (Source: Yerrabingin)

## GROUP 1. DATA

### Pitch

Our pitch is a collaborative effort blended with additional ideas following feedback from the other tables. One of the key considerations of our design was to **maximise sightlines**. We feel that it is important to facilitate connections to open space and light through the positioning and design of buildings. For the site particular this could include views to and from the ridgeline.

Another key idea our group discussed was the rehabilitation of water within the site. Looking at original **creek lines**, the masterplan could explore how these areas could be reactivated and respected with water and planting. Water could be captured and include cooling areas such as water fountains and misting spaces for the community to enjoy.

The site would greatly benefit from better **walking trails** to connect and deepen linkages between the parkland areas. Such linkages and green corridors should consider permeable paving to counteract the heat retaining properties of concrete. The streets could also build upon the trails, planting new canopy coverage to create a cooler, greener, and sustainable place for human and non-human kin.

Talking about the **night sky / dark sky** principle, lighting within the precinct should not reflect up into the atmosphere and contribute to light pollution. This would also maximise opportunities for locals and visitors to enjoy Sky Country.

First Nations murals, artwork and signage should be considered throughout the master plan and function to remind people where they are. These subtle reminders of **Aboriginal Country** could include inlays, artworks, etched pathways, or larger statement pieces to accents certain places (e.g. Pemulway Park sign). We also considered the use of QR codes for this journey but thought this might not be the best approach as it distracts people from Country and onto their screens. Instead, we could have interactive signage that locals and visitors could press to hear stories of this place.

Including appropriate **amenities** within the site were also identified during our discussions. This would include updating and increasing availability of public toilets / parent rooms, safe spaces, culturally safe spaces (day and night), and community gardens (native plants and a cultural garden for all). These spaces should also consider environmentally friendly outcomes. For example, we could position garden beds around public toilets that use recyclable tank water from the facilities.

## GROUP 2. DATA

### Initial Design Ideas



#### Water & Nature:

- Water sounds
- Feeling away from the city environment
- Nature
- Native garden with explanation of Aboriginal usages
- Wildlife
- Waterplay through QR codes
- Native trees and plants
- Natural landscape
- Clean waterways
- Protection of remaining bushland, Country
- More native trees
- Keep mature trees
- Open spaces - grass
- Keep creek

#### Art:

- Mural features
- More cultural artwork designs
- Natural materials
- Murals
- Streetscape artworks
- Integrate culture and art with multicultural population
- Crow totems (Pemulway's totem)



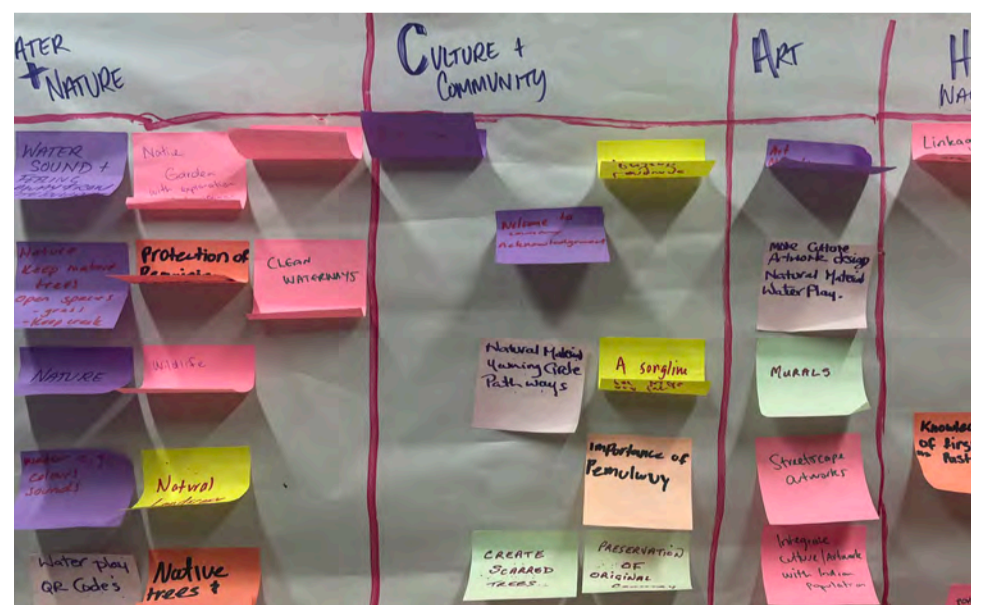
Design Jam, Group 2, Spatial Concept 2023 (Source: Yerrabingin)

#### Culture & Community:

- Statue of Pemulway
- Presence of Aboriginal language
- Relevant songlines
- Fun park for kids
- Natural materials
- Yarning circles
- Pathways
- Importance of Pemulway
- Consider creating scarred trees
- Preservation of original Country
- More seating with Aboriginal designs
- Waterplay

#### History & Wayfinding:

- Linkage of Aboriginal medicines with hospital
- Plaques with information
- Storyline signage
- Dual naming in parkland areas
- Knowledge of First Nations past
- Pathway at park to explain colonisation (e.g. timeline artwork)



Design Jam, Group 2, Ideas 2023 (Source: Yerrabingin)

## GROUP 2. DATA

### Feedback



#### Positive:

- I love the pictures of people who make a difference - Doctors
- Traditional healers
- Medicinal plants
- Healing
- Trees // greenery
- Meaning
- I love the location - knowing the history of where you are

#### Negative:

- Nil

#### Ideas:

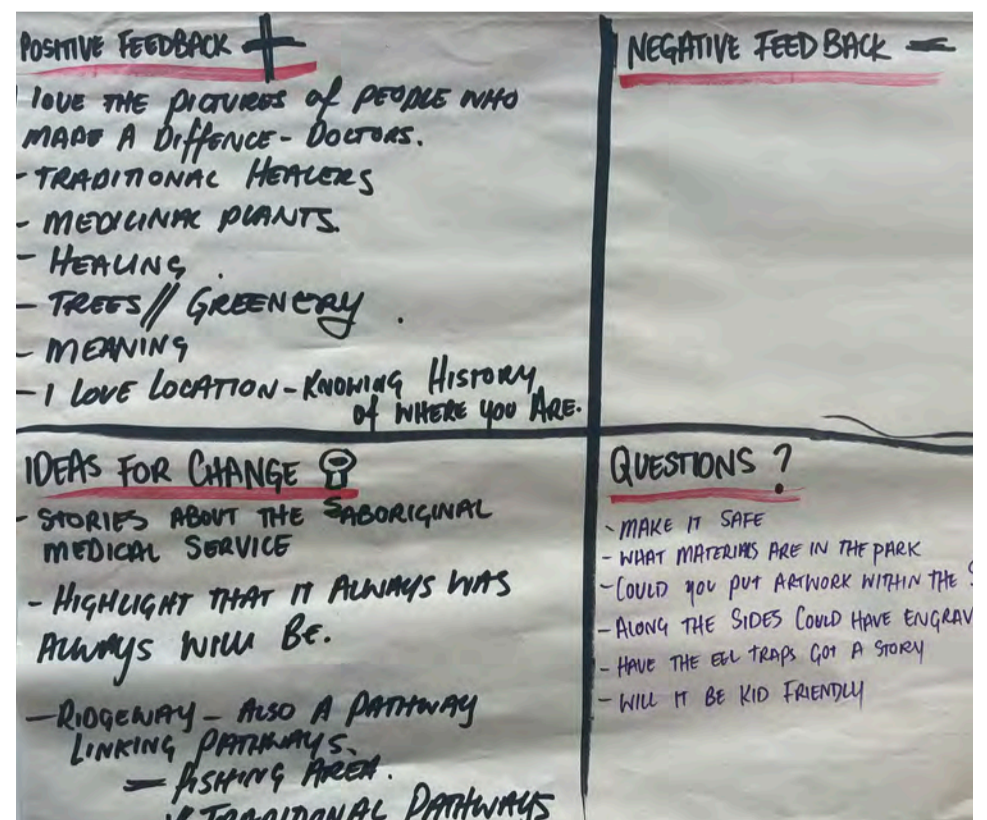
- Stories about the Aboriginal Medical Service
- Highlight that it always was and always will be (Aboriginal Land)
- Ridgeway - also a pathways
- Fishing area
- Traditional pathways

#### Questions:

- Can we make is a safe space?
- What materials are in the park?
- Could you put artwork within the sandstone?
- Along the sides, could there be engravings?
- Have the eel traps got a story?
- Will it be kid-friendly?



Design Jam, Group 2 Annotated Map, 2023 (Source: Yerrabingin)



Design Jam, Group 2 Feedback, 2023 (Source: Yerrabingin)

## GROUP 2. DATA

### Pitch

We would like to invite everybody into our community to create **pathways for a healthy future**. In achieving this we want to implement our culture by educating people within our community.

Along the marked pathways throughout the designated areas, we have highlighted each park to implement a design based on our vision (concept drawing) to show how culture is present in those areas. These connected spaces should involve the **local community** to instill a sense of shared custodianship as it is their backyard as well as ours from a cultural and historical perspective. We could achieve this by having **QR codes** along pathways and within parklands and when scanned, the person would be presented with information about the history and culture in front of them (e.g. artefacts, Aboriginal statues and peoples, important sites etc.).

Another opportunity we identified was the area near the station and hospital precincts. Here the stories of First Nations Doctors, healing plants and bush medicines could be told through art and signage. This would **educate** local people and workers about the rich history of bush medicines and its importance, as well as, share unsung achievements by First Nations people in the most populated areas.

Where there are high density apartments, we feel that there must be adequate access to parks with walkways and informative signage. This could include Aboriginal murals, statues and art that speak to the presence of culture in the area and teach people about **Burramatta**, the significance of **Pemulway** as a strong warrior, the riverways, and important pathways for our peoples (Hawkesbury ridgeline). Water features are also essential to create calm and cool spaces for the community and act as an important life source for all human and non-human kin.

We envisage the community to be the **caretakers** of their backyards, as well as ours, sharing responsibilities of culture through education. After covid, people have sought safety in nature and landscape and so we believe that this site has the opportunity to create safe spaces for the community that allow them to breathe, see, and hear Country through the new master plan.

In conclusion, we want to bring traditional healthy practices (of our medicines and plants) and the old ways that ground us all with the earth and blend these with the modern and future to create healthy outcomes for all.



## GROUP 3. DATA

### Initial Design Ideas



#### First Nations Stories:

- Language
- Fun places for kids
- Bush tucker
- Clans
- Songlines
- Local stories
- Truth telling
- First Nations stories in public spaces
- A way to connect community to local history and stories
- Totems that represent local tribes / nations
- First peoples stories
- More Indigenous history of this area incorporated in the community
- More information on Pemulway and his history in the park
- Education for all
- Information board
- Totems (eel, possum, platypus) and where it belongs as well as its value
- Embedding First Nations culture and knowledge
- QR codes

#### Landscape and its Elements:

- Protection for elements - heat
- Natural landscape in public areas
- Mist
- Native trees and gardens to the area

- Natural materials
- Preserving land
- Ridgeline and creek like
- More biodiversity
- Embrace of Country
- Elements
- Waterways
- Domain quality
- Indigenous designed splash park
- Interactive for kids (games, totems with explanations)
- Coastal walk area
- Less fences
- More natural boundaries
- Native bee hives
- Sandstone on landscape

#### First Nations Art Opportunities:

- More Indigenous artwork / designs with community
- Showcase totems and different tribes
- Statues of Aboriginal people

#### Community Facilities:

- Connection boundaries (Parramatta Park and railway)
- Open cultural hub
- A place to welcome people

## GROUP 3. DATA

### Feedback



#### Positive:

- Splash Park and waterways
- The mist and shading
- The use of natural materials
- Sandstone walkways
- Stories in pathways
- Native bee hives
- Native gardens and trees / foliage
- QR Codes

#### Negative:

- How can we make the cultural space different from others?
- Recycled sandstone, not from a quarry

#### Ideas:

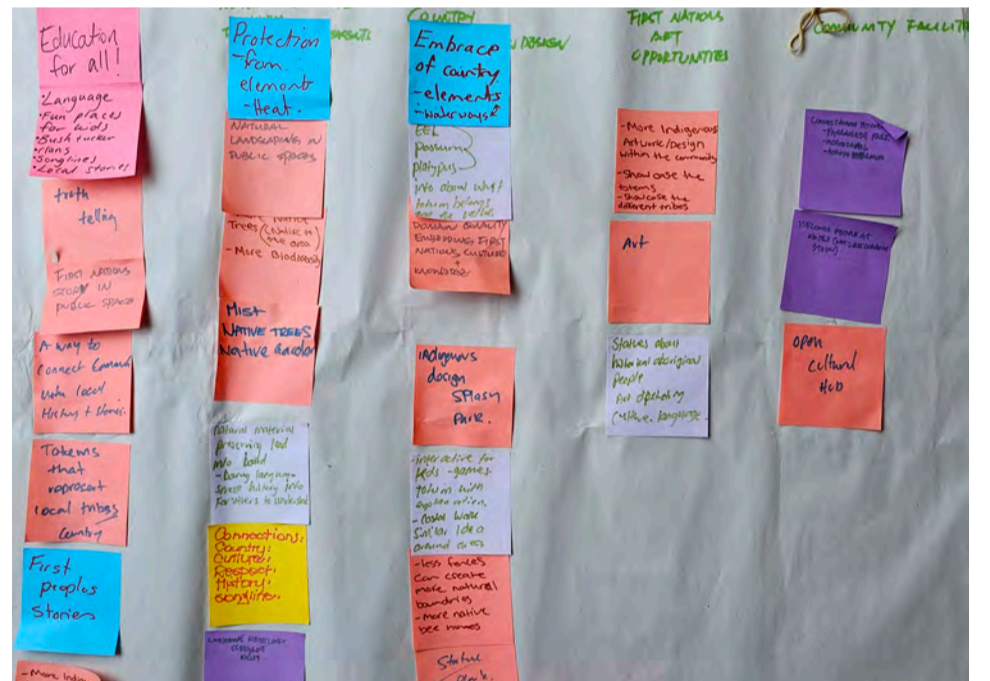
- Nil

#### Questions:

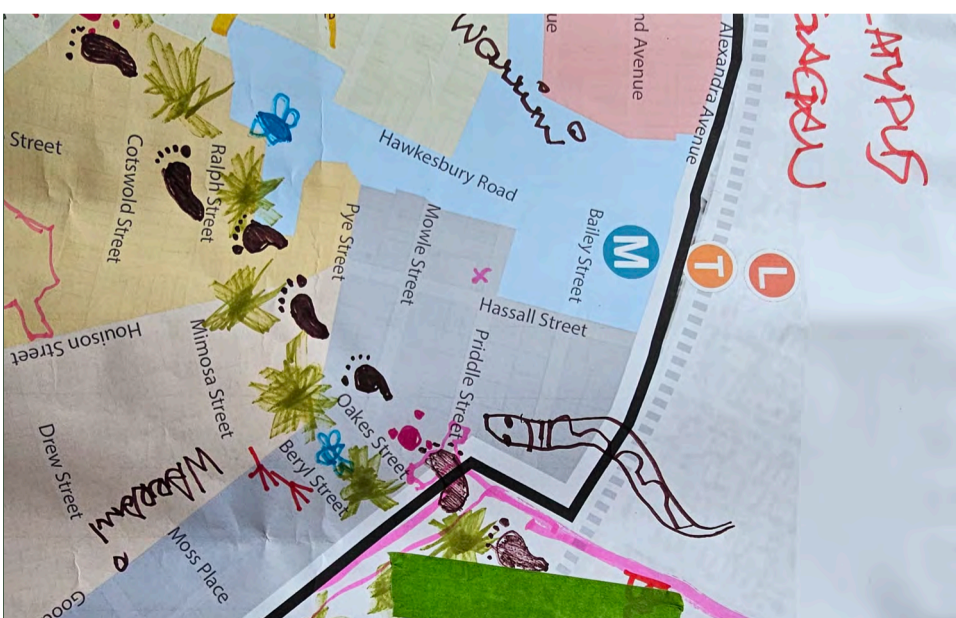
- Nil



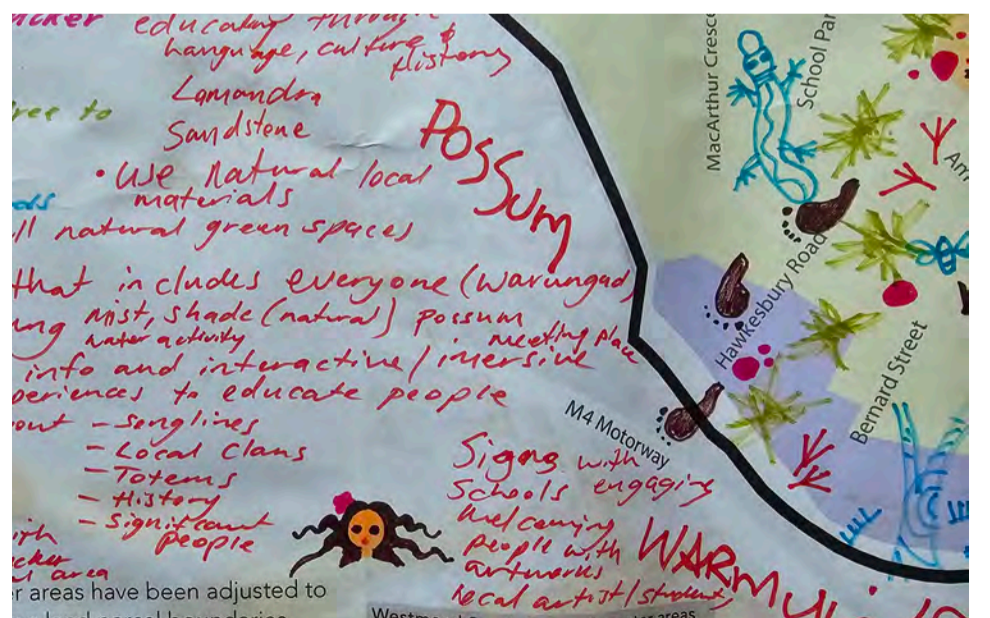
Design Jam, Group 3, 2023 (Source: Yerrabingin)



Design Jam, Group 3, 2023 (Source: Yerrabingin)



Design Jam, Group 3 Feedback, 2023 (Source: Yerrabingin)



Design Jam, Group 3 Annotated Map, 2023 (Source: Yerrabingin)

## GROUP 3. DATA

### Pitch

For our group proposal we wanted to focus on connecting the green corridors and the natural spaces. Specifically looking at the Ridgeway, this is **shared Country** and a place of local knowledge shared between the Tugagal people, Cammeray people, Burra people. We want these local stories to be highlighted within the area.

With the natural spaces we want to ensure that there is not just native Australian plants but more localised plants that will work in this area. We know from our stories that this **Ridgeway** was a passage for Bennelong to take people through - this significant area should also be highlighted in the design.

We discussed how the masterplan can help create an **inclusive, immersive, and educational** experience for the community living and working in this area. A few of our ideas included QR codes, holograms, soundscapes, and sensory activated spaces. Keeping in mind we don't want people to be stuck on their phones completely, but rather focus on their ngara (hearing) to immerse and learn. This strategy should be accessible for everyone and our elderly so they can hear things like waan (crow) and other animals.

**Embedding Darug language** within signage was a key concept within our proposal. For example, the oval areas - it is home - but we want to make it more visible. We can achieve this through art making, wayfinding, and signage. Again with inclusivity in mind, we want to respect our multicultural society and could feature multiple languages with Darug dalang (Darug language).

With several schools within the site, we want to engage children in this space. They crave knowledge about totems and we want to encourage them to take ownership over local stories so they are able to go through their area and point out local native plants and animals.

The green corridors need to connect for all people to use. Consider having locally sourced natural materials like lomandra (for weaving) and sandstones. It is important to have shade and water within these spaces as well. We also had an idea to incorporate **misting** into these spaces for cultural learning and cultural immersion. You've got mittigar (friends) and mudgin (family) all active in these spaces, so the masterplan has the opportunity to teach everyone this language.

Whole point of corridors is to connect history and educate but also connect our **songlines** back together. We could shape the interactive spaces and include elements of the local Country including water and the possum (local totem). Putting those tiny touches will make this site authentic and real - not tokenistic - and engage with local people, our Elders, and their local knowledges. This approach means that elements are not just 'stuck' there but are well researched and considered within the space. And that is the whole point for us, to come back together and connect!



**OUTCOMES**

## DESIGN JAM

### Outcomes

Cumberland City Council has the opportunity to showcase First Nations cultures throughout the master planning of Westmead South. Through a consideration of local knowledges, stories, and species, Westmead South has the potential to foster and develop connections to Country that benefit human, non-human kin and the wider community. Below summarises the key outcomes that best represent conversations from the design jam, collating ideas within the built form, landscape, and beyond:

#### Built form:

- The master plan provides a range of opportunities to create an inclusive and accessible experience of Country for locals and visitors to Westmead. As a multicultural place, the built form has the ability to facilitate and strengthen connections within the community via designs that seek to work with and restore the Country of this place.
- Consider the use of natural materials within the design for new builtforms within the master plan. In addition to this, investigate opportunities to use locally sourced or recycled materials (e.g. sandstones, rammed earth, reused bricks from demolished builds etc.) where possible.
- Explore the opportunity to establish places of reflection and meeting within the master plan to provide more accessible ways for locals and visitors to connect with Country. For example, create a series of outdoor structures inspired by the form of Gunyahs (First Nations shelters).
- Ensure key public spaces such as the development of the Oakes Centre look to embed and feature elements of Country within it's design (e.g. aspect to appreciate ridgeline views, shade structures to provide ample cool space for the community etc.).
- Investigate opportunity to establish a splash park or interactive water experience for kids within one of larger parkland areas.

#### Landscape:

- All groups identified landscape as a vital component to the success of the master plan. Following on from the site walk, all participants discussed a range of opportunities to improve both the health of Country and user experience for locals and visitors within this place.
- Increasing canopy coverage is critical to health and wellbeing for human and non-human kin in Westmead South. Functioning to both cool the streets and support local species (e.g. pollinators for birds, places of shade and rest for people), Cumberland City Council should consider a planting strategy to address these needs.
- Explore water-sensitive urban design strategies to reinstate creek lines and promote water interactions within the site. All groups touched on the importance of water within the precinct, discussing the lack of opportunities for community to see, hear, and touch water. Ideas to resolve this included: planting our original creeklines, water play area, misting places, bio-retention ponds etc.



## DESIGN JAM

### Outcomes

- Consider how the master plan can enhance biodiversity and environmental outcomes through the reintroduction of local endemic species throughout parklands and streetscapes.
- Seek to regenerate and highlight the historical and cultural uses of the ridgeline (Bennelong's walking track), considering how the Oakes Centre and other developments interact with this songline.
- Investigate native bee hives and the potential to embed hives within exterior structures (improving ecologies within the area).
- Explore opportunities to reduce harsh fencing in favour of natural planted 'boundaries.'
- Protect and retain existing bushland with the future ability to rename such places in Darug language.

### Other:

- In addition to the built form and landscape, all groups highlighted the importance of wayfinding and signage to establish and maintain connections to Country within the precinct.
- Future opportunities to embed First Nations story, language, and culture could include: dual name signage of major green spaces and parkland (e.g. MJ Bennet Reserve, Pemulway Park), public murals and designs featuring appropriate totems of the area (e.g. possum and eel), educational and interpretive signage connecting story throughout the entire precinct.
- Seek to empower the local community about the history and culture of this place through a more considered approach to signage within parks.
- Explore opportunities to develop a site specific art and wayfinding strategy to determine future placement and content of public art and signage (e.g. groups voiced a desire to create a statement sculpture to honour Pemulwuy).



*Design Jam, Walk on Country, 2023 (Source: Yerrabingin)*



*Design Jam, Group Image, 2023 (Source: Yerrabingin)*

# YOU'RE INVITED TO HELP SHAPE OUR COUNTRY:

Westmead South  
Community Feedback Session

## THE DETAILS

**When:** Thursday 21 March, 2024

**Time:** 10:00am - 1:00pm  
(morning tea and lunch included)

**Where:** Domain Community Rooms,  
(Mackey Room). 1 Oakes Street, Westmead

Please RSVP as soon as possible to:  
[zoe@yerrabingin.com.au](mailto:zoe@yerrabingin.com.au) or  
[kerrie@yerrabingin.com.au](mailto:kerrie@yerrabingin.com.au)

## WHAT YOU NEED TO KNOW...

Don't forget to tell us that you're coming:

**Phone:** 0432 235 387

**Email:** [zoe@yerrabingin.com.au](mailto:zoe@yerrabingin.com.au)

**Email:** [kerrie@yerrabingin.com.au](mailto:kerrie@yerrabingin.com.au)

**Parking:** Street parking available

# WANGANNI DHAYAR - LISTEN TO COUNTRY

## Westmead South: Community Feedback Session

Thursday 21 March, 2024

### Agenda

**\*\* Morning tea provided upon arrival**

**10:15am** - Acknowledgement of Country and introductions (Yerrabingin)

**10:30am** - Project updates and presentation (Yerrabingin, Architectus, Cumberland City Council)

**11:30am** - Breakout session. Attendees to review updated plans and maps in small groups.

**12:15pm** - Regroup and share details for online survey (Yerrabingin). Invite all attendees to scan the QR code provided and complete the short survey about the progress of the project.

**12:45pm** - Close formal session with lunch







**YERRABINGIN**