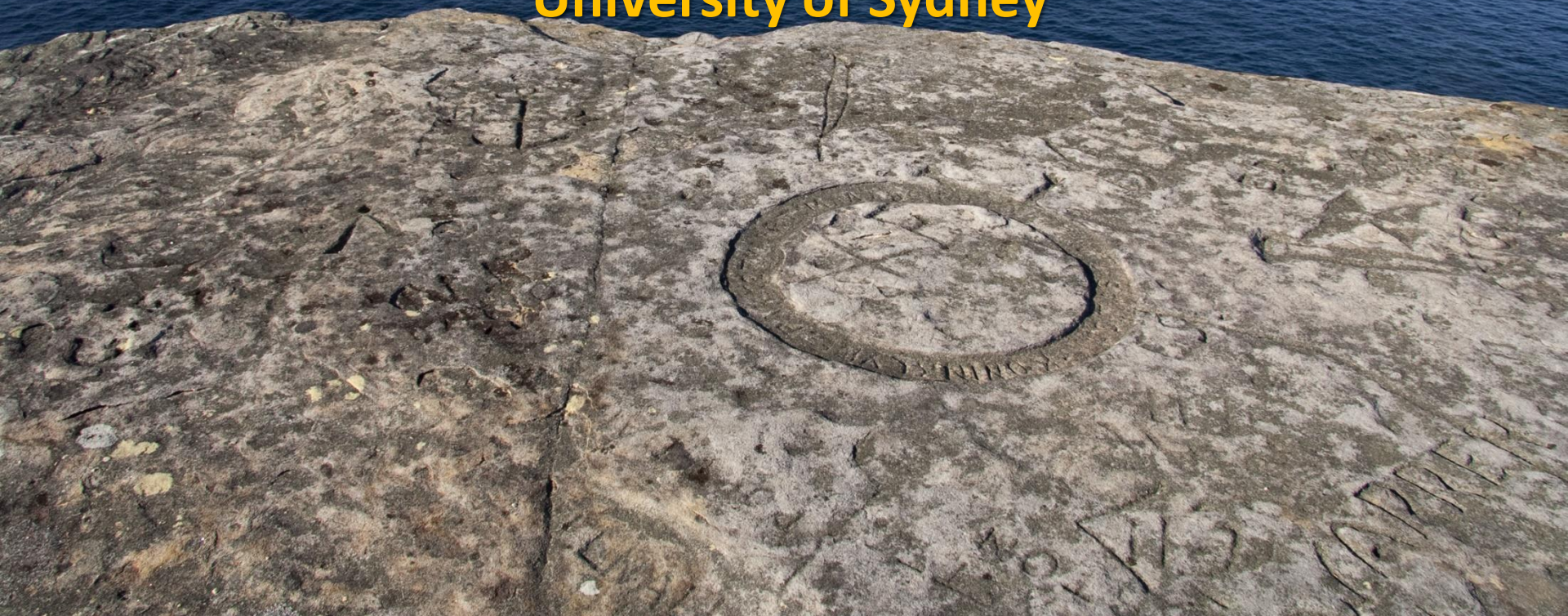


Feeling the Landscape at the North Head Quarantine Station

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Issue 6: Cultural practices have ceased

- Cultural practices that once existed at a place appear to have ceased or are no longer apparent at the place.
- **Guidance:** Cultural practices may be diminished by many factors: for example, changing community interests, loss of knowledge, exclusion from a place integral to the practice. Identifying past practices will contribute to understanding the history and associations of particular people or groups with that place.

- Key questions that could be explored with the relevant community or group, or through **documentary research (but what about the material evidence?)** include: when the cultural practice ceased at the place, and whether or not it is likely to be revived. A cultural practice may have ceased because it is no longer relevant or it may have moved to an alternative location, or the knowledge-holders may have passed on. Where a policy or action undertaken at the place has precluded the cultural practice to the detriment of the cultural significance of the place, support for the return of the cultural practice to the place should be considered.

Why Not?

- This Practice Note does not address other intangible qualities of a place, such as experiential and sensory aspects; while these may be important attributes of a place and encompassed by the Burra Charter, they are not cultural practices within the definitions in this Practice Note

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- **The intangible cultural heritage means the practice, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.**

Intangibles in the memoryscapes of North Head

- Disease
- Medical Knowledge
- Ideology
- Policy
- Memory and associated commemorative practices

Feeling the landscape

- a sense of history – wonder, empathy, inquisitive, difference, the otherness of the past, familial ties,
- the uncanny
- stewardship
- the haptic
- landscape/viewscape

Communities of Practice at North Head

- **Current:** people who work there, visitors/guests, local community groups and neighbours, researchers/heritage practitioners
- **Past:** passengers, ships' crew, medical staff, general staff army personnel, masons, internees at the IDC in A20

Some final thoughts

- I'd argue for a re-configuration of how intangible values are defined
- Can you have 'practice' without a sensory/experiential engagement with place?
- Re-think the troublesome (to my mind anyway) category of aesthetic value to draw it into a broader configuration of the intangible

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