

Prepared by: Yerrabingin PTY LTD

For Ingham Property

DATE: 26/09/2024

REV B

NORTH APPIN

CONNECTING WITH COUNTRY FRAMEWORK
SEPTEMBER 2024



Aboriginal and Torres Strait Islander peoples should be aware that this document may contain voices/images, names of people who have passed away.

We acknowledge the Cultural Landscape that we are working upon, and the Tharawal, Gandangara, and Dharug people as the Traditional Custodians of the Country where the North Appin 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 respects to many others who have custodial obligations for Country who have been connected to this Country for many generations, including their Elders past, present and emerging.



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

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

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



Walk on Country 2023

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DOCUMENT NAME	REV	DATE
Connecting with Country Framework	REV A	June 2023
Connecting with Country Framework	REV B	September 2024

AUTHORSHIP

At Yerrabingin, we acknowledge and respect the traditional custodians and ancestors of the lands we walk across.

The terms First Nations, Indigenous and Aboriginal are used interchangeably throughout this report. When referring to a specific group or individual, nation or language group names are used.

This report includes reproduction of words and descriptions in historic quotes written in the past that may be confronting and would be considered inappropriate today.

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Site Photo - Yerrabingin

GLOSSARY

Key Words and Terms

To better understand key terms referenced throughout the report, 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, neighbourhoods, parks, roads, buildings, infrastructure, and utilities like water and electricity.
- **Country:** Country includes Earth, Waters, Sky and our Non-human Kin. It encompasses tangible and intangible aspects, knowledge and cultural practices, belonging and identity, well-being and relationships. People are inhabited by Country and Country inhabits us.
- **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, behaviours, and activities that are collectively shared and passed down within a specific cultural group, serving as a means of expressing identity, values, beliefs, and social cohesion

INTRODUCTION TO CWC DESIGN

Beginning with Country

Country is our mother, our teacher, our library and our kin; it sustains us, inspires us 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 and our identity.

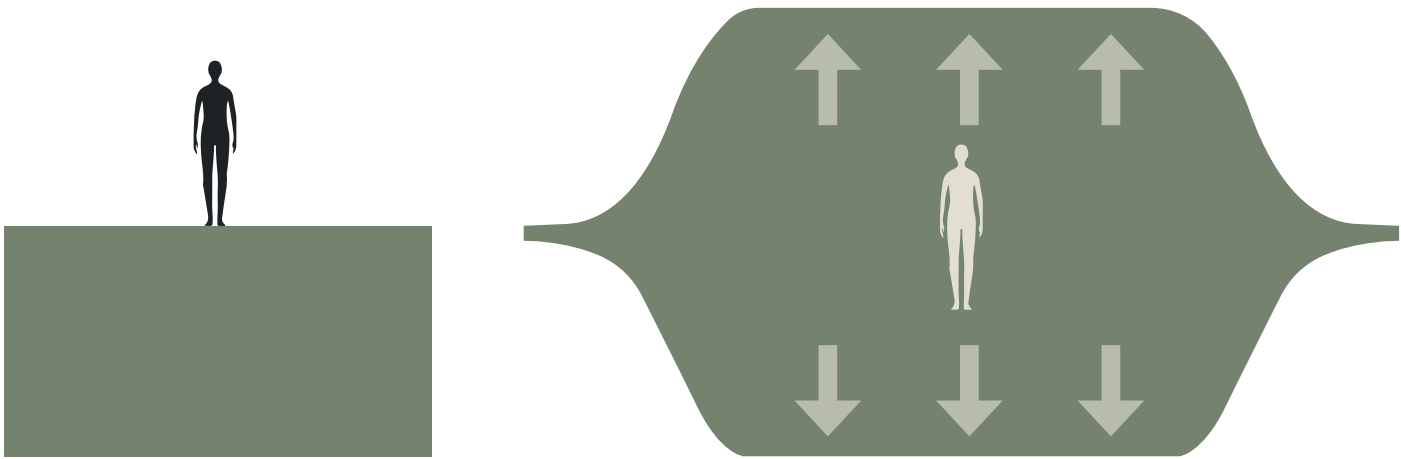
Christian Hampson, Yerrabingin

Country reaches into and across the earth and into the sky. The unique and distinctive elements of Country are connected, and open to everyone. They are the connective tissue, the interstices, the flow between Water, Earth, Sky, our Non-Human Kin, and ourselves. In this way, we are part of the system of Country and have a responsibility to future generations. Our actions must always be Country positive.

Country-centric

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

The innate symbiosis of being connected to Country moves us into being Eco or Country centric, rather than being Human centric. This connection and position in relation to Country is a central component of Aboriginal people's ideology. It is a cultural value that places humans within the ecological and landscape system, not as dominators but as caretakers and custodians. This function requires constant interaction and observation, being tuned in to reactive requirements and response.



We inhabit and are inhabited by Country | Yerrabingin

YERRABINGIN PILLARS

What guides our work

Yerrabingin has four pillars that guide our work. The pillars link together our values, Country, culture, professional practice, and cultural practice.

Each pillar is one part of the larger task of caring for Country. Together they contribute to a holistic commitment to care and design for Country. The pillars are Custodianship, Innovation, Legacy and Regeneration.



Innovation



Custodianship



Regeneration



Legacy

Innovation

We are a transformative force for change. We draw on ancient wisdom, guided by ecological kinship, to share the powerful voice of Country and disrupt conventional systems and perceptions. Inspired by Country, we take a holistic view, centring creativity, adaptation and reciprocity. Our work propels us towards a collective future that considers the life of all kin.

Regeneration

We deeply understand the connections between all things and work towards balance. We overcome limitations in conventional design thinking by centring the needs of Country and all kin. We create places for people to experience the many ways Country sustains and holds them, to connect them with their role in the system of their place. Learning from Country, we take a long-term view, with the knowledge that health and healing will come, given the right conditions of care.

Custodianship

We are custodians of Country. We draw on cultural knowledge to advocate and care for Country. It is our responsibility to improve the health of Country and our diverse communities through our work. In our role as designers, we listen deeply to the needs of Country and walk together with our partners to foster connection. Country benefits and grows in our care.

Legacy

Our works sits at the intersection of culture and design. We are industry leaders in collaborative design, bringing together First Nations communities and built environment professionals for an enduring conversation. By introducing people to Country, we transform the experience of belonging and connection to place in Australia. We show people that if we care for Country, she will care for us in return. Healthy Country and connected communities are our legacy.

YERRABINGIN COLLABORATIVE DESIGN METHODOLOGY

Our Design Process

Our design methodology is informed by components of design thinking, user-centred design and Connecting with Country design disciplines to create our Country-focused, collaborative design approach.

Country-focused

What sets us apart from conventional built environment design is our recognition of the interconnection of Country with human activity and our imperative to consider the needs of Country in the design solution. Empathetic observation and consideration of Country is central to our approach.

The outcome of our Country-focused approach is that Country is designed for and cared for, allowing Country to care and provide for future generations.

Collaborative

Inspired by the natural processes of fostering and sustaining life on Country, our design methodology follows a cyclical, collaborative process: we collect, plant, nourish and tend.

The Connecting with Country Design Report contributes to the Nourish / Iterate stage in our methodology. In this stage, we share

the outcomes of the collaborative design workshops, then develop solutions and concepts further based on feedback from the design team. We nourish in design workshops with the project team and community. Our output of this stage is this report – the Connecting with Country Design Report.

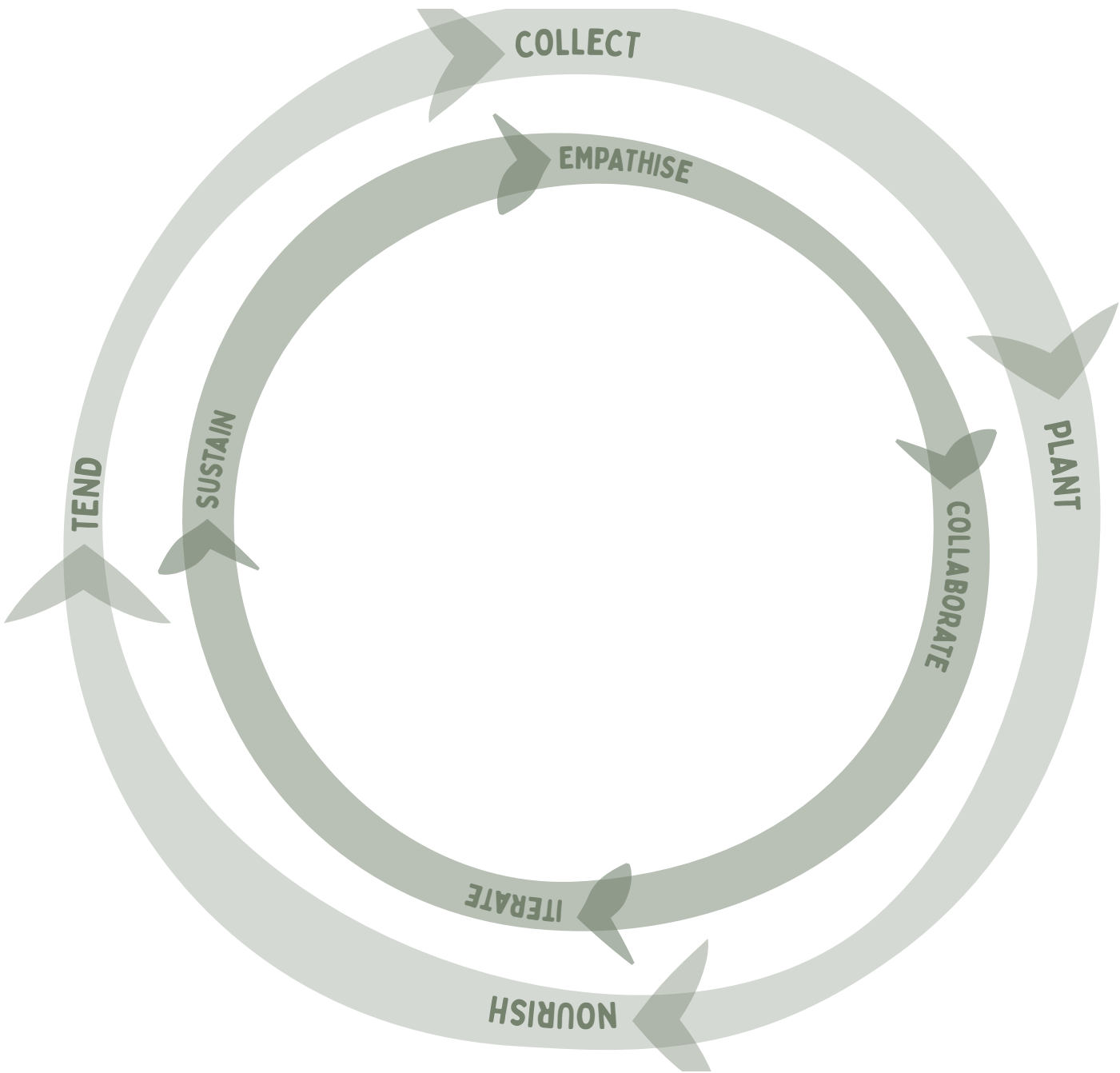
Design Methodology Stages

Collect - First, we collect by empathising with our project partners and with Country. We gather ideas, inspiration, facts, desires, research and limitations. This occurs in the discovery and 'How Might We' session.

Plant - After understanding the design challenge, we plant. Collaborative design workshops involve First Nations peoples and the wider team involved to generate diverse and innovative design solutions.

Nourish - Following the collaborative design sessions, we nourish through iteration. We share the collaborative outcomes to develop design solutions and concepts further based on feedback.

Tend - Finally, we tend to our creation. We tend by ensuring that the partnerships and outcomes created are sustainable and have ongoing positive outcomes for Country and communities.

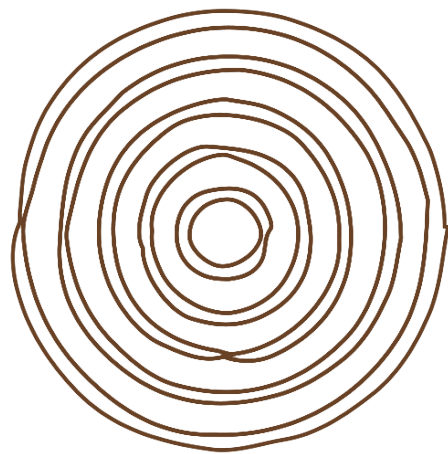


Methodology Process | Yerrabingin

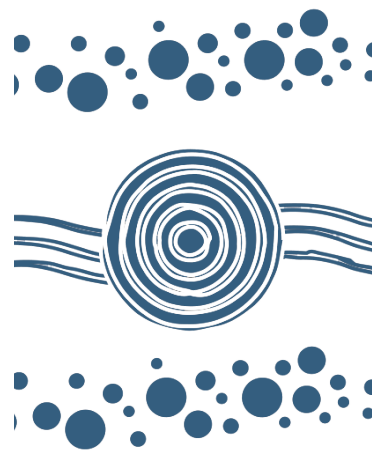
ELEMENTS OF COUNTRY

To Guide Design

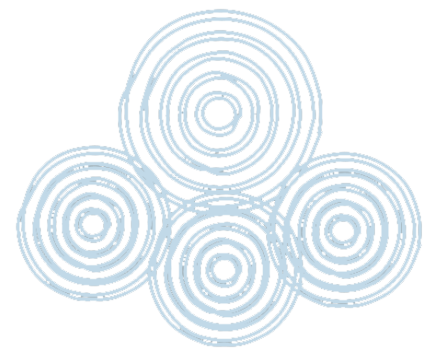
A way to think and learn about Country is to consider Country as made up of a series of interconnected elements: Move with Country, Water Country, Sky Country, Non-Human Kin Country, Deep Country and Wind Country. This allows us to look at different parts of Country and the role they play in an overall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



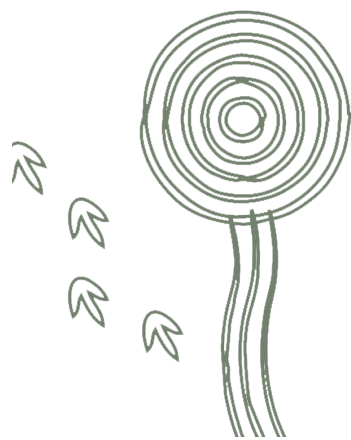
Move with Country. At the heart of Country is people and community, where our spirituality is embedded in environmental consciousness. To Move with Country is to be a Custodian of Country. it is where we record and share our knowledge through story, song, dance and art.



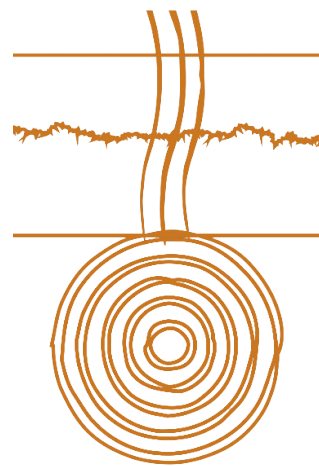
Water Country is the connective tissue, the circulatory system, the confluences and paths within and between Country. It is the meeting of salt and fresh water, where one drop forms setting a path through Country, connecting with story and landscape.



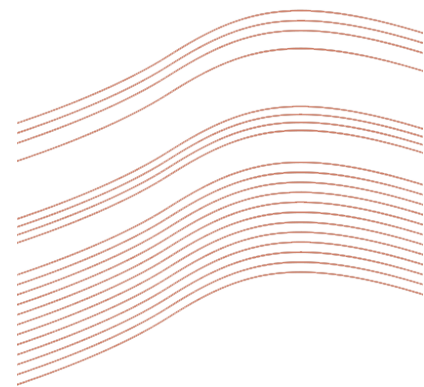
Sky Country is a place of spirits and the ancestors and includes knowledge about navigation, the seasons, time and Songlines. It is also an important component of ceremony as it allows engagement with our ancestors and spiritual beings.



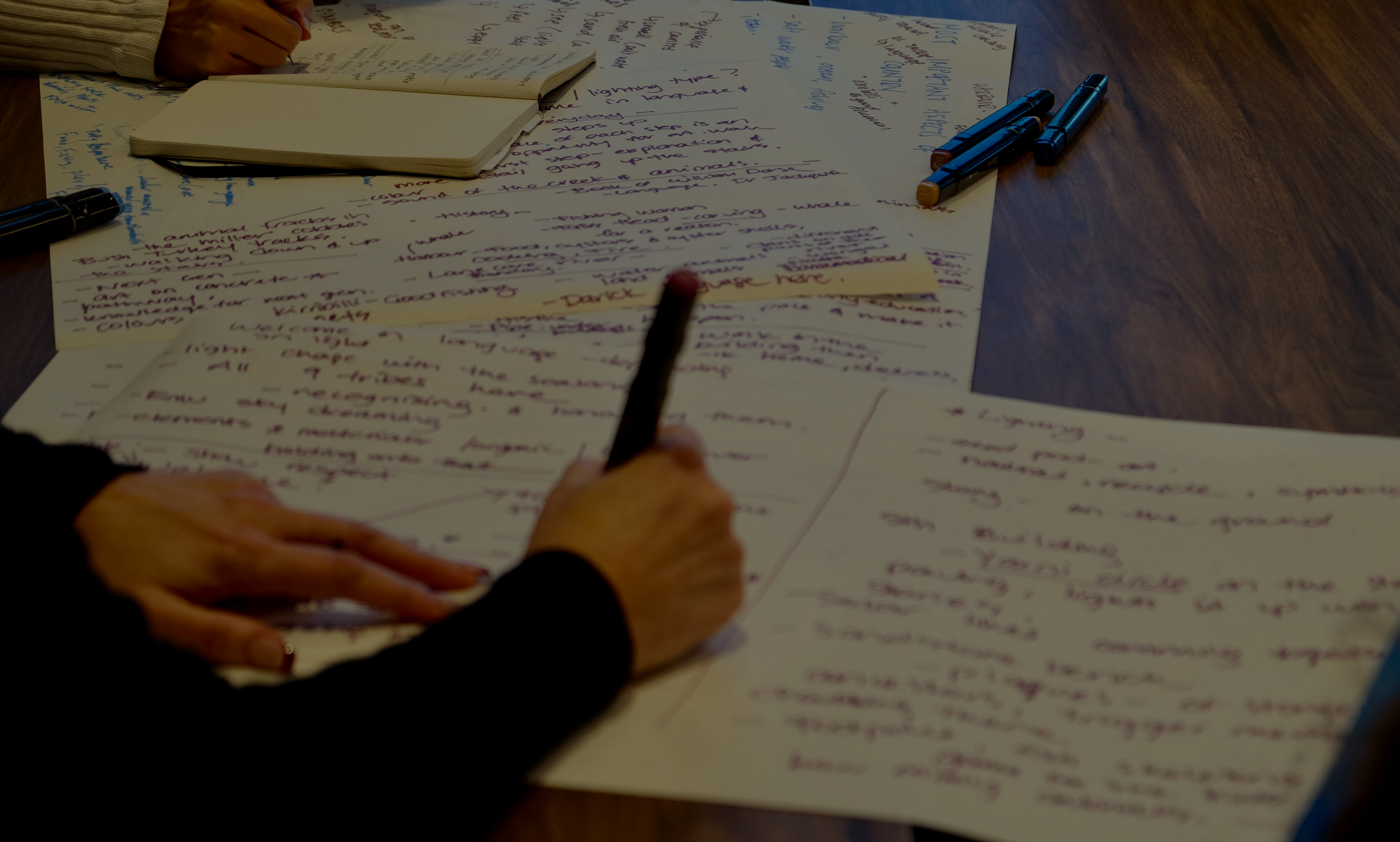
Non-Human Kin Country fills the senses with colour, smells and sounds. On Country we are surrounded by our kin the animals and plants. This is where we learn about the connection of all living things and our responsibilities and roles within this web of connections.



Deep Country is the most Ancient of connections and one that we honour for the many gifts it shares, such as the greenstone axe and the ochres that we paint with. When we dance we are celebrating and honouring the spiritual beings below our feet and their kin in Sky Country, representing the extent and connection of Country.



Wind Country carries the messages of seasonal change, the songs and words of our ancestors across Country. It is where the landscape and light vibrates to a rhythm, be it the trees and the grass, or the clouds racing across the sky.



COLLABORATIVE DESIGN METHODOLOGY

Community Engagement Process

This document outlines the engagement process and outcomes synthesized by Yerrabingin for the delivery of an authentic design framework for North Appin Estate. The document recounts the process of collaborative innovation between Ingham Property, Registered Aboriginal Parties, and local First Nations community members. It explains the purpose of our engagement, how the outcomes for creative and culturally sensitive placemaking ideas were reached, and speaks to the Designing with Country Framework.

The key attribute Yerrabingin offers is a focus on empathetic design solutions. Throughout the project, we engaged with different partners, connecting innovation and ideation with the wisdom of our culture. Yerrabingin engages with partners we can learn from and create alongside, resulting in First Nations design narratives that reflect the Country a project takes place on.

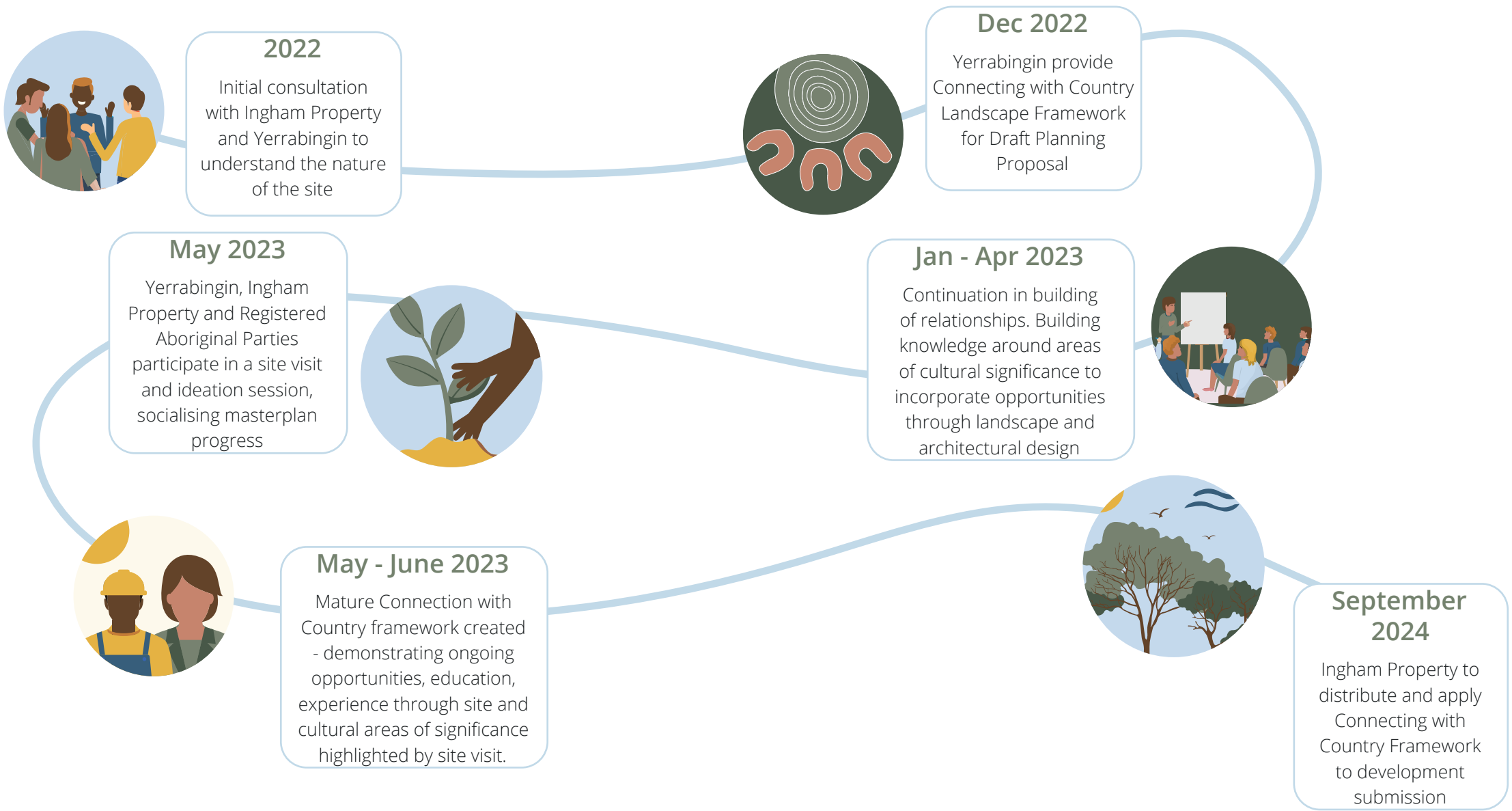
Unlike traditional consultation or engagement, Yerrabingin ensures First Nations peoples are active co-designers of the project and a collaborative voice is presented, instead of individuals. Ideation was explored through the lens of design thinking, using collaborative events and tools such as site visits and emailed surveys. The key first step was identifying needs, desires and apprehensions, whilst discussing the opportunities for meaningful engagement for the precinct programs.

Although not all discussion could occur on site the cultural landscape context of the site was maintained at the front of mind during the site visits. The empathetic design approach has commenced at the beginning of the design process, ensuring First Nations cultures are at the core and foundation of this project. The collaboration with the Registered Aboriginal Parties and local Aboriginal community members brought a diversity of knowledge and perception to the design thinking process. The process realised rapid prototypes for broader user testing and reiteration framed by cultural protocols and key project principles. The below sections outline key insights and outcomes from the site visit and recommendations from the community.



Site Photo - Yerrabingin

Below outlines community conversations and workshops over the process of the development strategy to date. All community members were remunerated by Yerrabingin for all meetings over the course of the project.



SITE VISIT

Process

The North Appin masterplan has the opportunity to showcase First Nations cultures throughout the precinct. During the site visit, attendees walked across key locations including the ridgeline and low lying area at the base of the precinct, pausing to take in and discuss elements of Country along the way. Following on from the site visit, attendees received an online survey to record and further explore opportunities on site. The adjacent image outlines the questions asked and quotes from participants.

Attendees:

Vicky Slater
Kym Slater
Kaylene Terry
Helen Slater
Carolyn Slater
Stacey Logue
Steve Johnson
Pamela Young
Pete Delponte
Stacey Logue
Steve Johnson
Pamela Young
Pete Delponte
Ethan Trewlyn
Marilyn Carroll
Teagan Pittman
Lilly Carroll
Brayden Carroll
Gary Dunn
Belinda Jackson
Daniel Chalker
Jayden Chalker
Abbey Schweizer



Participant Quotes

SITE VISIT

Discussion and Findings

What were your favourite features of the site?

- “The view, natural landscape”
- “The Ridge at the top of the hill looking around on Country seeing the amazing views”
- “The existing levels that provided views to other suburbs and areas. As well as the existing vegetation corridors, these provided really strong connections through the site”
- “The beautiful landscapes. Especially the view when up above”
- “Views from the Ridgeline and knowing that there is a koala habitat area”
- “Feel of the land”

Looking more closely, what do you think are the key areas of opportunity for cultural engagement on site?

- “Nature and landscape animals”
- “Aboriginal Language - name of new estate, schools, street names, name of school, park, sports ground and recreational places. Sculptures of Aboriginal Designs, animals around the area, artefacts found, Aboriginal Art, bush tucker, planted with knowledge of a plaque at the bottom within the garden”
- “Aboriginal Language - name of new estate, schools, street signs, sports grounds, recreational places”
- “Connecting with the existing vegetation corridors, focusing the development around these existing natural features”
- “Engagement and of Aboriginal people is a step forward. A long overdue movement. Due to our long history and culture we want to help maintain our environment, our country.

As we are proven to be the best at sustainability, by our long existence of living with nature, not against nature, which is often the case as the environment and native animals have often been overlooked despite what is suppose to be the case.

Cultural engagement is good for environmental protection and conservation and us. We get to be part of protecting our Mother Earth by participating via engagement. We partake in sharing our thoughts, our knowledge and our history.

We are also being validated for our knowledge, our wisdom, our heritage; this is good for everyone. We include our history and heritage, our existence, by imparting our ancestral history and knowledge as per our discussions and ways to incorporate our



SITE VISIT

culture. I believe it gives us acknowledgement, like they do to any other famous or infamous persons.

Our history should be included. So this is a pathway I hope that continues. I believe It helps with acceptance of Aboriginal people within our diverse society. Which I believe helps us move forward.

I hope Non indigenous people have a better understanding if they see how our ancestors lived, if they are taught about our culture, by the means we have discussed in workshops and site surveys.

I believe it helps with respect to Aboriginal, as it shows there’s more to Indigenous people than all we see in the negative press. I think this engagement is a way to move forward, as we are validated as the individuals we are. And long term this validation is what is needed to help bring us together as equals.”

“Naming of the estate in language Existing Ridgeline The creek lines Recreation and sporting parks”

“Bushfoods, herbs, fish etc - Community Cultural Centre – to educate the wider community and our younger generation - Keep waterways open along creek lines - Native plants for wildlife - Name tracks and pathways after local Indigenous Elders - Protect Koala Corridor on site”

Do you have any concerns about the masterplan, if so, what are they?

“Maintain the habitats for the animals, koalas etc.”

“The waterways to stay and widen the area and for exercising or bicycle tracks, trees and reserve for Wildlife on Country”

“Over development, in terms of large dwellings on small lot sizes. Have the potential to control this early on, would like any residents / commercial opportunities here to feel rural and be sympathetic to Country, including having lots with sufficient outdoor space and connections to shared open spaces”

“My main concern would be roadways as it’s quite hilly and steep. So access to these estates is one concern. Another is reassurance that native animals will be safe from the traffic coming and going. I know part of it is for them, but animals will be animals. Of course more about the waterways being kept clean. So I really hope for a very good safe haven for them. And clean water. It’s such a beautiful location”

“Disturbance of koala corridor, major impacts to Ousedale and Mallaty Creeks. Removal of old growth trees”



SITE VISIT

Please provide any additional ideas, feedback, or questions you have about the site below:

“I would like to take this opportunity in thanking Ingham’s and Yerrabingin for giving us the opportunity to walk on Country, acknowledging and visualizing the future plans. I would like to be involved in any future meetings and walks on Country as we have knowledge and connection to the project and surrounding areas”

“Would really like to see how the site can be used from an education / signage perspective and encourage telling the history of the site in its entirety. As well as providing sufficient open spaces for residents and the local fauna to live in. Would be great to see this development to set the standard for how these residential areas CAN look if designing with Country from the beginning. (for example, not looking like spring farm, wilton green).

“Native animals protection - Roadways - Waterways - Sustainable society -Types of homes (environmentally sustainable) - Size of blocks (distance between homes) - Bike tracks -Natural areas for a bike ride & picnic”

“My main concern would be roadways as it’s quite hilly and steep. So access to these estates is one concern. Another is reassurance that native animals will be safe from the traffic coming and going. I know part of it is for them, but animals will be animals. Of course more about the waterways being kept clean. So I really hope for a very good safe haven for them. And clean water. It’s such a beautiful location”

“Naming of streets, parks in language Street poles to include designs of native wildlife shapes etc School to include yarning circle-play area Local language incorporated in sporting team names and community building Seeing from the air the estate

could have a cultural design element to it Parks to include large rocks with plaques to provide local information and cultural design shapes (e.g. animals) Homes to include a facade and paint colour scheme that enhances the landscape As this is a large scale development there should be further consultation in stages to maintain active involvement with the RAPS There should also be a 3D presentation of the RAP ideas along with Yerrabingin to get a visual of how things might look as the design progresses “

Bushfoods, herbs, fish etc - Community Cultural Centre – to educate the wider community and our younger generation - Keep waterways open along creek lines - Native plants for wildlife - Name tracks and pathways after local Indigenous Elders - Protect Koala Corridor on site”





TEND / SUSTAIN
TOWARD FINAL DESIGN - NORTH APPIN

DESIGN PRINCIPLES

Connecting with Country Principles

In consideration of the initial contextual understanding, Yerrabingin have developed three overarching Designing with Country themes.

Informed by discussions between First Nations community members and the project team, these key themes seek to incorporate the community's input into a larger set of principles which relate directly to the site.

In relation to the Connecting with Country Framework, these key themes look to encompass the five outcomes of success (Healthy Country, Healthy community, Protecting Aboriginal cultural heritage, Cultural competency and Better Places) in varying degrees across the project.



Wildlife Community

North Appin is home to a diverse wildlife community that must be acknowledged and protected.

Ecosystem services and non human kin inclusion is also important in the broader contextual connections to the site.



Cultural Knowledges

Embedding cultural way of knowing and doing across the masterplan to create a thriving and welcoming environment for all.

The building and landscape should read as one as blend into the surrounding environment and context



Place of Opportunity

Consider ongoing educational and social enterprise opportunities within site through signage, wayfinding, and communal activations.

Create spaces and places for residents to enjoy and engage with Country.

DESIGN PRINCIPLES

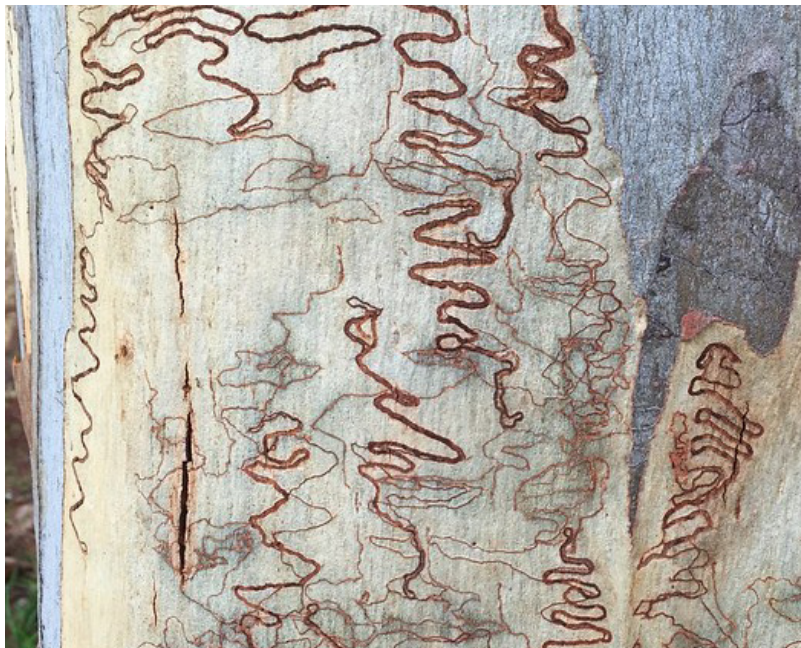
Wildlife Community

The North Appin masterplan has the opportunity to be an inclusive space where Country is showcased and experienced.

Inclusive of non human kin and their role in healing Country. Supporting ecosystems and broader ecological movements. Sounds of local kin using the space broadens an individuals connection to Country also.

Providing different spaces within the landscape and architecture for interaction between residents and non-human kin. Highlight and showcase aspect and views from ridgeline, facilitating meaningful connections to Country. This can be explored through connecting pathways, appropriate signage and a consideration of materials and textures used.

“Due to our long history and culture, we want to maintain our environment, our Country...Our long existence of living with nature, not against it.”



Habitat creation for non-human kin, for example the Green and Golden Bell Frog | Grasslands

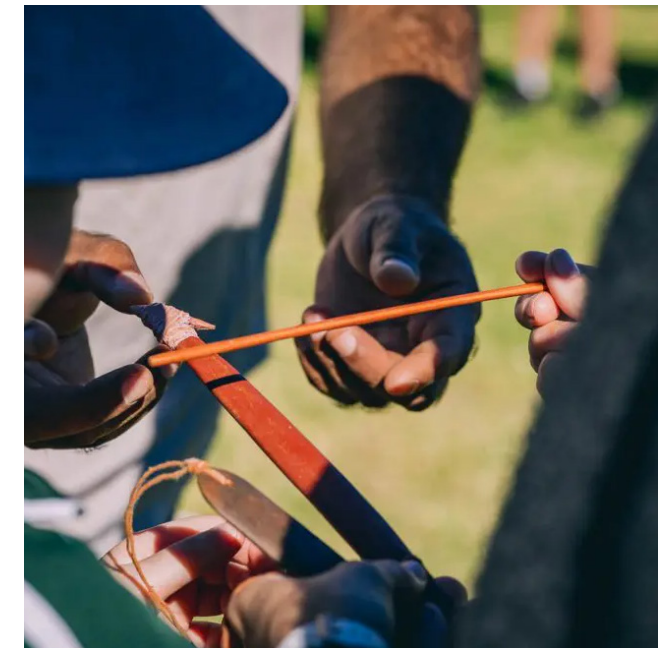
DESIGN PRINCIPLES

Cultural Knowledges

Cultural knowledges including landcare practices, local traditions, and understanding of surrounding significant sites, can be further explored and embedded into the masterplan.

Nurturing genuine relationships with the community to create positive outcomes for land and people.

“We partake in sharing our thoughts, our knowledge and our history. We are also being validated for our knowledge, our wisdom, our heritage; this is good for everyone. We include our history and heritage, our existence, by imparting our ancestral history and knowledge as per our discussions and ways to incorporate our culture.”



DESIGN PRINCIPLES

Place of Opportunities

The North Appin masterplan is a place of opportunity whereby Country can act as an interactive lens, referencing textures, shapes and images inspired from the natural environment.

Interaction fostered by wayfinding and signage throughout the site further deepens connections to place. Referencing local fauna (through use of tracks, textures and colours) and culturally significant elements such as astronomical movements, surrounding engravings, water and ecology.

“How the site can be used from an education / signage perspective and encourage telling the history of the site in its entirety. As well as providing sufficient open spaces for residents and the local fauna to live in.”



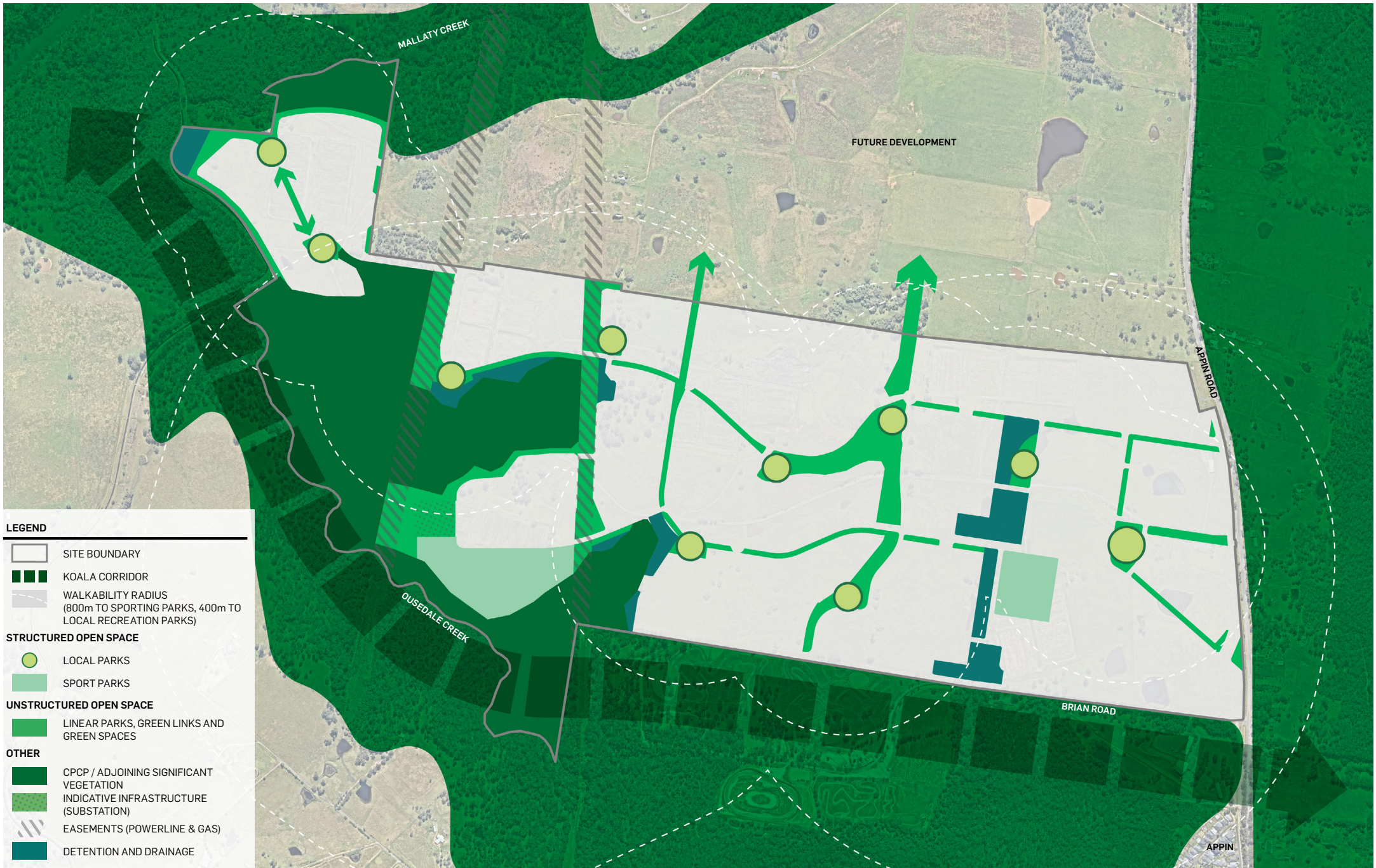
LANDSCAPE TYPOLOGIES

Conservation and Open Space

- 1. CPCP Adjoining significant vegetation
- 2. Koala Corridor
- 3. Linear Park, Green Links and Green Spaces
- 4. Local Parks
- 5. Sporting Parks

Infrastructure

- 1. Easements (Powerlines and Gas)
- 2. Key Drainage Corrdior



Mapping ~ Extend out

LANDSCAPE TYPOLOGIES

Conservation and Open Space



CPCP ADJOINING SIGNIFICANT VEGETATION



- Support ecosystems and broader ecological movements
- Provide opportunities for interaction with nature
- Ensure non-human kin can thrive in healthy habitats



- Provide opportunities for community to participate in landcare utilising traditional knowledge of vegetation management



- Consider educational opportunities within an endemic landscape which can teach people of all ages
- Wayfinding and signage strategies that celebrate country

KOALA CORRIDOR



- Facilitate the protection of an important movement corridor for non-human kin
- Create opportunities for observation without disturbance



- Provide opportunities for the community to participate in habitat creation through planting and landcare initiatives.



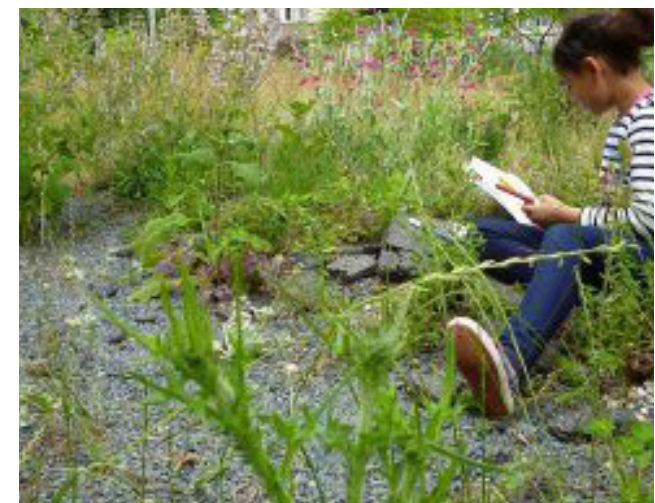
- Encourage education through information, activities and signage around Koala's and the importance of their conservation.



Sport and recreation landscape opportunities



Ecological (Koala Habitat) - Cumberland Plain Landscape



CPCP Adjoining Significant Vegetation

LANDSCAPE TYPOLOGIES

Conservation and Open Space



LOCAL PARKS



- Promote connection to Country by employing principles of nature play



- Consider the integration of education on Dharawal Country in nature playgrounds using elements of the surrounding Country to create tactile and lasting experiences



- Integrate stories and allow for story-telling to occur in gathering points
- Consider educational opportunities within an endemic landscape which can teach people of all ages
- Wayfinding and signage strategies that celebrate country



- Provide space for community to inhabit and use the space for cultural practice

LINEAR PARKS, GREEN LINKS & GREEN SPACES



- Create considered landscape settings for sports park that promote biodiversity along edges and promote visual connection to nature
- Locate recreational activities away from conservations areas



- Explore opportunities with the community for appropriate naming of parks
- Provide spectator areas with covered seating for communities to come together



- Create opportunities for a range of uses and facilities to create inclusive and varied functions



- Consider location and extent of tree planting for habitat creation and human comfort while maintaining views across the site
- Create diverse vegetation structures through considered planting strategies



- Explore opportunities with the community for appropriate naming of parks that connect the site



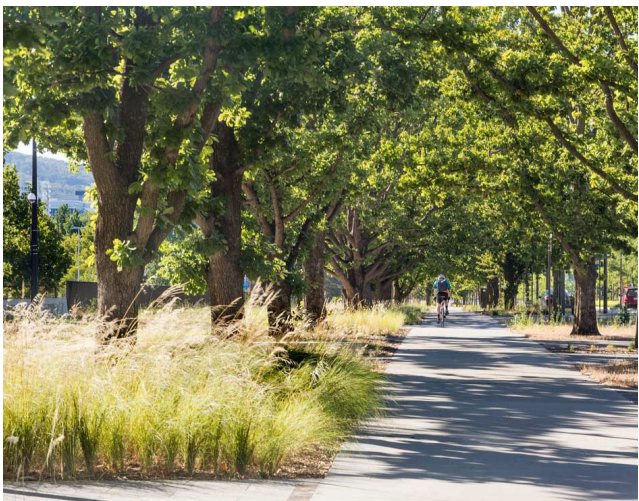
- Integrate stories and allow for story-telling to occur in gathering points
- Create landmarks at vantage points along the ridge to promote connection to the wider landscape and aid in orientation on Country



Landscapes for human and non-human kin



Nature playgrounds



Canopy cover along green links

LANDSCAPE TYPOLOGIES

Infrastructure



EASEMENTS



- Utilise easements as pollinator and wildlife corridors using dense low level planting where tree planting is not possible
- Encourage use by wildlife through habitat and foraging planting



- Explore opportunities to utilise easements for productive low level landscapes for the community with a focus on native foods



- Consider educational opportunities within an endemic landscape which can teach people of all ages
- Wayfinding and signage strategies that celebrate country



- Allow easements to function as view corridors to help with orientation within the larger landscape

KEY DRAINAGE CORRIDORS



- Stormwater retention and treatment on site through rain gardens, swales and detention basins to improve the water quality before returning to the natural system within Country
- Areas of open water to attract wildlife and create sanctuaries for both non-human kin and humans



- Explore educational opportunities around the importance of protecting natural waterways in urban areas



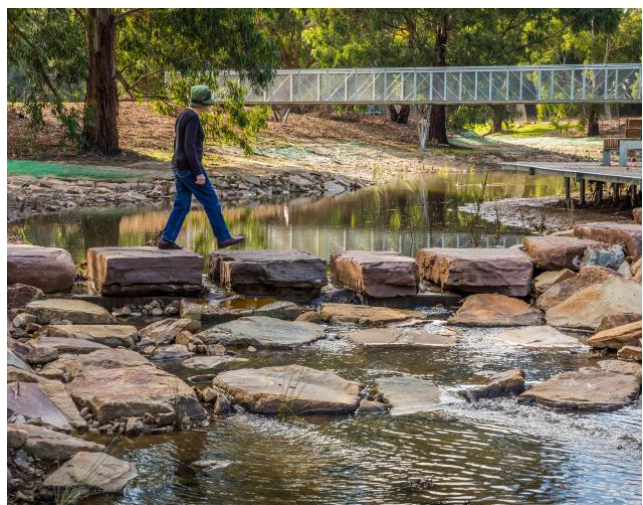
- Provide space for community to inhabit and use the space for cultural opportunities



Landscapes planting within easement



Creek as landscape



Landscape opportunities along drainage corridor

LANDSCAPE TYPOLOGIES

Streets and Lots



STREETS



- Diverse street verge planting for thermal comfort and habitat creation
- Reduce site stormwater runoff with integrated WSUDs along roads and parking
- Improve water quality as it feeds into natural water system



- Provide opportunities for community to participate in landcare utliising traditional knowledge of vegetation management



- Consider educational opportunities within an endemic landscape which can teach people of all ages
- Wayfinding and signage strategies that celebrate country



- Explore opportunities with the community for appropriate naming of streets that connect the site and neighbouring context
- Integrate stories within wayfinding and signage along movement routes

LOTS



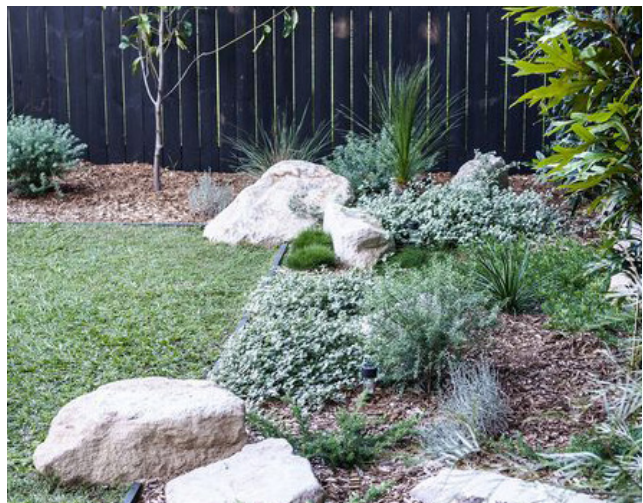
- Promote opportunities for planting within lots with access to a native plant nursery
- Promote connected tree canopies between lots and streets
- Promote permeability of hardstand areas to reduce stormwater runoff
- Create opportunities for community gardens to bring people together
- Provide education on the benefits of native planting within private gardens



Greening opportunities along major roads



Integrate WSUD along streets



Landscape opportunities for lots



WE ARE YERRABINGIN. WE WALK TOGETHER.