

# TEMORA HOSPITAL

CONNECTING WITH COUNTRY

FRAMEWORK REPORT | DECEMBER 2023





*We acknowledge Country, the Cultural Landscape that we are working upon, and the Wiradjuri people as the traditional owners of the Country where this project is located.*

*We acknowledge all First Nations people and their ongoing connection to culture, lands and waters and their valuable contribution to the community. We recognise, acknowledge, and extend our respect to many others who have custodial obligations for Country and have been connected to this country for many generations, including their Elders past, present and emerging.*





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

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

*Yerrabingin brings a focus on solutions through empathetic design, our company seeks a diversity of partnerships, connecting ideation with the wisdom of our culture. Custodial allies to connect and innovate with and to reciprocate knowledge with. Centered on a cultural approach to collaboration and a responsibility to bring Australian First Nations design narratives to the Australian natural and built landscape.*





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# GLOSSARY

The Connecting with Country Framework for the Temora Hospital Redevelopment draws from a range of concepts, ideas, and visualisations. To better understand key terms referenced throughout the Framework, please consult the glossary

The following terms derive from the GANSW (2023) Connecting with Country Framework.

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





**CONNECTING WITH COUNTRY**



BACKGROUND

Beginning with Country

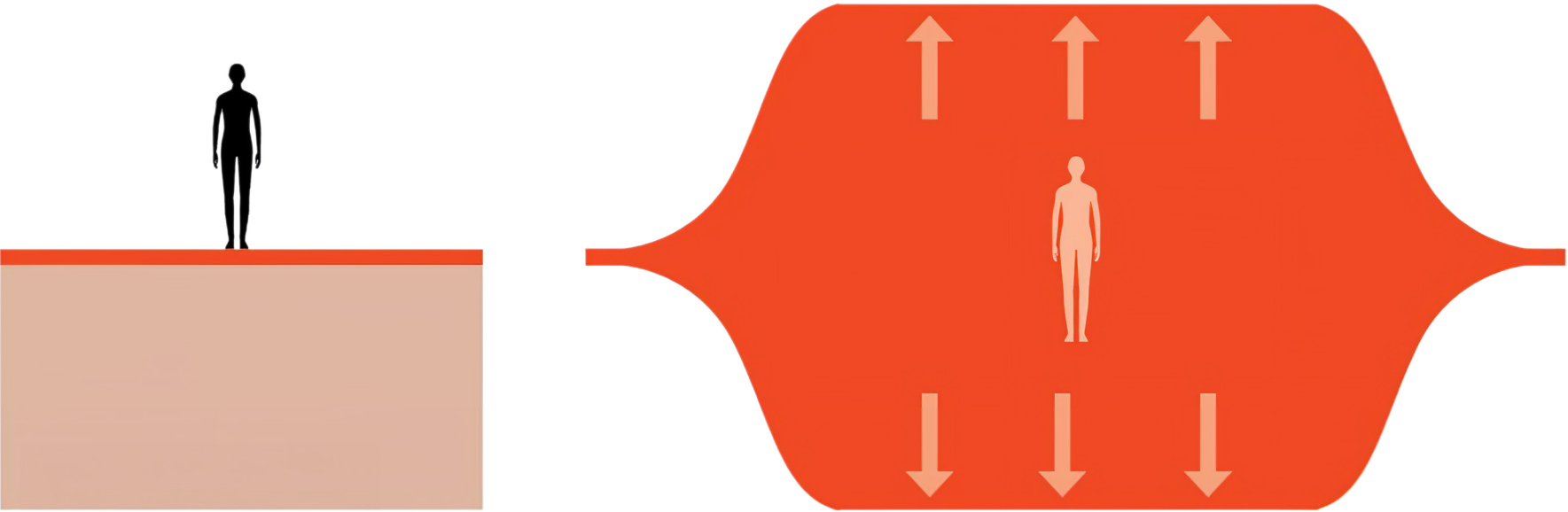
We inhabit and are inhabited by Country. This health project offers an opportunity to celebrate the all-encompassing nature of Country. Its infinite reach into and across the earth and into the sky. Country guides and nurtures us and is the inspiration and repository of knowledge. Being connected to Country transcends language and culture, a connected system of action, emotion, and experience, as a Custodian of Country.

Its unique and distinctive elements are connected and open to everyone, a connective tissue, the interstices that flows between Water, Sky, Earth, us and our Non-Human Kin. We are part of the system of Country, our actions must always be Country positive, the path, health and spirit of water is integral to all life and Cultural practice and at its center is the river, a living being.

All actions flow into it and all life flows out of it, this is true of all Elements of Country and if considered collectively in our actions. We are an element of Country, within it and it is our responsibility to future generations.

To connect with Country is to be grounded in the landscape and to practice the cultural knowledge stored within it. This encourages physical and emotional wellbeing. In order to maintain this connection, it is imperative that Country contains endemic food and medicinal species, cultural resources, as well as keystone species and their habitats.

Everyone can feel connected to Country. Being connected to Country transcends language and culture, it is an interlaced system of action, emotion and experience. It highlights the many values that are similar across the cultures of our contemporary communities. This innate symbiosis of being connected and integrated moves us into being eco centric rather than human centric, this functionality has been a long component of Aboriginal people’s ideology, a cultural value that places us in the ecological and landscape system, not as dominators but as caretakers and custodians. This function requires constant interactions and observation, being tuned to reactive requirements and response.



We inhabit and are inhabited by Country



BACKGROUND

Beginning with Country

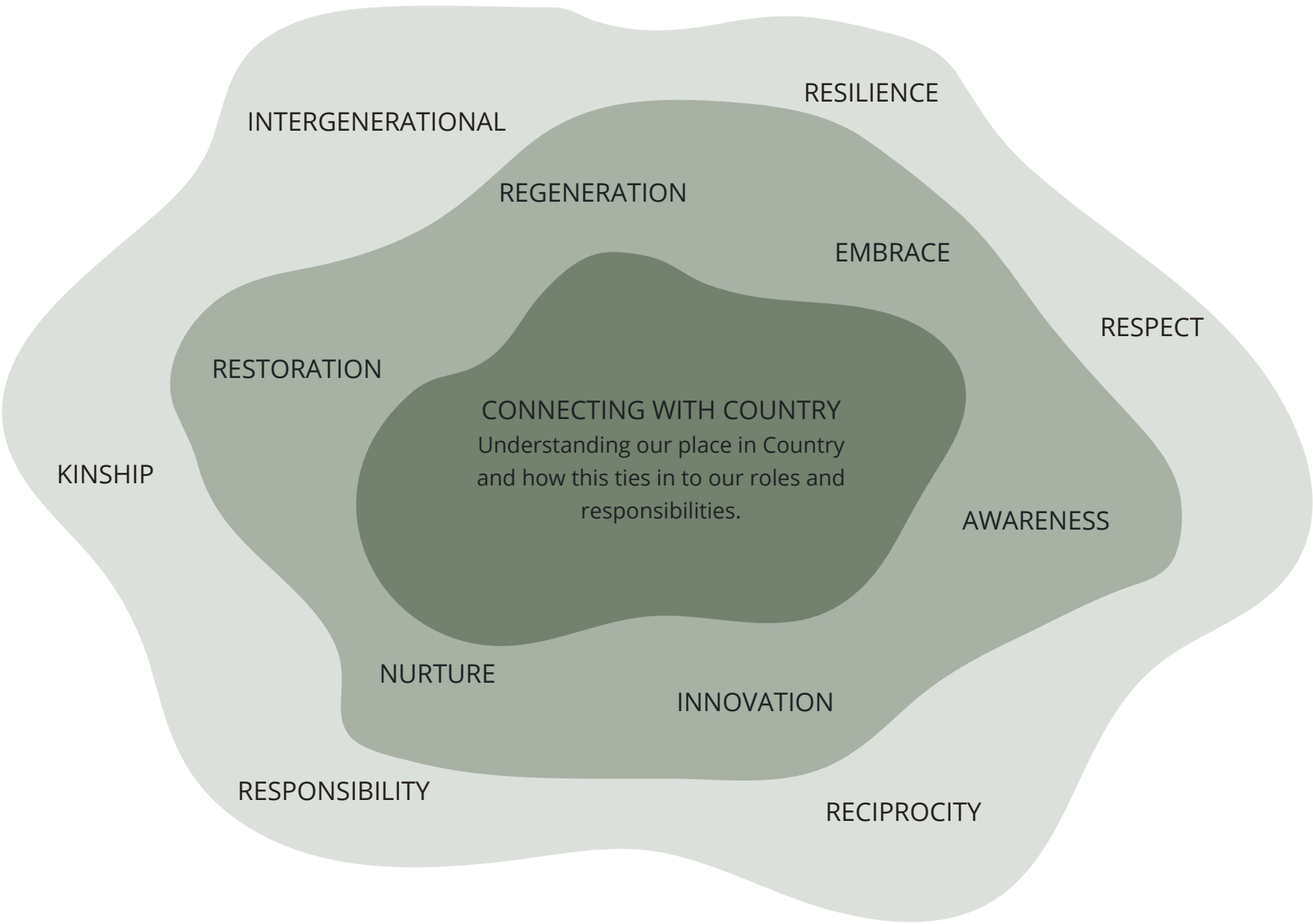
Being connected to Country transcends language and culture, it is an interlaced system of action, emotion and experience. It highlights the many values that are similar across the cultures of our contemporary communities. Everyone can feel connected to Country.

Caring for and becoming a Custodian of Country means forming a strong relationship with all elements of Country that is based on respect, obligation and reciprocity. In order to create and maintain interconnection, it is imperative that Country contains endemic food and medicinal species, cultural resources, as well as keystone species and their habitats. These interdependent systems and relationships provide a framework for holistic infrastructure design, meaningful environmental policies and land management practices that are adaptive and regenerative.

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

Caring for and becoming a Custodian of Country means forming a strong relationship with the land that is based on respect, obligation and reciprocity. These interdependent systems and relationships provide a framework for holistic infrastructure design, meaningful environmental policies and land management practices that are adaptive and regenerative. Importantly, including First Nations knowledge of lands and culture at the onset of a project leads to design responses that are derived from place, creating meaning in placemaking conceptualisation and function.

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





CONNECTING WITH COUNTRY FRAMEWORK

Designing with Country

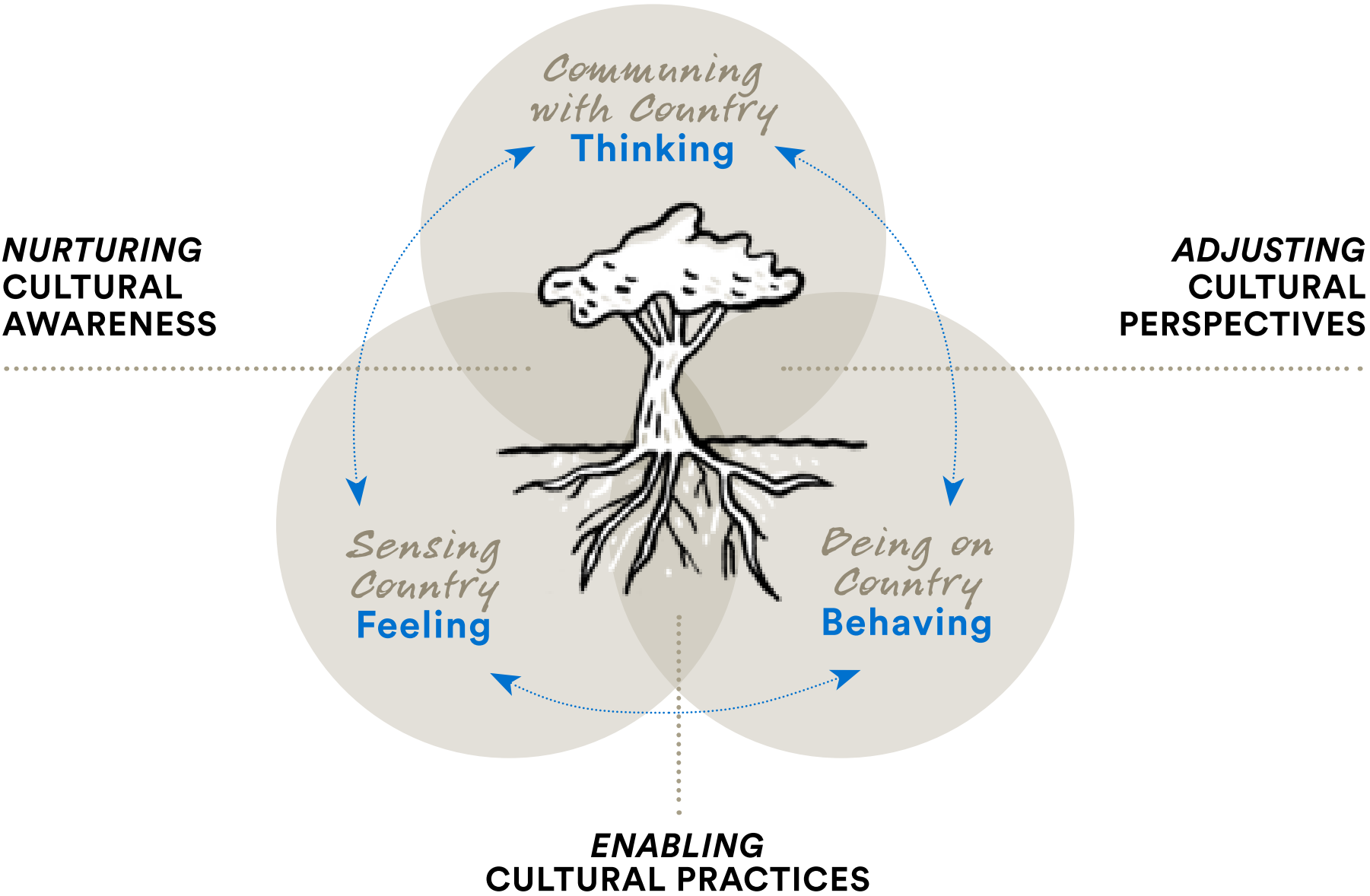
Country is our mother, our teacher, our library, our kin it sustains inspires and surrounds us. The experience of Country is both individual and collective, both new and familiar. From her we learn, share and flourish, continuing to care for country is central to our being, our identity. Country is a responsibility, not a right and is there for all who respect and cherish her. Today we may not always be able to see country instantly, but if we call to her, we can always sense her and again feel her embrace.

Utilising the NSWGA Elements of Designing with Country will ensure the environmental and social wellbeing of the site is addressed a way that will provide an enduring legacy for the place and community. Nature is Country. Caring for Country must guide design interventions. Preservation, restoration and remembering - not replicating the natural landscape and allowing that to inform all future occupation.

Design should support and provide for the local community. Social initiatives must be consciously embedded in the outcomes for the project. All design should appreciate the local vernacular. Draw upon and be inspired by Country, what has come before, what is required to sustain the future.

“When people talk about Country it is spoken of like a person: we speak to Country, we sing to Country, we worry about Country, and we long for Country.”

— Connection to Country, Common Ground First Nations, GANSW, Connecting with Country Framework, 2023.





# CONNECTING WITH COUNTRY FRAMEWORK

## Outcomes for Country

The GANSW provides project teams with five outcomes of success through a Country-centred approach. These outcomes should be revisited continuously throughout the design process, reviewed at project completion and as ongoing maintenance and objectives for the project.

### 1. Healthy Country

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

### 2. Healthy Community

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

### 3. Protecting Aboriginal cultural heritage

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

### 4. Cultural Competency

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

### 5. Better Places

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



WANGGANI DHAYAR


Listening to Country Proccess

The Wanggani Dhayer process is fluid, with reiteration and organic formation of the design throughout. Developed by Yerrabingin, the design methodology aligns with the principles outlined in the GANSW Connecting with Country framework. Yerrabingin draws from Wanggani Dhayar to guide the co-design process, ensuring site specific First Nations cultural heritage values are incorporated into the design.

The graphic to the right represents the stages of the Wanggani Dhayar process, including framing the design, Identifying the audience/users, the Design Jam, logic and assumption testing, cultural checking and sharing the solution through the pitch.


The process has been used to inform and review all design decisions for the project.

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



**FRAMING THE DESIGN**

Articulate the problems and opportunities  
What are the benefits or best outcomes we want this to achieve?




**HOW MIGHT WE?**

Revisit our thought/ideas. Who is our audience/user?  
What is their Experience?  
Test and ideate the original How Might We question.



**DESIGN JAM**

Pushing for the widest possible range of ideas. Divergent styles of thinking converge to combine and refine insights. Rapid prototypes and principles and themes feature Indigenous Design Principles



**LOGIC AND ASSUMPTION TESTING**

Closing the feedback loop with internal and external stakeholder. Cultural logic is reviewed by community to ensure that Cultural Knowledge is appropriately represented in the design



**THE PITCH**

From our process of design iteration we now have a feasible, viable and desirable design solution to share and develop







**CONTEXTUAL ANALYSIS**



# PROJECT OVERVIEW

## Site Context

The Temora Hospital site is within the Temora Shire. Temora is one hour north of Wagga Wagga, six hours’ drive from Sydney and two hours to Canberra. The Temora Health Service redevelopment will see enhanced and refreshed services and facilities for the township. With a strong focus on enhancing the user experience within the site, the renewal project will see local community values driving the development.

The NSW Government has committed \$80 million to the Temora Health Service redevelopment, which will provide a high-quality contemporary health facility and ensure health care services are carefully planned to meet community needs now and into the future.

As part of the project, Yerrabingin produced a contextual desktop research report identifying key Aboriginal cultural heritage narratives for the site to provide context for the design. These narratives are formed from the sites physical context, historical accounts and contemporary practicces.



Temora Hospital Site Context - Google Earth



## WIRADJURI COUNTRY

### *Cultural Affiliations*

Temora Hospital is located on Wiradjuri country that connects throughout the Riverina region. The Wiradjuri people are a strong community who have thrived since European settlement.

Much is known about European settlement in the Central West of New South Wales once the mountains were traversed by the British in 1813. Europeans followed an Aboriginal highway over the Blue Mountains using a track that is now the Great Western Highway.

Wiradjuri Country is known as three rivers Country, as it lays across many regions throughout New South Wales. The physical make up of Wiradjuri Country is vastly diverse, allowing the beauty to shine within the difference between.

The territory covers hills in the east, river floodplains, grasslands and mallee country in the west. These environments provided all the materials necessary for survival. On the floodplains there were rivers, creeks, billabongs, swamps and lakes which contained many fish, yabbies, mussels, crayfish and tortoises. The waterways were home to many wetlands birds, such as teal, wood duck, ibis and water fowl.

*Wiradjuri Country is known as three rivers Country, as it lays across many regions throughout New South Wales. The physical make up of Wiradjuri Country is vastly diverse, allowing the beauty to shine within the difference between.*





# CONNECTING WITH COUNTRY, CARING FOR COUNTRY

## Design Narratives from Research Report

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

The narratives and storylines developed for Temora have been synthesised based on the information about the region explored in our contextual research report.

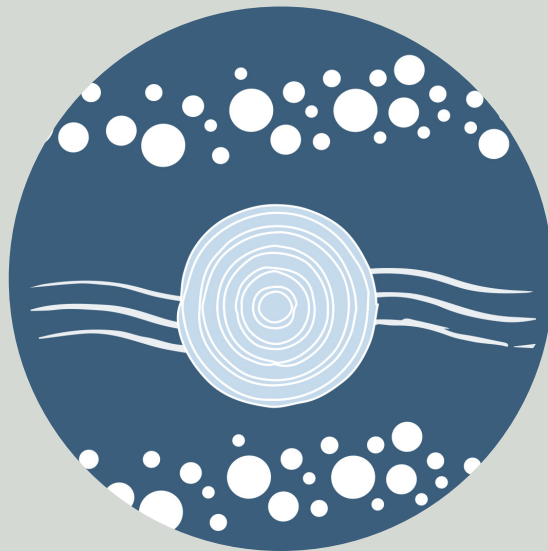
In relation to the Connecting with Country Framework, the initial research report contributed to the Form stage of the project. In this stage developing narratives and storylines guide the sites design. The initial research design narratives focus on:

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



### Material Knowledge

Consultation feedback from the Temora Hospital states the importance of the trees of the site. The arboretum (collection of trees) has high local heritage value and the Master Plan for the Hospital capitalises on the site’s park like setting and the benefits it provides as an outlook from the hospital.



### Embracing Water

The traditional meaning of Wiradjuri is people of three rivers. The rivers are the Macquarie river (Wambool), the Lachlan River (Kalari) and the Murrumbidgee River (Murrumbidjeri), which border Wiradjuri lands. Wiradjuri language is living strong within the local naming of key landmarks and shows importance to honouring Country.



### Medicinal Care

The flowing and changing of the six Wiradjuri seasons are the knowledge holders to the environment and essential to the thriving of the local flora. 19 Wiradjuri people observe their environment closely and use this knowledge to understand the changes in plants, animals and climate. Changes in the environment indicates what to eat, when to eat it, what to do, where to live and when to move.



# MATERIAL KNOWLEDGE

Wiradjuri is one of the largest language and Country groups across Australia, with their ways of being and knowing carried for thousands of years into the present day. Tools such as boomerangs, boondi, digging sticks and coolamon were used for traditional practices with an everyday use.

Throughout the area there are trees with small oval scars where bark was cut off to make coolamons or shields. Some coolamons were made by cutting off a gnarl caused by insects and hollowing it out. Wood was used to make all sorts of tools and weapons.

Boomerangs were made from the elbow section of wood, like River Red Gum root that was exposed by the water washing away the soil. Shields and boondis were made of wood or bark. Spears and spear throwers as well as digging sticks were all made of wood and taking them off trees left scars on the trees.

The Wiradjuri were one of the main groups in Australia to develop tree carving as part of the culture. Designs were carved into the trees. Most carvings were done on Box trees (a type of eucalypt) or Cypress Pine trees. The intricate designs carry a depth of knowledge that is understood on Wiradjuri Country for many centuries.

Consultation feedback from the Temora Hospital states the importance of the trees of the site. The arboretum (collection of trees) has high local heritage value and the Master Plan for the Hospital capitalises on the site’s park-like setting and the benefits it provides as an outlook from the hospital.

## DESIGN CONCEPTS AND PRECEDENTS

- Consider how the architecture and landscape design could add to the learning opportunity by its influence on the journey and direction of users’ movements through the site.
- Create a common areas such as a meeting places, utilising the heritage arboretum. These will provide shade during the summer months and calm throughout the year.
- Integrate Wiradjuri designs found on scar trees, boomerangs and coolamons, using the rich textures and patternations
- Utilise natural materials bringing elements of the outdoor environment indoors.
- References materiality and form of the different layers, Perhaps include local weaving structures within the site.



Wiradjuri Amphitheatre in the Bushman's Hill precinct | Visit NSW



Lamp Shade Weaving | Ngardang Girri Kalat Mimini collective



## MEDICINAL CARE

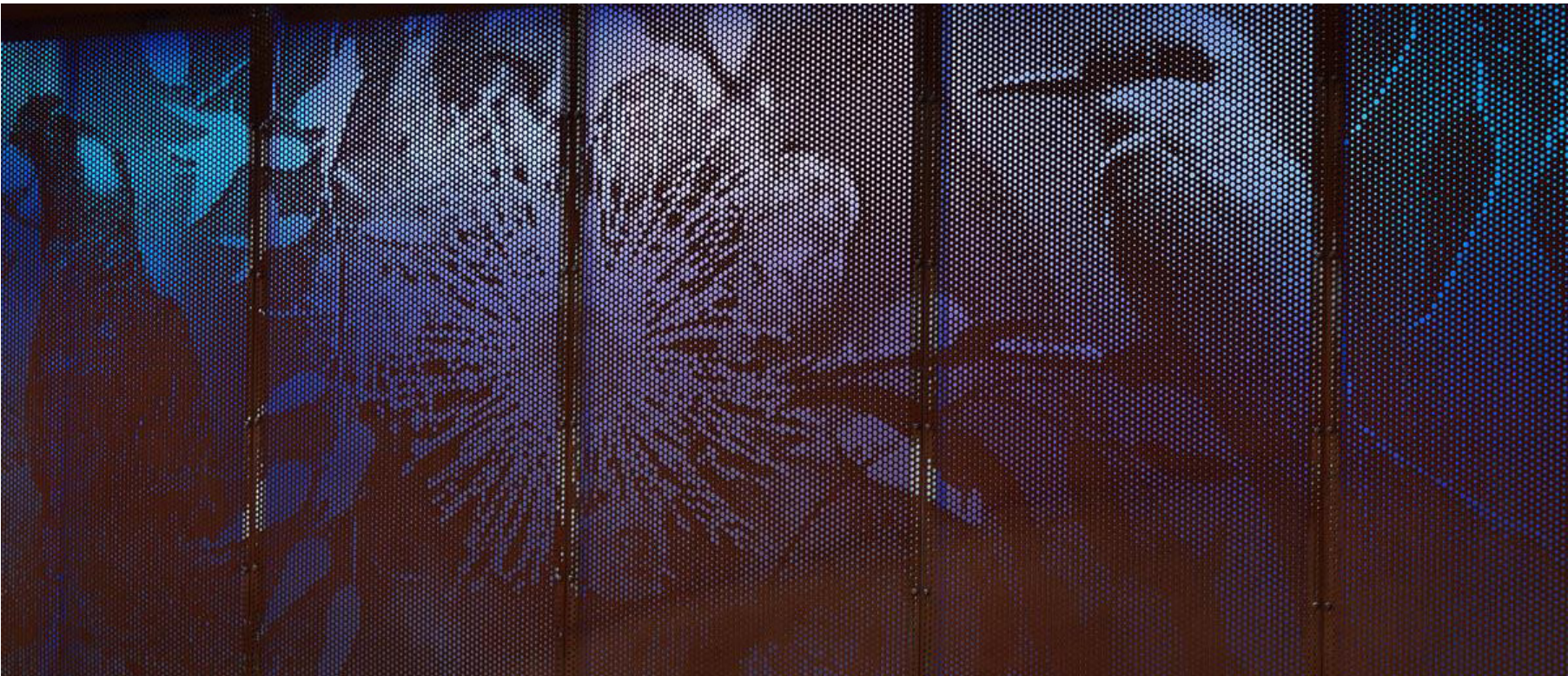
Flora is a life source to Wiradjuri Country that thrived throughout many time periods, seasons and settlements. There are a total of 51 floral species in 14 different vegetation associations identified in the Temora region.

The flowing and changing of the six Wiradjuri seasons are the knowledge holders to the environment and essential to the thriving of the local flora. Wiradjuri people observe their environment closely and use this knowledge to understand the changes in plants, animals and climate. Changes in the environment indicates what to eat, when to eat it, what to do, where to live and when to move.

A deep understanding of the environment means survival and the continuation of the resources used for future generations. <sup>20</sup>

## DESIGN CONCEPTS AND PRECEDENTS

- Integrate the six Wiradjuri seasons displaying images on the materials, forms and patterns of the seasonal shifts. ie - planting scheme
- Weaving floral prints and images throughout the textiles, reflecting the biodiversity of the thriving Country.
- Design a native garden, allowing users to participate in watering and care taking. Providing an educational and interactive experience. Opportunity for community to provide plantings.
- Source medicinal plantings from surrounding regions for consumers to be able to access day to day



Reflecting Aboriginal Seasons | Main Roads Western Australia jpg



Children's Garden | Gardens Illustrated jpg



# EMBRACING WATER

Temora Shire is placed within the Riverina region, that spans across Wiradjuri Country. The traditional meaning of Wiradjuri is people of three rivers. The rivers are the Macquarie river (Wambool), the Lachlan River (Kalari) and the Murrumbidgee River (Murrumbidjeri), which border Wiradjuri lands. Wiradjuri language is living strong within the local naming of key landmarks and shows importance to honouring Country.

The word Murrumbidgee means “big water” in the Wiradjuri language. The largest Aboriginal nation on the slopes and plains of the Murrumbidgee catchment is the Wiradjuri, whose nation extends from the Murray River to beyond Dubbo in the north, and west to Balranald.  
<sup>21</sup> The traditional naming of Water Country is important to Aboriginal People giving a sense of belonging and connectiveness to the region.

Most of the Riverina comprises level alluvial plains laced with meandering streams that flood periodically. The water streams underneath the soil embedding itself within the landscape. Although there are not natural water sources, Temora Shire knows the importance of waterways by building the manmade waterway, Lake Centernary.

Lake Centernary enhances the biodiversity within the region creating a space for fauna to be present in the region. Enhancing a space where water is not the primary resource encourages reflection on the true name of Wiradjuri and the naming of nearby waterways.

## DESIGN CONCEPTS AND PRECEDENTS

- Allowing a place of reflection and pause along entryways.
- Consider incorporating the rich Wiradjuri language throughout the spaces, reflecting the many environments within the site.
- Incorporate immersive and interactive elements of Water Country on the site.
- Design a language space for users to participate in with sensory engagement methods: sound, sight, and touch.



Reflecting Aboriginal Seasons | Main Roads Western Australia jpg



Children's Garden | Gardens Illustrated jpg





**COLLABORATIVE DESIGN APPROACH**



# DESIGN JAMS

## Collaborative Design

Yerrabingin conducted an internal Design Jam on September 27, 2023, with Site Image and HDR. The workshop explored the Connecting with Country opportunities at the Temora hospital site.

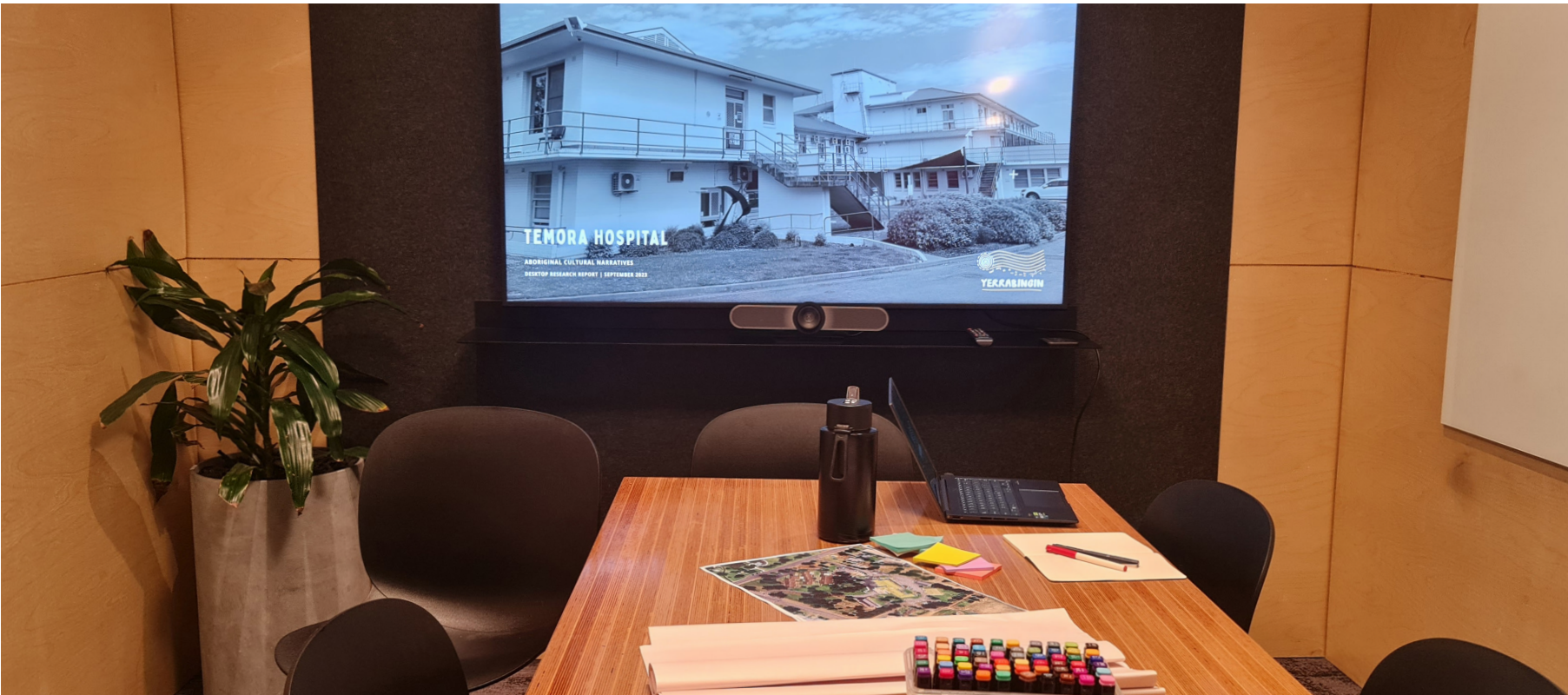
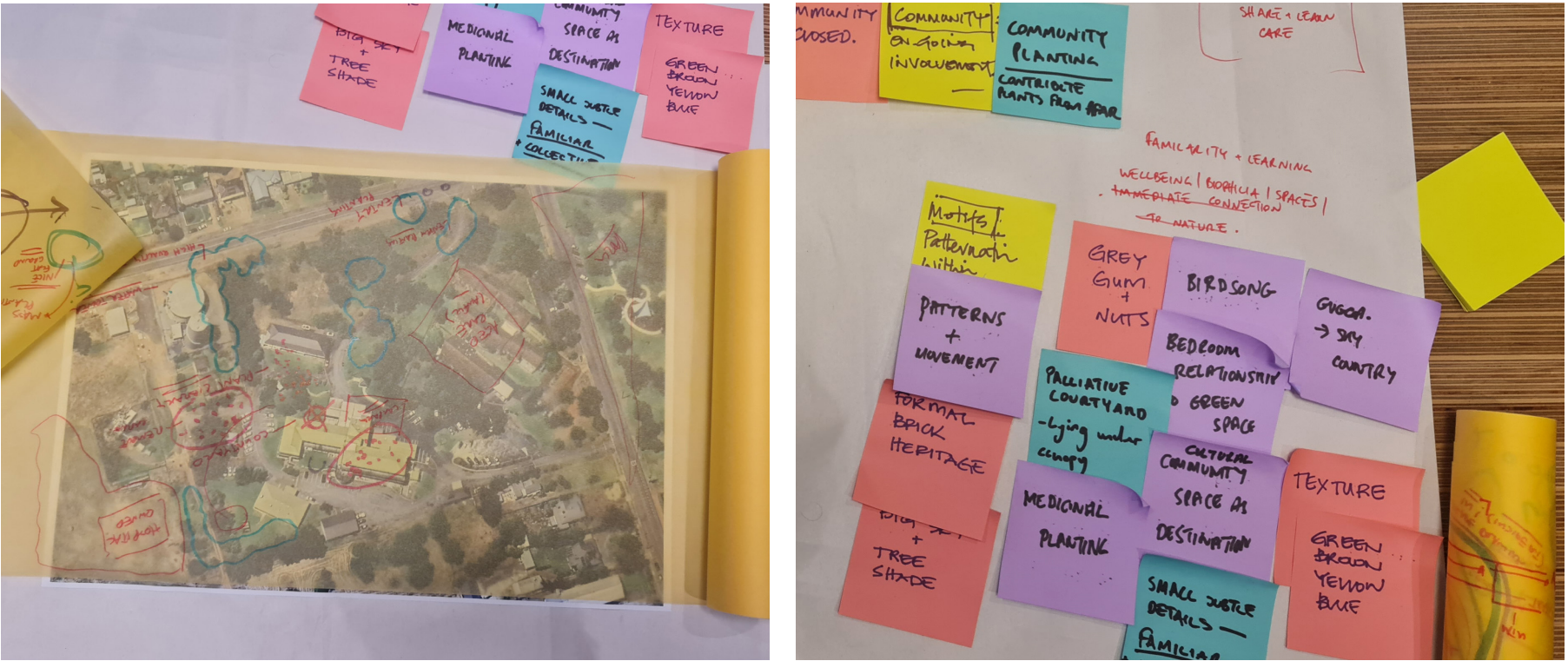
The design team reviewed Yerrabingin’s contextual research report and collectively ideated potential projects and programs.

Three design principles emerged from this collaborative approach. The design principles seek to provide a basis for cultural care and well-being in Temora and the region serviced by the hospital. They include:

- Journeys within Country
- Familiarity and Reflection
- Working Gently Together

These design principles, are the integration and merging of Yerrabingin’s Contextual Research and the Design Team’s architectural understanding.

These guiding principles are then illustrated conceptually and presented to Indigenous community members during feedback sessions held in October 2023.



Internal Design Jam with Design Team - Yerrabingin Sydney Office - September 2023



DESIGN PRINCIPLES

The design principles are a merging of Yerrabingins contextual research and the Design Teams understanding of the site. These principles seek to provide a basis of cultural care and wellbeing for Temora and the region the hospital services.

In relation to the Connecting with Country Framework, these principles seek to encompass the five outcomes of success (Healthy Country, healthy community, protecting Aboriginal cultural heritage, cultural competency, better places) in varying degrees across the redevelopment.



Journeys within Country

Temora Hospital is situated to provide a series of unique journeys. With the sites existing mature trees, the designs current orientation, greenspace and view-sheds already accommodate good bones to provide a range of curated experiences that focus on the well-being, recovery and comfort for consumers, staff and visitors.



Familiarity and Reflection

Part of a speedy and healthy recovery is feeling safe and secure. Moments of familiarity can be created by using materials, textures, architectural forms and planting typologies that reflect the areas consumers personally reside and feel connected too. This allows to craft places of reflection and respite in the forms of courtyards, trails and gardens.



Working Gently Together

The Design team located the need to promote spaces that encourage active community and consumer participation within the hospital grounds. This can take the form of planting days, craft workshops, rotating art exhibits and ongoing community initiatives. Designs should consider future community programs that encourage





**A VISION FOR TEMORA HOSPITAL**



# DESIGNING WITH COUNTRY

## Elements and Outcomes

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

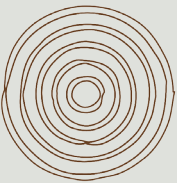
- Yerrabingin

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

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

This section explores how Temora Hospital can embed the community driven principles (regeneration, resilience, reignition) and **GANSW's Outcomes for Country** through the implementation of the Elements of Country.

### Elements of Country:



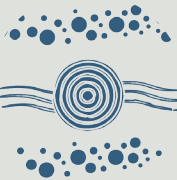
#### Move with Country

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



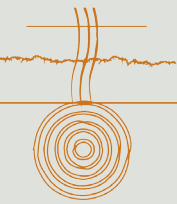
#### Non-Human Kin Country

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



#### Water Country

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



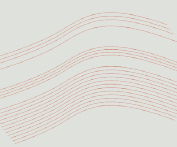
#### Deep Country

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



#### Sky Country

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



#### Wind Country

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

### Outcomes for Country



#### Healthy Country



#### Healthy Community



#### Protecting Aboriginal cultural heritage



#### Cultural Competency



#### Better Places



DESIGNING WITH ELEMENTS OF COUNTRY

Move with Country



Moving with Wiradjuri Country is to be a custodian; we inhabit and are inhabited by Country and must care for its wellbeing. At the heart of Country is people and community.

Focusing on how community can participate and care for this place allows for to create a sense of belonging with the hospital grounds. This relationship is respectful, in tune with Country and spiritually sound. Community programs and opportunities for public participation create culturally safe and celebratory encounters that are genuine and of Temora.

This development can contribute to this through spaces for education, Aboriginal / cultural enterprise development, ongoing employment opportunities.



PLACES FOR CEREMONY



COMMUNITY PLANTING DAYS



CULTURAL WORKSHOPS

COMMUNITY DRIVEN PRINCIPLES

Journeys within Country



- Rehabilitation and wellbeing walks around the site

Familiarity and Reflection



- Access to outdoors for all patients and visitors
- Medicinal garden

Working Gently Together



- Community events that involve the community into the built outcome

OUTCOMES FOR COUNTRY



Healthy Country



Healthy Community



Protecting Aboriginal Cultural Heritage



Cultural Competency



Better Places



# DESIGNING WITH ELEMENTS OF COUNTRY

## Non-human kin Country



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

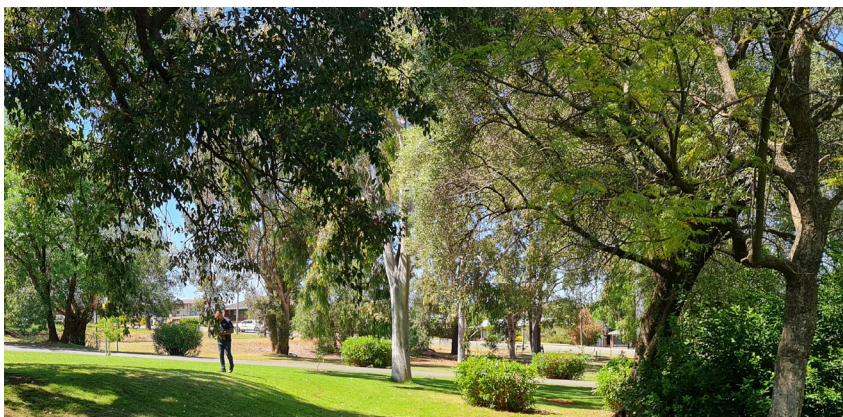
Non human kin fills the senses with colour, smell, sounds and intuition. As people we are drawn to these elements within an environment, it fills our experience with life outside of our own.



INTIMATE MOMENTS OF WAY-FINDING AND DISCOVERY



PLACES OF REFUGE FOR NON-HUMAN KIN



RETAIN EXISTING CANOPY AND INCREASE MID STORY

### COMMUNITY DRIVEN PRINCIPLES

#### Journeys within Country



- Refuge for non-human kin
- Arboretum walk

#### Familiarity and Reflection



- Planting for non-human kin amongst outdoor spaces
- Sensory Interactions
- Medicinal plantings

#### Working Gently Together



- Native plant selection
- Community planting days

### OUTCOMES FOR COUNTRY



Healthy Country



Healthy Community



Cultural Competency

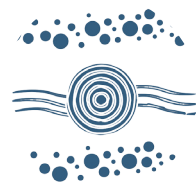


Better Places



# DESIGNING WITH ELEMENTS OF COUNTRY

## Water Country



Temora historically was a series of smaller interconnected and overlapping tributaries. This fine grain of water movement is no longer established due to pastoral grazing. Considering how surface water moves across the site and how it can care for the landscape can be considered in the design.

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

Water motifs, stories and water features can help connect stories to the larger Murray and Darling Rivers that care for Wiradjuri Country.

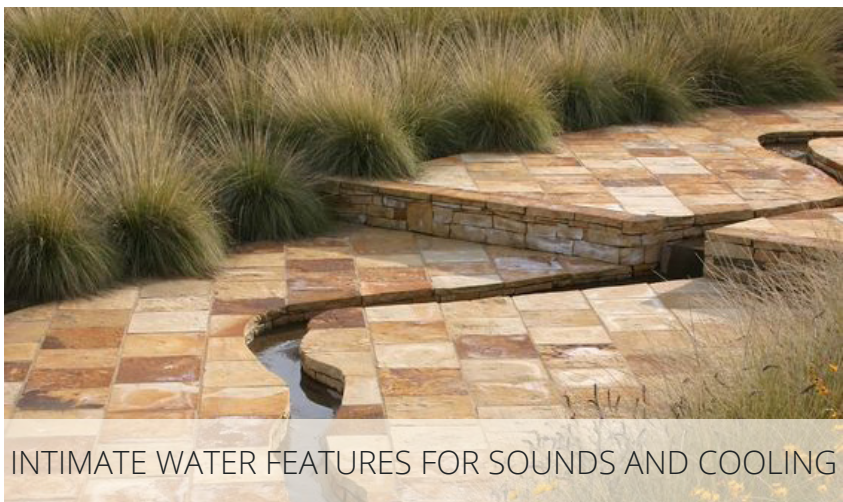
The on site water storage system needs to be thoughtfully designed. Rainwater from roofs can be stored for drinking, land management and storm water coming off streets can be treated and re used also before entering the creek system. Misting on hot summers days along streets and in nodes can create enjoyable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



WATER STORIES AND MOTIFS



WATER SENSITIVE URBAN DESIGN (WSUD)



INTIMATE WATER FEATURES FOR SOUNDS AND COOLING

### COMMUNITY DRIVEN PRINCIPLES

#### Journeys within Country



- Water stories and features along reflective journey walk

#### Familiarity and Reflection



- Sensory gardens
- Water Sensitive Urban Design (WSUD). Capture surface run off for plants.

#### Working Gently Together



- Understanding Wiradjuri seasons and celebrating cultural stories

### OUTCOMES FOR COUNTRY



#### Healthy Country



#### Healthy Community



#### Protecting Aboriginal Cultural Heritage

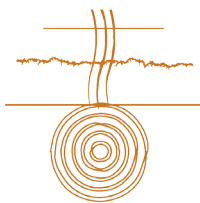


#### Better Places



# DESIGNING WITH ELEMENTS OF COUNTRY

## Deep Country



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

Responsibilities begin with taking care of and honouring ourselves. Places where we can be reminded of our connection to the earth ground us and can help re-centre our thought and slow down our pace of life. Solid, natural and earthly materials can aid to bring about this awareness.

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



RAW AND ROBUST MATERIALS



TEMORA HAS A UNIQUE GEOLOGY



LAYERS AND MOMENTS OF STORY AND REFLECTION

### COMMUNITY DRIVEN PRINCIPLES

#### Journeys within Country



- Natural and local materials with rugged finishes
- Places for Ceremonies to be conducted

#### Familiarity and Reflection



- Space for ceremony and sorry business

#### Working Gently Together



- Opportunities for community workshops to work with materials on site.

### OUTCOMES FOR COUNTRY



Healthy Country



Healthy Community



Protecting Aboriginal Cultural Heritage



Cultural Competency



Better Places



# DESIGNING WITH ELEMENTS OF COUNTRY

## Sky Country



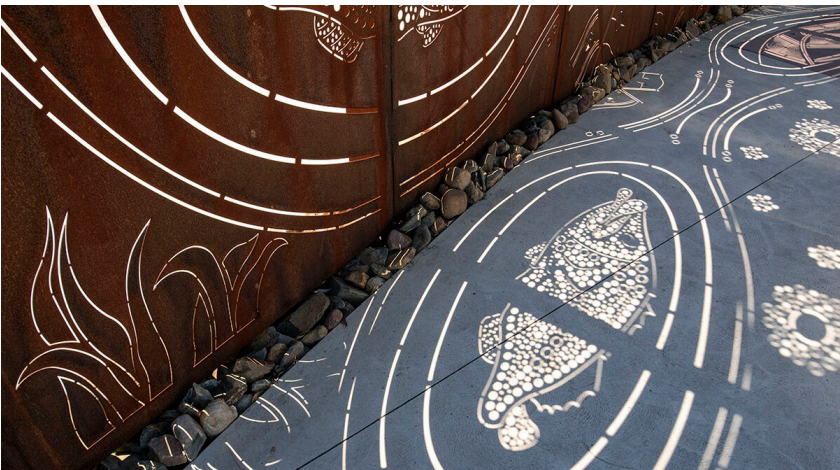
Sky is a place of spirits, ancestors and knowledge. It tells us about navigation, the seasons, weather, time and Songlines. The sky is a spiritual and ecological clock guiding the other elements through their processes and functions.

The cultural astronomy of the Wiradjuri people maps out constellations to include the stories and knowledge of many non human kin. These include creatures such as the wedge-tailed eagle, emu, and goanna, illustrating their intricate connections and relationships to Country. The intersection of cultural astronomy with oral traditions and established customs embody a rich legacy passed down through generations. Ongoing projects dedicated to capturing and showcasing these narratives provides a sense of connection, allowing for the education and the appropriate sharing on of this cultural knowledge.

Sky creates ephemeral shadows and patterns as they dance along the ground during the day, it enhances sensory experiences and creates enjoyable environments. The night sky tells stories, helps navigates us around Country and is a place for our ancestors. To be able to experience both day and night sky is important!



INTERNAL COURTYARDS AND LIGHTWELLS



LIGHT AND SHADOW PLAY



COVERED SPACES OUTDOORS TO WATCH THE SKY

### COMMUNITY DRIVEN PRINCIPLES

#### Journeys within Country



- Outdoor spaces and internal courtyards.
- Places to connect with nature indoors

#### Familiarity and Reflection



- Outdoor accessible areas to patients, visitors and staff
- Spaces that frame vies and connect to nature

#### Working Gently Together



- Collaborative community works that interpret local sky stories and cultures

### OUTCOMES FOR COUNTRY



#### Healthy Country



#### Healthy Community



#### Protecting Aboriginal Cultural Heritage



#### Cultural Competency

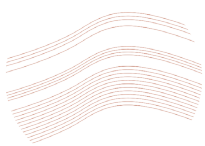


#### Better Places



# DESIGNING WITH ELEMENTS OF COUNTRY

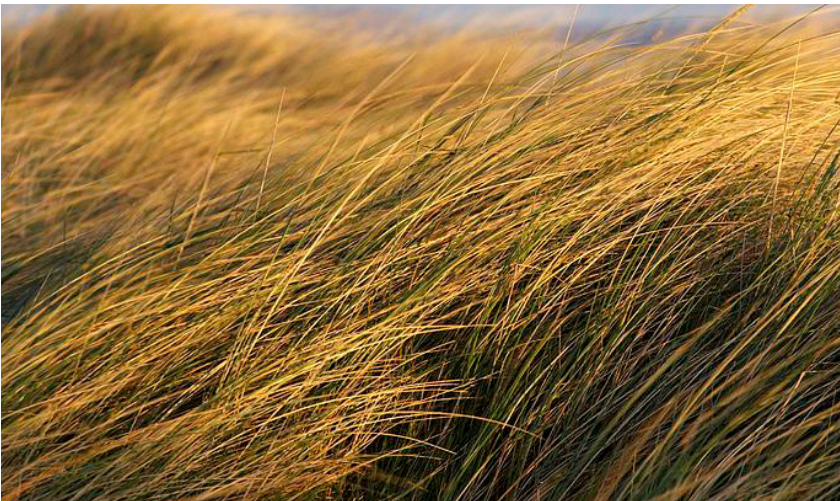
## Wind Country



Wind creates natural, environmental and spiritual movement. It carries messages of seasonal change, the songs and words of our ancestors across Country. The rhythm that sweeps through creates a sensory experience which in turn enhances the overall experience of a space. The smells of flora are carried through, along with the cool air directing you around the space. Wind is also a form of pollination, dispersing seeds across the land to encourage birth and growth.

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

A prominent breeze passes through the site and can be best noticed near the mature kurrajong trees located to the North East of the hospital site closest to the water tower. This location is situated for a place of reflection.



### COMMUNITY DRIVEN PRINCIPLES

#### Journeys within Country



- Sensory plants from the region showcased
- Nurturing outdoor spaces

#### Familiarity and Reflection



- Arboretum and garden walks
- Sheltered outdoor seating areas near tree canopies.
- Contemplative places to connect to Country

#### Working Gently Together



- Diverse year round flowering plants that move with the wind

### OUTCOMES FOR COUNTRY



#### Healthy Country



#### Healthy Community



#### Better Places



# JOURNEYS WITHIN COUNTRY

Layers of different experiences can welcome people to site.  
The longer your visit the more there is to learn and explore.



ARRIVAL EXPERIENCE



ARBORETUM WALK



REFLECTIVE JOURNEY



REFLECTIVE JOURNEY

A secondary walk located to the rear of site. Location provides good view-shed, shelter and respite away from the main traffic of the hospital.

ARBORETUM WALK

Linkages connecting to existing Arboretum. Trails can be made from looser gravels (resin bonded etc) to provide challenges for people engaging in rehabilitative exercises.

ARRIVAL EXPERIENCE

Rugged bush aesthetic to match surrounds and provide habitat. Mass planting along road edge gives animals points of refuge.



# JOURNEYS WITHIN COUNTRY

Three journeys were identified using the existing sites opportunities as a basis for these walks. The arboretum walk guides you through the existing canopies and plantings on the site. The arrival walk welcomes people to the site guiding them with seasonal natives and lower lying grasses and shrubs. The reflective journey is sited towards the existing Kurrajong trees at the North East corner of the site making use of the prominent breeze and dense canopy.



ARBORETUM WALK



ARRIVAL EXPERIENCE



REFLECTIVE JOURNEY



# FAMILIARITY AND REFLECTION

During the Design Jam it was noted that having immediate access to landscaped areas and a familiar bush aesthetic would be beneficial to a sense of belonging while receiving care.





FAMILIARITY AND REFLECTION

Country can aid in interaction and recovery. Spaces can provide gentle activities to aid in recovery and mental stimulation.



Gardens can be themed and have a specific focus - sensory, edible, craft, production and medicinal etc

Bed bound patients can have access to the outdoors to aid mental well-being and recovery

Smaller covered breakout spaces. Places to accommodate larger and smaller events (i.e sorry business and community days)



# WORKING GENTLY TOGETHER

## Community Programs

To build cultural awareness within the Temora community, public cultural workshops can incorporate a focus on First Nations perspectives. This can aid in people developing a personal connection and a sense of belonging to Temora Hospital.

## Wiradjuri Seasons

The design can weave the seven seasons into its landscape approach. Each season has flowering, fruiting and edible plants.

- **Ecological Zones:** Plant ecological zones, based on a native planting scheme
- **Native Plant Selection:** Choose species that are both ecologically appropriate and culturally significant. These can include species from the wider region that Temora services. Medicinal plants planted from the wider area mean people won't need to travel to collect them.



## WORKING WITH OUR NON-HUMAN KIN

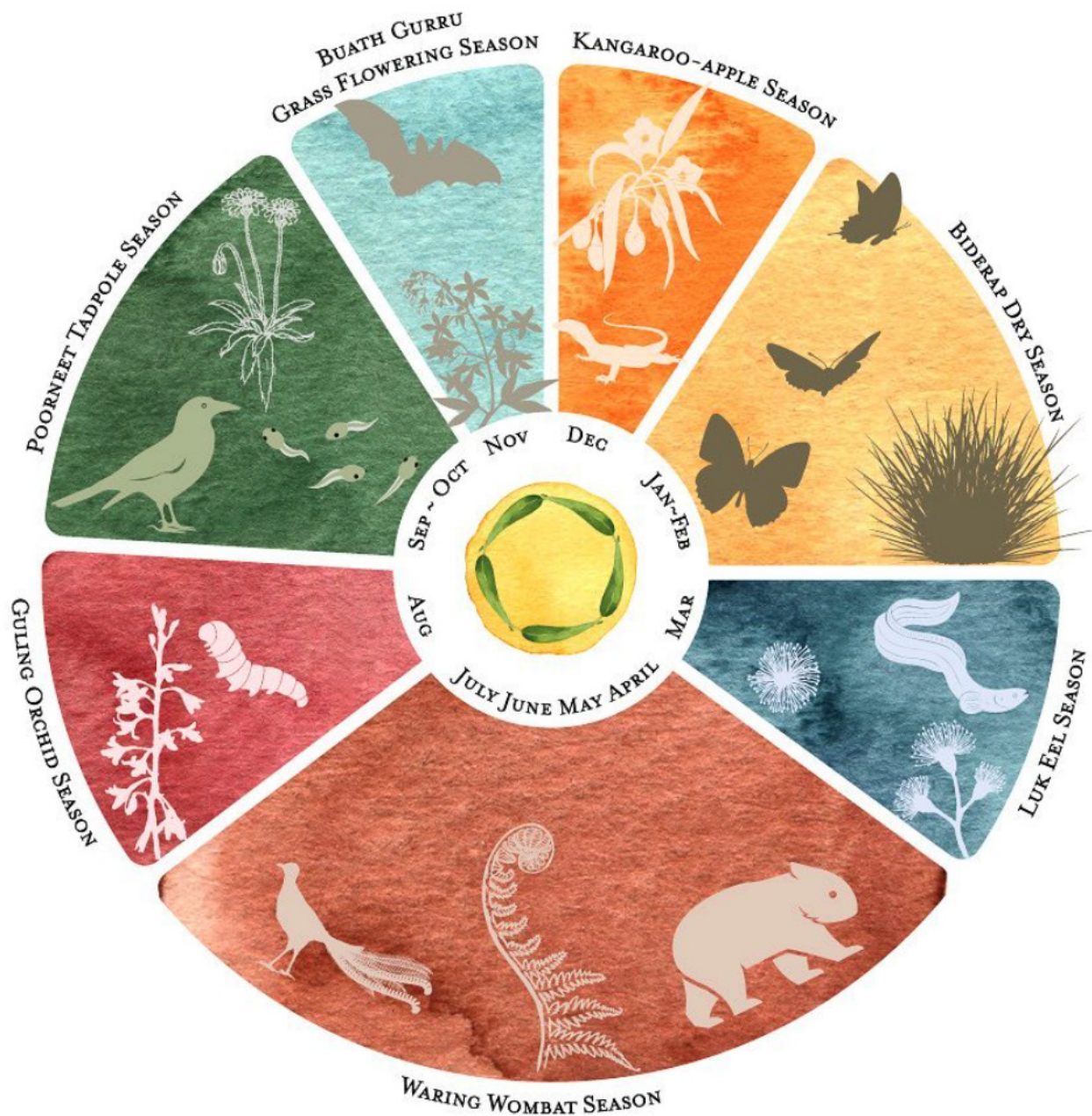


IMAGE: Seasons - By Kundalini House

## COMMUNITY INITIATIVES



COMMUNITY PLANTING DAYS - PLANTS FROM THE REGION



ROTATING ARTS PROGRAM AND WORKS ON EXHIBIT



INDIGENOUS ARTS INCORPORATED INTO DESIGNED SPACES



ONGOING OPPORTUNITIES

Continued Community Engagement

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



Detailed Design

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



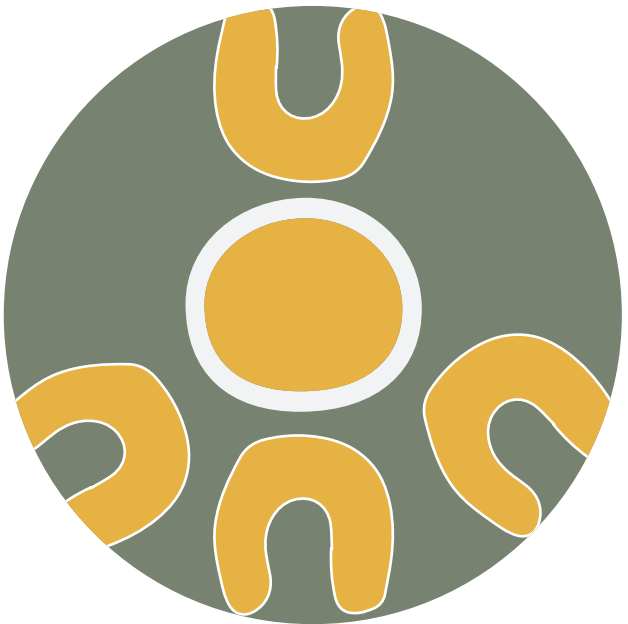
Language Workshops

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



Wayfinding / Branding

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





FAMILIARITY AND REFLECTION



CONNECTING WITH COUNTRY CONCEPT REPORT | YERRABINGI

FAMILIARITY AND REFLECTION 6

**DESIGNING WITH COUNTRY**



# COMMUNITY FEEDBACK SESSIONS

## Connecting with Community

Feedback sessions were facilitated by Yerrabingin and included the attendance of Kate Roberts from Health Infrastructure (HI), First Nations community members and Temora High School. This sections shares the outcomes of the engagement and reflections on the progression of the current landscape design and connecting with Country design narratives.

Community members were presented with project updates, Yerrabingin’s Connecting with Country Concepts Report. All attendees were invited to discuss the design, provide comments, ask questions and suggest additional ideas.

### Community Feedback - Event Details

When: Wednesday 18th October, 2023

Where: Wagga Wagga RSL

Time: 5pm - 7:30pm

#### Attendees:

3 x Yerrabingin Staff (Christian Hampson, Jordan Ardler and Fehin Coffey)

20 x First Nations Community Members

1 x Health Infrastructure (Kate Roberts)

### Temora High School - Feedback Event Details

When: Thursday 19th October, 2023

Where: Temora High School

Time: 2pm - 4pm

#### Attendees:

3 x Yerrabingin Staff (Christian Hampson, Jordan Ardler and Fehin Coffey)

11 x Students

3 x Teaching Staff

1 x Health Infrastructure (Kate Roberts)



Community Feedback Session - Wagga Wagga RSL - 18th of October 2023



Community Feedback Session - Temora High School - 19th of October 2023



# COMMUNITY FEEDBACK OUTCOMES

## Collaborative Design with Community

The themes from our conversations with community have been summerised below.

Key comments from community are also included. *The information presented has been anonymised.*

### Healing and Wellbeing

This theme focuses on providing cultural immersion and access to landscaped areas for sensory experiences and rehabilaitive care. Creating spaces that can be partially indoors and outdoors and that can be accessed by the community. It also explores multi-purpose spaces that can be adapted to smaller and larger events (Community gatherings and sorry business). The use of elements such as flowing water and interpretative references to the Wiradjuri “Four Rivers” are ways to create a sense of healing and belonging.

- Healing Elements: Flowing water and references to the Wiradjuri four rivers
- New mothers could have access to gardens
- The number one thing for wellbeing and connection is access to nature and Country
- Somewhere where we can perform ceremony
- Places for sorry business and larger informal gatherings
- Can there be spaces that can be accessible to the community? - Places for families to make a cup of tea and prepare small meals for loved ones.
- Places that are half inside and half outside - a bit of openness to Country

### Local Representation and Youth Engagement

The hospital has the opportunity to engage local community in the design process and future small scale projects. For instance, these can take the form of outreach programs, planting days and arts workshops. Discussions about engaging young community members in the project, providing traineeships, and creating spaces that cater to the interests and needs of young people, such as spaces for outdoor activities and gatherings.

- Suggesting participation in NAIDOC week events in Temora
- Allow community to contribute to cultural use plantings to help create a sense of connection
- Some community think that Indigenous culture is somewhere else and not based in Temora
- Indigenous cultural visibility is very important for all projects
- Youth opportunities for traineeships during and after construction
- Engage community to be part of putting it all on the ground

### Cultural Integration

There was a focus on recognising and respecting the local community’s cultural heritage, emphasising the importance of cultural narratives, and promoting spaces where Indigenous culture can be celebrated and shared with the wider community.

- The Landscape is part of your wellbeing journey
- Culture needs to be upfront and visible from when you first arrive
- Incorporate a local story through the design
- Share clearly a Wiradjuri world-view of well-being and recovery
- A culturally safe and expressive place for all



# CLOSING ASPIRATIONS

## A Vision for Temora

Connecting with Country enhances the well-being and cultural richness of the Temora health service redevelopment, while acknowledging and celebrating the deep history of the land it resides on. It fosters a deep understanding of the land’s cultural and historical significance, promoting respect for First Nations knowledge in design and program.

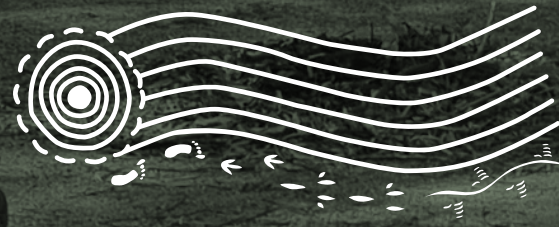
By embracing and showcasing cultural legacies and traditions, the hospital becomes a place where Indigenous and non-indigenous peoples can come together and foster a sense of belonging and shared identity.

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



Community Feedback Session - Wagga Wagga RSL - 18th of October 2023





**YERRABINGIN**

**WE ARE YERRABINGIN. WE WALK TOGETHER.**