



# North Head (Car-rang-gel)

## First Nations Community Consultation

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*"Car-rang-gel (North Head) stood out as a monolith, towering above the plains to the east and looking over the lands to the west... Baiame [The Creator] is still known to sit and watch over her lands from this sacred place."* – First Nations Stakeholder

two point co:

Harbour  
Trust

# EXECUTIVE SUMMARY

Two Point Co. (TPC) were engaged by the Harbour Trust in early 2021 to commence targeted consultations to understand the First Nations community's aspirations and sentiments on the proposed *Draft Concept* for the future development of North Head Sanctuary, situated within Car-rang-gel (North Head).

This stand-alone consultation process ensured that a dedicated First Nations focus was included as part of the broader community engagement, as previous consultations for this area of Car-rang-gel had captured very little feedback from this key stakeholder group.

Our approach to this consultation included presenting the *Draft Concept* on behalf of the Harbour Trust, to First Nations community members with a connection to Car-rang-gel in order to seek their feedback on the proposed developments.

The *Draft Concept* incorporated traditional and contemporary First Nations design principles and proposed two key themes:

- 1) **Country as Medicine** – How Country heals us and how we can heal Country.
- 2) **Defence of Country** – acknowledging the Australian Military history at this site.

First Nations sentiments in response to these proposed themes were that:

- Car-rang-gel needs to be restored and maintained as a sacred place of ceremony, healing, and sanctuary; and
- When articulating the Australian Military History, it should include the Aboriginal Military component and the First Nations 'Frontier Wars' if you are to provide an accurate account of Car-rang-gel's history.

Throughout our yarnings Traditional Owners and other Aboriginal community members informed us that Car-rang-gel is home to sacred Bora Sites that were traditionally used for Corroboree and other significant ceremonies. They shared that they want it to be restored for this purpose, and that this restoration should be included in any proposed future development.

Although there was evident distrust from some members of the First Nations community, predominantly people were open to providing feedback on the *Draft Concept* as an opportunity to be recognised intrinsically in the past and future uses of Car-rang-gel.

Overwhelmingly, this stakeholder group feels that in order to move forward, a First Nations Cultural Engagement Framework should be developed for the site for the ongoing consultation with Traditional Owners and other community members for the remainder of the project. This will foster trust and inclusion and will restore First Nations belonging and the healing of Country for the future of Car-rang-gel.

As a result of our consultations, we have identified the following key themes that embody community feedback and sentiments relating to the site and the *Draft Concept*.

- **Restoring Car-rang-gel to a First Nations Ceremonial place**
- **Country as Medicine – Why healing Car-rang-gel is necessary**
- **Defence of Country – Acknowledge Aboriginal Military History and Frontier Wars**
- **Collaboration and Consultation with First Nations Peoples throughout**
- **Embedding First Nations Culture and Knowledges in all areas**
- **Environmental Sustainability and First Nations Land Management Practices**
- **Functional Concerns**
- **Commercial and Economic opportunities**

The following pages outline our methodology, key areas of consideration for Car-rang-gel as shared with us by the stakeholders, First Nations Community sentiment and aspirations for its future, and Two Point Co's recommendations moving forward.

# OUR METHODOLOGY

TPC is a 100% First Nations owned and staffed consultancy specialising in Aboriginal and Torres Strait Islander engagement through strategy design, facilitation, community consultation and social impact assessment. To seek general feedback and cultural knowledge from First Nations peoples TPC strongly advocates for the use of culturally appropriate and responsive methods. To help the Harbour Trust reach their First Nations engagement goals we conducted multi-method consultations with First Nations peoples for this engagement.

The Sydney Aboriginal community have long communicated that due to high levels of community engagement across the region there is a state of consultation fatigue among the community. In response we advised that the best methodological approach was to use yarning methods among a group of targeted First Nations stakeholders and perform in-person consultation sessions within the broader community. This approach aligned to our strong focus on using culturally responsive consultation methods to uncover the voice of the communities that will benefit from or be impacted by the proposed developments that the Harbour Trust has put forward.

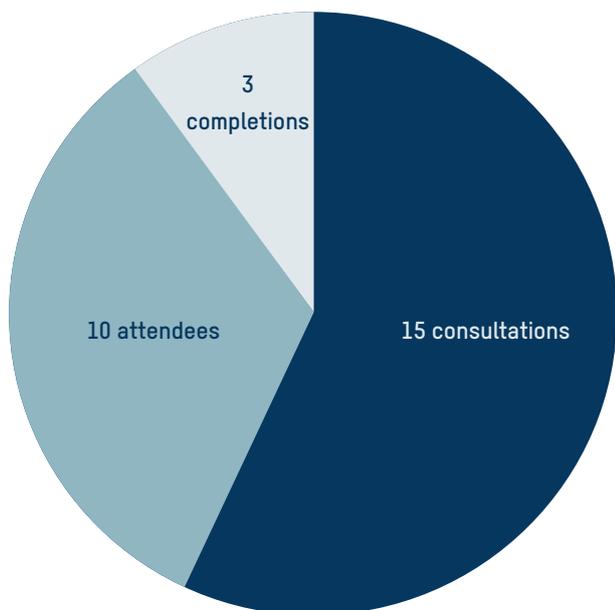
TPC recognise that survey methods are frequently used in community consultation. However, the use of surveys is not the preferred method of consultation, and this was reflected in the minimal completion rate by our First Nations stakeholders. During our face-to-face consultations, we found that the First Nations community had strong views that they wanted to share during the later phase of the consultation.

Over six weeks from May to June 2021, TPC advertised and deployed a range of in-person and virtual data collection methods. Our communications, interviewee recruitment and consultation approach included the use of the following tools and channels:

- Social Media Platforms including Facebook, Instagram and LinkedIn to promote the consultation.
- 1 x Radio interview with Lola Forrester and Harbour Trust Interim Executive Director Linda Ward on Koori Radio.
- Email networks.
- Presentations to the La Perouse Aboriginal Community Alliance Group – made up of a consortium of eight First Nations Organisations, and the NSW Indigenous Chamber of Commerce (NSWICC).
- Online surveys.
- Expressions of Interest.
- 6 x Yarning sessions (5 x face to face and 1 x virtual).
- 13 x Individual consultations.
- Koori Grapevine – snowballing technique.

The following graph shows the number of stakeholders engaged through yarning sessions, individual consultations and the online survey.

- Individual consultations
- Yarning sessions
- Online Survey



The average time spent completing the survey was 45 seconds with 33 people registering a partial completion, and three people completing all questions. Whilst this data has been included in our overall findings, this has confirmed our position that the use of surveys is not a preferred method for First Nations consultation.

In comparison, 'Yarning' with First Nations people provided rich, in-depth cultural and historical information about Car-rang-gel. During in-person and virtual yarning style interviews and focus groups TPC learnt about the community's views of the cultural heritage associated with the site, the aspirations that First Nations peoples have for Car-rang-gel, and of their perceptions about the Harbour Trust's proposed *Draft Concept*.

## YARNING AS A METHODOLOGY

To align with First Nations protocol, we used snowball sampling techniques where participant referrals were gained from community members who facilitated introductions to other community members. This approach along with yarning methodologies provided real opportunities for meaningful, respectful, and authentic engagement with Traditional Owners and other community members. These proven community consultation techniques were beneficial to developing a deeper understanding from Aboriginal participants and establishing good community rapport. However, it is noteworthy that this approach takes time to gain momentum within communities, so it was unsurprising that a significant proportion of data was generated during the last two weeks of open consultation. For future consultations, TPC recommends a longer engagement period to allow for a greater amount of data collection.

Yarning is one of the many First Nations practices that has been used throughout time by First Nations peoples, to learn and share knowledge. Aboriginal yarning methodologies convey shared lived experiences of families and communities, rarely are they an individual construct. Yarning methodologies include narratives, stories, and storytelling. Aboriginal yarning generates dynamic, rich and in-depth qualitative data. Our consultants are skilled in facilitating the on-going, free-flowing narrative process and are experienced in supporting and recording yarning. Yarning methods produce a fast-moving emotive dialogue that is interspersed with interjections and additions. The participants' narratives invoke past and present tense, and give insight into future individual, family and community directions and aspirations. Capturing and analysing this data provides an opportunity to hear and learn from First Nations life stories, voices, and views. Yarning generates information that is intimately connected to the story of Country, Aboriginal ancestors and families, Aboriginal and non-Aboriginal people in the local community and across the nation.



## FIRST NATIONS STAKEHOLDERS

Our stakeholder list included people who have family lineage to the Sydney area, members of the Harbour Trust's Aboriginal and Torres Strait Islander Advisory Committee, representatives from Peak Bodies such as local Land Councils, representatives of arts and cultural organisations, representatives of the City of Sydney Council, those with vested interests in archaeological and anthropological studies, Aboriginal Knowledge Holders, First Nations employees of the Harbour Trust and First Nations Businesses.

The following list of stakeholders participated in targeted interviews and yarning sessions with TPC as part of the process.

- Traditional Owner - Professor Dennis Foley, Gai-mariagal man and Harbour Trust Aboriginal and Torres Strait Islander Advisory Committee Member
- Traditional Owner - Aunty Yvonne Simms, Bidjigal and Wadi Wadi Elder
- Traditional Owner - Jeff Simms, Kameygal man
- Traditional Owner - Glenn Timbery, Kameygal man
- Susan Moylan-Coombes - Director, Gai-mariagal Group and Harbour Trust Aboriginal and Torres Strait Islander Advisory Committee Member
- Caroline Glass-Pattison - President, Gunyadu Aboriginal Women's Corporation
- Peter White - Harbour Trust Aboriginal and Torres Strait Islander Advisory Committee Member
- Eliza Pross - President, Gawura Aboriginal Education Consultative Group (AECG)
- Dillion Kombumerri - Principal Architect, Office of the Government Architect NSW
- Aunty Barbara Simms - La Perouse Elder, Bidjigal and Wadi Wadi woman
- Scott Franks - Chief Executive Officer, Tocomwall

- Lana Kelly - First Nations community member
- Brian Doyle - First Nations community member
- Mark Spinks - Babana Aboriginal Men's Group
- Jeremy Heathcote - Babana Aboriginal Men's Group
- NSW Indigenous Chamber of Commerce
- La Perouse Community Alliance
- Redfern Community Centre
- Carlo Svagelli - Senior Project Officer, Aboriginal Affairs NSW

Some key stakeholders were unable to be reached during the consultation period and TPC recommends that the Harbour Trust continues to attempt to engage these people as their input is critical in the ongoing conversations about Car-rang-gel. Please refer to Appendix B for a list of additional stakeholders for future engagement.

In addition to our targeted stakeholder list a communications plan was developed with the aim of disseminating details about the consultations to the broader Aboriginal community. This included the following tools and channels:

- Posts distributed via TPC and Harbour Trust social media channels including LinkedIn, Facebook, and Instagram.
- Fliers distributed via community noticeboards at the National Centre of First Nations Excellence, Aboriginal Medical Service and Redfern Community Centre.
- Distribution of fliers via email to local Land Councils and other various community organisations.
- Promotion of opportunities to contribute to the conversation via social media channels.

## ACCURACY OF STORYTELLING

*"We are guided by our ancestors and Elders; it is important that we check with the Elders. We have a cultural responsibility. We have to respect Elders and their knowledge and the knowledge of the old ones, the spirits."*

– First Nations Stakeholder

Two Point Co's consultants are not from the Northern Sydney region and are not Traditional Owners of the Country. Therefore, we don't have authority to speak on behalf of the sacred Country that is Car-rang-gel or to pass on the stories associated with it. Our role in this process was to gain insights from First Nations Communities about the stories that have been passed down through family and community connections of the stakeholders. We don't take the position of proving or disproving historical recollections, but rather deeply listening to stories, cultural knowledge, and memories from various First Nations peoples, and acknowledging the protocols and respect that must be given to Elders and Traditional Owners.

Sydney is a gathering place of many Nations which over time has created a plethora of magnificent, layered stories that intersect with Traditional, post-1788 and modern-day times. First Nations culture is immersed in sharing knowledge which fosters the connection and identity to Country.

The First Nations community recognise that diverse perspectives and stories exist, and that a hierarchy of Traditional Owners' stories should be acknowledged. The community feedback emphasised the need to be able to determine the accuracy of stories of Country as it shapes the journey of this place and its peoples.

It is recognised that this has its challenges when range of factors exist including different lived experiences, written and verbal accounts, cross-cultural communication, the evolution of language, colonisation, genocide, and the life expectancy of our Elders. Acknowledging this was a driving factor behind the community's desire to have a process that validates or provides accuracy of stories as this method of sharing is integral to the continuation of First Nations culture.

It is evident that Traditional Owners, Knowledge Holders and the First Nations community want to pass on their cultural knowledge of Car-rang-gel's cultural significance to ensure it is sustained and shared with the whole community.

It is critical to note that the First Nations community were less concerned about commenting on specific precinct feedback or proposed design elements as they were about ensuring First Nations 'best practice' engagement protocols are adhered to when working on Country, especially in locations of sacred and traditional purpose.

Additionally, an important factor for consideration, is the importance of acknowledging Traditional Owners and their Intellectual Property rights under the [United Nations Declaration of the Rights of Indigenous Peoples \(UNDRIP\)](#) in all engagements and subsequently, interpretations into design concepts. At this stage Indigenous Cultural Intellectual Property (ICIP) has not been formally recognised in the Australian legal system, however there are various resources available to support the understanding and implementation of this important concept when engaging with First Nations Peoples. It is considered best practice to familiarise with the UNDRIP and implement the relevant Articles (in particular Articles 11, 12 and 13) within your organisation and across any projects that include the research, collection or use of anything that is considered ICIP.

# ● KEY THEMES ARISING FROM THE ENGAGEMENTS

The following section outlines the First Nations community's sentiments and aspirations for the future of Car-rang-gel, and key areas of consideration going forward.

## ONLINE SURVEY RESPONSES

Whilst online survey engagements were low with only three full completions, we captured some rich data from the respondents as outlined below.

No Traditional Owners elected to take part in the online survey for Car-rang-gel, however three First Nations community members participated. All who chose to use the survey method to voice their opinions indicated that they had visited Car-rang-gel and indicated that they will be visiting Car-rang-gel again.

Broadly, participants were more likely to be unsupportive than supportive of all elements of the proposed design for the Artillery Barracks Precinct and at North Fort Precinct at Car-rang-gel. One First Nations participant stated, "First Nations community need to have access to this culturally important space for cultural ceremony practices and business". Whereas another noted, "It needs to tell the truth of the local people, original people of place. It needs to be more respectful of the true traditional families of the place and the contemporary First Nations community".

Online survey participants were very supportive of the idea that "Bringing the past to light" was being proposed at Car-rang-gel as Truth Telling is an important part of Healing Country. All First Nations survey participants agreed that the principle of Healing Country was important as a key element of development design. It is not surprising that First Nations peoples would lend their support to Healing Country as a key design principle. Especially as Healing Country has a distinct meaning to Aboriginal and Torres Strait Islander peoples, which involves embracing First Nations cultural knowledge and understanding of Country as part of Australia's national heritage. This is something that has been absent in the past, and consequently, has contributed to the destruction and desecration of sacred lands and ancient sites. This requires a response from non-First Nations Australians. It was stressed that there be no private ownership of Car-rang-gel, and that collaboration with First Nations peoples is ongoing. Healing Country incorporates learning from the deep knowledge that First Nations people have about protecting the land, water, and sacred sites, redressing historical injustice, and actively working to resolve ongoing injustice.

### References:

The University of Melbourne 2021, *Healing Country*, <https://pursuit.unimelb.edu.au/articles/healing-country>

Tucker, N 2008, "Healing Country and healing relationships", vol. 6, no. 2, pp. 83-84



## ACKNOWLEDGING THE HISTORICAL AND CULTURAL SIGNIFICANCE OF CAR-RANG-GEL

***“This is not a burial site by our choosing, it is a ceremonial site, a major Bora site, people would travel here, it was a place of food, gathering and ceremony.” – First Nations Stakeholder***

“This is one of the major sites of cultural and spiritual significance in Sydney. We have five songlines that extend out across the Country from here. [This place it] is as significant to the people of the Eastern seaboard area as Uluru is. This is the place of [where] the stairwell climbs to the heavens [occurred] that is how we communicated [to spirits] and to Baiame.”

Excerpt taken from – *What the Colonists Never Knew*, Professor Dennis Foley, National Museum of Australia Press, 2020

The Gai-mariagal and Guringai are known as the Traditional Owners of Car-rang-gel. However, due to the uniqueness and significance of this site, other groups including the Gatlay, Gaimai, Canniaagal, Borageegal, Garigal and Boreal clans are considered Custodians of this Country.

These surrounding Clan groups and the wider First Nations community are paramount to understanding the diverse layered history of Car-rang-gel. There remains an understanding that this is a place of great significance to Aboriginal peoples from Sydney and other regions as far as the South, Central and the mid-North Coasts of New South Wales.

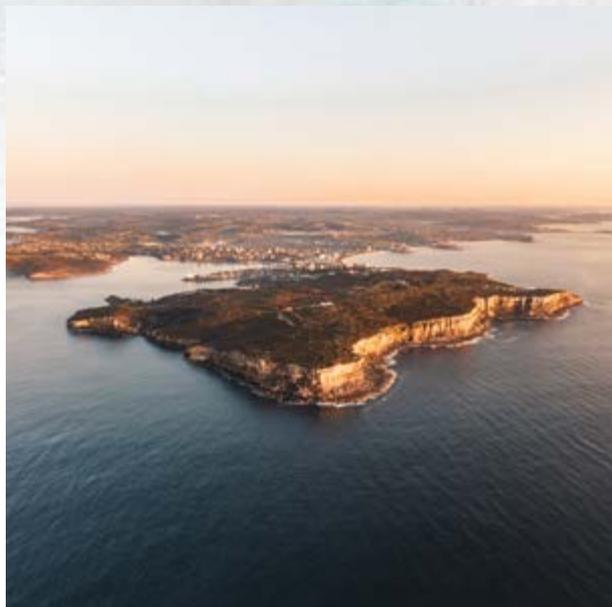
Songlines have been a central feature of First Nations cultures for over 60,000 years. They carry lore and stories that our communities live by. Songlines are interwoven with First Nations culture, are part of life and are second nature. Songlines trace astronomy and geographical elements from ancient stories and describe how these things have helped shape the landscape as it is now. They were first used by First Nations peoples as a form of communication across the continent and a way of mapping Country. Car-rang-gel’s significance in this regard meant that Clans would travel across Country to come to this place.

Car-rang-gel was also a special place for the Koradji (medicine men and women healers) of the Gai-mariagal Clan who used the area for spiritual ceremonies and rituals. Rock engravings, rock art, campsites, burials, and middens are all important reminders of the Gai-mariagal people’s connection to the area.

It is believed that Baiame (Creator Spirit) oversees Country from Car-rang-gel and First Nations stakeholders state there is an unmistakable spiritual energy felt when you walk on Country in this place. Car-rang-gel connects many Clans through the songlines that intersect here. These ‘Songlines’ are known to intersect at a traditional Bora site where important Aboriginal ceremonies occurred.

# ● KEY THEMES ARISING FROM THE ENGAGEMENTS *CONT.*

“We have five song lines that extend out across the Country from here. The Black Duck (Southern) Songline, The Black Swan (Northern) Songline, The Negation (Southwestern) Songline, The old Woman (Western) Songline and the Pelican [Warrigal] (Northwestern) Songline.” Excerpt taken from – *What the Colonists Never Knew, Professor Dennis Foley National Museum of Australia Press, 2020*



*Aerial view of North Head*

“Car-rang-gel is in fact a giant pelican, one of two created by Baiame who lay down and passed on after raising the first pelican chicks in the inland sea. From an aerial view you can see the Pelican shape.” Excerpt taken from – *What the Colonists Never Knew, Professor Dennis Foley National Museum of Australia Press, 2020*

Our consultations revealed that Car-rang-gel is a place of deep, spiritual significance to the First Nations community. A site so significant that the collective voice says allowing it to return to its rightful place as a sacred Ceremonial site and preserving it in this way, is critical to heal and restore the wellbeing of this Country.

## RESTORING CAR-RANG-GEL TO AN ABORIGINAL CEREMONIAL PLACE

*“Nothing should be there. Otherwise, it would be located on the intersection of six Songlines that emanate from this one bora site on top of that. This includes interrupting a virtual Songline to Baiame. It’s how our spirits travel home. It is the most significant Monolith outside of Uluru.”*

– First Nations Stakeholder

The most consistent, and perhaps most important finding through our engagement with the First Nations community was the sentiment that Car-rang-gel be acknowledged as a significant Aboriginal ceremonial place. It was revealed by Traditional Owners, that Car-rang-gel is a sacred Bora Site.

Bora sites are significant meeting places and Aboriginal ceremonial places where initiation ceremonies are performed. The current structures that have been built on these Bora Rings are impacting the cultural integrity of this site and the community is asking for this to be rectified. Particularly, the main Bora Rings at the top of the hill.

Three Bora rings are located up on the highest point of Car-rang-gel, which represent the sky gods of the human, sacred and spiritual worlds. Other Bora rings also exist in this place - one where the Cardinals residence stands, known as the ‘Ocean Circle’, and another towards Fairy Bower where a swamp is located which was used as a women’s Koradji site. Others exist where the hospital stands at the Quarantine Station and on the high ground at Lady Fairfax Lookout.

*"It [Car-rang-gel] is a spiritual high ground, that was used for Corroboree. The fire up on top of Car-rang-gel was used to signal clans for Corroboree by fire. It told clans from near and far when it was time to gather and when it was time for ceremony. Clan groups from all over gathered here on this sacred ceremonial site."*

– First Nations Stakeholder

First Nations stakeholders expressed grave concern that new structures are proposed for development over the most sacred site of Car-rang-gel, at the top of the hill, as a part of the *Draft Concept*. During our consultations it was shared that these community members are not supportive of this, and it was requested that no further developments be built upon this area.

First Nations stakeholders shared that once the Bora sites are restored to the traditional way, community would welcome an opportunity to celebrate First Nations cultural practices on an ongoing basis. They are keen to see First Nations peoples continuing to practice ceremony in this place and inviting the broader community to participate in the spirit of reconciliation. This is an opportunity for non-First Nations Australians to be part of the oldest surviving living culture. To experience the power of Country. To gain further understanding and respect for the multi-dimensional relationships that First Nations peoples have with Country.

## COUNTRY AS MEDICINE – WHY HEALING CAR-RAN-GAL IS NECESSARY

*"A healing landscape, Country as medicine. This connection to Country, an experience of a cultural landscape brings both mental and physical wellbeing. Central to this is the plant landscape containing food and medicinal species."* – Christian Hampson, CEO and Cultural Heritage Principal, Yerrabingin

Car-rang-gel has long been a place of deep healing. There is a reverence and sanctuary to Car-rang-gel, and First Nations Traditional Owners, and community want to see it restored, continuing to be preserved for this purpose. A place where all community can access and benefit sacred Country that has the power to heal.

Many stakeholders expressed that 'Car-rang-gel' heals you. It is a place that people can come to walk, run, sit quietly or bring family. A space that nurtures you, a place to experience Country away from the hustle and bustle of life.

For many Aboriginal people, however, Car-rang-gel still needs healing from the First Nations deaths that occurred there due to the Smallpox epidemic. Many stakeholders' sentiment reflects the belief that the spread of Smallpox was intentional by some of the colonists to wipe Aboriginal populations out. One stakeholder expressed that "A lot of healing needs to take place, it is the next part of our journey, as there are many Clans who hold this land sacred. Many of our people are buried here."

In April 1789, 15 months after the First Fleet arrived to establish a penal colony in NSW, a major Smallpox epidemic broke out. The outbreak did not affect the British colonists, most of whom had been exposed to the disease during their infancy. As a result, Smallpox was not detected until members of the Aboriginal communities living between Sydney Cove and the Heads were found, according to Newton Fowell, "lying dead on the beaches and in the caverns of rocks. They were generally found with the remains of a small fire on each side of them and some water left within their reach". Without previous exposure to the Smallpox virus, Aboriginal people had no resistance, and up to 70 per cent of the local population were killed by the disease.

During a yarn with a Traditional Owner, they shared that "when the Smallpox hit, 200 First Nations people were here for a Corrobboree at the time, they were not up there, they were camping down by the beaches, (Little Collins Beach and Little Manly Cove) but they had come there for ceremony, and it was devastating. Major Ross and Lieutenant King were in the area, we think they brought it [in]". They also said that "where we're sitting, there would be spirits here. In the caves, the land, the ground."

***"Aboriginal people called it [Smallpox] 'Devil, Devil.'" – First Nations Stakeholder***

Smallpox spread rapidly because of the incredibly rich trade, family and cultural networks that crisscross the Country. Caves on the beaches became quarantine stations for Aboriginal people, where previously they had provided shelter.

***"We understood the spread of Smallpox to be intentional to wipe us out."***  
– First Nations Stakeholder

The historically significant and tragic occurrence at Car-rang-gel has left deep trauma, distrust and hurt for many First Nations people. Generations of families and Clan groups died, and their remains are buried at Car-rang-gel. It is important to community that this is acknowledged, and that traditional healing occurs. When discussing the healing that is needed in this place a First Nations stakeholder shared that "it needs cleansing through traditional ceremony and regeneration, through the revival of cultural practices and First Nations ways of caring for Country."

Acknowledging the outbreak isn't just about better understanding Australia's past, transparency is an important step towards building trust now, especially in public health. If a lot of our people understand what happened back then as biological warfare, when health services now push things like vaccinations, there's going to be a relative degree of mistrust. This carry-over of historical mistrust is actually significant. – Excerpt taken from *'Patient Zero', (First Nations Doctor, Mr Mark Wenitong), Records Archived at the National Museum of Australia.*

The First Nations community sees acknowledging this historical occurrence, and healing Country as critical to revive the health and wellbeing of Car-rang-gel for the benefit of Country and the future of First Nations peoples. The community would like to see this as being the next step towards reconciliation in any future engagement at Car-rang-gel.

Losing so many ancestors in this way is part of Car-rang-gel's history. First Nations people want it acknowledged. They want a chance for this Country to be healed from the painful memory that still lives within her. They want the spirits of the Clans laid to rest. They want their memory to be acknowledged.

## DEFENCE OF COUNTRY – ACKNOWLEDGE ABORIGINAL MILITARY HISTORY AND FRONTIER WARS

*“Telling the layered story of place should be woven together and integrated. Don’t separate the military history from Frontier Wars and original stories of place, also First Nations engagement in all wars. This is not included here or in the War Memorial in Canberra.”*

### – First Nations Stakeholder

During our consultations the First Nations community reflected on the ‘Defence of Country’ theme as proposed in the *Draft Concept* and expressed that they want it to be acknowledged that our ‘war’ history was multi-layered, and all layers need to be acknowledged when showcasing the military history of Car-rang-gel. For First Nations peoples, the Australian colonial military wars are such a small part of the story of this Country and shouldn’t be the main focal point of what makes this Country significant.

Rich in flora and fauna to serve as strong coverage, North Head was crucial to Sydney’s military coastal defences, laced with tunnels, equipped with artillery and home to soldiers. Established at North Head in 1936, North Fort is a remnant military complex. Strategically placed at the northern entrance to Sydney Harbour, the now-demilitarised fort formed part of a defence system that spanned 300km of coastline during World War II. Excerpt taken from – [\*History of North Head Sanctuary – Harbour Trust Website\*](#):

However, First Nations people would argue that an Aboriginal defence system existed long before, with our people defending Country against invasion and colonisation many years prior. These were known as the Frontier Wars. Frontier Wars is the term applied to violent conflicts between First Nations peoples and non-First Nations settlers during the British colonisation of Australia. A minimum of 40,000 First Nations Australians are known to have died in these wars – Excerpt taken from – [\*SBS – NITV – What were Frontier Wars\*](#).

Despite being of peaceful disposition Aboriginal people were strong defenders of culture and Country. Once it became evident that our people were being dispossessed of their right to live as they always had, on Country, deep in culture and rich in ceremony, the Frontier Wars began, as they attempted to defend what always was, and always will be, Aboriginal land. These conflicts need to be acknowledged and showcased.

At North Head, before Australia became a British Colony, this area around Sydney Harbour had been heavily occupied by First Nations peoples. Mob fished, hunted, gathered food, and conducted ceremony as they gathered on what is claimed to be one of our most sacred sites. Collins Flat Beach, Store Beach, Shelly Beach and Little Manly Cove and their surrounding caves were places of shelter to large Aboriginal Clan groups travelling through here.

Evidence of an ancient and enduring cultural heritage remains in the rock engravings and middens (accumulations of shell produced by Aboriginal people collecting, cooking, and eating shellfish).

It is well documented that despite defence, First Nations Men, Arabanoo, Bennelong and Colbee were captured here by early settlers who intended to use them as interpreters. In 1790, at nearby Collins Flat Beach, Governor Phillip was speared by an Aboriginal man, in the shoulder at a feast conducted over a stranded whale.

Sentiment was expressed that First Nations community believe post-colonisation Car-rang-gel became a place of death by murder and disease as a means of genocide with over 70 percent of the local region Aboriginal population dying here. – Excerpt taken from – [\*Smallpox – National Museum of Australia\*](#).

## COLLABORATION AND CONSULTATION WITH FIRST NATIONS PEOPLE THROUGHOUT

*“When you are wanting to build a template of how to do best practice consultation then there needs to be principles on how to do this. When the suggestion comes to have a whole lot of skilled people for a First Nations project, then let’s do it well. These are the voices that are fundamentally important. Once in our life can we please have our way showcased. Imagine they get to acknowledge Country our way.”*

– First Nations Stakeholder

It is important that First Nations Community Engagement Protocols are applied when the Harbour Trust is looking to undertake any development work on Country. Community sentiment is that there should be an opportunity for Traditional Owner groups, who have capacity, to participate in the development of this work. Stakeholders express that these groups should be consulted to provide advice around guiding principles that could support in cultivating an understanding of Country that would meet with the cultural protocol of the *Connecting to Country Framework* which is being developed by the NSW Government Architect to guide organisations who are developing connections with Country to inform the planning, design, and delivery of built environment projects in NSW.

All stakeholders feel that this work should be done in advance of any development work being proposed on Country. They also shared that, where possible, First Nations businesses should be provided with the opportunity to contribute to this important work.

In addition to establishing best practice engagement protocols prior to any development work, First Nations stakeholders expressed the importance of the sustained involvement of First Nations peoples as cultural experts at every point on the journey to the completion of any developments at Car-rang-gel. Many opportunities exist for these touch points throughout the project from heritage studies and deeper research about the significance of this place, through to the evolution of final development concepts and their implementation. In our communities we have access to an incredible talent pool of specialists who cover industries across engagement, heritage studies, research and evaluation, place-making and design, architecture, construction, art, tourism and much more.

A key stakeholder with a vested interest in architecture suggested that the Harbour Trust invite Aboriginal Designers and Architects to peer review design concepts and test the design ideas against the *Connecting to Country Framework*.

*“These developments need to be tied into each other there needs to be consistency. For us fellas here, even though Cook came here, he did not stay, he went around further into the bay. We were first colonised by the French, they fired on us, Tim Bree, changed his name because they could not say it. It links into this National Park here. So, when the work happens, we want it all to link to Country consistently like the Goat Island project with La Perouse, North Head should be like that.”* – First Nations Stakeholder

## EMBEDDING FIRST NATIONS CULTURE AND KNOWLEDGES IN ALL AREAS

*"It needs authentic cultural immersion across all elements. This should not be turned in to a cultural Disneyland, it needs to remain as a Sanctuary and a sacred site"*

– First Nations Stakeholder

Community stakeholders shared that they want to see First Nations cultural layering throughout Car-rang-gel. They don't want to see a tokenistic representation of First Nations History. They want people to understand that this was, and still is Aboriginal Country. They want a recognition that the First Nations story is woven throughout. That Aboriginal people are the rightful custodians of this sacred place.

For Aboriginal people Country is felt everywhere. In the land, the sea and the sky. It is an immersion of being. It encompasses First Nations ways of knowing and being. When people visit Car-rang-gel they should be reminded that they are on Aboriginal Country. That they are a visitor to this Country, and it is a great privilege that they can visit her. Culture should have a presence and be felt everywhere you go in this place.

Stakeholders shared a range of ways that culture can be embedded across all areas of Car-rang-gel including the following:

- Rewilding the native landscape with native plants
- Signage naming the plants in language and sharing their medicinal purpose
- Wayfinding signage in language
- Including cultural storytelling on signage around various sites, explaining their significance
- Visually acknowledging significant Elders, Warriors and Koradji who have a historical place at Car-rang-gel
- Explaining the sacred components of this Country - including Bora Sites, Koradji and Corrobboree, and
- Reviving the Bora Sites.

*"We don't think one area should be First Nations specific. It doesn't start and finish at one point. It is multi-dimensional, the way in which First Nations culture exists on Country. We want First Nations presence to be felt regardless of what point you access Car-rang-gel"*

– First Nations Stakeholder



*Wilderness at North Head Sanctuary*

## ENVIRONMENTAL SUSTAINABILITY AND FIRST NATIONS LAND MANAGEMENT PRACTICES

*"Country is Medicine. 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. Today we may not always be able to see Country instantly, but if we call to it, we can always sense her and again feel her embrace."* – First Nations Stakeholder

Discussions throughout the consultations strongly reflected First Nations voices around 'healing and caring for Country' and aligned with the Harbour Trust's proposed theme of 'Country as Medicine.' Stakeholders stressed the importance utilising Cultural Land Management frameworks that reflect First Nations peoples' interconnectedness with Country and spirit. Suggestions to engage in these frameworks included native rewilding, the use of bush medicine, and co-design processes that consider Country at all points.



It was widely agreed that cultural burning practices should be considered. That the local bush fire brigade and NSW Fire Service need to stop their burning and listen to the Traditional Owners. Stakeholders express that Harbour Trust should employ Fire Sticks' - an Aboriginal not-for-profit that can supervise and train in Aboriginal Fire Management.

One stakeholder shared – “cultural burning – make sure it’s undertaken by the right people, but it is dangerous because we get these super fires now. Cultural burning does not work like it once did because the land has been mis-managed, and climatic conditions have changed so much. I don’t think these teams know what they are doing, they think they do and it’s dangerous. To protect the area, I would reintroduce native species, only then should you do native burns but that’s a long way off.”

Many people also reflected on the native flora and fauna that once thrived at Car-rang-gel – the trees, native grasses and shrubs. They want to see the wallabies and wombats reintroduced. It was also suggested that food that could encourage the Black Cockatoos back could be grown. A common thread amongst stakeholders is to see a rewilding of Car-rang-gel to help the native flora, fauna and animal life thrive again. It is also acknowledged that a rewilding process takes time with one stakeholder telling us that “returning the landscape to what it was, well it takes time to do this. The rehabilitation of land needs penetration of dew, we need salt bush down there as it has long deep tap root.”

***“We need to care for Country with awareness of her custodial presence – A cultural landscape rich with local significant plants will form a collaborative project for First Nations and the North Head community to propagate, maintain, research and share knowledge of plants endemic to the local Country.”***

**– Christian Hampson – Yerrabingin**

Aboriginal people have a responsibility to look after the land, Country is known as their Mother, it is intrinsic to culture and the healing of people and the Nation, when we acknowledge our current and future positive and negative impact on Country. When the people who walk Country look after the land, it positively impacts the wellbeing and physical health of communities and our nation. To restore Car-rang-gel to its original and natural form we must incorporate environmental sustainability practices and understand the significance of caring for Country and what it means for the future of Car-rang-gel and our Nation.

First Nations peoples have used sustainable practices since before Australia was known, it is important that these practices are accepted and applied especially in our current climate. The *Connecting to Country Framework* and the *United Nations Sustainable Development Goals (SDGs)*.

During our yarnings stakeholders discussed ways to focus on environmental sustainability by implementing practices that include availability of clean water and sanitation, affordable, reliable, sustainable, and clean energy, sustainable transport options, a no plastics policy, reducing litter at Car-rang-gel by implementing green waste and recyclable practices, a ‘take what you bring’ policy, and accessible reusable appliances. They also shared that they don’t want to see the old fig at the entrance to North Fort harmed in the development of a car park. Stakeholders also shared that they would like to see native plantings return the former Eucalyptus, Acacias and shrubs which existed prior to colonisation and that native animal species are encouraged to return.

Most stakeholders mentioned that any commercial and economic developments should be eco-friendly and environmentally sustainable, and most people were not keen to see Car-rang-gel over-developed. In fact, a few stakeholders stated that all development and commercial opportunities should come only after the Traditional Owners have been afforded the opportunity to reconnect with the space and to follow cultural protocol to heal it.

## FUNCTIONAL CONCERNS

*"We don't want to lose that natural feel. We don't want anyone to own this up to the waterfront to keep it welcoming and friendly. This land is for everyone, and it needs to stay that way."* – First Nations Stakeholder

Acknowledged by all as a sanctuary, Car-rang-gel is a place that all the Sydney community want to continue sharing in. First Nations stakeholders reiterated this sentiment. Showcasing Country, providing a place to heal all in the spirit of the proposed theming to continue being 'Country as Medicine.'

Throughout the consultation process the community raised some functional concerns covering a range of issues. Specifically, they want Car-rang-gel to be accessible and equitable for all and they don't want this place to become privatised, thereby limiting access.

*"The only thing is no private ownership. This is the biggest thing, our people used to travel to come to this place and that is how it should remain, a place for all people to be at."*  
– First Nations Stakeholder

Stakeholders feel that there needs to be adequate public transport and that the parking situation is an issue that needs rectifying. It was reiterated however that a parking solution could not occur at the expense of damaging existing native areas or traditional sacred sites. If anything, rewilding of the area was more important, with less people in favour of any new development.

At North Fort, it was suggested that the Harbour Trust should collaborate with National Parks and consider developing a parking area somewhere in this vicinity outside of the café entry and entrance point. It was proposed that the café should be extended to accommodate a restaurant/art gallery and keep the strangled fig at this entry point as a feature.

It was noted that adequate disability access needs to be considered. For people of all ages and abilities to have the opportunity to appreciate the entire experience it was proposed that the elderly or people with a disability may need a transport solution for travelling around Car-rang-gel. One stakeholder discussed the importance of making Car-rang-gel accessible to people who are blind. They expressed that "we need to make it an experience for them too so they can access it and enjoy the space through their other senses when it's not too busy, so keeping that in mind. I have some fellas who are blind, they would need to be able to hear what's happening to experience Country."

The proposed accommodation solutions are broadly supported; however, stakeholders are not in favour of five-star hotel type accommodation. They would prefer to see the development of affordable accommodation that could potentially include respite lodges, a Day Spa, domestic violence respite, mental health retreats – spaces that support Car-rang-gel to continue to be a place of sanctuary and respite. It was consensus that all accommodation solutions should be affordable and accessible to all in need.

One stakeholder questioned – "what does residential mean? It always strikes me at the astronomical amount of rent that would be there, can we turn this into rental accommodation where different people from different parts of Australia can come and use the space? That would allow other Aboriginal people to be able to use it too. Australia belongs to all of us not just the wealthy. The prices need to consider a scale of affordability."

A collective of ideas were proposed around the type of spaces that First Nations stakeholders would like to see at Car-rang-gel. They want it to be a place all community can access and enjoy the sanctuary that this place has always been. It was expressed strongly that no person of any ability or socio-economic disadvantage should be limited in their capacity to access Car-rang-gel and any proposed development needs to factor this in.

*“Create sensory space/mindful walks, mutually inclusive and natural, worshipping Country, provide respite cottages, and a space to diffuse the anger. Provide an Aboriginal suicide prevention course. Inclusive of a Mental Health First Aid Program. Make this a healing space for the teenage girls boarding school nearby. Bush Medicines and place of Sanctuary.”*

– First Nations Stakeholder

## COMMERCIAL AND ECONOMIC OPPORTUNITIES

*“Support social enterprise that empowers First Nations participation and leadership on the site and creates an accessible experience for visitors.”* – First Nations Stakeholder

Commercial and economic opportunities for Car-rang-gel are considered important by all stakeholders who expressed the importance of engaging First Nations-owned businesses across all elements of the proposed development. Suggestions offered by stakeholders included:

- Engaging First Nations Consultants with expertise in First Nations design principles and architecture.
- Engaging cultural engagement consultants.
- Engaging businesses that develop native gardens.
- Engaging bush medicine businesses.
- Developing a cultural wellness and day spa.
- Allowing cultural education businesses to operate in the space.
- Allow spaces for traditional healing and respite.

- Include the development of environmental centres.
- Create opportunities for artist-in-residence experiences.
- Develop a restaurant/café operated by First Nations peoples.
- Develop a function centre.
- Engage First Nations Event Management businesses.
- Implement First Nations accommodation/hospitality solutions.

A key insight from this engagement process is to develop and implement a First Nations Economic Participation Plan outlining how the Harbour Trust will engage First Nations-owned businesses in future visioning, designing and planning for Car-rang-gel, including all the services that are outlined in the list above.

*“In a time when we need to include First Nations wisdom in discussions to sustain our planet, we need to create outcomes which are culturally, environmentally, economically and socially sustainable.”* – First Nations Stakeholder

# KEY INSIGHTS & CONSIDERATIONS

*“Considering project life cycles with an Aboriginal perspective, Country can never be fully known. Aboriginal language, wisdom and ideas of Country show a different way of thinking about how, as humans, we shape the built and natural environments.”*

– First Nations Stakeholder

The following insights were derived from the conversations with the community for consideration as part of any ongoing review process and decision making in respect to Car-rang-gel.

By implementing these recommendations, the Harbour Trust will align to their vision of Reconciliation ‘for all Australians to recognise and celebrate the cultures and histories of First Nations Peoples as well as their continuing connections to the extraordinary foreshore sites under our stewardship’.

- Liaise with all neighbouring land managers and advocate for the dual naming of the precinct to return North Head to its traditional name, Car-rang-gel.
- Focus on the endemic healing of this Country and its peoples. This includes spiritual and cultural healing, and the rewilding of Car-rang-gel. Allow it to be culturally healed prior to any proposed future development.
- Acknowledge this is a sacred site and treat it as such. As a result, it is recommended that nothing new should be built on the top of the sites identified by Traditional Owners as Bora Sites. Particularly the main one on top of the hill. Community have requested that existing buildings or sheds located there be removed and this sacred site be restored and used for ceremony.
- Make Car-rang-gel accessible to Traditional Owner groups or Knowledge Holders to conduct traditional ceremony as required in an ongoing capacity.
- Develop a First Nations Engagement Framework to support the Harbour Trust’s continued role as caretaker of significant sites and engagement with First Nations peoples.
- Include First Nations engagement protocols throughout the future decision making relating to Car-rang-gel to ensure First Nations perspectives are honoured across all facets.
- Establish a Consortium of specialists with a connection to Country to be engaged at relevant times during the life cycle of the project. This would include Traditional Owners, Knowledge Holders, cultural land management and design architects from the Traditional Owner groups, First Nations business owners and other key First Nations stakeholders to provide culturally appropriate expertise.
- Develop and implement an Economic First Nations Participation Plan outlining how the Harbour Trust will engage First Nations-owned businesses in future visioning, design and planning for Car-rang-gel, including all the services outlined in this report, and others that may be appropriate or relevant to the process.



- Provide ongoing opportunities for First Nations stakeholders to engage in the conversation about the future of Car-rang-gel, and in particular follow up with those who were unable to contribute to this first conversation. See Appendix B for a list of stakeholders we advise Harbour Trust to follow up with.
- Ensure appropriate archaeological and anthropological studies are done as a first step in any design phase/discussions that can locate the Bora Sites discussed. Allow enough time for this process to be planned and completed appropriately as these studies can take months to complete. Engaging a qualified consultancy is critical.
- Treat the First Nations narrative as the key/ overarching narrative of Car-rang-gel and build from and around this – incorporate First Nations ways of being, doing and knowing in all elements of engagement.
- Familiarise and align with the relevant Articles relating to ICIP in the UNDRIP.

*“Country is Medicine. 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. Today we may not always be able to see Country instantly, but if we call to it, we can always sense her and again feel her embrace.” – First Nations Stakeholder*



# ● APPENDIX A – ONLINE SURVEY QUESTIONS

## Question 1. Contact Information

- Full Name
- Company (if applicable)
- Post Code
- Country
- Email Address

## Question 2. I identify as

- Aboriginal and/or Torres Strait Islander
- a Traditional Owner/Custodian of this Country
- non-Indigenous to Australia
- Other (please specify)

## Question 3. What is your age group?

- 18-24
- 25-34
- 35-44
- 45-54
- 55-64
- 65+

## Question 4. I am providing feedback as a (multiple answers applicable)

- Traditional Owner/Custodian of this Country
- First Nations Community Member
- First Nations Business Owner
- First Nations Community Group
- Other (please specify)

## Question 5. Which of the following best describes your household?

- Couple family without children
- Couple family with children (at home)
- Couple family with children (who have left home)
- One parent family
- Single (or lone person) household
- Group household
- Other (please specify)

## Question 6. I have visited Car-rang-gel

- 2019 to present
- Prior to 2019
- I have not visited Car-rang-gel

## Question 7. What is your level of support for the individual initiatives at the North Fort Precinct?

(Very supportive Supportive Neutral  
Unsupportive Very unsupportive)

- 'Welcome Place' and improved precinct entry
- Accessible path network & native gardens
- Existing car parking reconfiguration
- 'Welcome Place' and improved precinct entry
- Walking trail encapsulating gun emplacements. Memorial Walk and the Interpretative Centre
- Environmental Education Centre
- Further comment

## Question 8. What is your level of support for the individual initiatives at the Artillery Barracks Precinct?

(Very supportive Supportive Neutral  
Unsupportive Very unsupportive)

- More legible and improved precinct gateway
- A public event space at the existing Parade Ground
- Adaptive reuse and conservation of the Other Ranks' Mess (Building One)
- Protection of the Environment and Revegetation
- A walking trail to North Fort Precinct
- Adaptive re-use of the existing Gymnasium and Officers Mess
- Further comment

## Question 9. How important are these individual initiatives to you? (Number 1 ranked the most important)

- North Fort Precinct- Accessible path network & native garden
- North Fort Precinct - Environmental Education Centre
- North Fort Precinct - Existing car parking reconfiguration
- North Fort Precinct - New walking trails
- North Fort Precinct - 'Welcome Place' and improved precinct entry
- Artillery Barracks Precinct - A public event space at the Parade Ground
- Artillery Barracks Precinct - A walking trail to North Fort Precinct
- Artillery Barracks Precinct - Adaptive re-use and conservation of the Other Ranks' Mess (Building One)
- Artillery Barracks Precinct - More legible precinct gateway
- Artillery Barracks Precinct - Protection of the environment & revegetation

**Question 10. The Draft Concept for Car-rang-gel (North Head) presents the guiding principle of Healing Country. Do you support this as the underlying principle?**

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree
- Further Comment

**Question 11. How important are these initiatives to you, proposed to realise the Guiding principle of Healing Country (with 1 being the most important)?**

- Bringing the past to light, and truth-telling about what defending Country meant for First Nations peoples, acknowledging the First Nations story regarding Australian Military History.
- Develop environmental and cultural education, focussed on First Nations land management and lessons from thousands of years of custodianship.
- Restore and activate major historic military buildings, such as the Other Ranks' Mess (Building One), through partnerships to see these buildings in active use once again.
- Protect and enhance the native landscape, flora as well as fauna.

**Question 12. Do you think the Draft Concept expresses First Nations aspirations for Car-rang-gel?**

**(Strongly agree Agree Neutral Disagree Strongly disagree)**

- 'World-class' Interpretive Centre:  
Interpretive experiences of the site's military history, including the walk of honour, the gun emplacements, the tunnels, and engine rooms. The site's ancient culture and natural ecology will also be celebrated.
- 'Healing Country native garden:  
Accessible pathway through native gardens that will once again be thriving with local endemic species, many of which were used by First Nations Peoples for healing and wellbeing.
- Accessible path network:  
The Native Garden will complement the environmental education program and reach out to the surrounding community.

- Environmental Education Centre:  
The centre will combine world-leading science and the ancient environmental wisdom of First Nations Peoples to provide inspiration for our next generation of custodians of Country.

- Environmental Education Centre:  
Curriculum and cultural experiences connected to the endemic landscape of the site, will see Country as the teacher, the library, and the classroom, as it has always been for First Nations people.

- A 'Welcome Place':  
Introduction to Country and given the personal opportunity to acknowledge the land you are on.

- Protection of the environment & revegetation:  
The themes of education, culture and the natural environment will find expression in a renewed precinct landscape.

- Protection of the environment & revegetation:  
Native plant propagation, community engagement in landscape cultivation, nurturing of endemic species in native gardens.

- Protection of the environment & revegetation:  
Sharing of cultural knowledge of Country, healing, and well-being.

- Further comment

**Question 13. What elements would you like to see included in future planning, please select up to 5.**

- First Nations ancient stories.
- First Nations contemporary stories.
- First Nations cultural heritage.
- First Nations' Military history.
- First Nations Frontier Wars
- First Nations serving Military
- First Nations knowledge of sustainable land and water use practices.
- First Nations access to Country to continue cultural practices.
- Collaboration with Traditional Owners / Custodians of Car-rang-gel
- Engagement with First Nations community members
- First Nations business community
- First Nations theming 'Country as Medicine'
- Further comment



**Question 14. What is your level of support for the Car-rang-gel 'Draft Concept'?**

- Strongly supportive
- Supportive
- Neutral
- Unsupportive
- Strongly unsupportive
- Unsure, please share reason
- Further comment

**Question 15. How likely are you to visit a revitalised North Head Sanctuary?**

- Very Likely
- Likely
- Neutral
- Unlikely
- Very Unlikely
- Further comment

**Question 16. Are there any cultural aspects/considerations that could be added to the Car-rang-gel 'Draft Concept'?**

**Question 17. Do you have any other comments or questions?**

If so, please provide further feedback below and/or Email: [info@twopointco.com.au](mailto:info@twopointco.com.au)

## **PRIVACY AND CONFIDENTIALITY**

### **Confidentiality**

**Question 18. Is your response confidential?**

- No
- Yes, all of it
- Yes, part of it
- Further comment
- Publication of responses on TPC and Harbour Trust Website

**Question 19. Do you agree for your response to be used for the TPC Harbour Trust report?**

- Yes
- No

**Question 20. Do you agree for your response to be published on the Harbour Trust website?**

- Yes
- No

### **Privacy notice**

'Personal information' means information or an opinion about an identified individual, or an individual who is reasonably identifiable.

We collect your personal information (as defined in the Privacy Act 1988) for the purposes of the Car-rang-gel 'Draft Concept' Project and related purposes. If you do not provide some or all of the personal information requested, we will be unable to contact you to discuss or respond to your submission.

Personal information may be published on our website, disclosed to parliament, other Australian agencies, persons, or organisations where necessary for these purposes, provided the disclosure is consistent with relevant laws, in particular the Privacy Act 1988. Your personal information will be used and stored in accordance with the Privacy Principals.

See our Privacy Policy to learn more about accessing or correcting personal information or making a complaint.

**Question 21. Confirm you have read and understand this privacy notice**

- Yes

**Question 22. I would like to**

- Provide feedback on the First Nations consultation process
- Learn about the Yarning sessions
- No, I would like to end the First Nations Survey



# • APPENDIX B – STAKEHOLDERS FOR FURTHER ENGAGEMENT

TPC recommends that the Harbour Trust endeavour to reach the following people and organisations that were unable to be reached during this consultation process.

- Tracey Howie - Guringai Traditional Owner
- First Nations Advisory Working Group and Cultural Reference Panel – <https://www.architecture.com.au/about/national-council-committees/first-nations-advisory-working-group-and-cultural-reference-panel>
- Clarence Bruinsma (Yaegl) and Adam Byrne (Garigal /Gadigal) - Bush to Bowl Nursery – <https://www.bushtobowl.com/about>
- Angie Abdilla - Old Ways, New – <https://oldwaysnew.com/art-tech-projects>
- Melanie Gould - Guringai Tours – <https://www.guringaitours.com.au>
- Biala Aboriginal Girls Hostel
- Gawura School
- Kirinari Hostel
- Koori Lighthouse Youth Organisation
- Jakelin Troy – Director of Aboriginal and Torres Strait Islander Research at The University of Sydney
- Aboriginal Liaison Health Network
- Northern Beaches Aboriginal Women’s Group
- Gunyadu First Nations Aboriginal Women’s Group
- Roy Mundine – Harbour Trust Aboriginal and Torres Strait Islander Advisory Committee
- Djon Mundine – Harbour Trust Aboriginal and Torres Strait Islander Advisory Committee
- Nathan Moran – CEO, Metropolitan Aboriginal Local Land Council
- Aboriginal Heritage Office





## two point co:

Two Point Co is a 100% Aboriginal and Torres Strait Islander owned consultancy, specialising in Indigenous engagement through strategy design, facilitation, community consultation and social impact assessment. We believe in an inclusive Australia. One that provides the opportunity for everyone to participate in a thriving economy and to contribute to a bright future for our country and our children.

We acknowledge the Traditional Owners of the land, sea and skies – Australia's First Peoples. We are grateful to those who have come before us and who have nurtured and protected Country for future generations, and we pay our respects to Elders past and present.