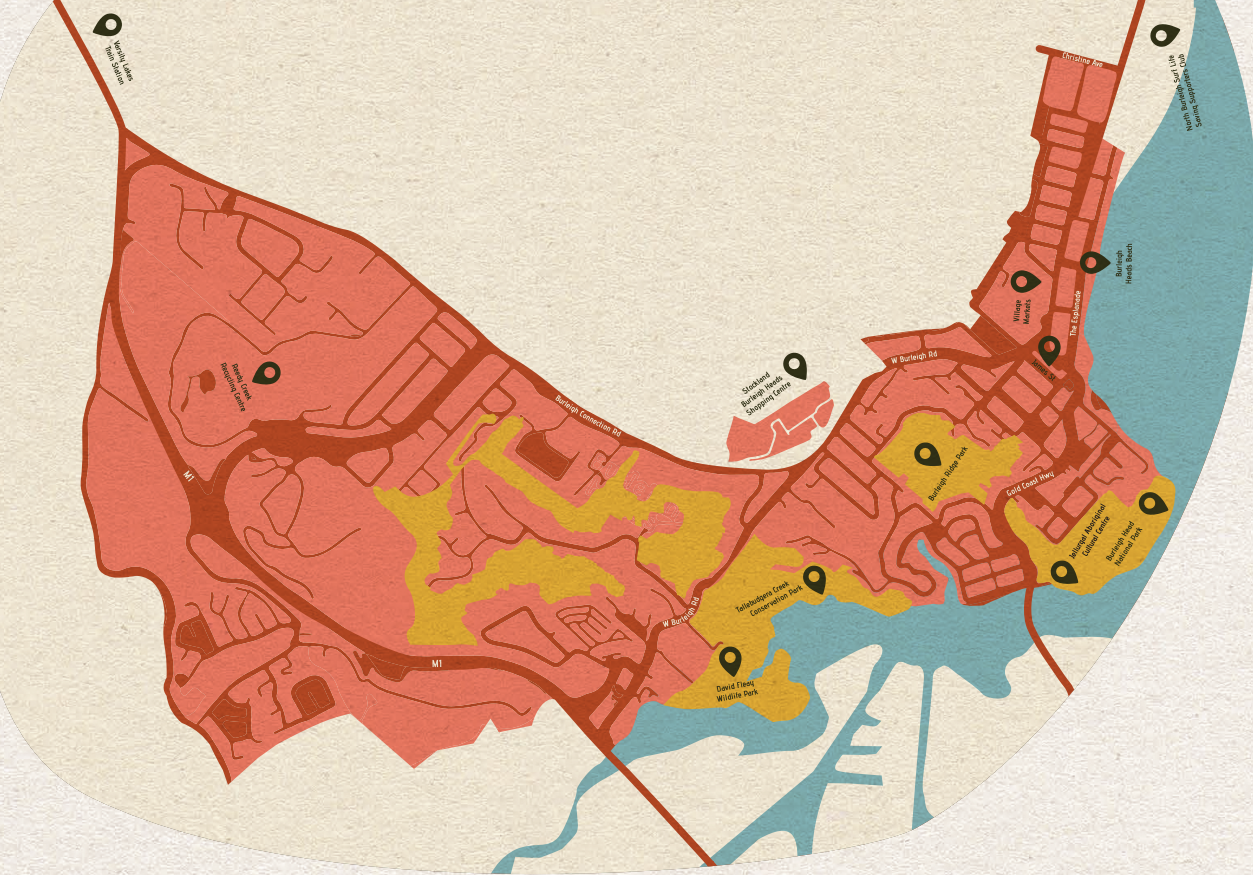


Burleigh 2050 Vision

Gold Coast City Futures Forum

Community visions from the 2020 forum;
imagining a just transition to a green new world





ABOUT THE 2020 FORUM

The 2020 Gold Coast City Futures forum was held from September to November. Given the tumultuous events of the year, we offered a variety of ways to contribute to the conversation. A previous focus on just transitions for the wider Gold Coast was shifted to our own backyard, Burleigh Heads (Jellurgal). This allowed us to gather a local vision for how we might navigate a shifting climate.

This zine was created by Relative Creative. We design communication, strategies, experiences and events that help people think, talk and mobilise sustainable futures. We are based in Burleigh Heads on the Gold Coast, the Country of the Yugambeh speaking people. You can find us at relativecreative.com.au



WHY JUST TRANSITIONS?

The Gold Coast shares South East Queensland's vulnerabilities to a rapidly changing climate and world. The Gold Coast has one of the fastest growing populations in Australia and has been singled out by the Intergovernmental Panel on Climate Change (IPCC) as one of the most vulnerable regions to climate change owing to its geography and settlement patterns. We could be dramatic and speculate that in the next few decades our physiology will find it difficult to cope with the rapid heat rise, our blood will struggle to cope with the migrating diseases and germs. We might speculate we'll be sick, irritated and,

It's time to ask, what does a just transition to a green new world look like?

due to climatic conditions, forcibly displaced. We might duck-dive deeper into our dystopian dream and imagine a Gold Coast where planes do not land; tourists do not visit; and waves without migrating box jellyfish and crocs do not exist. Or, we could begin to imagine an inter and cross-disciplinary post-carbon transition for Gold Coast City Futures. We could listen to the science based research of the IPCC alongside social sciences; we could learn what urban, technology, energy and agro-food research can contribute to our transition. We could come together and ask, what will need to be designed; envisioned and revisioned, built and unbuilt, coded and created, manufactured and remanufactured, cultivated, employed and deployed, grown and degrown, urbanised and reforested and planned, power-struggled and politicised to get to a viable, healthy Gold Coast future? We, as global citizens and Gold Coast locals, are at a crossroads. It's time to ask, what does a just transition to a green new world look like?

THE FORUM ASKED PEOPLE TO RESPOND TO FIVE THEMES

1 VISITING BURLEIGH

How might we reimagine the experiences of people visiting and migrating to Burleigh?

2 EATING IN BURLEIGH

How might we transform the way we produce, trade and consume our food in light of climate impacts on our food system?

3 CULTURE OF BURLEIGH

How might we empower the Burleigh community to stay connected and continue a sense of place that celebrates both past, present and future?

4 LIVING IN BURLEIGH

How might we imagine a thriving and diverse urban community in Burleigh Heads that has totally transitioned to sustainable energy sources?

5 MOVING IN BURLEIGH

How might we transform the way we move around Burleigh and the Gold Coast?

In the face of a changing climate, we are imagining alternative ways of living, eating, relating, moving and migrating.





Burleigh

kiosk of

BURLEIGH
VISITING

BURLEIGH
MOVING

Handwritten text on a sign.

Handwritten text on a sign.

BUSHFIRES

WASTE MANAGEMENT

DIVERSE HOUSING

GREEN NEW DEAL

WALKING

THIS YEARS FORUM CAME TO LIFE THROUGH VARIOUS MEDIUMS

SPOTLIGHTS

Sept 2020: Community profiles

In September, we chatted with locals in the community to better understand their aspirations for Burleigh and how they see it transitioning as we face a changing climate.

1



INSIGHTS

Oct 2020: Cultural probe kits

From mid-September to mid-October, we gave out cultural probe kits to 20 local participants. People deeply engaged in their unique contexts and gave us insight into their lives. The kit included a map of Burleigh, location stickers, a disposable film camera and a postcard. Outcomes from these are featured throughout this zine, helping us to see their ideal Burleigh in 2050 through their own eyes and words.

2



3



MAPPING

Nov 2020: Bleach* festival

In November, our installation 'Kiosk of the Future' appeared at Bleach* Festival. The kiosk was informed by the cultural probe kits and reflected the communities' voices on the future of Burleigh. Festival goers mapped their own ideas of the future in postcards, building on visions of Burleigh in 2050. We also hosted two 'Deep Time Conversations', designed to have longer, deeper and participatory discussions about the futures we want as a community.

VISIONS

Dec 2020: Community-led zine

Throughout December, we gathered all outcomes and synthesised them into a coherent vision for Burleigh in 2050. This zine details that vision.

4



BURLEIGH

2050 VISION



'The future' is not one defined trajectory, there are many possible futures.

There are futures arriving, set in motion by past and current events. Our future visions should be cognisant of this, knowing that we will eventually have to adapt to these futures.

'The future' doesn't just happen to us, we are all agents in shaping it, though some more powerful than others. Knowing this, the following three future visions capture desires, cautions and demands from the Burleigh community. They coalesce as one overall vision in three stories:

OUR SOCIAL FUTURE

We value community, diversity and cultural connection.

OUR MEANINGFUL FUTURE

We celebrate the arts and decolonise our past.

OUR MATERIAL FUTURE

We treat our land with respect by adopting a plant centred diet and utilising active transport.

OUR SOCIAL FUTURE

We value
community,
diversity
and cultural
connection.

Social *adj.* sōshel

Relating to human society, the interaction of the individual and the group, or the welfare of human beings as members of society.

Future *n.* fyücher

The time yet to come.

THE STORY of OUR SOCIAL FUTURE

Burleigh will be a place that brings different people and communities together to celebrate and join as one huge family, all in peace and harmony. It might sound a little bit granola, but is underpinned by some serious ideas for how we will relate to one another.

Our own community is happy, vibrant, multi-cultured with a diverse and inclusive feel. The locals are welcoming and hospitable, while the guests are caring and respectful.

There will be kindness, love, diversity, equity, balance, respect, and humanity. It will also be plentiful, diverse and respected. Diversity and respect are super key to this vision. In summary, it looks like:

Beautiful place.

Burleigh is a place where people care for each other and the land. We're connected to the Earth and origin of the land, allowing space for all. It's an old land with a vast history and culture understood by all. A place where the Yugambah people have a say and are listened to. Future generations are educated about the culture of the traditional custodians. People will be custodians of place respecting the ecosystem.

Beautiful energy.

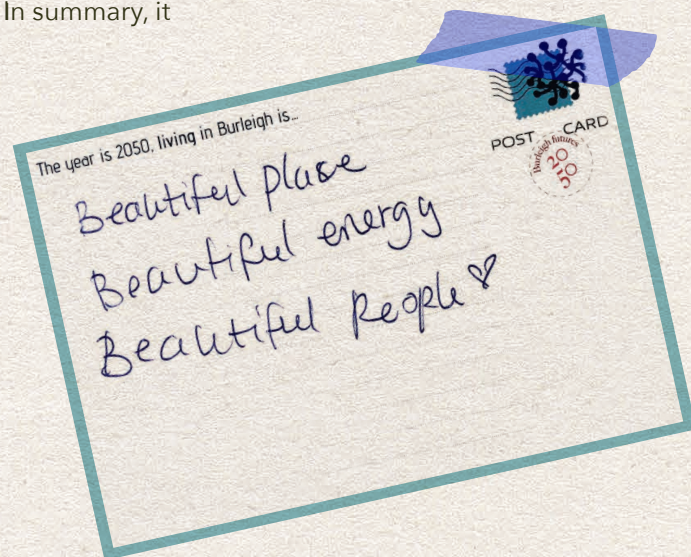
Getting to this future is about building community. Finding peace at home. Appreciating connection. Dancing especially if people and the world are watching and spreading love.

People feel they belong and there is no inferiority or superiority. People have a zest for life, there is meaning and purpose in everything they do.

Beautiful people.

Burleigh truly is a home for everyone, where everyone is free to be their true self. People love and accept each others differences and are kind to one another. Life becomes infused with celebrations that represent all. It's multi-cultural, welcoming, loving everyone and supporting each others goals. Everyone is celebrated and welcome. Gender, ethnicity, physical appearance and sexual orientations don't matter - you are welcome and loved. This extends to respect for nature/animals/plants and all beings.

In the future, technology won't take over and we all have equal opportunities for education and employment. We are less connected to devices and more connected to each other, community and nature. Work together, care for each other and create from our ancestors wisdom.



The year is 2050, visiting Burleigh is...

With Love, Joy + Peace
in our hearts, minds
and bodies may we
all remember what
we came here for -
"Connection" to all
that there is
Thank You Ancestors ♡



A place where
people care for ♡
each other & the
land. People love &
accept each other's
differences & are ♡
♡ kind to one another



SPOTLIGHT ON LUKE SCALES of MOJO BACK CHIROPRACTIC

We have a responsibility to this place, far beyond developing it into what we want to 'get from it'. We live in a time where there is a myriad of new technology in the collection and treatment of our collective waste, which we can garner and embrace. It should be our mandate to satisfy how we will do this, before we grow, rather than lament our mistake afterwards. There are too many lessons to learn from, if we choose.

“I’ve always been drawn to the idea that we best take heed of those Indigenous people’s, whom cared for this land and its waterways so successfully for generations before we arrived.”

Admittedly, the way we live now (and our numbers) is such that the massive plight of our current waste production could no longer be buried in Middens. However, the wisdom and practices, which echo from the past, may help to guide us toward the future and liberate new ways of doing things on a mass scale. We will only know what is possible if we engage and learn from each other. Just as science and technology is often informed by design templates found in nature; imagine if we could replicate the way oyster beds in the Tally Creek mouth filter organic waste from the run-off coming down from the valley farms.



ARE TALL BUILDINGS THE ONLY WAY TO ACHIEVE DENSITY? by MATTHEW EAGLE, ARCHITECT of ME ARCHITECT

If we look at cities who consistently rank high in livability and happiness indexes, they all have great infrastructure, healthcare, education, culture and a balance with the natural environment¹². Most interestingly if we look at the built scale of a number of these cities they also generally have a low building height – approximately six stories – all whilst accommodating a high density of population. Vienna which has consistently topped the world livability index and is generally six stories in height, has a population density of 4574 people per square kilometre³. The Gold Coast in comparison has a population density

of 465 people per square kilometre with Surfers Paradise 4,663 people per square kilometre⁴.

One could argue this dense low scale results in a more authentic, connected and higher quality urban life⁵. Looking locally, examples include the village neighbourhoods of Paradise Point, Chirn Park, Nobbys Beach, Mermaid Beach, Burleigh Heads, Currumbin and Tugun. There are a number of common urban themes in these areas: strong urban structure of a main high street, a focus on people not cars, low scaled people friendly buildings, fine grain walkable laneways and streets, access to natural light, access to natural ventilation without the creation of wind tunnels from neighbouring buildings,

housing above a ground level of small active shopfronts, multiple landowners and independent local small businesses, a balance between day and night time use all surrounded by low rise higher density housing

faces from your balcony or kitchen window above this height⁶. Without this, passive surveillance of the street is not possible as is the potential for social interactions with neighbours – both key factors in fostering a

“One could argue this dense low scale results in a more authentic, connected and higher quality urban life”.

types, schools, community facilities and reasonable public transport links. In contrast, examples of taller buildings on small sites leave little room for public engagement at the ground level. This space is instead dominated by car parks, and associated access, waste collection, vertical circulation and a plethora of other fire, mechanical and electrical services.

Some authors note really sensible and practical reasons for buildings not to be taller than four stories. One being you cannot recognise people’s

strong community. Lower building heights also ensure equitable access to the sun for energy generation as well as natural light and ventilation which significantly improves the quality of internal spaces and wellbeing of occupants⁷. In a city of natural beauty such as ours, lower scale built form also preserves the significant natural headlands and landscape that is so critical to our city’s cultural and visual identity.

Buildings at a modest scale, in our experience, also enable a far greater



range of housing types, accommodating a diverse range of people and family groups of varying sizes. Access to finance is also more readily available to these lower risk, smaller scaled projects and mitigates the risk to the city of vacant lots sitting dormant for long periods of time⁹. We have witnessed as new models of finance evolve, diversity in development models follow including build to rent, Baugruppen or the architect led Nightingale or Superloft models amongst others⁹. These models provide opportunities for smaller community focused groups of local investors to be involved and opportunities for access to home ownership for all. As our city matures perhaps there is a need to rethink how our city's current planning strategy impacts on our community, history, lifestyle, economy and environment in the long term. As other cities have demonstrated it isn't rocket science, a balance can be struck that maintains growth and density without

impacting on all the lovely things that attracted people from all walks of life to our city in the first place.

Pictured on previous page: Image courtesy of Megan King. Thesis project, Abedian School of Architecture.

Pictured top, right: a render of a series of 3 bedroom courtyard terrace houses on a 500sqm lot in Mermaid Beach. Under construction. Image courtesy ME.

Pictured bottom, right: film photograph of Burleigh in September of 2020, depicting the increasing density of Goodwin Terrace.





**SPOTLIGHT ON CLINTON SCHULTZ of
SOBAH BEVERAGES**

**“I’d like to see a lot more of the
traditional knowledges of Burleigh
being used to establish what it can
become.”**

I’d like to see a lot more collaboration between traditional owners and national parks, with regards to Burleigh NP. And I’d like to see a lot better use of places like Jellurgal. I don’t believe they’re promoted enough or necessarily the greatest draw-cards for tourists, for example there’s not a lot of information within the centre and not much to keep tourists there. So if you can’t keep people within the space, you don’t have the opportunity to teach them about the area. It’d be great to have some kind of venue or space where people are drawn into and you can engage them properly with deeper learnings and discussions about the history of Burleigh. I’d like to see a lot more of the traditional knowledges of Burleigh being used to establish what it can become. I’d also like to see it getting back to being known as a place of being an outdoorsy, active and healthy lifestyle instead of an unhealthy party, alcohol focused destination.

Always Was
Aboriginal Land

The year is 2050, living in Burleigh is...

not directed by the tunnel vision of fear, which is a distortion that results in the sense of a foreshortened future. Thinking of the future frightens me but beneath the insidious gentrification, in the spaces between social distance, there's a thread of hope, & I want that one to weave our future. ♡



The year is 2050, living in Burleigh is...

♡ A place where people care for each other & the land. People love & accept each other's differences & are ♡ kind to one another



The year is 2050, culture in Burleigh is...

infused with celebrations that represent all. Everyone is celebrated and welcome. Gender, ethnicity, physical appearance and sexual orientation doesn't matter - you are welcome and loved.



The year is 2050, living in Burleigh is...

- Increase in aboriginal culture & recognition of their past.
- Maintained environment and coastal landscape.
- Environmentally friendly lifestyle.
- (Steady and safe) Increase in population and popularity around the world.
- Healthier food, people, and activities.
- Positive atmosphere and community.
- More jobs and better schools for those who live at Burleigh.
- No civil unrest and issues with equality.
- Possibilities to continue this bright future and growth, for all.



OUR MEANINGFUL FUTURE

We celebrate
the arts and
decolonise
our past.

Meaningful *adj.* mēniŋfəl
Having function or purpose.

Future *n.* fyüchər
Likelihood of later improvement
or advancement.

The year is 2050. culture in Burleigh is... unique. It prioritises diversity with murals around the native area honouring the indigenous cultures. It's unique in its sustainability where most businesses source their products locally. The roads are designed with cyclists and pedestrians in mind. Art installations are frequented throughout the area to further add to the beauty of the landscape.

-Elliot.



A NOTE ON DECOLONISING



Decoloniality is in continuous movement. It shifts at points of contention, transforming as we ask more questions, bring forth different voices, continue to reflect, analyse, and take action. As design practitioners, at Relative Creative we use decolonising in the following context, acknowledging that things may change, as our understanding and its meaning evolves.

Decolonising is used in this zine to imply a process of challenging the “voice” of modernity. First Nations people in Australia do not have a treaty, nor self determination. Instead, many First Nations people are oppressed by a system built from colonisation. This system, to some degree, oppresses us all, as does any system that does not seek to benefit all. Decolonising proposes a possibility to transform. It is not a word for gurus, or the enlightened few. Instead, it is the idea of breaking apart what exists, traversing, and forging a new path. It is not the erasure of coloniality, instead, decolonising means possibilities. So as we imagine Burleigh in 2050, we can imagine the possibility of plural voices, and the possibility to rebuild the systems that do not contribute to this vision.

FURTHER READING

We have created a resource ‘In the name of decolonisation’ located in the appendix of this document to further explore decolonisation.

Pedagogy of the Oppressed, Paulo Friere

On Decoloniality, Walter D. Mignolo and Catherine E. Walsh

Pictured left: Jabreen’s Fingers, photographed and submitted by Cara Shields

THE STORY of OUR MEANINGFUL FUTURE

The future isn't idealistic...

Ultimately, this future is led by First Nations people. This really resonates with locals. People are no longer saying they need to "move to Melbourne to get culture". The community widely accepts and is inspired by the Yugambeh speaking peoples of the Gold Coast region. Kids are happy and proud to learn about their culture. Australia Day is no longer celebrated on the 26th of January and a healthy synthesis is found between all cultures. We become engaged in linking First Nations cultural beliefs and ways in which existing knowledge is encouraged to solve the problems that are still occurring in this future, such as climate change.

This future isn't idealistic. But it's desirable because there's inclusion and respect. We embrace First Nations cultures. In this environment, the arts thrive and everyone feels welcome. Life has meaning in different ways because people are not culturally lost, but confident of the stories they have to offer.

but everyone is welcome. First Nations knowledge, led by First Nations people, is central in everything from wildlife protection, ocean management and waste management. We care for our community, our culture and arts, and creativity. This means it's peaceful, inclusive and vibrant.

The culture in Burleigh is.... unique. It prioritises diversity with murals all around the area honouring First Nations cultures. Art installations are frequented throughout the area to further add to the beauty of the landscape. This is welcoming to tourists who are able to learn more about Burleigh's culture. First Nations dance and art are all over. It communicates Burleigh's past, present, future, demonstrating the deep history, perspectives, and opinions within the community. More signage around beach and festivals is an effective way to help tourists learn about Burleigh's history.

There are other ways to communicate the history (concerts, art, restaurants). We work with native foods, in a way that fosters cultural celebration and continues culture through to our younger generations.



MISSING HOME by NAOMI HILL, DESIGNER at RELATIVE CREATIVE

During the process of collecting the community visions for Burleigh in 2050, a common rhetoric was echoed: that the coast is void of an arts scene. This critique is commonplace, especially among people who move up from the southern states, as I have. I have often felt, using the term in the arts context, that there is no culture here. Growing up in Newcastle, the arts scene spilled from the streets and was so closely intertwined with the music scene; both permeated my youth.

Moving to the Gold Coast in 2018, its empty spaces felt jarring. I missed side streets filled with witty government protest posters, and city walls multi-coloured by cascading murals. Where were the local art galleries championing our storytellers, past, present and emerging? Where were the independent bookstores selling zines and handmade clay or sewn objects? I felt, and to a degree still do, disorientated, lacking a sense of place without these familiar touchpoints.

Fast forward to the end of 2020, working on the forum in my capacity as a designer at Relative Creative, and my opinion is changing. The visions we collected from the community yearned for a celebration of the arts in 2050. People want murals covering their streets, with more art from local First Nations people that tell their unique stories. These are the things I had been missing too.

As I looked for ways that we could celebrate the arts more, I went from thinking there was nothing yet to celebrate, to realising that art has always been here. We just need to recognise what is already here, bubbling quietly away under the surface of high rises, traffic congestion, and endless beaches. If we seek out, participate in, and offer support to those in our existing arts culture, those that are already making, story-telling and visualising (even if not specifically in Burleigh's art culture), we will only strengthen it.

“Moving to the Gold Coast in 2018, its empty spaces felt jarring. I missed side streets filled with witty government protest posters, and city walls multi-coloured by cascading murals. Where were the local art galleries championing our storytellers, past, present and emerging?”

Here is a (non-exhaustive) collection of cultural touchpoints we can celebrate today, to help us as we transition toward visions of a culture of arts in 2050.

Mint Art House

Mint is an artist-run studio in Burleigh Heads which is home to 14 local artists of varying disciplines. They also host artist-run workshops to the public.

mintarthouse.com/

Wirrim Studio

Proudly Indigenous, Wirrim Studio is a creative space in Burleigh Heads offering studio and equipment hire.

wirrimmedia.net/

The Village Markets

This market is dedicated to celebrating and showcasing the creative small business community. Markets run the first and third Sunday of each month 8.30AM - 1PM at Burleigh Heads State School Oval.

thevillagemarkets.co/

Bleach* festival

An annual contemporary arts festival, proudly local and celebrating the city's best artists. You can catch the next event 12th to 22nd August, 2021 in Burleigh Heads (with other sites also being activated).

bleachfestival.com.au/



swellsculpture.com.au/

The Walls

A regional artist run initiative that was founded in 2013 by local artist Rebecca Ross. Their mission is to connect people with current and experimental art on the Gold Coast.

thewalls.org.au/home/

19Karen

A contemporary art space divided into six interconnected exhibition spaces tucked away in Mermaid Beach.

19karen.com.au/

HoTA

This is the Gold Coast's home of live performances, cinema-watching, and art. Currently under development to expand its offerings

hota.com.au/

Miami Marketta

For your live music fix, there's ticketed concerts and events running every week. The food and market side of the venue is open every Wednesday, Friday and Saturday from 5pm.

miamimarketta.com/

Craft Parlour

Located in Miami, this is a meeting place as much as a craft studio. They offer dedicated arts and craft workshops where you can connect with your creative side as well as other like minded people.

thecraftparlour.com.au/

Dust Temple

"A space to explore the workings of creative minds". The gallery hosts local, national and international artists, musicians and poets. There are also studio spaces that house visual artists, musicians, botanical artists and designers, as well as weekly life drawing sessions that are available to the public on the first and third Thursday each month.

dusttemple.com.au/

Swell festival

Held along Currumbin Beach, this is Queensland's largest outdoor sculpture festival with 50+ large scale contemporary sculptures. Check out the upcoming festival on the 10th to 19th September 2021.

SPOTLIGHT ON SHANNON TRICKLEBANK of BOND UNIVERSITY

Burleigh is an amazing destination that attracts people for many reasons but we need maintain our soul as a suburb. I don't want to see our beaches commercialised in any way. Burleigh headland should be carefully preserved and I believe we need to see much more in the arts and culture space. The café culture is strong, the local markets are fantastic and we have a selection of amazing restaurants. But the bars feel generic (and too large for the most part), shopping is mediocre, the live music scene is severely lacking and nightlife caters to a narrow group of people. This all influences the culture and character of the place and it would be great to see a shift in this space. As a community we need to get better at understanding and embracing the Indigenous history and culture that is so sacred to this special part of the world.

“As a community we need to get better at understanding and embracing the Indigenous history and culture that is so sacred to this special part of the world.”





The year is 2050, culture in Burleigh is...

FRONT + CENTRE
 A CONDUIT FOR LEARNING &
 NEW EXPERIENCES. A visible
 VOICE. Connected to past
 present, future, people + place
 A practice of stewardship.
 CARING + COMMUNITY ♡ RR.

The year is 2050, food in Burleigh is...

EQUITY
 BALANCE
 RESPECT
 HUMANITY.

The year is 2050, living in Burleigh is...

Always Was
 Always Will Be
 Aboriginal Land

Christine ♡

The year is 2050, culture in Burleigh is...

Rich + Diverse.
 Work together,
 care for each other
 + create from
 our ancestors wisdom

Self determination
 for all peoples ♡



SPOTLIGHT ON JAMES LEWIS of BLUE COAST ENGINEERING

My ideal Burleigh.... Retaining the National Park as a green space is key. As similar to today as possible, however, change is inevitable. I would like to see the expansion of a more cultural vibe along the outskirts of Burleigh (not just James Street and the Esplanade). I like the café/restaurant scene emerging along lower GC Hwy, as well as the industrial areas surrounding Christine Ave. I think the addition of more cafes, workspaces and smaller bars and boutique shops could create a more diverse arts scene and relieve some of the pressures on the rest of the town.

“Although the light rail is coming, and there is a feeling of unpopularity around locals, that decision is made and we need to move forward with this in mind.”

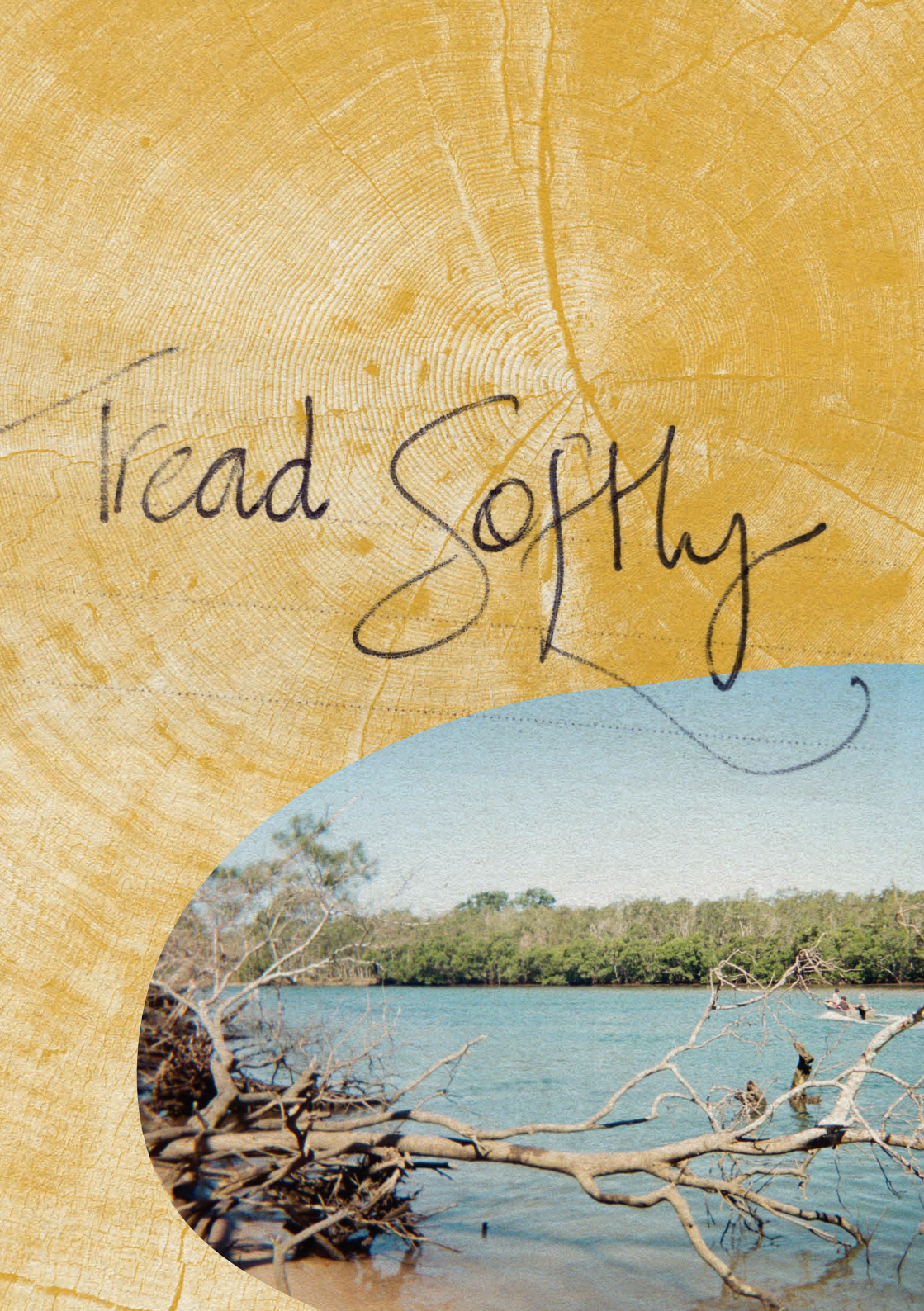


OUR MATERIAL FUTURE

We treat our land with respect by adopting a plant centred diet and utilising active transport.

Material *n.* ma 'tīreā
The substance of which things are or can be made.

Future *n.* fyūchar
Undetermined events that will occur in time.



Tread Softly

THE STORY of OUR MATERIAL FUTURE

Tread softly. This motto pervades all new material designs.

It redefines our relationship with 'things'.

By now, the world has made more of an effort to follow the sustainability goals and make everyone see that climate change is a serious thing that needs to be addressed.

Burleigh locals don't take this lightly. We become unique in our approach to sustainability. Most businesses source their products locally. The roads are designed with cyclists and pedestrians in mind. There is no single use plastic.

There is a wildlife corridor for native animals. A localised community hub lends itself to pedestrians and bikes. There's affordable public transport. More trees. The air we breathe is cleaner in this future.

Quieter modes of transport mean sounds are heard coming from the library which has musical instruments. There's regenerative, conscious eating. Fun and interesting, local micro farming and production.

James Street transforms. 'Locals only' is superseded by 'people only', where all are welcome except for cars! Parking isn't an issue as people and active transport take precedence.

People still get around easily though, because cycle pathways are prominent.

Pedestrian pathways take precedence over cars, motor vehicles...for crying out loud get rid of the cars!

FUTURE OF TRANSPORT by BEC BARNETT, DESIGNER at RELATIVE CREATIVE

Transport is Australia's third largest source of greenhouse gas emissions, cars are responsible for about half of this¹⁰. If we are going to get serious about climate action, we need to transform the way we move. The latest data (from 2016 so slightly outdated), shows that Gold Coasters only use public and active transport for 12.3% of trips with private transport being used 87.7% of the time¹¹. Australia ranks badly on the world stage in this regard.

High private car use creates or contributes to a number of issues:

- On the Gold Coast, increasing levels of greenhouse gas emissions places us at risk of sea level rise, making areas of the coast uninhabitable, increasing risk of bushfires and damage to our surf breaks¹².
- The development of car-centric lifestyles heavily contributes to the decline of physical activity and the rise of obesity¹³.
- Reduced air quality, noting that air quality is the greatest risk to human health¹⁴.

- Restricted mobility for children, impacting mental health, obesity and ability to engage in their civic environment¹⁵.

So what can be done?

There are a number of actions that we can take to change the way we move around our city. There are also transformations we can request from our elected representatives. These include:

Car free days

Since the 1970s Bogotá, Colombia has created car-free routes through the city every Sunday and public holiday allowing the city's residents to move safely and freely around the city without cars¹⁶. Set car-free days, or Open Streets programs, can be cheap to implement and are temporary but contribute to shifting the perception of both the public and business owners about going car-free more permanently. We advocate for the beginning of a monthly car-free day for James Street.

“If we're not walking because it feels unsafe or is made impractical by busy roads and slow changing lights at crossings, we need to communicate this to our town planners and local councillors.”

Pedestrianisation

Pedestrianised streets have long been a staple in European cities, think Copenhagen, Stockholm, Amsterdam, Paris and London. Pedestrianised streets have also been successful in many other cities around the world¹⁷. Their success is dependent on the approach taken and the characteristics of the street being converted. James Street, Burleigh Heads lends itself to being pedestrianised, the shops are largely boutique meaning that people can easily walk or ride away with their purchases. There are also many cafes/restaurants who would be able to make use of wider footpaths for outdoor dining. The road to successful pedestrianisation can be difficult. There are many misconceptions, especially from business owners who believe they will lose business,

the opposite is normally true¹⁸. Incremental change can help garner support from the public to allow people time to change behaviour patterns. What's more, pedestrianisation is consistently shown to improve public health, mobility and civic engagement¹⁹.

Active transport

Active transport is the term used for transport under your own steam, using a bike, wheelchair, mobility device, skateboard, or by walking. Before setting off on any journey ask yourself, can I travel this distance by riding or walking? If the answer is no, can you use public transport? What about a combination of public and active transport? Why not? Thinking about what stops you from travelling actively is an important step in understanding what we

should be requesting of our elected representatives. If we're not walking because it feels unsafe or is made impractical by busy roads and slow changing lights at crossings, we need to communicate this to our town planners and local councillors.

Public transport

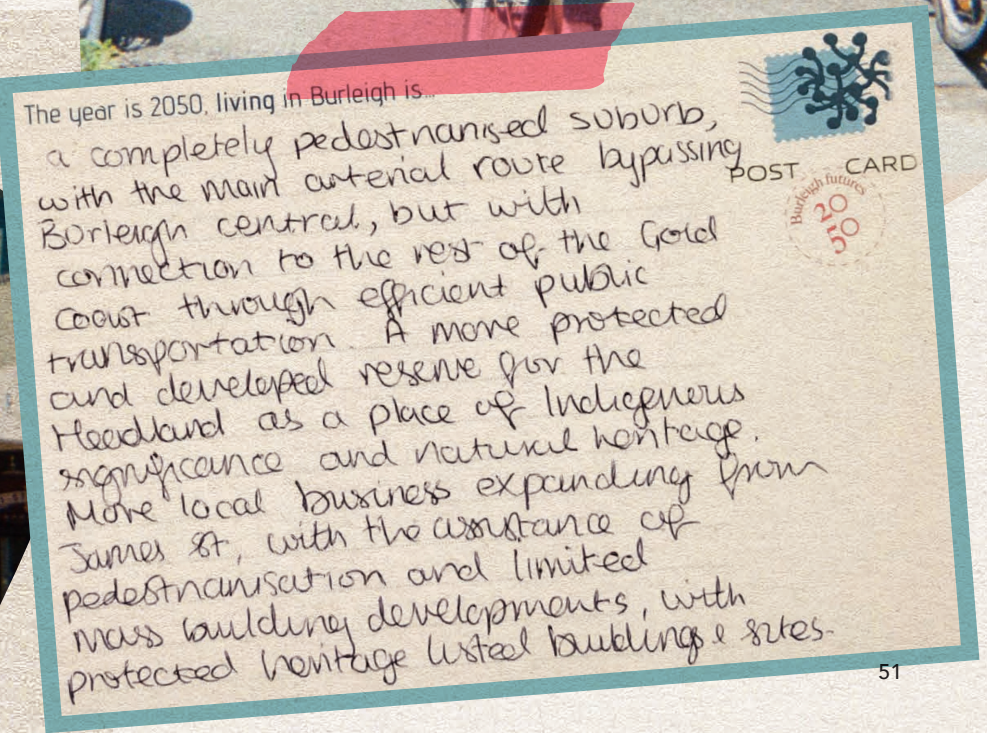
Ditto the above. On the Gold Coast we have access to buses, trams and trains. If you choose not to use public transport, why not? Does it not get you where you need to go? Is it too expensive (a full price ticket from Burleigh to Broadbeach is \$3.37)? Improving public perception of local public transport options is important if a shift away from car use is going to occur.

Elect people who will take action

Australia's current policies on public and active transport are woeful. The government has:

- "Ignored recommendations to adopt mandatory fuel-efficiency standards for road passenger vehicles."²⁰
- Failed to create policy to encourage the uptake of electric vehicles.
- Spent \$4 on roads to every \$1 on rail.

At election time ask, how is voting for this person helping increase access to and funding for public and active transport?



SPOTLIGHT ON LEILA DAVOREN of ERVA NAIL SPA

Relative Creative: In what ways do you see Burleigh adopting a sustainable direction for the future (power, food, waste, environmental management, etc)?

Leila: Waste is a big deal for me as a business owner and the industry I'm in, because I would love to be able to separate our waste properly but we are very limited with only general waste or recycle. We still have timbers, cottons, etc which could be repurposed and disposed of much better, but those options aren't available. Such as organic waste collections. As far as sustainable food systems, Melbourne for example, has a neighbourhood collaboration whereby each suburb or 'block' has a parcel of land for food growth. Everyone in the neighbourhood has access to it so long as they put in the effort to also maintain it.

“I want to see people living with more conscious choices. I don't want Burleigh to lose that village feel or its cultural and diverse identity. I would just love to see Burleigh become a really celebrated cultural hub.”






The year is 2050, moving in Burleigh is...
EASY, ACCESSIBLE, FEASIBLE.
CYCLE PATHWAYS ARE PROMINENT
PEDESTRIAN PATHWAYS TAKE PRECEDENCE OVER CARS, MOTOR VEHICLES.
JAMES ST IS FOR PEOPLE ONLY, NOT CARS
PARKING ISNT AN ISSUE, AS PEOPLE & ACTIVE TRANSPORT TAKE PRECEDENCE

POST CARD
Burleigh futures
2050

EQUITY RESPECT
BALANCE HUMANITY.

The year is 2050, moving in Burleigh is... through new technologies, The cars, plans, ect. will be sustainable. They will be electrical and the environment will benefit through the moving and travelling in Burleigh and the Gold Coast. Travel will be fast, affordable for all and good for the environment. All in all, by 2050 I would like moving through burleigh to change, so that people still have the opportunity to move through burleigh by foot and so our land in burleigh is protected.

POST CARD
Burleigh futures
2050





SPOTLIGHT ON MICK BRACE of REALTY BLUE

“Thinking towards 2050, at what point does Burleigh become not what it is now? I would only hope that it remains somewhat localised and not so much a transient community like some of our northern counterparts.”

Relative Creative: Burleigh is continuing to be popular and sometimes congested with traffic. How do you see this issue being resolved for the future?

Mick: That's more of an infrastructure issue which I'm not too versed in, but I like the idea of James St eventually being blocked off and turned into more of a pedestrian street giving/ maintaining more of a village feel. As a local, I'm trying to condition myself to use my bike more, walk around more where you don't necessarily need to drive and park. If we do that, then this nucleus of James St and its surrounds becomes more of a walkable village and less of a traffic congested zone. Perhaps you could have some sort of large carpark facility somewhere just outside of the village and everyone walks in to avoid bottle-necking. Perhaps a parking facility hidden underneath some nice parkland could be nice and become a great double-use of space. I love being able to walk around this village and bump into different people I know, both in the water and on the streets, have a little catch up, it really makes you feel a part of the community. If you feel a part of a community, you love it and people are respectful, it improves your quality of life. So having more people walking around instead of driving is only going to be a good thing.

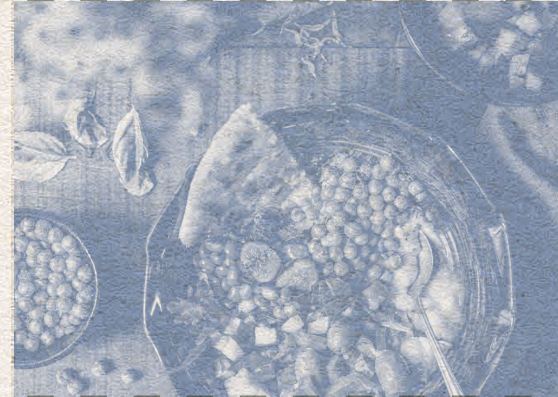
TAKE ACTION

The futures that we have presented throughout, drawn from the activities of the Futures Forum are not utopian dreams, they are steeped in the reality of impacts such as the climate crisis. Forming these futures is however, only one step. Being able to talk about them, agree on them and give them further form will also contribute to their realisation. But not alone. We need action.

When it comes to action, there has been a decades long debate about whether individual action is sufficient to confront a systemic issue, or whether we're just being distracted to focus on our own behaviours instead of saving our energy to effect systemic change (protesting, striking, organising etc.). However, this debate may be a false dichotomy, while individual action alone is not enough to create change individual and collective action can contribute to systemic change. Taking individual actions helps model alternative practices and opens opportunities for conversation, helping normalise actions such as eating less meat or using public transport. Taking those actions doesn't mean that we don't need to continue pushing for systemic change, challenging systems of oppression and destruction. Systemic action includes envisioning alternative futures, as we have done here, but also decarbonisation, publicly owned utilities, green jobs programs and radical shifts to ensure an economy that works for society and the planet.

How to use this section

We see all of the actions outlined in the coming pages as being important in taking steps towards a just transition. You can engage by printing and cutting out these actions and giving them to family members, friends or colleagues as challenges, or by popping them in your diary to complete over time. On our Instagram @relativecreative, we are expanding on each action and how you may go about completing it.



DISCUSS A JUST TRANSITION

How would a just transition to a sustainable society benefit you, your friends and family? Would your industry need to transform? Have a conversation.

PAY THE RENT

In the absence of federal reparations or a treaty consider 'paying the rent' to a local (or national) First Nations organisation to acknowledge you are living on unceded sovereign land.

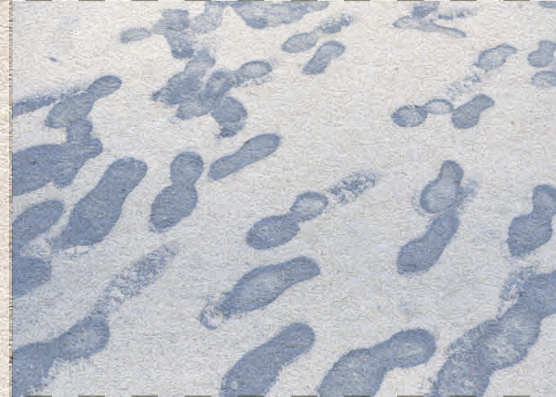


VOTE

Voting is a right and one of the main opportunities we have to shape political discourse in Australia. Voting at each level of government impacts different aspects of your life.

EAT MORE PLANT CENTRED

Can you make room in your week to add in a meal/meals that ditch meat and/or dairy? Could you participate in meat-free Mondays?

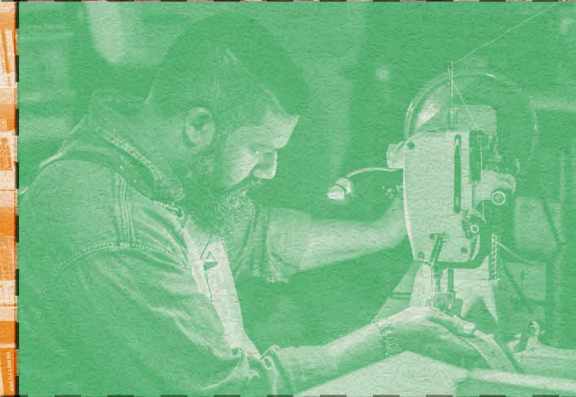


ATTEND A LOCAL ARTS EVENT

Check out page 34 - 37 for information about local arts and culture venues. Join mailing lists or follow along on social media to keep in the loop about what's on.

DIVEST

Does your bank, superfund and energy provider care about the environment and social issues? Put your money where your ethics are and support the funding of renewable energy, land care and more.

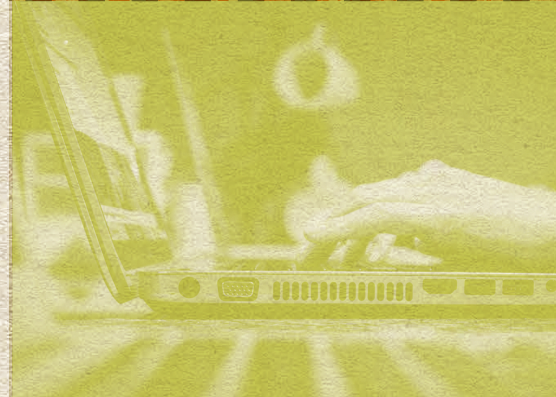


DITCH THE CAR

How do you use your car? Is it out of convenience or a real need to travel by it (eg. weather, location, disability)? Is there opportunity to use the tram, train or bus instead, or engage in active transport?

START A CONVERSATION ABOUT THE CLIMATE

Tackling the climate crisis seems like an impossible task and despite it being one of the largest threats to humanity, we're keeping quiet. Can you use your voice to push change and empower others?



BUY LOCAL, CHAT LOCAL

Part of a thriving community involves supporting small and connecting with our community through conversation. Can you support your local coffee shop, small business, or restaurant, and engage in a meaningful conversation?

KNOW YOUR LOCAL FIRST NATIONS HISTORY

The history of Australia is told from a white colonised perspective, however, there is a history that precedes this, one of First Nations people. Does your version of history reflect truth-telling?

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- ¹⁸ <https://www.theguardian.com/environment/2020/nov/16/i-got-it-wrong-since-the-changes-its-become-more-vibrant-life-in-an-ltn>
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REPAIR

Wait, can that be repaired? Repairing our things prevents waste and can extend a products life, reducing waste.

AUDIT YOUR FOOTPRINT

Our collective global demand for resources such as food and energy is unsustainable. Check your personal impact at www.footprintcalculator.org/

MAKE SOMETHING

Contribute to the communities vision of growing the arts by taking on the role of the artist. Make something that celebrates creating and sharing your story/point of view with others.

BORROW, SHARE, SWAP

Waste is a complex systemic issue. However, we have the opportunity to adopt a culture that normalises sharing to create less waste. What can you borrow, share or swap with someone?

TAKE PART IN COLLECTIVE ACTION

Collective action increases our individual impact. Who's already disrupting in the community. Is there a collective action group you can start or join that elevates an impact you're already trying to make?

CONTACT YOUR REPRESENTATIVES

By communicating what is important to us with our representatives, we allow ourselves to be a part of critical change. What can you tell your local rep about the just future you want?

IN THE NAME OF DECOLONISATION

There are many voices contributing to a global conversation on decolonisation. Many reside in academic libraries, in languages other than English, or evoke descriptions that might not resonate for others. The following article aims to explain what decolonisation is and how it came to be. This is described from the perspective of Relative Creative a strategic design practice based on the land of the Yugambeh speaking people at Jellurgal/ Burleigh Heads, Australia. As a team we have a diverse mix of heritage including Gamilaroi, Anglo, European, Egyptian and Welsh.

To understand decolonisation, we must understand colonisation

The history of the world is a story, a narrative of events told from somebody with a point of view located somewhere. Stories are never neutral or objective because of this. Historic events, and the myths that sprung from them, shape the way we live today. In other words, the way the world is today did not happen by chance or

through natural evolution. It happened through story.

Out of many different stories coalescing across the globe, the most dominating narrative and worldview emerged from Europe around 500 years ago. This story came from a pivotal historic moment. The Enlightenment movement marked an intellectual and philosophical shift in European ideas. Science rose in authority and an understanding of the world was formulated through the rational thinking of the Anglo-European man in place of God. European thinkers, politicians, scientists and writers constructed this understanding into a logic to justify modern European knowledge as universal truth. In the West, The Enlightenment created huge political change, mobilised by a key invention, the printing press.

Since the invention of the printing press around 1500, and photography around 1800, the dissemination of stories and images persuasively expressed European values, beliefs,

ideas, and knowledge. A period of modernisation, referred to as modernity, unfolded from The Enlightenment, packaging this ideology into highly seductive visions of the future. These appeared in World Fairs alongside new stories and images of technological inventions that reinforced Europe as the centre of innovation, progress, and development.

underpinning the law of the world order. It colonised space and it colonised minds. The imperial expansion of Britain violently occupied geographies around the world including Australia, the Americas, India, and the Pacific Islands. At the same time, it arrived in systems like education, government, militarisation, urbanisation, development,

“Colonisation and modernity were, and continue to be, destructive towards all living things.”

The idea of what it means to be modern was sold to us through things like the steam train, cars, household appliances, and fashion. This material dream morphs and evolves continuously. Technology in particular still carries it with unrelenting force.

Eurocentrism became a global way of thinking and being. It was imposed on the rest of the world over centuries of colonial imposition, eventually

and administration. It restructured everyday life, ultimately building a one-world system; one way to look at the world and interact with it. An inequitable distribution of power followed this system, directing authority to a small group whilst privileging others who sat adjacent to that group. Groups who threatened the self-appointed legitimacy of the system were oppressed. However, European culture

“We recognise that many groups around the world are engaging projects in the name of political, cultural, economic, and environmental decolonisation. Not all projects, movements, action and ideas are labelled as decolonising. Some are acts of resistance, survival, or—when delinked from colonisation—just ways of being otherwise.”

gave conditional access to power and security through material possessions made desirable and seductive by modernity.

The darker side to this is that with colonisation and modernity came destruction, firstly to Indigenous people. It designated other modes of thinking and being as inferior. Eurocentrism destroyed, devalued and marginalised Indigenous knowledge and people across the world, including Australia. Colonisation smothered a constellation of rich and diverse worlds,

concealing them with a falsely universal western ideology. In contrast to 65,000+ years of thriving civilisation in Australia, the colonial experience of over 500 cultural groups is short but intensely destructive. When Britain reached Australian shores around 250 years ago, it subjugated, eradicated and assimilated many cultures into European settler culture. Upon gaining control through violence—land was never ceded in Australia and no treaty was formed—settler-Australia imposed systems

and institutions, like the church, government and schools, to socially and culturally control Aboriginal and Torres Strait Islander people. It even created those names to totalise the hundreds of language groups and tribes existing in Australia, making it easier to disconnect people from their unique cultural identities.

Why must we decolonise?

The impacts of colonisation and western modernity are indivisible. Whether perceived as positive or negative, they have left all cultures and ‘worlds’ entangled in complex power dynamics. The stories and images driving us toward being modern ignore other important purposes, such as those held by many Indigenous cultures around the world. The neglect of other purposes over the past 500 years has had grave consequences today. These consequences interrelate with the repression of Indigenous ways of being and thinking as repercussions for past and present actions.

Colonisation and modernity were, and continue to be, destructive towards all living things.

The west’s domination of nature in the name of modern development has set in motion catastrophic climate events, endangering millions of animals and habitats, including our own. It has also thrown into the future unchangeable events, like sea levels rising and greenhouse gas emissions from the industrial revolutions, that hurtle towards us, forcing cracks in the myths of stability, growth, and universality promised by the western model of civilisation. This model, as we can see before us, is exhausting planetary limits.

Many Indigenous communities around the world never lost sight of these cracks. Resistance to colonisation can be found in oral histories around the world, less so in European literary versions. English dictionaries describe decolonisation as the process through which a colony becomes independent, the release

of colonial status. But decolonisation has far greater meaning for many groups around the world affected by colonisation. In Mexico, the Zapatista movement resists the dispossession of land from Indigenous groups instead working to construct 'a world where many worlds fit'. For Danah Abdulla, a designer, educator and researcher, decolonising is about 'shattering the familiar'. Here in Australia, specifically on Yugambeh land in Jellurgal (Burleigh Heads), Relative Creative's owner and Gamilaroi man, Tristan Schultz, says decolonisation is "challenging Western linear thinking in steps to urgently repair a world broken by colonialism and its modern form, neoliberalism".

For us at Relative Creative, embedded in the colonial-settler nation state of Australia, decolonisation has political purpose. We recognise that many groups around the world are engaging projects in the name of political, cultural, economic, and environmental decolonisation. Not all

projects, movements, action and ideas are labelled as decolonising. Some are acts of resistance, survival, or—when delinked from colonisation—just ways of being otherwise.

What does decolonisation look like in practice?

Decolonisation can look like lots of different things. The following lists some practices that might help show this in the form of stories. Many come from our own standpoints and experiences with decolonising projects we've observed and participated in.

Knowledge

Gamilaroi designer Tristan devised a visual mapping tool that embodies Indigenous relational pattern thinking over the course of his doctoral studies. He uses it to help people draw on alternative ways of thinking and sharing knowledge about sustainable futures.

Living

As a white Australian, Bec knows that she lives, works and plays on stolen Aboriginal land. Instead of waiting for the government

to sign a treaty and commit to justice, Bec 'pays the rent'. She pays a percentage of her income to local First Nations initiatives and communities to 'rent' the land she lives on.

Eating

Rob and Emma own a food distribution social enterprise that connects local farmers to city-dwellers. They appoint Gaala, a Kungalu and Birri-Gubba woman and business leader, to the board of their foundation to direct governance on the business and its connections with farmers who use fair food practices. They also provide free space in their warehouse to First Nations events and organisations.

Country

Victor, a Tagalaka man, spent his 20s learning about cultural fire management practices from Kuku Thaypan Elders. He writes a book about what he learnt to pass on knowledge being lost within generations impacted by colonisation and to share the extensive Indigenous Knowledge around place-based fire management.

Speaking

Candice is a Yugambeh yarabilgingan (songwoman) working to keep the Yugambeh language alive through song. She has established a youth choir to share language with younger generations and audiences across Australia and the world.

Creating

Rachael is a young Goreng Goreng woman who trained as a graphic designer at university. She paints and uses design programs like Photoshop, but her primary tool for art is an iPad, which allows her to create images full of meaning and colour. Regardless of the tool, Rachael determines herself what contemporary Aboriginal artwork looks like and how it is created.

Governing

Prime Minister Scott Morrison reflects on his position of power in the colonial-settler state of Australia. He decides to step down.

