



**HERITAGE
COUNCIL**
OF WESTERN AUSTRALIA

REGISTER OF HERITAGE PLACES ASSESSMENT DOCUMENTATION

11. ASSESSMENT OF CULTURAL HERITAGE SIGNIFICANCE

The criteria adopted by the Heritage Council in November 1996 have been used to determine the cultural heritage significance of the place.

PRINCIPAL AUSTRALIAN HISTORIC THEME(S)

- 2.1 Living as Australia's earliest inhabitants
- 2.6.2 Displacing indigenous people
- 3.6 Recruiting labour
- 4.3 Developing institutions
- 4.4 Living with slums, outcasts and homelessness
- 6.2 Establishing schools
- 6.3 Training people for the workplace
- 6.6 Educating indigenous people in two cultures
- 7.6.5 Incarcerating people
- 7.6.6 Providing services and welfare
- 7.6.7 Enforcing discriminatory legislation
- 7.6.8 Administering Indigenous Affairs
- 8.6.7 Running missions to Australia's indigenous people

HERITAGE COUNCIL OF WESTERN AUSTRALIA THEME(S)

- 102 Aboriginal occupation
- 103 Racial contact and interaction
- 107 Settlements
- 108 Government policy
- 402 Education and science
- 404 Community services and utilities
- 407 Cultural activities
- 408 Institutions
- 601 Aboriginal people

11.1 AESTHETIC VALUE*

* For consistency, all references to architectural style are taken from Apperly, R., Irving, R., Reynolds, P. *A Pictorial Guide to Identifying Australian Architecture. Styles and Terms from 1788 to the Present*, Angus and Robertson, North Ryde, 1989.

The earliest permanent buildings at *Carrolup Native Settlement*, being the school, girls and boys dormitories, Superintendent's House (2) and laundry, are well-proportioned examples of vernacular architecture, constructed of locally made bricks and locally quarried stone. (Criterion 1.1)

Superintendent's House (2) demonstrates particularly is a fine example of a small, vernacular rural residence with picturesque scale, proportion and detail. (Criterion 1.1)

Carrolup Native Settlement forms a significant and relatively intact cultural environment consisting of institutional and mission buildings that display both the economic and functional ethos of their construction and the development of the place over time, and are set in farmland and natural bushland that provides evidence of the function of the place. (Criteria 1.3 & 1.4)

11. 2. HISTORIC VALUE

Carrolup Native Settlement provides evidence of changing Government policies and practices with regard to Aboriginal people throughout the twentieth century, including forcible removal, which impacted on generations of Aboriginal people throughout the State. (Criterion 2.1)

Carrolup Native Settlement was important as an Aboriginal settlement established as a State government institution in 1915, the first such government settlement established in the south-west of Western Australia in response to the Aborigines Act 1905, which had given the government complete control over the lives of Aboriginal people and authorised their forced removal to reserves. (Criterion 2.2)

Established by the government, *Carrolup Native Settlement* was one of several settlements aimed at providing an integrated scheme for housing, education and employment for Aboriginal people; and in addition from 1950 when the place became a mission for Aboriginal children under the Baptist Aboriginal Mission of Western Australia, controlling belief systems by Christianising them. (Criterion 2.2)

Carrolup Native Settlement was one of a number of institutions to house Aboriginal children taken forcibly from their families under a government policy that has significantly influenced Aboriginal communities in the State to the present. This policy became an issue of national prominence and controversy with the 1997 release of *Bringing them home: report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families*, which condemned the practice and in doing so made recommendations that have since shaped reconciliation attempts. (Criterion 2.2)

From 1945 to 1949, children at *Carrolup Native Settlement*, under the guidance of teacher Noel White, produced artwork that received international critical acclaim and established a style which was to become characteristic of Aboriginal landscape art of the south west of Western Australia. (Criteria 2.2 & 2.3)

Carrolup Native Settlement was the place prominent Aboriginal artists Revel Cooper, Claude Kelly, Parnell Dempster and Reynold Hart received their original artistic instruction and experienced their earliest artistic expression. (Criterion 2.3)

For consistency, all references to garden and landscape types and styles are taken from Ramsay, J. *Parks, Gardens and Special Trees: A Classification and Assessment Method for the Register of the National Estate*, Australian Government Publishing Service, Canberra, 1991, with additional reference to Richards, O. *Theoretical Framework for Designed Landscapes in WA*, unpublished report, 1997.

Carrolup Native Settlement includes a number of relatively substantial buildings constructed from local materials by the Aboriginal residents of the settlement between 1918 and 1921, a considerable technical achievement in an isolated location in the south west of the state. (Criterion 2.4)

11. 3. SCIENTIFIC VALUE

Carrolup Native Settlement has some potential to yield further information about the cultural history of Western Australia, as a settlement institution and mission for generations of Aboriginal families in the south west of Western Australia between 1915 and 2002. (Criterion 3.1)

Carrolup Native Settlement has the potential through archaeological investigation of the original 'settlement compound' to contribute to a greater understanding of how Aboriginal people lived at the settlement from 1915. (Criterion 3.2)

11. 4. SOCIAL VALUE

Carrolup Native Settlement is valued by Aboriginal people and the broader community of the State as a tangible representation of twentieth century Government policies pertaining to Aboriginal people, most of which are no longer practised. (Criterion 4.1)

Carrolup Native Settlement is highly valued by Aboriginal people and some non-Aboriginal people for social, cultural, religious, aesthetic and educational associations with the place, as a site where they, their friends or members of their extended families spent part of their lives, often in oppressive circumstances, and as such contributes to their sense of place. As such, it is both loved and reviled. The social value of the place is indicated by its current use by the local Aboriginal population as a cultural centre. (Criteria 4.1 & 4.2)

Carrolup Native Settlement contributes to the Noongar community's sense of place, especially the generations of Noongar people who lived there. This is represented by the Remembrance garden. (Criterion 4.2)

12. DEGREE OF SIGNIFICANCE

12. 1. RARITY

The elements that comprise *Carrolup Native Settlement* clearly demonstrate distinctive ways of life imposed on generations of Aboriginal people, which are no longer practised. The substantial remaining buildings constructed between 1918 and 1922 illustrate a institutionalised way of life for Aboriginal families forced to live within European systems. The period from 1940 to 1950 is clearly evidenced in the remaining fabric, and similarly tells of a way of life influenced by a race and class based social hierarchy, including separateness from the non-Aboriginal Superintendent and staff, dormitory living in which children were separated by gender, and farm development. The mission period, 1950 to 1989, informs of the continuing policy and practice of separating children into dormitories and the development of scatter homes. (Criterion 5.2)

12. 2 REPRESENTATIVENESS

Carrolup Native Settlement represents the principle characteristics of a twentieth century Western Australian Government Aboriginal settlement, the subsequent

development of an Aboriginal mission and eventual reclamation by the Aboriginal community. (Criterion 6.1)

Carrolup Native Settlement was one of a number of places that were either directly involved or had associations with the 'stolen generations' of Aboriginal people in the south west of Western Australia during the twentieth century. (Criterion 6.2)

12.3 CONDITION

The present condition of the buildings is mostly poor, although the buildings that continue to have some use generally are in fair condition. Maintenance has not occurred for many years. The vacant buildings have been vandalized over a period of years and further damage has occurred to those places through the ingress of the weathering elements. The least damaged places require urgent attention to prevent further damage to the fabric.

12.4 INTEGRITY

The original intention of the buildings is clear, and most could still function as originally intended for administration, accommodation and associated functions. The place in its entirety has a high degree of integrity due to continued use and development associated with the original functions, until recent years, and its ongoing use by Aboriginal people.

12.5 AUTHENTICITY

The buildings are considerably intact with no substantial or irreversible interventions occurring to the original fabric. Additions and changes have taken place to most of the buildings as they have adjusted to the continued development of the functions of the places. Those changes for the most part form an integral part of the overall evolution of the place. The place has a high degree of authenticity.

13. SUPPORTING EVIDENCE

The wording of this document has been adapted from “Conservation Management Plan Carrolup/Marribank” prepared for Southern Aboriginal Corporation (SAC) by Laura Gray, Heritage & Conservation Consultant, in association with Irene Sauman, Historian, in August 2002, with amendments and/or additions by HCWA staff and the Register Committee.

13.1 DOCUMENTARY EVIDENCE

For a discussion of the documentary evidence, refer to “Conservation Management Plan Carrolup/Marribank” prepared for Southern Aboriginal Corporation (SAC) by Laura Gray, Heritage & Conservation Consultant, in association with Irene Sauman, Historian, in August 2002.

The legacy of the Carrolup child artists continues to influence Aboriginal art in the Southwest, especially landscape painting, with the stylistic group sometimes collectively referred to as the ‘Carrolup School’.¹ Many of the children’s works were sent to Europe for exhibition in the late 1950s, and subsequently ‘lost’ until they were recovered in the USA in 2004. The 2006 UWA Perth International Arts Festival featured a two-part exhibition of some of the recovered works, alongside contemporary Noongar works inspired by them, titled ‘Koorah Coolingah – Children Long Ago’.²

13.2 PHYSICAL EVIDENCE

For a discussion of the physical evidence, refer to “Conservation Management Plan Carrolup/Marribank” prepared for Southern Aboriginal Corporation (SAC) by Laura Gray, Heritage & Conservation Consultant, in association with Irene Sauman, Historian, in August 2002.

13.3 COMPARATIVE INFORMATION

For a discussion of the comparative information, refer to “Conservation Management Plan Carrolup/Marribank” prepared for Southern Aboriginal Corporation (SAC) by Laura Gray, Heritage & Conservation Consultant, in association with Irene Sauman, Historian, in August 2002.

13.4 KEY REFERENCES

“Conservation Management Plan Carrolup/Marribank” prepared for Southern Aboriginal Corporation (SAC) by Laura Gray, Heritage & Conservation Consultant, in association with Irene Sauman, Historian, in August 2002.

13.5 FURTHER RESEARCH

¹ Discussion relating to 2001 Aboriginal Art Exhibition at Bunbury Regional Art Gallery, http://www.brag.org.au/exhibitions.asp?event_id=14

² UWA Perth International Arts Festival 2006 website, available at: <http://www.perthfestival.com.au/festival/index.cfm/fuseaction/events.detail/pkEvent/104216/pkEventCategory/101111>