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WALAMA

return to the roots

KARINA BARANIAK

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in memory of those who died

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TECHNISCHE UNIVERSITÄT WIEN

DIPLOMARBEIT

WALAMA | return to the roots

ausgeführt zum Zwecke der Erlangung
des akademischen Grades eines Diplom-Ingenieurs
unter der Leitung von

Univ. Prof. Arch. Dipl. Ing. Christian Kern
Institut für Kunst und Gestaltung E264/2

eingereicht an der
Technischen Universität Wien
Fakultät für Architektur und Raumplanung von

Karina Baraniak
11722625

Wien, am ....

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abstract

It is widely believed that Australia is a young country without history. This is an often heard statement not only among non-residents, but also among Australians who have English or European ancestry. There would be nothing strange about it, if not the fact that although Australia was only established as a country in 1901, the history of this land is much more complex and deeper and goes back at least 65,000 years earlier.

Inspired by the full of sorrow and suffering history of Australia's First People, I decided to delve into this subject, which has long been neglected and shunned, but which I feel is extremely important and valuable. From past events, through a research of the current situation within the Aboriginal community, I seek to understand both, the problems and needs of these people, in order to finally propose a solution that could be the first step towards building a better, stronger future for Aboriginal Australia.

The purpose of this work is to try to find Australia's true identity. Walama - Aboriginal Memorial Centre - is a place not only to commemorate all those Indigenous People of Australia, who died as a result of colonisation by Europeans, but also a place where Aboriginal People, through visual art, dance and music, could share their stories, with anyone who would like to listen to them.

The greatest architectural challenge is to propose solutions that are compatible with Aboriginal culture and tradition, while using modern technology and materials. The architectural concept consists of a memorial space to honour all the peoples who lived on this land before colonisation, an exhibition area to explore the visual art of these people, and open spaces intended as a workplace for artists or workshops and other activities that will enable education and integration of people from diverse social backgrounds. Through the different spaces, visitors will be able to learn more about Aboriginal history, culture and heritage.

Giving these people back a piece of land, their land, would be an expression of respect and an attempt at reconciliation. I believe it could help rebuild relationships that have long been broken.

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zusammenfassung

Es ist weit verbreitet, dass Australien ein junges Land ohne Geschichte ist. Diese Aussage, ist nicht nur unter Ausländern, sondern auch unter den Einheimische selbst bekannt. Daran wäre nichts Seltsames, wäre da nicht die Tatsache, das Australien zwar erst 1901 als Land gegründet wurde, die Geschichte dieses Landes aber viel komplexer und tiefer ist und mindestens 65.000 Jahre zurückreicht.

Inspiriert von der leidvollen Geschichte der ersten Menschen Australiens beschloss ich, mich mit diesem Thema zu beschäftigen, das lange Zeit vernachlässigt und gemieden wurde, welches ich aber für äußerst wichtig und wertvoll halte. Ausgehend von den vergangenen Ereignissen versuche ich durch eine Untersuchung der aktuellen Situation innerhalb der Gemeinschaft der Aborigines sowohl die Probleme als auch die Bedürfnisse dieser Menschen zu verstehen, um schließlich eine Lösung vorzuschlagen, die der erste Schritt zum Aufbau einer besseren, stärkeren Zukunft der Aborigines in Australien sein könnte.

Der Zweck dieser Arbeit ist der Versuch, die wahre Identität Australiens zu finden. Walama - Aboriginal Memorial Centre - ist nicht nur ein Ort des Gedenkens an all jene Ureinwohner Australiens, die durch die Kolonialisierung durch die Europäer starben, sondern auch ein Ort, an dem die Aborigines ihre Geschichten durch visuelle Kunst, Tanz und Musik mit jedem teilen können, der ihnen zuhören möchte.

Die größte architektonische Herausforderung besteht darin, Lösungen vorzuschlagen, die mit der Kultur und Tradition der Aborigines vereinbar sind und gleichzeitig moderne Technologie und Materialien verwenden. Das architektonische Konzept besteht aus einem Gedenkraum, um alle Völker zu ehren, die vor der Kolonialisierung auf diesem Land lebten, einem Ausstellungsbereich, um die visuelle Kunst dieser Menschen zu erforschen, und offenen Räumen, die als Arbeitsplatz für Künstler oder Workshops und andere Aktivitäten gedacht sind, die Bildung und Integration von Menschen mit unterschiedlichem sozialem Hintergrund ermöglichen. In den verschiedenen Räumen können die Besucher mehr über die Geschichte, die Kultur und das Erbe der Aborigines erfahren.

Diesen Menschen ein Stück Land, ihr Land, zurückzugeben, wäre ein Ausdruck von Respekt und ein Versuch der Versöhnung. Ich glaube, es könnte helfen, Beziehungen wiederherzustellen, die schon lange zerbrochen sind.

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1. Lena Nyadbi | Hideout 2002

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I. BARANI

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"In the beginning, long before there were
any people, plants or animals on this land,
Baiame, the spirit of our ancestral being,
lived up in the sky. He came down and
formed and shaped the land.

He created the rivers, the mountains, the
forests, the mangroves, the creeks,
the seashore, the cliffs and other places of
great significance and sacredness.
It is he who gave the people the laws of life,
their traditions, their dance,
their art and their songs.

When the work of creation was completed,
Baiame returned to the sky. The people
called him the Sky Hero or All Father"[1]

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The history of the Indigenous people of Australia is incredibly long, extremely deep and at the same time - unimaginably sad. The exact time when the First People arrived to the lands of the present-day Australian continent is not known, but the recent discovery in the Northern Territory, near the Kakadu National Park on Mirarr Country, has revealed that the Aborigines must have inhabited Australia for at least for 65,000 thousand years ago, so much earlier than previously believed.

So how did they manage to reach another continent? There are several theories about this topic. Some people believe that the population arrived here as a result of migration from South Asia, using primitive boats or via the continental bridge from Papua New Guinea, which was submerged by rising sea levels forming the Strait.

when and how

a long time before

A current theory says that those early migrants came out of Africa about 70,000 years ago. And what does it mean now? It means, that the Aborigines would be the oldest population of humans living outside Africa and the oldest continuing culture on our planet, unlike any other, what makes them so unusual and special. Throughout this period this culture has evolved, leaving a visible mark across the whole continent.[2]

These discoveries make it clear, that Aboriginal history should be considered in the context of tens of millennia of human experience on this continent, and not only past few thousand years, as it was believed after the arrival of the first white people on the continent.[3] It is therefore important to nurture and continue this ancient culture so that it can continue for next hundreds of thousands of years.

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2. Carol Ruff | 40, 000 Years Is A Long Time

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The life and understanding of the Aborigines since always have been very spiritual. They believed in 'Dreamtime', a very unique religious concept, which goes by many different names like Altjirringa, Jukurrpa, Warlpiri or Arrernte, depending on region and the people. It is very hard to explain exactly what it means in non-aboriginal culture. It is considered as very beautiful and important word, and the meaning is very deep and significant. The concept of 'Dreamtime' is related to the expression 'from eternity' or 'connected with eternal things'. It refers not only to events, which happened in the past, but to very deep spiritual understandings, to Aboriginal theology and cosmology, to their understanding of themselves and how they fit into the world. It also explains the law and rules which should be followed in everyday life.[4]

Dreamtime refers to many various things. One of the most important is the Creation of the world. According to Aboriginal beliefs, in the very beginning the world was flat and empty. There were no trees, mountains or rivers. There were no animals or people. Then Creator Spirits emerged from the earth, sea and sky and began to form the world and their Country. They made long journeys across the continent, creating every tree, every rock and every waterhole. Animals and people were also created by a Spirits. Dreamtime was also responsible for laws,

ancestors spirits

rules of life and ceremonies. When the work had been finished, Creator Spirits returned to the land, sky and sea to admire the world from there. The body 'died', but the Spirit remained. The live after live is an another important aspect in Dreamtime. The Aborigines believe that after death the spirit does not die but returns to the Dreamimg to continue to observe the world and families from there.

Dreamtime stories were told to children from generation to generation to teach them culture, responsibility and the laws of the world. Recognition of past deeds and the enduring spirit of cultural heroes or ancestors expressed in art, dance, songs and rituals, which show the connection between spirit, world and people. The stories may be different, depending on region and clan, but the sense is always the same, it is all about respect for the land and the people, who are living there.[5]

Aborigines have been since always very proud of their individuality and identity. They were extremely connected to the land, which was the most important possession for them. Land was the base of their beliefs. This tribal ownership of land was a perpetual inheritance, what means that there would have been no point, no possibility to exchange or sell it. People belonged to the land just the same as the land belonged to the people.

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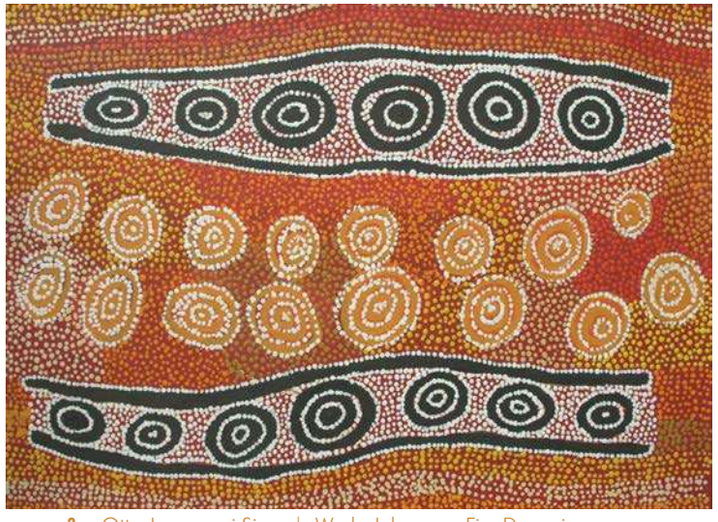
"When the myths about the drama of the Dream Time are studied with care, it becomes clear that the Aborigines had taken, indeed, had gone far beyond, the longest and most difficult step toward the formation of a truly religious outlook. They had found in the world about them what they took to be signsa of intent toward men, and they had transformed those signs into assurances of life under mystical nurture. Signs, in rites of several kinds, were in essence acts of faith toward the ground of that assurance."[6]



3. Otto Jungarrayi Sims | Warlu Jukurrpa - Fire Dreaming

4. Colleen Wallace Nungari | Dreamtime Sisters

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It is estimated that by the end of the 18th century there were around 633 Aboriginal languages and dialects. Each tribe had its own language and as the Aborigines had no need to move and thus there was no communication between people from different areas, new dialects were often created. The vocabulary was also dependent on the region of residence and was based on the things that the Aborigines needed in their daily lives, meaning that Aborigines living in areas rich in greenery needed different words to communicate than people from the center of the continent whose daily lives, food gathering, and ceremonies and rituals differed significantly. In spite of the different grammar and structures, the basic phonetics were often similar, which facilitated the learning of new languages of people from different tribes, clans or groups.[7]

languages

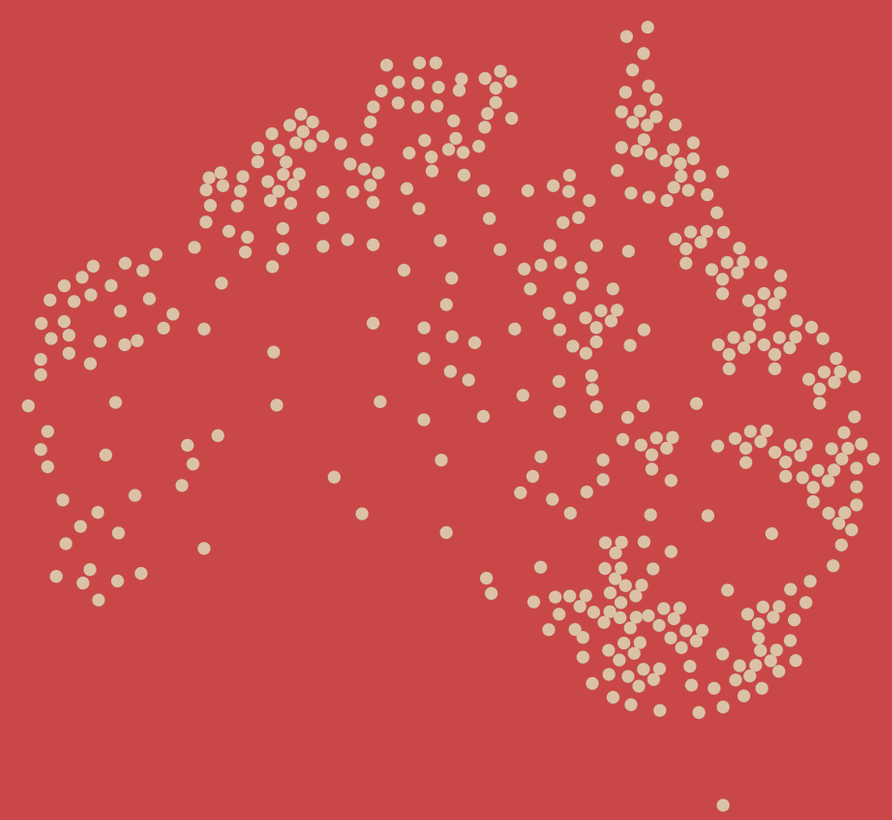
diversity of nations

Aborigines inhabited absolutely every part of the continent, they lived it the tropical rainforests of the north, the dry deserts of the interior and the cool lands of the south. They learned how to live with different flora and fauna, how to manage with the different landscape and how to shape their society with religion, art and rituals. Although each tribe lived in a slightly different way, and had its own customs and stories, there were also 'big' stories, that travelled all across the continent, linking people and places together. Land, waters, places, law, language, beliefs, family, identity... all of that was defined by Aborigines as their Country.
Country was not only their home, it was their life, their source of knowledge, closely connected with their spiritual life, their Dreamtime.[8]

“We know that the general principles of these languages, in spite of their great variety, are basically the same, or of one stock, all over the continent.

They are marked by precision, brevity of expression, an emphasis of concreteness and an endeavour to express in one word, or in as few as possible, a complete picture of the situation or desire; this is done by the inflexions of the word or words used.

They are also related to the culture, and cannot be understood or satisfactorily mastered without a knowledge of tribal thought, belief and custom.”[9]



5. First Languages Map

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It was believed that Aborigines before colonisation were a people, who only 'hunt and gather' food. However, their agriculture and food production was highly developed. Despite Australia's harsh conditions, high temperatures and little rainfall, over the years they have learned how to prepare the soil to make it fertile and produce good quality crops. Depending on the changing seasons and the availability of food, they moved around, but it was always with purpose and according to their needs.

The methods of farming were adapted to the region and the natural environment. Where it was necessary, they often built dams to ensure adequate irrigation of the field. They grew crops, yams and tubers, rice, grasses, vegetables, fruits and many more. They knew how to process the harvest and make products from it, such as bread, and how to store it. With a great knowledge of the source of food supplies, they used various methods of preparing food for consumption, whether warm or cold. Cooking was more of a women's occupation, while men were involved in hunting and preparing fires.[10]

They used fire not only to cook food, but also in burning off practices, which helped to nourish the land, so

food production

great things

that new, fresh grass could grow. There were certain rules that had to be observed in order not to disturb the natural vegetation. For example, the season and the weather were very important, so that the timing of burns could be predicted. Moreover, all neighbouring clans had to be informed of all fire activities at all times.

The people who live on the coast and close to the rivers have perfectly developed the fish-trap system. The system is so old, that some of the tribes believe it was also invented by Creator, with the Dreamtime concept. The net structures made it possible to catch fish over large areas, and thanks to traps consisting of canals and ponds, they were able to manipulate the water level, which also made fishing much easier. Paddling into deeper waters and hunting for bigger fish was possible thanks to canoes, which were made out of trees.[11]

All of those techniques have been changing and improving for a long period of time. Thanks to their deep knowledge of the earth, they knew how to harvest food in a sustainable way, that did not damage the natural environment. Through great respect for their land, they took only as much as they needed, keeping the balance of nature.

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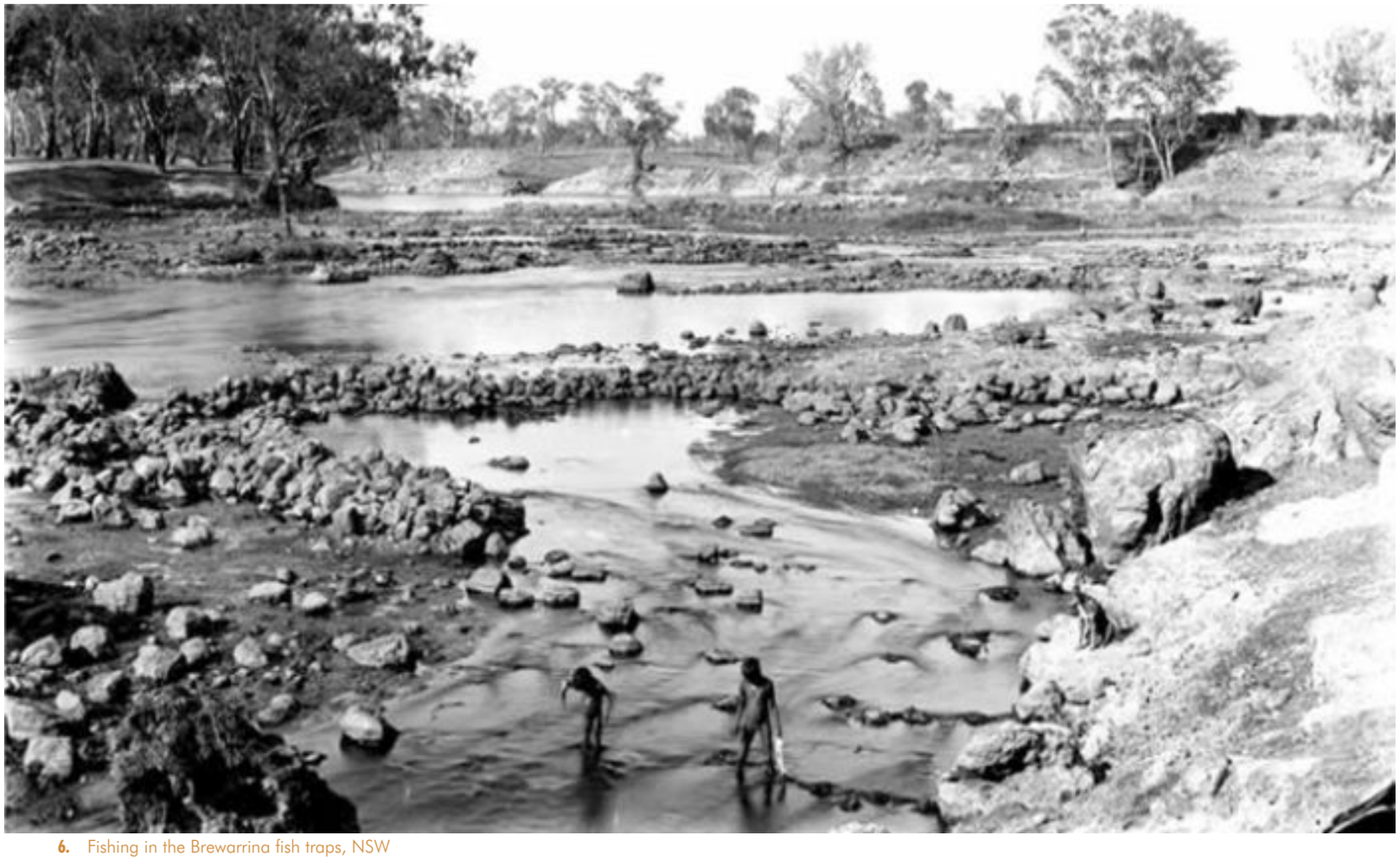
"As I read these early journals, I came across repeated references to people building dams and wells, planting, irrigating and harvesting seed, preserving the surplus and storing it in houses, sheds or secure vessels... and manipulating the landscape."[12]



6. Fishing in the Brewarrina fish traps, NSW

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The first person, who set foot in 'Australia' in 1606 was the Danish navigator Willem Janszoon, and later the same year the Portuguese navigator Pedro Fernandes de Queiros. In 1770 Captain James Cook sailed to the east coast of Australia and for the first time he came into close contact with the Gadigal people living in the current Sydney area. It was erroneously thought that the Aborigines were a primitive people, who had no knowledge of agriculture and led a nomadic lifestyle. It was assumed that the natives would therefore quickly relinquish their rights to the land. Moreover, the mid-continent was seen as empty and easy to take over. At first, the Aborigines were peacefully disposed towards the overseas people, but even then, they showed great connection to their land. They thought that the British people were relatives return-

first contact

ing from the spiritual world, who had forgotten the language and customs. They did not know then that the next two centuries would turn out to be their worst nightmare, from which only a small percentage of their population would survive.
Eighteen years later, in January 1788, the first fleet arrived on the shores of Australia, under the command of Phillip, and on the 26th of January colonists had recognised the country as a Crown Land. The fleet included officials, women, children, convicts and large supplies of rum and meat. Diary entries from the time report that the native population was considered as 'primitive', 'barbaric' and even 'stupid'. It was not noticed how beautiful and rich the culture of Aborigines was and how different and complex were all nations.[13]

“there is not in the world a valley so sweet (...)
Certainly a land more favourable for
coloinzation could not be found.”[14]

7. Algernon Talmage | The Founding of Australia 1788

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Each year more and more white settlers arrived on the Australian continent, establishing new colonies and thus spreading across the country. The Aborigines, not accepting the situation as it was, increasingly organised small and quick attacks on the armed white invading army. The colonists considered such attacks 'treacherous' and declared a state of war. [15]

Many of the actions of the colonisers amounted to genocide. In addition to unintentional actions such as bringing infectious diseases (the flu, measles, tuberculosis, smallpox), disturbance of the ecosystem and direct consequences of colonisation - expulsion from hunting grounds, introduction of poor diet, the Europeans committed many mass murders with firearms or poison. The worst incidents occurred at the frontier of colonisation - 'frontier wars', where settlers were on their own. Disagreements often ended in bloodshed on both sides, and in the later stages of colonisation the settlers sometimes exterminated the Aborigines 'preemptively'. An extremely violent conflict, beginning in 1824, took place in Tasmania, resulting in the slaughter of almost the entire Aboriginal population. The eight bloody years were called the Black War. [16]

frontier wars

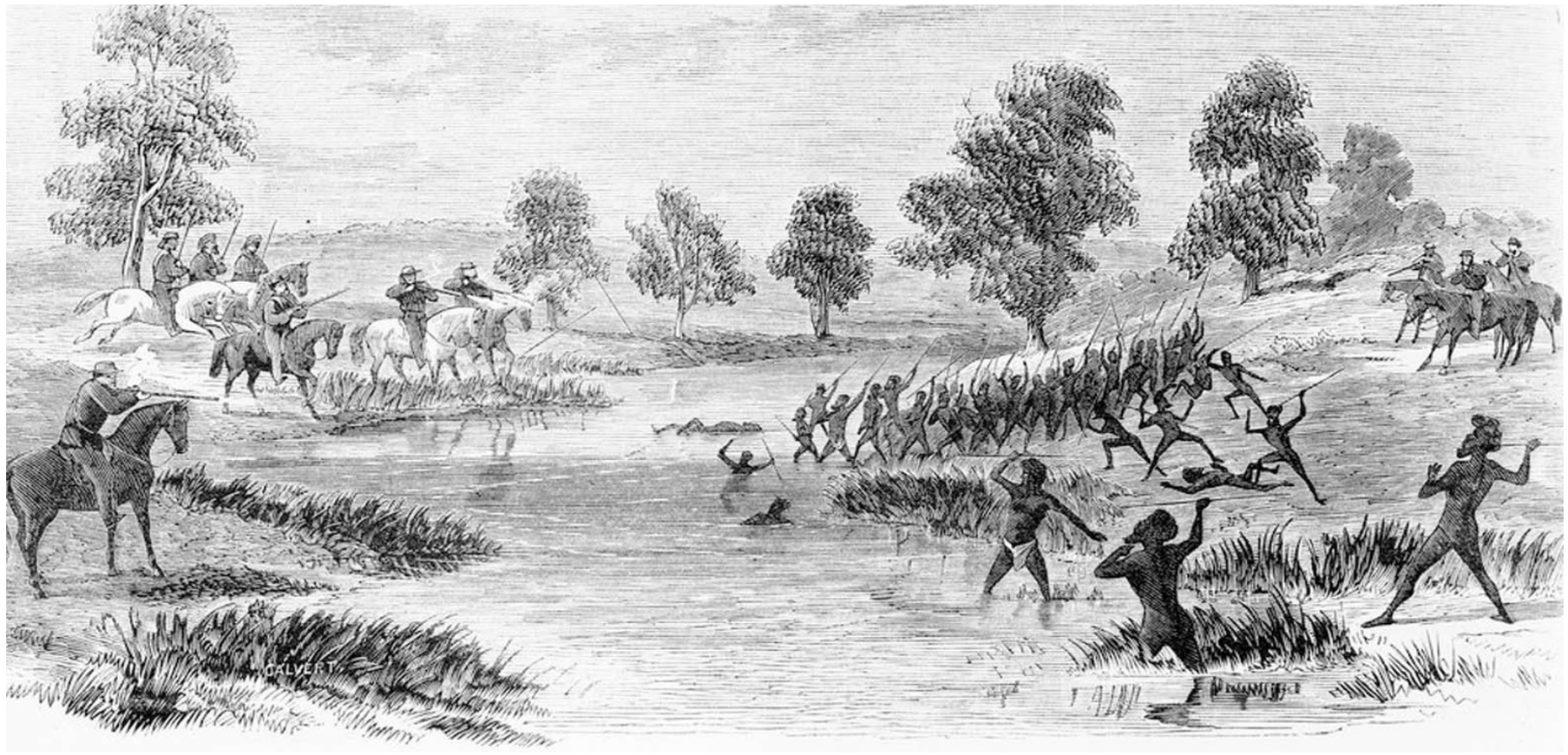
early time

It is estimated that some 2,000 to 5,000 colonists died in the frontline wars, while the death toll is for Aboriginal people so high that it is too difficult to determine. Just in Queensland alone there were around 60.000 Aboriginal deaths. It is said that during the first 200 years after the arrival of Europeans on the Australian continent, about 90 percent of the total Aboriginal population lost their lives as a result of colonisation.[17]

The Frontier Wars had a huge impact on Aboriginal society, who fought with extraordinary courage against an enemy much stronger than them. They were heroes, willing to die for their Country. This is undoubtedly a piece of history that should be remembered.

European 'colonisation' became a process by which the Aborigines began to lose not only their lives, but also their land, heritage and laws in an irreversible way. Everything they have known so far has changed. Their land, which they respected and cared for so much until then, began to be destroyed and their beautiful 'Dreamtime' has been permanently damaged.

“(...) ‘massacre them without mercy...
they were slaughtered in cold blood”[18]



8. Calvert Samuel | Conflict on the Rufus, South Australia

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The following years were not easy at all for the Aborigines. They were deprived of most rights that other citizens had and even worse was about to come...

Between 1910 and 1970, a new policy of assimilation, called the 'Stolen Generation', was developed, whereby one in three children were taken from their families, under the pretext of of improving their quality of life and protecting them from rejection. Forbidden to speak their native language, lied to about their real families, deprived of love and support, they were sent to place in foster families, institutions or adopted by white families, where they were very often treated like prisoners.[19]

That had a huge impact on their later emotional life. These were extremely distressing and painful years for them, away from their loved ones, on their own. Those

new rules

children were supposed to have a better future, but in reality, instead of that, they often have suffered sexual violence in that institutions, at work or in foster homes. Because of that, children from this generation were much more exposed to all kinds of trauma and psychological problems.[20]

Finally, the action turned out to be a monumental failure and today is considered to be one of the causes of many problems faced by the Aboriginal community. Several organizations and institutions have been set up to help reconnect separated families, but the pain caused by these events is still being experienced today. It was not until 13 February 2008, that former Prime Minister Kevin Rudd officially apologized to members of the Stolen Generation for past events. This was certainly an important moment for the nation.

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"I was at the post office with my Mum and Auntie [and cousin]. They put us in the police ute and said they were taking us to Broome. They put the mums in there as well. But when we'd gone [about ten miles (16 km)] they stopped, and threw the mothers out of the car. We jumped on our mothers' backs, crying, trying not to be left behind. But the policemen pulled us off and threw us back in the car. They pushed the mothers away and drove off, while our mothers were chasing the car, running and crying after us. We were screaming in the back of that car. When we got to Broome they put me and my cousin in the Broome lock-up. We were only ten years old.
We were in the lock-up for two days waiting for the boat to Perth'[21]

"So this meant the grieving took place again. The grief came for my younger sister and two brothers whom I thought I would never see again. The day I left the Orphanage - that was a very sad day for me.
I was very unhappy,
and the memories came back.
There was nowhere to turn.
You was on your own. I was again in a different environment...
I had no choice but to stick it out.
With the hardships going and thinking of my sister and brothers which I left at the Orphanage. My heart full of sorrows for them.'[22]

"...even though I had a good education with [adoptive family] and I went to college,
there was just this feeling that I did not belong there.
The best day of my life was when I met my brothers
because I felt like I belonged and I finally had a family.'[23]

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The Australian Constitution came into force on 1 January 1901, and established rights for all Australians. However, only 2 parts of the Constitution applied to the Indigenous people of Australia: Section 51, which gave the Commonwealth power to make laws regarding to 'people of any race, other than the Aboriginal race in any state, for whom it was deemed necessary to make special laws'; and Section 127, which stated that 'in reckoning the numbers of people of the Commonwealth, or of a State or other part of the Commonwealth, aboriginal natives shall not be counted'.[24] This meant that under the Constitution, the Aboriginal people were not considered as a part of the population of Australia, and what is more each State could make its own policy in relation to Aborigines. (resulting in, among other things, the Stolen Generation).

right wrongs

The Aboriginal people did not agree with the way they were treated and fought against these injustices. More and more strikes and protests were organized to improve working conditions, to gain autonomy, and to return their rights to their traditional lands.

The culminating moment of these protests came in 1967 when the Australian people held a referendum, which was the only way to change the Constitution, at which 90,77 percent of the Australian voters voted 'Yes' to the change. This was the greatest success achieved by the Aboriginal people, although it did not actually change much in their daily lives. From then on it was permitted to make laws relating directly to Aboriginal people, which would better protect their community, and they were finally included in the population of Australia.[25]

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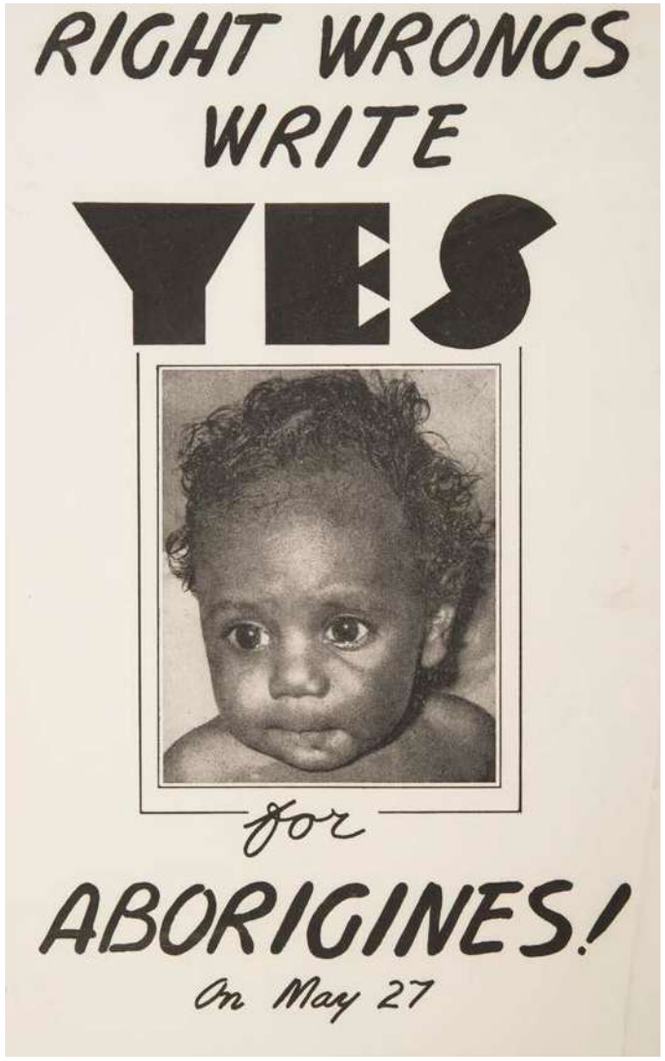
"We asked that section 51 be submitted to a referendum to remove this limitation on Commonwealth action in the belief that all Australian laws ought to apply equally to all Australians and that no one should be excluded from Commonwealth benefits on account of race."[26]

Federal Council for the Advancement of Aborigines and Torres Strait Islanders

The case for changing section 51
March 1967



9. Right Wrongs Write Yes for Aborigines | 1967

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“I am not black
I am not white
I am not wrong
I am not right

I am now here
Not been before
My ancestors
Are here no more

I am not black
I am not white
I am not wrong
I am not right

Their spirit lives in every way
Always will unto this day
They are so proud and love their land
Traditional custodians will stand

I am not black
I am not white
I am not wrong
I am not right

We have so much to offer all
Generations past still call
This great land of ours abounds
Where harmony and peace are found

I am not black
I am not white
I am not wrong
I am not right

Proud and true is who we are
Some from here and some from far
Help each other the best we can
That makes us ALL Australian.[27]

Sandra Gaal Hayman, ‘Australia Day 2014’

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"Without our voices, Aboriginality will continue to be a creation for privileged opportunists and will always be about us rather than by us.[49] "

Under Australian law "Aboriginal Australian" is understood as "a person of Aboriginal or Torres Strait Islander descent who identifies as an Aboriginal or Torres Strait Islander and is accepted as such by the community in which he [or she] lives."[28] Originally 'Aborigines' is a name given by the British, comes from the Latin and means 'in a place', while Indigenous means 'originating in and characterising a particular region'. But there are more than 250 distinct Aboriginal social groupings in Australia, so to refer to Aborigines as inhabitants of Australia is like calling people from Europa - Europeans. Just as each country in Europe has a different language, customs and traditions, every nation in Australia is different, with different languages, cultures, beliefs and practices. The Aborigines themselves like to be named depending on the region they come from. For example, people living on the coast are called 'saltwater people' and people from the interior of the country are called 'freshwater','desert' or 'spinifex' people. Kooris may be called people from New South Wales, and Koories from Victoria; Murris - Queenslanders, and Bama - the Northern Territory.

Not all Aboriginal people like to be referred to as Aborigines. It refers more to the whole country and does not give a sense of belonging to a particular land. Many prefer to be identified by the nation they come from, like: Gadigal - Sydney, Gangulu - Queensland or Kuwarra - Western Australia.[29]

who they really are

true identity

Each person should decide for themselves who and what they feel more attached to. It is very personal thing and everyone else should respect that. No one has a llicense to define people without knowing their true origin. Aboriginality does not only mean a kind of nationality, it means belonging to a particular land, language, kinship, customs and much more. The Aborigines never left this land, they were here hundreds of thousands of years before the white man reached the shores of Australia. They have every right to call themselves what they feel, what they belong to.

Fortunately, there are some institutions that provide a voice and representation for Aboriginal people, and who also offer a range of support services in areas such as housing, employment, legal matters, training, and property acquisition and management. Some of the more popular are The Australian Institute of Aboriginal and Torres Strait Islander Studies - AIATSIS, and Aboriginal land councils at state or territory level. These institutions not only help to protect Aboriginal culture and value, but also pursue towards the cultural, social and economic independence for Aboriginal people. They often help them to get back their lands and to find family members who were removed as a result of the Stolen Generations. Thanks to such organisations it is possible to maintain and strengthen Aboriginal culture, identity and heritage.

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"I know I'm a Koorie
I've learned from my kin
But sometimes I'm questioned
On the colour of my skin

I'm questioned on this by both
Black and White
My culture and identity
are my legal right

My Aboriginality
I've searched for so long
But the doubts of others
Make it hard to belong

If you wouldn't make judgments
On just what you see
Then, maybe by chance
You'll see the real me."

Carol Kendall, 'Koories Come in All Colours'

10. WuguIOra Morning Ceremony

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In traditional Aboriginal Australia there is no difference between an 'artist' and 'craftsman'. It is very difficult to define what the word 'art' means in this culture, and the Aborigines themselves do not pay much attention to it. For them it is a part of their everyday life which is intertwined with the sacral life. Therefore, apart from motifs of mythological significance, you can find objects used in everyday life or in ceremonies, such as boomerangs and fishtraps. Most of their works have symbolic or even hidden meanings, so they cannot be interpreted according to European standards. Each painting tells some story, based on the Dreamtime beliefs and symbols. As Australian Aborigines have no written language, visual art is a way for them to preserve information and pass it on to future generations.

Aboriginal paintings consist mainly of dots and lines, and each dot and line have a certain meaning, or meanings, and the interpretation of it without knowledge of this symbolism may be very difficult for non-Aboriginal people. A wavy line, for example, will mean a river, in turn of a zigzag one, which will mean a mountain. Two stamps separated by a line will mean the track of a kangaroo, and a U-shape by a circle will mean a man sitting by a campfire. Watching the Aboriginal artist at work one may come to a conclusion that he has arranged the whole picture earlier in his mind and transfers only this idea with sure hand on a medium.

dots & lines

Due to the lack of variety in the materials, the paintings are confined to a small range of colours. The most common colours used in the works are red and yellow ochre, white clay pigment and black coal. Anything that could be found in nature was used as painting tools, from feathers, plants and flowers to strings of human hair, animal fur and sometimes just their hands. There were four main types of painting: sheets of bark, human body, cave walls and, in some rituals, simply the ground. But paintings were not the only one form of art. Wooden tools, instruments and other objects were decorated with symbols as well. Sometimes for some ceremonies they built special constructions, which often took longer to build it than the ritual itself.[30]

Today Aboriginal art is now one of the most recognizable art forms in the world. Works of Aboriginal artists can be found in many art galleries and museums, and their themes and styles are diverse as the culture of their artists, ranging from traditional mythological motifs used thousands of years ago to modern interpretations of ancestor worship and land creation or new perspectives on colonial experience.

Visual art is not only a form of communication, but also an incredible source of knowledge for outsiders. The stories contained in them teach about the spirituality, culture and history of these unique peoples.

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"Visual art, 'is an expression of Aboriginal philosophy in form and colour and in design, which has an aspect of beauty according to the tradition of tribes concerned. It is not primarily an attempt to produce the beautiful for its own sake, though it does reveal aesthetic apprecitation. Aboriginal art is first and foremost a ristual activity, correlated with chanting, dancing and acting. (...)"[31]

11. Kunmanara Williams | Ngura

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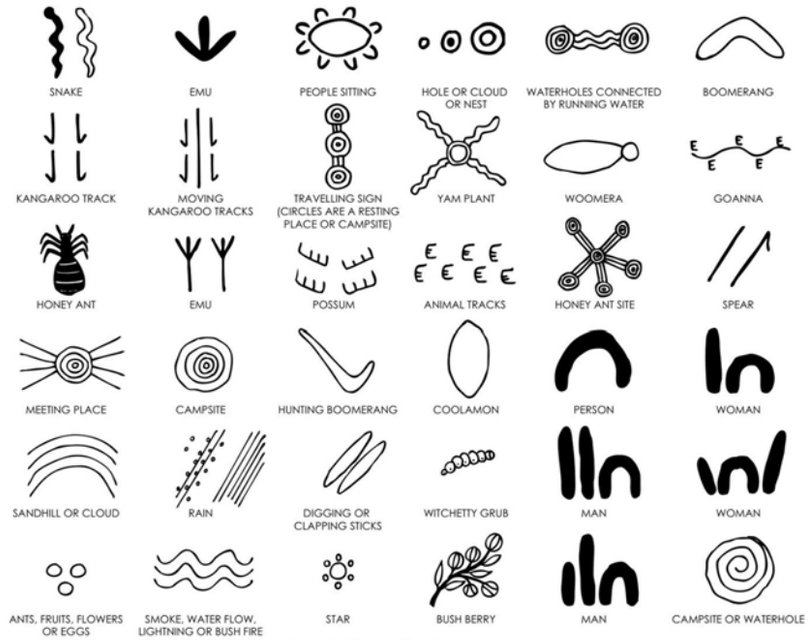
12. Aboriginal art classes



13. Aboriginal symbols

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14. Gulumbu Yunupinu | Garak, The Universe; Nyapanyapa Yunupinu | Larrakitj, Mayilimiriw

15. Yiribana Gallery | The Art Gallery NSW

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The traditional aboriginal music is based mainly on the vocal and tells stories about the land. Passed from generation to generation, describing how the world was created. There were songs for every occasion: hunting songs funeral songs, songs about the landscapes, ancestors, animals, myths and Dreamtime legends. The people who give these songs are the Traditional Owners of the land.

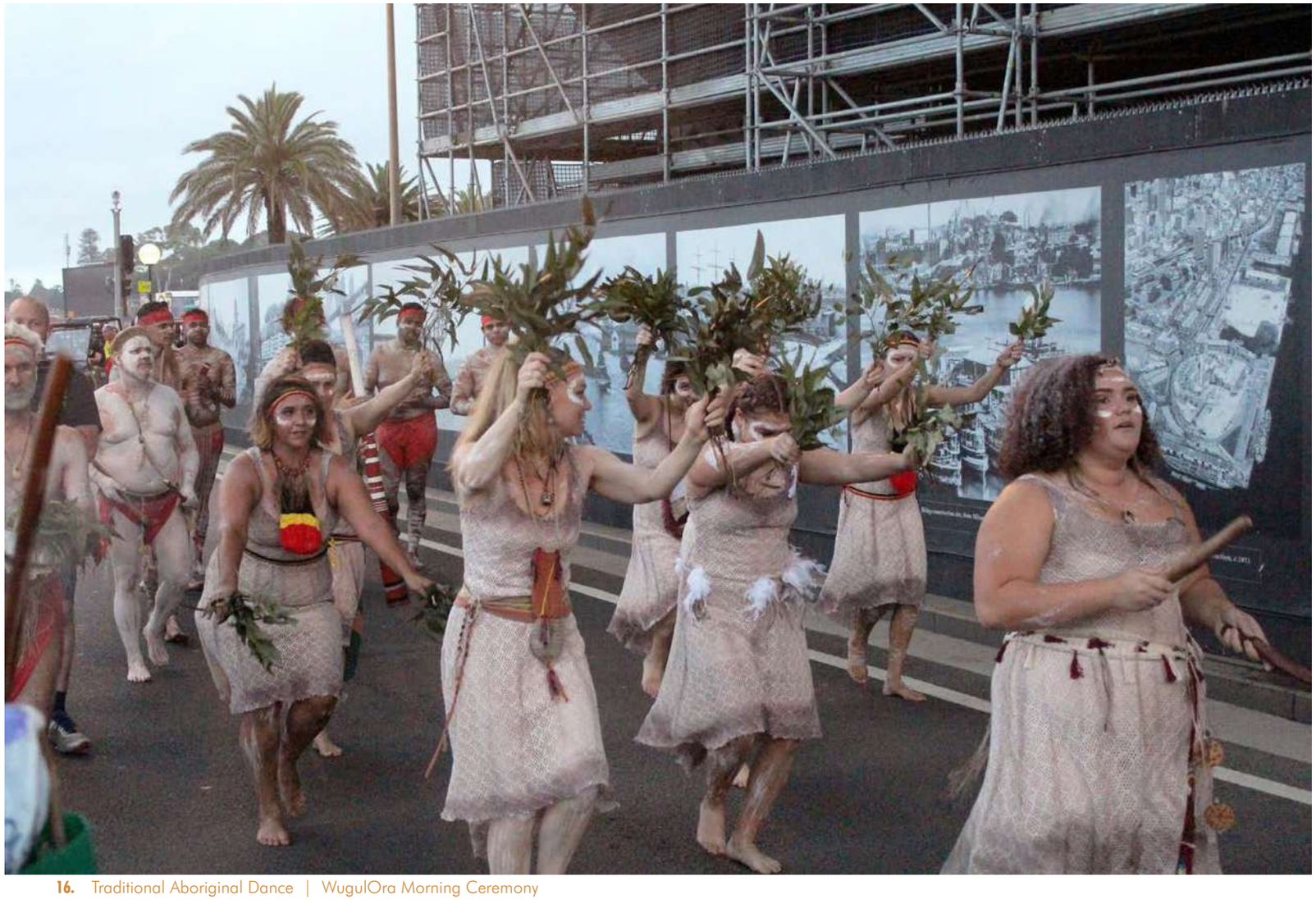
Music accompanying the vocals is played on traditional instruments such as Didgeridoo - one of the oldest instruments in the world, Clapsticks, Gum leaf or Bullroarer. Didgeridoo the most famous instrument and consists of a long tube, without finger holes, through which the player blows. It is traditionally made of eucalyptus, but modern

sound of the spirit

materials such as PVC pipes are also used. Traditionally using just by men, it is today widely regarded as the national instrument of the Australian Aborigines.

Dance has been since always a regular feature of Aboriginal everyday life. It is not only a form of entertainment, but together with body painting is an inseparable part of ceremonies and rituals. It is another form which tells the story of land, community and their connection. Depending on the different regions and social groups, there are different styles and forms of expression. Some of them have their roots in the past and others are the contemporary interpretation of artists. [32]

“ We dance when there’s a big ceremony like an initiation ceremony..., we dance when there’s a death in the family. We celebrate life and death through dance.[33] ”



16. Traditional Aboriginal Dance | WugulOra Morning Ceremony

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17. Aboriginal street music | Circular Quay

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“ Pukulpa pitjama Ananguku ngurakutu -
Welcome to Anangu land”

Uluru is one of the most famous sites in Central Australia. It is a dramatically rising rock formation in the middle of nowhere. About half a billion years old, 348m high and has a circumference of about 9.4km. In addition to the fact that it is one of the most frequently visited places by tourists, it is above all one of the most important places in the Aboriginal culture. For the Anangu people living in this area it is a sacred place, which has traces left by the spirits of their ancestors. There are many stories about how this mountain was created.

Since 1985 the government of Australia has ceded ownership of Uluru to the local Aborigines, and the Uluru-Kata Tjuta National Park has been established. The people of Anangu are very eager to receive visitors to their lands and share their stories with them, teaching about Tjukurpa - ‘physical evidence of the activities of the ancestral beings’, their traditional laws, stories and spirituality, their ancestors and culture. Until 26 October 2019 one of the biggest tourist attractions was climbing to the top of mountain, which resulted in the slow destruction of the beauty of this nature. Now the climbing has been banned due to the particularly spiritual significance of the site. Uluru is on the list of world heritage UNESCO, for both cultural and natural values.

Uluru | Kata Tjuta

sacred land

About 30 km away is another very distinctive site in the region called Kata Tjuta, which in the language of the people means ‘many heads’. There are 36 domes, all with different sizes and shapes, which delight with their uniqueness and rarity. Kata Tjuta is a very important location for male interests, where their secret meetings take place. Women do not have full access to this area. They can only collect plants or animals there, and access to some areas is strongly forbidden. The spiritual activity of the ancestors in this place is so sensitive, that not all information can be revealed.[34]

Central Australia is a very inspiring place showing the natural beauty and strength of the Aboriginal land. This part of the country is filled with rich Aboriginal history and the Spirit. Visiting this place and learning about the surrounding landscape and the Anangu people, you can see how strong the cultural connections between land and people have a place there. Numerous customs and rituals still taking place nearby its formation and the Anangu people preserve their long, fascinating history and continue to live in the same way they did thousands of years ago.

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18. Uluru sunset experience

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"Ananguku Tjukurpa kunpu pulka alatjitu ngaranyi. Inma pulka ngaranyi munu Tjukurpa pulka ngaranyi ka palula tjana-languru kulini munu uti nganana kunpu mulapa kanyinma. Miil-miilpa ngaranyi munu Ananguku Tjukurpa nyanga pulka mulapa. Tjukurpa panya tjamulu, kamilu, mamalu, ngunytjulu ngananananya ungu, kurunpangka munu katangka kanyintjaku"[35]

Tony Tjamiwa

"There is strong and powerful Aboriginal Law in this Place. There are important songs and stories that we hear from our elders, and we must protect and support this important Law. There are sacred things here, and this sacred Law is very important. It was given to us by our grandfathers and grandmothers, our fathers and mothers, to hold onto in our heads and in our hearts."

19. Uluru cave paintings

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"We all still suffer from the life-draining, over-legislated madness called British Australia, which never seems to abate to the reason of sound voices or even democracy. Then they expect us to join in their triumphant dances over our ancestors' graves each January 26[37] "

"I refuse to celebrate, and every Australia Day my heart is broken as I am reminded that in the eyes of many, I am not welcome on my own land"[38]

Since 1994 the whole country celebrates Australian Day on the 26th of January, commemorating the arrival of white people on the continent. On this day in 1788 the British flag was raised for the first time in Sydney Cove. According to National Australia Day Council, founded in 1979 it is '"a day to reflect on what they have achieved and what they can be proud of in their great nation" and a "day for them to re-commit to making Australia an even better place for the generations to come". For Australians it is a day full of fun, parades, performances, fireworks and BBQs.

On the other hand Aboriginal people call that day: 'Invasion Day', 'Day of Mourning' or 'Survival Day'. For them, there is little to celebrate. It is a day commemorating the deep loss of everything what they had, the loss of sov-

day of mourning

ereign rights to their land, loss of their families and the right to practise their culture. Many people believe that Australia's national day should not be celebrated on the day that started the greatest tragedy in the history of Aboriginal culture. It is like celebrating murders, rapes and dispossession.[36]

On this day in Sydney is held the WugulOra Morning Ceremony - a special ceremony to pay respect to Aboriginal shared history and the traditional custodians of the land. It is an important event which is filled with traditional music, dance and rituals. WugulOra gives the opportunity to understand better the culture and traditions of the Aboriginal people. It is also a perfect time to reflect and listen to stories of strength and resilience of Australian First Nations.

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"Another Australia Day has arrived
Celebrations across our land
Guess they don't think what we've been through
Our ancestors tried to hold our land
Keep us together to protect our clans
Barbecues burning and sweet tasting wine
The white man's celebrating what belongs to us
But we're here in the background
Being proud of who we are
Our red, black and yellow unites us all
Saying we have survived another century
Of white man's invasion[40] "

"the coming of one race at the
expense of another[39] "

20. Arrival of Fire | Smoking Ceremony

21. Traditional Aboriginal Dance | Smoking Ceremony

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22. Yabun Festival

Yabun Festival

black n' proud

An aboriginal alternative to Australia Day is the Yabun Festival celebrated in Sydney since 2003. Yabun means "song with a beat" in the language of the Eora, the original people of the Sydney region.

The main focus of the festival is to commemorate the survival of Aboriginal cultures and identity. It features a diverse and lively line-up of indigenous live music and dance, and offers a wide range of food, art and stalls. It is a family-friendly, alcohol-free event that increasingly attracts people from all over the world, where you can experience the Aboriginal culture.[41]

Organising such events is very important to Aboriginal people, because it focuses attention on the needs of the community, which is not a topic that is readily on the agenda. Appearing in public and being able to express their views and needs out loud increases awareness and self-esteem for these people. It is also a great chance for different peoples to meet, reconnect and do something good together.

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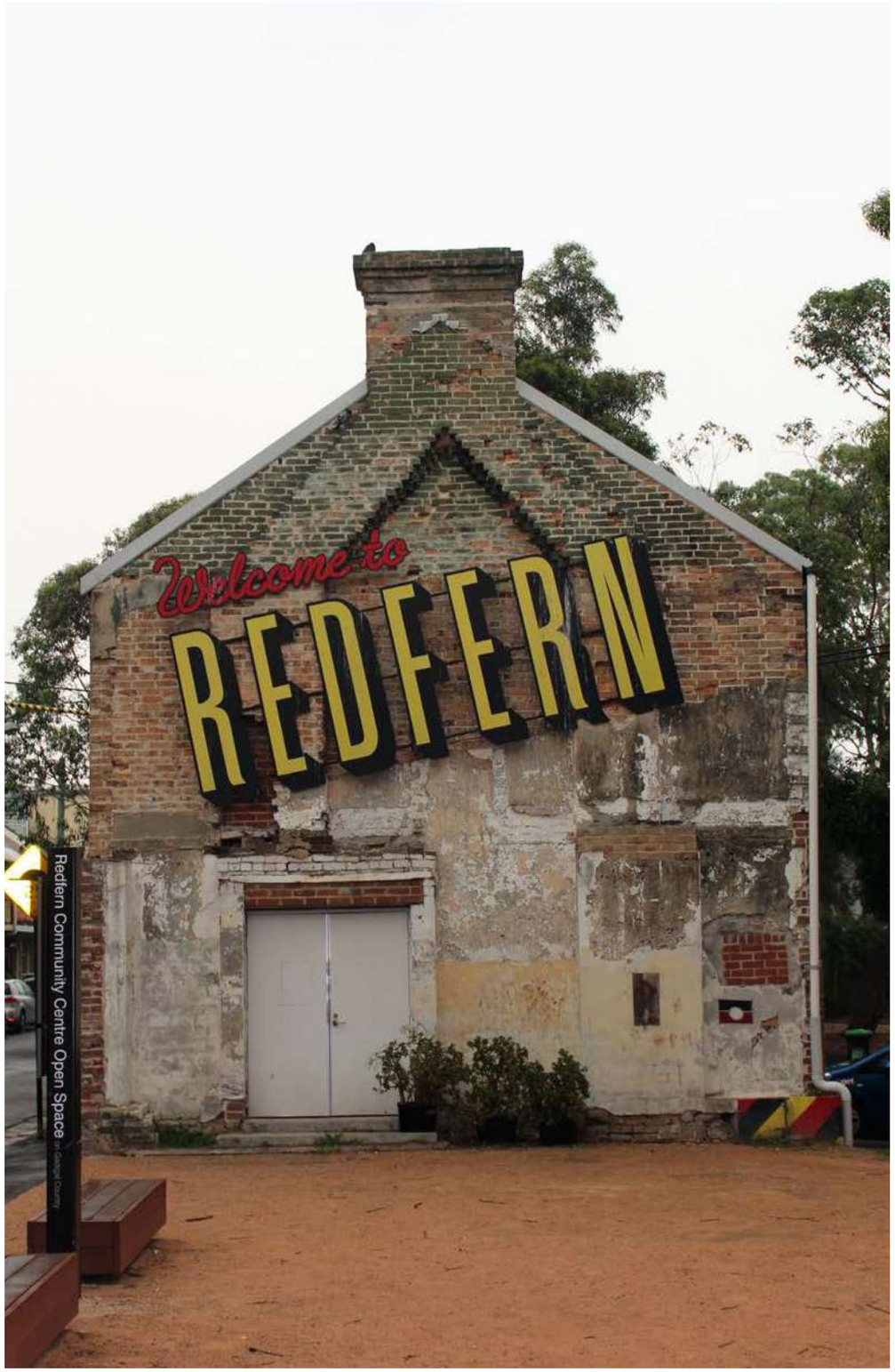

23. Street Art | Redfern

Redfern

the block

Redfern, a suburb south of Sydney's business centre, was the site of major protests in the early 1970s when home-owners wanted to evict all Aboriginal residents in the area. Instead of that, the Aboriginal Housing Company purchased that place and created a unique project called 'The Block', which provided affordable housing on the site for disadvantaged Aboriginal people. 'Black power' has won and taken control of its own life.[42]

Unfortunately, as time passed, Redfern became a place of tragedy, drugs and crime. Many tenants have had to leave their homes. There is a plan to revitalise the site and turn 'The Block' into new accommodation for students. This is intended to give new life to this area, which local Aborigines are opposed to. For them the loss of 'The Block' means not only the loss of their accommodation, but also the loss of their community.

Today Redfern is described as 'a place of many stories, of inspirational leaders, fiery rhetoric and activism. It is an urban meeting place for Aboriginal Australians from all over the country."[43] There are numerous murals in this area, which document Aboriginal activitism, issues and hope.

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“Australia is the only place on the planet where Indigenous health and well-being are going backwards.[45] ”

There are many problems that Aborigines have to deal with today and the main one being the catastrophic breakdown of the original structures. The government has neglected basic services and infrastructure for decades and any ‘problems’ have been downplayed and ignored. As a result of colonisation, the balance between physical, mental, emotional, cultural and spiritual health has been disrupted, the consequences of which can still be seen on a daily basis. Aborigines have lost the values of their ancestors and are not always able to relate to European values, so many drown the resulting void in alcohol and drugs. The problem of drugs is so huge in some societies that it is even referred to as an ‘epidemic’.

Lack of services, lack of medical care, lack of infrastructure, little education, high unemployment, broken families, ineffective government programs... these are just a few of the issues that affect the social life of Aboriginal people. The traumatic experiences of the past have had an irreversible impact on their genes, making them 2.3 times more burdened of disease than non-Aboriginal Australians.[44]

problems now

say know

Other problems affecting Aboriginal communities include poor eating habits leading to an epidemic of obesity and lifestyle diseases, as well as gambling and domestic violence. All this leads to an alarming wave of murders and suicides.

Numerous pro-social initiatives are trying to improve the situation. They promote a healthy lifestyle, encourage sports and relaxation, and above all fight alcoholism and drugs.

However, initiatives alone will not help to combat all the problems and give them a chance for a normal life for Aboriginal people. To ever recover and have a chance of a balanced, strong future much more must be done. First of all, they must be listened to, understood and accepted by ‘White Australia’. Respect, knowledge of their culture, sovereignty of their people, their lands and laws are all key elements that should be implemented in ‘modern Australian’ life. The only question is, is ‘white Australia’ mature and willing enough to approach this problem and try to deal with it?

24. Say kNOw to drugs: for the next generation | 1998 Tribes 'The mob' mural project

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25. Sydney smoke 2019 | Redfern

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III. BARRABUGU

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"Now brood no more
On the years behind you
The hope assigned you
Shall the past replace
When a juster justice
Grown wise and stronger
Points the bone no longer
At a darker race.

So long we waited
Bound and frustrated
Till hate be hated
And caste deposed
Now light shall guide us
No goal denied us

And all doors open
That long were closed.
See plain the promise
Dark freedom-lover!
Night's nearly over
And though long the climb
New rights will greet us
New mateship meet us
And joy complete us
In our new Dream Time.

To our fathers' fathers
The pain, the sorrow;
To our children's children
the glad tomorrow[46] "

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"One of the great fantasies of colonialism,
still alive in the Indigenous affairs
bureaucracies of the world,
is the idea that 'we know what's best for you'.
But we don't.[48] "

It is estimated that before the colonists arrived on the Australian coast, in the Sydney region lived about 1,500 people, but the total Aboriginal population rated between 750,000 and 1 million with more than 500 Indigenous groups. The moment of the British colonization in 1788, changed the life of the Aborigines completely. The introduction of new diseases, takeover of lands as well as direct and violent conflict caused that in the next 10 years the Indigenous population of Australia was reduced by 90%.[47] From the beginning of colonisation, Indigenous people continually resisted the violation of their right to land, and its impact on Indigenous cultures and communities. The children were taken away from the families, they were displaced, forbidden from speaking their native languages, their names were often changed, deprived of everything they had and knew until then. For a long time, they did not have full rights like other citizens. 'White Australia' has completely taken control of 'Black Australia'.

The events of the past have left a deep pain in the whole Aboriginal community. It will take many years and many actions to heal these wounds. The problem is that in order to create a better future, one must first learn about the past and understand what went wrong. Many modern Australians do not see or better do not want to see the problems faced by Aborigines. They are proud of their country, forgetting about the First Nations who lived there before and that 'white Australia has a black history'.

white problem

learning from the past

No official apology, neither new laws or programs, will solve the problem and create a country where all nations are on the same level, living in complete harmony. The gap between Aborigines and non-Aborigines is still very much felt and the relation between these two communities has been broken for a long time.

Everyone seems to know that there is deep pain and suffering among the Aboriginal population, but no one wants to talk about it. Pro-choice actions, new government programs are of course very important, but they are still not enough. These people need to be listened to, they want to share their stories, they want to continue the traditional culture of their ancestors, they want to be respected, valued and feel a sense of belonging to the land of their origin.

Taking Sydney as an example, you realise there are not so many places where you can learn something more about Aboriginal culture and history or where you could experience their ceremonies and rituals. Of course, there are events organised throughout the year, but there is there is a noticeable lack of places that are fully dedicated to this aspect, accessible to everyone and everyday. And if there are any, they are only small spaces or buildings, insufficiently promoted by the city authorities. It is such a shame that a major city like Sydney, built on a land of such unique culture, is failing to realise this potential.

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26. Yabun Festival

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There is no one simple solution to fix the relationship between Aboriginal people and the rest Australia. Nothing will change the past and lands, that were taken years ago, cannot and unfortunately will not be returned. But what definitely can and should be done is to strengthen ties, to deepen relations and to spread awareness among the public. Not talking about the problem will not make it go away. Contemporary Aborigines want and need to share their stories. Conducting dialogues, understanding their problems and their needs are essential steps towards building a shared future.

Therefore, the aim of this project is creating a place where Aborigines will be able to express there their feelings and

aim of the project

creating the future

share own experiences, and non-Aboriginal people will have the opportunity to explore and learn more about Aboriginal art, culture and history. Moreover, it will also be a place that commemorates those who died as a result of colonisation and honours the oldest living culture in this world. Giving respect and expressing interest may not bring them back to life, but it will make the Aboriginal people feel important and valued.

The project is an attempt to reconcile cultures and discover the true identity of Australia and its people. By remembering the past, learning from the experience of the present, it is possible to create a common future, where everyone feel equally important.

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27. The Twelve Apostles | Victoria

through Australia

pinch of inspiration

The inspiration for the project came from a journey through the colourful lands of Australia.

The history of Aboriginal Australia is long and deep. This ancient culture has left many traces, all over the country. Their stories continue to be told and passed on from generation to generation. Wall paintings, dances, rituals, beliefs, languages... all of this shows how rich and unusual their culture is. Despite many difficulties, it has survived to the present day and is still practised in many Aboriginal communities.

Australia has an extremely varied landscape. The red sands of the Northern Territory, the green expanses of Victoria or the turquoise waters of the New South Wales are fascinating in their beauty and originality. The diversity of flora and fauna, colours, materials and textures are what makes this country so unique and frequently visited.

This smallest of the continents is today one of the most ethnically diverse societies in the world. People from all over the world can be found here. Almost one in four Australians was born outside Australia and many more are the children and grandchildren of recent immigrants and refugees. This diversity of backgrounds, together with the culture of the indigenous Australians who have lived on the Australian continent for over 50,000 years, creates a uniquely Australian identity and spirit.

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28. Kata Tjuta

29. WuguIOra Morning Ceremony

30. Wall Paintings | Uluru

31. Before the Ritual

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The name of the project - 'Walama' in the Sydney Language' (Eora) means 'to return or come back'. It is meant to indicate that this is the place where the Aborigines return to their land. The concept consists of various functions that are interconnected and together form the Aboriginal Memorial Centre.

Walama is a place full of Aboriginal art and culture. Artists will not only be able to create their works there, but also teach about the meaning of symbols and show traditional painting techniques. Moreover, in the exhibition space they will have the opportunity to exhibit their work in order to preserve the continuity of this culture. In addition, there will be space for concerts and traditional dance shows as

function

the story

well as for ceremonies and rituals, so that this culture can be continued and passed on to future generations.

Nevertheless, Walama is above all a Memorial that aims to commemorating those who died in bloody wars, fighting for their country or as a result of disease and other factors directly related to colonisation.

This project, however, is also aimed at people of non-Aboriginal origin who, through through shared stories, will have the opportunity to learn more about Aboriginal history and culture. It will be an attempt to unite Aboriginal and non-Aboriginal people and to restore the relationships, which have long been broken.

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location

yurong point

The location of the project is symbolic. Yurong Point is a place of first contact of colonists with the Gadigal people, who for thousands of years lived in the area of contemporary Sydney. They fished and collected shellfish from the rocks and surrounding waters, cooked and ate there. They left a personal and enduring mark of their links to that land.

This location is today known as the Mrs. Macquarie's Point with a very famous chair, that was carved out of stone in the 1810s, so that the wife of Governor Lachlan Macquarie, Elizabeth, could sit there and enjoy the view of the harbor. Since then, it has remained a popular sight-seeing place, eagerly visited by Sydneysiders and tourists. It also a place with a great view of Sydney Opera House, The Royal Botanic Garden and the CBD - Central Business District.

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1. Sydney Map | 1:5000

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32. Yurong Point | CBD view

33. Yurong Point | Sydney Opera House view

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Walama is steeped in Aboriginal history and culture. As well as the idea of Dreamtime, it refers to the past, experiences the present and leaves a mark for the generation of the future. It is a place that not only brings together different generations, but also different peoples, communities and views.

In the same way that Aboriginal art is full of symbols, the Walama design is a collection of shapes that have particular meanings. The whole project has been sunk into the rock, thus referring to the caves where the Aborigines used to meet, sit around a campfire and tell stories about the Creation of the world. Using a natural landform allow to create three levels, each with a different function, which can be accessed by a ramp running through the entire object. This solution does not obstruct the view of the surrounding

concept

past-present-future

landscape and creates an interesting relationship between architecture and nature, and thus refers to the strong attachment of Aboriginal peoples to their land and country.

The concept was designed as a juxtaposition of two contrasting styles. On the one hand, we have organic soft and unique forms inspired by Aboriginal art, on the other, the geometric, brutal form of the memorial tower, which is a symbol of colonial tragedy. This combination gives the viewer the possibility to evoke different feelings depending on where they are and perfectly illustrates the different functions of the whole object.

The natural materials used for the construction and the facades make Walama even more closely identified with the land on which it is built.

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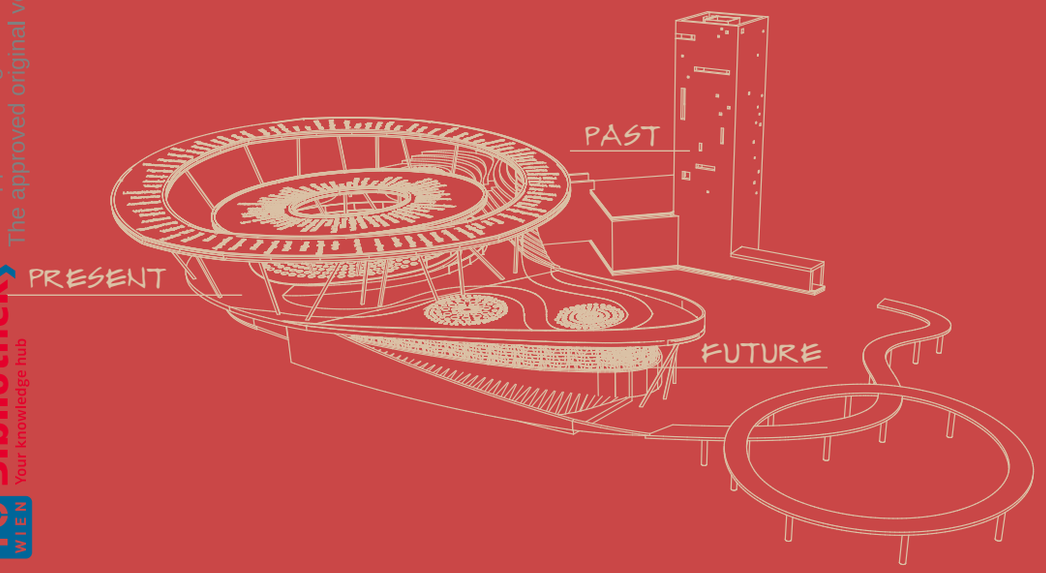

4. Walama concept

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boomerang

a characteristic tool used by Aborigi-
nes for hunting and fighting

circles

symbol of a meeting place,
campsite, waterhole

dots

symbol of stars, sparks, burnt ground,
commonly found in Aboriginal paintings

wavy lines

symbol of rivers, water,
commonly found in Aboriginal paintings

square

geometric form as a symbol of western
architecture

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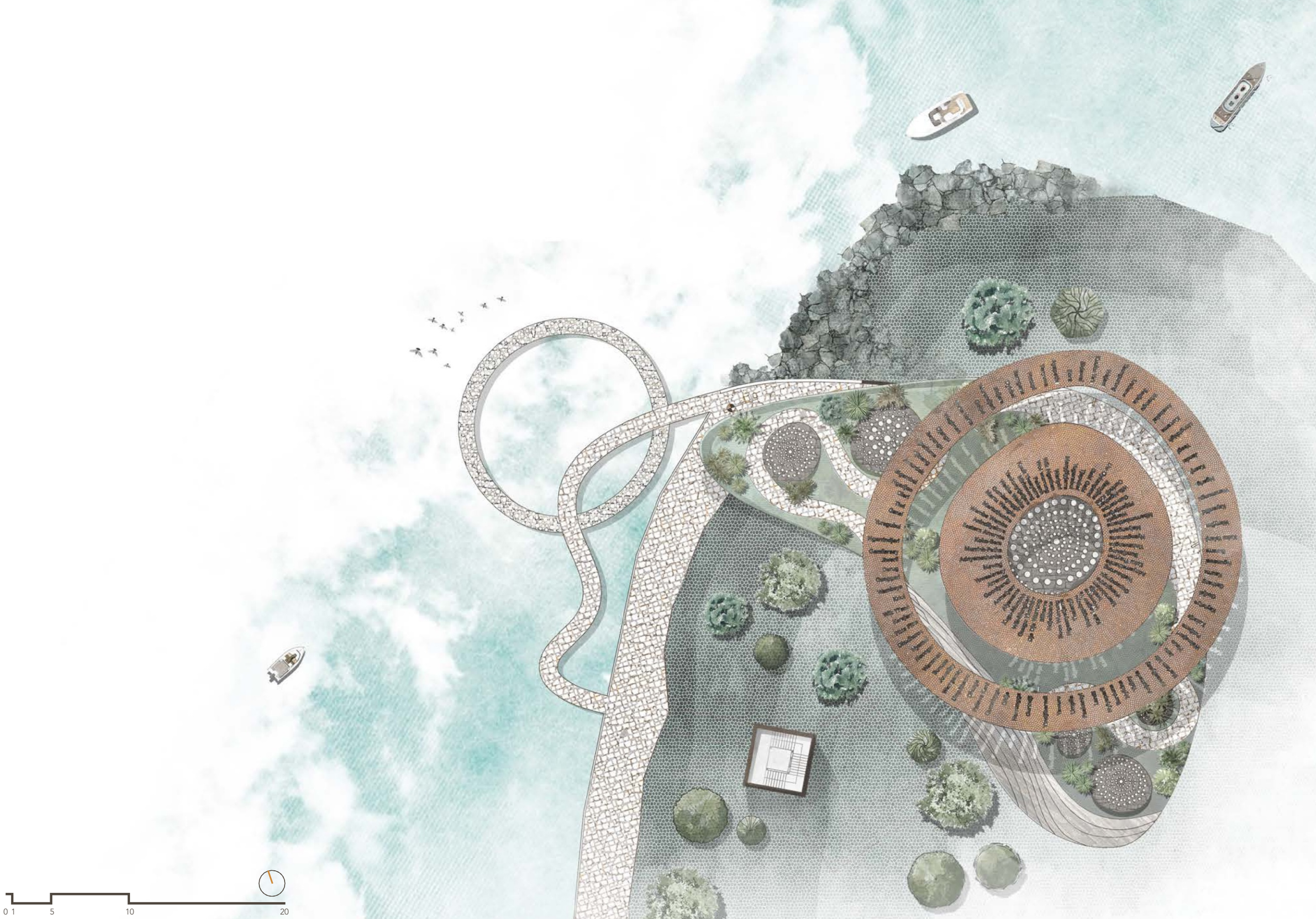

4. Side Plan | 1:500

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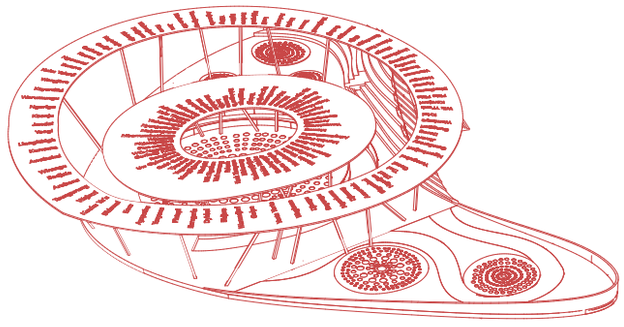

level -1

present

Level -1 refers to the present. There is a spacious, green terrace, which design is based on the shape of a boomerang. The central area is accentuated by a canopy in the shape of circles, symbolising a meeting place, in which can be found 150 living Aboriginal languages that are still spoken today. This is to emphasise that this is a place open to Aboriginal people from all over the country who can come here, meet and share their stories together. It is also a place serves as a stage for performances of traditional Aboriginal music and dance, as well as ceremonies and rituals and moreover for various types of workshops, so that everyone can have the opportunity to learn more about this unique culture.

The terrace area has specially designed platforms with characteristic dots, where Aboriginal artists are able to create their paintings in the traditional way - on the ground. The amphitheatrical stairs along the terrace are kind of auditorium from where the people sitting there can watch the performances and observe the artists at work. This level has a direct connection with the memorial hall, located at the foot of the tower.

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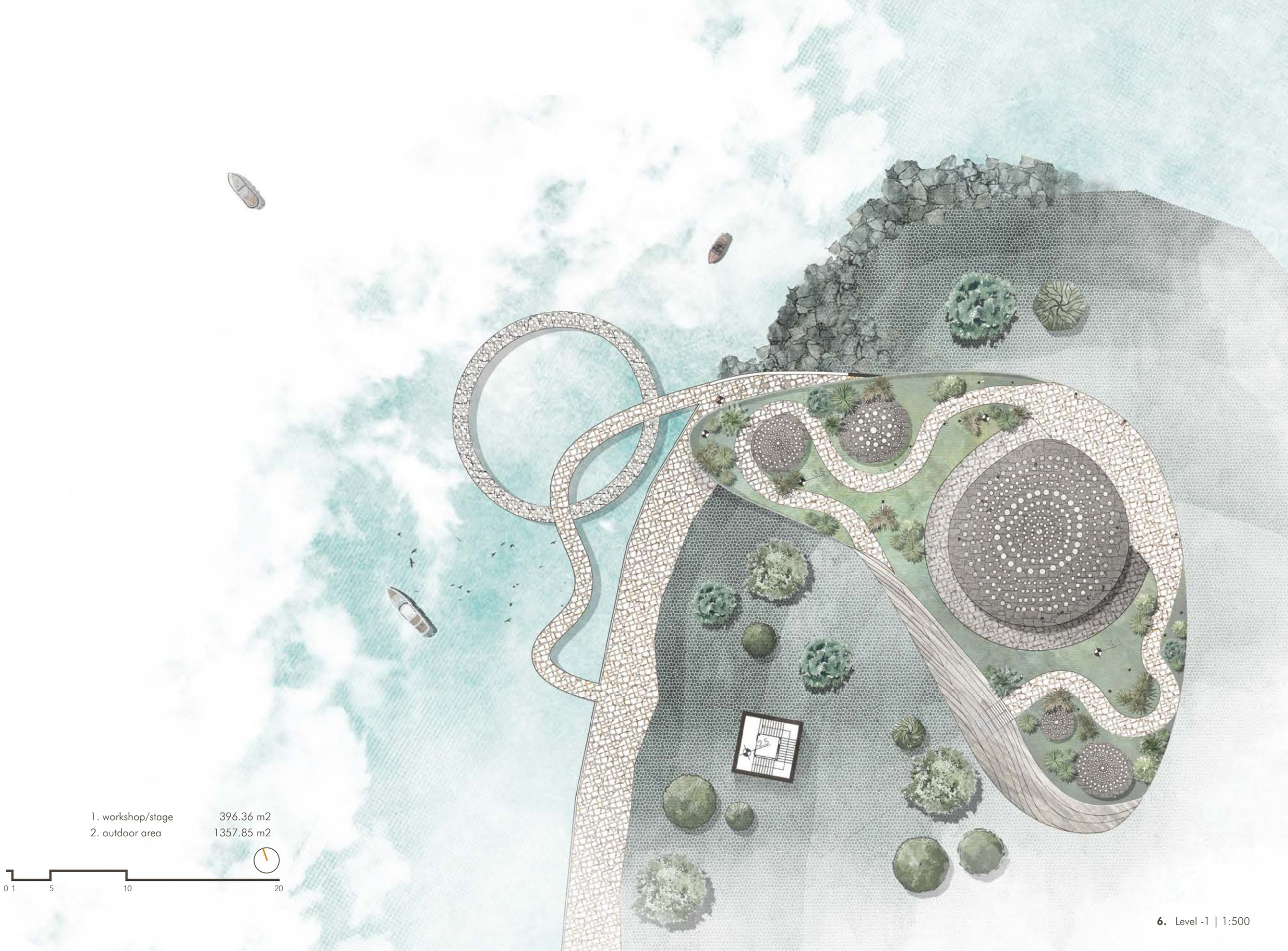

6. Level -1 | 1:500

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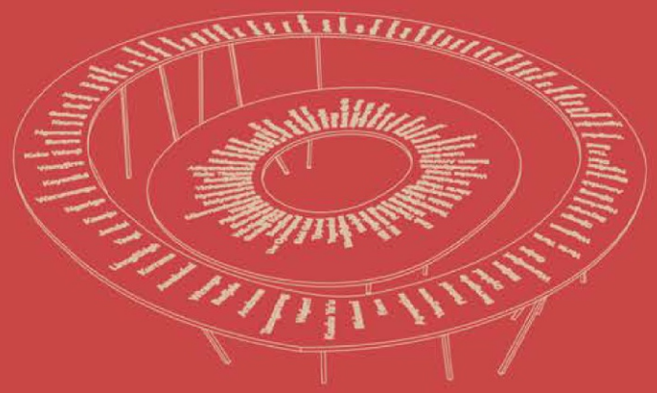

Adnyamathanha, Alyawarra, Amurdak, Anindilyakwa, Anjumarla, Anmatyerr, Arabana, Arrernte, Awabakal, Ayapathu, Badjala, Banyjima, Barngarla, Bayungu, Bidawal, Bidjara, Bigambul, Bilinarra, Boon Wurrung, Bundjalung, Bunuba, Burarra, Burduna, Darug, Dhudhuroa, Dhurga, Dieri, Dja Dja Wurrung, Djangu, Djinang, Dyirbal, Eastern Arrernte, Eora, Gabi Gabi, Ganai/Kurnai, Gathang, Gidja, Golpa, Gooniyandi, Gudjal, Gumbaynggir, Gun-nartpa, Gunggari, Gunwinygu, Gupapuyngu, Gurindji, Gurindji Kriol, Guugu Yimithirr, Iwaidja, Jagera/Yuragubul, Jandai, Jaru, Jiwarli, Juwaliny, Kaanju, Kala Lagaw Ya, Kamilaroi/Gamilaraay, Karajarri, Kaurna, Kayardild, Kaytetye, Koko-Bera, Kriol and pidgins, Kugu-Muminh, Kukatja, Kuku Thaypan, Kuku Yalanji, Kurrama, Kuuk Thaayorre, Kuuku Ya'u, Lardil, Linngithigh, Luritja/Pintupi, Malyangapa, Manyjilyjarra, Martu Wangka, Martuthunira

Mawng, Mbarrumbathama, Meriam Mir, Miriwoong, Morrobolam, Murrinh-Patha, Narigu/Ngarig, Narrungga, Nauo, Ndjebbana, Ngaanyatjarra, Ngadjon, Ngarluma, Ngarrindjeri, Ngunawal, Noongar, Nunggubuyu, Nyamal, Nyangumarta, Nyikina, Nyiyaparli, Paakantyi, Pakanh, Palawa Kani, Pitjantjatjara, Pitta Pitta, Putijarra, Sign languages, Taungurung, Thalanyji, Tiwi, Tjapukai, Umpila, Umpithamu, Uw Oykangand, Wagiman, Wajarri, Wakka Wakk, Walmajarri, Wambaya, Wangkatha, Wanyjirra, Warlpiri, Warnman, Warrgamay, Warrungu, Warumungu, Wathaurong, Wemba Wemba, Wergaia, Western Desert, Wik Ngathan, Wik Yi'anh, Wik-Mungkan, Wik-Ngatharr, Wiradjuri, Wirangu, Woi wurrung, Worrorra, Wurundjeri, Yaegl, Yan-nhangu, Yankunytjatjara, Yanyuwa, Yawuru, Yidiny, Yindjibarndi, Yinhawangka, Yolngu, Yorta, Yorta, Yugambeh, Yugarabul, Yuwaalaraay, Yuwaaliyaay

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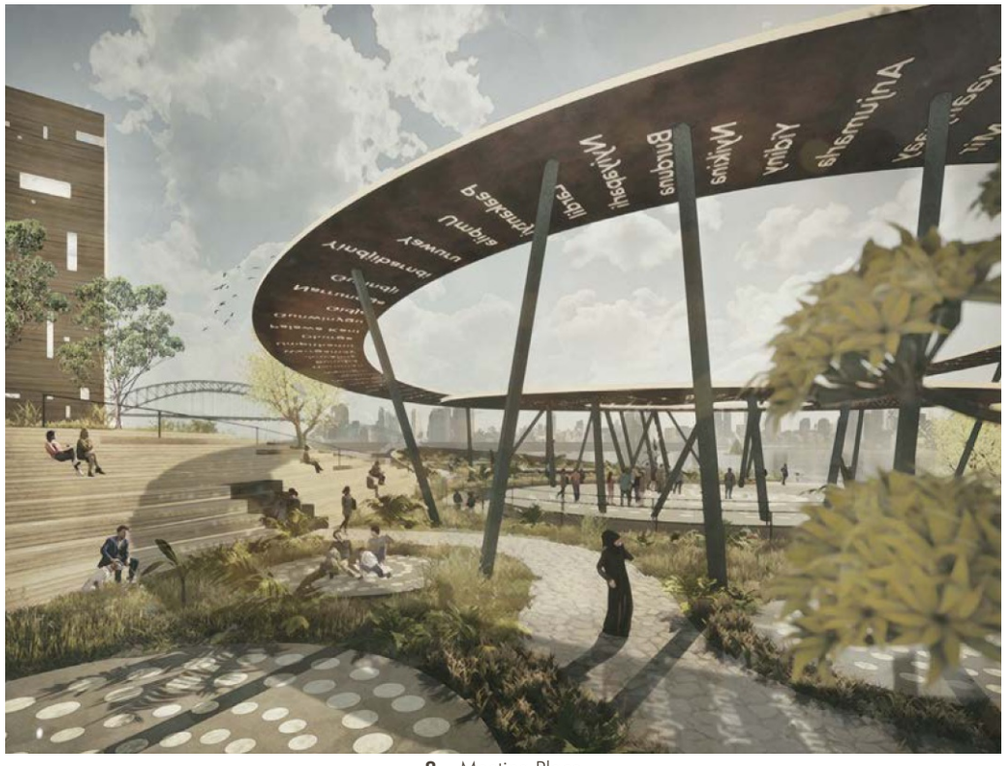

8. Meeting Place

9. Living Aboriginal Languages

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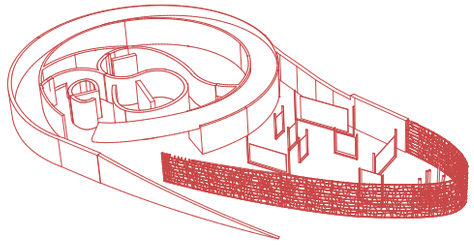

level -2

future

From the terrace level, by using a ramp, we can descend to the -2 level, which is dedicated to the future. There is an art gallery, toilets, storage for other works and technical rooms. The main idea of this place is to exhibit works of Aboriginal visual art created by artists at a higher level and preserve them for future generations, which will ensure the continuity of this unique culture. The spaciousness of the room makes it possible to present works of various formats and shapes. The openwork façade, which shape was inspired by Aboriginal paintings, not only creates an interesting play of light and shadow inside the room, but also builds a relation between interior and exterior.

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11. Level -2 | 1:500

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12. Openwork façade - detail

12. Openwork fasade

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14. Art Gallery - openwork façade

15. Art Gallery - interior

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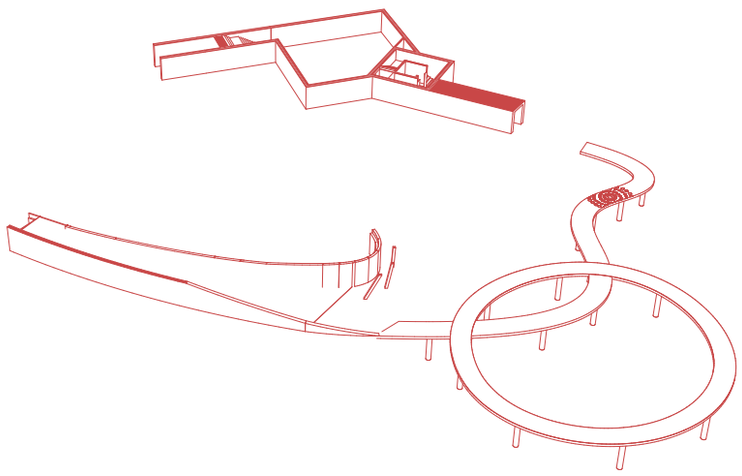

level -3

past

The most sunken inside the earth level -3 is completely dedicated to the past and to all the Aborigines who died as a result of colonisation. This is a very significant place, which aims to remind us of the tragic events of the past. The simple geometric form of the room is a perfect background for the light installation, which is created on a map of languages of the different nations, who lived before the arrival of white people. In the right perspective these lights form the shape of a flying bird, which is meant to symbolise hope, faith and freedom.

The memorial hall is connected directly to the memorial tower, which rises several storeys above the ground. The tower is a contrast to the rest of the design and its style refers to the simple, brutal architecture of the colonists. The long and tiring way up the staircase is meant to symbolise the hard way the Aborigines have travelled over the last few hundred years, and the terrace at the top, overlooking the lively center of Walama, full of people diffrent nations, is meant to be a positive accent with hope for a better, shared future.

The waterfront is created by piers, which also references to the past and is supposed to bring to mind the people of Gandial, who lived and fished in this area thousands of years ago.

16. Past: Memorial

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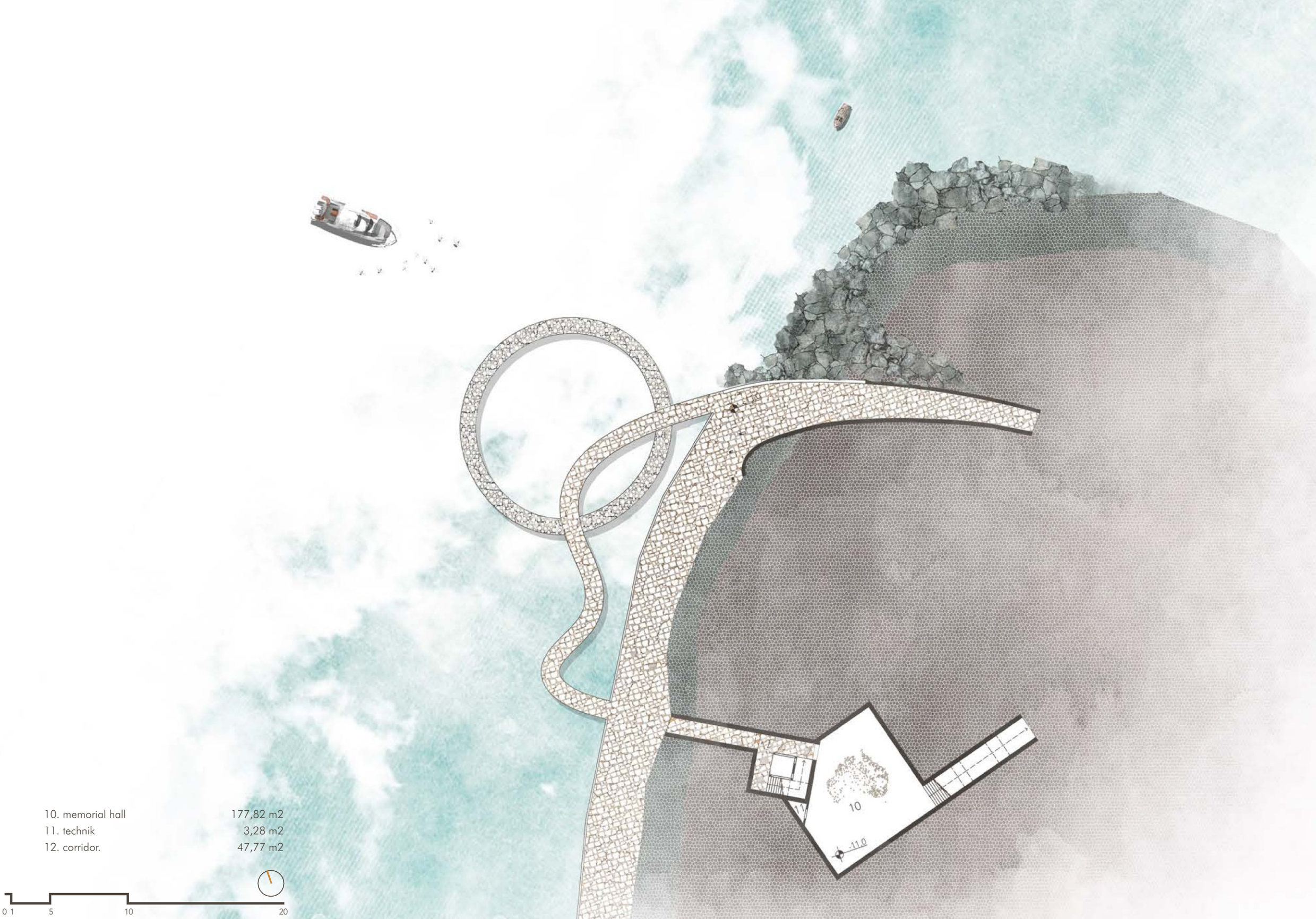

10. memorial hall	177,82 m2
11. technik	3,28 m2
12. corridor.	47,77 m2

17. Level -3 | 1:500

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18. Light installation - detail

17. Light installation - plan and front view

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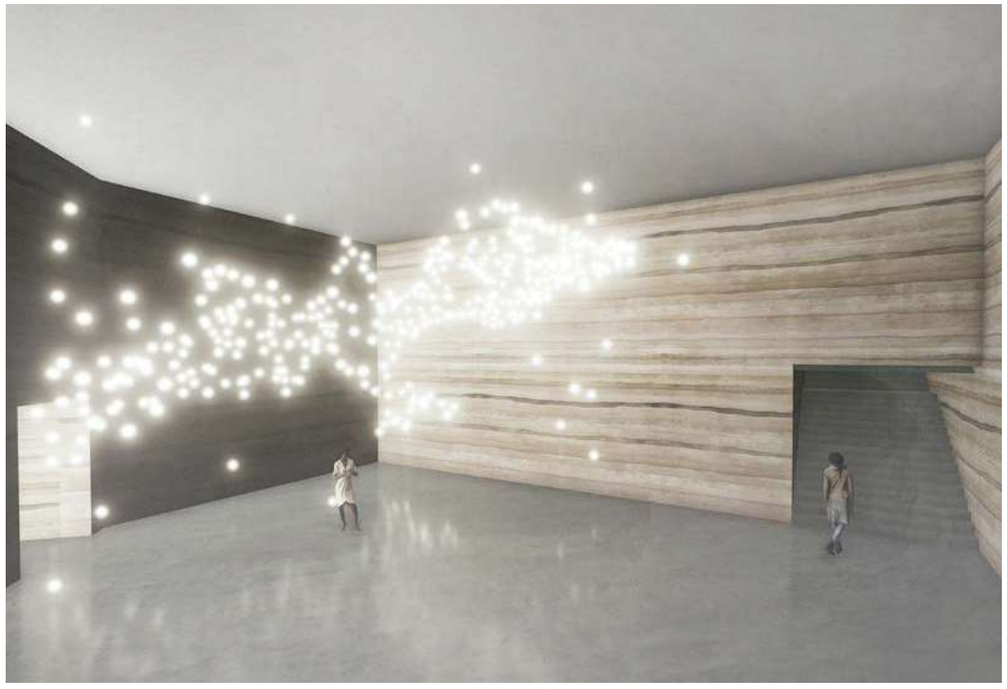
20. Memorial Hall



21. Memorial Hall | Spirit Bird

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22. Section A | 1:500

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23. Section B | 1:500

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24. Section C | 1:500

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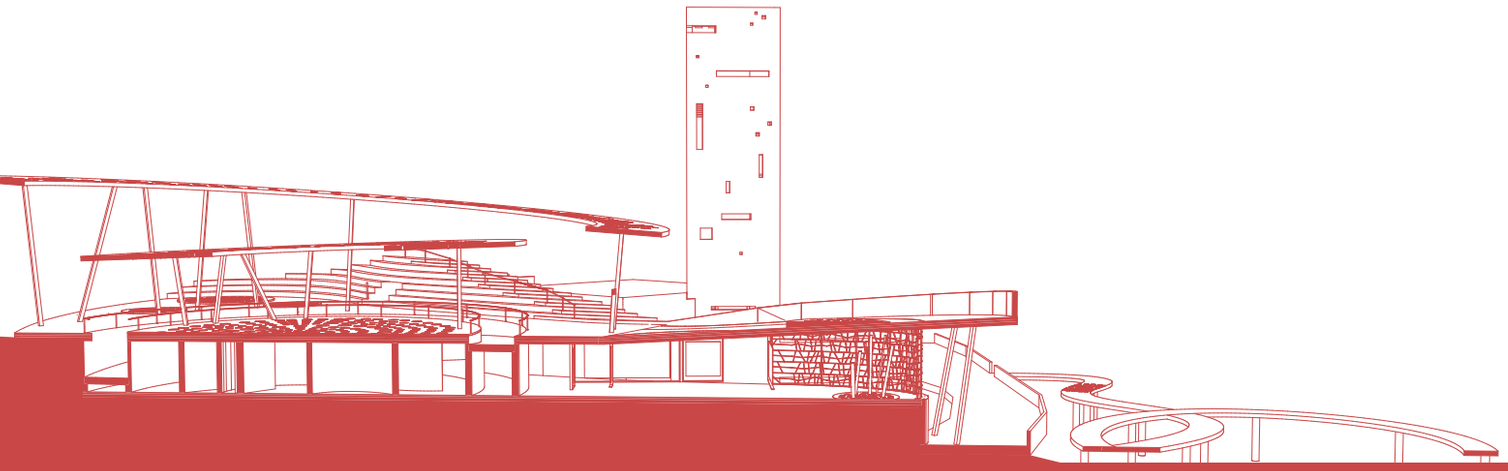

22. 3D Section

materials

construction side

Aboriginal attachment to their land can also be seen in the building materials that were used in Walama. These are predominantly sustainable materials such as wood, stone and earth, which have been reinforced with concrete and steel for construction purposes. These materials have been used in the distant past, are intended to meet the needs of people today and what is more to last for future generations. They are cheap, easily accessible and, above all, environmentally friendly, meeting all sustainability criteria: economically, socially and ecologically viable. In addition, these materials are very characteristic of the Australian area and fit perfectly into the natural landscape of this country.

All the walls are made of rammed earth, a technique that has been known for thousands of years. The resulting effect is very natural and unique and and resembles a cross-section through the layers of earth.

The floors are made of crushed rocks like sandstone, limestone and granite, whose different colours create interesting contrasts, reminiscent of Aboriginal paintings.

The canopy in the central part of the building has a steel structure, which allows it to take an unusual form, rising several metres above the floor level.

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timber

Eucalyptus is the most common species in Australia. Within the species there are a huge variety of sub-species that have very different properties, including colour and grain patterns

rammed earth

It is one of the oldest methods of construction using earth. It involves tamping down a layer of aggregate, gravel, sand, silt and a small amount of clay within a formwork.

stone

Sandstone is the most valuable stone in the Sydney area. Other stones commonly used in construction are marble, granite and limestone.

corten

The colour of Corten steel is reminiscent of Australia's characteristic ochre, a pigment used in Aboriginal art. Thanks to its properties, this material allows the creation of a variety of shapes and patterns.

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26. North East Elevation | 1:250

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27. North West Elevation | 1:250

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28. South West Elevation | 1:250

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29. South East Elevation | 1:250

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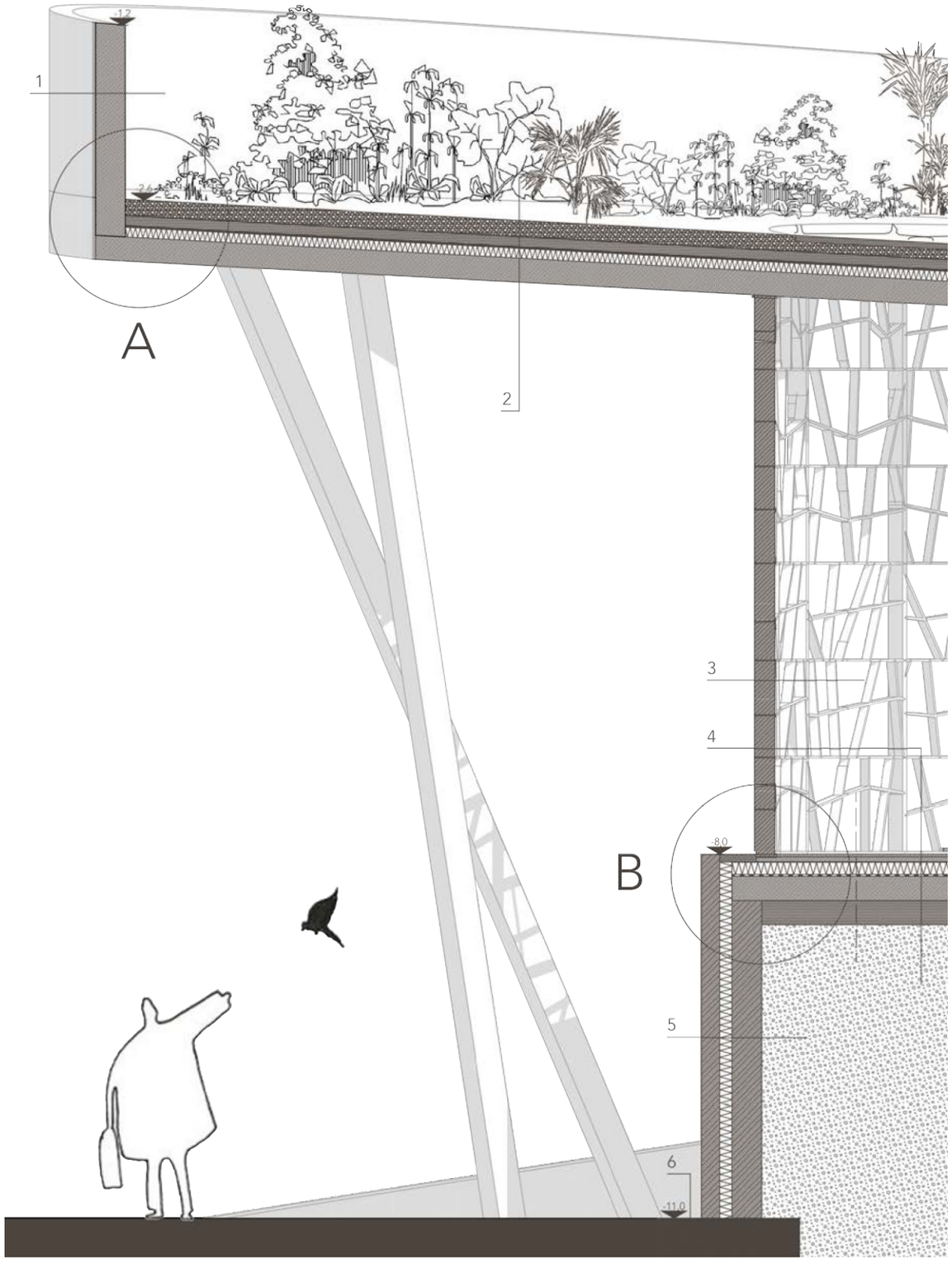
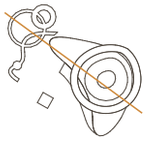


1. concrete wall - 30 cm
2. green roof - 53 cm
3. wooden fasade - 16 cm
4. solid ground floor - cm
5. rammed earth wall - 50 cm
6. concrete foundation - 60 cm



30. Section D | 1:50

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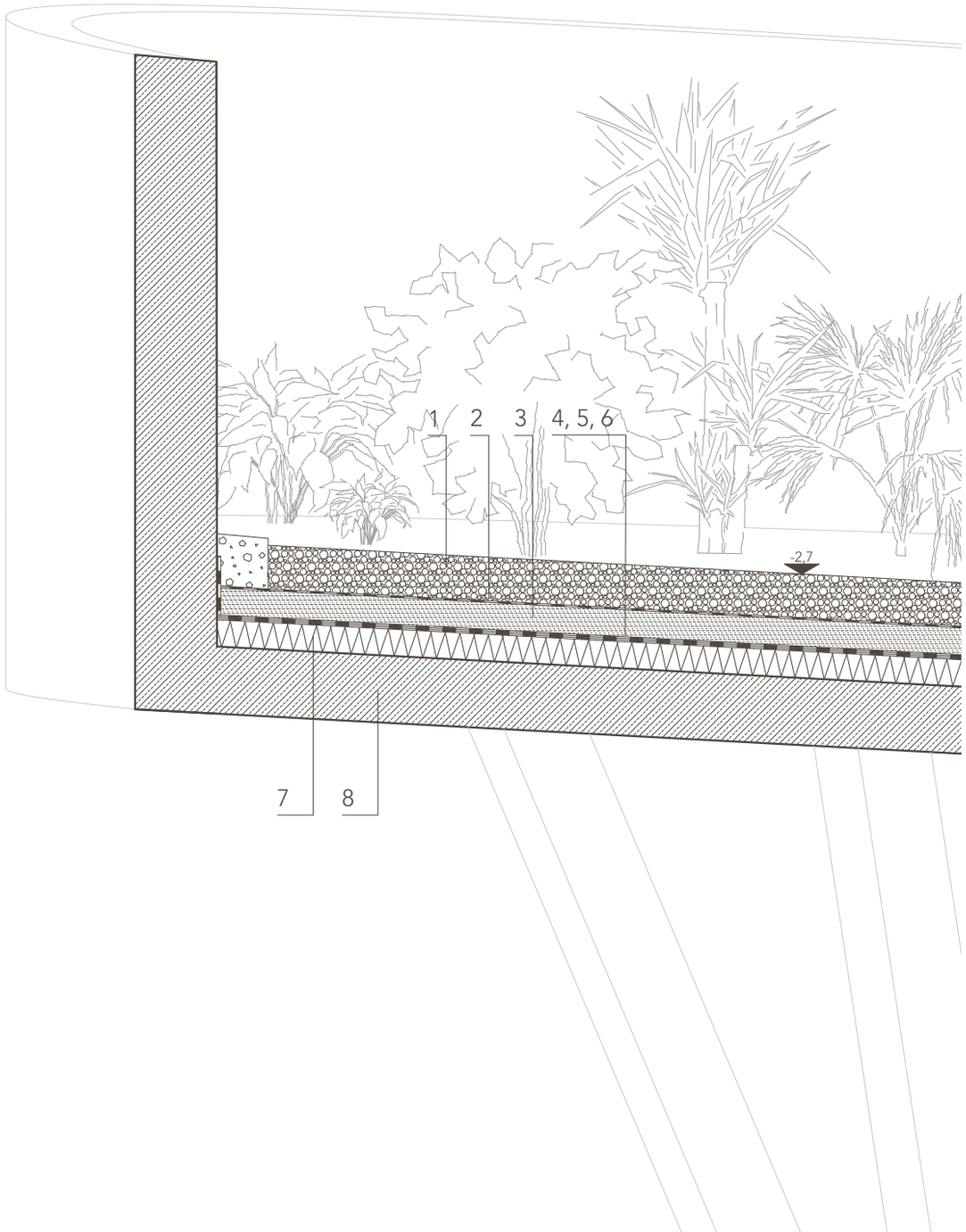
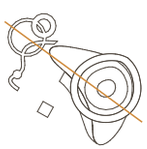


1. extensive substrate with plants - 12 cm
2. filtering layer - 5 mm
3. drainage layer - 8 cm
4. geotextile protection layer - 5 mm
5. PE separating snd protection layer - 5 mm
6. bitumen vapour barrier with FLL anti-root certification - 5 mm
7. insulation panel - 8cm
8. concrete slab - 20 cm



31. Detail A | 1:20

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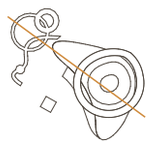
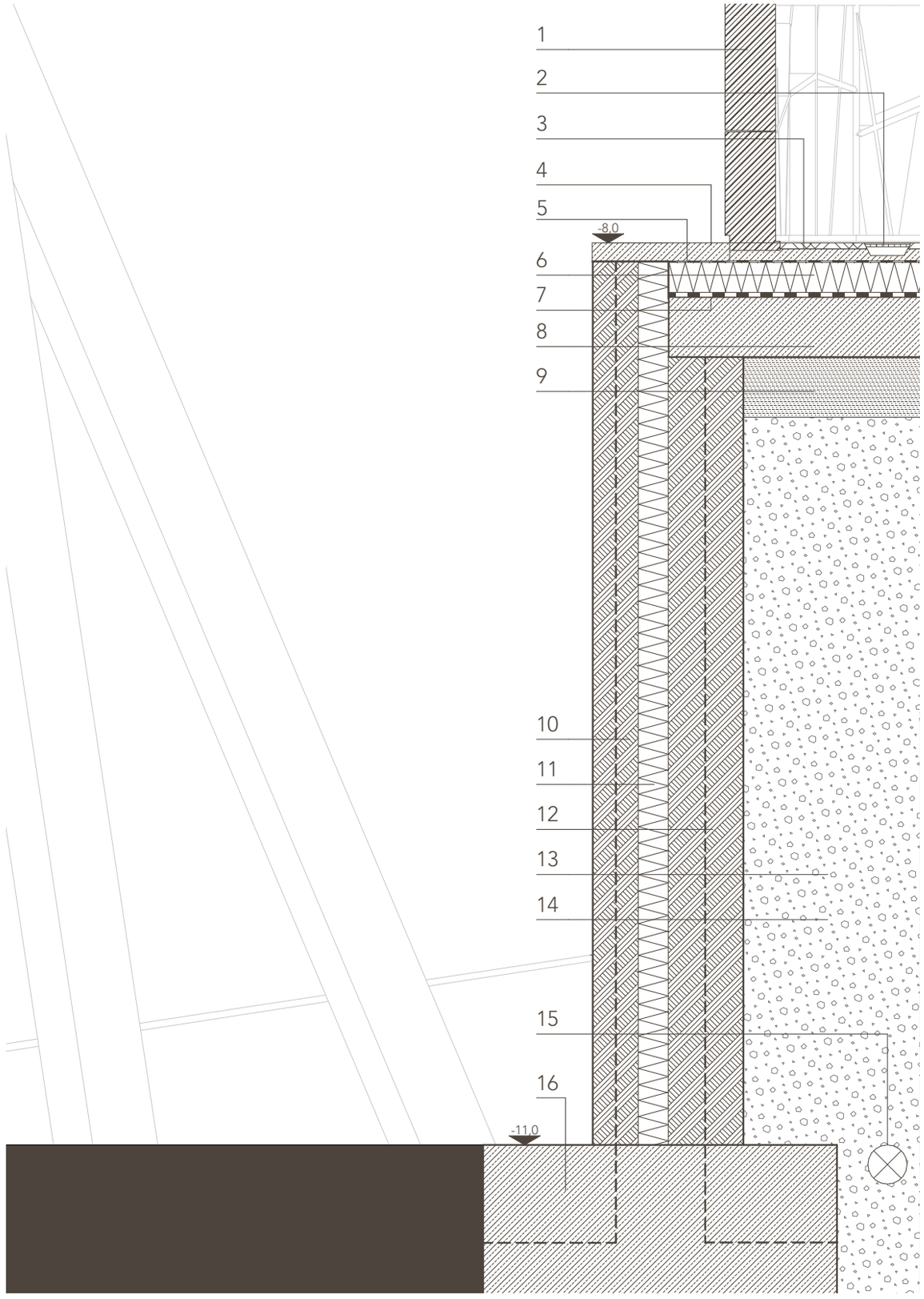
1. wooden fasade - 16 cm
2. floor drain
3. epoxy floor/stone - 2 cm
4. concrete - 4 cm
5. PE separating snd protection layer - 5 mm
6. insulating board - 10 cm
7. PE separating snd protection layer - 1,5 cm
8. concrete slab - 20 cm
9. sand blinding - 20 cm
10. sirewall int. wythe - 25 cm
11. polyiso insulation - 10 cm
12. sirewall ext. wythe - 15 cm
13. rebar continuous through foundation and sirewall
14. hardcore layer
15. drainage pipe
16. concrete footing





32. Detail B | 1:20

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33. Front view | 1:50

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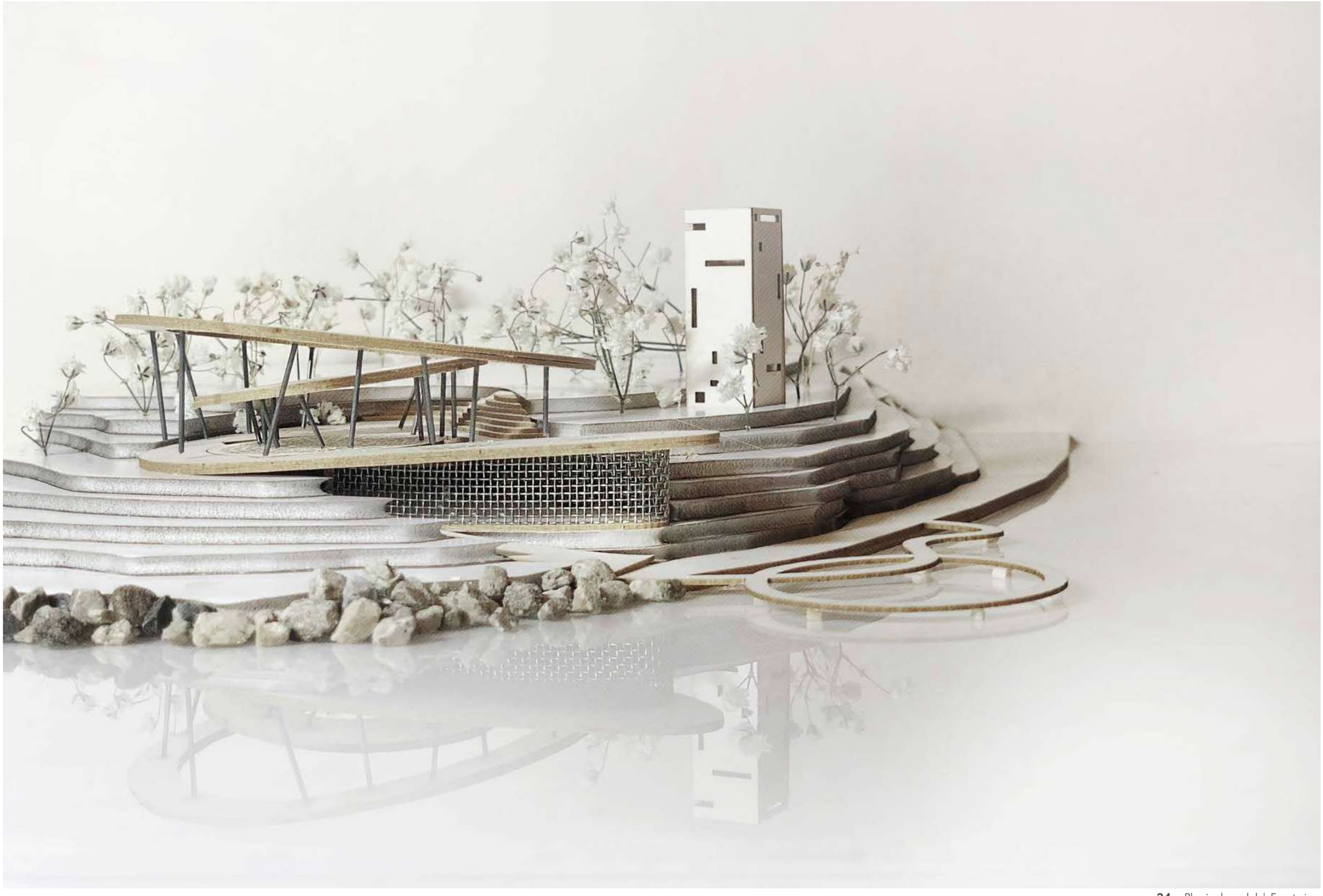

34. Physical model | Front view

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35. Physical model | Top view

36. Physical model | Detail

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37. Physical model | Meeting Place

38. Physical model | Side view

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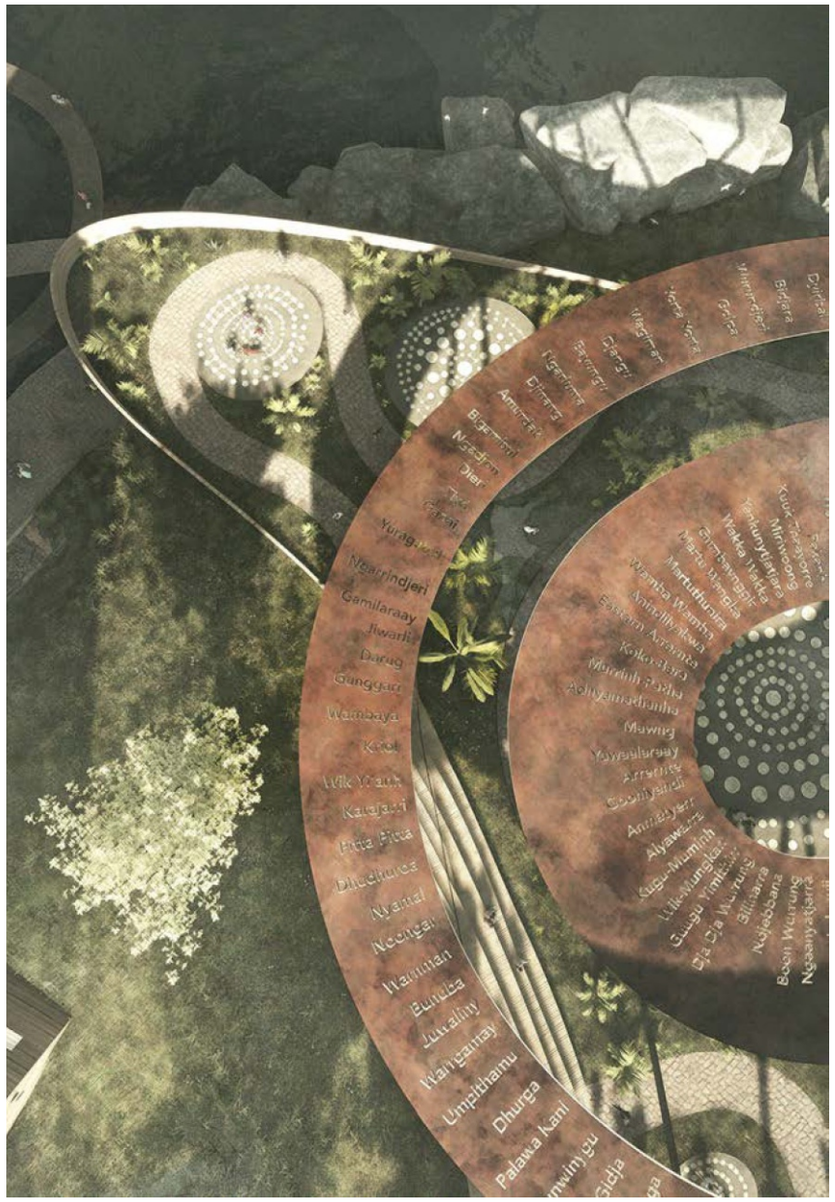

39. Top view

conclusion

at the end

Walama is a place where all people, regardless of their origin and colour, can find their story and share it with others, that not only brings together different languages, but also different times, styles and histories, a place that respects and supports the culture of Australia's Indigenous people, so that they can share their heritage with others and thus preserve it and pass it on to future generations.

Finally, it's a place, free from laws or rules, where everyone is equal and everyone has the right to be heard and to express their opinion. This piece of land 'handed over' to its first owners is to be the beginning of the necessary changes which should have been introduced a long time ago.

Let us remember that 'white Australia has a black history' which for over 65 000 years, through languages, colours, symbols, art, music, religion and people, has created this unique identity of this Country.

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40. Green terrace

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41. Walama - Aboriginal Memorial Center

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thank you, danke, dziękuję!

didjarigura

This work would not have been possible without the help of many people and institutions. I wish to express my deepest gratitude to...

...my family, especially to my dear Parents and my brother Marcin, who have sacrificed a lot for my education and have always supported me in every decision I have ever made - dziękuję!

...my thesis supervisor Univ. Prof. Arch. Dipl. Ing. Christian Kern for taking care of this project, constructive criticism and valuable advices

...TU Wien for the financial support, which enabled me to travel to the other side of the world and collect materials for my thesis

...the State Library of NSW for the invitation and providing materials necessary for my research

....Richard Baraniak and the rest of the family for their warm welcome and help in my first steps in Australia

...the late Barry for all the books that helped me to better understand the uniqueness of Aboriginal culture

...Marta, Magda, Patrycja, Kacper, Vincent, Lukas, Rita, Karolina, Lena, Luz, Belén, Flavia and Manuel, who were with me whenever I needed them

...and to all those who have contributed even in a small way to where I am now.

Thank you!

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karinabaraniak@gmail.com

karina baraniak

2017 - 2021	Vienna University of Technology Architecture - Master
2012 - 2017	Lodz University of Technology Architecture - Bachelor
2021	PLOV Architekten
2021	mh.Architects
2017 - 2019	A2K Architekten
2016	Zechner & Zechner Architekten
2015 - 2016	We Loft Design
2015	Libido Architects
2020	Scholarship for short-term scientific work abroad
2019	Archdiploma, Realisation of an architecture exhibition
2019	Plattform für Streitreden, Realisation of an artistic project

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