



3. Intangible cultural heritage and place

In Australia, forms of intangible cultural heritage arise from every cultural group – from the cultures of Indigenous Australians, the cultures transmitted and adapted through each wave of migrant settler groups, and home-grown cultural practices that reflect peoples’ response to the environment, history and cultural settings.’ Chaired by the National Scientific Committee for Intangible Cultural Heritage (Australia ICOMOS), this session will explore the ways in which projects and case studies on aspects of the heritage of the air enable a better understanding of how cultural practices contribute to or stand apart from the cultural significance of place. The aim of this session is to identify how intangible cultural heritage has been recognised or ignored in Australian heritage practice.

Session Convenor: Lisa Sturis

1. A Guide to Remembering – The Colonial Amnesia Project

Tania Blackwell- Independent Researcher

Through the lens of a 5th generation Tasmanian woman, with convict history linking back to the settled district of Victoria Valley and Bothwell; there has been no recognition of the Frontier War and the displacement of the First People. My research methodology initially was to explore what a memorial landscape would look like through the lens of Landscape Architecture. However, the narrative became much broader and influenced further exploration through the lens of a perpetrator and a thief.

Deep mapping of shared histories through site immersion, creative interventions, and tracing the path of my convict ancestry and the Black Line. Perceptions altered and the deep complexities that were resonating from the landscape, the waterways, trees, mountains and air we breathe. Memories of darkness. Realising that there was a sense of absence, loss and haunting that was far greater than anything tangible; that culture and country had been

stolen. This then posed the question, how can we capture these intangible memories, this sense of loss and this deep haunting?

2. Heavenly figures – preserving the intangible heritage of First World War memorials

Darren Mitchell- University of Sydney/Australia ICOMOS NSC-ICH

Even though the air during the First World War contained previously unknown terrors (Sloterdijk 2009) for many soldiers – gas attacks, airborne weapons – memorials built to remember the fallen and those who survived often pointed heavenwards. Sky-piercing obelisks, starry domes, and goddess/angel sculptures served to focus aloft mourning and hope for a grieving and grateful nation. I will consider one such example, the Marrickville War Memorial erected in 1919 to commemorate more than 450 men of an inner-city Sydney suburb. A Winged Victory (Goddess Nike) figure atop a pedestal some four metres tall, holding wreath and sword, evoked this skywards hope (van Leeuwen 1988) and in its symbolism the monument exemplified Anzac commemorative thought and practice of its time. Recently, the memorial has been 'brought down to earth', partially relocated to an indoor exhibition space in the Australian War Memorial, displayed as an example of the post-war memorial movement. And a replica sculpture, installed in Marrickville in 2015, has made subtle changes to Nike's gestures. This paper will examine how both the new horizontal view of the original housed in Canberra, and its contemporary (re)interpretation, make inaccessible to twenty-first century observers the intangible values of the post-war era.

3. Hello – Goodbye: Arriving and Leaving

Marilyn Truscott- Australia ICOMOS

The world is now smaller, travel time shorter, contacts just a click closer. Yet physical connection can be a world away! Airports are today's spaces for welcome and farewell, that first or last hug. This short account including photos provides personal memories of mine and others' of meeting and parting. Has that experience of arrival or departure shifted over time given we fly in and out so often today, and air travel itself as changed? Are today's airports affecting the arriving and leaving experience and our associated sense of place.

4. Aboriginal Culture Meets Aviation: Kurna Heritage and RAAF Base Edinburgh

Neale Draper- Neale Draper & Associates Pty Ltd & Archeology, Flinders University of SA

The Kurna native title holders of the Adelaide region of SA have a rich heritage of mythology, oral and documented history, and associated physical record of sacred sites, mound villages, cemeteries and other heritage places.

This cultural landscape includes the Edinburgh RAAF Super Base and Defence precinct, the site of WW2 munitions factories, the Woomera Rocket/ Weapons Testing Range, Defence Science and Technology Group, the home base of the Air Warfare Centre, No 92 Wing's AP-3C Orion and P-8A Poseidon surveillance aircraft and other RAAF and Army units.

Infrastructure development and modernization at RAAF and the Edinburgh Defence Precinct involves frequent interactions with Kurna heritage, cultural landscape and traditions.

This paper describes some aspects of this relationship between the Kurna people and one of Australia's major Defence Aviation facilities, which involves modernism and machines in aviation as well as emphasising the living memories and Kurna cultural heritage values of this special place. This case study illustrates the many links between intangible and tangible cultural values of place, as well as the multi-layering of diverse cultural values and how these can be mediated and shared for a specific place.