



Cockatoo Island (Wareamah) First Nations Community Consultation

two point co:



● EXECUTIVE SUMMARY

Two Point Co. (TPC) were engaged by the Harbour Trust in early 2021 to continue targeted consultations to understand the First Nations community's aspirations and sentiments on the proposed *Draft Concept Vision* for the future development of Cockatoo Island (Wareamah). This consultation process is the next phase of a series of engagements facilitated by TPC in 2019 which resulted in the report titled *Continuing a conversation about the future of Cockatoo Island – Stakeholder Engagement*.

Our approach to this consultation included reflecting on the initial consultation report to revisit community sentiment, and to present previous findings and the *Draft Concept Vision* to First Nations community members in order to seek their feedback on the proposed developments on Wareamah.

First Nations stakeholders welcomed the opportunity to continue the conversation, and to review the *Draft Concept Vision*. They expressed happiness that First Nations historical, cultural and commercial considerations were embedded throughout the draft, and during the course of the consultations they reiterated key themes that had arisen during the 2019 engagements, which included:

- The importance of caring for Country and identifying the Island as a place of cultural connection
- Bringing culture to life on Wareamah
- Environmental considerations, and
- Commercial and economic opportunities.

Stakeholders also reiterated the importance of acknowledging three significant historical eras in the story of Wareamah and in any new developments on the Island, namely:

- The significance of the Island's location in relation to 'First Contact' with the British and French during colonisation
- First Nations peoples' perspectives of the penal history on the Island, and
- Acknowledging the Aboriginal Tent Embassy that was established on the Island in 2000.

The majority of the recommendations presented in the previous report remain relevant, with one key variation relating to the following recommendation – *In acknowledgement of the Island as a sacred women's place include local Aboriginal women in the visioning, decision making and governance of the Island going forward*. Further discussion in these most recent engagements has found that declaring the whole Island of Wareamah as a sacred Women's Place needs further investigation. First Nations feedback spoke to further validating this story and a consideration of how this may culturally impact the community.

The following pages outline our methodology, the cultural and historical significance of the Island as shared with us by the stakeholders, and the First Nations Community's visions and aspirations for its future.



Cockatoo Island (Wareamah)

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 engagement across the region there is a state of consultation fatigue. 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.

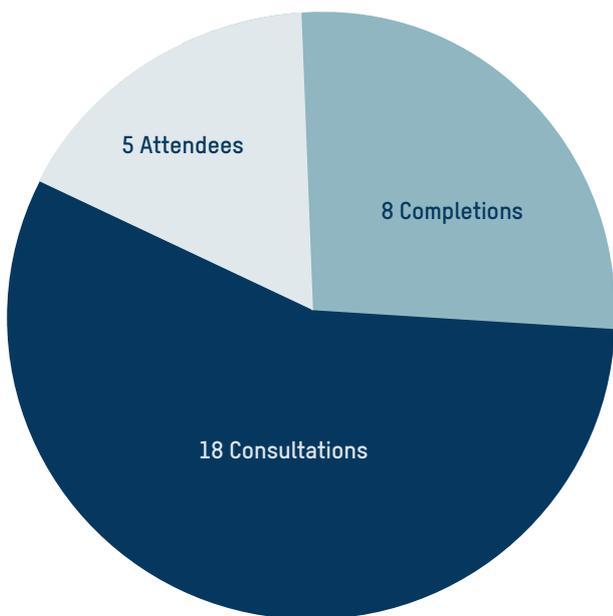
TPC recognise that survey methods are frequently used in community consultation. However, the use of surveys is not the preferred method of consultation, and this was reflected in the minimal completion rate by First Nations stakeholders. During our face-to-face consultations we found that the First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

From 4 May to 11 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 following tools and channels:

- Social Media Platforms including Facebook, Instagram and LinkedIn to promote the engagements.
- 1 x Radio interview with Lola Forrester and Harbour Trust Interim Executive Director Linda Ward on Koori radio.
- 2 x Expressions of Interest submissions.
- 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: 39 x partial completions; 8 x completions (see Appendix A for survey questions).
- 6 x yarning sessions (face to face and virtual).
- 1 x video submission.
- 18 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.

- Online Survey
- Individual consultations
- Yarning sessions



The average time spent completing the survey was 45 seconds with 39 participants registering a partial completion and eight people completing all questions. Whilst this data has been included in our overall findings, this 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 Wareamah. 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 Wareamah, and of their perceptions about the Harbour Trust's proposed development plans.

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 consultation, 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 ongoing, 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, First Nations community groups, Government bodies including the Office of Government Architect NSW and Aboriginal Affairs NSW, 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 Businesses and representatives of the Aboriginal Tent Embassy.

The following list of stakeholders participated in targeted interviews, yarning sessions and online surveys as part of the process.

- Aunty Yvonne Simms – Traditional Owner and Elder, Bidjigal
- Uncle Glen Timbery – Traditional Owner and Elder, Wallangang
- Uncle Jeff Simms – Traditional Owner and Elder, Bidjigal
- Aunty Barbara Simms – Elder, Bidjigal
- Alan Oshlack Researcher / Advocate First Nations Justice Advocacy Network (Non-First Nations)
- Mark Spinks – Babana Men's Group and Chairman of Tribal Warrior Association
- Jeremy Heathcote – Babana Men's Group and First Nations Community Engagement Officer at University of Sydney
- Edie Coe – Manager, City of Sydney First Nations Leadership and Engagement
- Carlo Svagelli – Department of Aboriginal Affairs NSW
- Dillion Kombumerri – Principal Architect, Office of Government Architect NSW
- Susan Moylan-Coombs – Harbour Trust Aboriginal and Torres Strait Islander Advisory Committee Member

- Professor Dennis Foley – Harbour Trust Aboriginal and Torres Strait Islander Advisory Committee Member
- Peter White – Harbour Trust Aboriginal and Torres Strait Islander Advisory Committee Member
- Scott Franks – CEO Tocomwall
- Rosie Goslett – King Yuin/Budawang Woman
- Greg Archer – Painted the mural on Cockatoo Island during the occupation of the Aboriginal Tent Embassy (Non-First Nations)
- Robert Corowa – Fire Man of the Aboriginal Tent Embassy, Minjungbal
- Donna Ingram – Wiradjuri Elder
- Brian Doyle – First Nations Community Member
- NSW First Nations Chamber of Commerce
- La Perouse Community Alliance
- Redfern Community Centre

Several key stakeholders will need to be followed up as their continued input is critical in the ongoing conversations about Wareamah. TPC recommends that the Harbour Trust endeavours to continue engaging with these community members. See Appendix B for a list of stakeholders to continue engaging with, and those who were unable to be contacted during this process.

It is also important to acknowledge that some non-First Nations representatives were engaged throughout this process. Those who were included in the consultations are those that have a direct and close relationship with key First Nations stakeholders, and whom have had direct experience with Wareamah. Whilst the contributions of these representatives provide important information regarding Wareamah which has been taken into consideration, in line with our approach to any First Nations engagement the First Nations voices are our main point of reference and have been preferred and elevated in this process.

ACCURACY OF STORYTELLING

Two Point Co's consultants are not from the Sydney region and are not Traditional Owners of the Country. Therefore, we don't have authority to speak on behalf of the Country that is Wareamah or to pass on all of the stories associated with it. Our role in this process is to gain insights from First Nations communities about the stories that have been passed down through family and community connections of the interviewees. 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 First Nations Peoples.

It is recognised that this has its challenges when a 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 Wareamah's cultural significance to ensure it is sustained and shared with the whole community.

Additionally, an important factor for consideration, is the importance of acknowledging Traditional Owners and their Intellectual Property rights under the *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)* in all engagements and 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.

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

KEY THEMES ARISING FROM THE ENGAGEMENTS

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

ACKNOWLEDGING THE HISTORICAL AND CULTURAL SIGNIFICANCE OF WAREAMAH

"They are walking encyclopedias... our Traditional Owners, how would anyone get the understanding if it was not for our old people, [our dreaming]. It is celestial it relates to the stars, to the Country and this is transmitted in our song lines in our language, this allows us to tell these stories and to teach them too, these [important stories] but now we must protect our knowledge" – First Nations Stakeholder

Through our consultations it is evident that Wareamah is a place of great significance to the First Nations community. It is a site where landmark historical moments occurred that need to be appropriately recognised.

Throughout our consultations a number of stories were shared, with two significant stories reiterated by Stakeholders, namely:

- The Aboriginal Tent Embassy and Land Claim history including the story of Aunty Isabel Coe and Robert Corowa, and
- The Bidjigal Clan Story – The Traditional Owners story back to their bloodlines of Pemulwuy.

"Aunty Isabel Coe and the Aboriginal Tent Embassy went to the island to heal it and return it to its original owners"

– First Nations Stakeholder

Bidjigal Elders and Traditional Owners Aunty Yvonne Simms, Uncle Jeff Simms and Uncle Glen Timbery are direct descendants through the Pemulwuy bloodline. They shared with us that this is through Queen Emma Waldran Lowndes who married George Timbery, and they spoke of their Sovereign Ownership of Wareamah. Queen Emma was a Matriarch and George Timbery, who had the breast plate, was known as the King of the Wallangang Clan. Queen Emma is the Great-Great Grandmother of Glen Timbery who shared how the family have a story that spans throughout traditional and contemporary times. He shared about how the Timberys witnessed Captain Cook's arrival in Australia in 1770, and how his grandfather Joe Senior was the first Aboriginal person to perform and throw a boomerang for Queen Elizabeth in 1954.

In response to questions around what they'd like to see happen at Wareamah – Elder Uncle Jeff Simms says "Our kids, see they could come in there and help restore the natives, like they did in Wreck Bay. Put the old native plants back in there, make it like how it was. It needs that too".

Aunty Yvonne Simms shared "I would like to see a Bora ring for the ceremony for the men and women for events like Sorry Day, NAIDOC. We want to have space for ceremony as well." She also expressed "I want a big memorial saying the Bidjigal people of the Wallangang tribe, last surviving people following colonisation, including would like to pay respects to the Cadigal people".

During the face-to-face consultations naming conventions and traditional language were a common topic of discussion. While there is support that English and First Nations languages be offered on the Island, some participants made their specific preference known about which traditional language be used. Traditional Owners insisted, and other participants had a strong preference, that William Dawes' language be used in comparison to others who preferred Dharruk for its wider accessibility.

One stakeholder said “be sure to use the right dialect. Dharruk must stay with the W.H Matthews language, that language is new, it has its place but not there. Our old people use the William Dawes language as our traditional old language, you need to speak to its sacred book. It has power like our bible. It has a foundation of all languages that stretch out from here all across NSW down into Victoria up to the North. When they made that law that pushed them black fellas out to the outskirts their mingling changed things, that’s why language changed. But it is not pure language, we need to go through the book and go through to find the right words so that it’s used right”.

Stakeholders were also inquisitive about Wareamah as the traditional name for the Island and were keen to understand more about its origins. Others, including Traditional Owners and other community members expressed the opinion that returning the Island to its traditional name is culturally appropriate. Our discussions with Traditional Owners during this period further confirmed the name Wareamah is correct, as it is recorded in the Williams Dawes Language Book. There was a consensus to return the Island to the name Wareamah but a lack of support for the name ‘Eora’ to be incorporated.

As captured in the previous report, the First Nations community informed us that Wareamah means ‘Women’s Place.’ However, some stakeholders expressed concerns about the Island being claimed exclusively for this purpose. Stakeholders questioned: “If the meaning is said to translate to a Women’s Place was this because it comes from the use of the Island by women in cultural ceremony

and/or birthing, or the ongoing history of the Island, specifically the Frontier Wars?” They queried if the meaning had gotten lost in translation and did not all agree that this was exclusively a women’s place. One stakeholder shared, “I think it is good to honour our First Nations women, to progress women in leadership is great, but make our young ones use this place for learning would be great it’s about our young ones too, making sure we are looking at and building cultural connections for them” whilst another said “if this is accurately reported then this impacts cultural integrity and protocols that will need to be followed specifically by First Nations men and the wider community.”

Stakeholders also discussed the significance of the location of Wareamah – the largest Island at the mouth of the Parramatta and Lane Cove Rivers, and surrounded by multiple Clan Groups. It is claimed that this location was a significant site in terms of the experiences of First Contact with the French and English settlers in regards to the Frontier Wars and conflicts with Pemulway, a recognised Aboriginal Karadji and Warrior.

These sentiments are reflective of those shared in the previous report.

COMMERCIAL AND ECONOMIC OPPORTUNITIES

“Well, have they got targets in place to ensure that First Nations people are working there and supplying these businesses with goods and services from the First Nations Businesses? They need to measure that, First Nations inclusion and make it a hub for our businesses, otherwise it would be tokenistic just to have a few black fellas working there” – First Nations Stakeholder

The the previous consultation report acknowledged that commercial and economic opportunities on the Island are considered important by all stakeholders, and this was reiterated in the most recent engagements. Stakeholders also expressed those businesses need to be environmentally and economically sustainable in order to be located and operating on Wareamah. Considerations for commercial and economic opportunities as shared by stakeholders include:

- Tourism
- Cultural education
- Major events and events management
- Accommodation
- Native garden development
- School programs
- First Nations mentoring and leadership programs
- Artists in residence
- Pop-up stalls
- First Nations Business hub and business incubators
- Education campuses
- Technical or creative arts industry development hubs
- Young women’s leadership camps
- School and community events
- Function spaces

Overwhelmingly stakeholder feedback was that First Nations Businesses should be given priority under the NSW Government’s First Nations Procurement Policy (IPP) or that Supply Nation registered, or certified businesses should be engaged in any proposed developments. This proposed requirement was welcomed; however, sentiment was expressed that there needs to be authentic opportunities and cultural integrity to mitigate cultural tokenism. Stakeholders shared that the First Nations business community don’t just want to be invited to apply for the cultural components of development, but rather they want to be invited to tender for any legitimate business opportunity that would be required in the next stages of development for Wareamah.

It was articulated that First Nations peoples, in particular Traditional Owners, need to be at the forefront of collaboration when sharing traditional cultural knowledge, that women be included in the economic and business future development of Wareamah and that First Nations young peoples be included by being offered mentoring, equitable avenues and access to training, work, business and economic opportunities.

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 protocols articulated in the *Connecting to Country Framework* which is being developed by the NSW Government Architect to guide organisations and 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 knowledge experts at every point on the journey to the completion of any developments at Wareamah. 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 consortium of specialists who cover industries across engagement, heritage studies, research and evaluation, place-making and design, architecture, construction, art, tourism and much more.

Wareamah is currently being used by Babana Men's Group to deliver cultural programs however it is recognised that further development of the area would increase the usable space of the Island for other community groups. This would require functional considerations around greater access to the Island, access to water, toilet facilities, access to BBQ facilities and appropriate transport and spaces for businesses to operate.

Traditional Owners and First Nations communities expressed their aspirations and the importance of the business and economic opportunities for First Nations peoples that could exist at Wareamah and how these opportunities need to expand beyond dance, art and music.

"It needs to be sustainable and not just a commercial precinct. Where one part [of business/enterprise] which might be making money can subsidise other parts of it. Making it accessible for all First Nations people. This is the stuff that needs to be embedded into practice from the start until it becomes the first practice, and they don't have to think about it."

– First Nations Stakeholder

FUNCTIONAL CONCERNS

"We don't want to lose that natural feel. We don't want anyone to own this, we want to keep it welcoming and friendly. This land is for everyone, and it needs to stay that way"

– First Nations Stakeholder

Stakeholder feedback indicates that whilst the *Draft Concept Vision* is visually appealing, visionary and enthusiastic about the potential use of the precinct spaces, it doesn't address functional concerns.

First Nations peoples are acutely aware of equitable, structural, logistical and cultural barriers when connecting to Country and stakeholders enquired about the logistical and equitable aspects of accessing the Island. This feedback is reflective of a collective culture addressing the need for inclusive equitable practices for all communities to enjoy the Island in the future.

The *Closing the Gap Report* recognises that Aboriginal and Torres Strait Islander people are in a disproportionate position economically to the rest of Australia. It is paramount that structural, cultural and economic barriers be acknowledged and mitigated for Aboriginal communities, in particular Elders, people with disabilities and young people accessing the Island for employment or leadership opportunities. It was raised that daily transport to Wareamah and back to the main harbour could get costly and that considerations be made as to a long-term solution to ensuring this wasn't a barrier to for members of the First Nations community.

"It can't just be a rich man's paradise"

– First Nations Stakeholder

The First Nations community wants Wareamah to always be an inclusive environment that beckons everyone to connect to Country. Functional and equitable practices will provide a culturally safe space for all communities to enjoy. Other comments shared by stakeholders focussed on the physical amenities on the Island with one stating "we need more amenities there on the Island. Right now, it is very basic, I love the location, but better amenities would be great" and another expressing "If there were BBQs there it would be so much better, it would reduce cost to help people to connect and build relationships naturally. (We) are big on telling stories – having affordable, comfortable, respectful accommodation, that is important".

FIRST NATIONS CULTURE AND KNOWLEDGES EMBEDDED IN ALL AREAS

"We want people who visit there to know that is our land just by looking at it." We want to tell it, but for us to tell our story this is us, our family, our memories our Country."

– First Nations Stakeholder

Stakeholders expressed that for Wareamah to have a fundamental cultural presence, all areas across the proposed developments should incorporate practices that are reflective and inclusive of First Nations peoples and businesses and not limited to music, art and dance. Community would like to see support for diverse First Nations businesses and suppliers.

Stakeholders feel that the *Draft Concept Vision's* guiding principles and 'Connecting to Country' aspirations would be more genuine if a First Nations presence was felt across all elements of Wareamah. It is integral that this cultural presence is felt from the time of arrival and for the duration of a visitor's stay on the Island. Suggestions to support and implement this include:

- First Nations art displayed in accommodation
- First Nations cultural festivals
- Availability of First Nations foods
- Employment and business opportunities
- Rewilding the native landscape with native plants
- Signage naming the plants in language and sharing their medicinal purposes
- Wayfinding signage in language
- Including cultural storytelling on signage around various sites, explaining their significance
- Visually acknowledging significant Traditional Owners, Elders, Warriors and history-makers that have all been integral in the layered history that exists at Wareamah

Stakeholders also discussed the importance of preserving the existing cultural remnants on the Island including those from pre-colonial times, and those that were created in post-colonial times. One stakeholder expressed, "please mark and protect the rock carvings etc. Please also respect and encourage visitors to respect the women's-only and/or men's-only spaces."



Existing structures on Wareamah

"It is more than just the dry-docking area. There is a need to heal spiritually. You need to be using the space, and have our people feel that it is their place. Make sure it [First Nations knowledge] is embedded, not just added in along the way. Don't just pop a bit in, make sure that there is Aboriginal people working there, running ferries" – First Nations Stakeholder

Stakeholders don't want to see a tokenistic representation of First Nations history on Wareamah. 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.

"Make sure there is a commitment to follow through with what is being proposed with First Nations aspirations embedded. It is important that we see First Nations peoples and community as more than art displays, that First Nations diversity in business, culture and community is celebrated and embedded" – First Nations Stakeholder

ENVIRONMENTAL SUSTAINABILITY

"Put the old native [plants] back in there. Use these natural plants, the right ones need to go in over there. Make it like how it was." – First Nations Stakeholder

Aboriginal peoples 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. Stakeholders feel strongly that to restore Wareamah 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 Wareamah and our Nation.

Stakeholders expressed their desires for rewilding and spoke of what the native landscape looked like before colonisation with one sharing that "at least three species of eucalyptus, acacias and shrubs existed on the island pre-colonisation."

One stakeholder spoke to native grasses and bark trees to be used in cultural practices of weaving and other cultural activities to be used by community. However, there was feedback that the need for healing Wareamah was still necessary stating that "there is a physical and historical healing that needs occur too".

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 Wareamah by implementing green waste and recyclable practices and a 'take what you bring' policy, and accessible reusable appliances.

Other environmental sustainability solutions proposed by the stakeholders included:

- Repurposing existing materials
- Sustainable environmental management
- Self-cleaning mechanisms
- Biodegradable solutions
- Native rewilding using Eora native plants

These sentiments are also reflective of the findings as presented in the previous report.

PRECINCT FEEDBACK

Whilst stakeholder feedback relating to the proposed precinct was minimal, we have captured First Nations stakeholders' sentiment as summarised below.

ARRIVAL PRECINCT

"It is important to see the Aboriginal statement otherwise it is a symbol of invasion"

– First Nations Stakeholder

Stakeholders feel that the arrival precinct needs to have a significant Aboriginal entrance. Overall, they are happy with the Wareamah sign at the entrance to the ferry terminal, however they are not necessarily convinced it needed to be red in colour.

Stakeholders want visitors to Wareamah to know that they are on Aboriginal Country that is of significant importance to Aboriginal people. As Wareamah is known as a place that was predominantly used by women, some stakeholders discussed the possibility of having female Aboriginal voices heard as you step off the ferry, welcoming visitors to the Island and sharing stories about the place.

Stakeholders also discussed the opportunity to include signage showcasing historical references that the public could read upon entry. They shared that it would be important that key historical events, as referenced in the previous report, are showcased on the signage including:

- Pre-colonisation and First Contact
- The establishment of the penal colony
- The story of Captain Thunderbolt, and
- The establishment of the Aboriginal Tent Embassy.

"This Island is a gateway entry point into the Country, it should be restored to what it was to show people this is how it is"

– First Nations Stakeholder

CREATIVE PRECINCT

"[Implement] design guidelines for all shops – we hope they would be First Nations businesses" – First Nations Stakeholder

The First Nations community want to see the Creative Precinct come alive with First Nations businesses, Art Installations, market stalls, pop-up art, artists in residence, creative art stores, musicians, cultural activities and hospitality opportunities. One stakeholder suggested the opportunity to have First Nations art as a light installation reflected off the buildings in the Creative Precinct.

TIDAL TERRACE

The tidal terrace was well received by First Nations community members with one stakeholder telling us that they “Love the position of the tidal pool”. However, they also explain the importance of water to First Nations people both physically and symbolically, sharing how this space can provide an opportunity to teach community about the cultural significance of water through artistic expression. Further consultation with First Nations ‘Connecting to Country’ Architectural specialists should be considered to ensure that using water as both a physical and symbolic installation is considered appropriately.

POLES

Stakeholder sentiment was mixed with regards to the clan/totem poles. The concept of acknowledging multiple clan groups in a sculpture as being significant to Wareamah was broadly well received, however it was noted that the way in which the *Draft Concept Vision* presents this concept is represented as appearing like totem poles. Totem poles are not something that is used by local First Nations peoples with one Traditional Owner sharing “clan poles are not our way” and another asking “where does the idea come from, make sure it is not appropriating another First Nations Country. Who are the four clans?”.



Cockatoo Island (Wareamah)



● KEY INSIGHTS & CONSIDERATIONS

The following Recommendations and considerations have been made in consideration as part of any ongoing review process and decision making in respect to Wareamah. 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.'* Many of these recommendations are reflective of those presented in the previous report.

- 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 Wareamah to ensure First Nations perspectives are honoured across all facets.
- Establish a Consortium of First Nations peoples that includes 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 Wareamah, including all of the services outlined earlier 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 Wareamah. Please see Appendix B for a list of stakeholders we advise Harbour Trust to follow up with.
- Treat the First Nations narrative as the key/ overarching narrative of Wareamah and build from and around this – incorporate First Nations ways of being, doing and knowing in all elements of engagement and proposed developments.
- Undertake further investigation into the declaration of the Island as a 'Women's Place', taking into consideration the First Nations feedback relating to further validation of this story and considerations as to how this will culturally impact the community.
- Undertake further engagement with the Office of the Government Architect NSW Principal Architect Dillion Kombumerri to incorporate a First Nations panel review of current and future plans and concepts.
- Familiarise and align with the relevant Articles relating to ICIP in the UNDRIP.

● 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 Wareamah

- 2019 to present
- Prior to 2019
- I have not visited Wareamah

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 Wareamah 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 Wareamah?

(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 Wareamah
- 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 Wareamah '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 Wareamah?

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

Question 16. Are there any cultural aspects/considerations that could be added to the Wareamah '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

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 Wareamah '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 continue engaging with the following stakeholders for the duration of the project:

- Traditional Owners, in particular the Timbery family.
- The Aboriginal Tent Embassy, in particular Robert Corowa Fire Man of the Tent Embassy (to share the story and legacy of occupying Cockatoo Island)
- The Coe Family (to share more details about Aunty Isabel Coe's role during the Aboriginal Tent Embassy occupying Cockatoo Island)
- Office of the Government Architect NSW Principal Architect, Dillion Kombumerri
- Jakelin Troy – Director of Aboriginal and Torres Strait Islander Research at The University of Sydney
- Tribal Warrior Association
- Roy Mundine – Harbour Trust Aboriginal and Torres Strait Islander Advisory Committee Member
- Djon Mundine –Harbour Trust Aboriginal and Torres Strait Islander Advisory Committee Member





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.