![Interpret Europe logo] interpret europe
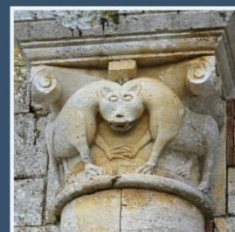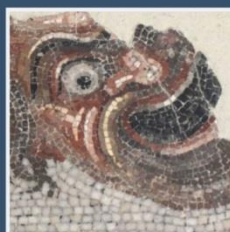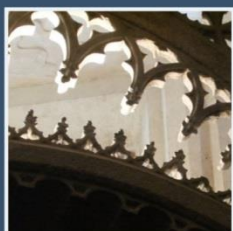European Association for Heritage Interpretation

Engaging citizens with Europe's cultural heritage

How to make best use of the interpretive approach

A contribution to the
European Year of Cultural Heritage 2018

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Abstract

This paper is a contribution from Interpret Europe to the European Year of Cultural Heritage 2018. It introduces the basic qualities of heritage interpretation as well as some of the most recent findings about the wider European public, about values and about mental frames. Based on this review, it offers recommendations on how to engage citizens with Europe's cultural heritage.

> The European Year of Cultural Heritage needs to bring Europe's shared values to the fore.

The European Union and the Council of Europe are guided by a strong vision.

> "We want a society in which peace, freedom, tolerance and solidarity are placed above all else. We want to live in a democracy with a diversity of views and a critical, independent and free press. We want to be free to speak our mind and be sure that no individual or institution is above the law. We want a Union in which all citizens and all Member States are treated equally" (EC 2017d:26).

While populism, protectionism and nationalism have been challenging such statements for some years, the decision to hold a European Year of Cultural Heritage offers an outstanding opportunity to introduce heritage in a way that makes citizens reflect upon the privileges and requirements that come with Europe's shared values. This opportunity must not be missed.

> Heritage interpretation enables citizens to give European heritage a deeper meaning.

Interpretation can be one key to solving critical issues of the Union by engaging citizens at first-hand:

- with world-famous as well as less notable sites that can symbolise European development
- with historical movements and achievements that embrace several European countries
- with Europe's shared values, by reflecting the way that people lived in the past.

This requires the close cooperation of universities where heritage interpretation is taught in order to make use of the most recent research findings about values and frames and about socio-cultural milieux. It also requires the development of practical means at heritage sites by which the wider public in all its aspects can be encouraged to interpret cultural heritage in a forward-looking way.

> Key target groups of the European Year of Cultural Heritage are children and young people.

One other target group could be senior citizens (50+) who – after raising their children – have more time to spend in volunteer engagement at heritage sites. Here they could share aspects of the European project instead of turning away from it because they feel they are not needed.

The paper also includes further recommendations on specific steps to be taken:

1. collating examples of how to include Europe's shared values within heritage interpretation
2. reviewing research findings that should be taken into account
3. organising work meetings on communicating Europe's shared values
4. implementing a training programme for interpretive agents to spread the word
5. making Europe's shared values key in European funding programmes

Contents

Abbreviations

CoE	Council of Europe
DG	Directorate-General
EC	European Commission
ECTS	European Credit Transfer System
ECVET	European Credit System for Vocational Education and Training
EHA	European Heritage Alliance
EHD	European Heritage Days
EHL	European Heritage Label
ESV	Europe's shared values
EQF	European Qualifications Framework
EU	European Union
EYCH	European Year of Cultural Heritage
ICOMOS	International Council on Monuments and Sites
IE	Interpret Europe
LLP	Lifelong Learning Programme
TEU	Treaty on European Union
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization

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Heritage interpretation: a way to engage citizens for Europe?

Just recently, the House of European History opened its gates in Brussels. One of its artefacts is an old Fiat 500 car. Let's enter this car and take the front seats. Do we feel somehow European?

Whether we do or not is a question of interpretation: of the way that we link the actual experience to our own personal history in order to give it a deeper meaning for ourselves. How people can be encouraged and enabled to make this link is what heritage interpretation is all about.

Heritage interpretation is connecting people with the legacy of their past. It turns experiences into sources of inspiration and creativity. To do so, it relates to people, it provokes their curiosity, it includes narratives that might be relevant to them, and it encourages reflection.

By raising awareness of European core values such as democratic rule, freedom of speech, the independence of the judicial system and the right to privacy, heritage interpretation can help to face some of the most critical challenges Europe has to meet. Citizens will take ownership of Europe if they acknowledge the rise of these values as part of their own heritage. Experiencing heritage phenomena first hand offers the best setting for thinking about doing so.

Heritage interpretation was first been developed for visitors to natural heritage sites but today's potential for an interpretive approach reaches much further. It is highlighted worldwide by cultural organisations such as ICOMOS (2008). Tibor Navracsics, European Commissioner for Education, Culture, Youth and Sport, recently wrote:

> "Through interpretation, I believe heritage can contribute to the building of communities, not just at local level, but also on national and European levels. Bringing citizens closer to their heritage is about bringing them closer to each other, and this is an important step towards a more inclusive society" (Navracsics 2016).

Indeed, heritage interpretation can be a way of building citizenship. It can raise these ideas without which European civilisation might lose its character and soul: a peaceful society for everyone who lives in Europe, the acknowledgement of human rights, the democratic development of active citizenship, the striving for sustainable development and the readiness for lifelong learning. All of this is part of our European legacy as it has emerged over centuries from conflict and from achievements of human understanding, and as it has finally been manifested in recent decades.

Heritage interpretation does not only refer to attractive heritage sites and collections, it also deals with sensitive sites standing for hostile concepts such as war or deportation. It can take place at well-known and iconic places such as the Berlin Wall and in any small village museum that might be even closer to people. Interpreting Europe will be successful if people have rewarding encounters at such places and if they can find connections from there to more complex subjects on the European agenda such as human rights or peace.

"Cultural heritage is central to European identity" (CHCfE Consortium 2015:34) but the way how it is interpreted is essential for our common future in Europe. So, how can cultural heritage help citizens from all over Europe to reflect upon Europe's strengths and weaknesses, upon its values, upon its cultural treasures and upon its cultural forces? This paper intends to initiate exchange on this theme.

1.   How does heritage interpretation work?

In history, people have always tried to get intellectual access to places and objects in whose development they themselves had no part. They have taken advantage of individuals and (later) institutions to support them in their search for meaning. In that sense, heritage interpretation is deeply rooted in human culture.

The rise of heritage interpretation as a contemporary profession can be traced back to the middle of the 20th century when the journalist Freeman Tilden first outlined its basic ideas in 'Interpreting Our Heritage' (Tilden 1957). Today, heritage interpretation is based on considerable research and taught at all levels from vocational training to university degree.

1.1   The search for meaning

Heritage interpretation is a non-formal learning approach. It follows a set of tried and tested principles and can be understood through the so-called interpretive triangle (Figure 1).
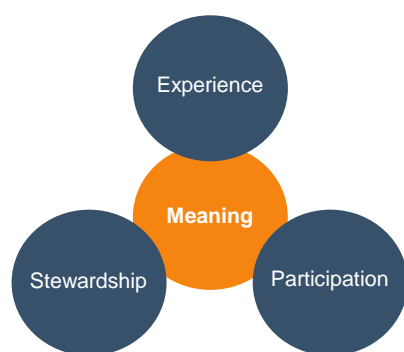
Qualities assigned to the four elements in the triangle include:

- offering paths to deeper meaning
- turning phenomena into experiences
- provoking resonance and participation
- fostering stewardship for all heritage.

The last quality is represented by varied interpretive media, at its best by an interpreter facilitating learning processes in face-to-face dialogues.

Figure 1. Interpretive triangle

To decide upon an appropriate method or medium (guided walk, text panel, smartphone app etc.) is usually the last step within an interpretive planning process. The first step is compiling facts and on-site impressions with the aim of making a heritage phenomenon inspiring and more meaningful to participants.

Compared to other learning approaches, the most significant feature of heritage interpretation is that it actively encourages participants to interpret their experience themselves in searching for their own meaningful context behind the facts. To support this search for meaning, interpretation seeks to provide as much as possible:

- first-hand experience with original heritage phenomena
- active involvement of and exchange with participants
- commitment to the idea of caring for heritage (and also as a resource for personal learning).

The combination of these elements is key for good heritage interpretation although it might not be possible in all cases to achieve every ideal to the highest degree.

1.2   Why stories matter

All heritage phenomena embrace stories, and to make the experience of heritage meaningful, interpretation helps to express the essence of such stories. Storytelling had been introduced into

heritage interpretation at a very early stage ("The story's the thing", Tilden 1957:26). It is now booming in many other fields of communication because:

- stories help to organise and to contextualise experiences and information
- people tend to think metaphorically, connecting facts to whole images that touch them and that make sense for them

Stories include strong mental frames which trigger specific values (see Chapter 2.3). However, framing interpretation requires some awareness of responsibility from the part of the interpreter, towards the heritage resource as well as towards the participants. Meaning needs to be transparent, supported by verifiable facts and, if possible and required, it should also be subject to debate. The interaction of participants with phenomena and with interpretive media can result in meaning that is different from that which an interpreter suggested. Traditionally, "the chief aim of interpretation is not instruction but provocation" and interpretation should mainly "capitalize mere curiosity for the enrichment of the human mind and spirit" (Tilden 1957:9).

All of this becomes more relevant the more heritage interpretation intends to connect heritage to the daily lives and decision-making of people. Especially at heritage sites which are sensitive because they can obviously be interpreted using different points of view, interpretation can easily get a political dimension. Such sensitive sites require sensitive interpretation.

Dealing with meaning and not just transferring facts is always a challenge. However, an IE trend study (IE 2016) suggests that two out of five current key trends in Europe are linked to the search for purpose. This search is what European institutions urgently need to address – and this is what heritage interpretation is all about.

1.3   Experiencing the real thing

Heritage is not always about sites and objects however. Interpreters often use the word 'phenomenon' to summarise tangible and intangible heritage representations (such as poetry or music) that can all be subject to first-hand experience. The word phenomenon had been frequently used by Plato, Kant and other philosophers for what can be experienced sensually (e.g. Kant 2007, first published in 1787). In different languages, it is also used for something which is of significant relevance.

If possible, phenomena are pointed out as individual items. For instance, good interpreters don't deal with Gothic churches by looking at one of them simply as a single representative of a period of architecture. They always relate this to the particular example that participants can see, to its specific history, stories and specific qualities, and they aim to reveal its hidden secrets in an engaging and rewarding way.

First-hand experience of real phenomena also links the heritage with a person's sense of realness. This is felt the more relevant the more the heritage experience is complemented through a meaningful personal story: 'I have been at this important place and walked through these objects that now have significant meaning to me'. Being personally connected with the real thing makes a different and deeper impact from being exposed to a remote account. This quality of heritage as an 'experienced real thing' becomes even more important in times of 'alternative facts', 'fake news' and 'scripted realities' in popular media (Lehnes 2017).

Experiencing a phenomenon at first-hand can be an individual and emotional event, involving the whole person. What people can empathise with, and what they express for themselves helps

them to absorb the experience more deeply than just hearing or seeing it. However, a text on a panel which does not relate the phenomenon to the participant's own world will hardly trigger such a feeling, even if it is placed directly in front of a heritage object. In addition, to the outer (sensory) experience an inner (psychological) experience is needed to open a person's mind by activating the emotional centres in her/his brain (Hüther 2012).

Several 20th century authors supporting progressive education underline the value of involving such whole personal experiences (Carter 2016) such as Dewey, Neill, Freinet, Decroly, Hahn, Montessori and Korczak, underpinned by findings from researchers such as Vygotsky, Maslow and Csikszentmihalyi. Compared to formal learning, non-formal learning at heritage sites has significant advantages in achieving these demands.

Experiential learning is also part of the requirements set for the 21st century by UNESCO. According to these requirements, it "involves direct and active personal experience combined with reflection and feedback" and it engages participants "in critical thinking, problem solving and decision making in contexts that are personally relevant to them" (UNESCO 2008).

1.4   Provoking resonance and participation

Participation is a key word in the current debate on education and learning. It needs particular competences to transfer it to all interpretive media because real participation means that participants should also have the opportunity to determine the progress of an activity. At its best, participants are successfully encouraged to interpret heritage on their own and the interpretive media are mainly aimed to trigger and to facilitate this process.

One principle of heritage interpretation says that phenomena need to be related to the personality of participants. Only if there is a personal resonation, participants start to become fully involved. For instance, if visitors to the ruins of a Roman villa show their interest in a particular aspect of the life of the Roman family that lived there, they should immediately be introduced to those facilities that are related to this very aspect. Participation benefits from dialogue and it is more effective in personal than in non-personal interpretive services; but in all services it is critical to include this aspect from the beginning of any planning process.

One challenge of real participation is that neither the course nor the actual outcome of an interpretive activity can be predicted. Therefore interpretive themes phrased, as strong 'one-sentence stories', act as 'lighthouses' to make sure that interpreters don't lose track.

In contemporary heritage policies, local residents, who might have their own view on the particular heritage, also play an important role within the so-called heritage community (CoE 2005). European heritage sites are rarely isolated from their social surroundings. One key concern is often whether and how sites shall be reused. Interpretive planning therefore involves heritage stakeholders who are seen not just as visitors, forming a receptive audience. They might also appear as informed expert groups with controversial points of view.

If heritage sites intend to follow the calls of the UN, namely UNESCO and if they intend to play a role in lifelong learning, they need to put one focus on the empowerment of people to use heritage for reflecting on daily life issues. UNESCO also states that meeting the challenges of sustainable development in democratic societies involves the requirement to strengthen learners through far-reaching participation (UNESCO 2008). This is what heritage interpretation intends to achieve.

1.5   Fostering stewardship for all heritage

One key term in heritage interpretation is 'stewardship' which is often assigned to the organisation behind different interpretive media including its staff, caring for what has been agreed as heritage – be it natural or cultural, tangible or intangible.

Obviously heritage has to do with what people want to protect and save, what they have inherited from past generations and wish to pass on to future generations. It is therefore something that they value because they appreciate it and / or because they intend to learn from it.

Different people can attach different values to heritage according, for example, to their age or to their cultural and social background; and the value of heritage can change through time. Heritage can be defined as such by a single person, by a family, by a local community, by a state or even by a community of states.

World Heritage means that the United Nations have agreed that it is in the interest of the whole of humankind that specific features and phenomena should be preserved for future generations. According to the UNESCO World Heritage Convention (Article 4) each member state recognises that "the duty of ensuring the identification, protection, conservation, presentation and transmission to future generations of the cultural and natural heritage […] situated on its territory, belongs primarily to that State" (UNESCO 1972).

In European terms, cultural heritage also includes historic documents such as the Treaties of Rome and – on the intangible side – the ideas and values that arose from European history and led to such agreements. They can therefore also play a part in a European Year of Cultural Heritage.

Heritage interpretation is mirroring this broad field of responsibility.

2. What should we consider regarding Europe's shared values?

When European citizens talk about 'Europe' they often refer to the European Union. What they attribute to this Union can differ. In many cases it seems that Europe is connected to the aspiration of funding on the one hand and on bureaucracy on the other; but is this true for everyone? It is obviously not true for Emmanuel Macron who recently made exemplary use of values and mental frames by stating that Europe is not just a supermarket but a shared destiny ("L'Europe, ce n'est pas un supermarché, c'est un destin commun") (Macron 2017).

How do other European citizens understand Europe? Chapter 2 includes some recent findings on that, some background information about the way how values and mental frames work – and how the attention for Europe's shared values can be increased.

2.1 What are Europe's shared values?

According to Article 2 of the Treaty on European Union (TEU), the Lisbon Treaty, values are something like the foundation on which the entire Union rests:

> "The Union is founded on the values of respect for **human dignity**, **freedom**, **democracy**, **equality**, the **rule of law** and respect for **human rights**, including the **rights of persons belonging to minorities**. These values are common to the Member States in a society in which **pluralism**, **non-discrimination**, **tolerance**, **justice**, **solidarity** and **equality** between women and men prevail" (EU 2016:17).

Recent years have revealed the deep truth in this quotation. Populist movements which appeal to nationalist 'Our people first' slogans and arouse emotions through 'They against us' stereotyping have become very powerful. Their vote shares revealed in significant parts of European societies that the values of Article 2 TEU are not yet internalised and sometimes are openly opposed. At the same time, Brexit and other achievements of anti-EU populism demonstrated that the EU might fall apart if those values are held in low regard among voters.

From the EU point of view, the values of Article 2 TEU can be considered as basic. However, all these values are not unique to the EU. Similar values do play a role for the whole Council of Europe (CoE). The recently launched CoE European Cultural Heritage Strategy for the 21st century "is based on the core values of the Council of Europe: democracy, respect for human rights and fundamental freedoms, openness and dialogue, the equal dignity of all persons, mutual respect and sensitivity to diversity" (CoE 2017 Chapter III).

There are significant overlaps between Article 2 TEU and the European Convention on Human Rights and many of these values are also mentioned in the Universal Declaration of Human Rights of 1948. They are therefore deemed to be universal values that clearly reach beyond Europe.

From a historical point of view all these values can be tracked back in European history. Renaissance Humanism in Europe drew from ancient Greek thinking and further evolved to the Enlightenment movement. However, there was also an intense exchange of ideas across the Atlantic such as the thinking around the US Constitution which again influenced the French Revolution. Against this background, these values are often called Western values (Carter 2016, Winkler 2009).

The following text will refer to Europe's shared values as those values on which either the EU or the CoE is founded. It might be necessary to make this clear in communications to the public in order to avoid confusion or criticism that there is no such thing as genuine 'European' values. This understanding of Europe's shared values might also allow non-EU countries to be involved more easily in the activities of the European Year of Cultural Heritage.

> Strengthening the values on which the European Union and the Council of Europe are founded is probably the most important contribution cultural heritage can make for contemporary societies.

It also offers great opportunities to bring the European dimension to local communities through heritage interpretation (see Chapter 3).

2.2   How do European citizens understand Europe?

In a recent Chatham House study, citizens of EU member states have been asked about their attitudes to feeling European. Against the background of the challenges the EU had to meet in 2016, the result was rather encouraging: far more than 50% of the respondents felt proud of being European.
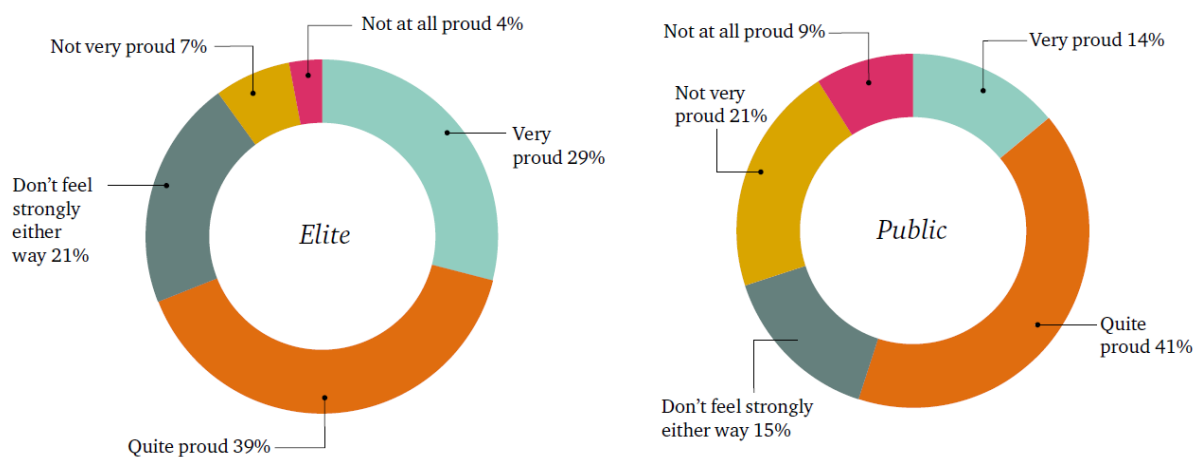
Figure 2. Attitudes to feeling European (Raines, Goodwin and Cutts 2017:11)

However, there are two diagrams included in Figure 2: one for 'elite' and one for 'public'; and they show significantly different ratings. While within the group 'elite' 11% did <u>not</u> feel proud of being European, those were 30% within the group 'public'.

The term 'elite' has been introduced as a "descriptor to distinguish between the general public and those individuals likely to have greater interest and influence in shaping the direction of the EU in the years to come" (Raines, Goodwin and Cutts, 2017:4). European elites include "individuals in positions of influence from politics, the media, business and civil society at local, regional, national and European levels" (Ibid:2).

There are also differences between European elites and the wider public regarding opinions about EU's failures and achievements (see Figure 3). "Only 34% of the public feel they have benefited from the EU, compared with 71% of the elite" (Raines, Goodwin and Cutts, 2017:2). In another survey, requested by the European Commission, "respondents who are younger, have higher education levels, fewer financial difficulties and those who place themselves higher on the social scale are more likely to have positive attitudes towards […] the European Union" (EC

2017b:65). Within the elite, also not each sub-group shares the average view to the same degree. In general, "the views of business elites were slightly closer to those of the public" (Raines, Goodwin and Cutts, 2017:32).

Although 79% of EU citizens agree that solidarity is something positive (EC 2017b:62), just "77% of the elite and 50% of the public think that richer member states should financially support poorer member states" (Raines, Goodwin and Cutts, 2017:2). This can easily lead to rejecting decisions under more challenging circumstances (economic difficulties, lack of supporting opportunities and incentives, populist encouragement etc.). The Brexit situation, as the most significant throwback the European project had to suffer so far, is based on a majority of just 51.9% of UK voters. From the EU point of view it should therefore not be enough if the elite unmistakably agrees to support the European project while half of the wider public does not.

It is critical to realise that European decision-makers (including those on a national level) often rely on other assumptions than the wider public. The Chatham House study found that "debates over the future direction of the EU need to be reframed so that they address concerns about a perceived threat to national traditions and cultures as much as they respond to anxieties over economic performance […] Those who wish to bolster public support for the EU cannot focus only on strengthening its role in improving the economic welfare of EU citizens" (Raines, Goodwin and Cutts, 2017:3).

After it had been found in several surveys that "social equality and solidarity was the most mentioned area that EU society needs to emphasise to face major global challenges" (EU 2017:62), the Chatham House survey confirms that "there is a reservoir of support among the public and the elite for a union based on solidarity" (Raines, Goodwin and Cutts, 2017:41).

> Findings suggest that the affection for Europe might increase if Europe's shared values such as solidarity are put more to the fore which means that the EU in itself is more acknowledged as a community of values instead of being primarily driven by economic interest.
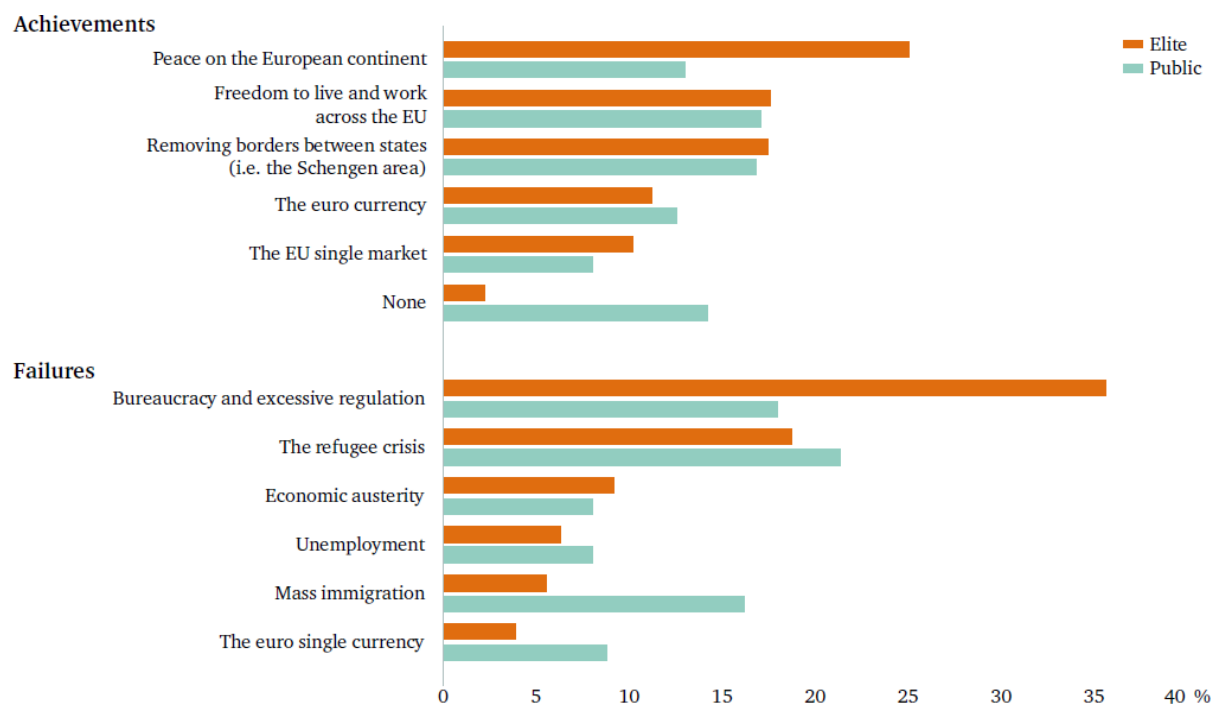

Figure 3. Greatest achievements and failures of the EU (Raines, Goodwin and Cutts 2017:13)

2.3 How do values and mental frames work?

If values should get closer to the heart of the European project it is critical to know what these values are, which values are competing with them and how to work with values.

Values are powerful guiding principles which "convey what is important to people in their lives" (Bardi and Goodman 2011:271). They serve as our inner checking tools and in the course one's life they are seen as "relatively stable" (Rokeach, 1973:11).

Values need to be distinguished from attitudes, norms and beliefs. Following Schwartz (2012:16):

- "Attitudes are evaluations of objects as good or bad, desirable or undesirable. […]
- Beliefs are ideas about how true it is that things are related in particular ways. […]
- Norms are standards or rules that tell members of a group […] how they should behave".

Values transcend many of our actions but they are rarely conscious. They are activated 'automatically' when particular mental frames are triggered. The most popular way for triggering such frames is through strong stories or narratives.

It has been mentioned in Chapter 1 that storytelling is an element that had been introduced into heritage interpretation at a very early stage (Tilden 1957:26: "The story's the thing") and that for some years, storytelling gets more important in many fields of communication. Research gives some good reason for this:

- Stories help to organise and to contextualise experiences and information; neuroscience found that people learn and remember much more through narratives than through bare facts (Spitzer 2009).
- People tend to think metaphorically, connecting facts to whole "inner images" (Hüther 2012), images that touch them and that make sense for them. Stories trigger such images or mental frames (Lakoff and Johnson 1980).[1]

The more frequently any given frame is activated, the more deeply it becomes ingrained. In addition, the stronger these associations become, the more they reinforce the thinking and behaviour that go with it. Many frames are ingrained in childhood. Adults usually establish frames much more slowly. However, as soon as frames are established, it is not easy to change them. Frames can be mental shortcuts for some learners, for example if French President Macron says EU is no supermarket (quoted at the beginning of Chapter 2) while for others, they can help to pre-structure new meaning (Cachellin and Ruddell 2013) as the next example will show (see Figure 4). Frames are setting the stage, as they are set by the stage.

The concept of frames is key if we deal with values. It is well-known in the fields of linguistics and psychology (Crompton 2010). It hangs on the understanding that, for example, words are mentally connected to a number of associated words, memories and emotions. "When we encounter new words, we understand them by reference to existing frames, and as we acquire new frames so our understanding moves along. What occurs with words also occurs with sensations and experiences:

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[1] This happens because the neurons in our brain build up neural pathways which are essential for our thinking ('what fires together wires together'). Through repeated exposure to what we hear, read and experience, these pathways ('wires') become more used, quicker and finally preferred as personal dispositions (Hüther 2006, 2012). For example, if we take a combination of bus and metro to a regular destination for the first time, we might consider the most favourable connection. If we take that same connection every morning, we do not need to think about it any longer. On the other hand, if a new option becomes available, we might still take the connection we are familiar with, even if it is less efficient than the new.

we understand the world by reference to our existing frames" (Darnton and Kirk 2011:66). The degree to which ideas or products are accepted by people mainly depends on how they are framed (Entman 1993).

The linguist George Lakoff (2008) explains the process of framing with a popular example: In 2001, after the attacks on the World Trade Center in New York, the President of the United States first called for "justice and peace" (Bush 2001a). However, a few days later he claimed that the world should now be at "war on terror" (Bush 2001b). 'War' is a strong frame which in itself implies armies, battles, victims and maybe victory. It includes processes that are usually unacceptable – but go without saying, once this frame has been accepted. Until today, this frame is guiding the policy of many states. An alternate frame to 'war' could indeed have been 'crime'. This frame implies courts, trials, culprits – and maybe justice. World policy since 2001 including terrorism might have developed different if President Bush would have followed this other frame.

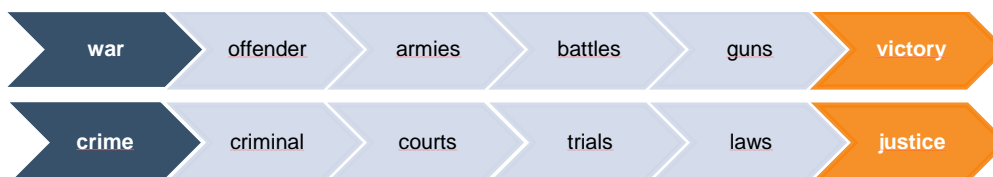| war | offender | armies | battles | guns | victory |
| crime | criminal | courts | trials | laws | justice |

Figure 4. Mental frames (Visualisation of an example brought up by Lakoff 2008)

Although framing does not always have such a critical impact on our lives, we need to be aware that we are surrounded by frames. They are a powerful tool used every day for worse or for better to shape our thinking and action through politics and the media. As they play a role in heritage interpretation, they also play a role in other approaches to learning. Some schools are working with the 'storyline approach' to provide "a meaningful context for learning […] in a way that closely mirrors real life" (Creswell 1997:10). While some frames are universal, others result from our culture, and some of them are just imposed upon us as part of marketing ideas.

Surface frames
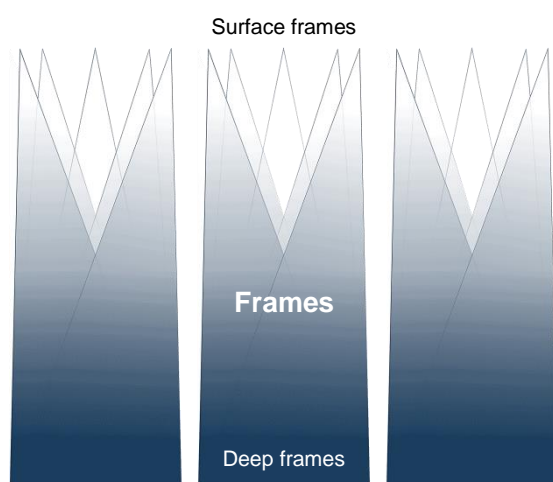
Frames

Deep frames

Figure 5. Deep frames and surface frames
(Darnton and Kirk 2011:78)

The term 'frame' is closely related to terms such as 'narrative' or 'metaphor'. According to Lakoff (2008:250), "narratives are frames that tell a story". To help understand the level at which frames are working in our minds researchers have further refined the term, differentiating between 'surface frames' and 'deep frames'. Surface frames relate to our everyday language, practices and the wider world. For example a surface frame related to the term 'debt' could be: 'All taking requires giving back'. This statement sounds like a rule. But when it is deeply rooted in (or framed by) the value of 'respect' (e.g. respect for future generations) it becomes much more than just a rule. A 'brainscript' is started, and it is at this deeper level that the infusion of values and meaning is activated. Deep frames give surface frames a deeper meaning. They are "the cognitive structures held in long-term memory that contain particular values" (Crompton 2010:58).

A deep frame has "an impact on engagement not because it provides people with additional reasons for action, but because it resonates with them" (Christmas et al. 2013).

2.4   Where are Europe's shared values placed in relation to other values?

Figure 6. Value circle (based on Holmes et al 2011:16)

At the beginning of Chapter 2 we stated that values are at the heart of the European project. Following that, we recalled how values and frames work. Let's now have a look at how Europe's shared values relate to other values people are driven by.

One of the most extensive international studies on basic human values has been done by Schwartz (1992). It was found that values appear in relation to other values and that therefor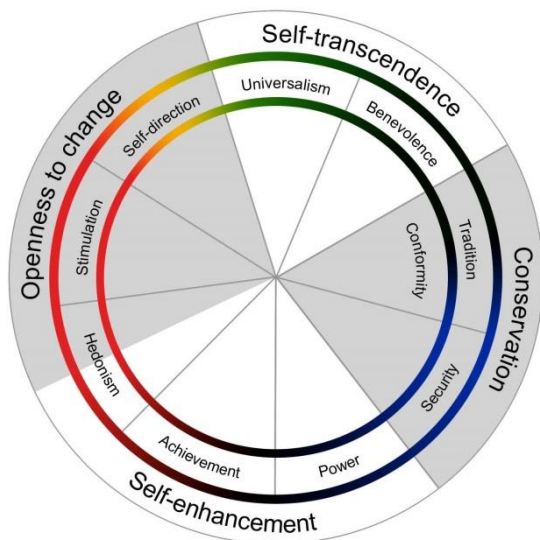e all values can be arranged in groups across a 'value map' (Holmes et al 2011:67). A reduced version of this map is the value circle (Figure 6).

The value circle consists of ten groups of universal values representing different orientations which people in virtually all cultures recognise. 'Universal values' means that all people are usually driven by all of these values although to different degrees. Values can also be temporarily engaged. Their relevance does not only change during different stages of life but can also be different on a daily basis, depending whether and how they are triggered.

Within the value circle there is a vertical axis from more self-transcending values (within the value groups 'universalism' and 'benevolence') to more self-enhancing values (within the value groups 'power', 'achievement' and partly 'hedonism'). Further on there is a horizontal axis from more change values (the value groups 'self-direction', 'stimulation' and partly 'hedonism') to more conservation values (the value groups 'security', 'conformity' and 'tradition').

"One basis of the value structure [i.e. the value circle] is the fact that actions in pursuit of any value have consequences that conflict with some values but are congruent with others" (Schwartz 2012:8). "The closer any two values in either direction around the circle, the more similar their underlying motivations; the more distant, the more antagonistic their motivations" (Ibid:10).

"For example, pursuing achievement values typically conflicts with pursuing benevolence values. Seeking success for self tends to obstruct actions aimed at enhancing the welfare of others who need one's help. But pursuing both achievement and power values is usually compatible. Seeking personal success for oneself tends to strengthen and to be strengthened by actions aimed at enhancing one's own social position and authority over others" (Schwartz 2012:8).

Following from that, within the value circle there are basically two effects at work: the seesaw effect and the spillover effect (Holmes et al 2011).

The **seesaw effect** means that, for example, power and achievement values weaken universalism values, if not in the short term then in the long term. This occurs to all opposing values within the circle. It is therefore not wise to promote opposing values (e.g. to promote competition if the aim is cooperation).

The **spillover effect** occurs if, for example, people who practise universalism values also start to employ self-direction or benevolence values. It is usually the case that this happens with the neighbouring value groups and it is true for each value group around the circle.
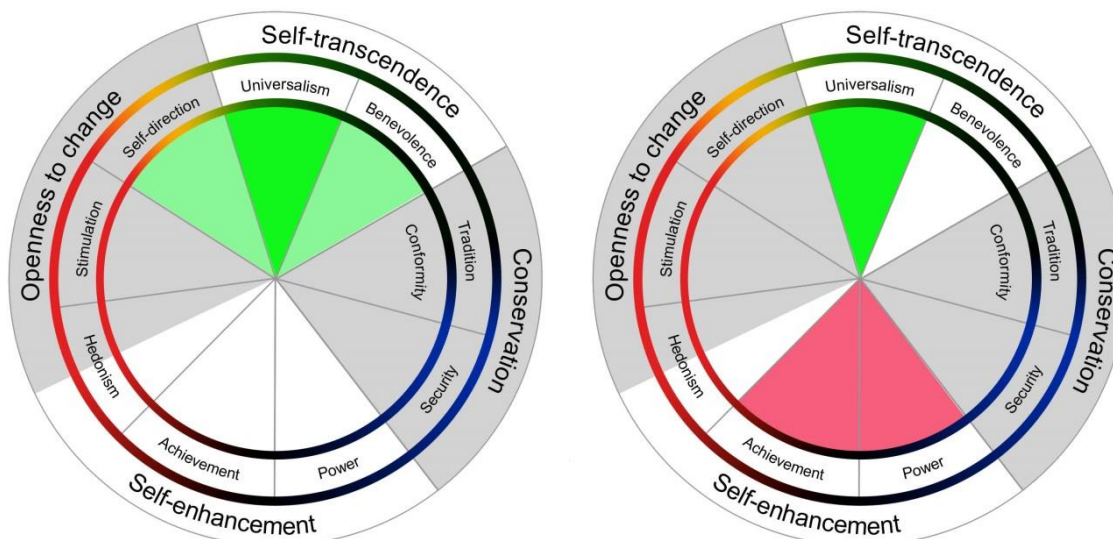

Figure 7. Spillover effect (left) and seesaw effect (right) (based on Holmes et al. 2011 following Schwartz 1992)

If we assign the values from the European Treaties to the value circle, we can see that most of them are situated in the field 'universalism', slightly reaching out into the fields of 'self-direction' and 'benevolence'. Schwartz (2012) describes the value group 'universalism' as follows:

> "Universalism values derive from survival needs of individuals and groups. But people do not recognize these needs until they encounter others beyond the extended primary group and until they become aware of the scarcity of natural resources. People may then realize that failure to accept others who are different and treat them justly will lead to life-threatening strife. They may also realize that failure to protect the natural environment will lead to the destruction of the resources on which life depends. Universalism combines two subtypes of concern – for the welfare of those in the larger society and world and for nature" (Schwartz 2012:7).

2.5   How can attention to Europe's shared values increase in the wider public?

As we have seen in the previous chapter, Europe's shared values are basically placed within the value group of universalism. They are especially challenging because they imply self-transcending attitudes while at the same time they encourage individualism. This means that they reject giving up one's own personality to follow any self-sacrificing ideology. Therefore Europe's shared values cannot offer what populist movements can: simple solutions.

Europe's shared values call for a certain level of education which is not exactly measurable and therefore not really considered in systems aligned to the European Qualifications Framework (EQF) such as the European Credit System for Vocational Education and Training (ECVET) or the European Credit Transfer System (ECTS) which are both more related to job performance than to learning on values.

It seems that a stall occurred because the elite proceeded towards a stronger EU while the wider public didn't deliver the expected support. The Chatham House study suggests that "as a result, a new societal divide has emerged along the liberal–authoritarian political spectrum, increasingly regarded as an important framework through which to understand the mindset of different groups of voters. In this context, authoritarianism is understood not as a system of government but rather as an outlook and set of preferences among voters that favours order, deference to authority and resistance to change. In the wider public debate it has been characterized as a clash between 'cosmopolitans' and 'nativists', or between competing visions of 'open' and 'closed' societies, or between perceived 'winners' and 'losers' of globalization. This division has less to do with the traditional questions of economic redistribution and class interest that have defined European politics in past decades. Rather it is between those with the qualifications, skills and outlook needed to thrive in the more economically and socially liberal environment and those who lack them. These two groups feel very differently about the effects of social change and how public resources should be distributed" (Raines, Goodwin and Cutts, 2017:24).

This divide described in the Chatham House survey can be aligned to the horizontal axis of the value circle. The authoritarian spectrum can be mainly found in the value group 'security' which will most likely spill over to 'tradition' values – but there is no overlap to 'universalism' values.
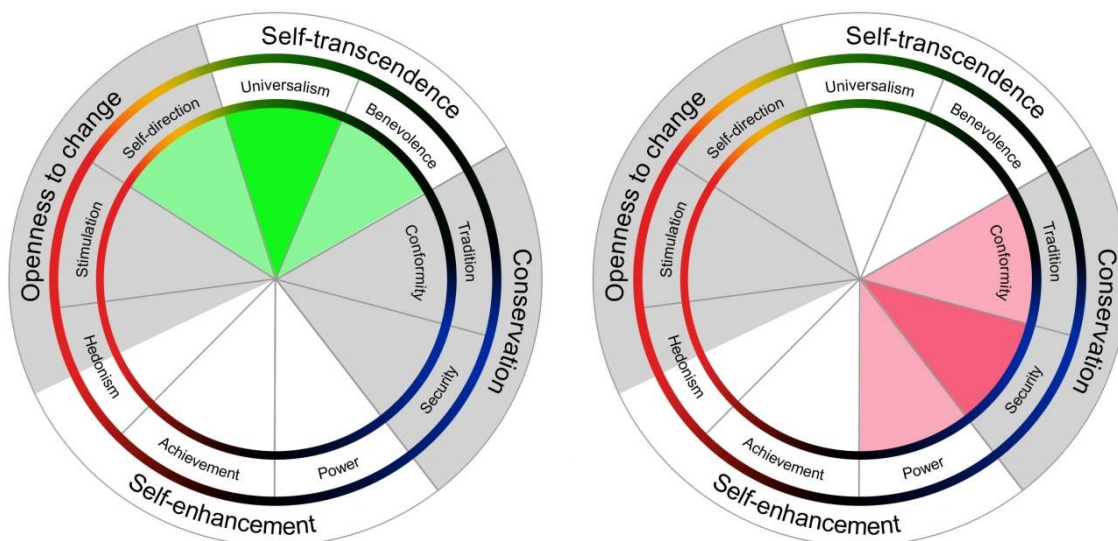
Figure 8. The spillover of the value groups 'universalism' and 'security' doesn't overlap (based on Schwartz 1992)

According to the rules behind the value circle, the most promising way to reach the authoritarian political spectrum might be through 'benevolence' values (spilling over to 'universalism' and 'tradition') which are according to Schwartz (2012:7) for example:

true friendship	helpful	loyal	forgiving	a spiritual life
responsible	honest	humble	mature love	meaning in life

Cultural heritage offers outstanding opportunities to meet at the 'tradition' field in the value circle; but especially for representatives of the liberal spectrum this is challenging. Liberals tend to practise 'self-direction' values spilling over to 'universalism' but also to 'stimulation' which is opposing 'tradition' and 'security' values in the circle. However, from a neutral point of view a life style strongly based on 'stimulation' values might not be more helpful towards 'universalism' than a lifestyle based on 'tradition' values. The main argument for the left side of the circle might be

that currently 'openness to change' is more needed than 'conservation' – but for those situated at the right side, there might be no direct way and it might make more sense to guide them towards 'universalism' than to expect them to be the trendsetters.

Conservation could be seen as a 'sister virtue' of openness and Europe should be able to withstand the positive tension between both; while it would make no sense to condemn those that still hold values such as solidarity and push them into a negative tension (which means into the arms of populist leaders).
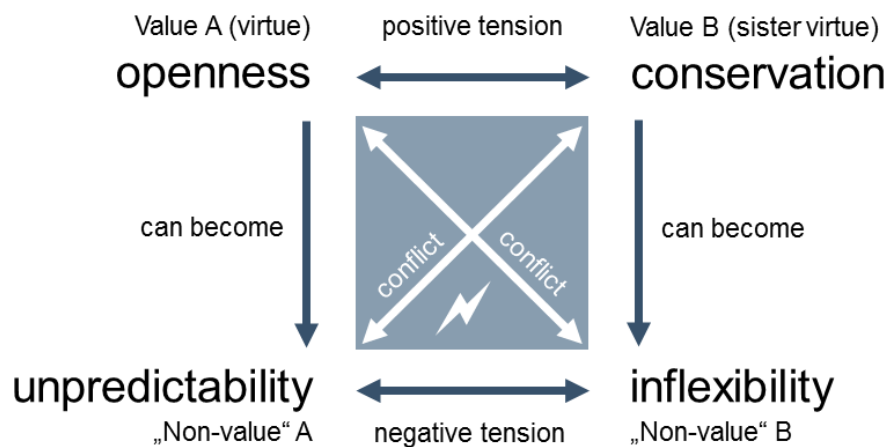
Figure 9. Value rectangle (based on Helwig 1965)

"These questions may appear tangential, but they are important in revealing how a deeper divide over values underpins current debates about the future of Europe" (Raines, Goodwin and Cutts, 2017:23). Following the Chatham House study they seem to be more important for the future of Europe than economic status.

The findings of the Chatham House study significantly support an interpretive approach that could basically be described as focused on values and on facilitation and mediation. If the European Union is aimed to succeed in future referenda – and in many countries citizens support the idea of holding such a referendum (Stokes et al. 2017:4) – the 'universalism' value mindset of the wider public needs to be strengthened in a way that, for example, the readiness to support weaker partners for the sake of Europe's shared values should be significantly above 50%.

	Authoritarian-minded	Liberal-minded	EU average
General perceptions of the EU			
People like me have benefited from the EU	25	47	34
More member states will leave the EU in the next 10 years	69	51	55
European integration			
The EU should return powers to member states	61	39	48
Oppose Turkey joining the EU	74	62	62
European solidarity			
There are common European values (disagree)	31	19	21
Refugee crisis			
Member states should have to accept a number proportionate to their population size	29	73	49
Member states should be able to decide the number	24	18	27
No member states should have to accept any refugees	47	9	24
Identity, immigration and refugees			
Immigration has not been good for my country	69	25	44
Immigrants take jobs away from native citizens	49	11	28
Immigration has not benefited my national culture	63	21	39
Immigration has made crime worse	74	31	51
Immigration is a strain on the welfare state	78	36	55
European and Muslim ways of life are irreconcilable	75	38	55
Islamic dress that covers the face should be banned	86	68	73
All further immigration from Muslim states should be stopped	84	33	56
Democratic engagement			
The EU is not democratic	39	22	25
Politicians care about what people like you think (disagree)	83	74	74

Table 1. Comparing liberal and authoritarian-minded Europe (% of respondents agreeing unless otherwise noted) (Raines, Goodwin and Cutts 2017:28)

3. How can the European dimension of heritage be interpreted?

This chapter describes practical ways for approaching Europe through heritage interpretation. It highlights specific target groups, introduces some case studies and includes recommendations about the way especially young people could act as interpretive agents in order to link the European project to the presentation and communication of cultural heritage, especially at regional and local level.

3.1 Ways to approach Europe through heritage interpretation

3.1.1 Engaging citizens with sites that symbolise European history

The European Heritage Label (EHL) is especially dedicated to sites that "symbolise European ideals, values, history and integration" (EC 2017a). The EYCH should encourage citizens from all over Europe to be alert to their own flagship sites where European history has been written.

Even if sites would not apply, the EHL criteria provide ideas which could be the places where Europe should be celebrated because they were critical for the state we have achieved today – either because these were places where people were piloting later achievements or because they were places were incidents occurred from which future generations have learnt.

Heritage interpretation could provide learning tools and good examples that show how to reflect such sites in a forward-looking way. Citizens could be trained to feel connected to each other and to use these tools (see Chapter 3.4).

This might be especially effective if networks like the one set up by the European Heritage Days (EHD) could be used and if stakeholders representing the civil society such as the organisations contributing to the European Heritage Alliance (EHA) are included.

3.1.2 Engaging citizens with developments including more than one European country

There are countless historic or cultural developments all over Europe that have received inspiration from more than one European country. These should be celebrated and reflected in trans-national ways.

- Many architectural styles such as the Renaissance style first developed in a few areas but then spread (often through famous master-builders) and interpreted in regional or local ways.
- Philosophical movements developed through Europe-wide exchange (again often through thinkers whose names are still well-known). This is especially true for the time between the start of Enlightenment and the formation of national states.
- Landscapes are often cultural entities and sometimes formed the basis for economic areas that were later split up into different countries that now share this heritage (for example, in using similar building materials and crafts or celebrating similar rituals).
- The use of plants, either in cooking or in medicine, is often similar in neighbouring countries – or in countries that in former times were united within the same realm. The same is true for many other forms of intangible heritage.
- Cultural heritage sites sharing one important natural feature (for example a river or a lake) are often linked by variations of similar folk stories and customs, and they often share

similar crafts and techniques (for example, in fishing, hunting, agriculture, communication, transportation).

- Specific gardening cultures around cultural heritage sites spread all over Europe; for example, monastery herb gardens, formal gardening of the 18th century, landscape parks (influencing parks and green spaces in cities) or even the spread of home gardening.
- Many cultural heritage sites all over Europe have deer parks or grounds designated specifically for hunting game, deer and other animals, an often sophisticated culture which can be found especially around castles and palaces.

3.1.3 Engaging citizens with Europe's shared values through the way people lived before

This might be the most challenging, the most critical and the most promising approach to bring the European project closer to its citizens.

However, it needs to be stated that the ultimate economic priority, as it is currently communicated, for example, by all Directorates (DGs) of the European Commission, tends to oppose the 'universalism' values that are at the core of EU and CoE (see Chapter 2.4). It should therefore be analysed whether European citizens do not increasingly "search for authenticity, quality and value" as well as "purpose-driven activities" (IE 2016:3) as the studies quoted in Chapter 2 suggest. There are signs that Western business ethics start to be more based on a "purpose economy" (Hurst 2014) or tend towards a "culture of purpose" (Lueneburger 2014) as bold, inspirational ideal, relating economic objectives to social and cultural values.

As a value-based approach, heritage interpretation is driven by such a culture – as is the field of heritage in itself. Therefore, cultural heritage interpretation could provide a key opportunity to relate citizens to Europe's shared values.

At cultural heritage sites, we sometimes tend to explain the life of the people in former times in a way that is clearly separated from our own lives. In reality, it is not. At any time, people were driven by values which influenced their development of intellect and knowledge. Emperors as well as ordinary people represented values through the ways they acted. The creative and intangible aspects of human life – story, song, music, drama, decorative and visual arts – mirror that.

'National heroes', especially, often deserve to be seen as part of this concern – not to erase them from history but to experience the circumstances and assumptions their decisions were based upon. Often similar patterns took place during the same era in different countries, sometimes leading to conflict that could have easily been avoided if the mindsets had been different. To let citizens experience that our current mindsets are one result of that and that we Europeans, therefore, have learnt from history could indeed make a difference.

3.2   Target groups on which we could focus

The urge for personal meaning-making changes in type and intensity in the course of lifelong development. This should be taken into account in heritage interpretation specifically tailored to selected target groups. This chapter will provide some thoughts in relation to how to engage different audiences with cultural heritage.

Curiosity is the driving force for learning throughout life. From the beginning, a baby starts to explore its immediate surroundings with all its senses. From exploring itself, its bed, its room, it is widening the horizon step by step. Even at an early stage, children can distinguish between well-known and new impressions and long for new experiences. This desire for discovery needs

freedom and stimulating surroundings to develop, and it can be diminished or even suppressed by parents and other important people. "Stop asking questions. It's not polite." Many recall such phrases from adults.

Never again in life do we learn so many things in such a short period of time as in in our first three years. By that time we have developed the most important preconditions for our life: walking and talking. Learning the mother tongue goes hand in hand with conceiving concepts. The concepts we have available let us distinguish things we perceive in the world that surrounds us. They let us distinguish situations we experience through interaction with family and other people in our environment. In this process we 'inherit' what is considered polite, a good habit or bad behaviour. Stories, attitudes, beliefs and value preferences are passed on to children from the older generation. In the same way we inherit customs and traditions such as rituals (see Chapter 3.3.1) – intangible heritage which is still alive in the community in which we grow up.

These communities can be remarkably different depending on the socio-cultural milieu in which a child lives. Just imagine a closed North-African migrant milieu in some banlieue, a liberal-intellectual milieu in the 'better' city quarters or a traditional, local-scale small business milieu. Young children are inevitably conditioned by the milieu in which they live. They are not yet able to transcend from the here-and-now. Understanding this fundamental conditioning is most important for heritage interpretation.

Several empirical 'milieu studies' grouped citizens according to their attitudes and social status in order to get a clearer understanding of the varied socio-cultural backgrounds. They revealed for instance that immigrants are not at all a coherent group but as diverse as ethnic nationals.
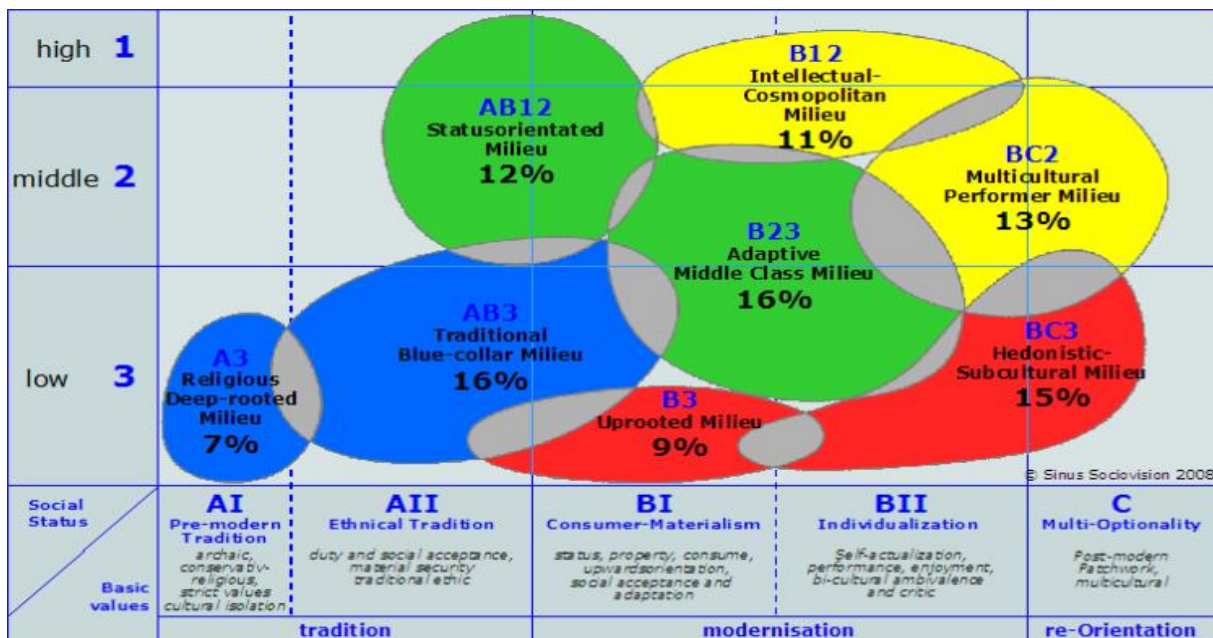
Figure 10. Milieux of migrants in Germany (Sinus Sociovision 2008)

Such studies are critical to better understanding of the values behind customs and behaviours. They can shed some light on how various milieux influence people's identity constructs and the relative importance they ascribe to Europe's shared values. Understanding such socio-cultural milieux is essential for audience development aiming to reach people who would rarely ever

imagine to visit heritage sites and museums. And awareness of the conditioning of children by their socio-cultural milieux is also crucial for any attempt to address populism and fundamentalist ideologies.

Of course, this conditioning by the socio-cultural milieu does not fully determine how a child will develop. There is mobility between the milieux (and milieux also change over time). Besides the environment of family and friends there are external influences such as cognitive and social learning in schools. And, as we shall see, at a later age human beings have the potential to question preconceived concepts, beliefs and attitudes that have been passed on to them and which they internalised during childhood (Lehnes 2016).

The interpretation of cultural heritage in a non-formal environment can play an important, but rarely recognised role in this complex process of developing an individual personality.

3.2.1 Heritage for children: discovering Europe's treasures at an early age

Toddlers live totally immersed in the here-and-now. Their feelings and thinking respond directly to what they experience from their immediate environment. But the notion of heritage interpretation involves an understanding of a past beyond the reach of one's personal horizon of experience. Therefore, the child's development of an understanding of time needs to be taken into account when interpretation aims to address younger children. In the beginning, the notion of time is still closely related to a child's own experience of events that happen regularly, for instance every week (no kindergarten on Saturdays) or every year (birthday, Christmas). While younger children love repetition – and predictability – those of age five to six years are usually keen to learn new things beyond their immediate surroundings. At that age, children begin to understand measurement and comparison and getting a feeling of past and future. This is a precondition for any interpretation of cultural heritage that explores how the past is meaningful.

The ability to compare boosts a child's curiosity: "Show me something which I never saw or did before!" Comparison is a precondition to marveling at what other people or creatures have done. Children can then grasp meaning from interpretive stories about past events or people that relate cultural heritage to their own life experience. Children then develop their ability of empathy on a first level.

They know what it means to carry a heavy stone or to climb up a rock and are full of admiration for actions and successes of others. Heroes become important. Cultural heritage offers many opportunities to tell stories from the past which they can refer to their own experience. Such narratives can relate to and thus activate Europe's shared values, benevolence values or values of self-direction. Such narratives can be powerful, sink deeper and shape deep frames which will later be available for meaning-making (see Chapter 3.3.2).

When children go to school they meet others from different socio-cultural backgrounds. School provides opportunities to transcend their family milieux and to make new experiences in a new social environment.

For schools, heritage interpretation can be a valuable approach which complements formal education. Education in the classroom is often based on texts and media. It focuses on generic knowledge, skills and attitudes considered significant for a country. Larger scale historic developments are illustrated through selected, ideal-typical examples.

On the other hand, interpretation is connected with first-hand experience of real heritage sites. They refer to concrete local heritage which is part of the local environment in which children live. This results in a stronger sense of realness: "it happened *here*". Furthermore, local heritage rarely fits completely into ideal-typical generic concepts and ideas. It can be framed in ways that reveal many shades and colours of particular things and individual people beyond ideal-typical categorisations. It can be visited again and it can be interpreted from different perspectives.

For engaging **primary school children** with cultural heritage in a meaningful way, the following may be considered:

- Cultural heritage should be framed in interpretive narratives that link the past with the children's horizon of experiences and allow to activate empathy.
- Interpretation should strengthen the sense of reality through capitalising on first-hand experience of real phenomena linked to the familiar environment of the home town and its surroundings.
- Contexts and stories from the past should be selected which activate self-transcendent and openness-to-change values.
- Interpretation should capitalise on curiosity in a way that arouses to marvel thus supporting the children's genuine interest in the richness and diversity of the world.

3.2.2 Youth for heritage: engaging the younger generation

Around age 13, adolescence begins for most young people in Europe. This period coincides with beginning secondary schools and, thereafter, vocational or higher education. Again, schools offer opportunities for experiencing cultural heritage regardless of a person's socio-cultural background. But adolescents and young adults have a very different mindset from children.

Arguably, in personal development of Europeans the teenage years and early twenties are the period of most intense search for deeper meanings. Adolescents tend to question the customs, traditions, habits, beliefs and attitudes which had been passed on to them during their childhood. They are sensitive to bigotry or empty phrases while they seek their own place in the world and their own identity. This is also a time period when individual value preferences are shaped. These basic beliefs, value preferences and identity constructs will then often last for decades. When young adults enter a professional career, have their own households and start their own families, then the demands of workaday live tend to superimpose those deeper questions.

Cultural heritage can play a very important – largely underestimated – role during these years of secondary school and tertiary education. Meaningful interpretation of cultural heritage from multiple perspectives can provide food for thinking. The achievements of historical personalities, their struggles, their beliefs, their innovations that overcame traditions and conventionalism, all this can help to articulate deeper questions in a more meaningful way.

Interpretive narratives about real events can reveal new perspectives which help adolescents to scrutinise concepts and to critically check the coherence of belief systems and values. It can also help to gain a clearer idea of what one deliberately does not want to become. On the other hand it can activate enthusiasm for someone else who is admired – maybe just for a while – as inspiration or even as role model. During this search for one's place in the world and among others, meaningful heritage can help young people reshaping their own value system and identities.

Some might keep identity constructs that have been passed on to them by parents, peers and primary school, some may broaden their sense of belonging to new socio-cultural groups and

some reject what has been passed on to them and seek for something entirely new. But even then cultural heritage and historical figures can provide inspirations to try out new identity constructs.

During this typical emancipation process heritage interpretation offers a largely untapped opportunity for European societies to strengthen the self-transcendent values. Co-creation of heritage interpretation with young people facilitated by skilled interpreters can be very powerful to trigger debate and reflection, and to prevent vulnerability of the coming generation towards populism and religious fundamentalism.

For engaging **young people** with cultural heritage in a meaningful way, the following may be considered:

- Cultural heritage should be framed in interpretive narratives which connect the particular heritage with beliefs and values that are meaningful for young people.
- Contexts and stories should be selected which activate self-transcendent and openness-to-change values which will help to keep identities fluid also as adult.
- Interpretation should include multiple perspectives revealing what the particular heritage means for various historic stakeholders (e.g. with different socio-cultural backgrounds).
- Interpretation should raise open questions that provoke interaction, debate and food for self-reflection rather than providing simple answers.
- Emancipatory interpretation must respect the autonomy of the individual and his or her – sometimes provocative – opinion.
- At the same time the interpreter may be challenged by adolescents who will respect him or her for well-founded beliefs and coherent behaviour.

3.2.3 Elder citizens: time for heritage

In principle, the criteria which are relevant to young people remain important for adults. The processes of shaping and reshaping beliefs, value preferences, attitudes and identities should be part of the process of lifelong learning. However the intensity of such deep questions tends to diminish during the busy years of professional careers and caring for children. It can even completely fade away which can result in hardened beliefs and fixed identity constructs.

Deeper questions of meaning often surface again after the family phase when 'best agers' and young seniors have more time for themselves – provided their beliefs and identity constructs are still malleable and open for personal development. Such questions may lead into midlife crisis when many ask themselves whether their life and their beliefs, value preferences and identity constructs make sense or whether they are on a wrong track.

Already in 1957, Freeman Tilden described the fear of cognitive dissonance and losing one's identity. Certainty about one's meaningful place in the world leads to happiness while uncertainty leads to disquietude (Tilden 1957:13). Nevertheless, fully aware of the poor conditioning which a visitors may bring to a heritage site, Tilden urged heritage interpreters "to put your visitor in possession of at least one disturbing idea that may grow into a fruitful interest" (Ibid:91).

Such disturbing ideas may result from encountering cultural heritage. They can trigger people to question firm beliefs and fixed identity constructs they may hold. Such questioning may help to overcome stereotypes and clichés. And such experiences make it less likely to be attracted by the easy, reassuring and over-simplistic slogans of populists. On the other hand: finding new

interests in the diversity of the world can also lead to new self-esteem through positive engagement that transcends the self (see Chapter 3.3.10).

As with adolescents, elder citizens need stimulation that provokes reflection. Neglecting the need of older people to stimulate their ongoing personal development and meaning-making is dangerous. Or, as an old proverb put it: "Learning is like rowing upstream: not to advance is to drop back."

Europe cannot afford to let a large proportion of voters drop back with regard to the most fundamental values of a changing society. Elder citizens and the beliefs and value preferences they hold are even more important as many are important opinion-influencers in their communities.

For engaging **elder citizens** with cultural heritage in a meaningful way, the following may be considered in addition to what has been stated for younger generations (see also Seccombe and Lehnes 2015):

- Empathy based on understanding of the socio-cultural backgrounds of senior visitors is even more important when interpreting cultural heritage that provokes deep questions and challenges their self-concept.
- Elder citizens can often contribute with their rich life experience.
- They can be valuable eye-witnesses of more recent history (see Chapter 3.3.9).
- Elder citizens are the most likely to volunteer for cultural heritage roles.

3.3   Case studies on interpreting Europe in a wider sense

The following examples show some of the findings and principles at work that are useful for interpreting Europe through cultural heritage. Special attention has been laid on examples that can be transferred to different local sites and on such related to the target groups described in Chapter 3.2.

3.3.1   Heritage and rituals: perhaps we're not so different from each other…
By Elien De Meyere, Belgium

Rituals influence our identity. They are similar across cultures and could this be used to work with children from a different cultural background on values such as solidarity and equality? Students from Belgium set off to find that out.

Is it possible to work on solidarity and equality in an intercultural context trough a heritage subject? With this question in mind, 18 teacher training students at the University College of VIVES in Kortrijk (Belgium) started a two-week project within their "broaden the horizon" course. Their assignment was to develop an educational programme around 'rituals'. Their audience was pupils in a diverse cultural classroom from age three to age 10. The context of this project was a refugee centre in Belgium (Langemark-Poelkapelle) and two schools in the area with children from that refugee centre.

Heritage, and more specific rituals, have an important influence on one's identity. Under rituals we see acts with a recurring character which can be passed on through generations and cultures. These ritual acts can have a religious approach, for example a funeral ritual, but they can also refer to daily recurrent rituals such as a sleeping ritual.

During the project, the students were submerged in the world of heritage and heritage education, with a stress on interpretive approaches on how to deal with heritage: through active, participatory and cross-curricular methods. They were split up into five groups with a different age group. Four groups focused on the classroom, one group developed a project for the homework class inside the refugee centre. They focused on different rituals: greeting rituals, sleeping rituals, eating rituals, birthday rituals and morning rituals.

Was it possible to find similarities in these rituals across cultures? There are most certainly differences, let's take for example sleeping rituals: some tell all kinds of different bedtime stories or sing all kinds of different songs, some make a little cross on the forehead or make another gesture. But in letting the children tell about their different sleeping rituals, it became clear that a lot of similarities could be drawn; this applied also to the reasons behind why people practise these rituals.

In the case, for instance, of eating rituals, again we find cultural differences: eating with the hand, praying before dinner, washing hands before dinner. But again children discovered a lot of similarities again: for example eating together with the family on a daily basis, or sharing food with your loved family and friends on special occasions. By focusing on these similarities, resemblances over cultural borders became clear in a positive way.

The students discovered that this heritage subject also offered a platform to children to talk about their own experiences. Because of the recognisability of the theme and the link they could draw with their own environment, pupils gave examples spontaneously.

Despite their diverse backgrounds, the children were challenged to talk about their own heritage experiences of rituals and discovered a lot of similarities. But as well as these children, the students also were confronted with the idea that perhaps we're all not that different from each other.

This entire project was submitted as an example in the Gastvrije Gemeente (hospital community), a contest organised by Refugeework Flanders. Out of the 94 schools who submitted a project, it became a laureate.

3.3.2   Exploring Europe's shared values with children
By Bettina Lehnes, Germany

Children at the age of five or six are keen to listen to stories about other people's lives and skills. They find it amazing to discover what people in earlier times could achieve because they were working together.

If you grow up in Freiburg, Germany, you know the impressive cathedral with its high tower and beautiful stained-glass windows. And if you are lucky you even may hear the bells ringing every day at twelve. This cathedral is a never-ending source of various interpretations from a religious to wider historical contexts for all ages.

Children at the age of five or six want to know about the world they live in. This deep desire should be met. As a teacher, it is a challenge to find the right stories and metaphors that really fit

the children's horizon of experience, knowledge and skills. Overtaxing them is a danger which might result in losing interest instead of encouraging the desire for learning.

It is always a good idea to link interpretation to stories about people. How did they live or what did it mean to those people in the past to construct such a building? Children already know what is needed today at a normal construction site: trucks, diggers, tower cranes and electricity. What a surprise it is that all these machines were not available to those people who built the most magnificent building in town. Many questions arise, for instance how those ancient people could transport the massive stones and lift them up to 100 meters high.

Drawings about medieval machines will support the stories. Where possible you let the children work with a pulley on a small scale. Children will hear that the construction of the cathedral took more than 300 years. They will feel that those people were driven by higher values than just earning money. They needed to work together. Those who worked on Freiburg Cathedral knew that they would never see the completed building. Without trust and reliability, this huge task would never have been accomplished. They were building for something greater, lasting for many, many generations.

Looking carefully at the windows, children can discover familiar things like scissors, hammers, shoes and bakery products. Why are they there? What's the story behind them? You can start conversations about the importance of the cathedral for medieval life. The glass images point to guilds and craftsmen. They were among those who supported the construction of the cathedral with their money – again for something which would not be completed in their lifetime. Those ordinary people wanted to be part of the adventure of building such an impressive cathedral, something that was bigger than their own lives.

With children of five and six you will not discuss abstract concepts such as meaning of life, the role of religion, relations between social groups, solidarity etc. This will come later. And details such as numbers and dates would just be forgotten. What will remain is that very experience of the marvellous building and the awe-inspiring narrative about those ancient people, the deep frame that 'me' is not the only option and that people can devote their lives for greater-than-self ideals. This frame will be anchored in the mind as an experience of the real world, and it will be activated again and again when walking over the market square and observing the Cathedral.

No doubt this frame will be challenged and checked while children grow up; it needs to be challenged and checked. But experiencing a local heritage site such as Freiburg Cathedral can introduce some of those values on which the European Union is founded – even before the children have any idea what 'EU' actually means.

3.3.3   Confronting children with war?
By Elien De Meyere, Belgium

Experiencing two devastating wars was the most significant reason for European states deciding to depend more on each other. This reason must not be forgotten – but when should children first be confronted with such stories?

Since 2014, when we commemorated the beginning of the First World War 100 years ago, there has been a growing attention in Belgium to this subject, both in the education and the heritage sectors. Since then we have developed four educational projects in four different towns for children aged five to 14. In every town we had a different context and different heritage sites: one town is located at the former front, another town still has a prominent bunker on the market place. Despite these different contexts, we can highlight some common approaches and stresses.

First of all, the main focus in these projects was first-hand experience: going to the real location and letting the children interact (in all sorts of ways) with the site and the objects. Another important emphasis was that each of the projects had its focus on the 'ordinary person' living in the town before, during or after the war. The emphasis in each of these projects was not the military course of the war; in order to focus on and empathise with the common person, the projects involved a storyline.

The storylines were mainly 'faction'. This term embraces both fiction and facts. The story can be invented, and is thus fictional, but needs to be based on true, historical facts. For example, the character and her or his adventure or problem is completely invented, but the issues, the information or the buildings the character encounters during the story are true.

In the project in Oedelem, we invented a story about Marie, a little girl of the same age of each of the children who was supposed to have lived there during the First World War. This fictional character took the children on a journey throughout the town and confronted them with actual facts such as the requisitioning of goods for example, or the limited provision of food. But it did not focus so much on the negative side, rather it was through the use of true anecdotes on how people were inventive when it came to this requisitioning or provision of food or supplies.

Not focusing on the strictly negative side of the war, but nuancing some assumptions and prejudices, was another important strategy. For example, by letting the children discover that soldiers from both sides were forced to take part in this war, had families with children themselves, and were laid to rest in some of the towns away from the front.

Another common factor was the stress on interactive and participatory methods. This can be done in all sorts of ways, but the main strategy is that children don't learn about things because they have to or because we expect them to, but because we triggered them to want to know more about things. For example, when they are given the task to search for differences between an old picture compared to the current location, they discover that the tower of the church is different and they might ask themselves why. The role of the interpreter would be to ask prompting questions to help children start thinking about this topic and not just telling the children the church tower is different because of the damage it sustained during the First World War. Or, for example, by giving older children the task of making a 'factional' story themselves, they are motivated to learn and discover more about what happened in their town during the war.

A last focus to emphasise here is the creating of a space in which children can process and digest the information they discovered and received during the project. This space was created by providing space that allowed the impressions to be expressed. This expression can occur in all kinds of ways and forms, for example through drama, movement, music, art and language. A

concrete example: after a walk with Marie in Oedelem during the First World War, the children were asked to express themselves in all sorts of ways. They could choose freely from: creating their own remembrance statue in clay, drawing what they have heard, undertaking a role-play of a situation they were confronted with, composing a musical piece that went along with an old picture they have encountered, etc.

All of these projects tried to let young children encounter a part of, often very visible, war heritage in their own town – not by focusing on the purely dark side, not by just telling them about the war, but by interacting first-hand with these objects and by discovering the meaning and the values that are related to these objects. But in confronting children with the war on an approachable way, something else rose to the surface. By comparing their own situation with that of the past, some transfers could be made. The value of solidarity for example, even in difficult times. But most of all, the values of freedom, collaboration and of democracy as it is today instead of forced occupation during the war.

3.3.4   Once upon a time: how fairy tales can connect Europe
By Ivana Jagić, Croatia

Quite often, intangible heritage provides best opportunities for sharing. Since 2013, Ivana's House of Fairy Tales in Ogulin, Croatia, has offered the space and the means to get into an exchange about fairy tales from all over Europe.

Ivana Brlić-Mažuranić, Croatia's foremost writer of fairy tales, was born in Ogulin in 1874. Tales of Long Ago, her most successful collection of fairy tales, describes the natural beauty around Ogulin and its intangible heritage. This fact gave inspiration for branding Ogulin as the Homeland of Fairy Tales.

In 2005, a strategic study on the sustainable development of tourism in Ogulin has been developed. In this document, the natural and cultural heritage values of Ogulin have been

mapped out. The legacy of the fairy tales of Ivana Brlić-Mažuranić proofed to have the strongest potential for the creation of an identity for Ogulin as a tourist destination.

However, the tales of Ivana Brlić-Mažuranić have soon been recognised as a heritage potential which is going far beyond an exclusively local meaning. It contains a strong national, European and even universal dimension. To celebrate this, several cultural and tourist products were derived from the interpretive strategy:

- Ogulin's **Festival of Fairy Tales** (2006) made this destination the metropolis for this type of literature, which had evolved from the kind of stories that grandmothers would tell their grandchildren to help them fall asleep, to literary, film, animated and multimedia forms in which imagination creates a better world. Thanks to this, local people now cherish the Land of Fairy Tales as part of the identity of their town. Through storytelling as primary tool of interpretation, many professional storytellers started their career in Ogulin.
- The **Route of Fairy Tales** (2013) is a thematic route that interprets the landscape of Ogulin's surroundings. The route consists of 12 spots with interpretive panels that creatively and innovatively interpret the cultural and natural heritage of Ogulin.

- **Ivana's House of Fairy Tales** (2013) was financially supported by EU. The mission of this visitor centre is to celebrate the works of Ivana Brlić-Mažuranić, to inspire by fables and to encourage a love of reading, knowledge and creativity among all its visitors.

  The permanent exhibition consists of interactive interpretive exhibits, aimed at encouraging and promoting the exploration of fairy tales. Six touchscreens help to interpret, for example, theoretical and historical issues related to the genre of fairy tales and eleven prominent European collectors and writers of fairy tales.

  The Fairy Tale Jukebox is an interactive exhibit which contains recordings of fairy tales, and The Fairy Tale Library consists of shelves holding collections of fairy tales and books about fairy tales, collected within networking and partnership with similar institutions from Croatia, Europe and the whole world. Except books, the collection consists of drawers filled with 'fairy-tale objects' which are intended to be used in education programmes.

  A Fairy Tale Database is a virtual base of fairy tales and their writers, collectors and scholars, from both Europe and world. With time the database plans to be expanded to include a specialised multilingual online library, which, in turn, will systematically grow with new additions: parts of national and international folklore and artistic heritage.

Nowadays, Ogulin counts several professional storytellers and entrepreneurs who recognised its potential and numerous school groups from all over Croatia visit Ivana's House of Fairy Tales. However, the visitor centre got in touch with several initiatives in other European countries and joined Interpret Europe with the goal of developing more skills and gaining knowledge about heritage interpretation from other parts of Europe.

3.3.5 Who of us is not a migrant?
By Christina Jacob, Germany

"They came… and they stayed" is a museum exhibition at Heilbronn in Germany. It compares migration of peoples more than 1500 years ago with our situation nowadays. Children and adults are encouraged to explore their own origins.
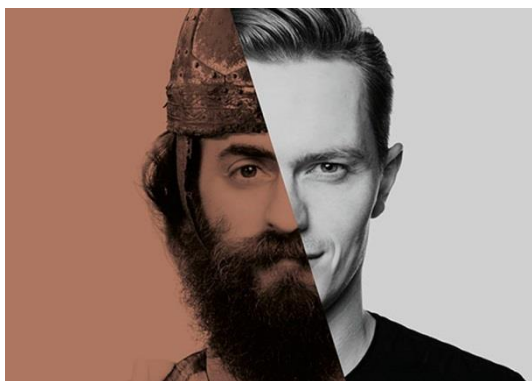
How did this Roman key get into the grave of a girl which was obviously no Roman – or was she? Children, especially, like to think about that and such dialogue often leads to subjects that are also relevant for us today. The 4th century grave is near a Roman villa where the girl might have found the key and kept it as souvenir or talisman. Roman relics are quite common in South-West Germany.

It was more than 1500 years ago when people from all directions made their way to our region. Archaeological finds in graveyards and settlements show where they came from and how they were integrated in their new homeland. Can this be compared to migration as we face it today? With this thought-provoking question, visitors are currently confronted at our museum. Archaeological objects and carefully-researched facts form the basis for fictional stories from the 3rd to the 7th century. During guided tours and workshops, gaps are bridged between people of the past and present as well as between people who grew up in this area and people who came there in search of a new home.

While this exhibition was planned, people with a migration background were asked to send their family trees and details of the lives of their families. This material has been integrated. Migration

stories from today give insight into different reasons for why people leave their native countries and they show that integration is not just a present challenge but a continuous process in European history. Co-operation with the 'Erzählwerkstatt für Menschen aus aller Welt' (Storytelling workshop for people from all around the world) helps to make the past come alive. Children might not realise the historical dimension – but they are always keen to share their own family stories.

Visitors to the exhibition are mainly inhabitants of the region – but many of them come from Western and Eastern Europe. About 50% of the local population of Heilbronn (70% of the children and teenagers) has not been born here. It is therefore easy to link the present situation to the time centuries ago where so many people of different cultures lived in this region.

Our museum likes to give space to talk about the settlements and about living here and in other countries in Europe, Africa and Asia – with people of these cultures and with people from our region. It is exciting that talking about the past can teach us so much about the present.

3.3.6 Plato's Museum: philosophising on life's big concepts
By Evgenia Stavraki, Greece

Dialogue is a process that lies at the heart of the European Union. Justice, citizenship, society are some of the philosophical concepts discussed by Plato. Could we creatively bring philosophy out of the dusty old books?

The Digital Museum of Plato's Academy is a 165 m^2 grey-green metal box-like building, located on the designated archaeological site of the Akademea Platonos area in Athens. Placed among the tall trees of a small grove, the museum focuses on the great ancient Greek philosopher who created his legacy in this very part of the world, prompting visitors to connect to an influential figure of European civilisation in a creative and interactive way.
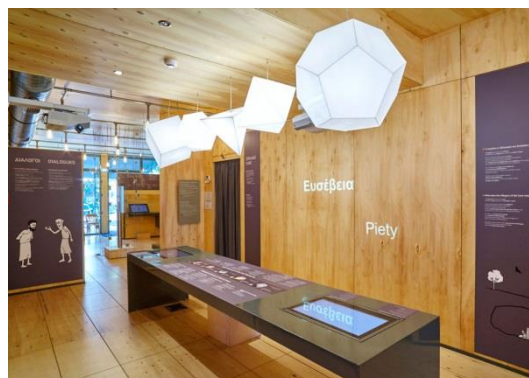
The museum was part of a large EU-funded project called The Academy of Plato: Pathways to Knowledge, which aimed at forging links between the present and the rich cultural heritage linked to Plato and the ancient Greek philosophy. Moreover, it celebrates the significance of the Akademea Platonos area as a part of the ancient city for learning and political thinking.

By visiting the museum, people set out for adventurous travel back to ancient Athens, seeking answers to the big questions of life: "What makes a society just? How to reach fulfilment? What is virtue? etc." Visitors 'meet' with Plato and learn about his life: his city, his family, his influences etc. They hear about his work and experiment with his methods, and they are asked to contribute actively to dialogue on big questions of life, like justice and love. They follow the time-journey of Plato's work, appearance and character, through literature and art. They also explore the ongoing dialogue about his key theories among other important European philosophers like Nietzsche and Descartes. The story ends with the inhabitants of the area, explaining modern life in Plato's neighbourhood.

The exhibition is based on the fact that philosophy is a part of everyday life rather than an outdated idea exclusively found in the works of academics or famous thinkers of the past. For

example, visitors are asked to take part in quizzes on ethics. In the process, they find themselves, surprisingly, agreeing or disagreeing with Aristotle, Plato or Kant. They come to realise they are faced with philosophical decisions on a day-to-day basis. Additionally, international philosophy academics explain to visitors why they should care to read Plato in the 21st century, inspiring the audience about the world of questioning, arguing and reflecting.

The museum doesn't feature any original objects. It presents the audience with ideas and allures them to philosophical thinking. The idea behind the exhibition's organisation is to create a sense of personal control over the experience and the learning process. There is a huge amount of information purposely hidden in various exhibits. If visitors are interested in the theme, they can decide to explore it on their own.

Europe faces challenges as it worries about its future. Plato's museum takes visitors back to the very foundations upon which modern European civilisation was built, reminding us that dialogue and philosophy could be a method to proceed creatively with the complex social and political situation of the present.

3.3.7 Students discovering Europe's shared values in local heritage
By Patrick Lehnes, Germany

Young people rarely care about heritage. But why should they listen to experts talking about 'boring stuff'? Four secondary schools across Europe chose a different way: assisting students to create their own interpretations.

During adolescence, young people search for their own identity; it is the age when questions of meaning become urgent for personal development. Beliefs, customs and traditions that have been passed on by parents and the community are challenged, radically by some, more subtly by others. Young people seek their place in the world, they long for orientation and meaningfulness.

Cultural heritage of their home town can offer valuable perspectives for this meaning-making. Heritage is about places, events, people or traditions that are, in one way or another, significant for contemporary citizens – otherwise it would not be considered 'heritage', but just 'old stuff'. A lot of heritage is connected with stories of achievements of extraordinary people or of extraordinary situations that challenged ordinary people or of movements that fought for their ideals. Most of such stories touch emotions because they relate to deep values and conflicts about such values.

This is the background to the Erasmus+ project 'HIMIS' (Heritage Interpretation for Migrant Inclusion in Schools). The students of the participating schools are currently exploring their local heritage to find these meaningful narratives. In a next stage, they will produce an interpretive trail or programme. In some schools, teachers help with the selection of suitable sites. But older students at a Wrocław grammar school chose the sites themselves: the famous baroque Aula Leopoldina of the university which demonstrates the shift from the dominance of religion to the new role of human reason during the European Enlightenment, and the Opera which offers potential for interpretation from different perspectives: the upper class people who enjoyed high culture and poorer people for whom, in the past, this was an inaccessible world. Opposite the

Opera they found a hotel, where Hitler gave a speech to a cheering crowd. But there were also other citizens of Wrocław who may have passed by, frightened by the loss of freedom and the discrimination of minorities.

At all schools, students from local families work together in team with others whose parents or grandparents migrated to the area. At a German comprehensive school seventh graders with Turkish roots, recently arrived Syrian refugees and Spanish labour migrants, together with German students, will explore the industrial history of their town. This allows them to develop themes such as equality of payments, equality of men and women, social security and solidarity.

The teachers will encourage the students to interpret the heritage of their home town from multiple perspectives, and to frame it in relation to Europe's shared universal values. This will certainly provoke debate and cause them to reflect upon their own value preferences. And that's the project's aim: to strengthen the understanding and importance of these common values. This will result in a lesser vulnerability to the simple but divisive answers of populism and religious fundamentalism. For students with migration background this experience will make integration in modern European societies easier – and that is also true for many from traditionalist local backgrounds.

In spring 2018, the students will present their work to their local communities. It would not be too surprising if their interpretation of local heritage will challenge some in their communities, and provoke further reflection and debate.

3.3.8 Stolpersteine: remembrance by the way
By Thorsten Ludwig, Germany

All over Europe, Nazism caused huge pain. There are good reasons why the European Union is based on values such as human dignity. How can we keep the dark sides of our history in mind without forcing people into remembrance?

One project which is very helpful in achieving this across different European countries is the project called Stolpersteine (stumbling stones). A stolperstein is a is a small paving block bearing a brass plate on which the name, dates of birth and death, and the destiny, of a person are engraved. The stone is placed in the pavement in front of the house where this person once lived before she or he died in a Nazi camp.

The project was launched 25 years ago by the German artist Gunter Demnig as "an art project for Europe" (Demnig 2017). Demnig is still travelling to all sites to lay as many stones as possible by himself, often accompanied by small ceremonies. So far, more than 60,000 stones have been laid in more than 20 countries. At special dates and at some places, citizens spontaneously place flowers or candles next to the stones.

Stolpersteine don't tell their stories through touching words. They just help to remember the stories that people are already aware of, linked to the names of the victims and of their final destinations which are well-known to many people in Europe. They are only recognised at a close distance when walking by, not in a purposeful act of remembrance but in daily-life situations.

In Germany, the Stolpersteine project is not the only project of its kind. In some towns bronze replicas of suitcases are placed at railway stations where victims had to assemble for deportation; in others, grey concrete buses at their original size with the phrase "Where are you taking us?" remember the deportation of mentally disturbed fellow citizens.

Art can be a helpful means of encouraging remembrance of such heritage, especially if it can build on the previous knowledge of passers-by, if it is directly related to a site, and if it doesn't force people into reflection. However, to stay aware of today's achievements we need to take care that we always keep some things in mind.

3.3.9   Mining the memories of contemporary witnesses
By Patrick Lehnes, Germany

Interpretive planning is a bit like prospecting on a mountain. You explore the stories in a certain direction, but then you find an unexpected gem. Contemporary witnesses can bear a rich lode of life experience waiting to be uncovered for meaningful interpretation.

For more than three decades the Finstergrund mine in Germany's Black Forest has offered regular guided tours. Former miners re-opened it just eleven years after commercial mining ceased. Currently, an interpretation plan is outlining a new exhibition for the entrance building which aims to complement the experience underground.

The mine's visitor experience is quite popular. It is exciting for visitors to be underground but, for many people, technology and geology do not matter. With only very few old miners left who worked there, the human dimension is diminishing. For that reason, interviews of the old miners were planned as part of the project.

The idea was to record these interviews mainly to explain the typical daily work of the miners and link the technology with the voices of local contemporary witnesses. But the interviews turned out to be surprisingly relevant for today's big question of how to deal with foreigners in our communities.

One man aged 93 has a very vivid memory of his times at the mine as far back as 1939 when he started there as an assistant. The Second World War had already begun. As a teenager he had to work with prisoners of war from France and from Russia. Other miners arrived who had been evacuated from embattled areas close to France and later with refugees from Bohemia. Then the man was recruited into the army and could only return home some time after the war was over. At that time, one of the Russians returned from Italy to the mountain village. He had been worried about his former young colleague in the mine who had given him extra bread and ham, and he looked after his family. Obviously a friendship had evolved despite Russian and German peoples being depicted as enemies.

A second former miner joined the conversation, a young one in his mid-70s. They recalled a deadly incident in the 1960s with a Turkish worker who did not understand any German. They laughed about the strange situations when so-called guest workers came from Greece and later from Turkey who not only did not speak the language, but had no idea how to use a shovel or pickaxe – but only to add that Germans from the city had the same problems.

The interview started as an investigation about the mining work at a local fluorite mine in a remote Black Forest valley. But it led to unexpected interpretive opportunities. It is a very down-to-earth document of respect for the dignity of humans, an example of non-discrimination and openness to various foreigners in hard times. The memories of the contemporary witness offer new opportunities for the exhibition – to frame the visitors' experience of the mining environment in a way that activates those values which are increasingly questioned these days.

There are many more such gems to be found when talking to senior citizens in different European countries. While exploring their stories, interpreters need to be open for something unexpected. And they need to be sensitive to opportunities for framing local heritage in support of universal values on which European societies are founded.

3.3.10 What senior citizens on a historic ship can teach us about change
By Peter Seccombe, UK

Can an old iron ship inspire young people? It can if it is operated by dedicated senior volunteers. Who could better bridge the gap between past and present and talk about watching out for distant horizons?

A recent Grundtvig Learning Partnership, Heritage Interpretation for Senior Audiences (HISA) focussed on seniors at heritage sites and their needs. The partners explored possibilities to involve them in the interpretation and to design an interpretive framework that can encourage them to broaden their horizon of interests.

A partner in the HISA project was the SS Great Britain, the first steam powered iron ship, which is now operated as a heritage site in Bristol, England, where it was constructed in 1843. The ship has won many awards as a heritage museum and for its record of introducing large numbers of visitors to this important time in our industrial history.

Much of the interpretation of the ship is conducted by volunteers, many of whom are seniors enjoying a new phase in their lives by helping others to understand how this vessel changed history. Many of these volunteers are from the local community and relate well with people of all ages, especially to other seniors. These stories are all then used by the volunteers to help explain life on a working ship.

The permanent exhibition is interpreted along the ship's life cycle, organised in four zones that represent important changes for the ship:

>   1970 The grand old lady
>   1882 The windjammer

1852 The emigrant clipper
1843 The world's first great ocean liner.

This resembles an old person looking backward on a rich life of ups and downs. A frame which is particularly relevant for seniors, of course.

The main theme is that of change: the SS Great Britain had been a pioneering innovation in engineering. 'SS' means steam ship, and steam allowed the ship to cross the Atlantic independent of wind and in that way establishing the first connection between Europe and America according to a fixed time table. And it was the first steel ship, which meant it was bigger, had more space for more passenger and cargo and it was faster. It is a symbol of the rapid change and the new possibilities triggered by industrialisation. The same theme occurs again in its later phase, when it brought many emigrants to the New World. Most of them would have been labelled as economic refugees who wanted to escape poverty.

On deck, one can meet senior visitors as well as seniors guiding young people. They encourage discussions with visitors who sometimes talk about their own experiences working on ships and the cramped conditions on board, on long voyages overseas. For both, visitors and guides, the interpretation of the ship provokes reflection on how many changes occur during a lifetime, and how much living conditions not only on ships have improved.

The SS Great Britain museum demonstrates how openness for change can be strengthened through interpreting cultural heritage. This is a theme which is most important for the 21st century when European societies need to find their way in the wake of new challenges from globalisation.

3.4   Winning and training interpretive agents

The idea of creating the interpretive agent as a new action profile resulted from the EU LLP project called HeriQ – Quality in Heritage Interpretation (2013-2015). It was inspired by the change agent approach which had first been introduced by Rogers in 1962 (Rogers 2003) and had later been transferred to various areas including education (Havelock and Zlotolow 1995) or communication for social change, promoting a development for:

- people as agents of their own change
- supporting dialogue and debate […]
- sensitively placing […] information […]
- social norms, policies, culture and a supporting environment
- negotiating the best way forward in a partnership process
- the people most affected by the issues of concern (Rockefeller Foundation 1999).

The reasons for thinking about blending the concepts of interpreter and change agent were that change – away from a more message-driven approach to a more participative approach – has seen to be needed in the heritage sector if it intends to be more community-based (CoE 2005). The basic ideas of heritage interpretation would provide a solid foundation to achieve that goal.

A pilot course for interpretive agents took place in 2014. Today, the approach could benefit from further findings regarding works on the European Qualifications Framework within the EU LLP project called InHerit (IE 2017a) and on the European Credit System for Vocational Education and Training within the EU LLP project called Interpreting Our European Heritage (EU 2017b). It could also involve several other approaches that have been suggested for change management.

Rogers (2003)	Appelo (2011)	Kotter (2012)	Havelock (1995)
knowledge	dance with the system	establishing a sense of urgency	care
persuasion	mind the people	creating the guiding coalition	relate
decision	stimulate the network	developing a vision and strategy	examine
implementation		communicating the change vision	acquire
		empowering employees for broad-based action	
	change the environment	generating short-term wins	try
confirmation		consolidating gains and producing more change	extend
		anchoring new approaches in the culture	renew

Table 2. Stages of change

Thematising Europe's shared values in interpretive activities at heritage sites could be included in established training programmes of stakeholder organisations. This could be achieved by developing flexible modules and tools to be introduced by trained interpretive agents.

3.4.1 The interpretive agent profile

Interpretive agents should be able to understand and to communicate why contemporary heritage interpretation is critical for heritage sites and to show how its basic qualities (see Chapter 1) can especially support involvement and participation. Furthermore, interpretive agents should be familiar with the role of values and frames in learning and acting (see Chapter 2) and be able to act as trainers for heritage staff at different hierarchical levels. They should have a clear idea of requirements for examples of good practice (see Chapter 3), developing strategies and how to share them.

Interpretive agents should:

- support European shared values (see 2.1) and competences needed for transformation
- convince of the importance of respectful heritage experiences for Europe
- campaign for understanding the profession of the heritage interpreter as a facilitator
- perform inspiring interpretive talks and know how to teach this qualification.

Interpretive agents should seek for "value change as a change in the importance of a value" (Bardi and Goodwin 2011:272), assuming that all values are applied in any person. As experts in non-formal learning, good interpreters as such already fulfil several requirements of a change agent. Interpreters as well as change agents should know how to:

- 'provoke'
- relate
- reveal
- share
- empathise
- mediate
- inspire
- respect

Interpretive agents need to be 'masters of framing' (including thoughtful reflection about and communication of its hazards). They need to be specialists in setting the stage for exchange and participation while connecting people and places. They should improve their skills in order to:

- gain knowledge of and access to stakeholders
- set up stakeholder and interpretive agent networks to spread their ideas
- encourage the acquisition of values and competences that advance transition

Interpretive agents must also be aware of their limits in order to cooperate with other stakeholders in the heritage field. "The change agent can and should specialize in helping with that part of the process where he/she has the best chance of making a difference" (Havelock and Zlotolov 1995:8). In terms of winning interpretive agents, young people could play a key role. In almost all European countries, younger citizens are more likely than older ones to favour the EU. UK is a remarkable example of that, where 76% of the younger people share this attitude (Stokes et al. 2017:7).
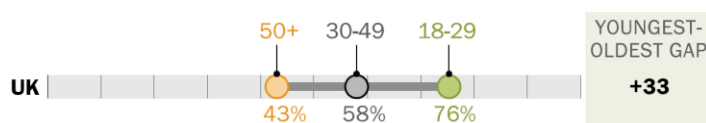

Figure 11. Age groups favouring the EU (Stokes et al. 2017:7)

There is also more openness for change among younger people while the older generation tends more to 'security' values within the value circle (see Chapter 2.4).

> To inspire site managers to refresh their heritage sites by implementing a new European spirit, we recommend training, especially of young people, as interpretive agents.

3.4.2 What qualities should training events for interpretive agents include?

Key terms of contemporary learning in all democratic societies are:

- respect
- empowerment
- facilitation
- participation

UNESCO (2016) highlights the following teaching and learning approaches that should be considered when training interpretive agents:

- experiential learning
- storytelling
- values education
- enquiry learning
- appropriate assessment
- future problem solving
- learning outside the classroom
- community problem solving

When preparing the training programme one would have to take two questions into consideration:

- What will participants learn? (the content part)
- How will participants learn? (the methodological part)

In the case of vocational face-to-face training, methodology is key. Time is always short and the actual learning experiences will have an essential impact on how participants will apply the approach. If the competences of interpretive agents are taught in a way that their effects cannot be experienced during training, one significant advantage of face-to-face training compared to presentations, whether on site or during webinars, would be lost.

> Training of interpretive agents needs to mirror the qualities of good heritage interpretation and trainers need to be living examples of how heritage interpreters should conduct themselves.

Quality training can be achieved:

By putting things in a wider context

Every training activity needs to be linked into the wider reality (of Europe, of today …). Furthermore, participants need to be encouraged to come up with examples from their own professional lives while the trainer, in the role of a facilitator, leads them into realising how these are already connected one way or another, for example to European history, reality and hence to Europe's shared values.

By supporting participants' own achievements

Participants should not be told they learn something completely new and different but be encouraged to re-discover what they experience in their own practical work. Trainers need to be convinced that participants already bear the seeds of heritage interpretation and communication. They need to be ready to nourish them during training. Trainers also need to give participants space to unfold their own potential.

By following a cooperative approach

Interpretive training must be planned in such a way that everyone is actively participating. Different opinions and points of view are welcome and it is within the development of group dynamics that everyone benefits. This way, Europe's shared values such as inclusion, freedom of speech and a productive exchange of ideas can be really experienced within training, proving the advantages of diversity in action and demonstrating how challenges can be mastered.

By being inspiring

Though it is always difficult to define what makes someone inspirational, one characteristic all inspirational people seem to share is passion. If an interpretive trainer truly believes in the values Europe stands for, chances are much better that s/he will inspire participants to include such values while talking to the wider public.

By knowing what we are talking about

For trainers to include Europe's shared values within their interpretive training, they must be well informed on how these values shaped and were shaped by the history of our continent. Since history is still being written and values are still being transformed, trainers should also be aware of present news, trends and events. It is only when using such broad view on the past and present that trainers can incorporate Europe's shared values on any training situation, and thus inspire interpreters to do so by themselves.

3.4.3 To whom should the events of interpretive agents be addressed?

Because the idea is to spread the word and to implement new insights into existing structures, decision-makers in stakeholder organisations are key and should receive special attention.

At prominent heritage sites introductory events can prove crucial for those operating on a management level, for they are the ones steering the whole team and planning ahead. If they were to comprehend the value of heritage interpretation including Europe's shared values and how it can benefit their site, it would have longer term effects in everyone's performance.

However, any person working at a heritage site, either professionally or as a volunteer, would benefit from training events. Those who interact face-to-face with people at their site would gain valuable tools to enrich these interactions, whereas those preparing the visitors' experience (planners, museologists, writers, etc.) would discover how, through actively including Europe's shared values, heritage interpretation can give new meaning to their heritage phenomena.

Obviously, the type and content of the events would differ, ranging from a one-day introductory event to a multi-day specialisation course on aspects such as personal interpretation, interpretive writing, etc. Nevertheless they would all need to have the characteristics mentioned in Chapter 3.4.1.

3.5 Specific recommendations

The aim of the following recommendations is to use cultural heritage to strengthen Europe's shared values.

1. **Collating examples about how to include Europe's shared values within interpretation**
   Developing selection criteria, encouraging and compiling more significant examples (see Chapter 3.3) to be published on the EYCH website before and during the EYCH

2. **Reviewing research findings**
   Reviewing existing research findings to be taken into account regarding populism, collective identities and value development in relation to multiple perspectives in heritage interpretation

3. **Work meetings on communicating Europe's shared values**
   Organising work meetings with qualified members of organisations of the EYCH Stakeholder Committee in early 2018 on communicating Europe's shared values at heritage sites

4. **Implementing a training programme for interpretive agents**
   Setting up a training programme in 2018 which empowers younger people, especially, to spread the idea of sharing local heritage against the background of Europe's shared values

5. **Making Europe's shared values key in European funding programmes**
   Reviewing all EU funding programmes that relate to cultural heritage (c.f. Mapping document – including the Cohesion funds) to ensure that the critical goal of strengthening Europe's shared values is appropriately reflected in the priorities, actions and criteria for funding

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Interpret Europe

Interpret Europe, the European Association for Heritage Interpretation, is a network organisation which was established in 2010 to serve all who use first-hand experiences to give natural and cultural heritage a deeper meaning.

Interpret Europe has more than 475 members from 44 countries. It brings together associations, charitable trusts, public sector bodies, university departments, parks, museums, zoos, botanical gardens, etc. as well as consultants, suppliers and practitioners from exhibit designers to on-site guides. For its members, Interpret Europe provides networking opportunities and information, on the latest news and developments, through frequent newsmails and comprehensive quarterly newsletters. Members can register for training courses and pay reduced fees at conferences. To allow interested individuals from all over Europe to join, Interpret Europe offers membership at a comparatively low annual fee.

Interpret Europe's key events are open to everyone. In annual conferences, about half of the participants contribute through their own workshops and presentations. The IE Conference 2016 in Mechelen, "Heritage interpretation – for the future of Europe", had 178 participants and took place during the most challenging time for the European Union. It marked an important step for IE in dealing with European concerns. The conference included about 100 presentations, workshops and study visits and was dedicated to the question of how the experience of historic sites can contribute to learning about the more challenging subjects on the European agenda such as human rights, active citizenship and peace. The IE Spring Event 2017, "Crossing borders" which took recently place in Prague was dedicated to the question of how heritage sites and universities, from east and west, which teach heritage all over Europe, can work closer together.

Interpret Europe provides its own training and certification programme for members of its network. Relying on shared quality criteria, IE-certified trainers run courses in several languages. So far, Interpret Europe's 40-hour certification course for interpretive guides (CIG) with training material in 14 languages is the most requested offer and takes place about 12 times per year.

Interpret Europe is involved with several European initiatives. It is a member of the European Heritage Alliance, is taking part in the Voices of Culture dialogue and over the last five years it has been a partner in several European projects focusing on quality criteria for interpretation, vocational training, working with specific audiences and competence-based learning approaches.

Interpret Europe is establishing a network of country coordinators but at the same time welcomes the evolvement of national organisations for heritage interpretation. To find out more about Interpret Europe, visit www.interpret-europe.net or Interpret Europe's LinkedIn and Facebook sites.

You can contact Interpret Europe at any time at mail@interpret-europe.net.

Through interpretation, I believe heritage can contribute to the building of communities, not just at local level, but also on national and European levels.

Bringing citizens closer to their heritage is about bringing them closer to each other, and this is an important step towards a more inclusive society.

Tibor Navracsics, EU Commissioner for Education, Culture, Youth and Sport