



Ceduna Aboriginal Children and Family Centre

INDIGENOUS DESIGN CONSIDERATIONS

Report to the Department of Transport, Energy and Infrastructure
South Australia

August 2011



THE UNIVERSITY
of ADELAIDE

Dr Elizabeth Grant
Wilton Yerlo
The University of Adelaide

TABLE OF CONTENTS

PREFACE.....	5
ACKNOWLEDGEMENTS.....	5
INTRODUCTION.....	5
PART 1: PRECEDENTS AND "BEST PRACTICE" DESIGN	10
The Design of Early Learning, Child-care and Children and Family Centres for Aboriginal People	10
Conceptions of Quality	10
Precedents: Pre-Schools, Kindergartens, Child and Family Centres	12
Kulai Aboriginal Preschool	12
The Djidi Djidi Aboriginal School	13
Waimea Kohanga Reo Victory School	15
Mnjikaning First Nation Early Childhood Education Centre	16
Native Child and Family Services of Toronto	17
Mana Tamariki, Palmerston North, New Zealand	19
Existing Aboriginal Children and Family Centres in South Australia	21
Kaurna Plains Family Centre, Elizabeth.....	22
Tinyeri Children's Centre for Early Childhood Development and Parenting, Murray Bridge	23
Pukatja Aboriginal Children and Family Centre	27
PART 2: SITE ANALYSIS	31
Introduction.....	31
Site Description	32
Brief History of the Area	36
Cultural Significance.....	45
Existing Community Capacity	48
PART 3: PROFILE OF THE USER GROUP	51
Introduction.....	51
Regional Mobility Patterns	51
Age Demographics of Users	52
Language Groupings of the Users	53
Characteristics of the Users	53
Socio-spatial Needs of Users.....	55

PART 4: DESIGN RECOMMENDATIONS.....	.57
Introduction.....	.57
General Principles .....	.59
Design Recommendations for areas within the Children and Family Centre .....	.67
Entry .....	.67
Design Recommendations for entry ascertained through consultation with potential users.....	.68
Reception .....	.68
Staff Room.....	.71
Children's Space.....	.72
Learning Together/Community Room .....	.78
Consulting Rooms .....	.80
Meeting Room .....	.81
Drop in area/resource area .....	.82
Laundry.....	.82
Kitchen.....	.82
SUMMARY .....	.84
BIBLIOGRAPHY.....	.86
APPENDIX 1: ABORIGINAL REGIONS & LANGUAGES, EYRE PENINSULA .....	.91
APPENDIX 2: SITE PLANS .....	.92
APPENDIX 3: RECORD OF COMMUNITY ENGAGEMENT.....	.94
APPENDIX 4: ARTIST PROFILES.....	.99

PREFACE

This report was commissioned by the Department of Transport, Energy and Infrastructure (DTEI) South Australia as part of the preliminary design process for the Ceduna Aboriginal Children and Family Centre. This report aims to provide deeper understandings of the Indigenous design issues for the design team including preliminary comments to inform the design process which are not exhaustive. This report is not intended to replace direct consultation or discussion on various aspects of the design.

This report was prepared simultaneously to reports prepared as part of the design processes for Aboriginal Children and Family Centres at Whyalla and Christies Beach. Sections for each report may include similar material where appropriate.

The terms 'Aboriginal' and 'Indigenous' have been used throughout this report to refer inclusively to both Aboriginal and Torres Strait Islander peoples.

ACKNOWLEDGEMENTS

The author would like to acknowledge the assistance of the following people in preparing this report: Debbie Moyle, Michael Colbung and Graeme Allen (Department of Education and Children's Services) and the enabling committee for the Ceduna Aboriginal Children and Family Centre, Mitch Dunnett (Far West Coast Native Title Group), Paul Monaghan (The University of Adelaide), Pam Diment (Ceduna Aboriginal Arts and Culture Centre), Tony La Broome, Patricia and Zane Gunter (Interpreters), Alana Smith (parent representative and ICC) Heathe Champion (ICC and parent representative), Miriam Bjelovarac and staff (Tinyeri Children's Centre for Early Childhood Development and Parenting), Megan Hickman (Kaurna Plains Children's Centre), staff and residents (Ceduna Town Camp), staff and students (OSHC, Crossways Lutheran School), Kerry Colbung, Jarah Colbung (Ceduna Koonibba Aboriginal Health Service), Mavis Miller, Gwen Miller, (Minya Bunhii Child Care Centre), Tracey Vincent (Ceduna Indigenous Women's Centre), Estelle Miller (Far West Aboriginal Language Centre), Leonard Miller, Joy Reid (Save the Children), Sharon Woods (Ceduna Preschool) and Veronica Burgoine and Malcolm Bilney (Families SA).

The author would also like to acknowledge the assistance of Dr Helen Bennetts in conducting a portion of the literature review for this report.

INTRODUCTION

This project involves the design and construction of an Aboriginal Children and Family Centre at Ceduna to be located on an identified site within the existing Ceduna Area School precinct.

The final report of the Royal Commission into Aboriginal Deaths in Custody (Commonwealth of Australia 1991) outlined the issues facing Aboriginal people in contemporary Australian society. Australian Aboriginal people generally experience lower socio-economic and health status and educational achievement than those experienced by the non-Indigenous population with resultant social and family issues. The *Bringing Them Home Report* highlighted the issues confronting Aboriginal families (Australian Human Rights Commission 1997). The report outlined the successive government policies which removed Aboriginal children from their families, resulting in an erosion of the integrity of the family and an undermining of the strength and capabilities of Aboriginal communities.

The breakdown of Aboriginal family structure and a decline in parenting skills is generally viewed as trans-generational and the practice of removing children from their families over several generations has impacted attachment and parenting capacity in the Aboriginal community (Australian Human Rights Commission 1997).

One strategy for tackling Aboriginal disadvantage has been through education. From a health perspective, it has been found for every year of education an Aboriginal person receives one additional year is added to their life (NSW Department of Education and Training 2004) and education is seen as a mechanism to close the 17 year gap between Aboriginal and non-Aboriginal life expectancies and improve the socio economic position of Aboriginal people in Australian society.

Participation in education from an early age can have a number of benefits. The Centre for Community Child Health (2000) reviewed studies of various methods in addressing the risk factors in early childhood associated with adverse outcomes and found that participation in a preschool program promotes cognitive development in the short term and prepares children to succeed in school (Boocock 1995) and preschool experience appears to be a stronger positive force in the lives of low income than advantaged children (Boocock 1995). The Victorian Government Department of Human Services stated:

Preschool is important because it provides developmentally appropriate programs that further the social, emotional, cognitive, physical and language development of children and encourages the involvement of families. International and Australian research indicates that attending preschool improves the quality of children's experiences in their later schooling. Participation in preschool ensures children establish foundations to assist them for life. Unfortunately, a disproportionate number of Aboriginal children do not have this early experience of such literacy precursors. They do not attend playgroups, early child care or preschools and might be severely disadvantaged in comparison with other ... children when they enter school after the age of five. Universal community agencies, such as preschools and schools, are uniquely positioned to effectively support parents in the task of raising children (Victorian Government Department of Human Services 2004 p. 30).

There are other methods in addressing risk factors in early childhood that appear to have positive impacts. The Centre for Community Child Health (2000) found that:

- Maternal employment and participation in out-of-home care, even during infancy, appear not to harm children and may yield benefits if the child care is regulated and of high quality (Boocock 1995).
- Early childhood and development programs can produce large increases in IQ during the early childhood years and sizeable, persistent improvement in reading and maths, decreased need for grade retention and special education, and improved socialisation for disadvantaged children (Barnett 1995).
- Anticipatory guidance, a common feature of child health surveillance programs, can improve nutrition, some aspects of behaviour and development, and parenting (Dworkin 1998).
- Home visiting programs can be effective, particularly for very disadvantaged women, but there have been great difficulties in implementing and operating these programs (The Future of Children 1999).
- Group-based parenting education programs, particularly those taking a behavioural approach, can produce positive changes in children's behaviour (Barlow 1997).

- Community based group education programs for parents produce more changes in children's behaviour and are more cost effective and user friendly than individual clinic-based programs (Barlow 1997).
- Early intervention programs for children with a developmental delay or disability increasingly focus on broad family outcomes rather than specific developmental gains for children (Guralnick and Neville 1997).

The Council of Australian Governments has committed \$564.6m over six years to improve Indigenous early childhood development across Australia. In partnership with the Commonwealth Government, the Department of Education and Children's Services (South Australia) has taken the role as the lead agency in establishing four Aboriginal Children and Family Centres in various locations in South Australia (Government of South Australia date unknown). The Aboriginal Children and Family Centre initiatives intends to provide a 'one stop shop' that delivers the programs and services to address the needs of the child from birth to five years and their family.

The Aboriginal Children and Family Centres will be developed as:

...integrated centres ...offer[ing] care, education, health services, family support and community development activities (*ibid* p. 2).

The design of the Ceduna Aboriginal Children and Family Centre provides an opportunity to make a statement on the importance of education and supporting their families.

There is also the potential for the centre to be designed to meet the socio-spatial needs of Aboriginal users. Indigenous people have differing and varying environmental needs. Understanding and translating the significant aspects of the culturally specific responses of Indigenous people to educational settings may produce educational environments which better meet the needs of groups and minimise the adverse effects commonly caused by poorly designed environments. For this to occur, a proficient knowledge of the relevant cultural properties of people, landscapes, objects, and buildings is a pre-requisite. A lack of such knowledge can potentially lead to culturally inappropriate design with resultant problems for the users. Environments can act as stress-modulating devices: preferences for particular environments can be partly interpreted in terms of stress reduction and poorly designed environments may lead the users to experience high degrees of stress. To successfully design environments for Aboriginal peoples, designers must understand the nature of Aboriginal lifestyles. It is not the aim of this report to identify architectural solutions but to highlight a series of behaviours and the associated issues that may require consideration by a designer. The design of appropriate educational environments may also provide opportunities to address socio-economic marginalisation.

To understand the principles of designing in this context, it must be understood that Aboriginal child rearing practices vary significantly from the western tradition. Penman (2006) summarises reports of Aboriginal attitudes to children and child-rearing practices for Aboriginal people living traditional or semi-traditional lifestyles and those in an urban environment. Common themes include that:

- Children are not viewed as helpless and in need of adult-imposed routines.

As Penman notes Yapa¹ and Anangu:²

...see babies and young children as small adults who have a set place in the family and community with all the responsibilities of law and culture. This is reflected in how they are addressed from the very beginning - for example, as 'my young auntie' or 'my mother again' (Penman 2006 p. 33).

- Children are kept close and their needs met as they arise.

For example, Penman (2008) notes:

Anangu and Yapa children sleep, eat and play whenever and wherever they choose. If babies cry they are immediately picked up and held, it is considered cruel to do otherwise. Furthermore, the Kardiya (non-Aboriginal) practice of putting babies and young children to sleep in a room on their own is considered inhumane. Yapa children never sleep on their own, and it is rarely a quiet environment for sleeping because they are always with their mother and other family members (Priest 2008 p. 128).

- Children are cared for by the whole extended family.

For Yolngu, looking after children meant they were not left alone, that family members spent time with them, they were washed, kept clean and well fed, they were given what they wanted, and they were taught ceremony and singing. This looking after has to be done by the whole (extended) family: it is everyone's responsibility, but especially that of the mother and father (Penman 2006 p. 34).

- Cultural learning is on-going.

Penman (2006) concludes that traditional child-rearing practices are still used and valued and that the core of these values and practices are obvious in urban settings and states:

...while these traditional practices are being challenged and, in some instances, broken down by mainstream non-Indigenous culture, there is the capacity for them to re-flourish (*ibid* p. 35).

The Ceduna Aboriginal Children and Family Centre has the capacity to provide a setting that supports Aboriginal child-rearing practices, the complex family and kin relationships, and the on-going education provided by different community members. They may accommodate particular practices. For example, an existing child-care centre has adapted their sleeping area based on Indigenous sleeping practices.

[i]nstead of using cots, the centre has baskets on the floor and babies and young children choose when they want to sleep, crawling in and out of the baskets as they desire (Priest 2005 p. 22).

This project also presents excellent opportunities to address the often neglected design issues for Aboriginal peoples with the potential for the building to be designed, structured and staffed to promote and facilitate the enhancement of Indigenous wellness and provide improved outcomes for Aboriginal children and families.

¹ 'Yapa' means 'the people' (as distinct from animals, land, plants) in Warlpiri language (traditional lands located north and north-west of Alice Springs, Northern Territory) (Priest et al 2008).

² 'Anangu' (alt sp Ananu or Arnangu) is the Western Desert language word for 'Aboriginal person'. The word 'Anangu' has come to be closely associated with the Western Desert language speaking people (e.g. Pitjantjatjara, Yankunytjatjara, Southern (Titjikala) Luritja, Pintupi Luritja, Ngaanyatjarra and Ngaatjatjarra) who use it to the extent that it is now commonly used to refer to them, both by non-Aboriginal people and the speakers themselves. Used in this way, the term appears to be never used to refer to any traditional grouping but rather to a collection of Western Desert language speaking people (Goddard 1992; Glass and Hackett 2003).

PART 1: PRECEDENTS AND ‘BEST PRACTICE’ DESIGN

The Design of Early Learning, Child-care and Children and Family Centres for Aboriginal People

While there is a wealth of material about policy and programs related to Aboriginal families and children: there is a paucity of literature that specifically addresses the physical design for services (Weeks 2004 p. 30) and even less material that evaluates the success of different environments.

A wide range of work related to Aboriginal early learning and child-care centres and children and family centres was examined to identify design precedents and examples of best practice. The information fall into two main categories:

- reports of Aboriginal views of what works and what does not, and of practices and beliefs that may have physical design implications, and
- images and descriptions of buildings.

This review focuses on Australian work but also includes examples from New Zealand and Canada. Both countries have examples of early childhood programs that cater for Indigenous children and their families, with similar aims, namely improving health and education outcomes. Often the New Zealand and Canadian models have additional aims such as the maintenance (or renewal) of culture and language.

In New Zealand, the *Te Kohanga Reo* ('language nest') centres began in the 1980s in response to fears that Māori language and culture was being lost. The centres cater for children 0-6 years of age offering immersion language and cultural education. The centres are child-focused, community run and have had more than 60,000 children 'graduate'. These centres are seen as one of the most important Māori initiatives in recent decades.⁴

In Canada, the *Generative Curriculum Model* involves a team of university-based researchers and First Nation Elders delivering training to community members in early childhood care and development. The model is community-based and designed to incorporate cultural practices, values, language and spirituality.³

One of the central ideas of these approaches is that traditional values, culture and knowledge are supported alongside the benefits of western education and health services.

The Warri Jarrinjaku project team believe that if service models respect the cultural integrity of Indigenous communities then health and wellbeing indices for Indigenous people will improve. To do this, there must be 'both ways learning' (Penman 2006 p. 18).

Conceptions of Quality

A number of researchers have investigated Aboriginal attitudes to child-care and ideas regarding what constitutes 'quality' (Priest 2005; Hutchins 2007; Hutchins 2009; Bowes 2010). Hutchins (2009) identified several different conceptions:

- A safe place,
- A respectful place,
- A child-centred place,
- A place that supports Indigenous cultures, and
- A culturally-safe place.

³ For more information see <http://www.fnpp.org/fnppov.htm>

Bronwyn Coleman-Sleep, a Gugada (*alt sp.* Kokatha, Kokata) woman says:

Important things to look at and make happen in an Indigenous child care service from an Indigenous way of seeing things are:

- Time,
- Space,
- Relationships,
- Family,
- Tjukulpa⁴ and
- Children's learning and giving and getting messages from other people (Coleman-Sleep quoted in Priest, Coleman-Sleep et al 2005 p. 30).

Coleman-Sleep described what a 'best practice' child care environment might be like stating that:

[t]he environment needs to be uncluttered, 'not 'junked up', relaxed, friendly, warm, and trusting giving a feeling of being free and makes a person want to do things and learn (Priest 2005 p. 32).

Hutchins states "...culture is at the core of high-quality Indigenous services, without the acknowledgment and respecting of culture there is nothing" (Hutchins 2009 p. 15). This reflects the findings of Bowes et al (2010). They investigated the reasons for low representation of Aboriginal children in child-care and found that:

...the most highly discussed reason for not participating was lack of recognition of Aboriginal culture and negative attitudes towards Indigenous families (Bowes et al 2010).

This is a recurring theme in the literature: organisations that offer services to Aboriginal people need to recognise, respect and reflect Aboriginal culture (Bowes 2010; Hutchins 2007; Priest, Coleman-Sleep et al. 2005).

Signs of culture can be 'concrete and explicit' or 'implicit and subconscious' (Terreni 2003). It is the explicit signs of culture that we are likely to see referenced in examples of Aboriginal pre-schools and family and children centres in architectural books, magazines, and the websites of architectural firms. Features such as the physical form of the building, the materials used, the internal layout, colours and artwork are routinely depicted in images and textual descriptions of buildings. In contrast to explicit signs of culture, Terreni (2003) maintains that:

...the *implicit and subconscious* assumptions individuals hold about existence determine the beliefs, norms and attitudes of a culture. These lie beneath the concrete and explicit manifestations of the culture and are often more difficult to identify or be aware of (Terreni 2003).

This is certainly the case with representations of architecture where it is more difficult to illustrate these implicit signs of culture - the nuances of family relationships and obligations, avoidance behaviour,⁵ spirituality, law and custom etc. These issues may be manifest in the process of design (collaboration) and in the spatial relationships that underlie the design but need explanation to the observer.

⁴ Meaning principles and practices handed down from generation to generation.

⁵ In many Aboriginal cultures, kinship rules dictate certain relatives must avoid one another, thereby strictly controlling personal relationships. The Australian Legal Reform Commission (1987) state that as children reach adolescence, brothers and sisters are expected to behave in a reserved manner towards one another. Similarly, brothers-in-law are expected to adopt a rather formal attitude to one another and maintain a degree of physical distance from one another (Fryer-Smith 2002). Fryer-Smith states:

The strongest kinship avoidance rule is that which exists between a man and his mother-in-law. In its strictest form this rule prohibits a man and his mother-in-law from seeing or speaking to one another, and even from uttering each other's name. The apparent purpose of this rule is to prevent a woman and her mother competing for the affection of the same man: there may be a risk of such competition where a man is approximately the same age as his wife's mother (Fryer-Smith 2002 p. 2.13).

Precedents: Pre-Schools, Kindergartens, Child and Family Centres

The precedents in the following pages were sourced from architectural journals and websites. The buildings often display explicit signs of Aboriginal culture in their form, the colours and symbolisms used and may provide visual statements about the importance to Aboriginal people of education, maintaining culture and caring for children.

In each of these precedents, collaboration with local Aboriginal people was an important component in the development of the design.

Kulai Aboriginal Preschool

The Kulai Preschool is located in Coffs Harbour, New South Wales and was completed as an extension to an existing preschool.

The architects state:

[t]he aim was to create an environment in which Aboriginal values and culture could be taught in a preschool context. The design is focused on providing a generous and organically shaped envelope in which the activities take place. The internal spaces were intended to give a strong sense of shelter and security, a feeling of roundness and a gentle flow of movements. The organic shape of the floor plan was inspired by Aboriginal paintings of Echidnas, which is the meaning of the word Kulai. Curved walls and a curved ridge beam form a wavy roof. A forest of tree trunks holds up the roof (Schimminger Architects 2011).



Figure 1: Kulai Aboriginal Preschool, Coffs Harbour (Architect Schimminger Architects) (Photograph: Schimminger Architects).

The Djidi Djidi Aboriginal School

The Djidi Djidi Aboriginal School is located in Picton, south of Perth, Western Australia and was designed by Edgar Idle Wade Architects. The architects note that:

[f]lora, fauna, art, music, performance, dance, language, fire and food – all elements that have been clearly used to define the place as a Noongar place for the children, the elders and the Bunbury community at large. Colours and textures of the land provide a back drop to an enriching learning environment, together with the maintaining and re-establishment of the bushland setting {Edgar Idle Wade Architects, 2004 p. 20}.

The architects consulted with the Noongar community to represent their “aspirations and visions” and “engender a sense of ownership”. Aboriginal culture has a central place at Djidi Djidi and to emphasise this, the architects have placed the cultural centre (offering music, art, language and large hall) in the middle of the school.



Figure 2: Djidi Djidi Aboriginal School (Photograph: Edgar Idle Wade Architects).



Figure 3: Djidi Djidi Aboriginal School (Photographs: Edgar Idle Wade Architects).

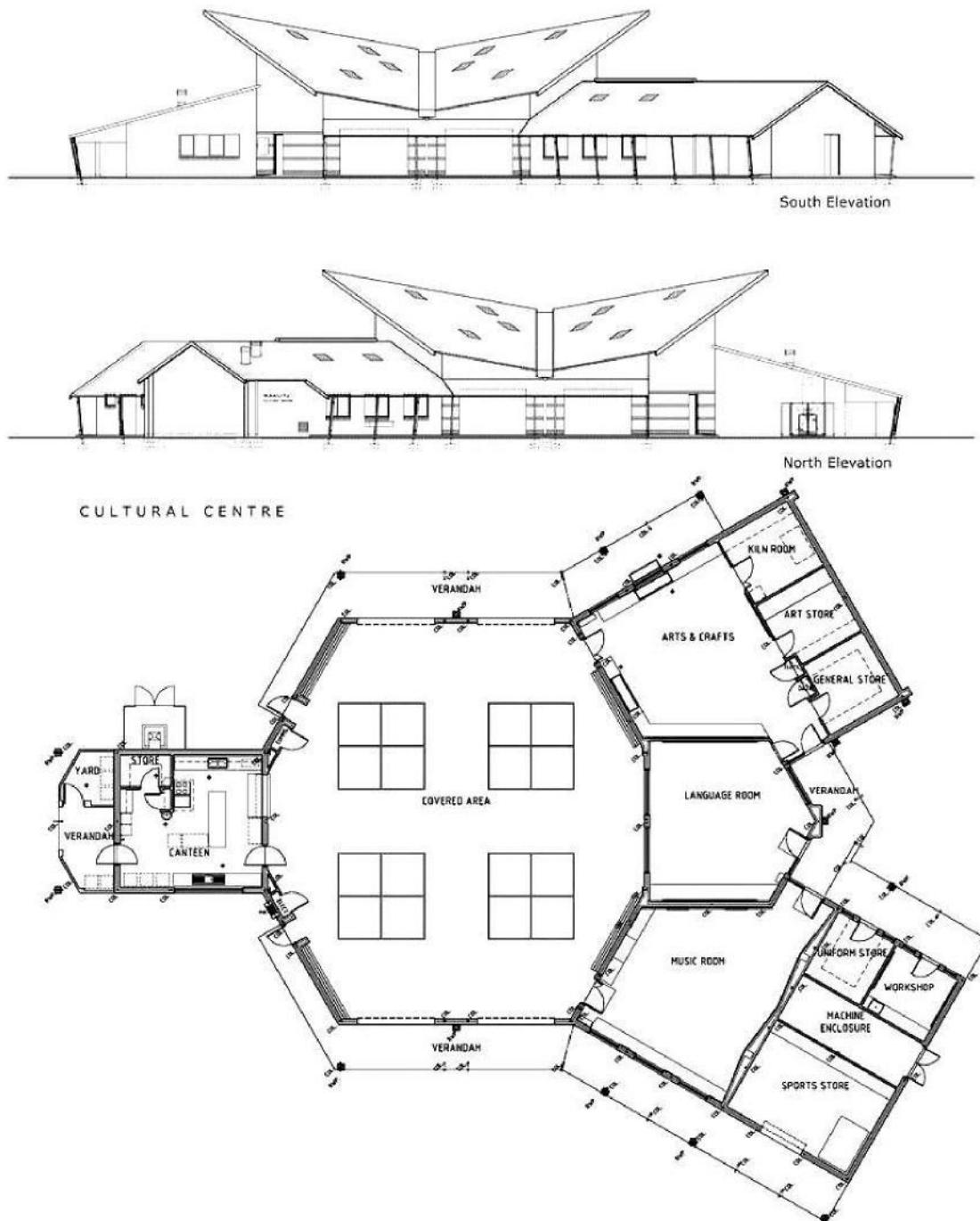


Figure 4: Plans and Elevations, Djidi Djidi Aboriginal School (Plans: Edgar Idle Wade Architects).

Waimea Kohanga Reo Victory School

The Waimea Kohanga Reo Victory School is a development under the Te Kohanga Reo or 'language nest' model and consists of the transformation of an existing hall in Nelson, New Zealand. The renovation incorporates symbols of Māori traditions and legends with a stained glass window, floor decorations and timber fretwork. The existing hall has been transformed to a "Marae inspired whare"⁶ abounding with the Māori legends of the Creation" (Jerram, 2007).



Figure 5 Waimea Kohanga Reo Victory School (Photograph: Jerram, Baker and Barron Architects).

⁶ 'Whare' is the Māori word for house. In the ethno architectural form, whare were traditionally small with a tiny door and as they were only considered as sleeping houses, the building was rarely tall enough for a person to stand upright. The ethno architectural form consisted of a wooden frame with walls and roof constructed of tightly woven dry grass and flax.



Figure 6: Waimea Kohanga Reo Victory School (Photograph: Jerram, Baker and Barron Architects).

Mnjikaning First Nation Early Childhood Education Centre

The Mnjikaning First Nation Early Childhood Education Centre is located in Rama, Ontario and designed by Teeple Architects. The architects state that:

A circular playground is scribed onto the landscape. It forms the focal point of the design. The centre arcs gently about this central point with all playrooms facing eastward, overlooking this space. The building is envisioned as a canopy that is fixed to the ground along the road, while opening out to the playground along the opposite side. Indigenous mythical beliefs are subtly woven into the design, including the Circle of Life, the Fish Face and the association of children with the easterly axis of the Cardinal wheel (Teeple Architects 2011).



Figure 7: Mnjikaning First Nations Early Childhood Education Centre (Photograph: Teeple Architects).



Figure 8: Mnjikaning First Nations Early Childhood Education Centre (Photograph: Teeple Architects).

Native Child and Family Services of Toronto

The Native Child and Family Services of Toronto Centre was designed by Levitt Goodman Architects. The project consists of the refurbishment of a four storey building in Toronto to contain a range of services for urban Aboriginal children and families.

The architects collaborated with aboriginal artists, a graphic designer and a landscape architect to define the centre with art, environmental graphics, natural materials and plantings that are native to the Great Lakes region. These features give the building its cultural identity and also soften its institutional nature (Minner 2011).

Bozikovic notes:

[a]n important aspect of the building is the incorporation of a Longhouse near the lobby, and healing lodge and fire circle in the rooftop garden. These spaces traditionally accommodate important First Nation gatherings. In this building they have been given a modern interpretation. The Longhouse is constructed from computer-designed cedar lamellar sections. ...As you enter, you smell the sage and sweet grass that are burned during meetings and counselling sessions. The light comes from pendants (by local designers Castor) that are made with burnt-out fluorescent tubes - a 21st century substitute for the campfires that would traditionally burn within (Bozikovic 2010).



Figure 9: Reception Area - Native Child and Family Services of Toronto (Photograph: Jesse Colin Jackson).



Figure 10: The Children and Family Centre in Toronto where a healing lodge, a fire circle and native planting are incorporated into the rooftop garden (Photograph: Jesse Colin Jackson).



Figure 11: Native Child and Family Services of Toronto (Photographs: Ben Rahn).

Mana Tamariki, Palmerston North, New Zealand

Mana Tamariki was established in late 1989 as a te reo⁷ Māori speaking unit with the principle aim of developing Māori language skills in young children and their parents. The design incorporates Māori ethno architectural forms with themes commonly seen in maraes⁸ such as a gabled archway faced with split ponga trunks; pou (pillars) around the courtyard and the carved figure with paepae (seats) at the front. Open central spaces were also a feature of the design. The built environment is linked to natural surroundings which are utilised for activities such as outdoor learning, sport, and hangi (Ministry of Education New Zealand 2006).



Figure 12: The playground at Mana Tamariki, Palmerston North is shared with the local community (Source: Ministry of Education New Zealand, 2006).

⁷ 'Te reo' literally means 'the language'.

⁸ In Māori usage, the marae is technically the open space in front of a wharenui or meeting house (literally 'big house'). However, it is generally used to refer to the whole complex, including the buildings and the open space. An unambiguous term for the area in front of the wharenui is marae ātea. This area is used for pōwhiri - welcome ceremonies featuring oratory. The meeting house is the locale for important meetings, sleepovers, and craft and other cultural activities. The term used for the speaker's bench is paepae. The wharekai (dining hall) is used primarily for communal meals, but other activities may be carried out there. Many of the words associated with marae in tropical Polynesia are retained in the Māori context. For example, the word paepae refers to the bench where the speakers sit; this means it retains its sacred and ceremonial associations. The Marae can have special occasions such as weddings and funerals held in it, a Marae can also differ in size with some being a bit bigger than a double garage and some being as big a town hall or bigger.



Figure 13: Natural light and indoor/outdoor flow at Mana Tamariki, Palmerston (Source: Ministry of Education New Zealand, 2006).



Figure 14: Open central spaces are a feature of the design, as is the linkage of the built campus with its natural surroundings which are used for outdoor learning, sport, and hangi. Te Kura-a-iwi o Whakatupuranga Rua Mano (Source: Ministry of Education New Zealand, 2006).

Existing Aboriginal Children and Family Centres in South Australia

There are several existing Aboriginal childcare or parenting centres in South Australia servicing the needs of Aboriginal children and families. Examples include the Kaurna Plains Early Childhood Centre, Kura Yerlo Children's Centre (Largs Bay), and Minya Bunhii (Ceduna) and Kalaya Children's Centre (Port Adelaide). It appears that these centres have not been designed specifically to take the socio-spatial or cultural needs of Aboriginal users into account. For the most part, Aboriginal users have attempted to change the environments by layering the environments with Aboriginal signs, colours and symbols (see below). The significance and appropriateness of the particular symbols and signs to the specific users are unknown.⁹



Figure 15: Children's sleeping room and outdoor area, Kura Yerlo Children's Centre (Largs Bay), where the environment has been acculturated with commonly used Aboriginal colours and symbols such as the Aboriginal flag.

Two projects, the Kaurna Plains Family Centre, Elizabeth and Tinyeri Children's Centre for Early Childhood Development and Parenting, Murray Bridge have been constructed under the same funding as this project. Another, project Pukatja Aboriginal Children and Family Centre is currently under construction.

Kaurna Plains Family Centre, Elizabeth

This facility was one of the dedicated Family Centres developed for Aboriginal people in South Australia. It is co-located on a site with existing facilities (i.e. Kaurna Plains Childcare Centre, Kaurna Plains Preschool, and Kaurna Plains School). The prefabricated building (reminiscent of architectural types found on remote Aboriginal communities in South Australia) also houses some services for the local council. The project provides useful lessons for the design team of this project. According to anecdotal information, a breakdown in communications with the Aboriginal community led to the project being rushed without adequate consultation with subsequent design compromises being made. Deficiencies are evident in various areas. Waiting and reception areas are of an insufficient size and lack the socio-spatial aspects required by Aboriginal users. This has led to static security measures being installed in the post-construction period to provide staff with adequate security to enable them to handle stressed or aggressive clients. The crèche area does not have a visual link to the programs area which appears to present operational difficulties. There are insufficient storage areas and no external area for community

⁹ It should be noted while the use of the Aboriginal flag to acculturate environments is very common across Australia; the flag is protected by copyright and should only be reproduced in accordance with the provisions of the *Copyright Act 1968* or with the permission of Mr Harold Thomas (Australian Government 2011). Permission however is not required to fly the Aboriginal Flag.

functions. The children's and program areas do not appear to meet the needs of the users and there are considerable constraints in the operation of the facility.



Figure 16: Kaurna Plains Family Centre, Elizabeth (Adjacent to the Kaurna Plains School) (Photograph: Grant).

Tinyeri Children's Centre for Early Childhood Development and Parenting, Murray Bridge

Tinyeri Children's Centre for Early Childhood Development and Parenting, Murray Bridge was completed in 2010 (architects Hardy Milazzo). The centre is located on a discrete site on the easterly aspect of the Murray Bridge South Primary School. The centre was always recognised as an Aboriginal centre due to the high percentage of Aboriginal enrolments however the brief did not address the cultural and socio-spatial needs of Aboriginal children needs in the design and architects did not directly address these aspects. While this created some limitations in the design, it is extremely important to note that staff and the Aboriginal community had input into the design and are extremely proud of their accomplishments and Aboriginal influences included throughout the complex.

The Centre has a large open reception and waiting area. The staff room is accessible from the reception point and functions as a community drop in area. Clients are distinctly directed to the family and children's services areas from the reception. The majority of the building is designed to operate as a pre-school facility. Co-located to the preschool facility is an occasional care area, sleeping/program room, storage and children's ablutions. A kitchen and wet/dry play areas form part of the large children's program area. There are several external areas for children. A discrete outdoor dining area is located on the southerly aspect of the building. The play areas are located on the westerly aspect. A bike track is located as a discrete area from other children's play areas.

Cultural representation is made within the centre through the colour scheme with Ngarrindjeri cultural beliefs and plant life being represented through the use of purple and green (purple representing the colour of native hibiscus and green providing a connection to outdoors). Staff at the preschool noted that the design of the Centre was broadly based on 'Pen Green'¹⁰ principles where children are encouraged to develop a sense of value and are connected through play. They had hoped to instill a sense of calm through the centre. The design team used natural materials where possible.

There are a number of facilities within the family services section of the building. There is one shared office space, two consulting rooms (one operating as child therapy room), an access toilet and a community meeting space equipped with a kitchen. The northerly external aspect of the building is to be developed as a community space at a future time.



Figure 17: Children's Areas, Pen Green Centre for Children and their Families, Northamptonshire (Photographs: Pen Green Development, Training, Research Base and Leadership Centre).

There are however lessons to be learnt from the development. The auditory performance of the children's program space may not suit the needs of people with fluctuating hearing loss (prevalent in the Aboriginal community), the air-conditioning units could have been located more sensitively and a more sensitive choice or placement of fencing (perhaps with accompanying planting) may have diminished its visual impact.¹¹

¹⁰ For further information on Pen Green Development, Training, Research Base and Leadership Centre see <http://www.pengreen.org/pengreencenter.php>.

¹¹ Note the fencing used in this project is to DECS current standard.



Figure 18: *Tinyeri Children's Centre for Early Childhood Development and Parenting, Murray Bridge* (Photographs: Grant).



Figure 19: *Reception/Waiting Areas and Staff Room, Tinyeri Children's Centre for Early Childhood Development and Parenting, Murray Bridge* (Photographs: Grant).

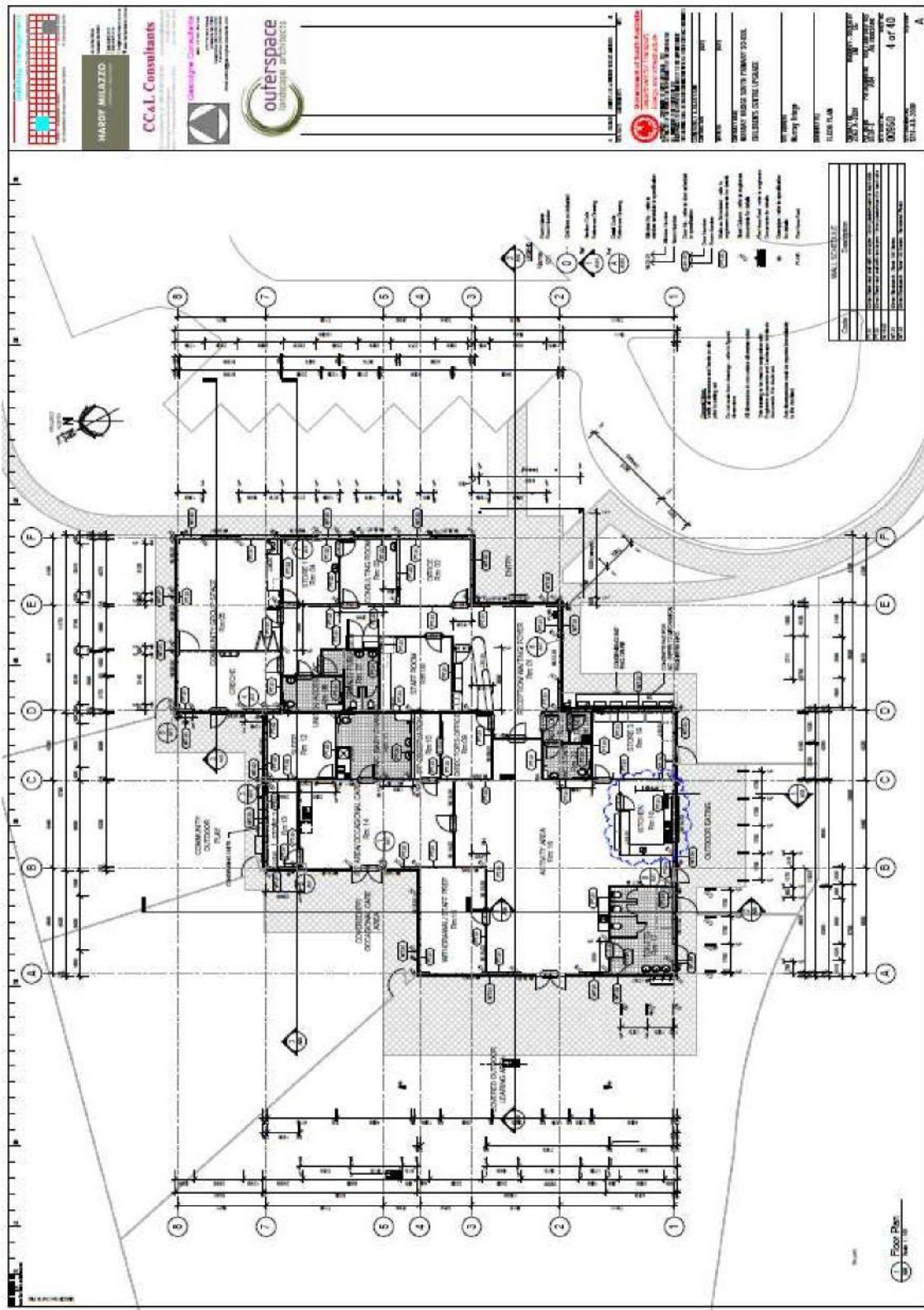


Figure 20: Plans: Tinyeri Children's Centre for Early Childhood Development and Parenting, Murray Bridge (Source: DECS).

Pukatja Aboriginal Children and Family Centre

The Pukatja Aboriginal Children and Family Centre is currently planned for construction at Pukatja (formerly Ernabella) an Aboriginal community in the Anangu Pitjantjatjara Yankunytjatjara Lands in far north South Australia. The new Children and Family Centre will be linked to the existing Child Care Centre matching the existing colour and design. The following images of the existing preschool were found on the internet.



Figure 21: External and internal images of the Pukatja Child Parent Centre (Photographs: The Anangu Lands Paper Tracker).



Figure 22: External images, Pukatja Child Parent Centre (Photographs: The Anangu Lands Paper Tracker).

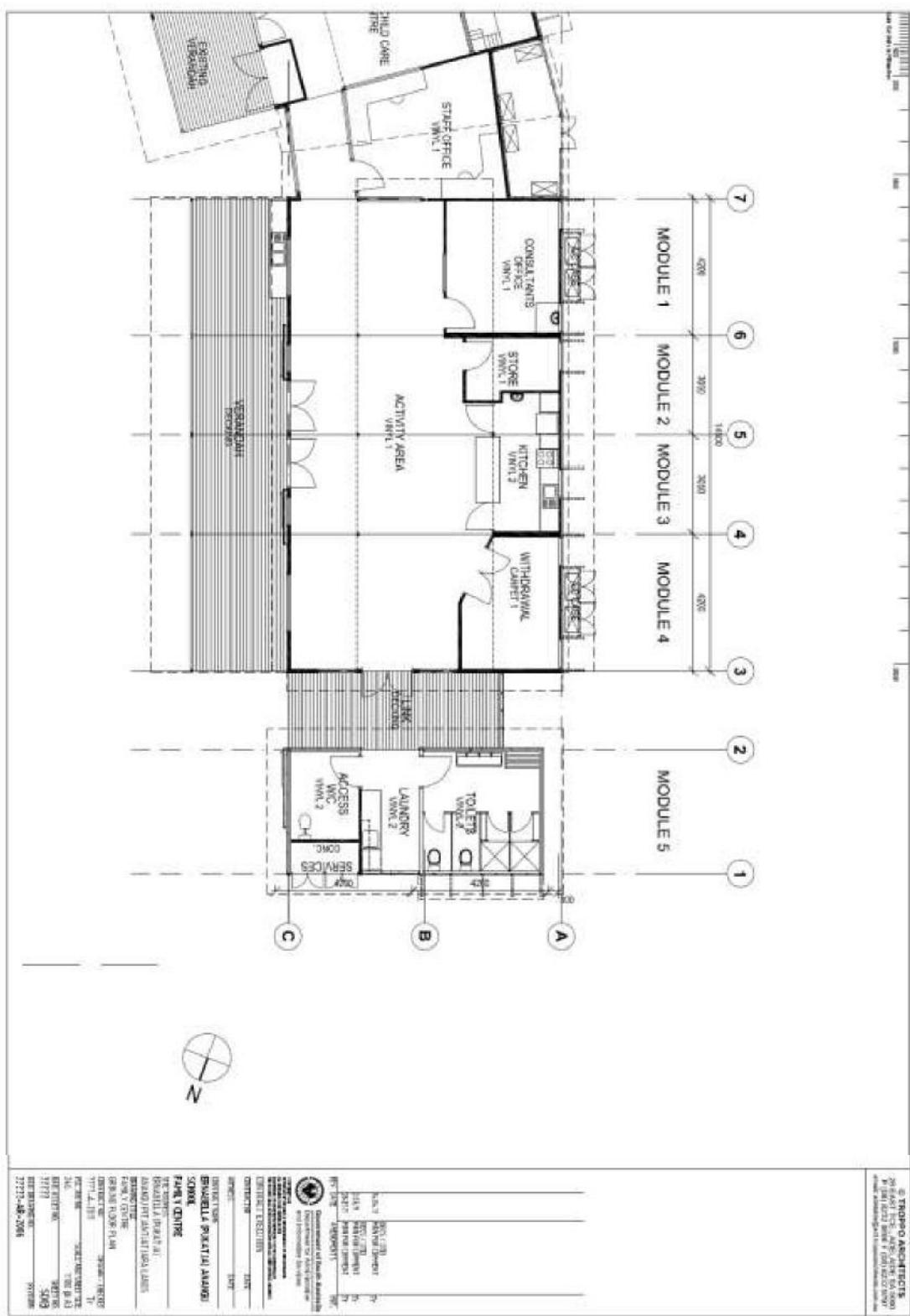


Figure 23: Plans, Pukatja (Ernabella) Aboriginal Children and Family Centre to be linked to existing Child Care Centre (Source: DECS).

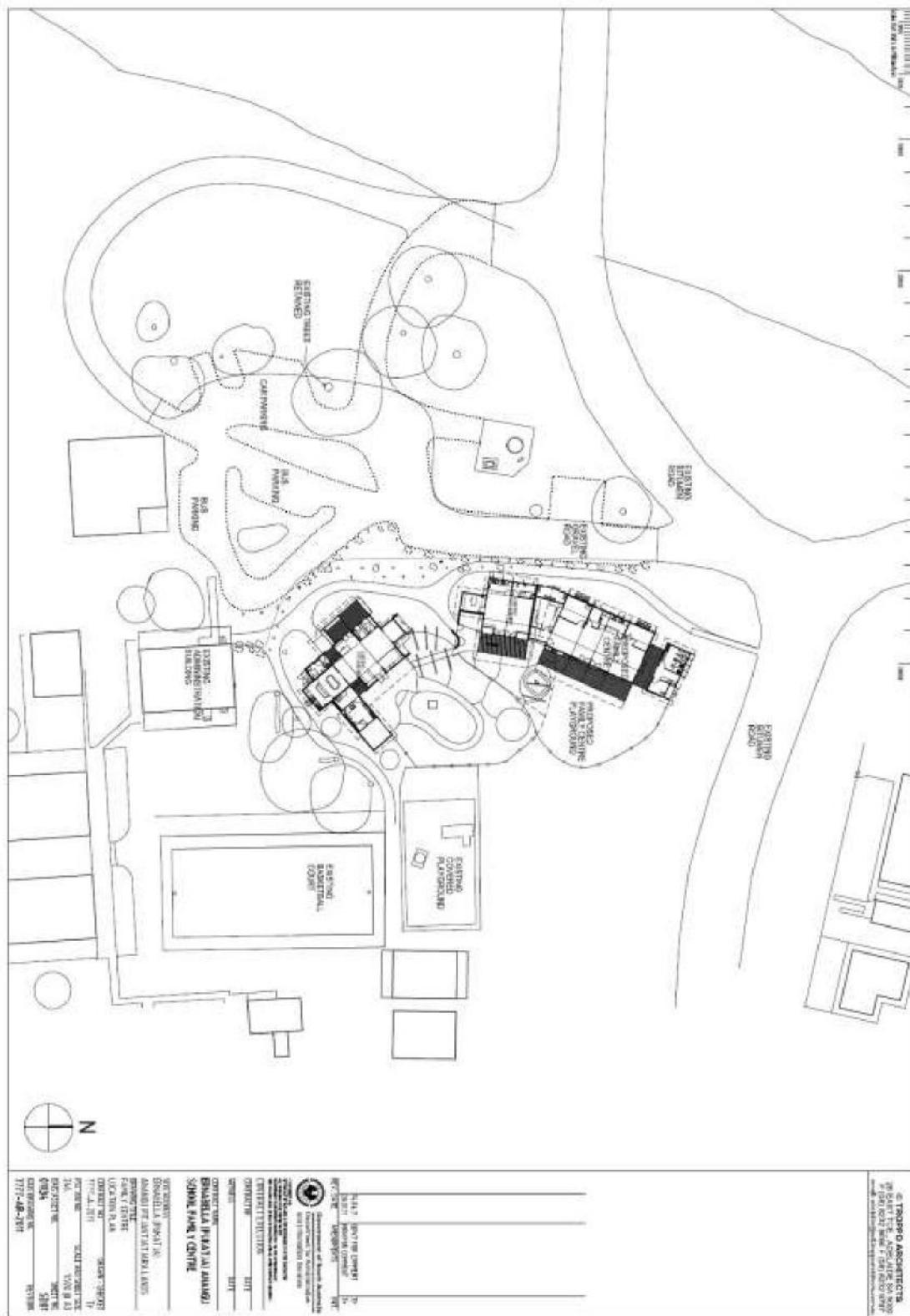


Figure 24 Site Plan Pukatja (Ernabella) Aboriginal Children and Family Centre (Source: DECS).

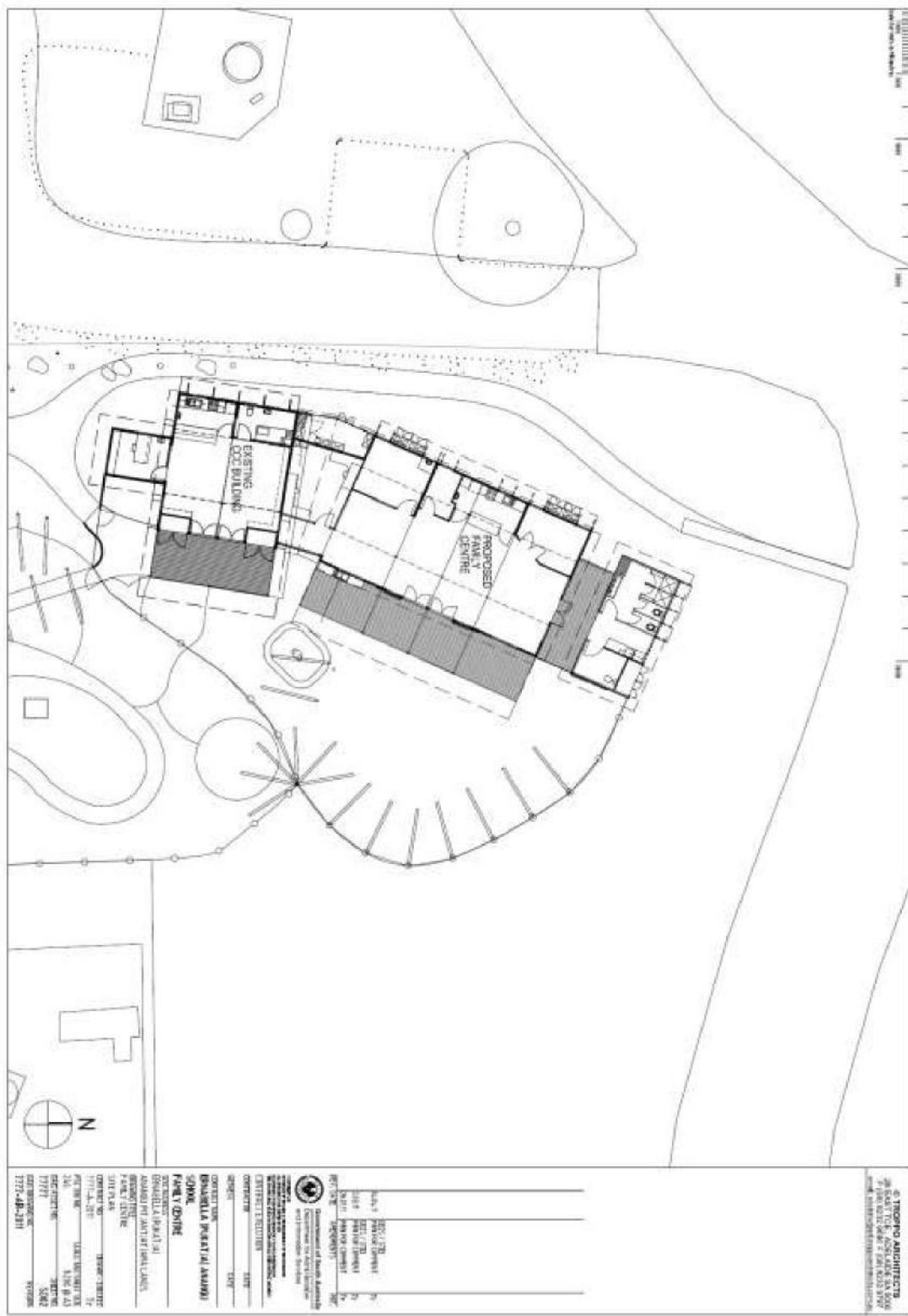


Figure 25: Site Plan Pukatja (Ernabella) Aboriginal Children and Family Centre (Source: DECS).

PART 2: SITE ANALYSIS

Introduction

The site for the proposed Ceduna Aboriginal Children and Family Centre lies within the town boundaries of Ceduna. Ceduna lies on the Eyre Highway, 781 kilometres North West of Adelaide and 1900 kilometres east of Perth (Ceduna District Council 2006).

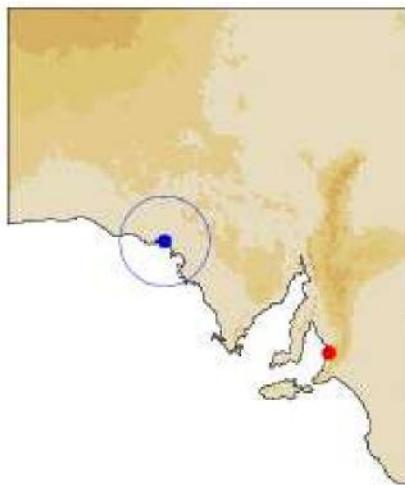


Figure 26: Location of Ceduna in South Australia in relation to Adelaide (marked in red)

The town area covers 6.9 square kilometres with a large area bounded by sea. Ceduna is a major regional centre, with a high volume of tourists passing through via the Eyre Highway to access the Head of the Bight for whale watching, and to cross the Nullarbor Plain to reach Perth. The area around Ceduna is a mixture of grain farms, bush and mallee with spectacular coastlines ranging from low sandy beaches to rugged outcrops and cliffs (Ceduna District Council 2006).

Ceduna can be one of the hottest locations in South Australia. Ceduna experiences exceptionally high wind speeds with (far) below average rainfall. Summer in Ceduna is between December and February with mean daily temperatures average between 27.2 and 28.5°C with mean minimum temperatures between 14 and 15°C. Previous record temperatures of over 45°C have been documented for the months November through to March (Bureau of Meteorology 2011). Winter falls between June and August and Ceduna is often windy with mean maximum daily temperatures average between 17.4 and 18.5°C and mean minimum temperatures between 5.7 and 6.5°C (Australian Bureau of Meteorology 2011).

The port town of Thevenard is located three kilometres from the town centre of Ceduna. It is named after nearby Cape Thevenard, which in turn had been named after French Admiral, Antoine-Jean-Marie Thévenard (Ceduna District Council 2006). In early times, the Thevenard peninsula was used by Afghan cameleers to graze animals after bringing wool from Tarcoola and outlying stations. It was surveyed as a town in 1915 and developed into a handling port/depot. Major export cargoes (including gypsum, grains, seeds and salt exports, and fertilizer) imports are handled through the port. During 2009/2010, 2.151 million tonnes of cargo moved through

Thevenard. In recent times, a residential area has developed around the port and it has become a highly desirable housing area with panoramic views of Murat Bay, overlooking Goat Island and St Peters Island (Ceduna Tourism).

Site Description

The site for the proposed project lies adjacent to the Ceduna Area School precinct. Ceduna Area School is located 1.3 kilometres from the Ceduna Post Office and 2.1 kilometres from the Thevenard Post Office lying on a peninsula. The school is bordered by May Crescent and Bergmann Drive and described in its annual report as:

...an R-13 school set in a landscaped environment on Thevenard Peninsula, with the two beautiful bays of Murat and Bosquanet on either side. It has two ovals and six tennis/netball courts, a well-equipped gymnasium and specialist areas in art, home economics, technology studies, science and PE. The solar-heated swimming pool is also used by the community. The school aims to engage every student so that they achieve at the highest possible level of their learning through quality care and teaching. Our school is a community of respectful, resilient and responsible learners. Our site-learning plan priorities are student and staff wellbeing, quality teaching and learning, Aboriginal education and a commitment to Information and Communication Technology. Ceduna has students of varied socioeconomic status and diverse cultural backgrounds. The school population has increased over the last three years and currently has 26 per cent Aboriginal students and 26 per cent school card students. We are a Category 2 level of disadvantage school with a large number of transient students and students with special needs (Ceduna Area School 2009a p. 5).

The school had 519 student enrolments in 2009, and it was anticipated that enrolments would increase to 547 in 2010 (Ceduna Area School 2009). In 2009, 138 Aboriginal students were enrolled as fulltime students (*ibid*). The school is located on a large site with considerable existing infrastructure (see Appendix 1). In addition to the current infrastructure, the school obtained funding (\$3 million) in the last two years to construct six new general learning areas and a language learning centre and \$350,000 to build a purpose built Trade Training Centre for Seafood Operations (Ceduna Area School 2009a).



Figure 27: Location of Ceduna Area School (Source: Google maps).



Figure 28: Location of the proposed site for Ceduna Aboriginal Children and Family Centre The site is to include the tree rimmed site and the vacant land (Source: Google maps).

The proposed site for the Ceduna Aboriginal Children and Family Centre comprises of a largely vacant allotment¹² located behind two residential buildings on Bergmann Drive (accessed via the school car park), a triangular parcel of land to the rear of the allotment (previously developed as a part of a cultural trail) and the existing Ceduna Preschool site (see Appendix 1). The existing preschool operates from two separate block work buildings and is currently under-utilised. One shed and a playground for the preschool are also located at the rear of the preschool site. Access to the site is either via the school car park on Bergmann Drive or via the existing preschool entrance on Kelly Street. Minya Bunhii Child Care Centre is located next to the existing preschool with access also from Kelly Street.



Figure 29: Greenfield area of site with access off Bergmann Drive. An existing shade structure and remnants of a cultural trail are currently located on the site. The parent car park and bus area is located as a buffer between the site and the Ceduna Area School (Photographs: Grant).

¹² A shade structure is constructed at the rear of the allotment.



Figure 30: The Kelly Street facade of existing Ceduna Preschool (Photographs: Grant).



Figure 31: The external area of the Ceduna Preschool. Note access to other portion of the site located to the right and Minya Bunhii Child Care Centre on left (Photographs: Grant).

There are potential views to the ocean from the westerly and easterly aspects of the site. The western views to Murat Bay are currently blocked by existing residential buildings. The easterly views to Bosquanet Bay are visible from the Kelly Street entrance; however, existing buildings would have to be demolished to take advantage of these aspects in a new development. There appear to be no significant

trees or other vegetation of note existing on the green field area of the site. The existing preschool site has a number of mature trees located on it. Local knowledge suggests that the site has south to south east breezes occurring in the afternoon.¹³



Figure 32: Figure 33: Views to Bosquanet Bay from the easterly aspect of the site (Kelly Street aspect) (Photographs: Grant).



Figure 34: Mature trees at the rear of the existing Preschool Site (Photographs: Grant).

¹³ The breeze is important in providing relief from high temperatures during summer.

Brief History of the Area

In order to understand the significance of the area to Aboriginal and non-Aboriginal people it is important to be aware of the historical context of Ceduna and that of the Far West Coast. These will be briefly outlined in this section.

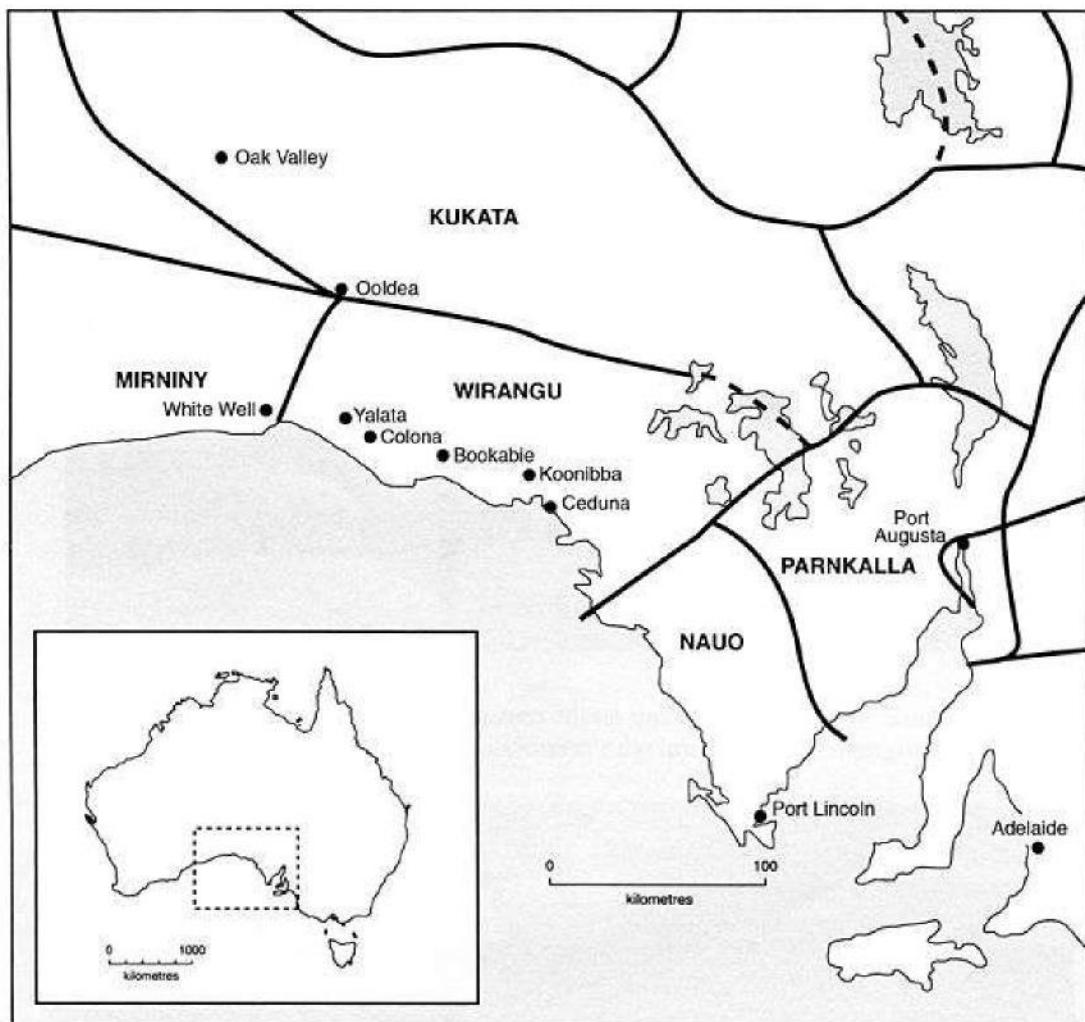


Figure 35: Language Groupings and Localities - Far West Coast, South Australia (Source: Hercus 1999)
Note: Native title applications in process may amend or redefine boundaries.

The site for the proposed Ceduna Aboriginal Children and Family Centre is located on lands occupied by the Wirangu (*alt. spelling* Wirrongu, Wirrung, Wirrunga, Wirangga), Mirning and Gugada (*alt sp* Kokatha, Kokata) peoples and others. The area has been home to Aboriginal peoples for thousands of years¹⁴ (Tindale 1974 in DEH 2004a; SATC 1999). The original groups who populated the Nullarbor region were the Mirning, Wirangu, Gugada, Ngalea, Pindini and Antakarinja peoples (the latter acknowledged as ancestors to current Aboriginal people known as Anangu) (Director of National Parks 2005). These groups are commonly referred to as the Western Desert Bloc. In the normal seasonal pattern prior to European contact, Aboriginal people from the Western Desert Bloc met at Ooldea Soak, located on the southern fringe of

¹⁴ The area is subject to several native title applications. Designers should be aware there is some dissent in the community as a result of the native title processes.

the Great Victoria Desert (about 250 kilometres northwest of Ceduna). As one of the few permanent sources of freshwater in the region, it was an important drought refuge meeting place and ceremonial trade centre (Brockwell et al 1989).

Matthew Flinders explored the site on which Ceduna Township is situated. Whaling and sealing activities are recorded as early as 1805, (continuing until the Southern Right Whale was declared a protected species in 1935). Whalers and sealers had considerable contact with Aboriginal people in the area and in some instances Aboriginal women were taken by the men. It was not until the 1840s that the area began to be permanently settled by Europeans. Edward John Eyre was the first European overland explorer, making an eight month expedition from Streaky Bay to Albany in 1840-41. Many other explorers, all seeking resources and grazing land, followed Eyre.

The pastoral lease to Yalata Station (a farming property, whose boundaries encompassed from the Head of the Great Australian Bight to Streaky Bay) was taken up in 1858 by William Swan and Robert Barr-Smith. The Overland Telegraph commenced construction in 1874. The township of Ceduna was surveyed in 1901 and was known as Murat Bay, after its location within the larger Denial Bay. In 1921, the name of Murat Bay was changed to Ceduna said to be a derivation of the Aboriginal word 'Chedoona' meaning "a place to sit down and rest" (Sydney Morning Herald 2004). Expansion and prosperity was aided by the extension of the rail line from Port Lincoln and the abundance of fresh fish and seafood. By 1941, the service track associated with the Overland Telegraph was re-developed into the Eyre Highway (Director of National Parks (Australian Government Department of the Environment and Heritage) 2005) linking the area by road.

The area's Aboriginal history, post European settlement features the dispossession of land and forced relocation of people to settlements (often far from traditional lands). There are a number of key events. The first was the establishment of Koonibba Mission followed by the gathering and later movement of people from Ooldea Soak.

Koonibba Mission was established as a mission by the South Australian Synod of the Ecumenical Lutheran Church of Australia on land leased from the South Australian Government in 1899 (Mattingly and Hampton 1992) approximately 40 kilometres from Ceduna. Koonibba Mission became the South Australian West Coast depot for the distribution of Government rations to Indigenous peoples. These activities were influential in attracting many Aboriginal families to the Mission. In the late 1900s, Koonibba Mission concentrated its efforts on children, opening an institution where children of mixed parentage were brought from Ooldea and other areas. Unlike many other areas, families of the children were allowed to visit and established a camp nearby. The differing social objectives of the missionaries and Aboriginal inhabitants were reflected in the early spatial organisation of the settlement, with the area divided into a settlement for the mission families and the camp (Brock 1993). The camp, located on a hill near the Koonibba Rockhole, coexisted with the Mission settlement until the 1940s (Brock 1993). People moved between the two communities with some frequency. The campsite continued to be a significant ceremonial and meeting place until around the 1950s (Mattingly and Hampton 1992).

The construction of the Trans-Australian railway across the Nullarbor brought many of the Western Bloc people into contact with Europeans for the first time. By 1917, Ooldea Soak had become an important watering point on the railway route and many people left their homelands and sought refuge at Ooldea. Daisy Bates came to Ooldea in 1919 and camped near the siding, six kilometres south of Ooldea Soak

documenting local languages and social organisation and providing some limited assistance to people (Brady 1987; Gara et al 1988). A United Aborigines Mission opened at the Soak in 1933. In the 1940s, Ooldea had an average population of approximately 200 Aboriginal people (Berndt and Berndt 1942a p. 322) with the figure fluctuating as some groups arrived and others departed on hunting expeditions or to visit relatives still in the bush. At times of major ceremonies up to 500 Aboriginal people were camped near Ooldea Soak (Berndt and Berndt 1951 p. 1 - 12).



Figure 36: Photograph taken at Ooldea (Date Unknown). The description notes: "a group of Aboriginals [sic] painted for a corroboree. This may have been specially performed for passengers on the trans-Australian railway" (Photograph: Museum of Victoria).

Conditions at Ooldea became increasingly difficult during the 1940s as drift sands, activated by the loss of much vegetation from the ravages of rabbits and the mission goats, and through the chopping down of most of the trees for firewood, threatened to engulf the remaining well and the buildings. Severe droughts had forced more people to move to Ooldea and by the early 1950s, the well was beginning to yield a decreasing quantity of water and game animals became scarce in the area (Hampel 1977 p. 33 - 34; White 1985 p. 221). The South Australian Government, recognising the need to resettle the Ooldea people, purchased Yalata Station near Fowler's Bay in 1951. Non-Aboriginal sheep graziers and wheat growers in the area (whose parents and grandparents had settled the far west coast from the time of the first leases in the 1860s, and who attempted to wrench a living from marginal land) strenuously opposed 'good farmland' being set aside for Aboriginal people to live on. They succeeded in lobbying the government to excise some of this land from the proposed lease area (Hampel 1977). There were also objections to the proposed location of the new Yalata Lutheran mission at Colona on the easternmost edge of the lease, bringing it closer to white settlement. In the end the area known as Tallowan, further west, was chosen for the mission (Hampel 1977).

In the following year, an internal dispute within the United Aborigines Mission led to the sudden closure of the Ooldea Mission and the departure of the staff. The Lutheran Church, in charge of the Koonibba Mission near Ceduna, was asked to take

charge of the Ooldea people and resettle them at Yalata. The impact of settling three hundred Aboriginal people at Yalata Mission has been felt across the Far West Coast (Faull 1988 p. 329) for successive decades.

The forced relocation to Yalata was not popular and effectively separated people from a variety of Western Desert groups geographically, socially and spiritually from the regions they knew best and their kin to the north and west (and later from political developments among the Pitjantjatjara, Ngaanyatjarra and Yankunytjatjara) (Brady et al 2003). Yvonne Edwards spoke of reactions to the move:

They didn't like Yalata. They used to the red sand, some of the old people. They always say, we'd like to go back to our land where we born. This ground is white, it's making us old (Yvonne Edwards quoted in Australian Broadcasting Commission 2009).

Living conditions at Yalata were different to most other missions across Australia. White (1977) remarked on the living arrangements of Yalata where the entire Aboriginal population periodically relocated from one camp (known as 'Big Camp') (Grant 1999) to another within the Yalata reserve. The differences were such that by the mid 1950s the displaced desert people found themselves to be the only traditionally oriented Aboriginal population in the far west coast region (Brady et. al. 2003).



Figure 37: "Big Camp" circa 1981 (Source: Grant and Memmott 2007).

In 1953, large tracts of the Great Victoria Desert were declared as Prohibited Areas to enable British nuclear testing to proceed at Maralinga and Emu Field, and to allow the construction of the Woomera Rocket Testing Range. In the process, large numbers of Pitjantjatjara and Gugada (*alt sp* Kokatha, Kokata) people and others were forcibly removed from the desert region and placed at Yalata. The testing occurred in 1956 and 1957. The implications of the forcible removals were immediate and are ongoing for descendants today. Removal from homelands and cultural sites, and the declaration of these as Prohibited Areas dispossessed Aboriginal people of their heritage and lifestyle and denied them the ability to maintain living and custodial links to their land.

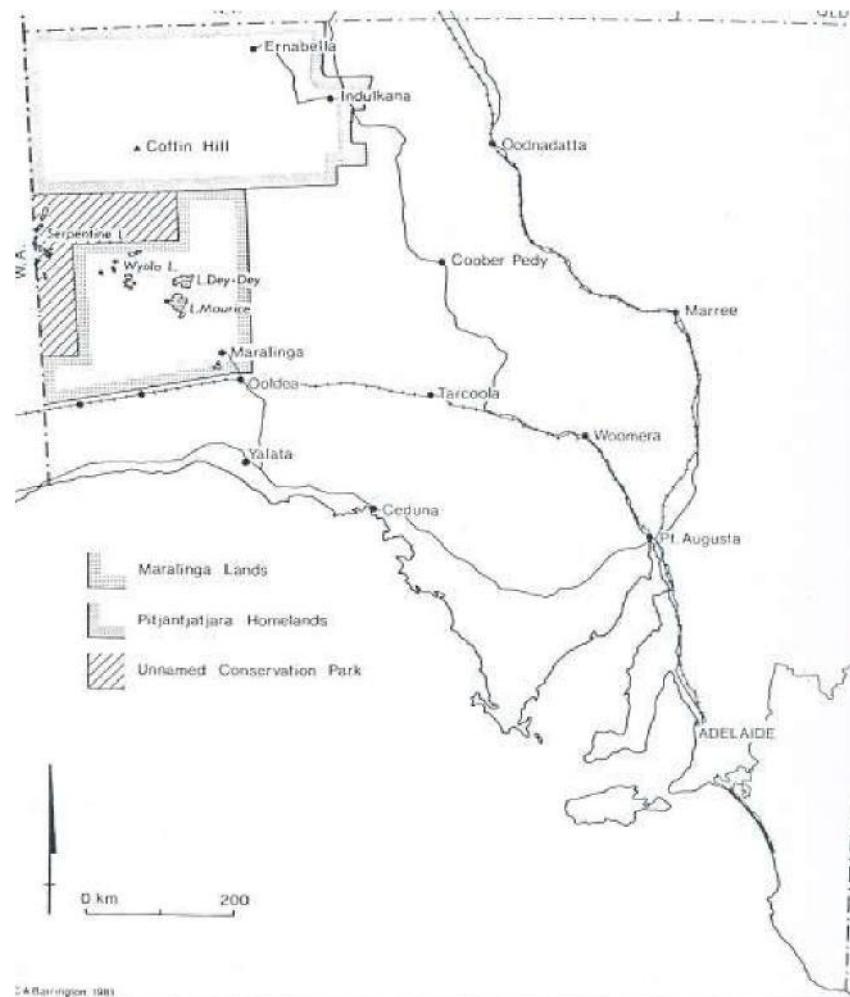


Figure 38: Map showing Maralinga Lands, the unnamed conservation park and Pitjantjatjara Homelands prior to the granting of freehold title (Source: unknown).

By the 1960s, processes had begun which led to the removal of controls over aspects of the lives of Aboriginal people. Under *the Aborigines Act 1934 -1939 (SA)* the State was the guardian of all Aboriginal children. Guardianship reverted to the parents of Aboriginal children in 1962 with the legislating of *the Aboriginal Affairs Act 1962 (SA)* (*Trevorrov v State of South Australia (No 5) [2007] SASC 285*). Until the 1960s, all mainland states and territories had legislation forbidding the consumption of, or the supply of alcohol to Aboriginal people (McCorquodale 1985), such as *the Licensing Act 1908 (SA)*. The Native Welfare Conference adopted a policy of assimilation in 1951 which led to many of the restrictive laws being repudiated and repealed (McRae et al, 2009 p. 39). While earlier government policies had relocated Aborigines from their homelands to reserves and missions, under assimilation policies: many people were moved into rural towns and to the fringes of urban areas. In particular under the transitional housing program select Aboriginal families were relocated into housing in rural towns (Grant and Memmott 2007; 2007). At Koonibba and Yalata Missions, there were increased issues with alcohol consumption among the residents and people began to migrate from Koonibba and Yalata missions to Ceduna and other towns. Ceduna's non-Aboriginal residents found issue with people

sleeping rough within the town precincts and at one stage threatened to set up vigilante groups to "...protect their women from drunken Aborigines" (Bennett 1985).



Figure 39: An example of the style of public housing by the South Australian Housing Trust commonly granted to select Aboriginal families moving from the missions and reserves to rural towns across the State. There were considerable issues for Aboriginal families living in such housing. Family sizes and domiciliary practices generally did not fit the housing type. Often this resulted in conflict with neighbours with the residents frequently experiencing racially discriminatory behaviour in the town. There was often conflict between Aboriginal and non-Aboriginal people in Ceduna. For example, Aboriginal people had separate entrances and drinking areas in all hotels in the area until relatively recently (Source: Grant and Memmott 2007).

During the 1970s, Government policies of self-determination came into place partially in response to Aboriginal demands for land rights and other political action. In South Australia, the Aboriginal homelands¹⁵ movement evolved as Anangu left missions and government settlements to the east and west of the state and returned to their traditional country. Yalata people commenced concerted attempts to reclaim their alienated land to enable them to return to their country. In 1970, 8,234 square miles of the Maralinga area were proclaimed as a National Park (becoming known as the unnamed conservation park). In 1971, Don Dunstan's Labor Government announced an intention to transfer the Maralinga land to the Aboriginal Lands Trust. Despite a number of attempts during the 1970s the promise of intent did not come to fruition.

Self-determination brought changes to the missions and the status of Aboriginal people. In 1972, the management of Koonibba was handed over to an elected council of Koonibba residents (George 2005 s.5.2). In 1988, the site was purchased through the Aboriginal Lands Trust and the land title was formally transferred to the Koonibba Aboriginal Community Council Incorporated (KACCI) in 1989 (Department for Environment and Heritage, South Australia 2009 p. 2). The community's small-scale varying population circa 2010 was approximately 120 - 200 residents with the population at the lower end of scale (Thomas pers. comm.) and is limited by the available housing, employment opportunities and essential services. Long-term

¹⁵ The homelands movement is alternately referred to as the 'outstation movement'.

residents of the site emanate from Wirangu, Gugada (*alt sp Kokatha Kokata*), Mirning, Pitjantjatjara and other wider regional language groupings (Housing SA 2009 p. 6). Koonibba consists of a small township, surrounding land and the area around the Koonibba Rockhole. The township comprises administration buildings, the old Mission Church of the Redeemer, community housing, school, childcare centre, hall, health clinic, workshop and various other buildings (Housing SA 2009a).



Figure 40: There are a number of significant or sacred sites in and around the Ceduna area. For example, Koonibba Rockhole is a significant Aboriginal site with treasured memories (Source: <http://www.wangkawilurrara.com/koonibba/culture.htm>).

The Lutheran Church of Australia similarly relinquished control of Yalata in 1975 and the community moved to being governed at the local level by the Aboriginal Council of Yalata (one of the five local government bodies in South Australia classified as Aboriginal Councils). In 2004, the governance of the community was reviewed. In 2007, the Federal Government developed a “comprehensive shared responsibility agreement” with Yalata community to address a number of issues. The 456,150 hectare parcel of land on which Yalata is situated is leased from the South Australian Aboriginal Lands Trust. Current estimates of Yalata’s population vary from approximately 175 to approximately 300 people, depending on the level of migration to the community. English tends to be a second or third language for many residents with sections of the community continuing to practice traditional law and hunting activities.

In 1982, Anangu travelled from Yalata to Oak Valley, near Lake Dey-Dey, (250 kilometres northeast of Yalata) to establish an outstation (Brady 2003). Maralinga Lands were handed back by the South Australian Government to Maralinga Tjarutja,¹⁶ the incorporated body representing the traditional owners at Yalata Community in 1984. Over time, Oak Valley has developed into a permanent community with housing, roads and other infrastructure put in place. Oak Valley has a store, mechanics garage, health clinic, aged care centre, a school and an airstrip. The community also has a program and arts workshop for local employment and cultural development activities. The population fluctuates between from 80 - 100 people although during special cultural activities the population has risen to 1,500 people. In 1994, \$13.5 million compensation was paid to the Maralinga Tjarutja for damage to their land. No compensation has yet been paid to anyone personally of documented radiation exposure at Maralinga and separate class actions have been lodged for personal injury.

¹⁶ The naming of the land holding body as ‘Maralinga Tjarutja’ was devised by the traditional owners during the land hand-back. It is understood that ‘tjarutja’ means ‘adjoining lands’ or ‘the lands down below’ and was favoured as it signified an association of the Maralinga areas and the adjoining the Pitjantjatjara lands (Hiskey pers. comm.). People of the area are occasionally referred to as ‘Maralinga Tjarutja people’ in some publications although generally they refer to themselves as Anangu.



Figure 41: View of Oak Valley (Source: <http://www.wangkawilurrara.com/oakvalley/community.htm>).

A number of other homelands were established around Ceduna in the ensuing years. Scotdesco (94 kilometres west of Ceduna) was incorporated in 1992 and land was acquired in 1994 through the ATSIC Land Acquisition Funds. Homelands established around Ceduna include Tia Tuckia, Betts Corner, Bullinda,¹⁷ Dinahline,¹⁸ Koongawa Dundey,¹⁹ Munda Munda Watutjinna, Munda and Wanna Mar,²⁰ Wareville²¹ and Yarilena.²² The development of homelands varies from permanent settlements with a range of services to periodically occupied land with minimal infrastructure.

¹⁷ An Aboriginal homeland organisation consisting of approximately 60 members heralding from the Lawrie family. The organisation consists of three parcels of land in the Hundred of Wandana region and is active in share farming arrangements. Section 2 and 38 are principally for cropping and agistments - as is section 4, but is also designated as the Bullinda Homeland site. Section 4 contains 8 paddocks and a community area, which contains one house, two large farm sheds, two small sheds, 5 rainwater tanks and an ablution facility. The homeland site at section 4 is located in the Laura Bay area, and is accessible from Flinders Highway, via Ceduna. One family live on the homeland site and others reside predominantly in Ceduna, as well as in Adelaide, Whyalla and Coober Pedy.

¹⁸ The community is located approximately 10 kilometres north of Ceduna. The land consists of 300 acres of scrubland and 1,400 acres of arable land. Eleven houses and various outbuildings comprise the main infrastructure.

¹⁹ A small homeland consisting of approximately 55 – 60 people. The organisation is located on two parcels of land approximately four kilometres from Ceduna. Some members live on site and others reside in Ceduna, Whyalla, Port Lincoln, Yalata, Adelaide and Point Pearce.

²⁰ Munda and Wanna Mar is a small Aboriginal homeland community located on two allotments of land approximately 30 kilometres south-east of Ceduna in the vicinity of Smoky Bay.

²¹ Wareville is a homeland located on 21.14 hectares located three kilometres north east of Ceduna.

²² Yarilena Community is situated on the coast approximately five kilometres from Ceduna. The area is comprised of sand dunes, coastal shrubs and swamp areas with coastal creeks and mangroves.



Figure 42: Map of the Far West Coast showing some of the surrounding Homelands (Source: <http://www.wangkawilurrara.com/wwrc/default.htm>).

Ceduna has developed into a regional centre servicing local residents and people from Yalata, Koonibba, Oak Valley and a number of surrounding homelands.

Cultural Significance

The author has reviewed the available published literature regarding Aboriginal historical, social and cultural knowledge of Ceduna and the adjacent region (e.g. Bates 1920; 1921; 1923; 1938; Berndt 1940; 1941; Berndt and Berndt 1942-45; Berndt and Johnston 1942; Faull 1988; Hercus 1999; Miller 2005; National Native Title Tribunal 2006) to assess any knowledge which may be used as design triggers for the project.

In the first instance, it is appropriate to consider the cultural knowledge of the people occupying the land. The site for the proposed Ceduna Aboriginal Children and Family Centre is located on lands occupied by the Wirangu (*alt. spelling* Wirrongu, Wirrung, Wirrunga, Wirangga), Mirning and Gugada (*alt sp* Kokatha, Kokata) peoples and others. There are few accounts of stories and other traditional knowledge in published form; however anecdotal evidence suggests oral histories have been passed down over the generations. While the forced relocation and dispossession of Indigenous peoples across the region to settlements away from their traditional lands resulted in a significant loss of cultural artifacts and traditional knowledge, Aboriginal links to the area remain strong. Aboriginal cultural heritage exists throughout the lands around the site as well as all aspects of the landscape. Many publications do not identify significant sites due to cultural restrictions on the transference of cultural information. However, some areas in the region, such as Murphy's Haystacks, are considered important as birthing sites. Mount Hall also is said to have spiritual significance. Coastal granite outcrops and vegetated dune hummocks are also considered meaningful (Friends of Sceale Bay date unknown).

There are some publically available accounts of the Dreaming stories of the area. The website of the Friends of Sceale Bay contains a number of accounts and outlines a number of significant Dreaming stories and totems. The site quotes Allan Wilson, a Wirangu Elder retelling the story of the Waldya eagle (see <http://www.chainofbays.com.au/index.php?cat=owners>).



Figure 43 The Waldya eagle depicted on a decorative panel within the Ceduna Hospital redevelopment project (currently under construction) (Photograph: Grant).



Figure 44: The Ceduna Indigenous Community Coordination Centre (the former ATSIC Building) located on East Terrace Ceduna was designed using the form of the eagle. Research in Aboriginal architecture has generally shown that there is generally little benefit in using totemic knowledge to generate a master plan. However, during consultations a number of people proudly pointed out the significance of the building to local people (Source: Google maps).

The Friends of Sceale Bay website (date unknown) notes that the eagle, wombats and sea-lions are important totems for the local people. Explanations of the stories can be found publically (e.g. <http://www.chainofbays.com.au/index.php?cat=owners>). Traditional owners (under the banner of the Far West Coast Native Title Group) have lodged a native title application which is currently in process. Material and cultural information asserting the Indigenous connectedness to the land would have been collected in the process of developing the native title application. The author is aware that anthropologist, Dr Kingsley Palmer completed the anthropological study as part of the claim lodged with the South Australian Native Title Services. This report may provide the design team with further information on the cultural significance of the site and the surrounding region.



Figure 45: The wombat is very important to many people in the area. Scotdesco Homeland constructed a "big thing" as a community project and tourist attraction
(Source:www.panoramio.com/photo/37657395).

It may be pertinent for the designers to consider the use of cultural knowledge from other language groups who may be potential users of the project. For example, Anangu attribute the creation of the Anangu landscape (see: <http://www.wangkawilurrara.com/yalata/culture.htm>). It is imperative that traditional owners and custodians of cultural knowledge are involved in any process of using cultural knowledge as a design trigger for the project.



Figure 46: The Rainbow Serpent features in a prominent mural on the exterior of the Ceduna Aboriginal Arts and Culture Centre (Photograph: Grant).

Existing Community Capacity

As part of the preparation of this report, the Department of Education and Children's Services (DECS) requested that existing Indigenous community capacity in terms of licensed tradespeople, skill sets in other areas of construction, artists and artisans be identified.

A construction company, Koonibba Building Company operates from Koonibba Aboriginal Community. The formation of a building entity as a separate proprietary limited company was synthesised out of the West Coast Building Training Initiative and other initiatives at the community level to handle repairs and maintenance and new capital works projects with local labour. Koonibba Building Company has successfully tendered for housing repairs, maintenance and upgrades and the construction of Ceduna Transitional Accommodation Centre (Thomas, Schubert pers. comm.). It is the only fully owned and operated Indigenous Building Operation in the state, employs the youngest licensed Indigenous Building Supervisor and currently employs most of the Indigenous builder trades in the region. Koonibba Building Company has limited capacity in some areas but there is potential for the company to partner with another construction company with capacity and experience of projects of a similar scale to the Ceduna Aboriginal Children and Family Centre project. Such a partnership has the capacity to provide Indigenous training and employment opportunities at a local level.

Contact details: Koonibba Building Company
 PMB54 Ceduna Post Office, Ceduna, SA, 5690
 Mr John Thomas (Director)
 Telephone: (08) 86250007

There are also a considerable number of Indigenous tradespeople working in the Ceduna area, including a number of carpenters and carpentry apprentices and one painter. There appear to be no Indigenous plumbers or electricians. Many of the Indigenous tradespeople work through the Koonibba Building Company and may be contacted through that company or by contacting:

Contact Details: Mr Tony La Broome
 Telephone (mobile): 0429354389
 tony.labroome@gmail.com

There are also a number of employment agencies working in Ceduna. Tjutjunaku Worka Tjuta Inc (TWT) is the peak Aboriginal organisation and administers a number of the Community Development and Employment Programs (CDEP) programs in the area.

Contact Details Tjutjunaku Worka Tjuta Inc (TWT)
 39 McKenzie Street
 Ceduna S.A. 5690
 Tel: 08 8625 3210

There are a number of talented artists and artisans in Ceduna and the Far West Coast. The author had the opportunity to meet with a number of the artists at the Ceduna Aboriginal Arts and Culture Centre and a list of potential artists was formulated. The group interviewed identified the following artists:

Ceduna Area (artists work in a number of mediums including painting)
 Kelly Taylor
 Joy Haynes
 Elizabeth Ryan
 Verna Lawrie

Beaver Lennon
Alma Lawrie
Christine Tschuna
Scotdesco (artists predominately paint with some sketching)
Jenny Gray
Yalata/Oak Valley (artists working predominately in carving and wood burning to produce artifacts)
Magret May
Mabel Queama
Ada Hart
Yvonne Edwards
Lindsay May

This list may not be complete as there may be some artists working outside the art centre. The profiles of a number of the artists are contained in Appendix 3. Many of the artists work through the Ceduna Aboriginal Arts and Culture Centre and there were clear indications that the Centre would like to work in collaboration with the design team on the project and there is capacity for the Centre to coordinate the art portions of the project

Contact Details: Ceduna Aboriginal Arts and Cultural Centre
 2 Eyre Highway, Ceduna, SA, 5690 PO
 Box 520 Ceduna, SA, 5690

Ms Pam Diment (Coordinator)
Telephone:
(08)86252487 Email:
pam@twt.org.au

Indigenous artists may also be located through the online search engine:

Design and Art Australia Online
<http://www.daaو.org.au/search>

The West Coast Language Centre operates in conjunction with the University of Adelaide and TWT to promote the languages of the West Coast. The Centre holds historical information about the three major languages of the region:

- Wirangu Language,
- Mirning Language, and
- Gugada (*alt sp Kokatha, Kokata*) Language.

The Centre also runs a language nest to encourage the mothers with preschool children to speak languages. In consultations, it was identified that some future users would like the project dual signed in the Wirangu and the design team should consider elements of the design which encourage literacy in the various languages in the area.

Contact details The West Coast Language Centre
 2 Eyre Highway, Ceduna, SA,
 5690 PO Box 520 Ceduna, SA,
 5690

Ms. Estelle Miller
Telephone: (08)86252487
Email: estelle@twt.org.au



Figure 47: The Interactive Gugada (alt spelling Kokatha, Kokata) Dictionary, one of the Language Centre's resources useful for consideration for inclusion into the design (Source: <http://www.cedunaregion.com/language/index.htm>).

PART 3: PROFILE OF THE USER GROUP

Introduction

The Ceduna Aboriginal Children and Family Centre is to be located in an area where a high proportion of the users are likely to be of Aboriginal descent.

At the 2001 census, it was estimated that there were 22,003 Aboriginal and 778 Torres Strait Islander people living in South Australia (ABS 2002). By 2006, the figure had increased to 24,080 Aboriginal people and 1,045 Torres Strait Islander people (ABS 2007). The increase is partly due to improved identification and enumeration of Indigenous people and high mortality rates, but also represents a resurgence of the Aboriginal and Torres Strait Islander population. If the growth is projected forward the estimated Aboriginal population of South Australia in 2007 is approximately 26,000 and growing at about 1000 persons per year a growth rate in excess of 3% per annum. The Aboriginal population in South Australia in 2007 is approximately 26,000, with almost 60 % under the age of 25 years.

Approximately half of the Aboriginal population in South Australia (12,500) live in the greater metropolitan area and the balance of the population is split evenly between rural centres and the remote areas of the State. Ceduna council area has the highest percentage of Aboriginal people all local government areas in South Australia with Aboriginal people comprising 24.1% (860) of the population. Of the total Aboriginal population in Ceduna, 57% were under 25 years of age (ABS 2007).

Regional Mobility Patterns

It is important to understand the regional mobility patterns of potential users of the Ceduna Aboriginal Children and Family Centre to ascertain the numbers, needs and characteristics of users of the centre. Understanding regional mobility patterns allows greater understandings of the specific needs of the user groups (including their health, access, socio-spatial and domiciliary needs). The range of local factors such as history, geography, regional mobility patterns, and regional facilities (Habibis et al 2010 p. 2) needs to be understood to appreciate users' needs in regard to the project.

The geographical movement of individuals and groups influences the level of demand for various services. Demand will change dependent on "...the spatial and temporal dimensions associated with how and where people move, for what purpose, and for how long" (Habibis et al 2010 p. 2). There is a high degree of mobility among the Indigenous communities. Memmott et al (2004) note:

[t]he lives of Aboriginal people in rural and remote Australia are characterised by marked inter- and intra-community mobility, with circular movements within a 'mobility region', and a high rate of travel to places (including regional centres) within the region for relatively short periods of time (Memmott et al 2004 p. 1).

Memmott et al (2010) found that the design of services needs to consider the basis of visitation and use by residents. Generally, there are ten areas of service provision which have been found to be connected with mobility patterns. These areas are identified as: recreation and sports, shopping and store services, employment, training and social security, visiting traditional country, health services; education services, police, court and correctional services, housing and accommodation services, aged care, funerals, and transport and road services (Memmott et al 2010 p. 4).

Regional centres play an important role in temporary mobility acting as service hubs for the surrounding population. As well as a high percentage of permanent Aboriginal residents, Ceduna acts as service centre for Aboriginal people needing to access the health and other government and commercial services or coming to the town for a variety of cultural, social, recreational and family reasons. The Ceduna population can fluctuate depending on the season, social and cultural pressures and the services and commercial outlets located there.

Town camps can often become the destination of Aboriginal families and individuals (Habibis 2010). Ceduna Town Camp, Wangka Wilurrara Accommodation Centre, provides temporary accommodation for Aboriginal families and individuals in transition between communities and permanent accommodation (Shard 2005). There is paucity of information of fluctuations in the numbers or the service needs that town camps typically generate. Anecdotal information suggests many of the people staying at Ceduna Town Camp originate from Yalata and further to the west and live traditionally oriented lifestyles with a necessity to travel due to social and family commitments, cultural obligations or to access services (Cooperative Research Centre for Aboriginal Health 2008). Other information suggests that some use the town camp occurs to escape unsafe or unstable housing, for their own safety or survival. This latter group is predominately comprised of young people and women (Shard 2005). The population of the town camp varies depending somewhat on the individual's access to transport to home communities. The cessation of regular public transport services between Ceduna and Yalata has resulted in people having to wait until a means of transport becomes available.

A number of groups of Aboriginal people from communities and homelands outside Ceduna have close cultural, kinship and family links to the Ceduna area. It is important to explore each of these groups separately as their environmental needs tend to vary.

People from Yalata Aboriginal Community and Oak Valley tend to have close links to Ceduna and come to Ceduna for a variety of reasons outlined in the previous section. This group of people may reside in Ceduna for extended periods depending on their financial situation and means of transport. Visitors may sleep rough when they visit Ceduna or possibly live in overcrowded situations.

Many Aboriginal people living in Ceduna (and vice versa) have close cultural, kinship and family links to Koonibba Aboriginal Community. Koonibba runs a twice daily bus service so residents are able to access services, employment opportunities in Ceduna. People will also travel between Koonibba and Ceduna by private vehicle for social purposes. This group tends to stay in Ceduna for short periods.

People travel from homelands to access a range of services, employment, social and cultural opportunities and to visit family and friends in Ceduna. Travel is generally by private vehicle and this group tends to stay short periods in the township.

Age Demographics of Users

There are a number of identified user groups for the project. These are:

- Children 0 – 6 years in age,
- Families and caregivers of the children, and
- Employees of programs delivered through the centre.

It is important to note that parents and caregivers may be within a broad demographic range. Some Aboriginal mothers in the area may be quite young and in contrast caregivers of children and employees may be in older age groups. It is important that this broad age demographic is taken into account when the centre is designed.

Language Groupings of the Users

It is important to understand the socio-spatial and domiciliary practices, preferences and cultural norms of the potential users of the Ceduna Aboriginal Children and Family Centre Project. This understanding is generally gained by developing a profile of the numbers of people from different language groupings for a project by user consultation (Zeisel 1993) and overlaying empirical research with user consultation to understand the socio-spatial requirements, domiciliary practices, preferences and cultural norms of the particular group/s. Government agencies do not generally collect statistical data regarding the language groupings of Indigenous users.

Users for the project will come from a number of language groupings including Wirangu, Mirning, Gugada (*alt sp* Kokatha, Kokata) and Pitjantjatjara and Western Desert language groupings and a small number of Aboriginal people originating from other regions of South Australia and interstate.

Characteristics of the Users

The main users for the project are children up to five years of age. Various sources note a number of characteristics of young Aboriginal children suggesting that they are a vulnerable group. The Australian Bureau of Statistics notes:

Aboriginal and Torres Strait Islander children generally experience poorer health than their non-Indigenous counterparts in Australia. Several factors contribute to this outcome including the relatively poor socioeconomic status and social disadvantage experienced by many Aboriginal and Torres Strait Islander families as well as the health-related behaviours of the mother during pregnancy (Australian Bureau of Statistics 2010).

The MCEETYA Taskforce on Indigenous Education (2001) developed a discussion paper, which examined a range of health, education and wellbeing issues for Aboriginal children. Following high level advice, the report summarised nine health issues that affect Aboriginal and Torres Strait Islander children aged from birth to eight years. Those issues are:

- lower life expectancy at birth,
- low birth weight and failure to thrive,
- poor quality diet,
- high disease rates, especially chronic ear and respiratory infections,
- issues around social and emotional wellbeing,
- substance misuse,
- childhood trauma, and
- childhood injury (MCCEETYA 2001 p. 15).²³

²³ The MCEETYA report highlighted the impact of new evidence of the importance of early childhood and the impact a poor beginning to life has on children. It proposed strategies to improve outcomes for children aged from birth to eight years. The general evidence base does not separate the needs of Aboriginal and non-Aboriginal children; however, research notes the risk and resiliency factors and the impact of multiple risk factors on child development which many Aboriginal children in South Australia experience.

The parents of Aboriginal children tend to have a number of commonalities. The MCEETYA Taskforce noted that parents of Aboriginal children are likely:

- to be a single parent,
- to have a young maternal age,
- to suffer from depression or other mental illnesses,
- to live within a environment of family disharmony, conflict or violence,
- to lack housing security or live within crowded or substandard housing,
- to abuse alcohol or drugs,
- to have rapid successive pregnancies, and
- to come from a large extended family (Centre for Community Child Health 2000).

Through consultations with various groups of potential users in the Ceduna area it was ascertained that there were various groups of users with vastly different needs. The groups included:

- Children and families residing temporarily at the Ceduna Town Camp.
Most of the people living at the Town Camp were transient and Anangu. It was reported that many of the children living at the Town Camp did not attend school or access early childhood services during their residence. Many residents may not speak English. People within this group may have issues around domestic violence, substance misuse and other complex health issues. This group has some basic needs which may need to be met before they are able to actively engage in programs delivered through the Centre. During consultations with the women, they indicated that basic needs such as showering and availability of clean clothes would be a barrier to them engaging in programs. This group had a diverse number of other needs and could be seen as an especially vulnerable group of users. This group will often not readily mix with other Aboriginal people in Ceduna and historically there are indications of friction between the groups. Those from this group consulted saw the centre as a potential drop-in centre which could add to the services available to people visiting the town.
- Transient Urbanised Aboriginal People living within the Ceduna Area, Koonibba, Homelands and other outlying areas.
There is a small group of transient urbanised Aboriginal people living in and around Ceduna. This group may have unmet basic needs (e.g. the ability to shower and access to clean clothes) which act as a barrier to them engaging in programs. People within this group may have issues around housing security, isolation from family and community, complex health issues such as domestic violence, substance misuse and may benefit from the services intended to be delivered from the Centre.
- Aboriginal families living within the Ceduna Area, Koonibba and Homelands.
Many of the parents and children in this group were accessing children's services and schooling (although it should be stated that there are Aboriginal families in the Ceduna area who do not access services for the family and children). The majority of the people in this group are urbanised Aboriginal people living in the town, community or rural circumstances. The group may possess a complex range of health issues (including users with reduced mobility, bariatric users and those with a range of other complex health issues). Those consulted stated they would like to have centre as a 'one-stop' shop for services. This group saw the potential for a range of quality programs (including health, early childhood education etc) to enhance the outcomes for their children and their family to be delivered from the Centre.

- Aboriginal Children in Care.

There are a number of Aboriginal children in foster care who use the current child care and pre-school. This is another vulnerable group which may include children from places such as Yalata and Oak Valley who are away from country and kin. Many have complex health issues (e.g. foetal alcohol syndrome, fluctuating hearing loss, cognitive impairments and victims of domestic violence) which require health interventions and sensitivity in the design of their environment. The addition of services to connect children to their families (e.g. family reunion spaces and video link-up areas) would be a useful addition to the Centre.

Socio-spatial Needs of Users

There is a large body of research which indicates that there are common socio-spatial needs shared by many Aboriginal people. These include:

- The need to have an environment which supports people focused on living within a pre-existing social/family group that promotes continuing contact with family and kin,
- Maximum contact with the external environment while retaining comfort,
- The need for appropriately designed spaces to avert feelings of 'shame' and the need for appropriate spaces to retreat when feeling 'shame',
- A need for private spaces when dealing with 'private' matters.

There is a paucity of research on the environmental needs of Aboriginal women, children or family groups in public settings. The socio-spatial and domiciliary needs of Aboriginal children and Aboriginal families in public institutional buildings cannot be identified through the literature. The socio-spatial and domiciliary needs of Aboriginal women may be partially identified or implied from research in other settings. For example, Bell (1998) provided descriptions of various camps established by single Warlpiri women. The various groupings of camps occupied by single women fell into a number of categories which included:

- Single girls who were reluctant or too young to go to their promised husbands.
- Women who were seeking a safe environment while visiting the community without their spouses.
- Women who, following a dispute had temporarily vacated the camps of their spouses.
- Women who were ill, or in need of emotional support.
- Those not yet through the final stages of mourning.
- Women's children and dependents (Bell 1998).

Keys (1995; 1996; 1998; 1998) conducted research on the socio-spatial and domiciliary needs of Aboriginal women. While much of the research is fieldwork in desert regions of Australia (and in particular within the traditional lands of Warlpiri People) and it is not known if the work is transferrable to other regions of Australia, there are salient points which may be useful in the consideration of women's areas within the Ceduna Aboriginal Children and Family Centre. Keys articulated that Warlpiri women required various areas to meet their social, cultural and spatial needs. Central to this was an external flexible area with functions that included:

- A focal point for contacting and gathering together of women.
- A place for women to meet and discuss ceremonial responsibilities.
- An area for food preparation and cooking (Keys 1995 p. 4).

Keys (1995) noted women required gathering areas for "...resting, talking, teaching, cooking and caring" (Keys 1995 p. 5) and were best placed in areas for good visual surveillance of arriving visitors with some areas that were 'very private' to allow women "...to talk and prepare for women's business" (Keys 1995 p. 6).

From examining the age demographics and characteristics of the specific user groups it appears likely there are a number of shared socio-spatial needs. These will include:

- The need to have spaces which allow people to dissipate or be separated quickly and discretely at times of conflict.
- The need for spaces specifically designed for people with fluctuating hearing loss, foetal alcohol syndrome, cognitive impairment or suffering trauma (e.g. people in cycles of grief and loss, and victims of domestic violence).
- The need for spaces to be designed for people with complex health issues.
- The need for spaces to be designed to take into account the needs of bariatric users with consideration of how environmental characteristics present barriers that hinder or support healthy habits.
- The need for way finding mechanisms throughout the building to support non-English speakers and young users.
- The need for spaces to be able to be adequately supervised without intruding on personal privacy.
- The need for spaces to allow the continuance of avoidance behaviours.
- The need for flow between internal and external areas and flexibility in use.

In summary, the data and anecdotal information indicate a number of characteristics of the users which need to be taken into account as part of the design process.

PART 4: DESIGN RECOMMENDATIONS

Introduction

The project brief devised by the Government of South Australia directs that:

[t]he planning and design of the centres provides an aesthetically pleasing physical environment for children from birth to age 5 that supports children's learning. This includes a focus on providing natural light, connection to outdoors, natural outdoor play spaces and ecologically sustainable principles and initiatives (Government of South Australia date unknown p. 6).

A design team to work with the architectural design team for the Ceduna Aboriginal Children and Family Centre project was decided during the user consultations. This group was chosen for its knowledge of the project in hand, experience with similar projects and experience and knowledge of early childhood learning environments and the local conditions. The team is to include:

Community Coordinator (Ceduna Aboriginal Children and Family Centre):

Mr Michael Colbung

DECS Project Manager: Mr Graeme Allen

Principal Ceduna Area School: Mr. Jim Michalanney

Assistant Regional Director (DECS): Mr Paul Newman

Ceduna Aboriginal Children and Family Centre Enabling Committee members:

Ms Mavis Miller Director, Minya Bunhii Child Care Centre,

Ms. Sharon Woods, Director, Ceduna Preschool,

Mr Heathe Champion (Parent Representative and ICC),

Ms Alana Smith (Parent Representative and ICC).

In sessions with the author, the Ceduna Aboriginal Children and Family Centre Enabling Group defined their vision for the centre as:

- A 'state of the art' complex making a very physical statement on the importance of Aboriginal early education, the family and the commitment of all to 'Closing the Gap'.²⁴
- A welcoming 'one stop' shop for the provision of Aboriginal Children's and Family Services.
- A complex and beautiful place which considers Aboriginal users and provides young users to connect with their culture/s.
- A holistic centre which caters for people 'Aboriginal way'.

The project brief indicates the centre needs to address the requirements of a range of functions including:

- Child care,
- Preschool,
- Early years for schooling (where possible),
- Health service provision,
- Family and community programs, and
- Administration (*ibid* p. 4).

²⁴ The Closing the Gap strategy aims to reduce Indigenous disadvantage with respect to life expectancy, child mortality, access to early childhood education, educational achievement and employment outcomes.



Figure 48: Gunada Centre for Aboriginal Studies, Curtin University. This Aboriginal learning centre is located adjacent to the main entrance of Curtin University in a purpose designed building. The position of the building, its architectural form, and its contrast to the surrounding buildings makes a very visible statement about Curtin University's commitment to Aboriginal education and social justice outcomes (Source: <http://karda.curtin.edu.au/about/place.cfm>).



Figure 49; Riawunna Aboriginal Education Centre Launceston (Peter Elliott Pty Ltd Architects). The architectural form of the building makes a visible statement about the commitment to Aboriginal education (Source: <http://oak.arch.utas.edu.au/projects/aus/479/default.htm>).

The project brief also contains an identification of facilities requirements. The Government of South Australia (date unknown) indicates that the project will need to include the following.²⁵

- Reception,
- Staff Room,
- Children's Space,
- Learning Together/Community Room,
- Consulting Rooms,
- Meeting Room,
- Drop in area/resource area,
- Laundry,
- Kitchen,
- Outdoor Space, and
- Car Park (*ibid* p. 6 - 7).

The following sections will present guiding principles for the design of Ceduna Aboriginal Children and Family Centre. Further sections will review the current literature, precedents and will present the results of consultation with local users to develop some 'best practice' design recommendations in relation to the design of each proposed area for Aboriginal users.



Figure 50: DECS Community Coordinator, Michael Colbung discussing the project during user consultations at a school.

General Principles

There are general principles that can be gleaned from the literature.

The contrast between Aboriginal child-rearing attitudes and practices with the structured routine of traditional early learning settings may be unsettling for Aboriginal children. Creating visual connections to the surrounding community may be one way of addressing this.

[S]ervices could be seen, by both children and staff, as somewhat separate and alien places to the rest of the community. Some of the services considered their community to be embedded in terms of what children and staff could see through the fences and what other community members could see of the

²⁵ The project brief states that "...[t]hese requirements will be discussed with the Enabling Group and may be modified to reflect the needs of each location" (Government of South Australia date unknown p. 6).

service from the outside, overcoming to a degree any feeling of separateness. When they were consulted, communities helped to design their children's service to be 'open', emphasising visual and physical access to the surrounding community. This openness allowed local community people walking by to call out to the children or staff inside, to drop in spontaneously when it was morning tea time or to chat through the fence about community business (Fasoli 2007 p. 268 - 69).

This idea of transparency also allows people approaching the Centre to know what is going on and who is inside in case avoidance relationships need to be observed.

The Ceduna Aboriginal Children and Family Centre will accommodate a range of services and this can foster informal connections between family and community members.

The services created space for engagement around community issues related to child rearing. For example, mothers attended one service to access community education programs even when they had no children currently attending the service. Fathers came to one service to eat lunch with the children. A group of young people undertaking a tourism training program in one community made regular visits to the child care service. They brought animals and fish they had caught on field trips for the children to eat and as a way to share their knowledge with the younger children (*ibid* p. 270).

At another site, the community noted that:

The wonderful thing about having many different programs offered in the one centre is that we can work together. An example of this is when the Aboriginal Elders work with the children. Elders show the children some traditional cooking such as how to cook kangaroo tail and fish on a camp fire, and then share food for lunch afterwards (White 2008 p. 14).

Fantin (2011) notes that there are a number of essential elements to the spatial design of Aboriginal environments which include:

- Socio-spatial groupings, location and orientation considered in dwelling and settlement design.
- Visual and aural surveillance of local and broader external environment maximised.
- Avoidance relations considered in organisation and placement of ablutions and other areas including access and egress to public areas and amenities.
- Security of personal possession against access and misuse by others (reduce potential for sorcery).²⁶
- Embodiment of cultural reference or identity: if appropriate (Fantin pers. comm. quoted in Grant 2011).

It is strongly suggested that by supporting and responding to cultural imperatives in the design, a more supportive environment that generates less stress for users will be created.

To expand on the concepts, the socio-spatial groupings, location and orientation should be considered in dwelling, institutional and settlement design in terms of orientation to country and orientation to family/kin. Visual and aural surveillance of local and broader external environment should be maximised to allow the:

- Ability to see/hear other dwelling/activity,
- Ability to see/hear other kin activities,
- Ability to use sign language, and

²⁶ This is not relevant to all Aboriginal user groups but is of note in this project as Aboriginal people from traditionally oriented lifestyles which observe these customs are potential users.

- Ability to see/hear/smell/feel country, weather, fauna and flora.

Avoidance relations should be considered in organisation and placement of ablutions and other areas including access and egress to public areas and amenities and include:

- No dead hallways,
- Multiples entries and exits to all communal spaces sleeping areas, and
- Screened and separated ablutions (gender specific).

The security of personal possessions against access and misuse by others (to reduce potential for sorcery) should allow the:

- Personal control of laundry washing and drying with no access by others, and
- Personal storage space, rather than communal storage.

The embodiment of cultural reference or identity should be included if appropriate and should take into account the language groups associated with specific buildings. References to ancestral histories may be relevant; however this should be used with caution, sensitivity and always in consultation with custodians of cultural knowledge.

There are guiding principles for designing 'best practice' environments for Aboriginal users which have been formulated in the institutional and housing context (see Memmott 1998; Memmott and Reser 2000/01; Memmott and Chambers 2002; Memmott et al. 2003; Memmott 2007; Memmott 2009) which the architects may consider as guiding principles for the design process.

- Recognise that the Indigenous users for the Ceduna Aboriginal Children and Family Centre Project will be diverse and contain people from a number of distinct language groups with varying needs. The architectural scale and forms, and choice of materials and finishes should be informed by knowledge of preferred Indigenous lifestyles. All spaces should allow Indigenous users an acceptable degree of personal control over their immediate environment with regard to natural ventilation, views out, temperature, illumination and privacy. Different kin/language groups generally wish to gather as distinct social groups. It is important that the design allows opportunities for people to socialise in pre-existing social groups and there should be sufficient separation to dissuade mixing between social groups and the design should allow visual separation and some acoustic privacy. Consider the use of external private spaces for Indigenous users experiencing shame²⁷ and/or in need of stress relief. Particular regard should be paid to the significant impact that being 'out of country' may have upon some Aboriginal users. Consideration should be given to areas being planted with a range of regional plants and vegetation, the use of regionally specific artwork which contact people to traditional lands.
- A large number of the users will have a range of complex pre-existing health and mental health conditions affecting general health, mobility and feelings of well-being. There will also be a significant proportion of older users coming to the centre as employees, relatives and carers of children. Given the significant gap between the life expectancies of Aboriginal and non-Aboriginal people, the design requirements of this group should be identified and incorporated into the project. The centre needs to have adequate heating and cooling. Poor temperature control can frustrate users and in severe cases contribute to temperature-related sicknesses. Most Aboriginal users will choose radiant heat (wood burning ovens are generally preferred option although this may not be

²⁷ Aboriginal constructs of shame are markedly different from the western norm (Hutchings 1995) and those experiencing feelings of shame may display a variety of behaviours.

possible). Note: thermal preferences are likely to be different for Aboriginal people from other user groups (Grant 2008; Hansen et al. in review).

- Recognise the ability to embrace Indigenous spirituality and culture as key design triggers.²⁸ Built environments can respond to the cultural identity, history and spirituality of Indigenous users. Design generators can incorporate relevant aspects of contemporary Aboriginal cultures (e.g. sport, music, etc). While the design should be characterised by Indigenous symbolism and meaning, integration with the landscape should occur to show Indigenous connectedness with the land. It is important to note that architectural symbolism (literal or implied) should only result from an informed and culturally-appropriate design process and avoid tokenism in the design process (i.e. building in random Indigenous symbols simply for the sake of having them) (see Memmott and Reser 2000/01).



Figure 51: Kalkadoon Aboriginal Sobriety House, Mount Isa (architect: Deborah Fisher). Using appropriate signs and symbols is crucial. Often the most appropriate symbols are not elaborate. An archway of crossed spears is located above the Kalkadoon Aboriginal Sobriety House entrance gateway as a modest monument. The Kalkadoon are described as the people of the Eyre region, well known for the ferocious and courageous 1884 battle fought against the Native Police (Photograph: Architecture Australia).

²⁸ In consultations with potential users, one Elder felt that all children in the area should be aware of the Ooldea story (see Section 2; Brief History of the Area). This important part of history may be usefully included into the design along with other appropriate cultural knowledge (see Section 2: Cultural Significance).



Figure 52: Wilcannia Hospital Redevelopment (Merrima Indigenous Design Unit) Architecture Australia noted “[t]he architects designed the new building as an insertion into the story of the river landscape, with tectonics developed from the river’s “living” qualities” (Photograph: Power House Museum).

- The use of natural materials and organic designs may promote positive links with the natural environment, and are generally worth exploring as an architectural approach. However, the use of natural surfaces, natural materials and finishes needs to include due consideration of other factors such as dust²⁹ control. Consider locating the building to take advantage of maximum breeze but it is important to avoid strong winds and again, dust.

²⁹ High levels of dust in the air cause abrasion and inflammation of soft tissues of the body. The soft tissues are more likely to get infected. Dust in the air contributes to respiratory, skin and eye diseases; for example, dust aggravates the eyes, causing inflammation of the conjunctiva. Dust also carries bacterial and viral infections, so levels of respiratory disease, skin infection, TB and asthma are also affected.



Figure 53: Gunung-Willam-Balluk Koorie Learning Centre, Kangan Batman TAFE (Architects: Greg Burgess) This precedent demonstrates the use of cultural knowledge to generate form and the use of natural materials. The description of the building states “it was requested that the building forms express something of the local Wurundjeri Culture, which can be seen in the eagle like form of the roof, and to celebrate water, canoes, as these are river people. Rain water free-falls from the large beak spout onto rocks, and inverted-canoe skylights cast pool patterns under the entrance canopy. The building opens out on to landscaped gathering spaces in the north and a public park in the south” (Photographs: Greg Burgess).

- Consider domestic-scale buildings and outdoor settings in order to humanise scale, rather than large-scale complex types. There is some evidence to suggest that Aboriginal users may be architecturally conservative in relation to residential buildings (Memmott 2003) but it is unknown if this extends to public buildings (the conservatism generally does not extend to the selection of colour for external finishes).
- Views to natural landscape (both inside and beyond the perimeter of the complex) from all spaces will be beneficial. Visual and aural surveillance of local and broader external environment should be maximised, allowing users to see/hear other dwelling/activities, the activities of other people in the language group cluster, to see/hear/smell/feel country, weather, fauna and flora and allow the users to use sign language (Indigenous people generally prefer to maintain adequate sight lines from all spaces in their day-to-day activity pattern).³⁰ Consider orientation to the potential views when positioning and orientating buildings and other spaces. Generally the preferred view is to the

³⁰ Much on the emphasis on sight lines is related to hearing loss as well as cultural preference. Aboriginal people are likely to experience up to 10 times the prevalence of ear disease compared to the non-Indigenous population. By adulthood, hearing loss can be present in up to 70 per cent of Aboriginal people in a community.

horizon (although this is not always possible). Maximise users' access to external environment, allowing users to experience climatic elements. Feeling the sun on one's face is important. Check whether the Centre provides a place where the Aboriginal user can choose to sit/lie and feel the sun on their face if they choose (Grant 2008).

- The height of accommodation buildings to accommodate the various groups should be ascertained through direct consultation (if possible) or investigated through other means. Generally it is advocated that low ceiling heights are avoided (Memmott and Eckermann 1999). Accommodation for desert people should be single storey and provide a strong visual connection to the ground. The use of decks is possible but their application should be consulted with the users (Grant 2008).



Figure 54: Warriparinga - Kaurna Living Cultural Centre, Marion (Architects Phillips/Pilkington Architects Pty Ltd in association with Habitable Places) A number of features in the building ensure the user stays firmly connected with country. Boardwalks are integrated into the flooring providing a physical, visual and sensory link to the ground below, as well as operating as a way-finding mechanism (Photograph: Grant).

- Internal layout, circulation and links between major spaces need to be easily read for way finding and orientation. Blind corridors are best avoided. Include external spaces when developing relationship diagrams. Any rooms or spaces that are intended for the joint use of both men and women must be planned with at least two entry points to allow the continuance of avoidance behaviours. Consider multiple entries and exits to all communal areas. Consider apertures in doors or close to doorways that allow some form of transparency allowing occupants or new entrants to be recognised prior to physically meeting. Consider providing sight lines between rooms so Indigenous users can keep

visual contact when confined in room. At the same time, privacy should be provided (Grant 2008). Ablutions should be screened and provide privacy. Provide continuous internal spaces with distinct thresholds and clear visual links.

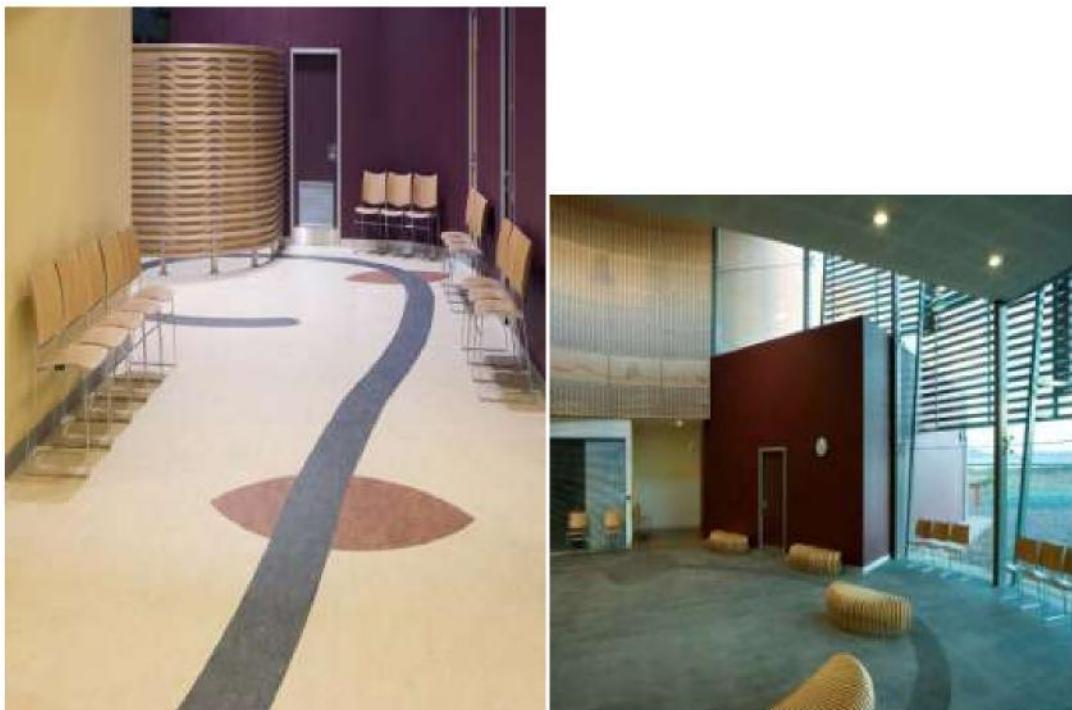


Figure 55: Port Augusta Court Complex (Architect: Denis Harrison, Government of South Australia). The Indigenous artists employed on the project used a representation of a serpent (chosen through consultation) and depicted it in the external areas continuing to the interior of the building to increase legibility and way-finding. This is an example only and more appropriate approaches may be found for the project (Photographs: Ben Wrigley).

- There are indications that Aboriginal involvement in colour selection may lead to interesting results.

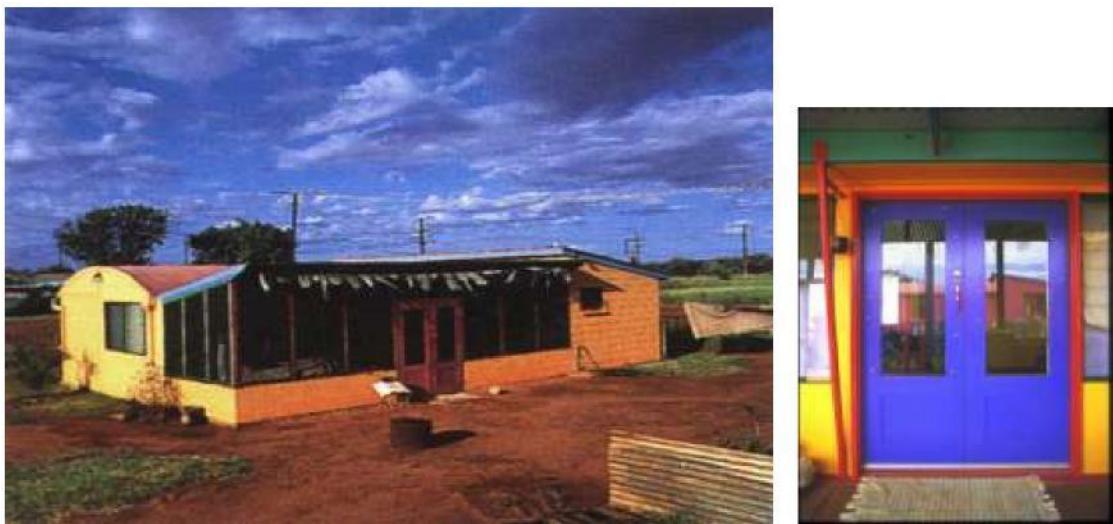


Figure 56: The Lolly House (Architects: Tangentyere Design, Alice Springs). The Aboriginal design experience has shown that Aboriginal users when consulted tend to select a range of colours for external areas of buildings outside those generally seen in public architecture (Photographs: Tangentyere Design).

Design Recommendations for areas within the Children and Family Centre Entry

The project brief does not outline requirements for the entry area to the Ceduna Aboriginal Children and Family Centre. This is a critically important area and it may be useful to consider the following points in the design of the approach and the adjacent external area:

- Consider developing a hub for public transport and passenger drop-off points next to the entrance. Consider visitors with children, elderly family members, those with mobility impairment, etc.
- Considering having discrete sheltered waiting areas for visitors outside where people can gather and have some visual and auditory privacy (consider families in conflict when designing). Sometimes people may wait for extended periods outside (being dropped off early, awaiting transport etc).
- Consider incorporating a grassed area with shady trees if possible.
- Consider having a safe place for children to run around outside the centre. Having to closely supervise children in public places due to inappropriately designed environments can be highly stressful.
- Consider how users may access a telephone (to arrange pickup or to contact family).
- Consider incorporating a series of way-finding mechanisms for visitors from the external to the internal environments.

Design Recommendations for the Entry ascertained through consultation with potential users

- Potential Anangu users desired external waiting areas at the entry point. Consideration should be given to the type of seating to be in such areas as Anangu often prefer to sit on the ground rather than raised seating. Some consideration should be given to discrete areas and the potential for culturally appropriate seating and shaded areas (heated concrete?).



Figure 57: Port Augusta Courts Complex (Architect: Denis Harrison, Government of South Australia). The external areas designed around the courts complex provide discrete waiting and gathering areas for traditionally oriented Aboriginal people. Note: Photograph taken prior to vegetation being planted (Photographs: Ben Wrigley).

- A number of the potential user groups identified that the entry would also have to act as hub for transport and allow users' convenient and safe access to the Centre.
- The location of the main entry point should be carefully considered. It was ascertained in the consultations that some Aboriginal families may be reluctant to access the Centre if it were seen to be part of the Ceduna Area School. Other potential users would benefit from an entry point from the Ceduna Area School car park. Consideration should be given to having primary (Kelly Street) and secondary entry points.

Reception

The project brief indicates that the reception area should contain two work stations, storage and a manager's office (Government of South Australia date unknown p. 6). In consideration of Aboriginal people's requirements, the design of the reception area needs to be handled with considerable sensitivity as this is often the first point of contact between staff and families/caregivers and children and where users are likely to be most apprehensive and potentially stressed. There are a number of areas for consideration:

- The reception area should be designed to promote a high degree of human interaction between staff, children and families/caregivers.
- Provide view of external waiting areas from staff reception point
- Minimise static security elements and soften environment to promote meaningful human interaction.
- Consider the way different user groups may be streamed at reception. It may be useful to conceptualise users into two streams being those accessing children's areas and those using family services. Some people using family services may need to have limited or no contact with children using the centre.
- Consider employing appropriate Aboriginal signs, colours and symbols in the area so it may be viewed as an Aboriginal friendly space.



Figure 58: Waiting Area, Balgo Airport. Soft furnishings, staff interaction and appropriate Aboriginal signs and symbols may used beneficially in the reception and induction areas (Photograph: Grant).

- Consider incorporating furniture and furnishings with a high degree of comfort and access to beverages within the reception area.
- Consider including an electronic notice board as part of the reception areas to inform users on use/programs.
- The design of the reception area should have strong relationship with the external environment and have adequate natural ventilation.
- Consider vantages from the entrance perspective. Providing an internal view into the children's play area may provide a vantage and emphasise the importance of children.

- Consider the acoustic environment. Ensure it is not too sharp and consider features which will allow the entrance of natural sound. Consider the needs of people with fluctuating hearing.³¹
- Consider seating in regard to the size of family groups and the possibility of families in dispute being present at the same time.
- Consider how people can be adequately separated and led into other areas with limited fuss should family conflict occur.
- Design the area so children do not have to be closely supervised (e.g. consider how to minimise 'escapes' by young children).

Local consultations introduced a number of additional design recommendations for the reception area.

- Users wanted the reception area to include a reception area, information hub, a children's library and reception area and areas to access internet, similar to the way some public libraries have been designed. The potential to combine the 'drop-in' area and the reception should be considered.
- Users suggested that the area must afford a high degree of comfort.



Figure 59: Example of Library Information Hub, Coventry Library, Stirling, South Australia (Architects: Hassell). Note: Colour selection and furniture choices pictured in this example are unlikely to appropriate for this project (Photograph: The Adelaide Review 2008).

³¹ The users consulted for the Whyalla Aboriginal Children and Family Centre suggested that their project be fitted with a T Coil network. This may be worthy of consideration for this project.



Figure 60: Example of Library Children's Area offering high degree of comfort, Coventry Library, Stirling, South Australia (Architects Hassell) (Photograph: The Adelaide Review 2008).

- Potential users suggested the reception must be spacious and welcoming and offer a high degree of human interaction.
- It was suggested that groups should be streamed at reception into two groups – those using areas connected with family services and children/parents accessing children's areas (e.g. preschool and occasional care areas).
- Users consulted indicated that a first aid room should be incorporated and be located near the reception area (not within brief at this point).
- Users consulted that a toy library area should be incorporated and located adjacent to the reception (note - not within brief at this point).
- Areas should have lockable storage for personal possessions to prevent access and misuse by others.

Staff Room

The project brief indicates that staff room should accommodate up to 15 adults in a shared space (Government of South Australia date unknown p. 6). There is a potential for the staff room to also be used as an informal meeting area for community (see the example of the Tinyeri Early Children's Centre at Murray Bridge). As noted in the literature, it is planned that a variety of services will be delivered from the Centre which will bring:

...different people into them [the centre] in addition to the parents receiving care for their children. This was seen in the way meetings that involved the whole community occurred in some services or, more informally, when people dropped by to have a chat or cup of tea (Fasoli 2007 p 270).

There are no design recommendations in the literature however it should be noted that: staff members may require a discrete 'time-out place' or place to retreat should a user come into the centre that a staff member does not wish to have contact with is also assumed that the general principles relating to design in an Aboriginal context also relate to design for Aboriginal employees.

Local consultations introduced a number of design recommendations for the staff room (some which were conflicting).

- Some potential users consulted felt that the staff room should be sited adjacent to the reception and have a dual use as an informal meeting area for parents and other users.
- Other potential users felt there should be a separate non-public area for staff and staff should be ensured security for food and belongings brought onto the premises.

Children's Space

The project brief indicates that the children's space should have capacity to accommodate 50 children with the capacity to divide areas to two areas: area one to accommodate 15 children aged under two years and 35 children aged over two years of age). The areas are to comply with child care licensing requirements and have a withdrawal sleeping room, staff preparation area, office, kitchenette, bottle preparation area, store, nappy changing facilities, toilets, direct access to outdoor play, verandah and shade (Government of South Australia date unknown p. 6).

Consideration should be given to the criteria set out in this brief and adjustments made wherever possible. The centre will operate a pre-school and occasional care/crèche and may not have to fit the requirements of long day child care (although it may be useful to consider designing the building so child care being delivered at a later stage). It was noted through the consultations that separate areas for babies may not be required as users would prefer that children and babies not be physically separated.

In general, education areas for Aboriginal people tend to be less formalised and provide more opportunities for social interaction than settings designed for non-Aboriginal users. Much of this is about reducing the often negative experiences of traditional class room settings, a preference for the 'hands on learning style' and the need for users to be socially connected prior to undertaking education. Much emphasis is generally placed on interlinking learning and social spaces and the connection to the external environment as being integral to the learning experience.

Most 'best practice' educational programs delivered to Aboriginal people are not delivered solely from a literacy and numeracy perspective. For example, many remote and rural community schools retain a community advisor or Elder to direct and advise teaching staff on the direction of their teaching. Many schools often split teaching periods to include cultural learning either as a distinct period of teaching or may integrate cultural learning into mainstream teaching. Many schools in urban centres retain the services of Aboriginal liaison officers (or similar) to advise teaching staff and provide support for students. Over the last decade, there have been attempts to integrate cultural learning into the mainstream education of Aboriginal people and to deliver programs in appropriate spaces and places. There seems to be a very valid case for considering this perspective in the preschool context.

The integration of cultural knowledge into the education area may significantly enhance this project. Mainstream education could complement cultural activities. There may be a potential for both to be integrated. It should be noted that cultural learning in structured environments is often difficult and many early learning centres noted that they took:

...children 'out bush' to swim in water holes, to teach them about bush tucker, to share knowledge of country or simply to get away from the centre and spend some time in the bush was a common practice undertaken in diverse ways depending on the context. These trips were much more than mere 'excursions': they were considered to be critical opportunities for cultural learning (Fasoli 2007 p. 268).

Parents and staff at child-care centres also commonly state children often prefer to be outdoors (Rogers 2004). It is stated that:

Many Indigenous children and adults find the bricks and mortar place of learning stifling/choking [and] ...unhelpful for learning to happen at its best. There is a preference for the outdoors (Priest 2005 p. 31).

It seen that:

[i]mportant to the development of the child's 'spirit' is the ability to relate to the physical worlds including the land, water, air, bush, sky, rocks and weather patterns (Hutchins 2007 p. 41).

Images of outdoor areas associated with family and children's centres illustrate plantings of bush tucker plants or native species, the use of natural materials and the incorporation of outdoor meeting spaces. There are also many references to having clear visual connections between internal and external environments.



Figure 61: Otaki Kindergarten, New Zealand- outdoor play area with natural materials (Photograph: Meade, 2006).

General Recommendations – Children's Space

- The children's area should be a calm and soothing area. The planning design, and fit out should be calm and an ordered environment. Consider the use of colour, acoustics and other aspects of the design to achieve this.
- The appearance of this area should look 'Aboriginal' to show the importance of education. Consider cultural knowledge as the basis of the design (consider spaces as story telling opportunities and consider putting prompts and links for children to engage in using language, use of colour palette from the local environment).



Figure 62: Warriparinga - Living Kaurna Cultural Centre, Marion (Architects Phillips/Pilkington Architects Pty Ltd in association with Habitable Places). Part of the walking path around the building incorporates the re-telling of an important oral history through various sculptural pieces, vegetation and the walking trail itself. At the entrance to Warriparinga is the Tjilbruke (or Tjirbruksi) Gateway. This 'forest' of dead tree trunks was created by Margaret Worth and Gavin Malone working with Kaurna artist Sherry Rankine and tells the story of the Kaurna ancestral being Tjirbruksi. Materials used include coloured sands from the Red Ochre Cove area, morthi (Stringbark) trunks salvaged from plantation timber and other gums felled for the Southern Expressway. Circles around the tree trunks symbolise the fresh water springs formed from Tjirbruksi's tear drops. The flow patterns on the ground refer to the gully winds for which the area is known, as well as the flow of the river and of life (Photograph: Grant).

- Provide areas for cultural activities (e.g. fire pit, wiltja building³² and external gathering area) as a focus of the external areas. The ground around such areas should be the same colour as the local area.

³² Wiltja means 'shelter' in both Pitjantjatjara and Yankunytjatjara languages. The term refers to an ethno architectural form generally in a round shape.



Figure 63: Example of Wiltya (Photograph: Barlow 1994).

- Major spaces should link to the external environment. Consider the free flow between spaces required to manage children with foetal alcohol syndrome and other cognitive impairments.
- Maximise the use of natural materials. Use natural materials wherever possible in preference to resorting to other finishes
- Maximise the sensory environment. The use of elements which engage the child with sound, smell (plants etc), tactile elements through the natural environment are to be encouraged. The introduction of water courses and textual/sensory plantings were seen as very important.
- Consider the acoustic needs of children with fluctuating hearing loss. This is a highly neglected area.
- Limit the use of obvious barriers such as fences. When fencing is required consider the choice of fencing, placement and adjacent plantings so that external area does not look like a series of yards.
- All areas should be designed giving consideration to Aboriginal avoidance customs and practice, where practicable. For example, classrooms or meeting areas that parents cannot see into may inhibit participation.
- The joint use by male and female Aboriginal parents from traditionally oriented backgrounds of facilities should be carefully assessed to ensure that traditional avoidance practices are not breached and do not act to deter people's participation.

Local consultations introduced a number of design recommendations for the children's space/s.

- The spaces should be organically shaped and 'get away' from 'box-like' design.
- Play areas should be designed as the 'best of their type' and be constructed of natural materials while adhering to the highest safety standards.



Figure 64: Designers should consider play equipment constructed of natural materials that connects the child with the natural environment (Photograph: source unknown)

- The children consulted emphasised the importance of the development of the external play area. This was seen as the most important element of the children's area. Children consulted generally stated the design should include the following essential elements: swings (at various heights), a sand pit, water play, slides, and some grass. Most children inserted a fire pit and cultural area when designing a preschool for the local area. Some children wanted water courses through the external area. A couple of children wanted a low curving wall to walk along.
- There should connectivity between Minya Bunhii Child Care Centre, the Ceduna Aboriginal Children and Family Centre and the Ceduna Area School.
- Anangu women consulted stated that it was important that parents be able to come and observe children participating at preschool while not be separated from the child. Seating to allow several family members to sit and observe indoor and outdoor play would facilitate this. Other measures to include the family where possible should be considered.
- Colours should reflect local area and nature and connect children with the sea, land and sky. The use of primary colours (including the play equipment) was not seen as appropriate all colours should be drawn from the palette of the local environment.



Figure 65: Nunkuwarrin Yunti, Adelaide. The frontage of the building (a former retail showroom) has no signs indicating it is a community controlled health centre, but instead is decorated in specific colours and layered with symbols and icons (Photograph: Grant).

- Low walls could be used to separate external play areas. Several Anangu women noted that children liked to walk along low walls and one other user noted that they would like low walls to assist in the flow of play activities.
- External area should be able to be supervised easily by staff.
- Community members noted all external areas should be planted with Indigenous plants. Where possible plants with particular uses should be used as teaching tools (e.g. medicinal plants and bush tucker foods).
- Almost all children consulted emphasised that the children's area should have lots of windows and allow the user to move between the internal and external areas easily.

Withdrawal/Sleep Room for Children

It is important to question whether a separate withdrawal /sleep room is necessary given the current practices in Aboriginal child care centres and the body of literature which supports Aboriginal children being part of a group and not separated while sleeping.

- Many Aboriginal children sleep on mattresses at home and sleeping in a cot is likely to be a frightening and alien experience. Consider very low beds or mattresses on floor for resting or sleeping. Consider how an adult would lie/sit next to the child.
- Accommodate choices of sleeping arrangements such as orientation of body, and elevated or on the ground. Avoid people sleeping directly on uncomfortable or thermally unsuitable surfaces.
- The position of the beds/mattresses should be flexible if possible.

- Aboriginal users generally prefer to have natural air flow over the head while sleeping.
- Consider a communal padded area for rest/sleep.
- Fears of malevolent spirits, sorcery and customary law sanctions may exist among the Aboriginal users of the project (Reser 1989). Curtains or blinds should be fitted so Indigenous users can dissuade malevolent spirits from entering through the window (Grant 2008).
- The provision of an outdoor sleeping/rest area may be advantageous (note this may not be possible with the current brief).

Children's Ablution Areas

- The majority of children consulted indicated that separate toilets for boys and girls were preferable.
- It should be noted that toilet partitions may need to be higher than generally used in such centres to ensure privacy and dissuade children from climbing the partitions.
- Childcare staff indicated that a bath, shower and change areas were necessary inclusion into the children's area.
- The laundry areas may be usefully incorporated into the children's ablution areas for convenience for washing clothes.

Kitchenette in Children's Space

The brief has a kitchenette listed. It is wondered if the kitchenette is proposed for the staff area and a full kitchen is proposed for the children's area.

- Consultations noted that the kitchen should also be able to be used for cooking and dining with children and incorporated into the main learning space. The incorporation of workbenches and eating areas designed appropriately for children of preschool age should be included into the kitchen.
- An adjacent external dining area for children with servery and access from kitchen would be seen as an asset.

Learning Together/Community Room

The project brief indicates that a 'learning together'³³/community room should be included in the design. The room should accommodate up to 30 adults (with the capacity to divide the space). There should be direct access to outdoor play and shaded adult seating. The area should contain a verandah, kitchenette and wet area, data points, storage, four workstation office, access to public toilets and nappy change facilities (Government of South Australia date unknown p. 6). The literature notes that flexibility of such a space is important.

³³ 'Learning Together' is a DECS program for families with children aged birth to four, which has operated in South Australia since 2003. The program is based on national and international research affirming the crucial importance of the very early years of life in laying the foundation for children's learning and well-being.

Space for people to be on their own where there is freedom to do what they want without worries. To think what they want to think without anyone else 'poking their nose in'. To give space that lets people make up their own mind where there does not have to be an answer or action coming from the thinking. Space to let people feel powerful inside themselves and do things in a way that is special to them, and space to share with others when ready to do so.

Talking together (dialogue) - Time to talk with others either by using body signs or talking words without feeling 'no good' or rushed. When talking it is important a person finishes what they are saying and never walk between people talking. This is rude: it is better to go behind and around. Truth, humour and indirect talk that leave out direct questioning are critical to quality talks (Priest 2005 p. 30).

Discussions with potential users around the learning together/community room presented the space as a flexible space where a number of activities could be conducted. Note some of the discussions around the various areas placed the 'drop-in area as connected to the reception. The type of activities suggested for this area ranged from cooking classes for parents to meetings and community celebrations. With these discussions in mind it may be useful to:

- Consider having a flexible internal area to celebrate community events and for other ceremonies such as NAIDOC, memorial services, musical performances, and as an exhibition space.
- Consider incorporating a larger external space (perhaps incorporating decks or wide sets of stairs with a dual function to act as a stage or podium to overlook the external area) for NAIDOC and other such events.



Figure 66: Decks on Girrawaa Creative Work Centre (Architects: Merrima Indigenous Design Unit) provide Aboriginal users a place to sit in the sun and observe the surroundings and provide a podium for other events (Photograph: Grant).

- Men want an external 'yarning' area with fire pit. It was suggested that this area should be developed with a range of medicinal and bush tucker plants.



Figure 67: Fire Pit Area, Kanggawodli Caring House, Dudley Park (Photograph Grant).

- Women wanted men to have an area for men to be while they are engaged in programs so they do not have feelings of jealousy.
- A commercial kitchen where cooking classes can be conducted is envisaged by users for this space (note kitchenette listed in brief).
- A storage area for chairs and tables should be located adjacent to the learning together/community area.
- Good connections with the external environment are paramount.
- Access to this area without having to go through children's program space is important.
- Woman and men requested separate toilets with discrete entry points. It was requested that showers be installed for transient people and some other users who may require a shower.
- Consider placing a storage area for a trading point for second hand clothes/household items or to safely store personal effects when fleeing circumstances of domestic violence.
- A separate external access to the community area may be useful so that people who may have issues can access programs discretely.
- Consider how ambulance service may access this area at times of emergency.

Consulting Rooms

The project brief indicates that two consulting rooms should be included in the design and these should be suitable for use for consulting, counselling and office functions. They should contain a hand basin, data points, adjoining door and store area (Government of South Australia date unknown p. 7).

There is a paucity of published material and evidence based research which can be applied to this part of the project. No design guidelines have been devised, although a number of Aboriginal medical/health centres have been designed both for urban, rural and remote Aboriginal contexts. Given the little that is known about the design of consulting rooms for Aboriginal people, information about the design of such a building was sought. Local consultations introduced a number of design recommendations for the consulting areas.

- Consideration should be given to having multiple entry points to be able to access the consulting rooms to cater for the cultural mix and age issues. Design would have to allow staff to be responsive if this is taken as an option.
- Consider providing one consulting room with direct access to the exterior to allow patients to leave (or arrive) very discretely as required.
- Consider providing external private court yards for consulting rooms.
- It is noted that the use of screens in waiting areas are generally pointless. Full walls offering acoustic and visual privacy are preferable.
- Consider providing audiovisual capacity to waiting areas to deliver preventative health information.
- Entrances to consulting rooms should not be visible from reception.
- Consider providing a consulting room with a separate examination room (each with its own entrance and a door between) for increased confidentiality and to reduce feelings of shame by users.
- If hard copy files are to be used ensure it is preferable that there is a separate enclosed area where people can work on the files without being seen.
- Consider providing the capacity to allow the operation of a range of appropriate software packages (the facility should allow the use of the Communicare Package and other appropriate program).
- Consider how ambulance service may access the consulting rooms at times of emergency.
- The environment should promote a high degree of human interaction between patients and staff.

Meeting Room

The project brief indicates that the meeting room should accommodate up to six adults, and be suitable for use for meetings, counseling and meetings of small groups (Government of South Australia date unknown p. 7). There is no literature relating to Aboriginal use of such an area and local consultations did not specifically address this area.

Drop in area/resource area

The project brief indicates that the drop in/resource area should accommodate 8 – 10 adults, and be suitable for informal adult learning. It should contain comfortable seating, tea/coffee making facilities, accessible resources and data points (*ibid* p. 7).

Local consultations suggested that the drop in resource centre should be incorporated into the reception area for use by parents and families. It is unsure whether the brief intended that the drop in area be an area for visiting service agencies or for use by the general community (e.g. office space at the Centre). This should be clarified.

Laundry

The project brief indicates that the laundry should accommodate an industrial washer and dryer, a trough and shower (*ibid* p. 7). The literature notes that Children's Centres often offer laundry services:

... aimed to reduce scabies and other skin infections by washing all the children's clothes every morning and changing them into centre clothes which were then washed at the end of the day. This was a very time-consuming practice but one that everyone agreed was vital. In one centre it took a year to build up the children's health to the point where they were able to devote effort and attention to other areas of priority (Fasoli 2007 p. 268).

Note the users desired that this area be incorporated into the children's ablutions area. It may be pertinent to consider in remote housing design that the:

- Laundry should provide individual access to laundry washing and secure drying (to reduce potential for sorcery) (Fantin and Greenop 2009).

Kitchen

The project brief indicates that the kitchen area should be suitable for the preparation of meals for children and cooking classes for adults (Government of South Australia date unknown p. 7). Improving children's health outcomes is an important aim of the Ceduna Aboriginal Children and Family Centre and the size, location and access to facilities for cooking and cleaning facilities are important concerns. Within the literature there was some mention of the capacity of improving health outcomes and it was noted that:

The types of kitchen equipment and food found in a remote Indigenous children's service are often not available within people's homes, making the service very attractive places to both adults and children (Fasoli 2007 p. 268).

These centres found that fundamental concerns about nutrition and health need to be addressed before more 'traditional' concerns of child care centres.

Anaemia, gut infections, dietary insufficiency and food affordability are also well-documented challenges to children's development and create constant stress for families. All of the children's services focused on reducing this stress through programs directly targeting childhood nutrition (*ibid* p. 268).



Figure 68: Mana Tamariki, Palmerston North (New Zealand) (Architects: Tennent and Brown) kitchen and alcove for hand washing next to kitchen (Photographs: Ministry of Education New Zealand, 2006).

Within the local consultations the users and enabling group identified that three separate kitchens should be incorporated into the project – a kitchenette for staff, full sized kitchen for cooking classes and food preparation for children, a full sized kitchen for adult cooking classes. These areas have been discussed in other parts of this report.

SUMMARY

This project presents excellent opportunities to address the often neglected design issues for Aboriginal people in a project which has the potential to have very positive outcomes for the Aboriginal users. There is a capacity to achieve an exceptional design outcome which could be ground-breaking in the design of early learning environments and more generally in the genre of Aboriginal architecture and design.

The team should understand first and foremost that the Centre is located on land occupied by Wirangu, Mirning, Gugada peoples and others and acknowledgement should be made of this in the design. A number of other language groups (e.g. Western Desert languages) have long historical connections with area and their stories and cultural histories should be represented and may be usefully employed as design generators. The social history of Ooldea appears to be an important shared history which may also serve as a design generator. Aboriginal people from other areas have migrated to the area and should be welcomed and their cultural backgrounds and history respected and included.

There are a variety of user groups whose needs appear to lie along a spectrum with varying needs. Some user groups have very basic needs (e.g. accessing showers and clean clothes) to be able to effectively engage in programs while others will be coming into the Centre resourced and with the capacity to engage in the services and programs. It is unlikely that the Centre will be able to fully service the basic needs of the first group. In consultations for the project it has become evident that this project is not to stop gap deficiencies in the service provision of other Government agencies. At the same time it is important that periodically the Centre will be able to cater to these basic needs. This needs to be addressed within the design. From the needs analysis of the user groups, it is clearly evident that the users are likely to have complex physical and mental health issues which need to be included. The design of the centre will have to cater for users with fluctuating hearing loss, cognitive impairment, varying levels of disability and mobility. Some users will be suffering trauma in various ways (e.g. as a result of domestic violence and grieving and loss) and therefore it is very important that it is a calm and ordered place which welcomes Aboriginal children and their family.

The inclusion of art is critical to the success of the project. The involvement of local Indigenous artists will add considerable value to the project. Developments in recent years have included artists moving between mediums. To maximise the design outcomes, it is suggested artists be involved from the preliminary design process and work with the architect and landscape architect through an experienced coordinator.

There are some areas in the brief which may require clarification. The brief is detailed with facilities to enable the Centre to conduct long day care. The enabling group has indicated it will not deliver long day child care services in the foreseeable future. The Centre will however need to be designed to facilitate occasional care and preschool activities. The clarification of services would be useful to allow the design team to fully consider what facilities the Centre requires. The brief also needs to detail other facilities. It does not detail change rooms and gender specific toilets for adults and children. The function of the 'drop in' centre is not clear and there is no reference to housing for the 12 person bus which will service the project. There also seems to be some confusion regarding the number and placement of kitchens. It would appear very prudent that the brief is revisited and clarified by the architect with design team appointed for the project.

The design of the Ceduna Aboriginal Children and Family Centre has the potential to accommodate environmental preferences of Aboriginal users. The design recommendations presented in this report focus on the importance of Aboriginal domiciliary practices, lifestyles structured around the social group and the need to maintain connections to country and kin for all Aboriginal people. The users of the Ceduna Aboriginal Children and Family Centre represent some of the most marginalised members of Australian society. There is a capacity to improve the outcomes for Aboriginal people through design. Indigenous users have differing and varying cultural needs for the built environment. Understanding and translating the salient aspects of the culturally specific responses of Indigenous peoples to environmental settings may produce environments which better meet the needs of groups and in this instance enhance learning outcomes. To successfully design environments for Aboriginal people, architects and other designers must understand the nature of those lifestyles. It is not the aim to identify an architectural solution for individual behaviours, but to highlight a series of behaviours and the associated issues for the design of the project which may require consideration by a designer. The design of appropriate environments for the Ceduna Aboriginal Children and Family Centre provides excellent opportunities to address socio-economic marginalisation and to make an architectural statement on the importance of the child and the family.

BIBLIOGRAPHY

- Aboriginal and Torres Strait Islander Social Justice Commission (1997). Bringing them Home: Report of the National Inquiry into the separation of Aboriginal and Torres Strait Islander children from their families Sydney, Human Rights and Equal Opportunity Commission.
- Aboriginal and Torres Strait Islander Social Justice Commissioner (2002). Social Justice Report 2001 Canberra, Human Rights and Equal Opportunity Commission.
- Australian Government (2011). It's an Honour: Australians celebrating Australians <http://www.itsanhonour.gov.au/symbols/otherflag.cfm> [access date 1st June 2011].
- Australian Legal Reform Commission (1987). 'Traditional Aboriginal Society and Its Law' in W. Edwards (Ed.) Traditional Aboriginal Society MacMillan Education Pty Ltd, Australia, 189, p 191
- Australian Broadcasting Commission (2009). Message Stick Ngura: The Anangu Story (Broadcast Date: 25th October 2009, 1:30pm ABC1) <http://www.abc.net.au/tv/messagesstick/stories/s2722221.htm> [access date 28th April 2011].
- Australian Bureau of Meteorology (2011). South Australian Sites <http://www.bom.gov.au/weather/radar/info/SA.info.shtml> [date accessed 26th May 2011].
- Australian Bureau of Statistics (2010). 4704.0 - The Health and Welfare of Australia's Aboriginal and Torres Strait Islander Peoples, Oct 2010 <http://www.abs.gov.au/AUSSTATS/abs@.nsf/lookup/4704.0Chapter600Oct+2010> [access date 28th April 2011].
- Barlow J. (1997). Systematic Review of the Effectiveness of Parent-Training Programs in Improving Behaviour Problems in Children Aged 3-10 Years. Department of Public Health. Oxford University.
- Barnett S. (1995). 'Long-Term Effects of Early Childhood Programs on Cognitive and School Outcomes'. The Future of Children, 5 (3) p. 25-50.
- Bates, D. (1920). Karrbiji Gabbi of Ooldilinga (The legend of Ooldea Water). Australasian 25 April 1920 p. 837- 38, 1st May 1920 p. 885 – 86.
- Bates, D. (1921). Ooldea water. Proceedings of the Royal Geographical Society of Australasia, South Australian Branch 2(1) p. 73 – 78.
- Bates, D. (1923). Central Australia: underground waters. Australasian 28th July 1923.
- Bates, D. (1938). The Passing of the Aborigines. John Murray: London.
- Bennett, S. (1985). The 1967 Referendum. Australian Aboriginal Studies (2) p. 26 - 31
- Berndt R. (1940). Aboriginal Sleeping Customs and Dreams, Ooldea, South Australia. Oceania, 10. p. 286 - 94.
- Berndt R. (1941). Tribal Migrations and Myths Centering on Ooldea, South Australia. Oceania, 12(1) p. 1 - 20.
- Berndt R. and T. Johnston (1942). Death, Burial and Associated Ritual at Ooldea, South Australia. Oceania, 12. p. 189 - 208.
- Berndt, R. (1941) Tribal migrations and myths centering on Ooldea. South Australia. Oceania 12: p. 20
- Berndt, R. and C. Berndt (1942a). A preliminary report of fieldwork in the Ooldea region, western South Australia. Oceania 12 p. 305-30
- Berndt, R. and C. Berndt (1942b). Social organisation and institutions. Oceania 13. p. 143 - 69
- Berndt, R. and C. Berndt (1951). From Black to White in South Australia. Cheshire, Melbourne.
- Boocock S (1995). 'Early Childhood Programs in Other Nations: Goals and Outcomes' The Future of Children 5(3) p. 94 - 115.
- Bowes, J., R. Kitson, et al. (2010). Quality in children's services: 'Yarning' with parents in the Indigenous Child Care Choices (ICCC) study in S. Howard (Ed) AARE International Education Research Conference. Melbourne, Australian Association for Research in Education.
- Brady, M. (1987). Leaving the Spinifex. The impact of rations, missions and the atomic tests on the southern Pitjantjatjara. Records of the SA Museum 20. p. 35 - 45
- Brady, M., J. Byrne J. and G. Henderson (2003). Which bloke would stand up for Yalata?: the struggle of an Aboriginal community to control the availability of alcohol Australian Aboriginal Studies (2) p. 62 - 71.
- Brock P. (1993). Outback Ghettos: A history of Aboriginal Institutionalisation and Survival Cambridge University Press Cambridge.
- Brockwell, S., T. Gara, S. Colley, S. Cane (1989). The history and archaeology of Ooldea Soak and Mission Australian Archaeology 28. p. 55 – 76.
- Ceduna Area School (2009) School Context Statement (Updated 09/09) <http://www.cedunaas.sa.edu.au/> [access date 24th April 2011]
- Ceduna Area School (2009a). Annual General Report <http://www.cedunaas.sa.edu.au/> [access date 24th April 2011]

- Centre for Appropriate Technology (1994). A Pictorial Summary - Old Mapoon Planning for a Healthy Community. Cairns, Healthabitat.
- Centre for Appropriate Technology (1995). Old Mapoon - Planning for a Healthy Community. Cape York Peninsula, Queensland Health, Tropical Public Health Unit, Cairns.
- Centre for Community Child Health (2000). A Review of the Early Childhood Literature (prepared for the Department of Family and Community Services as a background paper for the National Families Strategy) http://www.fahcsia.gov.au/sa/families/pubs/early_childhood/Pages/default.aspx [access date 18th April 2011].
- Commonwealth of Australia. (1991). Royal Commission into Aboriginal Deaths In Custody National Report, Volumes 1- 5. Canberra, Australian Government Printing Service.
- Cooperative Research Centre for Aboriginal Health (2008). Fact Sheet: Addressing Transport Needs of Aboriginal People Project no. 184: Aboriginal people travelling well The Lowitja Institute, Melbourne <http://www.crcah.org.au/crcah/aboriginal-people-travelling-well>
- Dworkin P. (1998). Preventative Health Care and Anticipatory Guidance. Submitted for Handbook of Early Intervention, 2nd Edition.
- Edgar Idle Wade Architects (2004). Djidi Djidi Aboriginal School.
- Fantin, S. and K. Greenop (2009). Sorcery and Spirits: Intercultural Housing and Place in Aboriginal Australia. SAHANZ26: Cultural Crossroads Conference Proceedings.
- Fantin, S. and K. Greenop (2009). Sorcery and spirits: Intercultural housing and place in Aboriginal Australia. Cultural Crossroads: 26th International Conference of the Society of Architectural Historians, Australia and New Zealand. Auckland, New Zealand p. 1 - 13.
- Fasoli, L. and B. Moss (2007). "What can we learn from 'Innovative' Child Care Services? Children's services purposes and practices in Australia's Northern Territory" Contemporary Issues in Early Childhood 8 (3) p. 265 - 274.
- Faull, J. (1988). Life on the Edge. The Far West Coast of South Australia. District Council of Murat Bay, Ceduna.
- Friends of Sceale Bay, (date unknown). Chain of Bays – Caring for Country Website <http://www.chainofbays.com.au/index.php?cat=owners> [access date 24th April 2011].
- Fryer-Smith, S. (2002). Aboriginal Benchbook for Western Australian courts, Carlton, The Australian Institute of Judicial Administration Incorporated.
- The David and Lucille Packard Foundation (1988). Future of Children: Home Visiting Recent Program Evaluations 9 (1).The David and Lucille Packard Foundation.
- Gara, T., S. Colley, S. Brockwell and S. Cane (1988). The Aboriginal Metropolis of Ooldea. Report to Aboriginal Heritage Branch, SA. ANUTECH Pty Ltd. Canberra.
- Gardiner-Garden, J. (2003). Defining Aboriginality in Australia: Current Issues Brief No. 10 2002–03. Canberra, Department of the Parliamentary Library.
- Glass, A. and D. Hackett. (2003). Ngaanyatjarra and Ngaatjatjarra to English Dictionary. Alice Springs, IAD Press.
- Goddard, C. (1992). Pitjantjatjara/Yankunytjatjara to English Dictionary. Alice Springs, IAD Press.
- Goodwin, L. (2011). Play time plus Koori culture after funding boost. Liverpool Leader: p. 1.
- Go-Sam, C. (2008). 'Working with and against Indigenous design paradigms' Architecture Australia 97 (5) p. 53 - 56.
- Government of South Australia, (date unknown), Aboriginal Children and Family Centres: Project Brief: Aboriginal Children and Family Centre, Ceduna (Working Document: Department of Education and Family Services South Australia).
- Grant E. and P. Memmott (2007). The Journey so far: Aboriginal Housing in South Australia', Place: Architecture, Design and Placemaking in South Australia 2 (7) p. 6 - 12.
- Grant E. and P. Memmott (2007). Forty Years of Aboriginal Housing: Public and Community Housing in South Australia from 1967 to 2007. in Reflections 40 Years on from the 1967 Referendum Aboriginal Legal Rights Movement of South Australia, Adelaide. p. 79 - 98.
- Grant, E. (1999). Aboriginal Housing In South Australia, An Overview of Housing at Oak Valley, Maralinga Tjarutja (unpublished master's thesis held in the Barr Smith Library, the University of Adelaide).
- Grant, E. (2008). Towards safer and more congruent prison environments for male Aboriginal prisoners: a South Australian study, (PhD Thesis School of Architecture, Landscape Architecture and Urban Design, the University of Adelaide).
- Grant, E. (2009). Prison Environments for Australian Aboriginal Prisoners: A South Australian Case Study Australian Indigenous Law Review 12 (2) p. 66 - 80.
- Grant, E. (2009). Port Augusta Courts Architecture Australia, September/October 2009 p. 86 - 90.
- Grant, E. (2011). Indigenous design considerations in the design of the Northern Territory Secure Facilities PPP Project, Report to Capella Capital Group.

- Gunawirra Ltd. (2010). Gunawirra the invisible seeds of creation Retrieved 14th April 2011, 2011, from <http://gunawirra.org.au/>.
- Guralnick M. and F. Bennett (Eds) (1987). The Effectiveness of Early Intervention for At-Risk and Handicapped Children. Orlando. Florida. Academic Press.
- Habibis, D., C. Birdsall-Jones, T. Dunbar, M. Gabriel, M. Scrimgeour and E. Taylor (2010). Improving housing responses to Indigenous patterns of mobility Australian Housing and Urban Research Institute Positioning Paper No. 124. <http://www.ahuri.edu.au/publications/p40526/>
- Hampel, N. (1977). Yalata Lutheran Mission 1952-1977. Yalata Lutheran Mission, South Australia
- Hansen, A., E. Grant and T. Williamson (in review). 'Thermal conditions in Australian correctional and other custodial environments: Considerations for the housing of 'heat risk' and 'heat sensitive' prisoners'.
- Helps, Y., D. Moodie and G. Warman (2010). Aboriginal People Travelling Well: Community Report, The Lowitja Institute, Melbourne. <http://www.crahn.org.au/crahn/aboriginal-people-travelling-well>
- Hercus, L. and J. Simpson (2001). 'The Tragedy of Nauo', in J. Simpson et al (Eds), Forty Years On: Ken Hale and Australian languages Pacific Linguistics Research School of Pacific and Asian Studies, Canberra, p. 263-290.
- Hercus, L. (1999). A Grammar of the Wirangu language from the west coast of South Australia, Pacific Linguistics, Canberra.
- Housing SA (2009). Koonibba Aboriginal Community Council - Community Housing Report First Draft for Consultation (unpublished report), Department for Families and Communities, Government of South Australia, Adelaide.
- Housing SA, (2009a). Koonibba Aboriginal Community Council: Community Housing Report Unpublished First Draft for Consultation, Adelaide, Government of South Australia.
- Hughes P. and A. More (1997). Aboriginal Ways of Learning and Learning Styles Paper presented at the Annual Conference of the Australian Association for Research in Education Brisbane, December 4, 1997.
- Hutchings, S. (1995). Social Contexts, Personal Shame: An Analysis of Aboriginal Engagement with Juvenile Justice in Port Augusta, South Australia: (unpublished PhD thesis) Department of Anthropology, The University of Adelaide. Adelaide.
- Hutchins, T., K. Martin, et al. (2007). Indigenous Early Learning and Care. A. R. A. F. C. a. Youth. Centre for Social Research, Edith Cowan University.
- Hutchins, T., S. Saggers, et al. (2009). Australian Indigenous perspectives on quality assurance in children's services' Australasian Journal of Early Childhood 34(1) p. 10 - 19.
- Jerram, B. (2007). 'Waimea Kohanga Reo Victory School'. <http://www.jtbarchitects.co.nz/waimea.htm>. [accessss date 1st May 2010].
- Keys, C. (1995). Housing and Infrastructure: Requirements of Single Women in Ale Karenge: A Report for the Centre for Appropriate Technology. Alice Springs, Centre for Appropriate Technology.
- Keys, C. (1996). Aspect of Walpiri Domiciliary Behaviour relevant to Hospital Use (Unpublished report held at Aboriginal Environments Research Centre, The University of Queensland).
- Keys, C. (1998). Comparative Study of Mampu Maninja Kurlangu Design Development: Drawings against Cultural, Social and Spatial Requirements Report. Report for Yuendumu Old People's Program and Tangentyere Design. (Unpublished report held at Aboriginal Environment Research Centre, The University of Queensland).
- Keys, C. (1998). Yuendumu Respite Centre: Cultural, Social and Spatial Requirements: Report for the Yuendumu Old People's Programme. (Unpublished report held at Aboriginal Environments Research Centre, The University of Queensland).
- Lord, W. (2008). 'A centre for culture: Kura Yerlo Children's Centre' Every Child 14 (4) p. 14-15.
- Mattingly, C. and K. Hampton (Eds) (1992). Survival in our own Land: Aboriginal Experiences in South Australia since 1836 told by Nungas and others. Adelaide, Wakefield Press.
- McCorquodale, J. (1985). Aborigines: A History of Law and Injustice, 1829-1985. (Unpublished PhD thesis, University of New England).
- McRae H, G. Nettheim, L. Beacroft and L. McNamara (2009). Indigenous legal issues: commentary and materials 4th Edition. Pyrmont, Thomson Reuters.
- Memmott, P., S. Long and L. Thomson (2004). Mobility of Aboriginal people in rural and remote Australia Australian Housing and Urban Research Institute Research and Policy Bulletin Issue 069 <http://www.ahuri.edu.au/publications/p20260/>
- Memmott, P. (1998). Lessons from Aboriginal Housing Knowledge for the Design of Correctional Institutions. Indigenous Cultures and the Design of Custodial Environments National Workshop, Alice Springs.
- Memmott, P. (2003). Take 2: Housing Design in Indigenous Australia. Brisbane, Royal Australian Institute of Architects.

- Memmott, P. (2007). Gunyah, Goondie + Wurley : the Aboriginal architecture of Australia. St Lucia, University of Queensland Press.
- Memmott, P. and C. Chambers (2002). 'Spatial behaviour and spatial planning at Galiwin'ku: New insights into Aboriginal housing' Architectural Review Australia, Vol. Residentia.
- Memmott, P. and E. Grant (2008). Design Processes for Aboriginal Architecture in Prisons. 2nd Prison Planning, Design and Construction Forum: Innovative Procurement Solutions. Melbourne.
- Memmott, P. and J. Reser (2000/01). 'Design concepts and processes for public Aboriginal architecture' PaPER - The Person-Environment and Cultural Heritage Journal of Australia and New Zealand 55 and 56 p. 69 - 76.
- Memmott, P. and K. Eckermann (1999). Cultural Issues in the Architectural Design of Indigenous Custodial Facilities: Paper presented at the Best Practice Interventions in Corrections for Indigenous People Conference. Adelaide October 1999. Adelaide, Australian Institute of Criminology.
- Memmott, P. and M. Moran (2001). Indigenous Settlements of Australia: State of the Environment Second Technical Paper Series (Human Settlements), Series 2. Canberra, Department of the Environment and Heritage.
- Memmott, P. and S. Fantin (2001). The long grassers: a strategic report on Indigenous 'itinerants' in the Darwin and Palmerston area (Version 2). St Lucia, Aboriginal Environments Research Centre, Department of Architecture, University of Queensland.
- Memmott, P., C. Chambers, et al. (2003). TAKE 2 : housing design in Indigenous Australia. Red Hill, A.C.T., Royal Australian Institute of Architects.
- Memmott, P., S. Long and L. Thomson (2006). Indigenous mobility in rural and remote Australia. Australian Housing and Urban Research Institute Final Report: No. 090 <http://www.ahuri.edu.au/publications/p20260/>
- Memmott, P., S. Long, et al. (2003). Categories of Indigenous =homeless' people and good practice responses to their needs: AHURI Final Report No. 49. Brisbane, Australian Housing and Urban Research Institute.
- Miller, G. (2005). Wardugu wirn = hunting for wombat : a Wirangu storybook. Adelaide.
- Ministerial Council for Employment Education Training Youth Affairs Task Force on Indigenous Education (2001a). Solid foundations: health and education partnership for Indigenous children aged 0 to 8 years MCEETYA.
- Ministerial Council for Employment Education Training Youth Affairs Task Force on Indigenous Education (2001b). Effective learning issues for Indigenous children aged 0–8 years, MCEETYA.
- Moran, M. and D. Burgen (2000). Evaluation of Settlement Planning at Old Mapoon and Port Stewart - Five Years on. www.markmoran.com.
- National Native Title Tribunal (2006) Research Report Bibliography Mirning People Customary Practices and Contact History Report, Canberra, Commonwealth of Australia
- Pairman, A. and L. Terreni (2001). If the environment is the third teacher what language does she speak? <http://www.educate.ece.govt.nz/learning/curriculumAndLearning/Learningenvironments/ThirdTeacher.aspx>. [Access date 1st May 2010].
- Pattison, A. and R. Smith (2007). '123 Big Mob' The Australian Teacher Winter p. 16 - 17.
- Pederson, F., A. Iredale, et al. (2007). Parasols in the desert' Architectural Design Research 2(1) p. 7-35. Penman, R. (2000). Reconstructing communicating: looking to a future, Lawrence Erlbaum Associates, Mahwah, NJ.
- Penman, R. (2004). What do we know about the experiences of Australian youth? A compendium of LSAY research reports from 1996–2003, Australian Council of Educational Research, Melbourne.
- Priest, K., B. Coleman-Sleep, et al. (2005). Preparing the ground for partnership: Exploring quality assurance for Aboriginal and Torres Strait Islander child care: A literature review and background paper, Department of Family and Community Services.
- Prochner, L., A. Cleghorn, et al. (2008). Space considerations: materials in the learning environment in three majority world preschool settings' International Journal of Early Years Education 16(3) p. 189 - 201.
- Reser, J. (1979). A Matter of Control: Aboriginal Housing circumstances in remote communities and settlements in M Heppell (Ed) A Black Reality: Aboriginal Camps and Housing In Remote Australia. Canberra, Australian Institute of Aboriginal Studies p. 65 - 96.
- Scrimminger Architects (2011).Kulai Aboriginal Preschool, Coffs Harbour <http://www.schrimmingerarchitects.com/Kulai%20Preschool.htm>. [Access date 1st May 2010].
- Shard, C. (2005). Ceduna Transitional Accommodation Program Paper presented to National Housing Conference, Perth - October 2005 www.dhw.wa.gov.au/nhc/abstracts/ShardC.pdf

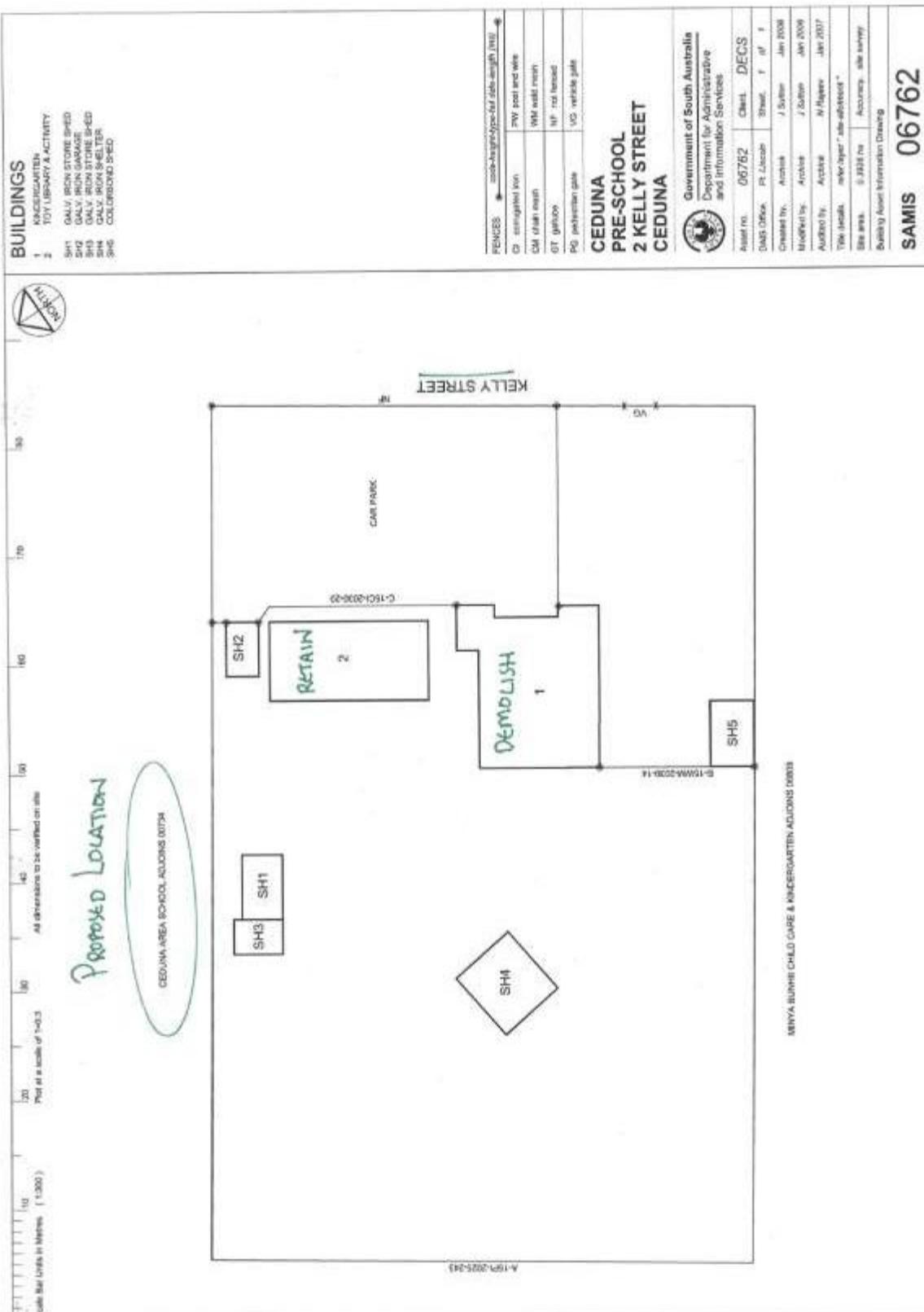
- Slessor, C. (2005). 'Site specific: health centre Wilcannia' Architectural Review 217(1295) p. 32 - 37.
- Sydney Morning Herald (2004). Ceduna <http://www.smh.com.au/news/SouthAustralia/Ceduna/2005/02/17/1108500204196.html> [access date 25th April 2011].
- Tawa, M. (1998). 'Weaving around' Architecture Australia 87 (5) p. 62 - 67.
- Taylor, J. (2010). Demography as Destiny: Schooling, Work and Aboriginal Population Change at Wadeye CAEPR Working Paper No. 64/2010. Canberra, the Centre for Aboriginal Economic Policy Research, The Australian National University.
- Terreni, L. and J. McCallum (2003). Providing culturally competent care in early childhood services in New Zealand. Part 1 Considering culture. 'Early Childhood Development Nga Kaitaunaki Kohungahunga. ece.govt.nz/~media/Educate/Files/oldECE/consideringculture1.pdf. [access date 1st May 2010].
- Vockins, C. and C. Armstrong (2006). Tjitji-Tjutatjara Kunpu Kulintjaku (listening up strong for little kids) innovative evaluation in remote Indigenous communities. AES International Conference. Darwin, Australasian Evaluation Society p. 1-16.
- Weeks, W. (2004). 'Creating attractive services which citizens want to attend' Australian Social Work 57(4) p. 319 - 330.
- White, I. (1977). From camp to village: some problems of adaption in R. Berndt (Ed.) Aborigines and Change. Canberra, AIAS.
- White, I. (1979) Rain Ceremony at Yalata, Canberra Anthropology 2 (2) p. 94 -103.
- Williamson, T., A. Radford, et al. (2003). Understanding sustainable architecture. London, Spon Press. Wingard, B. and J. Lester (2001). Telling our stories in ways that make us stronger. Adelaide, Dulwich Centre Publications.
- Yalata Aboriginal Community (2006). Our Culture <http://www.wangkawilurrara.com/yalata/culture.htm> [access date 24th April 2011].
- Zeisel, J. (1993). Inquiry by Design: Tools for Environment-Behaviour Research. New York, Cambridge University Press.

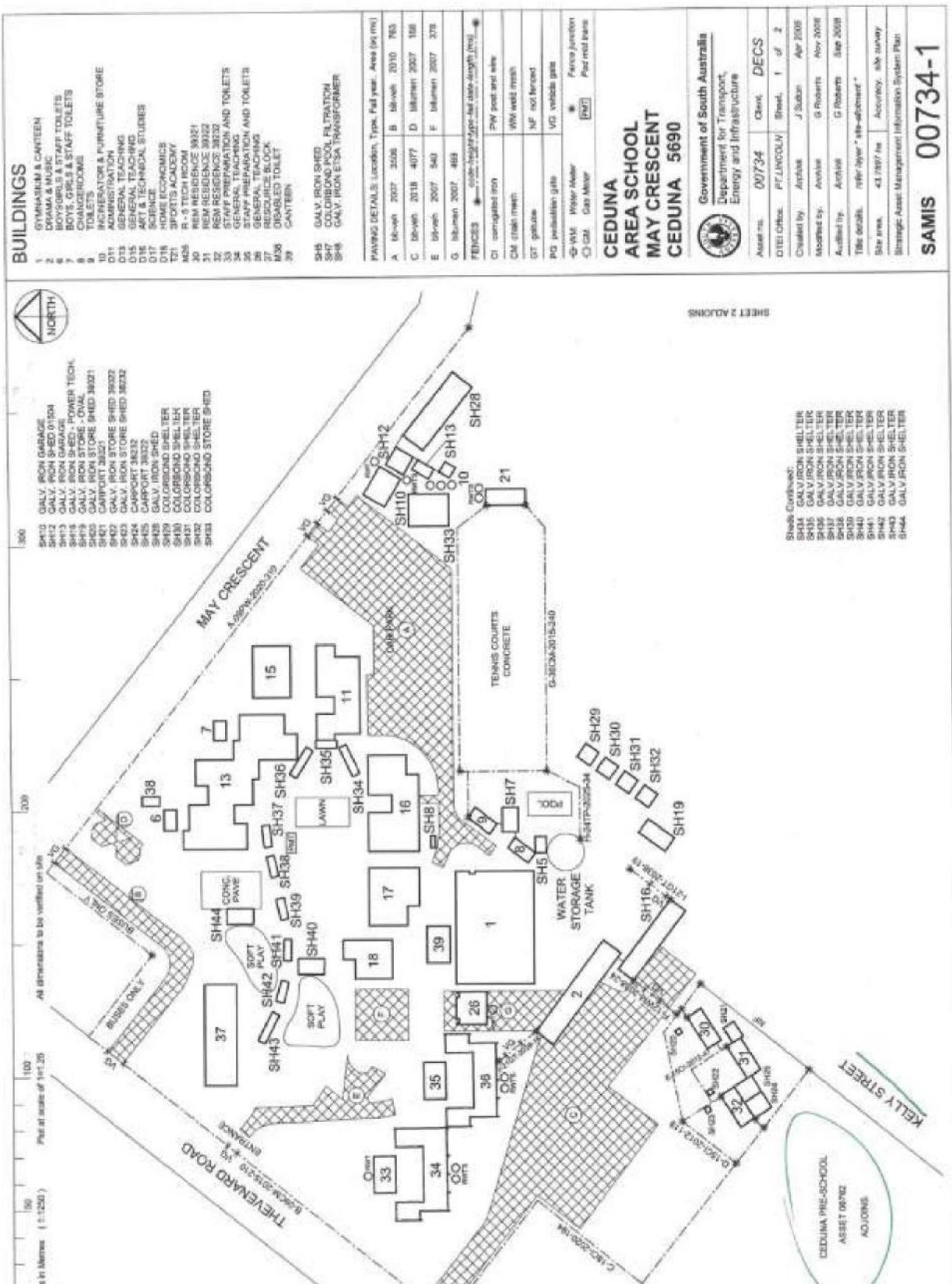
APPENDIX 1– ABORIGINAL REGIONS & LANGUAGES EYRE PENINSULA

Source: <http://www.southaustralia.com/EarlyBeginningsEyrePeninsula.aspx>



APPENDIX 2: SITE PLANS





APPENDIX 3: RECORD OF COMMUNITY ENGAGEMENT (DECS meeting notes)

Ceduna Morning Tea: Community Engagement

- 13 people attended
- Michael provided a community flyer inviting people to attend an information session on the next steps of the construction of the Ceduna Aboriginal Children and Families Centre.
- The general overview of the centre and the purpose was shared.
- Discussion was based more on the intent of the service and range of services available for families.
- Clarity on who can access the centre – e.g transient families not accessing services – especially when they have young children. They should be able to engage with the centre for referral and support networks and to attend preschool and school.
- Community Education on the study centre, children and parents groups, cooking and accessing programs/services.
- Michael shared background on Dr Elizabeth Grant her experiences and expertise. Michael is negotiating with Elizabeth to engage her in the Ceduna Enabling Group.
- The need for the Enabling group to fully understand what work is ahead of them and the range and hard decisions that need to be made.
- Conversations on how to share the information and what types of communications tools to be used and agreed for example: Monthly morning teas like this one to keep people informed. Michael is establishing a distribution list for electronic emails to members.
- Building on what resources are already available in the community.
- Strengthening partnerships with Governing Councils, Preschool and Minya Bunhii management committee's.
- Michael shared the need to think out of square to focus on other capital works programs that is occurring in Ceduna – like the Child Hearing and having the right facilities to undertake appropriate hearing checks.
- A small group to visit Port Lincoln Children's Centres.
- The integrated model of early childhood services is not new thinking of Aboriginal families. We just never had the funds to do everything that we wanted. The funds for the centre focus on children 0-8 years of age.

- The need for the Enabling group to determine and decide how they are going to service the Ceduna community.
- Discussion on how the current preschool is operating and will drop to 0.5 next term. That means we know that young children are not getting to preschool.
- If the preschool is not operating at full capacity we are losing access time for preschool education and we want a centre for all children in this community. That means a centre for non-Aboriginal children and families to access.
- When services are not utilised it impacts on the whole community.
- There are several groups that need to be established for the next process of the building: Enabling Group, Project Control Group, Concept and Design Group, all of these groups are running parallel of each other and how are we communicating is going to be important decision of the enabling group.
- We know that a building will be built, we know that more children and living out of home care, we know children have significant health needs are not being met, and we know that families are struggling.
- We have an FSC position that is coming on board by June 2011, this position will focus on families and children prevention and intervention working closely with Families SA.
- So family access programs will need to be thought of within this building design
- Family conflict is a barrier for families – some families will use the centre because of who is employed. The centre cannot be staffed by one family group.
- When families are in conflict how do we design a building that still enables them to access the services/programs and making sure that we have multiple entry /exit points.
- A question was raised about parents staying with children – because in care we have different age groups of children that need to be separated because of learning needs and older kids knocking little ones over.
- Parenting groups will need to be considered on keeping child rearing 'cultural way' going strong and listening to other ways of parenting.

- Having a place for elders – however not at the expense of children's spaces.
- Community spaces for celebration and keeping family spaces managing these spaces is going to be challenging.
- Building a building with the end in mind – so that we might have capacity to extend buildings in the future. Is another consideration. (not land-locking this building into place).
- The best place to start is with the end in mind – having the opportunity to brainstorm those ideas.
- Using local artist to put those words into pictures – and having art work incorporated into the building.
- Making use of outdoor and indoor spaces will need lots of talking so that the end design encompasses all of our ideas.
- The walk around the school today will give us an opportunity to hear from Graeme Allan, Major Projects Coordinator and for him to see that we need to make some hard and fast decisions.
- We will have Dr Elizabeth Grant to facilitate that learning for the Enabling Group members so we don't have to play architect – we just have to be clear on what we are looking for this centre to do within the community.
- We all have a role to play – making sure that enabling group members can share themselves around amongst those key decision making groups and feeding information back so that key decisions are made.
- Other groups have set their criteria for decision making before they have to make them so that when hard decisions are needed to be made you have a criteria available to them. This helps the decision making process and keeps things moving ahead. We have not time available to us to stop so how will the groups manage this – when conflicting ideas/views/opinions are evident.
- Other sites to visit in Adelaide is the Nazareth Catholic school – where they have a birth – 12 school and the community space there is open, flexible rooms can be opened to accommodate groups, as well as the coffee drop in centre. Where families can sit and chat with each other.
- Heather Coleman along with Michael shared their Murray Bridge and O'Sullivan's Beach site visits. The Murray Bridge is a centre that you can just feel comfortable in it has strong cultural identity for Aboriginal families – and accessed by lots of non-Aboriginal families.

- Port Augusta and Kaurna Plains are 2 other Aboriginal centres where they have a children's centre. However you can see the difference between each location. They do show the outcomes when people are not working together.
- Kaurna Plains facilities operate in three different buildings - they still have great community involvement and operating with the best resources they have available to them. Community division limited those sites from building a building with an integrated model design. The end in mind was not clear for everyone these are experiences that we can learn from
- Port Augusta's missed out on having a new building because people could not agree on location. Carlton Parade School is now the location and modifications to an existing school showed that you still can deliver **a** children's centre.
- There is a lot of work to be done in this project and it won't be easy. June 2011 is when we need to have the feasibility study and costings to Minister. If we don't meet milestones we don't get the next lot of funding. This project is one of many National Partnerships (SA has 64, all competing with each other to achieve milestones within the timelines). This adds more pressure on community members to be consulted with. The project is one of the Closing of the Gap initiatives and it is time for action - we have had 2 generations of talking.
- Now is the time to make big decisions and those are going to be hard decisions for community/parents - because we are the generation that will be held accountable for this. That just had more pressure on the decision making process.
- Remembering we are not going to get it right everytime - and we can only be learners in the process too - We need to be kind to each other because the centre cannot fix all the problems and issues that impact on our families. This space is for children and families between birth - 8 years of age. Everyone has a role to play - no one centre/agency can be held responsible. We can have high expectations and in reality we can only play this role for young children and their parents/community members.
- Evidence shows that if we focus on little ones, pregnant mothers and working with Dads we can make a difference. Much of the experience with other children's centres seems to show that it takes 2 years of working with a family to change the pathways into a better life opportunities.

- Being on a school site will show that our children will come from one home to another home and the transitions into formal learning like school should be easier. The partnerships in education is between the parents, the child and their teacher. Everyone playing their role. We can only operate from an open and transparent process here – Government – DECS people are aware of this and are working towards this happening. This is evident of how those decision making groups like the Project Control Group and Design Group will have places for community members. That is why Elizabeth Grant is available to community members so that she becomes our interpreter (architect talking to architects).
- Our focus on bigger groups making decisions will only make a difference if we start with families.
- Programs for families can include cooking, health, playgroups, just showing mums/dad how to talk to your little ones.
- The funding agreement is until 2014 and after that DECS is responsible for sustaining the centre and services.
- Open invitation to meet at the school 3:30 for the walk around with Graeme Allan.
- Jim is an apology but Michael has organised another walk around next week on the 24/25 with Paul Newman and Minya Bunhii Staff and other parents are invited.
- The next Enabling Group meeting will have these discussion and decisions.

APPENDIX 4: ARTIST PROFILES



**CEDUNA ABORIGINAL ARTS & CULTURAL CENTRE
DOCUMENT OF AUTHENTICITY**



Name: Christine Tschuna

DOB: N/A

Language: English

Community: Ceduna

Christine was born at the Koonibba Aboriginal Reserve, as it was known in the early days, which was run and owned by the Lutheran Church. Christine undertook her schooling at Koonibba, where the teachers were a part of the Lutheran Church.

Christine developed a passion for art in her early years while at school, and it has continued into the future. Christine remembers her first painting she ever sold, which was to a young English man, while she was the co-ordinator of the Koonibba Women's Group in 1981. It was a painting of the Aboriginal flag, which she sold for \$25. This gave her confidence and she realised that she could make money from her art work. Christine's focus is on contemporary Aboriginal Art and over the years Christine has developed a unique style to her paintings. She has had her work exhibited in Exhibitions across Adelaide and Ceduna and has entered into many art prizes. In 2004 Christine was accepted into the prestigious Waterhouse Natural History Art Prize in the South Australian Museum. Other exhibitions Christine has been involved in include:

- 2004 - Waterhouse Natural History Art Prize
- 2005 - Joint Exhibition - Adelaide's New Land Gallery
- 2006 7.8.9.10 - "OUR MOB" Exhibition - Adelaide Festival Centre
- 2007, 09, 10 - "PULYA-KUTU" Red Poles Exhibition - McLaren Vale, SA
- 2007- True Blue Gallery, Western Australia
- 2008 "NGARLURGU" (All of Us) Tandanya
- 2010 DESERT TO DUNES Exhibition, Pt. Lincoln

Many of her artworks have been sold to people across Australia and overseas, including the French Ambassador. In NAIDOC week 2010, Christine was named Artist of the Year.

Christine resides on a homeland property named Koongwaa Dundey, and has a passion for teaching her children and grand children her culture. She also enjoys teaching them about bush tucker, and how to prepare the food to eat. Christine has 3 daughters, 1 son and 14 grandchildren.

Art Coordinator: Pam Diment

Signed:

Date:



Ceduna Aboriginal Arts & Cultural Centre

PO BOX 520

Car Eyre Hwy & Kuhlmann Street,

CEDUNA SA 5690

Ph: 08 86252487

FAX: 08 86252755

Email: pam@twt.org.au

Web: www.visitaboriginalart.com

This is an Original Aboriginal artwork from an Aboriginal Artist.
Copyright for artwork remains with the artist and Ceduna Aboriginal Arts & culture centre.



CEDUNA ABORIGINAL ARTS & CULTURAL CENTRE
DOCUMENT OF AUTHENTICITY



Name: Verna Lawrie

DOB: 23/08/1953

Tribe Mirning

Community: Ceduna

I was born at Koonibba Aboriginal Mission (35km west of Ceduna).

I work at the Ceduna Aboriginal Arts and Culture Centre 3 days a week but I often spend more than 3 days there as I enjoy painting so much. My grandson is also an artist who paints at the Art Centre.

Being an Artist comes naturally for me especially because I can relate to it from my culture. My art expresses a lot of story telling of my people and culture and the dream time. My work has been exhibited through the Ceduna Art Centre and also at the OUR MOB Exhibition (Adelaide Festival Centre) 2006, 07, 08, 09, 10, Tandanya 08, Pt Augusta 08, Red Poles at McLaren Vale, South Australia and True Blue Gallery in Fremantle, Western Australia. I was successful in winning the Pt. Lincoln Major Art Prize in 2008. I attend workshops and cultural trips to the lands which gives me the opportunity to meet other artists and to share stories about our culture. This also helps me to learn and teach culture to my children and grandchildren.

Art Coordinator: Pam Diment

Signed:

Date:

Ceduna Aboriginal Arts & Cultural Centre

PO BOX 520

Cur Eyre Hwy & Kuhlmann Street,

CEDUNA SA 5690

Ph: 08 86252487

FAX: 08 86252755

Email: pam&twt.org.au

Web: www.visitaboriginalart.com



This is an Original Aboriginal artwork from an Aboriginal Artist.
Copyright for artwork remains with the artist and Ceduna Aboriginal Arts & Culture Centre.



CEDUNA ABORIGINAL ARTS & CULTURAL CENTRE
DOCUMENT OF AUTHENTICITY



Name: Elizabeth Ryan
DOB: 26/06/1949
Language: English
Community: Ceduna

I was born in Palm Island, Qld. I came to live in Ceduna in 1972 with my partner Mitch. We have 3 children. We live on our homeland called Koongawa Dundey which is about 10km from Ceduna. I originally came from Palm Island which I visit once a year. When we were younger we used to make coconut oil and eat the kernel inside the coconuts that had started to sprout. These were delicious to eat. I also miss eating the fresh and plentiful mangoes that grew around the island. I have exhibited artworks at the "Our Mob" exhibition at the Adelaide Festival Centre, Red Poles Gallery in McLaren Vale, Pt. Lincoln, Fremantle and Tandanya Gallery in Adelaide. Tandanya Gallery purchased my "Sturt Desert Pea" painting for their private collection. I also have artwork touring S. Aust. In the OUR MOB Country Arts SA Touring Program.

Art Coordinator: Pam Diment

Signed:

Date:

Ceduna Aboriginal Arts & Cultural Centre
PO BOX 520
Cnr Eyre Hwy & Kuhlmann Street,
CEDUNA SA 5690
Ph: 08 86252487
FAX: 08 86252755
Email: arts@twt.org.au
Web: www.visitaboriginalart.com



This is an Original Aboriginal artwork from an Aboriginal Artist.
Copyright for artwork remains with the artist and Ceduna Aboriginal Arts & culture centre.

	<p>CEDUNA ABORIGINAL ARTS & CULTURAL CENTRE DOCUMENT OF AUTHENTICITY</p>
	<p>Name: Lindsay May DOB: 09/09/1956 Language: Pitjantjatara Community: Yalata Mothers Country: Ernabella (Pukatja) Amata—Ooldea Siding Fathers Country: TjunTjunTjarra</p>
<p>Lindsay grew up and did his schooling at Yalata. The older community members taught Lindsay the traditional ways of making artifacts. Lindsay left school and did training in farm work at Balaclava in South Australia. After that, Lindsay went to the North Adelaide Aboriginal College where he trained in Carpentry. Later he returned to Yalata and did Carpentry in his community. He did many small jobs around Colona Station, fencing and shearing. Being community minded Lindsay went to Yalata and the Bush School at Oak Valley as a teachers aid. He spent nine years doing these jobs. In 1990 Lindsay joined the police force and worked as a police constable working with the Yalata and Oak Valley communities. During all this time Lindsay still produced high quality artifacts and has recently started to paint landscapes again.</p>	
<p>Art Coordinator: Pam Diment</p> <p>Signed:</p> <p>Date:</p>	<p>Ceduna Aboriginal Arts & Cultural Centre PO BOX 520 Cnr Eyre Hwy & Kuhlmann Street, CEDUNA SA 5690 Ph: 08 86252487 FAX: 08 86252755 Email: arts@twt.org.au Web: www.visitaboriginalart.com</p> <p></p>
<p>This is an Original Aboriginal artwork from an Aboriginal Artist. Copyright for artwork remains with the artist and Ceduna Aboriginal Arts & culture centre.</p>	



CEDUNA ABORIGINAL ARTS & CULTURAL CENTRE
DOCUMENT OF AUTHENTICITY



Name: Joylene Haynes

Tribe: Miming / Kookatha
Community: Ceduna

Born at Port Lincoln hospital. I lived at Mt. Hope and began school at Mt. Hope. At the age of seven and a half years I was taken and put under the care and control of the State Government for over 11 years.

Later I worked as a Nurse for five years in a community hospital at Burra and Karoonda.

I have exhibited my work in the "Our Mob" Exhibition in Adelaide and I also have been selected twice to exhibit in the Water House Natural History Art Prize.

I have exhibited my work in the "Our Mob" Exhibition in 2007, 08, 09 & 2010 at the Adelaide Festival Centre Art Space, Red Poles Gallery in McLaren Vale in South Australia, 2007, 09 & 2010. Port Lincoln Art Prize in January 2008. The DESERT TO DUNES exhibition Pt Lincoln. I have my work also represented in the Touring Arts Program Country Arts SA touring through Regional S. Aust.

When I am not painting I am attending various meetings within the community and making bush medicine.

Art Coordinator: Pam Diment

Signed:

Date:



Ceduna Aboriginal Arts & Cultural Centre
PO BOX 520
Cnr Eyre Hwy & Kuhlmann Street,
CEDUNA SA 5690
Ph: 08 86252487
FAX: 08 86252755
Email: arts@twt.org.au
Web: www.visitaboriginalart.com

This is an Original Aboriginal artwork from an Aboriginal Artist.
Copyright for artwork remains with the artist and Ceduna Aboriginal Arts & culture centre.



CEDUNA ABORIGINAL ARTS & CULTURAL CENTRE
DOCUMENT OF AUTHENTICITY



Name: Beaver Lennon

DOB: 07/07/1988

Tribe Miming, Antikirinjara

Community: *Ceduna*

I was born in Adelaide in 1988 and I did my schooling years in Ceduna. I started painting at the Ceduna Arts & Culture Centre in Feb '05. My painting has been influenced by my grandfather from an early age and my mother and grandmother who are well known by their artistic talents.

My Grandfather was born at 11 Mile Creek at the Breakaways in Coober Pedy, South Australia.

I like to paint the environment and nature in its natural state, lightning in the sky, trees, clouds and using colours and different techniques in my paintings.

I have Exhibited paintings in Our Mob

Exhibitions in 2006,07,08,09 and 10. In 2010 I won the Adelaide Festival Centre's Indigenous Acquisitive Art Award. I have also had paintings in the Red Poles Gallery in McLaren Vale, SA in 2007, 2009 and 2010.

I have exhibited at the Tandanya Gallery in Adelaide and have been accepted for the Xstrata Coal Emerging Indigenous Artist award which opened on the 11th July 2008, at the Brisbane Gallery of Modern Art, QLD. I exhibited 7 works in this exhibition of landscapes and portraiture

Recently I have been commissioned to do a large triptych painting for the grieving room for the new redevelopment of the Ceduna Hospital.

Art Coordinator: Pam Diment

Signed:

Date:



Ceduna Aboriginal Arts & Cultural Centre
PO BOX 520

Cnr Eyre Hwy & Kuhlmann Street,
CEDUNA SA 5690

Ph: 08 86252487

FAX: 08 86252755

Email: arts@twt.org.au

Web: www.visitaboriginalart.com

This is an Original Aboriginal artwork from an Aboriginal Artist.
Copyright for artwork remains with the artist and Ceduna Aboriginal Arts & culture centre.



CEDUNA ABORIGINAL ARTS & CULTURAL CENTRE
DOCUMENT OF AUTHENTICITY



MARGARET MAY

Language: Pitjantjatjara

Community: Yalata/Oak Valley

D.O.B Unknown

I was born at Wataru, Mount Lindsay in the South Australian APY Lands. When I was 3 to 4 years old my mother, father and all of my family travelled to Ooldea. At the time of the Maralinga bombing by the British we left Ooldea and travelled by train to Tarcoola and walked to Pulkana. Halfway there we turned back to Tarcoola and travelled by train to Ooldea. There were two trucks waiting which took us to Ooldea Tank. Later in life I settled in Oak Valley and Yalata with Mable Queama's family. Most of the Punu I make is from the Kaddia Tree and the local wild peach tree.

Art Coordinator: Pam Diment

Signed:

Date:

Ceduna Aboriginal Arts & Cultural Centre
PO BOX 520

Cur Eyre Hwy & Kuhlmann Street,

CEDUNA SA 5690

Ph: 08 86252487

FAX: 08 86252755

Email: arts@twt.org.au

Web: www.visitaboriginalart.com



© Copyright remains with the artist..



**CEDUNA ABORIGINAL ARTS & CULTURAL CENTRE
DOCUMENT OF AUTHENTICITY**



Name: Ada Hart

Language: Pitjantjatjara/English

Community: Oak Valley

DOB: 1/1/1938

Ada Hart was born in the Pitjantjatjara Lands a long time ago. Her traditional name is Muninja. Ada's family came to Ooldea when she was little, about 8 years of age. Ada attended school at Ooldea with Mr. Green and the missionary's. Ada and all the aboriginal people were moved out of Ooldea before the bomb testing by the British in 1952. They walked to Yalata and moved around a lot until the Oak Valley site was chosen and given back to the people. Ada settled in Oak Valley and has been here ever since. Currently living in the Aged Care facility. Ada had 2 sons, who are both deceased. She has grandchildren who live in Oak Valley near her and she sees them every day. Ada spends her days making artifacts. Ada has to collect the right type of wood (wirra) for the different items she makes. She cuts the wood, cleans it and then shapes it and burns designs on to it and finishes them off with a good dose of linseed oil. The baskets/trays are used to carry food on your head or babies under your arm. The smaller ones can be used for drinking water. The Mulga tree is used for boomerangs. Music sticks and snakes are made from the root of the quandong tree. Ada is a delightful lady who enjoys her life in Oak Valley making artifacts and talking to the young people.

Art Coordinator: Pam Diment

Ceduna Aboriginal Arts & Cultural Centre
PO BOX 520

Cnr Eyre Hwy & Kuhlmann Street,

CEDUNA SA 5690

Ph: 08 86252487

FAX: 08 86252755

Email: pam@twt.org.au

Web: www.visitaboriginalart.com

Signed:



Date:

© Copyright remains with the artist..

