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Sometimes Interpretation Equals Preservation: Mammoth Model Protects Heritage Site
Alex C. Bourdeau

The Cathlapotle Plankhouse Project (CPP) is a multifaceted, cross-cultural undertaking intended to serve several purposes on the Ridgefield National Wildlife Refuge. At its inception, the project was primarily concerned with exploring the archaeology of a major Chinookan town that was occupied on the Ridgefield National Wildlife Refuge during the late prehistoric. From this beginning, the project evolved into a major experiential, interpretive, and educational effort that counts among its proponents the Chinook Tribe, the US Fish and Wildlife Service (Service), Portland (OR) State University, the Lewis and Clark Bicentennial Committee for Clark County (WA), the people of present-day Ridgefield, Washington, and now the entire Portland, Oregon metropolitan area. Crowning this effort was the recent completion of a full-sized replica of the plankhouses that Lewis and Clark described at Cathlapotle during their exploration of the area two hundred years ago.

The Cathlapotle archaeology site stretches along a quarter mile of Lake River immediately upstream of this small river’s confluence with the Columbia River, a principal prehistoric, as well as historic, transportation corridor in the Pacific Northwest. The site was a bustling community of over 900 people at the time Lewis and Clark visited there on March 29th, 1806. The explorers described fourteen cedar plankhouses and people processing large quantities of “anchovies” (probably smelt), sturgeon, and wapato. The archaeological excavations at the site confirmed these observations and much more.

The archaeology highlighted that the people of Cathlapotle were an important component of the Northwest Culture area. Their trade relationships extended along the Pacific coast from British Columbia, Canada south to northern California and east to the Rocky Mountains. It appears they were not only transporters of goods between these areas, but also manufactured wealth items and processed food that fed into this trade network. These people also managed the resources around their town to insure not only greater productivity but also sustainability.

Unfortunately, modern development along the lower Columbia River and intentional looting by artifact collectors have destroyed all but a handful of archaeology sites that reflect the prehistoric cultures that existed in the area. Cathlapotle is perhaps the most important of the sites to have escaped destruction. As a result, after the site’s rediscovery in the early 1990s, it became the focus of renewed interest in the Chinookan people who lived here before Euro-American settlement. Interpretive programs describing the archaeology held during events at the Ridgefield National Wildlife Refuge drew hundreds of people expressing this interest. Tours of the site, even after excavations were completed in 1995, were extremely popular, with groups of over 100 often making the hour long walk to view the site.

This level of interest was soon recognized as both an opportunity and a potential hazard. With the bicentennial of the Lewis and Clark Expedition approaching, the Service and the local community collaborated to develop a point of contact for the large numbers of visitors it was expected the anniversary would draw. It also became clear that the actual site of Cathlapotle was not an appropriate location for this nexus. Planners recognized that the principal reason that the site had avoided destruction by looters was its isolation. Our tours of the site were unintentionally making its location well-known. Furthermore, hundreds of people walking over the site were having adverse effects. As a result, ideas were explored for replacing the actual site with a facility that would evoke essentially the same visitor experience yet leave the actual resource intact. It was soon decided that construction of a replica of the houses described by Lewis and Clark and other early explorers would fulfill this need.

The strong support for this idea expressed by the Chinook Tribe was critical for the success of not only the Plankhouse replica, but also for the archaeology and its interpretation. As the Chinook are not currently federally recognized, they have very limited resources by which to bring their story to the public at large. They’re interest in bringing about construction of the plankhouse replica was two-fold: to express their place on the landscape of the lower Columbia and to have a facility where they could hold traditional events.
Planning and construction of the plankhouse replica was a remarkable example of the talent available in even small communities. The replica is a major structure, over twenty meters long, ten meters wide and six meters high. It was the intent of all concerned to build the structure using both traditional materials and to the extent practical, traditional methods. One major stumbling block that reflects strongly on how things have changed since the prehistoric was our difficulty in finding sufficient numbers of old growth western red cedar from which to fashion the building. This difficulty was eventually overcome through a combination of remarkable effort to find donated material and in receiving sufficient financial support to buy the remainder.

One of the key characteristics of Chinookan architecture noted by early explorers was their incorporation of carvings into the structural elements of their houses. The plankhouse project was blessed by the involvement of a number of Chinookan artists who designed and executed the figures seen on the ridge-posts that flank the ends of the building.

Other issues that were not anticipated at the inception of the project were the challenges of building a traditional structure that met modern safety and health regulations. However, all these issues were eventually resolved without substantially changing the visual character of the building. Fire hearths were built that reduced that amount of smoke they produced. An American with Disabilities Act accessible door was even designed and installed that blended almost invisibly with the vertical cedar planks that form the walls.

Although the plankhouse is now complete, the Plankhouse Project continues. Educational kits that inform about the Chinookan peoples are distributed to local schools. The archaeological data from Cathlapotle is under analysis by graduate students from Portland State University and other institutions. Local historical societies benefit from lectures regarding the site, the Chinookan people, and the plankhouse replica itself. And finally, most importantly, the replica stands as a monument to our ability as a culture to celebrate all cultures who have contributed to our common heritage.
Join the Corroboree- Interpretation Across the Seas

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Abstract:
Interpreters recognize, and are able to describe to others, cultural and natural heritage resources. Elementary students are learning these skills through participation in an innovative website: Corroboree! 4-H Across the Seas: www.4hcorroboree.org.

Students and facilitators “gather” on the password protected website to learn about the culture and natural heritage resources of Oregon, USA and Victoria, AU. Participants use a discussion board, Frog Blogs and dynamic data bases including a users choice of displays in metric or U.S. Customary Units. Students show statistically significant changes in using the web to learn science (p=.072; N=69) and liking to learn about people from other countries (p=.043; N=66).

Program Description
The Corroboree- 4-H Across the Seas science education web site (www.4hcorroboree.org) is an innovative learning effort that engages students in two countries and motivates them to become agents of change in their communities and in the world. In Oregon, U.S.A and Victoria, Australia teachers and students from schools with place-based science programs focusing on wetlands assisted with the design of the web site. Through participation in the 4-H Corroboree Website learners exchange information and interpret their study sites expanding their understanding of communities, recognizing their local environmental quality issues are similar to global issues, and developing a new view of global sustainability and diverse cultures.

The 4-H Corroboree Project derives its name from the aboriginal word, corroboree, (co-rob-or-ee) meaning a gathering or meeting. It encompasses not merely the idea of a physical bringing together of the tribes, but a meeting of minds and philosophies. Corroboree is also the name of Australia’s most endangered frog species who is our web site mascot.

The Corroboree project is open to any Oregon or Morwell, Victoria, Australia elementary schools with access to natural outdoor or school built habitats, who can facilitate students participation in field work, data collection, and sharing of research information in a web-based format. By combining real-world research and innovative use of the Internet, the Corroboree website helps students to develop awareness of local habitats, with the added dimension of an international perspective.
The project was developed by the Oregon State University Department of 4-H Youth Development in the School of Education. It was originally funded by a grant, written by PI Virginia Bourdeau, from USDA Internationalize Extension Initiative.

The objectives of the program are for teachers and students to:
- Communicate information (INTERPRET) about natural, built and “reclaimed” communities they study to learners “across the seas.”
- Use place-based education theory to recognize that their local environmental quality issues are similar to global issues.
- Develop a new view of global sustainability and cultural diversity.

Corroboree is an international program founded in place-based education theory. Through the project’s activities, data collection and photo monitoring, learners are encouraged to see their natural world and share their observations on the website. When students receive questions about their posted observations they are encouraged to “look again,” read or engage in research to respond. “Place-based education is the process of using the local community and environment as a starting point to teach concepts in language arts, mathematics, social studies, science, and other subjects across the curriculum. Emphasizing hands-on, real-world learning experiences, this approach to education increases academic achievement, helps students develop stronger ties to their community, enhances students’ appreciation for the natural world and creates a heightened commitment to serving as active, contributing citizens.” (Sobel, 2004).

The Corroboree web site has components in both open access areas and in a password protected members section. The open access website includes a kid’s pages, Frog Blog and data view pages and teacher resources. In the password secured “members site” are the school’s individual “home pages”, the dynamic data entry and data comparison pages, the Frog Blogs entry pages and a Discussion Board. All the lessons provided on the site are keyed to the Oregon and Australian science teaching standards and student work can be evaluated using portfolio or rubric assessment tools.

When students make entries on the Frog Blogs or Discussion Board they use their self-selected team name, such as Stream Kids, or their first names. This is to comply with the Children’s Online Privacy Protection Act (COPPA).

The Lessons and Inquiry Model link leads to lessons like the Rosa Raindrop Water Cycle Game and the Inquire in Action Model (Figure 1: Bourdeau, V. July, 2003. What Can We Learn at the Pond?, 4-H 3101L. Corvallis, OR: Oregon State University Extension Service). The Rosa Raindrop game will be demonstrated. The lessons on the website all are based upon student practice of the Inquire in Action Model.
Inquiry in Action

1. Determine what learners know or have observed. Identify knowledge gaps or misunderstandings.

2. What do learners want to know? What questions do learners have?

3. Team asks a question or forms a hypothesis which can be explored through scientific investigation.

11. Team re-designs question or asks a new question which can be explored through scientific investigation.

4. Team designs a simple scientific investigation.

5. Team selects equipment to collect data and designs a data sheet (if needed).

6. Team collects data and completes data sheet.

7. Team reports on their analysis of the findings and responds to their question with support from results. Group asks Team questions.

8. Through Group discussion apply findings to everyday experiences or real-world examples.

9. Are all Teams/Learners satisfied with the proposed analysis of findings?

10A. Yes: Move on to the next inquiry.

10B. No.
The Discussion Board provides students open-ended opportunities to direct their own learning. When Oz Kids write, “What sort of birds do you have? What are their predators?” Students in Oregon respond by researching the answer and reporting on the discussion board. We learn that the interactive threesome are (1) interpreter, (2) visitor, (3) resource. But these lines blur as the “visitors” become the interpreters to fellow students “across the seas.”

Program Evaluation
In the January –June 2005 program session two schools in Victoria and four schools in Oregon were enrolled. Students from two classrooms, one in Australia and one in Salem, Oregon completed the evaluation. Ten students from each of the two schools participated in the evaluation, with an even number of girls and boys. Students ranged in age from eight to 12, with a mean age of 9.75. Students were given a questionnaire at the end of their participation in the 4-H Corroboree program in June 2005.

The first eight questions of the questionnaire asked the students about what they learned in the 4-H Corroboree program. Using a retrospective pre-test methodology, students were asked to rate each item both for how they felt, or what they knew, before the program and after the program. Each item was rated on a 1-5 scale, with a “1” indicating “not true!” and a “5” indicating “very true.” Each item was analyzed using a paired t-test to test for significant changes from pre-to post. Significant mean differences were found for each item.

Not surprisingly knowledge gains were greatest in the specific content emphasis areas of using aquatic insects to indicate water habitat health and knowing how to provide habitat for frogs. The students had a higher than expected beginning level of knowledge of how human activities can harm water quality. The mean pre-post difference was still significant for this item. (Table 1)

Table 1

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<th>Likes learning about science</th>
<th>Aquatic insects tell about habitat health</th>
<th>Humans can harm water</th>
<th>How to keep water clean</th>
<th>Habitat for frogs</th>
<th>Wants to help clean up</th>
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Two questions of the questionnaire asked students about their global knowledge and interest. Using a retrospective pre-test methodology, students rate each item both for how they felt before the program and then after the program. Each item was rated on a 1-5 scale, with a “1” indicating “not true!” and a “5” indicating “very true.” Students in both schools rates their knowledge about the other country and their interest in visiting the other country higher at the end of the program than before the program. A paired t test revealed that the mean differences for these ratings were significant \( p < .05 \) for the Australian students, but not the U.S. students. (Table 2)

**Table 2**

![Graph showing pre and post ratings for Australia and United States]

**Discussion and Conclusions**

The 4-H Corroboree site was envisioned to meet an identified need by outdoor educators and teachers with no training in the development and management of web sites. Grant funding was obtained to develop the site and additional grant funds have been sought and received to add components as the project has evolved. Presenting science content, lesson plans and youth friendly materials on the web requires a different look than that used in the traditional printed Extension publications we were experienced in designing. Agencies who must hire outside web design services may find this type of web site delivered outreach program to be cost prohibitive.

In the last two years we have learned that initial teacher in-service training, as with any of our school-based education programs, is critical to success. We have also learned that the engaged teacher is critical to the student’s success on the site.

Many teachers require one-on-one training to gain the technical skills to navigate the site and manage digital photo images. We have learned that having a volunteer or 4-H agent train teachers to navigate the site prior to working with students is an essential element of success. A PowerPoint CD has been developed which teachers can use to assist them in understanding use of all the site’s dynamic components.
In planning for the 2005-2006 school year we hope to improve gains in indicators for the Corroboree project “increased my curiosity about living systems” and “helped me find answers to questions I had.” To address this we are seeking additional education partners interested in participating in an internet outreach program who are willing to interact with students on the discussion board and Frog Blogs. To date we have added representatives from the education departments at the Oregon Zoo and the Australia Zoo in Queensland. We also hope to add schools and partners in additional counties. We anticipate the addition of more schools and education partners will bring greater student gains in the global knowledge and interest areas as well. The 4-H Corroboree web site will continue to evolve as we learn more about helping students achieve learning goals in a web based education program.

Reference List:
The Challenges facing Interpretation in a Third World Country with eleven official languages.

by Lyn Britz, Education Specialist: Visitor Experience, South African Association for Marine Biological Research, Durban, South Africa.

Background to South Africa
South Africa is situated at the southernmost tip of the continent of Africa. Situated south of the Equator with 3300 kilometres of coastline, it is an interesting and diverse country with a range of landscapes from mountains and plains to semi-desert. South Africa is a Third World Country which only became a democracy in 1994. Until then, a vast number of the population were suppressed and denied their democratic right to vote. The population consists of 47 million people from several ethnic groupings. These people speak eleven different languages which have been recognised as official languages of the country, although the most popular language of communication is English.

South Africa is very rich in minerals, namely gold, diamonds, manganese, platinum and coal which are exported along with farming products such as sugar, maize, fruit and wine. With 26% of the terrestrial part of the country being covered by game reserves, many of which boast the Big Five – eco-tourism has become a big source of foreign income to the country.

A vast number of the population live in rural areas and rely on subsistence farming. These people do not have running water or electricity and many are poverty stricken. The average income of a household of this nature is approximately $700 per annum. An emerging black middle income group is earning on average $10000 per annum and this has been a huge boost to the economy.

Outcomes Based Education was introduced into schools by the new democratic government in 1996. Many schools are under resourced, under staffed and over crowded making this a very challenging task. HIV AIDS and crime are two further problems being dealt with by the new democracy. Foreign aid is pouring into South Africa to address these issues. With problems such as these, it is no wonder that Environment is politically very low on the agenda in South Africa.

Sea World at uShaka Marine World
uShaka Marine World is the only Marine Theme Park in Africa. It incorporates an aquarium, dolphinarium, seals, penguins, a water park and a shopping mall with 78 shops and restaurants. The South African Association for Marine Biological Research (SAAMBR) operates the aquarium under the banner of Sea World, has a research wing known as the Oceanographic Research Institute (ORI) and The Sea World Education Centre which hosts 150 000 learners every year.

Visitors come to the park to have fun and experience the thrills of the high water rides and relax in the many restaurants. A visit to the aquarium is a quick run through, a visit to the dolphin show to see the legendary Gambit, and then on to have fun in the sun. Interpretation, therefore, in the aquarium is indeed a challenging and daunting task.

The park is dominated by a cargo ship that has “run aground”. The aquarium is situated underground beneath the ship. The ship, when it beached, rammed into four underground shipwrecks. These shipwrecks form the galleries that visitors walk through on their 350 metre journey from the shallow rocky shore to the deepest areas of the sea. Seven large exhibits can be viewed from inside the aquarium and above, while 25 smaller exhibits can only be viewed from inside the aquarium. Each gallery is themed according to the shipwreck – a Spanish galleon, a passenger steamer from the 1920’s, a container ship and a dark ship of
mysterious origin. Sound effects and authentic artefacts create a special atmosphere in each of the galleries. The aquarium is the tenth biggest in the world according to water volume.

uShaka Marine World opened on 30 April 2004. In the two years since it opened, 1.8 million visitors have passed through the turnstiles. These visitors fall into the following groups:

- Scientists
- Local residents
- Holidaymakers from inland
- Special interest groups e.g. fishermen, divers
- Overseas tourists
- Corporate groups
- School children

The Challenges facing Interpretation

The interpretation has to cater for and satisfy each and every person from this diverse group of visitors. Interpretation is the response to environmental issues that assault us. The aim of interpretation in the aquarium is to “make meaning” and in so doing inform, educate, inspire and empower the visitor.

By and large the greatest challenge is to satisfy the needs of the vast number of school children from rural areas who cannot speak English and who have never seen the sea. Since opening, 300 000 schoolchildren have visited Sea World. Most of these children come from rural areas in a once in a lifetime visit to the sea. When one considers the high cost of the excursion and the sacrifices that have been made by the parents to afford the children this opportunity, it is the responsibility of the education staff to ensure that these children have an experience that they will never forget.

This is where the challenge begins:

- Most of these children do not speak English
- Most of their languages do not have words for fish, dolphins, octopus etc because they are from landlocked areas
- Most of these children have never seen the sea
- They cannot visualise the life under the blanket of blue that is the sea
- They have never felt beach sand underneath their feet
- They cannot understand waves and tides
- They cannot understand how ships “float”
- They cannot understand how divers can stay under the water for so long

The aim of any interpretation specialist is to change attitudes and beliefs through meaningful interpretation. Where does one begin with these challenges listed above?

Opportunities

How do we address these challenges and turn them into opportunities?

Verbal – communication by means of words

This is the main and obvious means of communication in any facility, but this is where the biggest challenge lies. We cannot rely solely on verbal communication because a large numbers of visitors do not understand English. Visitors from inland speak Afrikaans while most of the schoolchildren speak Zulu, Xhosa, Sesotho, Tshivenda, seSwati and Sepedi. In these African languages they do not have words for many of the animals in the aquarium.

Written word:
• Annotations/labels at each exhibit give the scientific name, depth range, size, distribution and a short picture for the identification of animals in the exhibits.
• Storyboards at each exhibit give a conservation message along with more information about the ecosystem, fishing regulations, natural history etc. These are bright and colourful with catchy phrases e.g. “What are you eating with your chips today?” or “Sharks aren’t monsters.”
• A Souvenir Guide Book tells the story of uShaka Marine World.
• Thematic displays in Conservation Corner give visitors an insight into the workings of the aquarium and more information about species etc. This display is changed from time to time.

All signage is done in the medium of English. All signage should be multilingual to be politically correct, but this is not quick or easy to produce. While the above satisfy the need of those people who can read, research has shown that only 15% of visitors stop to read in the aquarium and only 3% go away with message which may not be a conservation message.

Spoken word:
• Schoolchildren are escorted through the aquarium by an Education assistant. They are addressed in Zulu. We are unable to give them the names of the fish because they do not have words for those animals in their language. The name is then given in English. Groups who do not understand English or Zulu use the teacher accompanying them to translate as the guiding takes place.
• All commentaries at the fish feeds, dolphin shows, seal pantomime and penguin feeds are done in English.

Visual – messages received through sight
In an aquarium, this is our most powerful medium of getting a message across to visitors.
• Live animals in the exhibits
• Aquarists at work – divers in the exhibits
• The dolphin and seal show
• The microscope, where visitors get a chance to see microscopic organisms.
• The life size ship that dominates the park.
• The shipwrecks through which visitors walk in the aquarium.

The visual sense has the greatest impact in any facility. To be able to view animals up close in the exhibits provides the wow factor to most visitors. To see three metre long sharks swimming lazily through the water, a 1.8 metre Brindle bass staring at you through the acrylic, a 521 kilogram dolphin leaping into the air, walking down the gangway of the ship through the cargo hold does it all for the visitor. Divers cleaning windows and hand feeding rays provide daily edutainment for the visitor.

Tactile – using the sense of touch
While most facilities do not allow visitors to touch the displays, it is an opportunity to allow people to touch under controlled conditions.
• Rock pools allow visitors the opportunity to see and touch
• Displays with shark jaws, shark skin, etc.
• Dried specimens of turtles, fish, etc.
• Shipwreck artefacts
Under controlled conditions visitors are allowed to touch the items listed above. While the welfare of the animals is paramount, one can allow visitors to touch sea cucumbers, sea hares, sea urchins by using the “two finger touch method”. The sharpness of shark teeth and the roughness of the shark skin never fail to amaze visitors.

Audio – using the sense of hearing
Sound effects can play a vital role in stimulating the visitor to enhance the experience.
- Sound effects throughout the aquarium.
- Loud happy music at the dolphin show.
- Sound effects at the seal pantomime.

The sound of stevedores calling to each other, a seagull calling – all these sounds set the tone to immerse the visitor in the real thing. The sounds of morse code and the ships’ bells clanging. They all set the scene and the tone. Many of these are, however, lost on the many people who have never been exposed to shipboard life.

The music at the dolphin show is loud, local and vibey. In the seal pantomime, which is a story about the poachers versus the good guys set in an African village, the audience becomes involved by pointing out the poacher as he runs from the good guys.

Spatial – relating to space or size
Comparisons or the size of anything is always of fascination to visitors. How much do the fish eat every day? What does a dolphin consume every day? Compare this to what you eat. How big is a whale shark?

- Models that can be picked up or touched to show size e.g. turtles.
- Storyboards comparing what the animals and humans eat.
- A life size drawing of a whale shark.

Allow people to see and touch what is big or imagine what the comparisons are. Did you know that a penguin consumes the equivalent of 36 hamburgers a day? Did you know that our food bill is $20 000 per month – what is yours? Did you know that sharks produce between 20 000 and 30 000 teeth in their lifetime? Imagine brushing all those teeth? Allow people to put themselves in the picture.

Immersion – being immersed in environment
uShaka Marine World is unique in that it offers the visitor the opportunity to get into the water with the animals. The seven large exhibits are open to the top and they allow for easy access into the water. The following opportunities are on offer:

- Snorkelling
- Ocean Walker
- Shark Cage Dive
- SCUBA diving.

For a nominal up charge visitors are allowed to don a float jacket and snorkel which enables them to explore the exhibit with its artefacts including a Second World War Willy’s Jeep and elephant tusks. An underwater fish ID card makes the experience more meaningful. The Ocean Walker consists of a perspex dome which when placed over the head, has air pumped into it, which allows people to walk like a moon walker on the bottom of part of the exhibit among the sand sharks, rays and larger open ocean fish. For the brave, there is the shark cage dive where
visitors are allowed to enter the water in a perspex cylinder while the sharks swim past. SCUBA divers also have the privilege of diving in our exhibits under controlled conditions.

Due to the up charge, these experiences are available to those who can afford them. These activities are becoming more popular as corporate team building activities and a greater number of people are being exposed to the wonders of the deep

Aims and Outcomes

The aim of interpretation in any facility is to:

• Dispel myths
• Inspire
• Educate
• Inform
• Empower
• Change attitudes and beliefs

Just how one does this with the methods available calls on interpretation to be innovative and meaningful.

How does the interpretive specialist get the message across that sharks are not man eaters? How do you inspire people to take care of the sea and they have never seen the sea and probably will never see it again? It is easy to educate and inform but how exactly does one empower people to take care of the sea?

How exactly do we go about this?

• Dispel myths – through storyboards and commentaries we tell people that sharks are not man eaters and give them statistics about shark attacks worldwide. By seeing these animals up close we try to charge the attitude of the visitor towards sharks.

• Inspire – by being able to view the animals at close range, we attempt to inspire people about the wonders of the sea. We hope to build an emotional connection between the person and the animal.

• Educate – through the methods listed above we aim to teach people about the sea and the fact that the harvest of the sea is not infinite. A Sustainable Seafood Programme tells people how to choose wisely when buying seafood in a restaurant or supermarket. We also tell upcountry visitors that what they throw into their rivers, ultimately lands up in the sea. Plastic bags are often ingested by turtles which confuse them with jellyfish.

• Inform – the transfer of information without meaningful comparisons, examples, deeper insight is of no value. It must be expanded to be more meaningful.

• Empower – through all the above methods we aim to empower people to take care of the sea. Do not take more fish than you can eat. Do not take mussels off the rocks without a permit.

• Change attitudes and beliefs – it is our greatest dream to change the attitudes and beliefs of the visitors. For the first time visitor this is very often done through the dolphin show as people are impressed by the beauty, grace and power of the dolphins as they perform with absolute synchronisation. The fisherman who leaves knowing why size limits are determined so that the species has time to mature. We are fortunate in that movies like “Finding Nemo” and “Shark Tale” have done much to help our cause by creating an emotional connection with animals, thus providing a foundation for us to build on.

The greatest challenge lies with the first time visitor, usually the schoolchildren from rural areas who have never seen the sea and do not speak English. Hopefully through sounds,
touch, the visual or spatial experience they go away with an understanding of what lies under the big blue blanket of sea. With other visitors we hope to create concerned, knowledgeable citizens. People cannot care for something that they do not know exists. Herein lies the greatest challenge as interpreters.

In some way, we hope to make a lasting impression, and in some small way hope that they will go back to their homes with some small change in attitude when they open their next tin of fish. I often stop and look at the faces with the bright eyes and wonder what they are going to tell their parents when they get home. When I asked a child what he would tell his parents, he told me “I had an ice cream today!”

**Let us not forget:**

> What I hear I forget
> What I see I remember
> What I touch I know
> What I do I remember.

*(Unknown origin)*

**Bibliography**


[www.southafrica.info](http://www.southafrica.info) 28 March 2006
[www.infoplease.com](http://www.infoplease.com) 27 March 2006
Greetings. I'm Peggy Bulger, the director of the American Folklife Center at the Library of Congress, and you were just listening to one of the recordings from our archive— that was Leadbelly performing the well-known Midnight Special. The photos you see now are of the Library of Congress, which is the largest library and one of the most exciting institutions in the world, as well as being the home of the American Folklife Center. I will be talking today about the role of archives and libraries in the world of cultural interpretation and cultural tourism. These institutions are a treasure trove of information and a record of creativity that can be mined by cultural interpreters and tour guides. Today I will give you an overview of one institution-- the American Folklife Center-- and show how our resources have been used (and can be used) for Interpreting World Heritage.

The American Folklife Center was created by an Act of Congress and placed at the Library in 1976, the year of the American Bicentennial. Our mandate from Congress is “to preserve and present American folklife.”

The Bicentennial stimulated increased interest in American history and culture. This growing awareness of our nation’s cultural diversity was part of the impetus for Congress to formalize a center for the collection and study of our cultural heritage. Since fieldwork and the creation of folklife collections had already been going on for over 50 years at the Archive of American Folk Song-- which had been established at the Library of Congress in 1928-- the Library was a logical home for the new folklife center.

Looking at the earliest folklorists and collectors at the Library of Congress gives us a quick history of our nation’s fieldwork and folklife projects. The first head of the Library of Congress Archive of Folk Song, Robert Winslow Gordon, was a passionate collector and had set for himself the lifetime goal of “collecting all American folk songs,” an enterprise he described as a “national project with many workers.” Gordon carried his acetate disc recording machine from the Georgia Sea Islands to the wharfs of San Francisco.

The next two heads of the Folk Archive are still well known in the U.S.-- John and Alan Lomax. John Lomax had published his collection of Cowboy Songs in 1910, and he was hired for $1 per day as the ‘Archivist in Charge.” John’s son Alan started working for his father when he was still a teenager.

This is a song Alan Lomax recorded in 1937 from W.T Stepp of Saylorsville, KY-- you might even recognize the tune. This particular recording is unique because Stepp plays the song as an up-tempo reel, rather than in its usual form of a march. While working on a composition for the ballet “Rodeo” by Agnes deMille, Aaron Copeland found this
recording in the Archive of Folk Song and used it note-for-note in the hoedown section of the ballet. Depending on your age, you might also recognize the tune from the 1980’s TV commercials “Beef-- It’s what’s for dinner.”

Between 1932 and 1942, John and Alan Lomax conducted collecting expeditions throughout the country, working for the Library of Congress, sometimes using a car provided by the Library that was specially designed to accommodate the bulky 60-pound acetate disc recording machine. John and Alan also began an active program of bringing the collections of others to the Library, sometimes by loaning them the recording equipment to do the documentation.

What made possible all of this ethnographic documentation was the invention, first of the Edison cylinder recording machine in 1878, and, subsequently, of other recording technologies, from disk to wire to tape.

Understanding the history of fieldwork requires going back further than Gordon and his work at the Library in the late 1920s. The first wax-cylinder field recordings-- of Passamaquoddy Indians in Maine-- were made in 1890 by Jesse Walter Fewkes. These first field recordings are part of the collections of the American Folklife Center. Here’s a sample of what they sound like.

Because it was believed, in the late nineteenth and early twentieth centuries, that American Indian culture was being lost, there were many efforts to document it. These early collectors made thousands of cylinder recordings, and in the 1940s many of these found their way to the Library of Congress.

The Library currently holds over 10,000 wax cylinder recordings, and in 1977, as one of its first projects, the Folklife Center established the Federal Cylinder Project to preserve these sound recordings, on reel-to-reel tape-- the state of the art format at that time. Today we are going back to the original wax cylinder recordings and digitizing them, and giving copies of these recordings to the tribal communities of origin. These historical recordings document over 200 Native American languages-- several of which are no longer spoken.

Because of our nation’s historical connections with the British Isles, another strong area of interest to folklorists in the late-nineteenth and early-twentieth centuries was Anglo-American music. Sound recordings such as this one were collected-- this tune is Old Joe Clark, and it was recorded by Alan Lomax and Pete Seeger in Galax, Virginia in 1939.

Another area of continued interest is African American music and lore. This sound clip of “Do, Lord, Remember Me” provides an example of some of the spiritual music collected during the 1930’s.

As a consequence of these early interests, the Folklife Center collections are rich in American Indian, African-American, and Anglo-American traditional cultural documentation. Our Native American music and dance collection, spanning 1890 to the present, is the largest collection to be found anywhere. This is an enormous historical
record of creativity that can be tapped for interpretation of cultural sites and communities.

Because the Folk Archive began life as the Archive of American Folk Song, it continues to be known as a repository for folksong-- and listening to sound recordings made in the field continues to be a signature activity in the Center’s Folklife Reading Room. But the collections, many of which are being made accessible online, now have a wide range of content and subject matter, and the name of the archive has been changed to the Archive of Folk Culture to reflect that breadth.

Likewise the word \textit{folklife} suggests more than just oral traditions. The Archive holds unpublished, multi-format, ethnographic collections that document the whole spectrum of traditional culture; sound recordings, photographs, and field notes help to preserve a national heritage of: songs and stories, foodways, holiday customs and religious festivals, vernacular architecture, dance, occupational skills and lore, basketry, quilts, and other crafts.

As I mentioned before, the congressional mandate of the Folklife Center, as expressed in the 1976 legislation, is to “preserve and present American folklife.” The Center carries out this mandate through programs of research and documentation, archival preservation, reference service, live performance, exhibitions, publications, and training.

The direction to “preserve” American folklife has a double implication: on the one hand, the Folklife Center must ensure that the documentary materials, which include over 3 million sound recordings, photographs, and field notes, are properly sorted, arranged, described, housed, and stored; that field recordings are transferred to preservation tape and digitized; and that duplicate copies of fragile paper and original color slides are made as necessary.

On the other hand, American folklife is “preserved” through field documentation. Following in the great tradition of the heads of the Folk Archive, the Center conducted field documentation projects and cultural surveys across the nation. In the 1970’s and 80’s, very few folklife organizations existed, and the Center executed large-scale folklife field projects to ensure that local culture was recorded and “preserved” for the future.

I will show you just a few images from five of these projects: in 1978-81 the Blue Ridge Parkway Project was conducted in cooperation with the National Park Service, as a way of helping the Park Service understand and interpret the lives of the people who live along the parkway.

In 1987-88, the Lowell Folklife Project in Massachusetts, again conducted in cooperation with the Park Service, examined the way that successive ethnic communities establish identity within particular urban neighborhoods and spaces.

In 1982, the Ethnic Heritage and Language Schools in America Project surveyed the role of twenty ethnic schools around the country in language and culture preservation, such
as this Korean school in Maryland and this German-Russian program in North Dakota.

The Italian-Americans in the West Project was part of the Library’s contribution to the commemoration of the Columbus Quincentenary in 1992. Members of Congress called upon the Library to find a way to honor Italian Americans, and the Center conducted this project to examine Italian American culture -- including the traditions of fishing and wine-making-- in five western states.

Between 1993-2002, the Center conducted the Working in Paterson Folklife Project, which grew out of economic development legislation. Paterson was the nation’s first planned industrial area. In cooperation with the National Park Service, the Center developed this fieldwork project to examine many aspects of occupational culture: such as work in the silk mills, independent businesses, and of course, foodways.

Today almost every state in the nation has a folklife or folk arts program in which documentation projects are conducted by folklorists at the local level. This network of state partners has allowed the Center to fulfill its mandate to be a national resource. We have created new projects to provide support and training for state and local folklife organizations, and to present the findings at Library of Congress-based programs, such as concerts, exhibitions, conferences, lectures, workshops, field schools, and more. Cultural tourism officials need to be aware of this vast resource of documentary materials and of the national network of folklorists who are adding to this record. Both are largely untapped resources for interpretation.

For the past ten years, the American Folklife Center has conducted field documentation training schools at different locations around the country to train cultural specialists and community scholars on the methodology and techniques of ethnography and cultural documentation. These photos from last year’s field school in Utah give a sense of the variety of program components that a student will explore during the three weeks: initial scholarly research, interviewing techniques, documentary photography, indexing and cataloging of materials, analysis, and reporting findings.

The effectiveness of this program can be seen in the successes of the graduates. Recent students have gone on to receive fellowships and scholarships to further the work they began here, and graduates from years ago still attribute much of their professional success to their experiences in the AFC field school. The Center’s field schools have trained cultural interpreters from the Eastern Shore of Maryland to the mountains of Colorado.

The American Folklife Center has also published manuals and guides that have been used by park service employees, museum professionals, and local tourism agencies. Our most popular publication is “Folklife and Fieldwork: An Introduction to Field Techniques,” published in both English and Spanish.

Currently we are also directing our energies toward projects with a clearly national scope. The American Memory project is a major initiative of the Library of Congress to digitize collection material and make it available online. The Folklife Center has
participated in the program since the beginning, and in the summer of 1997 its first
collection went online. Twenty-two collections are now available, including “The Woody
Guthrie Manuscripts,” the “WPA California Folk Music Collection,” “Omaha Indian
Music,” “Hispanic Music from the Southwest,” “Ranch Life in Nevada,” “Voices from the
Dust Bowl,” and more. Cultural interpreters may access all of these collections via the
Internet and use the songs, stories and images in developing programs for visitors.

We are also engaged in a major preservation effort called “Save Our Sounds.” Sounds
being preserved include recordings like children’s songs, chants, ballads, stories, and
oral histories.

Much of the Center’s work still involves guiding fieldwork projects across the nation--
here are some examples of projects recently completed or still ongoing. The largest
component of the Library’s Bicentennial program of 2000 was a nationwide folklife
project suggested by the Librarian of Congress, Dr. James H. Billington, called Local
Legacies. The Library invited members of Congress to identify grassroots traditions and
activities from every state and congressional district, document them in photographs,
sound and video recordings, and manuscripts, and send a portion of that documentation
to the Library of Congress. The project proved to be overwhelmingly popular with
members of Congress and with local organizations. Projects included an Okinawan
festival in Hawai’i, the Iditarod Trail Sled-Dog Race in Alaska, and a myriad of other
local events and celebrations. Altogether, we received 950 projects.

Barely had the last of the Local Legacies projects been sorted, arranged, and housed
than Congress directed the Center to conduct a Veterans History Project. This legislation
directs the Center to develop a program to collect and preserve audio- and video-
recorded oral histories from America’s war veterans, of which there are about 19 million
still living. This is an immense project, and the Center has enlisted the help of many
people and organizations, including the American Folklore Society and the Oral History
Association. These recordings are coming in at over 200 per week-- oral histories of
veterans from World War I, World War II, Korea, Vietnam and Desert Storm. The
veterans History Project is now the largest oral history initiative in the country-- with
over 45,000 histories to date. These recordings are available as a resource for military
sites, national cemeteries, and other locations and groups involved in the interpretation
of war service in the U.S. and beyond.

Another important and timely national project was the September 11th Documentary
project. On September 12th, the staff of the American Folklife Center put the call out to
folklorists across the nation to document immediate reactions from ordinary Americans
to the terrorism of the day before -- on audiotape, videotape and photos. This project,
without funding or real planning, took off in a major way. There have been folklorists
from almost every state who have participated in a variety of ways, and we have received
recordings from as far afield as Alaska, Maine, Florida and Iowa. The project captured
the attention of major media outlets, bringing awareness to the work of the Center and
to folklorists across the nation. Just two months ago, the Center was approached by
folklorists in Texas and Louisiana to provide support and guidance in creating a
hurricane Katrina documentary project-- this has now expanded to include hurricane Rita.

One of our most important national projects and one we are very excited about is StoryCorps-- a national project to instruct and inspire people to record each other’s stories in sound. StoryCorps is modeled—in spirit and in scope—after the WPA documentary efforts of the 1930s. These historic recordings remain the single most important collection of American voices gathered to date. StoryCorps is building and expanding on that work, becoming a WPA for the 21st Century. StoryCorps opened its first recording booth in New York City’s Grand Central Terminal in 2003. Participants visit the booth in order to conduct an interview with a family member or friend. The participant receives a copy of the interview on CD, and another copy is placed in StoryCorps Archive, housed at the Center. A second booth opened on the site of the World Trade Center in 2005. The hope is that StoryCorps will become nothing less than an oral history of America.

May 2005 marked the kickoff of StoryCorps’ national tour-- two mobile recording units were parked at the Library of Congress for 10 days of interviews. For the next several years, the booths will travel across the country, visiting over 45 cities in only its first year. On May 18, 2006, one booth will return to the Library for a one-year anniversary celebration.

Listen to this mother and her daughter pair as they get to know each other better and share their mutual admiration.

Of course the interviews are often infused with a wonderful sense of humor. StoryCorps interviews demonstrate the value of the memories and life stories of ordinary Americans-- these can be the heart and soul of cultural interpretation.

A recent and important acquisition for the Center is the Alan Lomax Collection. This body of work is composed of materials collected and created by Alan over the course of his sixty-year career, from the early 1940s to the late 1990s. The collection includes photographs, manuscripts, audio and video recordings, and more, from all across the United States, Europe, and the Caribbean.

Here is an example of a video recording made by Lomax. In 1966, Alan invited some of the greatest living bluesmen to the Newport Folk Festival, including Skip James, Howlin’ Wolf, Son House, and Bukka White. Alan recreated the informal atmosphere of a Mississippi juke joint in a local bar, filming the performers there. Here is a clip of Skip James performing “I’m So Glad.” Tourists to the Mississippi Delta Region are often looking for rare recordings and documentation of the blues-- the blues are so important to our cultural heritage. The recordings at the American Folklife Center are a wonderful and underutilized resource for cultural interpretation.

This is Vera Hall, who was born in Alabama at the turn of the century. She had been recorded by John Lomax in the 1930’s and again by Alan in the 1940’s and 50’s. She worked all her life as a cook, washerwoman, and nursemaid in circumstances typical of
southern blacks at the time. At a young age, Hall became a respected and devout member of the church, and remained so for the rest of her years. But after leaving home, she also fell in with a different crowd, for whom blues, gambling, and alcohol were the entertainments of choice— in both worlds, Vera was known as a beautiful singer. On October 10th 1959 Alan recorded her singing “Trouble So Hard.”

Far from being forgotten and out-of-date, historic field recordings are being discovered by a new generation. For instance, Vera Hall’s voice lives on and infuses our culture even today. Some 40 years after Vera Hall sang that song for Alan, DJ, and soon to be international-pop-star, Moby, picked up a copy of a box set of Lomax recordings. From it he sampled four Lomax field recordings and turned them into new songs. This one he called “Natural Blues.” Cultural interpretation is one way to educate tourists and visitors concerning the continuity of culture through the generations.

Another important recent collection is the Pete and Toshi Seeger Film Collection, an extensive collection of footage, which was shot on location in the late 1950s and early 1960s around the world by legendary folk musician and activist Pete Seeger, pictured above, and his wife Toshi. At the end of this presentation, I’d like to show you a wonderful clip from one of Pete’s films.

In the collections of the American Folklife Center, cultural traditions and the work of folklorists such as Lomax live on, making it possible for others to continue to interpret our culture for generations to come. If there is one thing I want you to take away from this presentation, it is the realization that folklorists have done fieldwork and documentation in every corner of the world and these documentary collections are a largely untapped resource that can be used in interpretive programming.

Through all of the Center’s projects and programs, we are realizing our goal “to preserve and present American folklife,” and we would welcome the opportunity to share our collections with all of you. Now, please enjoy a minute of Pete Seeger’s video before I take questions.
Title: “Through Interpretation, a Model for Sustainable Concession Operations at Denali National Park and Preserve”

Presenter: Dominic Canale, Doyon/ARAMARK Joint Venture

Originally established as Mt. McKinley National Park in 1917, today Denali National Park and Preserve remains one of North America’s last intact ecosystems. As the Concessionaire, Doyon/ARAMARK Denali National Park Concession Joint Venture strives to preserve the integrity of Denali’s timeless relationships between people, wildlife and wilderness. We achieve this in true partnership with Doyon, LTD an Alaska Native Corporation and the implementation of an effective Environmental Management System (EMS) to which one of it strongest pillars is heritage interpretation. Together, a model for sustainable tourism is achieved that result in win-win-win scenarios for shareholders, clients and the visitor.

Doyon/ARAMARK Denali National Park Concession Joint Venture was formed as a partnership between Doyon LTD, one of thirteen Native Regional Corporations established by Congress under the terms of the Alaska Native Claims Settlement Act (ANSCA) and ARAMARK Sports and Entertainment Services, Inc. This partnership leverages the experience of ARAMARK’s competencies with National Park concession operations while celebrating the rich cultural heritage the Doyon Athabascan people, a people who have inhabited the interior of Alaska for more than 10,000 years.

In its response to the Request for Proposal issued by the National Park Service in 2002, the Joint Venture committed to the implementation of an Environmental Management System that would exceed the standards the National Park Service (NPS) required in its concession contract for Denali National Park and Preserve. For this, and other reasons, the Joint Venture was selected as the Concessionaire for Denali with a 10 year contract commencing with the 2003 operating season.

In 2003, the Joint Venture launched Planet Evergreen as its EMS. As its mission, Planet Evergreen™ is,

“A commitment to operate from a deep sense of love and respect for the planet and in a manner that protects and restores our nation's natural resources for the enjoyment, education and inspiration of this generation and future generations,”
Planet Evergreen™ is built upon the following 8 pillars:

1. Environmentally Preferred Purchasing Policy
2. Sustainable Cuisine
3. Resource Conservation
4. Waste Management and Reduction
5. Transportation
6. Sustainable Building Design and Construction
7. Education and Training
8. Heritage Interpretation

**Environmentally Preferred Purchasing Policy**
A product’s life cycle starts when raw material are extracted from the earth, followed by manufacturing, transport and use, and ends with waste management including recycling and final disposal. At every stage of the life cycle there are emissions and consumption of resources. Doyon/ARAMARK strives to address all environmental impacts associated with the entire life cycle of products and services used at each facility. The Environmentally Preferable Purchasing Policy was developed to carefully select products and services for use, consumptions and resale that will minimize the impact on the environment.

**Sustainable Cuisine**
In its food and beverage outlets, Doyon/ARAMARK has selected items that are earth friendly with a focus on organic growth processes as well as animal products that are harvested in a sustainable manner. Examples include using shade tree, fair traded organic coffees, ground beef from the Hearst Family Ranch in Central California that is grass fed and free-range and seafood products that conform to the Monterey Bay Aquarium Seafood Watch program.

**Resource Conservation**
Fixtures and appliances are used that are less consumptive of water and energy resources. Examples include waterless urinals in men’s restrooms, low-flow toilet and faucet fixtures, compact fluorescent light bulbs and motion activated light fixtures.

**Waste Management and Reduction**
Doyon/ARAMARK Joint venture is the leading recycler in the Denali area. In fact, in 2004 in conjunction with ARAMARK’s operations outside the Park ARAMARK was named Alaskans for Litter Prevention And Recycling (ALPAR) Outstanding Recycler for 2004. However, as critical recycling is to reducing contributions to area landfills, waste management begins on the front end by purchasing product that results in less impact in
generating waste. Examples Doyon/ARAMARK have integrated into its operation include providing keg beer where possible and thereby reducing glass and aluminum to be recycled.

**Transportation**
Doyon/ARAMARK operates a fleet of more than 100 buses and to reduce the impact this operation has on Park resources a number of Fleet Best Practices have been implemented, including the installation of particulate filter traps that in combination with the use of low sulfur diesel reduces harmful emissions by 70%. Also, propylene glycol is used for coolant and waste oil is recycled and used to heat the maintenance shop during the winter months.

**Education and Training**
Employees of Doyon/ARAMARK Joint Venture are trained to the requirements of Plant Evergreen™ as well as the environmental aspects and associated impacts related to the specific department they are hired into. Innovative Best Practices to communicate Planet Evergreen™ initiatives have been implemented that include “The Recycled Toilet Paper,” an internal newsletter that is posted in employee community bath houses and restroom stalls, “ISO Bingo and ISO Jeopardy,” employee activities designed to educate employees to program initiatives in a fun and rewarding manner.

**Interpretation**
Doyon/ARAMARK has excelled in delivering high quality interpretive services to more than 200,000 Park Visitors annually. As the concessionaire, Doyon/ARAMARK has more than 1 million visitor contact hours per season in the form of its two interpretive bus tours: “The Tundra Wilderness Tour” and the “Denali Natural History Tour.” In addition, Doyon/ARAMARK has incorporated interpretive displays and exhibits within the public facilities it operates, most notably the Wilderness Access Center, Morino Grill Food Court and Riley Creek Mercantile. These facilities assist in interpreting Park themes while also educating the visitor to the Concessionaires environmental programs.

For detailed information about specific programs associated with each of the above 8 pillars of Planet Evergreen™ visit Doyon/ARAMARK’s website www.reservedenali.com and view its on-line newsletter and program descriptions.

To measure the effectiveness of Planet Evergreen™, the Joint Venture committed to pursuing and achieving internationally recognized standards for environmental performance. In the fall of 2004, the Joint Venture succeeded by having Planet Evergreen™ certified to the ISO 140001:1996 standard. One year later, Planet Evergreen™ was certified to the ISO 14001:2004 standard. After 3 years of implementation, Doyon/ARAMARK’s Planet Evergreen™ program has been recognized
as achieving a higher level of maturity relative to Environmental Management Systems of a similar age by the ISO 14001 audit firm, De Nortske Veritas, Inc.

While other concessionaires that operate under contract with the US National Park Service have achieved the ISO 14001 certification, what separates Doyon/ARAMARK from its competition is the depth and effectiveness of one its Planet Evergreen™ pillars: Heritage Interpretation.

In 2004, Doyon/ARAMARK introduced Voices of Discovery™ as its branded interpretive program. Voices of Discovery™ recognizes that places are portals for the discovery of meanings and that places speak to us in many voices. If Voices of Discovery™ is the journey then there must be a plan that serves as a compass, allowing for safe navigation to reveal multiple meanings reflective of diverse points of view.

Voices of Discovery™ utilizes Best Practices within the interpretive profession built upon the foundation of both market and objective based planning approaches. Towards this end, Voices of Discovery™ has embraced the 5-M planning model developed by nationally-recognized Interpretive Planner Lisa Brochu. As an outcome, an Interpretative Prospectus titled “Compass to Meanings” was written that applies not only to programs delivered by Doyon/ARAMARK Joint Venture but for all ARAMARK concession operations nationally. It charts a course towards the development and implementation of effective interpretive services as a major component to the ARAMARK portfolio of services that exceed expectations of the visitor and our clients. As a planning tool, “Compass to Meanings” identifies the following:

**Mission:**

“To promote global environmental stewardship by facilitating intellectual and emotional connections between the visitor and meanings of the resource.”

**Vision:**

“To be nationally recognized as the leader of effective resource interpretation among Park Concessionaires.”

**Goals:**

1. To incorporate Best Practices within the Interpretive Profession and in doing so, establish higher standards for interpretation delivered by Park Concessionaires. These Best Practices within the profession are:
a) Incorporation of the NPS Interpretive Development Program (IDP) as the basis for training and development curricula.

b) Incorporate certification as a means of demonstrating competency by setting and measuring against standards.

c) Incorporate the “5-M Model for Interpretive Planning” as developed by nationally-recognized professional Interpretive Planner, Lisa Brochu.

d) Develop Interpretive Resource Centers for ARAMARK staff at each of its venues, modeled after the existing one developed by Doyon/ARAMARK.

e) Maintain active participation and membership with the Association for Interpretation.

2. To create the opportunity for complete and memorable Park Visitor experiences.

3. To continue to maintain strong contractual relationships with the National Park Service and other agencies by assisting them to fulfill their respective organizational missions.

4. To establish and maintain quality partnerships with interpretive associations which promote the interpretive profession.

**Objectives:**

How the above stated goals are to be accomplished are identified in specific objectives incorporating the following concepts:

1. Planning. Each ARAMARK Harrison Lodging location will engage the planning process using the 5-M Model approach. Interpretive Plans will incorporate as appropriate the National Park Service Interpretive Development Curriculum.

2. Certification. Certifications will be pursued that result in a nation-wide network of planners, managers and trainers resulting in certified guides and hosts for appropriate public contact positions meeting the needs of the client.
3. Relationships. Location specific Interpretive Advisory Boards will be established that incorporates all identified stakeholder interests and concerns. These will be reflected and addressed in planning efforts.

4. Measurement. Methods to measure message effectiveness and economic impact will be developed, implemented and evaluated appropriate to specific locations.

5. The Voices of Discovery™ Interpretive Prospectus (Compass to Meanings) will be updated no less than annually.

**Voices of Discovery™ Central Theme**

The guiding principal of Voices of Discovery™ is expressed in the following central theme:

“Voices of Discovery™ is a journey based on the knowledge that we shape the environment and the environment shapes us, offering not only a window to the past but a vision for the future.”

From this central theme for the overall interpretive program, the following sub-themes provide focus for the development of interpretive messages within each park location’s IEP:

**Sub-Themes:**

1. **Voices of Discovery™** values bio-diversity that our nation’s parks and forests were set-aside to preserve and protect.

2. **Voices of Discovery™** facilitates the understanding of natural systems our Parks and Forests were set aside to preserve and conserve.

3. **Voices of Discovery™** celebrates diverse cultural resources that link us to a shared heritage.

4. **Voices of Discovery™** identifies each ARAMARK Parks and Resorts operation a piece of a much larger puzzle that is truly an American Legacy.

Applying appropriate messaging derived from the above themes and sub-themes has had no greater impact to the visitor experiences at Denali than the program Doyon/ARAMARK provides in support of one its tours, the Denali Natural History Tour.
The relationship between Doyon and ARAMARK has created a unique and powerful opportunity to share with more than 80,000 visitors each year stories of the Doyon Athabascan people. Like the environment created here in San Juan, Puerto Rico, an environment where culturally diverse people can come and share their experiences within the profession of interpretation so it is at Primrose Overlook inside Denali National Park and Preserve. Every day during the brief summer season at Denali, Native Athabascan, and Doyon shareholders, hired, trained and certified as Interpretive Guides, share stories that interpret the relationship of their people to the land that is Denali, past and present. For Park Visitors, this experience has created meaning around survival and spirituality. It has enhanced the quality of the tour that is a critical element to the National Park Service successful management of Park Resources.

To measure the effectiveness of its heritage interpretive tours in fostering environmental stewardship Doyon/ARAMARK Joint Venture designed its visitor survey comment cards to assess the relationship between interpretation and environmental stewardship. In the first year of measuring this, the results were surprising and demonstrate the effectiveness of interpretation towards fostering environmental stewardship. The question “The information given during the tour has positively changed my attitude towards the environment” was asked for both the Tundra Wilderness Tour and The Denali Natural History Tour. For the Tundra Wilderness Tour 47% of passengers agreed or strongly agreed that the tour had positively changed their attitude towards the environment. For the Denali Natural History Tour the percentage was even greater at 57%.

To preserve and protect the Denali environment while providing for the enjoyment of people, a delicate balance has to be achieved between access and preservation. To achieve this, the number of bus trips allowed each season past Savage River, mile 14 is limited. The Denali Natural History Tour exists to accommodate additional demand that the existing bus limitation system can not. With limited opportunities for wildlife viewing on this tour, additional elements like the native cultural interpretive program have assisted in making this tour product viable from both a quality of experience and economic perspective.

As the concessionaire, economic sustainability under the terms of this contract is dependent on adding value to its authorized activities, more so than volume. In this regard, the inclusion of heritage interpretation into its activities and public facilities has become the foundation for continued economic growth while also achieving enhanced visitor experiences.

But that is not all… Doyon/ARAMARK is a responsible operator, both socially and environmentally. As the concessionaire Doyon/ARAMARK has the responsibility to assist the National Park Service fulfill its mission: To Preserve and Protect while
Providing for the Enjoyment of People. Doyon/ARAMARK achieves this by operating in an environmentally sensitive manner while providing services that enhance the visitor experience. Operating in an environmentally sensitive manner is validated by Planet Evergreen™ which is certified to the ISO 14001:2004 standard. Enhanced visitor experiences are delivered through effective interpretation, one of the 8 pillars of Planet Evergreen™. Together, Voices of Discovery™ and Planet Evergreen™ provide a model for sustainable tourism that when effectively delivered results in mission fulfillment for Doyon/ARAMARK, the National Park Service and most importantly, the Visitor.
Developing an Interpretive Planning Model for National Parks and Recreational Forest: A Stakeholder-based Needs Assessment Study

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ABSTRACT

The focus of interpretive planning in Korean National Parks and Recreational Forest presented herein addresses, but extends beyond, stakeholders’ wants and needs (SWAN). Parks, whether natural, cultural, or historical, have resource-dependent criteria or Resource Protection Criteria (RPC), such as maintenance of biological diversity, that must be recognized and protected. Likewise national parks are established, governed, and managed by a set of enabling legislation/laws, policies, and guidelines. These are referred to here as Park Management Criteria (PMC).

It is in the triangulation and interplay of stakeholders’ wants and needs (SWAN), RPC, and PMC that inform the interpretive planning process. Each of these three is very much dependent on the park resources, political context, and stakeholders involved. Actual plans will vary with the data obtained. Data presented in this study were collected to illustrate types of data that can inform the process; they are not intended to explain.

The research reported herein addresses developing an interpretive planning model for national parks based comprehensive data rather than solely upon expert opinion. The stakeholder (SWAN) data are triangulated with Resource Protection Criteria (RPC) and Park Management Criteria (PMC) to inform the interpretive planning process. A conceptually based interpretive planning model was developed. The model can readily guide those who try to adapt the model to their park’s or recreational forest system’s interpretive planning.

Introduction

In trying to cooperate with stakeholders to the greatest extent possible, park systems (worldwide) must have a better understanding of stakeholders’ wants and needs (SWAN) as they seek to build an interpretive (i.e., stakeholder outreach and in-park engagement) planning model. The same could be said for the National Parks Authority in Korea, which serves as the data source for the study reported herein. The emphasis of this research is creating a stakeholder-based needs assessment approach to interpretive planning for Korea’s national park systems.

The need for an interpretive model based on the integration of (1) stakeholder input (SWAN), (2) Resource Protection Criteria (RPC), and (3) Park Management Criteria (PMC) has potential to assist many countries fulfilling their mandate to both protect and use national park resources. This is especially true for countries such as Korea, where park staff often do not have formal training in park interpretation. Interpretation, the focal point of this proposed model building research, has the potential to open up channels for better engaging stakeholders. Out of this can come conflict
management strategies and education programming which have the potential to mitigate many negative human impacts to parks and recreational forests.

Interpretive systems in Korea are in their earliest stages of development. If interpretation is to achieve its full potential, park employees and managers must communicate messages consistent with the goals of the park administration (Beck & Cable, 1998), while meeting the wants and needs of society. Thus, a system needs to be formulated for planning interpretive services that seek to meet the wants and needs of stakeholders (SWAN), while meeting Korea’s Park Management Criteria (PMC) and protecting Korea’s natural, cultural, and historical resources, e.g., Resource Protection Criteria (RPC).

Research Method

This research is descriptive and explorative in that it is a method for presenting quantitative descriptions regarding an interpretation of park management perspectives and to satisfy the researcher’s curiosity and desire for a better understanding of situations (Babbie, 1992) regarding interpretive planning in national parks. It demonstrates how the perceived wants and needs of national parks' stakeholders (SWAN) as reported by different interest groups can inform the interpretive planning process. The purpose is to create a stakeholder-based interpretive planning model for Korea based on input from stakeholder groups (SWAN) and triangulated with Park Management Criteria (PMC) and Resource Protection Criteria (RPC).

In needs assessment, the most common primary data collection method is to survey a sample of the target population and/or a sample of service providers, government officials, or other stakeholders (Berkowitz, 1996). The purpose is "to project community needs and utilization patterns by communicating with a representative group of people, rather than communicating with the entire population" (Nickens, 1980: 5). Nickens (1980) reported that surveys can be the least expensive per response as well as affording a means for communicating with vast numbers of individuals. The survey method was used to collect the stakeholder wants and needs (SWAN) data.

“Park Management Criteria (PMC)” and “Resources Protection Criteria (RPC),” referred to in the diagram were delineated using existing literature and Interpretive Expert Panel in the field. Moreover, understanding the visitors is a primary part of planning for interpretation (Field & Wager, 1973). Among the many assessment strategies discussed in the literature (Witkin & Altschuld, 1995), the secondary data from written legal guidelines, interviews, and the survey approach were used for this research.

Three research stages were used to build the preliminary stakeholder-based interpretive planning model. This study follows a systematic process by: (1) identification of categories of stakeholders and determination of their wants and needs (SWAN), (2) gathering of Park Management Criteria (PMC), and (3) identification of Resources Protection Criteria (RPC). After development of the preliminary model, the KNPA Interpretation Expert Panel served a review that resulted in the final model. In this chapter, the following sections will be discussed in detail: background and problem statement, data sources, data collection methods and verification, data analysis for the survey data, instrument validity and reliability, data synthesis and model development, and review by KNPA Interpretation Expert Panel.
The background research led to the clear and concise statement of a problem in the field of interpretive planning: a need exists for a mechanism by which the park planners, stakeholders, and park managers can integrate their wants and needs, legal mandates governing parks, and ecological and cultural resource protection criteria together into a model to inform interpretive planning.

Data Source
This research presents the perceived wants and needs (SWAN) of select national parks' stakeholders in Korea. Some of the interpretive literature suggested that determining the interests of visitors, as well as the sources of information used by interest groups can help park managers meet the needs and wants of the park users (Field & Wager, 1973).

This research project includes the utilization of three data sources. The data sources (Table 1) for this research are: (1) stakeholders who received a detailed survey instrument, (2) Park Management Criteria (PMC)--derived secondary data from written documents on legal guidelines about park mission, policies, goals and objectives for park management, (3) Resource Protection Criteria (RPC) was provided by a of Natural Science Expert Panel in Korea who had been directly involved with or impacted by the management of the park regarding Resources Protection Criteria (RPC) as well as from secondary data. The last input into the study was provided by KNPA Interpretive Expert Panel who reviewed the preliminary model.

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Table 1. Data Sources and Data Gathering Method

Results
The results of the needs assessment indicated that about thirty-six percent (36%) of the visitors had heard about environmental interpretation at the national parks. Approximately fifty-six percent (56%) of the visitors who had heard about environmental interpretation at the national parks participated in an interpretive program presented by a national park in Korea. Regarding how the respondents evaluated the environmental interpretive program(s) they attended at the park, the results indicated visitor dissatisfaction with the programs.
The majority of respondents stated that they expected environmental interpretation programs to affect the visitors’ awareness of the park issues. Almost ninety percent (87.8%) of the respondents agreed that environmental interpretation programs can affect citizen decisions about political environmental protection issues.

The experts felt an interpretive plan is not enough to provide the implementation phase that includes budget, time, media, facility, and program presentation. Such a plan should include specific plans for securing and operating facilities, and providing personnel for programming. Effective management concerns of budget, media development, supervision, visitor enjoyment, and resource management and protection should be addressed at this phase.

It should be noted that among all stakeholders, less than half thought park employees communicated well, which could be tied to the low satisfaction scores reported earlier. Also of note is the fact that only 15 percent of the key informants for NGO, who tend to be closely connected with the parks, felt park employees were well organized. Also less than 50 percent of the other two stakeholder groups reported KNPA park employees as being well organized. Given that clear, concise well-organized interpretive programs should be the norm, this too could influence satisfaction rating.

All of the park employees agree that dialogue with the public is critical in understanding their needs and wants while guiding interpretive programs. It is clear that the local community members desire a more intensive use of the parks as places for resource extraction or utilitarian uses, as opposed to the more passive use such as resource appreciation or preservation as aesthetics by visitors. These data parallel Hendee’s (1969) study in the U.S. His study recommended that the data incorporate occupational differences between city and country, reportedly a fundamental criterion in rural-urban comparisons. Another concept is that certain outdoor recreation activities are inherent in the life styles and values promulgated by rural versus urban residence. This is a major implication for interpretive planners who must establish a program plan that must meet the needs of both local community and the park visitors while adhering to Resource Protection Criteria (RPC) and Park Management Criteria (PMC).

Nongovernmental organizations (NGO) are organizations with potential to contribute ideals of ecological and cultural sensitivity into the formation of guide services and other aspects of interpretation. These organizations can bring people with common interests together to act as advocates. They are excellent resources for hard information on conservation and social and natural history issues. NGO are an invaluable information exchange source (personal conversation with Yoon, 2001). Interpretive planners should take time to study each stakeholder group that is deemed important to the process in order to understand how to engage and utilize that group for creating more enlightened plans.

The finalized model entails (1) conducting stakeholder analysis including...
needs assessment among different stakeholders (SWAN); (2) conducting resource inventory of Resource Protection Criteria (RPC) which include assessment of ecological, physical, biological, social, cultural, and historical resources; and Park Management Criteria (PMC) which include assessment of managerial goals, objectives, mission, political and economic resources, and current conditions that effect interpretive planning; (3) setting goals that are always derived from overall management objectives; (4) formulating the interpretive objectives; (5) developing an interpretive program and an implementation strategy for delivering that program; and (6) evaluation including both formative evaluation at each planning stage and summative evaluation at the end of the planning process. Evaluation is included in this planning process to allow feedback from stakeholders and to determine if the interpretation is functioning as planned, as well as to allow for any needed changes and improvements. Input from every stage, such as the roles, suggestions, recommendations, and sources of information for the stakeholders, should be recognized at each stage of planning.

Conclusions

Conclusions that can be drawn from the study research are:

1. In terms of interpretation programs, marketing to prospective visitors to the parks could inform the public about the programs and encourage more visitors to attend the programs.
2. Input from the local community members’ representatives revealed tentative relations with NGO and park employees that could be improved. Additionally, the local community depends on the KNPA to arrange interest groups that will adequately prepare visitors for the park experience.

3. Remarks contributed by the KNPA indicated that cooperation was lacking between the local communities and the KNPA. It is absolutely imperative to define the roles of the KNPA and other stakeholders so that all groups can understand all other groups’ roles in regard to interpretation as a park management tool.

4. The results of the input from KNPA experts for needs assessment indicated that discrepancies existed between the interpretation that occurs and what interpretation is needed to meet stakeholders’ needs.

5. By gaining the perspective of current stakeholders, the research could then focus on what systematics are needed so that the stakeholders can contribute their viewpoints and information and add to the model’s development.

A major problem not revealed by the study, and stemming from the researcher’s observation and experience, concerned the behavior of visitors to the national parks throughout the peak season. Problems include illegal parking because of too few parking spaces, visitors creating new trails for their own convenience, destruction of habitats and other aspects of the ecosystem, and traffic jams inside and outside of the parks.

The model developed within this study proposes a process by which different interest groups can initiate and maintain an open dialogue and exchange of information. Conclusions that can be drawn from the completed needs assessment and from the process of developing the resultant model for interpretive planning in Korea, are listed below.

1. The cooperation of the management of the parks has not been investigated to the extent that a systematic framework of the data gathered in the interpretive planning development stage in the parks is readily known.

2. The resultant model for interpretive planning provides a comprehensive framework that can guide the data acquisition, planning, implementation, and evaluation of interpretation among stakeholders in the management of parks in Korea.

3. The stakeholders in the parks in Korea need a routinized means of sharing information with other stakeholders for the collective benefits of the management of parks.

4. Each different group of stakeholders has suggestions for how to improve the communication among the groups; these must be coordinated.

5. The resultant model functions as a guide for future interpretive research to add efficiency and effectiveness to the interpretive plan currently existing in national park management in Korea.

6. The importance of protecting park resources, functions, and responsibilities is widely recognized by stakeholders. Most stakeholders, except some local community members, feel that these functions need to be carried out by a national agency with strong statutory powers. There is also a general recognition that KNPA employees have the knowledge and expertise to perform these functions effectively.

Enhanced interpretation could not only improve the quality of park management, but also contribute to the long-term sustainability of national parks and their management. A long and complex process to revise and strengthen the foundations of Korea’s prized
heritage has begun. The individuals charged with implementing interpretation that was
developed based on the SI-Plan model in Korea are accepting an immense responsibility
and assuming considerable professional risk. It is incumbent upon the KNPA, the
government, and the Congress to provide the support that is needed. The commitments
to a sound future for the National Park Authorities (Services) are strong; expectations
are high.

References
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A BRIEF HISTORY OF PORT ARTHUR

When transportation ceased to the American colonies after the War of Independence, Britain began exporting her criminals to the new Australian colonies, New South Wales and Van Diemen’s Land, later Tasmania. The Port Arthur penal settlement began life in 1830 as a small timber station about 8 hours sailing from the capital Hobart; it quickly grew in importance within the penal system of the colonies. Soon it was the only secondary punishment station in the colony, receiving all those men who had re-offended after their arrival.

In the 1840s the first manufactories - such as ship building, shoemaking, smithing, timber and brick making – were established. They expanded throughout the decade, as did the convict population, which grew to over 1100. 1848 saw the first stone laid for the Separate Prison, the completion of which brought about a shift in punishment philosophy from physical to mental subjugation. Port Arthur also expanded geographically as the convicts pushed further into the encircling hills to extract the valuable timber.

In 1853 transportation ceased, but since Port Arthur was one of the few secondary punishment stations operating in the colonies, it still received a large proportion of colonially sentenced men. The 1850s and 1860s were years of remarkable activity, that aimed to make the station economically sustainable. Expansive tracts of bush were harvested to feed a burgeoning timber industry and large plots of ground were turned over to cultivation. A large disused mill and granary was converted into a Penitentiary for 800 men; adjacent to this was built a large range of workshops housing a steam-driven sawmill, blacksmith and forge, and carpentry workshop. In 1864 the last great project at the site, the Lunatic Asylum, was also begun.

In the 1870s the settlement began to enter its twilight. Numbers of convicts dwindled, those remaining behind were too aged, infirm or insane to be of any use. The settlement was finally closed and the last remaining men were shipped out in 1877.

Port Arthur’s story did not end with the removal of these last convicts. Almost immediately the site was renamed Carnarvon and, during the 1880s, land was parcelled up and auctioned. People began to live in and around the old site.

Despite devastating fires in 1895 and 1897, which destroyed many old buildings and gutted the penitentiary, separate prison and hospital, the new residents created a township.

With the settlement’s closure also came the first tourists keen to see first-hand the
INTRODUCTION

In this paper I want to trace attitudes to convictism and convicts in the popular, the official (i.e. the establishment and the tourism industry) and the academic mind since the site closed. I want to show that only rarely have these three world views coincided and the consequences have been significant.

While once our guides matched visitors’ expectations, they now are often a serious mismatch. Since the intervention of academic research, understanding of the site has moved beyond the gothic horror picture, but public understanding, and perhaps desire, have not. Tourism promotions are also out-of-step with new understandings, and fill visitors’ minds with old-fashioned stereotypes. As a result, some visitors feel seriously short-changed, although we believe that our interpretation has developed an integrity and authenticity that it once lacked.

TOURISM AT PORT ARTHUR; THE EARLY YEARS

We have had a tourism industry at Port Arthur since the site closed in 1877. The convicts’ beds were barely cold when the first visitors began flocking to the site. By the 1920s tourism was the town of Carnarvon’s main industry, with museums, hotels, transport companies and guides.

The earliest reference to a guide is 1880, 4 years after the settlement closed. An early tourist was shown around by a former inmate, who told him ‘wonderful tales of convict life’. From 1890 references increase to this kind of experience and in 1892 local photographer John Watt Beattie published a book in which he described how ‘for actual experience relating to the convict days at Port Arthur, one of its old hands, still alive and residing at the township, can always be engaged and will act as guide’. Other guides included ‘an old man who claimed to have been “banished for life” for stealing some candy’ and ‘an old identity . . . who claimed that he had “done” 23 years within the walls.’ This man apparently described his first-hand experience so graphically that a visitor reported that he felt like ‘we were living under penal discipline . . . and began to cast about us for means of escaping the punishment that he so graphically described as awaiting us’.6

It was said that this guide’s back ‘still bore the marks of the lash, and another man would show you his scars for a shilling.’ Tales were recounted that would make even the most hardened shudder. One guide pointed out a cliff from which he claimed several boy convicts had committed suicide, to escape the insufferable tortures to which they were subjected. There is no documentary evidence for this heart-rending tale, but it had first made its appearance in the Marcus Clarke novel of the 1870s, the only episode in the book that Clarke admitted to having completely made up. So ex-convicts were meeting audience expectations by turning to fictionalised horrors to augment authentic ones.

1 Ibid, p71
2 Ibid, p71
3 Ibid 71
4 Ibid, p78
These earliest guides were a perfect fit with the visitors’ interests; they were the exemplars of a brutal and shameful past; sad, old, damaged, grisly relics. At that stage they matched visitors’ expectations exactly. These expectations had in large part been shaped by the epic novel of convict life, Marcus Clarke’s *His Natural Life*: this tale of appalling injustice, tragedy and suffering was serialised in the 1870s.

It tells the story of Richard Devine aka Rufus Dawes, offspring of a noble family, falsely accused of highway robbery and transported to Van Diemen’s Land. There he is persecuted by the sadistic martinet Captain Frere. After many vicissitudes, including child suicide, cannibalism, a love affair, numerous ship wrecks, a bout of amnesia and a convict rebellion, Dawes is exonerated and reunited with his true love. Frere is murdered by convicts, a fate he richly deserves. The novel was based on real events and people. It enjoyed widespread popularity and continues to echo today. It probably did more than any other text before or since to firmly establish in the popular mind the idea of the convict as BOTH brutal and brutish AND the innocent victims of an oppressive and cruel regime. These two contradictory ideas have enjoyed currency since, but rarely at the same time.

**ATTITUDES TO THE CONVICT PAST**

There was a gradual recognition in official circles of Port Arthur’s heritage value/tourism potential in the late 19th century. At first, establishment opinion was that Tasmania’s convict past was best forgotten, even obliterated. As late as the 1890s the Premier of the state recommended that Port Arthur, this ‘badge of our shame’, would be best demolished. Fortunately, by then his was a minority opinion. Gradually it became clear that Port Arthur was potentially big business for a state that, by the late 19th century, had endured a terrible depression and was now an economic basket case. But how to interpret this past?

Officially, the state’s tourist literature glossed over the convicts and their role in the founding of Tasmania, preferring instead to extol the scenic beauties of the island and its architectural charms; the fact that these were largely built with convict labour was ignored. When referred to at all, convicts were degenerate brutes who had initially, but not fatally, polluted the Tasmanian gene pool. Otherwise the state’s convict past was coyly referred to as the fearful ordeal through which the colony had passed which prospective visitors were assured had left no lasting mark upon its inhabitants or their hospitality.

Popular opinion however was less delicate; there was a general taste for the gothic, then as now, and visitors both local and interstate yearned to visit the site of so much suffering. Entirely against the wishes of the Tasmanian establishment, the abandonment of Port Arthur was the seed from which the state’s fledgling tourist industry grew. By 1905 a Guide Book claimed, ‘the tourist does not consider his visit to Tasmania complete unless he “does” Port Arthur’. Despite this, published material did not mention convicts.

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5 Thomas, H, 1873 *Guide to Excursionists between Australia and Tasmania*, Melbourne, p24
7 Ibid, p63
This popular enthusiasm for the gothic was fed by an exhibition mounted in 1891 on board a former convict transport, the *Success*. In one of those wonderful historical coincidences, it was the men off the *Success* who in 1857 had murdered a former Commandant of the penal station on Norfolk Island, the appalling sadist John Price. He was the model for Frere in *His Natural Life*. Looking more like a medieval torture chamber à la Madame Tussaud’s, this collection of hideous instruments was enormously popular, toured widely and ended up in Port Clinton, Ohio, where it was destroyed by fire in 1946. Also in the 1890s John Watt Beattie made many trips to Port Arthur and gradually amassed the finest known collection of convict memorabilia, which he displayed in his own museum in Hobart. Other photographers also photographed the site and large print runs of these photos were sold as postcards and other souvenir items.

Families stubbornly retained the knowledge of their convict forbears, even though they refused to speak of them to outsiders. Ruling families however persuaded the State Archives Office to destroy the records of their criminal ancestors, creating comforting tales of their immigration as free men and women with stainless pedigrees. Tales of descent from minor and obscure aristocracy were popular. A Premier discovered a cache of convict records in his office and burned them himself.

NEW POPULAR MYTHS

By the 1920s however, a group of novelists had emerged who were sickened by the horrors of this past and its wilful denial. They accepted the most horrific tales about Port Arthur because they provided fodder for their crusade to retrieve understanding and compassion from the deliberate obfuscations of the positivists. Worthy inheritors of Marcus Clarke, their writing challenged the dominant interpretation of this history and probably contributed towards the preservation of community attitudes of ghoulish fascination.

But co-existent with this doom and gloom school a significant body of published works continued to insist throughout the 1920s and 1930s that, despite persisting community fascination, convictism had nothing to do with the current happy condition of the state. The past was not merely another country, it had simply ceased to exist. They deplored the fact that the popular imagination, rather than celebrating the birds singing among the ruins, wished only to feast on tales of horror. One of these writers was himself the son of a convict, a fact that he kept quiet; he soft-peddled the horror stories and stressed the redemption available to convicts who turned over a new leaf.

Unfortunately for these positivists, in 1928 a film version of Marcus Clarke’s epic tale of convict horror was released. This American-Australian co-production *For the Term of His Natural Life* was hugely successful throughout Australia, despite efforts by the establishment to ban it. There in black and white was the stuff of nightmares; floggings, sadism and suicide were graphically presented. It assumed a new reality, and thus a longevity and currency, that had not been achievable before.
TOURISM AT PORT ARTHUR; THE MIDDLE YEARS

In 1927 Port Arthur resumed its original name after a brief flirtation with a new name, Carnarvon, that had been imposed on it to erase the hated stain. A resident of the town wrote lamenting the fact that government seemed keen to exploit the site’s tourism potential, claiming that it was ‘pandering to a morbid taste on part of a section of the public’.8 Thousands of tourists were by now passing through its new turnstiles, and it would seem that they were not seeking birdsong and beautiful scenery.

By 1910 the ‘old lags’ were being superseded by men free of the convict stain. Their training seemed to have consisted of shadowing the ex-cons. Most accounts of their spiel suggest that they were ‘sensational, inflexible, inaccurate and cursory’.9 One guide, Alf Maule shown here on left, had an ‘amusing patter’ which once started was unstoppable. Another visitor described it as glib and ‘one long chapter of horror’. Jokes were perpetrated by guides on visitors, such as hanging a dummy dressed as a convict from the church tower.10 The guides told visitors what they wanted to hear; historical accuracy was not a priority, and widely held myths like the Point Puer boy suicides were perpetuated. Other tales were invented, elaborated and retold as individual guides’ whims took them, so that tourists received wildly differing accounts.

In 1938 the first attempt to control their patter was made by two local men, one of whom ran a museum on site. The notes that they produced were historically accurate but dry. Provided to new recruits, they were intended to form the basis of their tour. We have no record of how successful this proved, but given that the guides were unsupervised and knew all too well the public taste we may imagine that they had little effect.

Throughout the 1940s and 1950s new guides received little training, and picked up their tours from more experienced colleagues. Occasionally they were corrected if they gave obviously factually incorrect information although lurid accounts of the Point Puer boy suicides and underground cells (in reality bake ovens) persisted until the 1980s. The managers of the site were unhappy about this interpretation and attempted to encourage the guides to dwell more on the significance of Port Arthur as representing ‘a real advance in the penal system’ but this encouragement apparently fell on stony ground, since a year later they were still complaining that the ‘horror side’ was being emphasised and nothing was said by the guides about the system’s positive aspects. Inappropriate humour, racist remarks and political comment also incurred the Board’s displeasure, and guides were instructed ‘to stick to the ruins’.11

The complaints continued into the 1960s. Eventually a script was provided to guides, written by a guide who could presumably be trusted to stick to ‘a description of the ruins’; this approved version was described as lacking humour, sensationalism and references to politics. There is also no expression of any compassion for convicts, who are described as ‘scum’ and a danger to free settlers. Again, this dry, dull prose seems not to have found favour with guides, for complaints about their focus on the

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8 ibid, p120
9 ibid, p1122
10 ibid, p123
11 ibid, p137
sordid and the lurid continued to be received by management. An interesting initiative at this time was the provision of a new uniform for guides, modelled on that worn by warders; the positioning of the guide as representative of authority raised no eyebrows, even among the guides.

NEW ACADEMIC MYTHS

So what was happening in the halls of academe at this time? Until the 1960s Australian history was not deemed worthy of study at any level of the educational sector. By the 1960s however, an emergent nationalism saw some academics begin to tackle those two dark and hidden subjects, the fate of Australia’s Aboriginal people and convict transportation. The dominant convict narrative of the mid-later 20th century revolved around the habitual criminal, member of a social underclass that had either chosen crime as a way of life or, with strong eugenicist overtones, been born ‘bad to the bone’ and whose tainted blood naturally inclined him or her to criminality. No sympathy was to be wasted on these men and women. No respectable historian saw much future in the study of such an unworthy collection of degenerates.

In the 1970s, convicts were still conceptualised as members of a criminal class, the habitués of London’s thieves’ kitchens. But during and after the Bicentennial in 1988 academics too began to turn fresh attention to the subject of convicts. In line with the popular framing of the monstrous Motherland, the convict now became relatively innocent victim. Some went one step further; convicts were held up as exemplars of a noble working class, courageous resisters of oppression. Far from being the sweepings of London’s gutters, the factory fodder with no options but petty crime, they became a subset of the skilled working class who had made a stand against the oppression of the industrial system. Chartists, Tolpuddle martyrs, Young Irelanders, American patriots, frame breakers, Irish arsonists and other heroes of anti-industrialisation and British oppression came in for lots of attention, wildly atypical though they were of the convict population.

Academics became obsessed with the idea that any convict who resisted authority was not simply degenerate, recidivist, drunk or lazy but was taking a stand against vile oppression. The trope of ‘convict resistance’ was applied to any act that incurred punishment as recorded in the convict’s conduct record. From being stunted, shambling, slack-jawed riff-raff the convict was transformed into a stout-hearted fellow with noble and resolute demeanour, standing tall against the tyrant, taking his punishment like the man he was.

In 1988 most of Australia celebrated the Bicentenary of its foundation, and suddenly the entire Anglo-Australian population wanted to know about its family history. Not surprisingly, convicts began pouring out of the woodwork, but now they were to be celebrated as pioneer heroes, embodiments of pluckiness, staunch determination, success in the face of overwhelming odds etc etc. The nasty things in the woodshed now took pride of place on the mantelpiece. Even ruling families began shyly to acknowledge their closeted skeletons, although because they had often destroyed their records they found their family history somewhat difficult to retrieve.

12 Convict Workers, Representing Convicts are just two texts in this genre.
Popular and academic opinion marched hand-in-hand with the ‘convict as innocent victim of an oppressive system’ stereotype. No-one had ancestors who assaulted children or buggered goats; they had all stolen loaves of bread to feed their starving families because of savage exploitation during the Industrial Revolution. This stereotype was essential to fit neatly with the patriotic fervour of the Bicentennial festivities. We could hardly be celebrating career criminals or perverted monsters. And since the Bicentennial had raised the stakes on an Australian republic, it didn’t hurt in some quarters to focus a bit of attention on the cruelties of 19th century Britain and the especial culpability of the ruling classes.

TOURISM AT PORT ARTHUR; THE RECENT PAST

There is little documentation on guiding in the period 1970s-1990s. At that time a large grant was provided to carry out much needed physical conservation works, and guiding seems simply to have continued as before. New guides shadowed existing guides to learn their tour and then created their own. Signage however reflected the official ameliorist view espoused as early as the 1940s, that can best be summed up in one pithy label; ‘Discipline was severe but just’.

By 2000, when I arrived, tours were inconsistent, often internally contradictory, and riddled with myth and hearsay. Guiding was seen as a part-time job for locals. There was a strong but context-less emphasis on telling the stories of individuals, everyone had their favourites, stressing the humorous, the quirky and the horrific. The interpretation of the buildings and the site were cursory and often ill-informed. There were no formal training programmes, no continuous assessment, no evaluation, no professional standards. There was a strong view that a guide’s job was to entertain visitors for 40 minutes; there was also a general belief that visitors should be given what they wanted, which as indicated by the quote with which I opened this talk was the old Gothic horror spiel. Or at any rate, this is what guides believed. And no doubt this is what the visitor expected; if visitors ‘know’ anything it is that Port Arthur was ‘hell on earth’.

TOURISM AT PORT ARTHUR; TODAY

I defined my task as being to create interpretive activities that provided a balanced and nuanced view of Port Arthur while not losing sight of its horrific aspects, that satisfied professional standards, incorporated the latest academic and professional research in history and conservation, but was still enjoyable and left visitors feeling that they had had an experience that meant something to them.

After 5 years, some changes have been achieved. New guides now receive a script, which they can render in language with which they feel comfortable but they must not depart from the route, the structure and the content. Our theme for this free introductory tour, which something like 80% of our visitors take, is that ‘Port Arthur was designed as a machine, for grinding rogues into honest men and idle men industrious’. We do not wish to downplay the hideous brutality and suffering endured by convicts here, and this is covered, but we have tried to create a context for and a purpose to that suffering, so that Port Arthur is seen as a sophisticated penal experiment with appalling consequences and not just a holiday camp for sadists.
This also enables us to create connections between the past and the present, connections that were explicitly denied throughout the 20th century. The foundations for the ways in which we deal today with the mentally ill, the helpless and the deviant were all laid at Port Arthur, and in many ways have changed little. The problems and the consequences of these models are written there for all to see, if we should only choose to look.

We have tried to tread our own path through the current academic celebrationism and sentimentality and through the community’s reputed appetite for violent pornography. Our modern, nuanced, carefully researched and calmly delivered account will obviously not arouse such immediate, delicious shivers. Each month we receive a certain number of complaints from visitors that we have tried to pretend that Port Arthur was a benign place. There will undoubtedly be those who go away feeling as though we are apologists for the convict system, as were those anxious Tasmanians of the late 19th and early 20th centuries.

We know that the old cohort of guides, many of whom have been here for years, do not like this approach. Most continue defiantly to deliver ‘the shoes filled with blood’ tour that is a direct descendant of the spiel of the old lags of the late 19th century. And they certainly get the desired reaction, as visitors shudder and laugh nervously through graphic accounts of floggings, murders, suicides and insanity. Some visitors clearly enjoy this stuff. Their expectations continue to be shaped by tourism promotions that promise ‘a glimpse into hell’, where ‘men were tormented beyond imagining’ so that ‘the very ground is soaked with their blood’.

But we are confident that although the thrill may be gone, the message will ultimately be one of which we can be proud, that respects and acknowledges the experience of all who passed through Port Arthur and that may help them make sense of the world in which they live, that was shaped in so many important ways by ‘this hell on earth’.
San Juan: The city that grew beyond its walls

The Story of a Rescue Project

By: Milagros Flores, Historian
National Park Service

The purpose of this presentation is to share some notes on the discovery of a valuable collection of documents at the General Military Archives in Spain and the importance of the collection in the reinterpretation of the Spanish fortifications in Puerto Rico.

In the Fall of 1997 I was in Spain doing research in Spanish archives as part of my work as Historian for the United States National Park Service, at the National Historic Site of San Juan. The Site includes the complex of Fortifications of the city of San Juan, the San Felipe del Morro Fort, the San Cristóbal Fort and its outerworks, the El Cañuelo fortalice and a substantial part of the walls that enclose the city.

It was of great interest to the National Park Service, as the organization in charge of managing and protecting the historic complex of the fortifications of San Juan, which have been declared a UNESCO World Heritage Site, to have the necessary resources for correctly identifying and interpreting the meaning of this unique complex. Therefore, our agency enthusiastically supported the rescue of these resources. Later we realized that the documents could be of great benefit to researchers on the Island who for various reasons could not go to the archives in Spain and who were constantly knocking at our doors in the hope of finding the documents they needed for their research projects.

While I was working at the General Military Archives in Madrid, I was cordially invited to participate in a Conference called “The Army and the Navy in 1898: Cuba, the Philippines and Puerto Rico,” to be held March 23 to 27, 1998, organized by the Military History Service in preparation for the Commemoration of the Centennial of the Spanish-American War.

This invitation was to be the first step in a long journey, unknown to us at the time. At that time I was concentrating my research efforts on another page of the military history of Puerto Rico: the state of the defenses of San Juan during the Spanish American War. On finishing my research, I was quite satisfied because I had found several documents from the turn of the century that I considered would be a significant contribution to the final report on the project. I was still unaware of the flood of resources that was soon to emerge and would occupy my attention for the ensuing years.

When Spring came in 1998, Dr. Luis Gonzáles-Vales, Director of the Puerto Rico Academy of History and I went to Spain, in answer to the invitation I have mentioned. It was during this activity that we received confirmation of the existence of several boxes with files on Cuba, Puerto Rico, and the Philippines, and that these boxes had not been catalogued or worked with by any researcher. From the moment Colonels Zamorano, Mengual and Alonso gave us this news, the commitment was made to provide us with all we needed to make these documents available in Puerto Rico to be consulted by our researchers.

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We immediately started what we call a “crusade” for the rescue of these documents on the 1898 period in Spanish military archives, including prolonged negotiations which culminated two years later. The first person to join in was Dr. Luis Agrait, then Director of the Graduate Studies in History Department at the Rio Piedras Campus of the University of Puerto Rico. Correspondence was sent to the Spanish Ministry of Defense, addressed to the then recently name General Subdirector of the Institute of Military History and Culture, Juan Arias-López.

This tripartite document initiated conversations which later were consolidated in an international agreement between the Puerto Rico Academy of History and the Institute of Military History and Culture. It was the first time in the history of both agencies that agreement of this scope had been achieved. Under the direction of the Puerto Rico Academy of History, the administrative part of the project was approved. On Spanish soil, Colonel Gustavo Andujar de Urrutia and Maria Teresa Hermoso de Mendoza continued their efforts to ensure that the project would be completed successfully.

The National Park Service, for its part, support my proposal that the documentation relating to the fortifications of San Juan should be inventoried, reproduced, and brought to the island. As a result of this support, I had the opportunity to Lead the Preliminary Inventory of the Documentation of the Resources on the Captain General and Minister of War for Puerto Rico at the General Military Archives in Madrid.

This preliminary inventory was made possible by the collaboration of a group of colleagues who are professors at the University of Puerto Rico and who went with me to Madrid in March of 1999 to work with the boxes.

After the preliminary inventory was prepared it was put in the hands of the Puerto Rico Academy of History to be used in a proposal to obtain the funds needed for the proposed rescue. We were overjoyed to receive the great news that the proposal had been well-received by the Puerto Rico House of Representatives at the initiative of Dr. Luis Gonzáles-Vales, and in February of 2000 the necessary funds were approved for this long-awaited for project. The Ministry of Defense of Spain was to be in charge of microfilming and publishing all of the documents referring to Puerto Rico.

Thus, the second phase of the project—cataloguing and publishing the inventory of resources on Puerto Rico at the General Military Archives in Madrid—was begun. The first phase had been successfully completed thanks to the collaboration of a group of visionaries on both sides of the Atlantic who answered our call for help. The efforts of Dr. Luis Gonzáles-Vales deserve a special mention. Thanks to his determination, and his commitment, made almost a decade ago, we now have available an invaluable historic resource.

In August of 2002, the Puerto Rico Academy of History delivered the publication in Spanish, *Documentación de Puerto Rico en el Archivo General Militar de Madrid*, (Documentation on Puerto Rico at the General Military Archives in Madrid) published by the ministry of defense of Spain, for which ANABAD carried out the admirable task of cataloguing the resources in an information-packed 906-page volume. The collection was also delivered on microfilm and CD ROM, covering a cartographic collection of 590 architectural and military engineering
drawings for Puerto Rico, and approximately 20,000 folders of manuscripts. Copies were received by the Center for Historic Research at the University of Puerto Rico, the Library at the Mayagüez Campus of the University of Puerto Rico, the General Archives of Puerto Rico, the Military Archives at the San Cristóbal Fort of the US National Park Service, and the Office of the Official Historian of Puerto Rico.

But the commitment had not yet been fulfilled. As soon as this second phase was completed, the National Park Service once more assumes a leading role, this time to transform these resources in an interpretive language for the enjoyment of visitors and the local community who benefit from the forts of San Juan. Thus began the third phase, under the format of an exhibition and publication called San Juan — the City that Grew beyond its Walls.

The conceptualization, design and production of the exhibition and publication were done by the same group of people and other human resources were incorporated as needed. On April 27, 2005, the exhibition San Juan — the City that Grew beyond its Walls was inaugurated along with a publication with the same title.

The exhibition includes documents, maps, drawings, and photographs, based on the newly-found documentary resources. Transporting us back to 19th century San Juan and evoking nostalgia for the cultural landscape of a long-gone historic era.

The publication San Juan — the City that Outgrew its Walls, on the other hand, includes four essays in which the authors make use of the resources on Puerto Rico in the General Military Archives in Madrid to present us with a new perspective on the 19th century historic background of Puerto Rico.

The topics analyzed in these essays are centered on the issues arising from urban growth beyond the walls of San Juan in the face of the marked resistance by the military authorities. The authors provide us with new information for understanding the conflictive nature of urban growth on the islet of San Juan, which comes not only from its particular geographical location, but also the military control of the common land, or ejidos, which was the only land available for expansion.

The initial essay of the publication, Demolition of the Walls and Expansion of San Juan: Notes on a Dossier, by Dr. Luis González-Vales, Official Historian of Puerto Rico and Director of the Puerto Rican Academy of History analyzes the records of General Antonio Dabán Ramírez de Arellano, Governor of the Island at that time, and who is said to have been the key figure in making the final decision on the demolition of the San Juan walls. Documentation is provided of the long process of the hard struggle against the Spanish military bureaucracy, which for strictly military reasons was adamant about delaying the proposals for city development made by the growing population.

In State of the Defenses of San Juan and the Demolition of the Walls, National Park Service Historian Milagros Flores-Román identifies two parallel conflicts that San Juan would be involved in throughout the 19th century. On one hand, there were constant demands made by
the population for the military land on the land front to be used to enlarge the city, and in
reaction by the military authorities to these demands, there were many surveys and projects
for the rehabilitation of the defense system of the city being developed with the objective of
obtaining authorization and the budget to improve the dire condition of the fortifications.

From Military Zone to Neighborhood: Puerta de Tierra and the Birth of an Urban Space in
San Juan, - by Aníbal Sepúlveda Rivera and Silvia Álvarez Curbelo, examines the process of
the population growth beyond the San Juan walls, in which eight structural typologies are
defined in the Puerta de Tierra district, beyond the walls. Authors Sepúlveda and Curbelo
state that “A generalized perception tends to relate Puerta de Tierra with a tenement typology
of dwellings, where most of the population lived in overcrowded conditions. This, of course,
was one of the realities of the neighborhood. Yet when we examine the construction case
files for the second half of the 19th century, we gain another perspective. The neighborhood
was constituted by a variety of uses and structural typologies that made it socially
heterogeneous and physically varied.

And the last essay, Puerta de Tierra: Life in a Working-class Neighborhood by Dr. Arturo Bird
Carmona, narrates the social effects of the constant increase in population outside the walls,
due to the arrival of workers from the interior searching for better work opportunities in San
Juan, couple with the lack of scruples of many property owners. Bird suggests the irony of
the repetition of the pattern of overcrowding, since the former residents of the walled-in city
of San Juan had come there in the hope of finding better conditions beyond the walls,
creating the Puerta de Tierra neighborhood.

A Brief Reflection
After a long journey of eight years of intense work, today we can say without question that
the project to rescued the documentary sources on San Juan was well worth the trouble, as
we have already seen valuable fruit. The rescue itself is a feat, especially in view of the
difficulty in obtaining funds. The publications; Documentación de Puerto Rico en el Archivo
General Militar de Madrid, and San Juan - the City that Grew Beyond its Walls, and the
Exhibition with the same title, all of which were done with rigorous research methodologies,
shed light on matters that had been unresolved. Besides overcoming the limited resources
that had existed for the study of the expansion of San Juan, the documents allow us to
corroborate that the expansion towards Puerta de Tierra had begun before the demolition of
the walls in 1897. And we can understand the mood of the city’s population, who received
the event in a carnival spirit as triumph over the military authorities.

Once all the phases of the project for the rescue of documentary sources on San Juan, Puerto
Rico are completed, we feel we have fulfilled our commitment and we see that the long
pilgrimage was well-worthy it as we accomplished our mission of recovering a documentary
resource that was thought to have been lost. This will allow researches access to untouched
resources, which present unlimited opportunities for future research projects.
Interpretation – Scotland’s Vital Spark

Michael H Glen

Administrator, Association for Heritage Interpretation and Conference Director

Abstract
Interpretation is Scotland’s ‘vital spark’ in cultural regeneration, evoking remote and fragile areas, and giving voice and confidence to communities. There will be a unique opportunity to discuss these issues at The Vital Spark, Scotland’s 2007 international interpretation conference. The Association for Heritage Interpretation is joining Interpret Scotland – an informal grouping of public and voluntary agencies – to run this event in the heart of the Highlands.

Interpretation – Scotland’s vital spark

First question: where is Scotland on the map of the world?

Well, we’re the top half of a jaggedy island off the north west coast of Europe, next to the island of Ireland. Europe’s that lump of land roughly due east of here, separated from Africa by the Mediterranean Sea but linked via the Middle East – that political crucible.

Scotland was once joined to the land mass of North America but not many of us remember that. Having migrated from the southern oceans, it was also once separate from the bottom half of the jaggedy island, which is called England. Contrary to what many people think, Scotland is not part of England. We are both part of the United Kingdom but, recently, Scotland got its own legislature back again and makes many of its own laws – those to do with managing our natural and cultural landscape among them.

Second question: where is Scotland on the map of interpretation?

Well, we’d like to think we’re about as big as Africa, or even the whole of Asia. Interpretation is almost endemic here now – albeit inspired by the great men of US interpretation – Enos Mills, Freeman Tilden, Mark Sagan and, of course, the pioneer of conservation and wilderness awareness, John Muir. He came from Scotland, so perhaps it all started with us really.

Forty years ago, government set up the Countryside Commission for Scotland with a remit, among other things, to widen understanding of our countryside, in terms both of its natural and cultural history. The man who headed the Commission, John Foster, and one of his directors, Don Aldridge, developed the interpretation management expertise they’d honed in one of England’s National Parks and...
established Scotland as an epicentre for interpretation. They gained the enthusiastic support of our forest service, the Forestry Commission, and other public bodies with wide responsibilities for the care of our surroundings and for public enjoyment of them. Many of their staff had travelled in the States and spent time with the US National Parks Service.

It wasn’t long before interpretation spread into the historic and built environment to become an engine for social change, life-long learning and a universal mechanism for explaining our surroundings and engaging public support for their protection.

Individuals, as well as organisations, got enthusiastic and lots of folk working in country parks, nature reserves, historic sites and other places enjoyed by the public were keen to learn more about interpretation and hone their own skills. Training courses of various kinds, seminars and conferences all helped. The University of the Highlands and Islands now offers a master’s in Interpretation: Management and Practice; I’m privileged to be one of its tutors.

The knowledge and experience of leading interpreters from other countries has added to the buzz. Scotland is lucky; for a country with a small land mass, including dozens of inhabited islands, it has many interesting stories to tell. They range from how we lost America in the geological wars to how we won our independence from England in 1320, from fueling the great Celtic diaspora along with our Irish compatriots to being home to some of the most challenging but most accessible wild places in the world.

We’re not alone in having a great natural and cultural heritage. What country doesn’t? We share much of it with our neighbour England, with Wales and with Ireland. We’re not alone in having a considerable heritage in interpretation itself. Again, we share that with others. But we believe that the combination of our natural and cultural assets, our inherent love of telling stories in word and song, and our good fortune in having strong public-sector support have made interpretation a vital spark that benefits our own folk and the millions who come to visit us.

Third question: why is all this important?

Well, we want to celebrate this heritage in interpretation – as well as the heritage we interpret. We can do it among ourselves or we can invite others to join in the party. A few pioneering spirits felt that it was time Scotland hosted an international convention around interpretation and 2007 turned out to be the year to choose. In 2007, the Highlands and Islands of Scotland (roughly half the country and more Celtic than Anglo-Saxon) will celebrate – with considerable government support – the cultural life of what is a vibrant, dynamic, independent-spirited and outward-looking region. A conference on interpretation fits logically and obviously into the festive mix because interpretation itself plays such an important part in helping local people, new settlers and many visitors to understand just what makes the region tick.

And so, building on international gatherings in Banff, Alberta, in Warwick, England, in Hawaii and in Sydney, Australia – and now here in Puerto Rico – we are opening our doors to the world to come and talk about interpretation, to tell us how they do it and to learn, maybe, a bit from us.

We’ve chosen four themes that we hope will find resonance with our colleagues around the globe. They are:
• The vital spark: interpretation as the driver for cultural regeneration
• Creativity and innovation: interpreting remote and fragile areas
• Voices in interpretation: languages, cultures and communities
• Authenticity and re-interpretation: traditional icons in the 21st century.

All these themes are linked by three key concepts – people, first and foremost, places of course, and stories, the lifeblood of interpretation.

There’s nothing magic about this; what we are hoping for is a bit of magic from the speakers and we hope they may find a bit of magic in what they see when they visit. We’re pulling together a bunch of speakers with yard-long reputations – Jane James and John Pastorelli from Australia, Sam Ham and Susan Strauss from the USA and a few home-grown stars as well. It’s going to be provoking, it’s going to be revealing and it’s going to relate to all who come. We hope it will entertain as well.

Let me say something about our four themes.

The vital spark: interpretation as the driver for cultural regeneration

Ever-increasingly, we are becoming one race across planet Earth. We all eat fast food, we wear jeans, we listen to world music, we email and telephone each other with a frenzy. Our cars, our washing machines, our coffee makers, our computers are all the same. We are in danger of becoming universal like the products we use.

And yet, conversely, in a thousand corners, people are saying “No, we’re not the same; we’re different, we’re special. Let’s celebrate our difference and invite others to share in this”. And so, by explaining why each of our communities is unique, how our languages speak for us and not others, how we have retained our traditions and customs, we attract visitors to come and find out about us and to go back home with renewed enthusiasm for exploration and discovery – as much of fellow human beings as of new places.

We all have a story to tell. There’s a national story, there’s a regional story, there’s a town story, there’s community story, maybe sometimes there’s your story and my story. Each has its characteristics and its fascination and the more we go on telling our stories, the more confident we become in our cultural envelope; the more others come to find out about us, the more we want to build on what’s there, to regenerate our culture anew for the 21st century.

In Scotland, with rich stories to tell, interpretation has been an important way of taking the tales and bringing new life – and new pride - to communities.

A good example is Taigh Chearsabhagh – an award-winning Museum and Arts Centre that is a focus for community life on North Uist, in the Western Isles, and a place to welcome visitors to the island.
Creativity and innovation: interpreting remote and fragile areas

For what on the map is a tiny piece of fragmented land, formed by fire and carved by ice, wind and water, we can offer a remarkable variety of different places to discover. Nowhere in Scotland is that far from our capital in Edinburgh – or even from London; a matter of a few hundred miles which for some people is a journey across the state to see the family. And yet, get to some of the places on the edge and you could be light years from the cities and towns; you might be around the geographic corner from a village or port but you could also be a thousand miles away.

Part of it’s to do with a scattered population of people whose ancestors wrought a living from a very unforgiving landscape; part of it’s to do simply with the way geology has dealt an exciting hand and created places that shelter a remarkable collection of plant and animal life on land, in the air, on and under the water.

These areas, remote in way of life and ethos as well as geography, and fragile in terms of both economy and threats to wildlife, have provided many opportunities for interpreters, working with local people, to develop new and exciting ways of interpreting their surroundings. Much depends on people – the best medium for interpreting – a lot also depends on simple means of engaging visitors and harnessing their enthusiasm.

One excellent example is Knockan Crag – in Scotland’s far north west. The story of this ancient landscape, where you can see one tectonic plate lying on another, is told using poetry, sculpture, interactive demonstrations and cartoons.

Voices in interpretation: languages, cultures and communities

In Europe, there are more than 50 lesser-used languages, now recognised as speaking for people who do not wish uniformity while being quite willing to use national and international languages when needed. In Britain, apart from the languages of incomers – and these run into the hundreds – our indigenous people (well, the ones that have been around as long as anyone can tell) speak or know Cornish, Welsh, Manx, Irish, Gaelic and Scots. In Scotland, Gaelic has taken on a renewed life particularly but not only in the Highlands while Scots, in one form or another, is spoken by much of the population – showing hints of old Norse among other influences. Oh, we also speak English, quite well.

You find the languages in the place names. In the north-west, Gaelic names, with their evocative meanings, predominate and the map makers have got round to spelling them in their original form and not as anglicisations. Many places in the Western Isles owe their names to Vikings who described the land a thousand years ago. In the Northern Isles, speech and place names are still heavily influenced by Norse raiders and farmers of a millennium ago. Pictish names in eastern Scotland survive from a people with no written language whose stories were told in pictures on stone.

Interpretation can use these languages to tell a myriad stories about past – and present – cultures, about communities, about what makes the place different and
special – as different and special as all the other places with their own languages and dialects, their own customs, their own heritage.

A place where this has been done well is Leitir Fura, on the Isle of Skye, where original poetry in Gaelic and English, printed on sacks lying by ruined homes and on lift-up signs in fence posts, relates the story of people living with nature – and an unsympathetic landlord.

**Authenticity and re-interpretation: traditional icons in the 21st century.**

We are a bit hung up on our past in Scotland. Many of us remember the Battle of Bannockburn in 1314 as if it was only a few decades ago. Someone we know certainly knew William Wallace, old Braveheart himself. As for Bonnie Prince Charlie, he’s only just left the country licking his Culloden wounds. Mary Queen of Scots still stirs the hearts of romantic Europeans, as well as us Scots, and Rabbie Burns speaks and sings to us as he did in the pub two centuries ago.

We harbour our traditional icons like no one else. The many non-religious, and even irreligious, among us show great respect for Saint Columba. He may be a saint, but at least he’s a Scottish saint. Actually he was Irish but, what the hell, that’s a detail. He lived in Scotland, preached in Scotland, converted a chunk of Scotland and was buried in Scotland. That makes you Irish?

Icons have a habit of becoming monsters: Braveheart, traduced by film-makers, Rob Roy deliberately misunderstood in the name of so-called marketing, the aforementioned Battle of Culloden plastered on the screens as a battle between English and Scots and not a religious civil war where clansman fought against clansman, brother against brother. All of you who have suffered civil wars know about that.

Now seems a good time to use interpretation to question, not the icons, but their iconisation. Not why are they famous but how – ie in what way – are they famous. Is there not room for more veracity, more integrity, more truth? Oh woe is me. Truth? Can interpretation do something with truth? Well, we’re trying.

The conference will visit the battlefield of Culloden with its new interpretive centre and exhibition. We hope to learn a number of truths from that, some about the battle, perhaps more about interpretation. It will also visit the Cairngorms, our newest National Park and the heartland of our mountain areas, where we’ll find out about interpreting so-called wilderness without losing the essence of its wildness.

**So, what’s The Vital Spark all about then?**

Well, that’s what it’s about. It’s about interpretation. It’s also about empowerment; perhaps, more than anything else. It’s about the wee people and the wee places celebrating their wildlife, their culture, often their indomitability against alien and invading forces who come to dwell as much as to quell, to gawk and drive by, to patronise by demonstrating a cultural imperialism that rankles and debases local tenets and traditions. Interpretation has a huge role to play in helping the wee
people in the wee places stake their claim for attention – and to show that the big 
people don't know everything. It also helps them earn a living.

Next year, in these Highlands of Scotland, you can come and tell your big stories 
about wee people and wee places. You can bring your vital interpretive spark to 
set alongside ours, to light more and more torches that will carry the flame of 
interpretation. We’re planning to the make it the stuff of legend – an interpreter’s 
touchstone from which the sparks will fly. Be there!

Before that, find us on www.thevitalspark2007.org.uk
Design and Delivery Strategies For Western Consultants Working in Non-Western Cultures: Lessons Learned in Georgia.

Angela Graziano and Matt Gay

Just when you thought it was safe to characterize yourself as an expert in interpretation, the rules change. In fact, Rule #1 is “There are no rules.” Rule #2 is “See rule #1.”

Well then, how do a group of western consultants who are viewed by their agency as leaders in the field of interpretation work with the former Soviet Republic of Georgia to attract domestic and international ecotourists to a war-torn stretch of beach, tidal salt marsh, and peat bog along the Black Sea? Easy… we assume! We assume that Georgians love the U.S.A. We assume that our agency culture can be exported to Georgia. We assume that our best management practices can be used to plan and develop Georgian interpretive products and programs.

But wait a minute. What was that your mother always told you about the word assume? Okay, not so easy!

This presentation will take participants on a journey that explores Georgian culture (and we are not talking about the Atlanta Braves). Participants will observe the beautiful and strange Georgian landscape. We will discuss Georgian identity and business practices that are perhaps remnants from the Soviet Era? We will discuss the hopes of many Georgian’s that western technology and ideology will translate into economic development through interpretive facilities and programs. But, most importantly, participants will learn the truth behind many myths they may have about working internationally. And by learning the truth, will discover design and delivery strategies for western consultants working in non-western cultures.

Specifically, by the end of the session, participants will be able to: (1) identify inherently western business practices that can prevent success when working in non-western cultures; and, (2) describe universal planning principles that result in needs based interpretive programs.

Western meeting protocols, or lack thereof, will be addressed and a workable framework for establishing meeting protocols will be provided. Specifically, participants will learn that the Georgian business culture does not provide for meeting agendas; therefore, it is incumbent and indeed recommended, that the consultants meet with the host in advance of meetings to develop an agenda. Additionally, Georgian culture in a post-Soviet era dictates an all-inclusive list of meeting invitees, many of whom may have not spoken to or met one another (even if they have worked on the same project for years!) or even has any educational or experiential background in the meeting’s subject matter.

Participants will also learn about the realities of doing business in a post-Soviet Georgia. For example, realities include: subject-matter experts are not subject matter experts at
all; never assume best management practices from the west can be exported, replicated, or otherwise even exist; levels of review, for the most part, are non-existent; knowledge is power, if you don’t ask, information will not be volunteered (you receive only information that the host deems necessary at that phase of the project); incentives to work together on like projects do not exist…competition for grant monies, western contractors and technology are pervasive; meetings are not facilitated or translated, so, be prepared; you are responsible for your own safety…conduct your own assessment prior to departure; and, finally, land ethic does not exist when it comes to heating your home and feeding your family!

Lastly, universal planning principles that result in needs based interpretive programs will be explored. Specifically, participants will learn how the tool “Meaningful Interpretation” was used by consultants to assist the Georgians with developing interpretive messages, signs, brochures, and other types of information. Participants will also learn how western contractors utilized the interpretive process model and the interpretive analysis model to develop a streamlined process for developing interpretive facilities, programs, etc in Kolkheti National Park. Additionally, the need for a common, useful definition of interpretation that can be understood and implemented by the Georgians will be addressed. Universal concepts and how western consultants can develop and use activities that embrace these concepts while planning interpretive programs and projects in non-western countries will be identified and discussed.

The need for interpretive training, knowing the right questions to ask your host(s), strategies for working with untrained interpretive staff, and the difficulty and realities of locating off-the-shelf interpretive training programs in a non-western country will be identified.
Cultural Heritage of Coffeehouses in Bosnia and Herzegovina:  
The potential for the future projects on enriching cultural tourist offer

Lidija Julari

Introduction

This paper is based on the academic ethnographic research made in Sarajevo, the capital of Bosnia and Herzegovina in 2004; it explores the life of coffeehouses in Sarajevo through history and today. The close up of the paper is on the specific coffeehouses called “Bosnian coffeehouses” that represent specific heritage; they are important link with the past as a part of strong tradition of social life netted around the coffee, made in a ‘pre-espresso’ manner (by cooking coffee in a pot). These coffeehouses are more and more difficult to find today. The findings of this research can be used as a basis for the future project that would include coffeehouses as a special attraction in the tourist offer of this area. In the conclusion there are few thoughts on the prospective of this kind of project.

The appearance and spreading of the coffeehouses

Ethiopia is usually referred as land of origin of coffee from where it was brought to Near East (Illy in Illy 1990, Hattox 1996, Jezernik 1999). Coffee was there first used among Sufis to keep them awake in the night service but later it started to be consumed in public as a stimulus for socializing and conversation (Jezernik 1999: 54); this happened already in the beginning of 16th century. Since consuming coffee as a beverage became standard way of using it, coffeehouse became more popular place for drinking coffee than home (Hattox 1996: 73). The oldest testimony on existence of coffeehouses in the Near East is official report of the events in Meka from the year 1511 (Hattox 1996: 77; Jezernik 1999: 75). Coffeehouses later spread to other Near East cities (Hattox 1996; Jezernik 1999; Ovsec 1980).

There is no concrete evidence that before 16th century a similar institution as the coffeehouse existed (Hattox 1996: 76-7). Long before emergence of coffeehouse there had existed taverns where people drank and socialized but there is not so much known about this institution. Since it was the place where alcohol was poured and drank it was condemned in the Islamic society (Hattox 1996: 78).

Coffee reached Western Europe much later comparing to its early use in the Balkans. This is connected to the expansion of Ottoman Empire in the 16th century when the majority of Balkan Peninsula had fallen to its rule; Ottoman soldiers were carrying coffee with themselves and thus the quick spread of coffeehouses in the Balkan countries has happened (Jezernik 1999: 113). On the other hand, in larger European cities coffeehouses were opened in the second half of 17th century. First coffeehouse in England and thus first in the Christian world opened in 1650 in Oxford, and two years later in London (Jezernik 1999: 116, 141). In Venice first coffeehouse appeared in 1683, or based on some unconfirmed record already in 1645 (Thorn 1998: 14-5). In Paris coffeehouses came in function in 1672 (Jezernik 1999: 152).
Coffeehouses and other public places in Bosnia and Herzegovina in the time of Ottoman rule

There are reports showing that first coffeehouse in Bosnia existed already in 1592 (Spaho 1931: 42; Jezernik 1999: 116), and from 17th century on there are many records on coffeehouses in this country. They had existed in every town and every town center or better to say _ar ija_ (in Ottoman period town was divided on two parts: _on _ar ija_ or commercial part and _mahala_ or living area). One could find coffeehouse in almost every street and every _han_ ( _han_ was an accommodation place with a stable for horses and a coffeehouse); also living quarters ( _mahala_) had their coffeehouses (Kuhar 1983: 12).

Coffeehouses in the Ottoman period were small places with low roof - if in town, the roof was looking far on the street. The doors were usually small and shuddered, windows were also small, and ground was from compressed soil which was sometimes covered with simple floor made of boards. On the floor they would put branch-made covering; better coffeehouses also used rugs. In some coffeehouses walls were bleached with lime and somewhere again they were covered with boards and very often there were price lists and newspapers glued on top of them, sometimes also pictures. By the walls there were special pots for water and coffee ( _ibrik, d ezva_), tins with beaten coffee and sugar and also bottles with rose-water and lemonade. On the open fire _kahved i_ cooked coffee in small pots made of copper. Around the walls there were wooden benches which were covered with cushions; in one of the corners of the bench there was bigger and nicer cushion for _aga_ or _beg_² who was a regular guest in the coffeehouse. Guests were sitting with crossed legs and smoking. One could pass the night on the bench just for a price of one cup of coffee (Jezernik 1999: 117).

Balkans had variety of public places to offer to the guests in the time of the Ottoman rule. Beside coffeehouse there were also _mehana, han, karavansaraj, musafirhana and a inica_ ( _uri_-Zamolo 1988: 4-5). _Mehana_ was actually a tavern where alcohol was mainly served ( _Ugostitelj_ 1953: 299) and it was in the ownership of Christians (Prstojevi_ 1992: 26), usually women; interestingly, there were many songs about these women (Prstojevi_ 1992: 28-9).

_Han_ and _karavansaraj_ were both places where one could find an accommodaion for the night but the difference between them was that in _han_ the traveler had to pay for the accommodation and in winter for heating, while in _karavansaraj_ the accommodation was free but he had to arrange heating and food for himself. Furthermore, in _han_ there was some furniture, whereas in _karavansaraj_ there was none ( _Kre evljakovi_ 1991: 266). They both included also a coffeehouse in their offer. _Musafirhana_ on the other hand, referred to _Hazim _abanovi_, was a place where travelers could accommodate themselves and regularly get food for three days. It could have been in the ownership of one person or community ( _vakuf_) ( _Çelebi_ 1996: 646). And _a inica_ was actually a canteen-like place.

In the Ottoman period there were also places that could be compared to inns, called _menzilhane_. Here the guest could get food and accommodation for three days. Considering the data of renowned Sarajevo historiographer Vladislav Skari_ they had existed already in the middle of 16th century (Prstojevi_ 1992: 25).

Where the Balkans begins? Austria - Hungary and Europeanization of the coffeehouses

¹Bosnia fell under Ottoman Empire in 1463 and Herzegovina in 1481 (Velikonja 1998: 72).
²_Aga_ and _beg_ were Ottoman titles for officers and administrators.
The rule of the Ottomans in Bosnia and Herzegovina lasted till 1878 when Austro-Hungarians got the permission on the Berlin Congress to annex it (Velikonja 1998: 146, 149). Their arrival meant great change for life of people of Bosnia and Herzegovina on every level; this also implied changes of coffeehouses, and consequently it meant changes in social life that was going on in the coffeehouses. Austro-Hungarians brought “European” culture and its symbols - they began the process of Europeanization and Modernization.

Modernization included industrial sector (use of forest and mineral potential and opening of iron-works factory) and development of traffic infrastructure, what has had contributed to the industrialization. Modernization also changed the appearance of towns in Bosnia and Herzegovina; for example river channels were regulated and impressive buildings (courts, posts, theatres, administrative offices etc.) were built in characteristic Central-European style what made them considerably different from usual Bosnian-Ottoman architecture (Karić 2004: 88, 90). At that time the distinguishing architecture and way of life itself have lost their place in the Bosnian and Herzegovinian (and also other Balkan) towns and started to symbolize backwardness (Jezernik 1996: 18).

The time under Austro-Hungarian Empire was also the time of theories where the Balkans begins, what was measured also with the types of coffeehouses that could be found in certain areas. Austrian traveler Faber thought that the Balkans begins there “where proud Austrian coffeehouse changes into a dark, besieged with flies ‘kafana’” (Jezernik 1999: 124). In that time Europe represented an ideal, a symbol of progress and general standard for every activity. And everything that was old, local or a reminder of the past was a sign of backwardness and thus something that had to be hidden or destroyed.

The new public places such as hotels and inns with “European” standard brought new demands; this together with guest getting more and more accustomed to the “European” comfort lead to disappearance of han which had become only a place for accommodation outside towns (Beštić 1966: 6).

The new-came “Europeanism” reflected on the coffeehouses: beside wooden benches and cushions also tables and chairs had appeared - a la franca (Hangi 1990: 77). Coffeehouses in Viennese style which were known for their grand style had been opened. Bosnian writer and artist Zuko Đumhur wrote about them, saying that this kind of coffeehouses had big mirrors, marble tables and Sacher cakes. “They had gloomed beside poor small coffeehouses and dark and dirty taverns” (Đumhur 1991: 85).

Immediately after the First World War certain coffeehouses started to include also music and dance in their offer. In the summer one could hear in coffeehouse gardens specific Bosnian music - sevdalinke and also oriental music. Moreover, the third year after the war night life developed; some larger places such as hotel Europa in Sarajevo started to offer certain artistic program etc. (Ugostitelj 1953: 298).

Meanwhile the period between both World Wars did not bring any significant changes, the period after the Second World War had led to visible transformations in various spheres of life, and thus also in coffeehouses.

**Mechanization and coffeehouses in socialism**

Different reforms that occurred in the time of socialism in Yugoslavia had crucial effects on the everyday life which was known until then; in frame of these reforms the main standard was again Europe or better to say West.
and its modern life - and the light motive of these reforms was mechanization. For the coffeehouses this meant modification in the way of preparing coffee, coffeehouse offer in general and the way of entertainment for guests. Mechanization included machines for making espresso coffee and other machines on electricity, as well as contemporary mechanic equipment for playing music.\(^4\) With this actually a contemporary type of coffeehouse has appeared - café (orig. caffe or in slang kafi_) which is the most usual public place to find today in Bosnia and Herzegovina (or for that matter anywhere else in the Western hemisphere);\(^5\) for example in Sarajevo this kind of modern café appeared in 1970 and 1971.

**Traditional “Bosnian coffeehouse” (Bosanska kafana) today: Case of Sarajevo**

Among all the modern cafés, one can find in Sarajevo today the special type of coffeehouse called “Bosnian Coffeehouse” (Bosanska kafana) as they are officially declared. They are known mostly for offering “Bosnian coffee” (bosanska kafa/kahva)\(^6\) which is served in a specific way: guest gets on a copper plate little pot made also of copper (for pouring of coffee twice) and a little pot without handle (filed_an), one or two cubes of sugar, sometimes also a very sweet jelly (rahatlokum) on the toothpick; and with all this also a glass of water. “Bosnian coffeehouses” usually have in their main offer also tea, lemonade, natural or soda juice, sometimes juice from juniper-berry (sok od smreke).\(^7\) More seldom one can find coffee, beaten in mortar (dibek) and pestle and a drink called salep (it is made from the powder of salep root and it is tea-pudding-mix-like beverage). This kind of coffeehouses can be found in Ba__ar_ija (old part of the town with Ottoman architecture), but also in other parts of the town, however, the oldest ones can be found in the town’s old part. Guests are usually men; those who serve are usually men as well and are most often also owners of the coffeehouses. Sometimes also their sons work beside them or they employ someone outside the family - women rarely work here. Usually the owners are Bosniacs, but there are exceptions; for example, one “Bosnian coffeehouse” in Ba__ar_ija, where many tourists come, is in ownership of Albanian family.

In “Bosnian coffeehouses” alcohol is not served in general - but this does not mean that only non-alcohol drinkers come here.\(^8\) However, there are some coffeehouses where guests who come (Muslims primarily) do not drink alcohol and they would not come if alcohol would be poured; among them there are also those who went to

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\(^4\) About arguments on why the introduction of mechanical music equipment is good for, see Ugostiteljstvo 1957: 51-2.

\(^5\) There appears to be a problem of translation of local terminology into international one. As term *coffeehouse* stands for the universal place where coffee is the main offer, *café* here implies the idea of a modern type of coffeehouse that was influenced from the West.

\(^6\) The preparation of this kind of coffee is still most often way of preparing coffee in households in the Balkans. It is interesting to see that this kind of coffee in Slovenia is called “Turkish and let say in Greece “Greek coffee” (see Ovsec 1981: 50).

\(^7\) Juice from juniper-berry is part of local tradition in area of Sarajevo and also wider.

\(^8\) “Bosnian coffeehouses” have special status in comparison to the other older type of coffeehouses in Bosnia and Herzegovina that are called kafana. The notion of kafana is in reality more similar to the idea of café-restaurant than to the some other conception of coffeehouse (as let say old-style Viennese coffeehouse); here beside the coffee one can find alcohol and non-alcohol drinks, and also fast prepared food.
It is interesting to see how on Friday coffeehouse is full of guests since this is a day to go to the coffeehouse for a cup of coffee before or after the Friday main prayer in the mosque (d_uma).

Very interesting thing in “Bosnian coffeehouses” is their interior. The pictures and photographs on the walls regularly present the street life in Sarajevo in the time of Ottoman period (usually portraits of people), scenery of Bosnian landscape or town of Sarajevo or other Bosnian city where almost by rule there is painted a river going through the town. On a shelf beside the walls there are different objects that were used before for the ‘ritual’ of drinking coffee: ibrik (Eng. ibriq; a pot with the handle on one side and pipe-like funnel on other, used for water; smaller ones were used for coffee), mangala (a pot from copper in which there were live-coals; it served for keeping coffee and food but also the place warm), saz (a type of musical instrument - tambura with long neck) etc. Some coffeehouses have wooden benches (se_ija) covered with a layer in characteristic patterns in red, white, black and green or blue combination. Nevertheless, this kind of equipment is more an exception than a rule, since most often “premodern” style can be found - marble tables and chairs in a golden color. But in any case this kind of arrangement of place is in comparison with domination of modern cafés very unconventional.

The atmosphere in these coffeehouses which are known for lower prices than other public places is somewhat special since there is rarely some music on and so the only thing that can be heard is conversation of other guests.

**Conclusion: Prospective of the project**

**Protection of the tradition**

As can be seen, “Bosnian coffeehouses” represent cultural heritage from the Ottoman period and can be viewed as one of few public places that represent continuity from that time until today. However, today this heritage is under serious threat of being extinct. Big part of present-day “Bosnian coffeehouses” in reality responds to a mix of modernity and tradition since the main offer (that is the heart of the notion why this coffeehouse is called “Bosnian”), “Bosnian coffee” is served along with espresso; only in few coffeehouses there can be found just “Bosnian coffee” - what can be seen as a sad lost of local tradition towards Modernity and Globalization. Also, this kind of coffeehouses is mostly in the domain of elders, meanwhile younger are more interested in spending their free (coffee) time in modern cafés and pubs. This calls for action in making special strategy in preserving the tradition that lives in this kind of coffeehouses.

**Being thoughtful to the local atmosphere**

Furthermore, the project that would work on inclusion of this kind of coffeehouses in the tourist offer should be aware of disrupting their atmosphere that makes them so special. On the 2006 Interpreting World Heritage Conference in San Juan there were ideas to make agreements with the coffeehouse owners so that tourists would come for a visit only on certain days/hours. However, probably any intervention in the local atmosphere of the coffeehouses in my opinion would mean the loss of the charm this atmosphere has by being simply - local. This

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9 Hajj is a Muslim pilgrimage to Meka; it is one of the five main pillars of Islam that every Muslim is obliged to follow.
could be perhaps solved with including just few of the coffeehouses that are already now being more oriented to attracting tourists, and just mentioning other more local coffeehouses in the tourist brochures/publications.

Politics...
Yet, as many other issues in Bosnia and Herzegovina today, also the heritage of “Bosnian coffeehouses” could be put on the political scale to measure whose heritage it is in fact. Three constitutional nations in Bosnia and Herzegovina - Bosniacs,10 Serbs and Croats - seem to act (at least in the politics) very often exclusionary toward each other. There appears to be serious lack of feelings of shared community: if certain element is part of one group, other two groups will not consider it to be theirs as well. However, this is a picture of politics in Bosnia and Herzegovina. Everyday life shows more variable image of (very) different perceptions of shared community.

The fact that “Bosnian coffeehouses” are almost by rule owned by Bosniacs and that they represent elements which were adopted in Ottoman period does not change anything; this does not mean it is less “Bosnian” because of it - on the contrary, they are just because of that “Bosnian”, since Bosniacs are part of Bosnia and Herzegovina.

“Bosnian coffeehouses”, despite political connotations they may have for someone,11 should be considered as important part of cultural heritage in Bosnia and Herzegovina. Cultural heritage of Bosnia and Herzegovina is not a heritage of one nation but is made of various cultural identities of different nations (constitutional and ‘unconstitutional’ ones, such as Jews and Roma). In my opinion this is the way that cultural heritage in Bosnia and Herzegovina should be approached: inclusively and not exclusively.

Ending thoughts
For now, there is only an idea for the project that would work on including coffeehouses in the cultural tourist offer of the Bosnia and Herzegovina, and especially of Sarajevo. However, it depends on the various factors if the ideas will turn also in the action. Nonetheless, the 2006 Interpreting World Heritage Conference was already the step forward in spreading of the word of this particular heritage in Bosnia and Herzegovina.

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10 Bosniacs (Bo njaci) have changed their national name “Muslims” (Muslimani), which they gained in 1968 when they became the sixth constitutive nation in Yugoslavia - before that time they were just a special ethnic group (Velikonja 1998: 271) - into the name “Bosniacs” in 1993 (Velikonja 1998: 309).
11 The additional explanation is needed here: nationality “Bosnian” does not exist in the Constitution of Bosnia and Herzegovina, but there are three constitutional nations: Bosniacs, Serbs and Croats. However, the concept “Bosnian” is very much alive in every day life although it depends on who and when uses it.
Appendix

Photo 1: Map of Europe and Bosnia and Herzegovina.
(http://www.nationsonline.org/map_small/bosnia_herzegovina_s_map.jpg)

Photo 2: Map of Bosnia and Herzegovina and broader region.
(http://www.sitesatlas.com/Maps/Maps/521.gif)
Photo 3: The picture of Sarajevo.
(http://danielattias.blog.lemonde.fr/photos/uncategorized/sarajevo.jpg)

Photo 4: Another view of Sarajevo.
(http://www.tsci.org/BiH-USA/bosnian/training1/ctties/sarajevo/saraje1.jpg)

Photo 5: Old part of the Sarajevo: Bascarsija
(http://www.stoessel.ch/images/europe/sarajevo_bascarsija.jpg)
Photo 6: Coffeehouse in the town of Te_anj in 1876. (Mønnesland and Vipotnik 2001: 79)

Photo 7: Han, beginning of 20th century. (Mønnesland and Vipotnik 2001: 294)
Photo 8: Coffeehouse in Sarajevo; end of 19th or beginning of 20th century. (Prstojević 1992: 30)

Photo 9: Famous coffeehouse in Sarajevo (called _abanova kahva_) above the river Miljacka; year 1907. (Prstojević 1992: 19)
Photo 10: Preparation of “Bosnian coffee”. (Sarajevo, August 2004)
**Photo 11:** Wall decoration in “Bosnian coffeehouses” Kod bega (photo above) and Index (photo under) in Ba__ar_ija. (Sarajevo, August 2004)
**Photo 12.** Guests in the “Bosnian coffeehouse” with a name *Bosanska kahvana* in Ba__ar_ija. (Sarajevo, August 2004)

**Photo 13.** Had _ija with friends in the “Bosnian coffeehouse” *Kod bega*. (Sarajevo, August 2004)
Photo 14: “Bosnian coffeehouse” Kod bega on Friday after the d _uma (Muslim Friday main prayer in the mosque). (Sarajevo, February 2004)

Photo 15: The ritual of drinking “Bosnian coffee” is a strong symbol of a local tradition. On the photo is its display in well-known restaurant Aeroplan. (Sarajevo, August 2004)
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Velikonja, Mitja
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May 1-5, 2006, Puerto Rico

O P P O R T U N I T I E S  a n d  C H A L L E N G E S:
T H E  P O L I T I C S  a n d  E T H I C S  o f  I n t e r p r e t a t i o n


Interpretation acts as an effective tool in economic development along urban riverfronts, particularly if there is broad input in the planning process. In the case of Native American history, the descendants of those people should be invited to play an active role in decision making and planning. Expanding the planning process and interpretive output to include the broader community, particularly of those people whose stories you are telling, can help increase the economic returns for a project or organization, by expanding sponsorship opportunities. The questions, *Who controls the stories of place?* and, *Who has the right to tell them?* are complex ones. In order to embark on a truly multi-cultural or cross-cultural planning effort, there are some key components that should always apply: be patient and realistic - show goodwill and respect – embrace accountability - be prepared to be surprised and overcome stereotypes. This paper will share two examples where interpretive planning has included extensive collaboration with Native people, each of which have had quite different outcomes.

The City of St. Paul and community partners are creating the 27-acre area Bruce Vento Nature Sanctuary on the banks of the Mississippi River. The Environmental Protection Agency and National Park Service, and a wide range of philanthropists and local agencies provided generous support. The creation of the sanctuary involves environmental cleanup from former railroad contamination, restoration of vegetation and wetlands, construction of trails, and the development of interpretive elements, including on-site interpretation and a new interpretive center. During preliminary planning some very significant cultural resources were identified in the sanctuary.

An ancient cave, known to the Dakota as Wakan Tipi (translated as *house of the great spirit*), lies in the bluffs. After the British explorer Jonathan Carver documented the cave and its petroglyphs in the late 1800s the cave became known as Carver’s Cave. Carver wrote about a council consisting of at least three communities gathered in an encampment near the cave. Carver’s journal states that the dead were brought to the nearby burial ground, and that there were “many strange hieroglyphycks” in the cave.
The images include rattlesnakes, a bear, men, and birds, and other animals. Dakota elders shared that the presence of petroglyphs within the cave indicates the sacredness of the place. In particular, the snake petroglyphs indicate that it is a site for healing ceremonies. Caves, in and of themselves, are sacred places because they allow one to enter simultaneously into the earth and darkness. This is why sweat lodges and some vision quests also occur in darkness. The presence of a spring within the cave emphasizes this as a place for healing, as, according to some Dakota elders, “water is the most powerful medicine in the world.” Water is also associated with the UN KTE HI, god of the waters and underworld. One Dakota elder who visited the cave in the 1940s, recalls that his grandfather, Running Walker Boy, would not let him go far back in the cave because the UN KTE HI lives in the lake at the back.

During the decades following Carver’s publication, the cave that bore his name became a sought after landmark on the edge of the burgeoning city of St. Paul. Carver’s Cave has a history of being covered by rock fall from the bluff and later being “re-discovered.” The cave was last opened in 1977, but at the request of representatives from the American Indian Movement, the cave was closed with metal doors to protect this sacred place.

Another cave within the sanctuary, Dayton’s Bluff Cave, also contained petroglyphs but these are reportedly from another, earlier era. Unlike Carver’s Cave, Dayton’s Bluff Cave did not attract attention during the exploration period. Theodore Lewis was the first to systematically document this cave in 1878. Lewis recorded nine petroglyphs near the entrance. He described the petroglyphs as: 1) man with uplifted hands; 2) [a second] man with uplifted hands; 3) animal; 4) probably a bird; 5) a cross; 6) headless bird; 7) bird with heart; 8) animal; 9) animal. Lewis noted that other, less well-preserved petroglyphs were also present on both sides of the cave and on the roof.

A Dakota elder identified figure 1 as a Dakota person, while figure 2 was prophetic of the coming Europeans. Figure 4 indicates “something is coming back.” Figure 5 is a prophecy of the coming Christians. Figure 6 is symbolic of a change or evolution that occurred in plant life and may represent a mushroom. Figure 7 is an eagle. Figure 9 is a beaver, which is a symbol of health. Petroglyphs such as these are “very ancient.” The entrance to this cave is now hidden by sloughing from the bluffs, and is thus less of a management concern.
A third cave along the bluffs within the sanctuary is known as Brewery Cave. It was carved and altered to function as storage for one of the earliest breweries in St. Paul; the North Star Brewery, founded in 1855. It was described as being “picturesque as a castle on the River Rhine.” The complex, which brewed ales and porters and malt vinegar, developed to be the largest brewery in Minnesota at that time. One of the early partners was the young brewmaster, Jacob Schmidt, a Bavarian immigrant. Under Schmidt’s direction, the brewery flourished, and began producing lager. Lager differs from beers and ales in that it must be kept cool while it is fermenting and prior to consumption, thereby making the caves in the bluff an ideal location. The mouths of these caves are natural, but the interiors have been carved into connecting chambers with vaulted ceilings.

After fire struck in 1900, operations were moved to the much larger Jacob Schmidt Brewing Company complex, a National Register listed property in St. Paul. Schmidt is identified in his obituary as the “oldest brewmaster in the Northwest,” and a “pioneer German citizen.” His story and that of his business endeavors are an important part of the history of the city and region.

Archaeological excavations revealed that the stone foundations of the brewery complex survive beneath extensive layers of modern fill and railroad-era deposits. The excavations revealed not only the stone foundations of the main brewery structure, but also interior features such as brick floors and machinery pads. The development and operation of the North Star Brewery is not extensively documented; therefore, the foundations and interior features of the brewery serve not only to illustrate and complement the known history of the brewery and increase our understanding of the development of the brewing industry in St. Paul, but also provide evidence for the evolution of the North Star Brewery prior to available plans. The remains of the North Star Brewery provide a powerful interpretive resource for telling some important stories.

The official opening ceremony for the sanctuary was a landmark event, with participation from community partners, politicians and many Native people. Prayers and speeches were made, drummers played, and there was a tangible sense of a collective vision and desire for a rebirth of this land and a sharing of its important cultural and ecological history. This ceremony inspired our state representative to seek major state funding.
Yet, a challenge has emerged in the interpretive planning process. As the brewery’s archaeological and historical record were uncovered, one American Indian leader expressed strong concerns about the association of alcohol with this sacred place, and declared that any interpretation of the brewery and its history would be inappropriate and disrespectful. As is well known to most of us, the introduction of alcohol by Europeans had a devastating effect on Native people.

So, what to do? Ignore part of the EuroAmerican history of the place, or risk offending some members of the Native community. Just because a history or event may be painful, should not result in hiding the story. There are many ways a story can be told and I do not know of a brewery site that has yet been interpreted from the perspective of the impact alcohol has had on the indigenous population. This new nature sanctuary and park provides a great opportunity for all – an opportunity to tell a broader story that places a new perspective on an age-old problem, namely alcoholism – an opportunity to heal old wounds by acknowledging the damage done by Europeans to the indigenous people – an opportunity to not be so fearful of acknowledging aspects of the EuroAmerican collective past, and use it as a means to build new alliances and partnerships. The interpretation must be done in collaboration with Native people for obvious reasons, but Americans of European descent should not be fearful of confronting painful and complicated aspects of our collective history. All those involved in interpretive planning must be sure to approach the process of interpretation with respect and caution, and as a learning process for all involved. Sometimes the mistakes of the past were harmful in ways not intended or even anticipated.

The goal of this project was to augment and extend the historical interpretation already taking place on the historic Minneapolis Riverfront, through the support of programs that explore the history and culture of American Indians as related to the St. Anthony Falls area. The intended use of this programming and planning document was to: assist interpretive planners to develop materials and programs for visitors; assist interpreters at the Mill City Museum and Mill Ruins Park with appropriate responses to questions regarding American Indians; and lay the groundwork for potential museum displays that relate to American Indian themes along the riverfront.

Unlike any other ethnic community living in the United States today, American Indians have at least a 12,000-year history of living on this land. The words “at least” are used here to denote the fact that for many Native peoples, oral histories claim that they have lived here forever, since the beginning of time.
As EuroAmerican settlers began to use the Mississippi River, the power of the falls was trapped into locks and dams, concrete spillways, bridges, power lines, and poles. The great Mississippi River was harnessed into hundreds of wing dams and closing dams; 29 locks and dams were built on the upper Mississippi alone; cities were built; millions of tons of freight moved up and down as cargo; channels were constructed; hydroelectric stations were erected. The Dakota were expelled from their ancestral homes and sacred sites and within only 100 years, the river that they had traditionally canoed on and fished in, lived beside and honored, had been radically, and irrevocably altered.

In a sense, both culture groups – Native and European – may be seen as putting the river to similar use. Both groups turned to the Mississippi for food, fur-trapping, transportation, inspiration, and economic livelihood. The difference lies in how this was done; how heavy-handedly and at what, and whose, expense.

The genuine interest in learning to appreciate cultural difference, and similarity, is a relatively recent development. We all must learn from the mistakes of the past. True learning and appreciation of another culture requires the suspension of comfortable familiarity and preconceived assumptions. Indeed, part of learning about another culture involves the self-awareness and recognition of how the world is viewed through one’s own cultural lens. Any impression of a group of people, a culture, a race, a nationality, depends on what is learned through history. However, the history taught in North American schools, books, and on television, often begins with and focuses primarily on the period of European arrival and influence. As we all know, the dominant, mainstream historical narrative is the history of the victors.

As part of this project, team members interviewed American Indian elders and leaders, researched documents, maps and photographs, and reviewed the archaeological record for the project area. In the end, there were no specific Native stories associated with this area, relatively few reliable documents that tell the Native story of this place, and there are no Native archaeological sites in the riverfront area.

There are three possibilities that may explain the lack of specificity of information. First, it is possible that more stories survive but there was unwillingness to share them. Even though project team members included European and Dakota people who are well respected, no one should assume that oral histories will be handed over to be written down and repeated, particularly by non-Native people. Second, often the oral histories and stories for a place no longer exist. Given the well-documented U.S. government policy to destroy the language, culture, religion and homes of the American Indians, it is remarkable that any stories or traditions survive. Therefore, it is maybe not so surprising they do not survive in such a heavily industrialized area as the Minneapolis riverfront. Another possibility is that the Falls were not hugely significant to the Dakota. Perhaps it is a Western assumption that because the Falls were so important to the Europeans, because of the power that could be harnessed, that they therefore must be equally significant to the American Indians.
There is only one known story specific to the falls and Native people - The Legend of Ampato Sapa. This story tells of how a Dakota woman killed herself and two children after her husband took a second wife. She paddled her canoe over the falls and plunged to her death. Her spirit is still said to haunt the place. This story, while popularly cited, is seen as problematic in the eyes of American Indians because it supports and perpetuates an unsubstantiated suicide myth. Without exception, any Native person consulted stated that this legend should not be perpetuated.

At the Bruce Vento Nature Sanctuary the request to not tell the brewery story is not comparable with the unanimous request to not perpetuate the Legend of Ampato Sapa. The brewery existed in that place, and its significance to the history of the city and region is irrefutable. The Legend of Ampato Sapa is precisely that – a legend. Many cultures around the globe have similar stories with negative connotation; this emphasizes the need for caution in repeating this story when the source of the legend is unknown. Interpretation at the sanctuary provides a challenge in finding new and appropriate ways to interpret actual facts and events in the past; the other perpetuates damaging myths and legends that should not be part of our current interpretive ethics.

So to answer the question - *Who controls the stories of place?* – my belief is that in spite of project or resource management, cultural affiliation, or land ownership, no one has rights to control a story. The only way to develop meaningful and respectful interpretation of another culture or people is to respectfully and openly embark on a planning process of dialogue and collaborative consultation. My answer to the question - *Who has the right to tell the stories?* – is that everyone does, provided that the planning process and interpretive outcome is based on goodwill and respect, and all participants are willing to be held accountable and are prepared to overcome stereotypes. This may mean obtaining permission from a Native elder, or providing co-authorship on a document; certainly acknowledging the partnerships and sources of information is essential. Multiple stories have multiple voices, which should not be told in parallel, but be interwoven. As interpreters, we must not be afraid to reflect the hardship and realities of history through interpretation. Broader involvement in the planning effort will result in broader interest by the descendants of a place or event, the visiting public, and potential project sponsors. Then the results will be rewarding, innovative, and meaningful.
The History and Current Situation of Interpretation in Japan

Takeshi Kobayashi
Association for Interpretation Japan

Little information about history and approaches of interpretation and environmental education in Japan, to date, has been introduced to overseas. The presenter has been engaged in interpretation at a visitor center in a Japanese National Park since 1983 and observed the development of interpretation and environmental education in Japan. Also, the presenter has been involved in developing various interpretive and educational programs. At the first international conference of interpretation, it will be presented that how interpretation has been progressed, what trends are presently observed, and what programs are currently implemented in Japan. The history of interpretation and environmental education in Japan looks like Table 1.

Table 1. History of interpretation and environmental education in Japan

<table>
<thead>
<tr>
<th>Year</th>
<th>Events</th>
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| 1934 | Wild Bird Society of Japan was established.  
      | First bird watching activity occurred.  
      | First National Parks were established. |
| 1950 | First interpretive activities at a natural park started. |
| 1951 | Particular Bird (Scops Owl) observations started. (at particular place: Tokyo Mitake)  
      | The nature conservation society of Japan was established. |
| 1955 | Miura peninsula nature conservation society was established. (the dawn of NGO) |
| 1957 | Tokyo University Outdoor Study Workshop started.  
      | Particular Insect (Song Insect) observations started. (at particular place; Tokyo Mitake) |
| 1964 | First visitor centers were opened in Oze and Nikko. |
| 1970 | Environmental Agency was established. |
| 1972 | Mammal observations started. |
| 1974 | Zoo volunteers system started.  
      | Naturalist system in Toyama started. |
| 1978 | First training seminar of nature observation leader took place. |
| 1980 | The nature conservation society began to send rangers to National Parks.  
      | Professional interpreters started working in Takao Visitor Center and Utonaiko Sanctuary. |
| 1981 | “Nature Game” was published. |
| 1986 | Experimental learning approaches were introduced into environmental education and interpretation. |
| Late 80s | First whale watching started.  
          | Association for Interpretation Japan started.  
          | Many organizations for environmental education and outdoor education were established. |
1988  Environmental education specialist was placed at the Environmental Agency.
Mid-late 80s  The Environmental Agency, KEEP, CES began interpreter training seminars.
             “Life Study curriculum” started at school. (elementary school 1-2 grade)
1990  Japan Outdoor Network began.
       Japan-US interpreter training seminar started.
1992  Japan Outdoor Education Society started.
       Japan Environmental Education Forum started.
1995  Project Wild educators training started.
1997  Council for Outdoor and Nature Experiences started.
       “Integrated curriculum” started at school. (elementary school 3-6, Junior high school, high school)
1999  River Activities Council (RAC) started.
2000  Law for Enhancing Motivation on Environmental Conservation and Promoting of Environmental Education was enforced.
       Ten years for Education for Sustainable Development resolved. (2005 start)
2004  Tokyo Ranger System started.
       The Environmental Agency Active Ranger started.
2005  Marine Activity Council (MAC) started.
"The reason that people with disability are often thought to have had no history is really that they had no recorded history. Only recently have there been any histories of disability. It's been partly because society has denied that there was anything important to be learned. It was partly because, as with any minority group, the people were so of the "other" that they were never given any of the tools to record any aspects of their history: "History" would be, supposedly, only one of successes, of the heroes of society, not of those who had difficulty, in some way, fitting in. So, people with disability have followed the paths of people with color, and women, of trying to reclaim what has long been lost". - Irving Zola, 1995

Our past is filled with people of different shapes, sizes, and abilities, yet living history programs regularly ignore special people. Can a young lady in a wheelchair or a blind boy be involved in historic interpretation? How did a person with dwarfism or Attention Deficit Order fit in history? Can those persons play a part in interpretive programs? Going beyond political correctness, the inclusion of people with special needs into historic interpretation warrants our attention and commitment to ensure a more accurate portrayal of the past.

A telegraph key chatters in a telegrapher’s office sending a message of President’s Garfield’s death. A young telegrapher quickly translates the message, excitedly telling the crowd around him of the tragedy and its reported details - the telegrapher is blind.

The townspeople enter the general store and are greeted with a hearty, "Hello, how can I help you today?" The booming voice comes from a little person who deftly springs upon a low bench behind the counter as he shows the customers the store’s wares.

A young soldier drills new recruits in a fort’s parade ground. He admonishes the men to be on their toes, or otherwise the Sergeant will jump on theirs! He tells how he suffered through the same period of awkwardness and how he learned from his punishments to be the good soldier he is today. The young man has ADHD.

A soldier sits upon a cot in an American Civil War military hospital. He listens to the people who enter the door and greets them asking, "Where are you from? Do you know my friend...? Can you help me write a letter?"

He tells how he lost his sight from the concussion of an exploding cannonball. He states that he is a good soldier and promptly stands,
running through the manual of arms to prove himself to the visitors. With tears in his eyes, he tells how he wants to regain his sight so he can fight another day. He is blind.

A young lady sits in a chair, her arm erratically sways at her side. Her smiling face asks the "travelers", "Where are you from, where are y'all heading? Me? Well, we're from Franklin. Yes, I'm a bit hurt. I fell from a wagon and was run over. " Her story unfolds telling of the dangers and hardships traveling the Oregon Trail. She has cerebral palsy.

The old veteran rocks in a chair spinning yarns of his participation in the Great War of Northern Aggression. He tells how he enlisted and fought under Col John Mosby. His story weaves a picture of fast horse rides, fierce battles, and glorious victories. The tapping of his wooden crutch, which he uses due to the lack of a leg, punctuates the narrative.

A master gunsmith works in the background of a dusty shop. He instructs his apprentices in the arts of crafting great masterpieces. No longer is he creating his own engraved works of art, but now he teaches others to follow the art. Upon occasion, the visitors to his shop will see him do a bit of minor arms repair as he retells of how he lost his arm to an explosion of a poorly made rifle.

These are not mere program themes and interpretations in contemporary events - they are also the stories from our historic past.

Disability History

Disability history is a relatively new field, an outgrowth of the movement toward the study of social history. The role of disabled people and how they fit into society is being looked at more closely. In order to create a good interpretative program, research needs to be done in disability history.

The treatment of the disabled has varied widely by culture and by time. In some cultures, the disabled were seen as being endowed with special spiritual power and were highly respected. In others, they were not considered human and were shunned. The treatment of the disabled in the United States depends on many factors, including the time period being depicted, the social status of the family, whether the family was rural or urban, and so forth. Until the advent of special schools for the deaf, blind, infirm and others, there was not a "community" of disabled people outside of "bedlams" or asylums.

An individual was simply deaf, feebleminded, infirm or crippled. Most stayed home with their families or in their communities either hidden from view or tolerated by close
friends and neighbors. Those who were indigent regularly ended up in the poorhouse. Often they were taught some sort of vocation, and some of these occupations became associated heavily with the handicapped - broom making, piano tuning, newspaper selling, basket making, and chair caning, for example. For a minority of the disabled, their handicap was a two edged sword. Some found celebrity displaying themselves in sideshows and circuses, sometimes becoming wealthy. Tom Thumb, the conjoined twins Chang and Eng, and a few others actually made fortunes and went on to marry and led fairly ordinary lives.

Attitudes and treatment toward the disabled ran the gamut from pity, to charity, to disdain, to fear, segregation, institutionalization, and sterilization. The terms used to describe the disabled - considered to be politically correct for their time period - reflect some of these perspectives. In the early part of the nineteenth century, it was affliction, as in a burden that the person had to bear for some divine, unknown purpose. Perhaps the purpose was to teach others charity, to learn a lesson, or to serve as an example for those blessed to be unafflicted. As evolution and survival of the fittest became the doctrine, the favored term became handicapped. Much like the term in horse racing, these people had to overcome an extra impediment placed on them in order to succeed. It wasn't until comparatively recently that disability became the preferred term.

How to Incorporate People with Special Needs into Your Program

1. Be aware of what is a "disability". The answer may greatly surprise you. Disability classifications include dyslexia, alcoholism, drug abuse, mental illness, epilepsy, age, personal height, loss of limbs and digits, loss of sight and hearing, as well as taste, smell and touch, senility, inability to use limbs and digits, various and numerous learning problems including ADD and ADHD, loss of mobility, spinal disorders, nervous disorders, depression, chronic fatigue, speech disorders, loss of teeth, disfigurements, cancer, etc., etc., etc.

2. Be aware of the research. Beyond using people with special needs in programming just because it is politically correct for today, be aware that historically there were special people in our collective past who had infirmities and impairments that are regularly overlooked in today’s historical interpretation. Our past is replete with many people who were not the perceived "norm" of their times, and were seen and commented on in primary materials and records.

Many of these people made significant contributions to their communities and to their
families from performing menial labor and augment family incomes to changing the way
society viewed and treated them.

You need to research and explore where these persons were, what they did, and how they
fit into an historically accurate program.

3. Be aware of the "politically correct" attitudes of the time. These
special people were not always treated with the greatest of consideration
or care. An accurate portrayal will need to reflect these attitudes.
This takes a great deal of time, training and preparation of the interpreters
and the audience.

4. Be aware of preparation. The public will need to be prepared for a first person historic
presentation and why it is being used at a site.

The sensitivities of today’s audience must be attuned to the historic accuracy of the past.
This is the most difficult task in utilizing special need persons in first person costumed
interpretation. The audience must be made aware that they are entering a different time
and culture where the politically correct language and behavior of today was not in place.
To avoid discomfort and conflict this aspect of the interpretation must be in place. This is
best done by utilizing contextual or uniformed interpreters to introduce the audience to
the site.

5. Be aware of the desire to participate. Many people with special needs
want to have an active role in historical re-creations and are willing to
make personal sacrifices in order to tell their stories. Know their needs
and provide a safe environment for them in which to work.
Have these interpreters trained in every aspect of costumed interpretation; not just how to
wear a costume but also what the culture, social mores and attitudes of the depicted time
were and how they would accurately fit into the society being represented.

6. Be aware of Training. As with any quality living history program, all
the members of the interpretive staff will need to be adequately trained
and prepared for the program. This will involve time and commitment.
Training needs to be extensive. Whenever accurate costumed interpretation is put into
place the predatory training is the most important element for any interpreter.

7. Be aware- no one wants to be a token. Not all programs should have
these special people included in the event. These are special and unique
aspects of our past and should be treated with accuracy, authenticity and
respect.

Too often sites and programs place selected themes into their programming because the
topic is ‘hot’ at the time. The use of special needs persons in historic costumed
interpretation should always reflect the accuracy of the time and place depicted and must
have a theme to follow. The presentation should be believable.
8. Be aware of positive responses. The response from the audience and other special people is usually very positive and creates an active interest in learning more about all peoples of our past. Do not become panicked by a few negative responses and comments.

A detailed and comprehensive evaluation should be put into place for any costumed historic interpretation. It should be established with a set sampling of the audience, personal interviews and evaluation forms/questions that are more than just rating a program on a numeric scale.

Where to Recruit
Local schools, colleges, and historic societies are excellent resources for putting out calls for recruitment. Approaching people you meet on the street or at public functions, especially living history programs, creates a great deal of interest in living history events with a special theme.

Approach special organizations that are directed towards people with certain needs and abilities.

Conclusion
Our past is filled with unique individuals. Living History programs have regularly ignored the special people of our past. To better and professionally represent the past, we need to include all of their stories and present them to the public. Their story is as important as any other in depicting our common heritage and our past. Seeing how these people were treated, incorporated and included or excluded in a society often tells more than just the historic facts.

References:


Chadwick, P. and Dias, S. Disability Social History Project. Sponsored in part by the San Francisco Foundation.

"Living history is like fishing; once you've taken the bait, YOU'RE HOOKED!"

HEATHER LUZADER 1993
Age: 12

What Is Living History?
John C.F. Luzader
Jerri S. Spellman
Living Museums of the West

When it comes to defining “Living History”, confusion is often the rule. "Re-enactment", applied to any costumed event and “re-enactor” for anyone wearing a costume, are frequently misused terms. A re-enactment is the re-creation of an actual event utilizing the information and facts, numbers of persons involved, tools and equipment and locale to accurately depict the incident in every aspect. A costumed historic interpreter participating in such an activity can be considered a “re-enactor”. While these activities are a form of living history, not every costumed event is a “re-enactment”. Cultural depictions, demonstrations, representations of daily life activities, crafts, and materials not explicit to a particular occurrence are not re-enactments and the interpreters are not truly re-enactors. We are again left asking, “What is Living History?”

Battle of Brandywine re-enactment 1927

Living history is frequently defined as the re-creation of specific periods and cultures of the past utilizing living "interpreters" often clothed and equipped with the correct accouterments of a depicted era. These representations may portray celebrated occurrences as well as daily life of peoples and cultures. By utilizing many resources from archaeological remains, to artifacts, personal journals, primary resources and common sense, living history is able to demonstrate the closest depiction we have of our past. These representations are presented in four basic forms: Third Person (Both costumed and non-costumed), Second Person/Contextual Ranger, First Person and Chautauqua or stage presentations.
Third Person Costumed Interpretation:

In Third person interpretation, the interpreter acts as a tour guide or a demonstrator of a craft or activity. This type of interpretation requires little or no research into a particular characterization or role playing. Most third person interpretations are often scripted information or skits and are usually scheduled at particular times of an event to ensure the visitor can plan their visit around their interests.

The positives of such programming are:

• Interaction with the public can be more comfortable. All persons are conversing in contemporary language so the visitor is not forced to think out of context to his personal life.
• The interpreter does not need to do extensive research. Much of the skill, craft or speech can be taught to the interpreter to just fill that interpretive need.
• A larger base of interpreters is available. More may volunteer if they, do not need to speak to the public, can be taught what is needed by script or example, can do or demonstrate a skill already acquired, or they do not need to put a lot of work into the interpretation.
• A smaller research and resource base is needed.
• This type of program is easier to manage and coordinate because less work is involved to train or prompt the interpreters and the programs are easier to schedule for the public.
• For small and limited budget sites or events, fewer people can cover more areas as guides.

The difficulties of such programming are:

• This type of program limits the information each interpreter can give to the public.
• These programs are often dry and repetitious, especially if the program is scripted and when one person falls behind on a schedule or script the whole program loses context.
• Very often the interpreter will not admit he/she does not know a particular bit of information. Often feeling they must know everything the interpreter will "create" history. This can lead to misinformation being passed to the public.
• There is little viable interaction between interpreters.
• This is a generic form of interpretation.
• It does not allow the site or event to stand out.
• The public sees that the information from one park/site/event is just repeated information from another.
• This is the type of program professional historians have been exposed to for years and has criticized for inaccuracy, faddism, non-relationship to site or site missions and for non-professional presentation and lack of interpretive format and training.
• BELIEVABILITY! Most third person interpreters are too clean, politically correct and modern in their thoughts, words, and actions. They do not properly represent their historic interpretation. Many do not have the proper clothing for their supposed station in life and neither do they interact with each other in a believable manner. The information a person should have for their life's station and their past experiences is usually lacking.

Recommendations:
Parks/sites/events wishing to give guided tours and demonstrations should avoid reference to being a "living history" event. Promote the program as a cultural demonstration, historic program or as a guided tour. Evaluate the use of costumes. Often the costume supersedes the theme of the program to the public. By evaluating whether a costume is essential to the program the site will be better able to avoid misrepresentations, be more respected by professional interpreters and historians, will lessen the stress and training needs of the volunteers, and will save money and time. When presenting cultural crafts and lifestyles, an un-costumed third person presentation is the best option. The theme of the program is then the demonstration and is not the costume.

Second Person or the Contextual Ranger:

Second person interpretations are finding more popularity throughout the United States. This type of interpretation involves the use of a guide to take visitors from one historical interpretation to another with first person vignettes taking place in the background. This allows the first person interpreters to do a daily life representation without having any interruptions.
from the public. The guide acts as an interpreter/guide for any questions the public might have in reference to the action taking place. This is nearly like watching a play or a documentary with a narrator.

The strongest aspects of this method are:

- This type of program allows the public to witness accurate historical activities without being intimidated by having to directly interact with the costumed interpreter.
- This allows the costumed interpreter to go about aspects of historical daily life or a historical event without worrying about intrusions from the public.
- For those interpreters who do not wish to interact with directly with the public there is no need for interaction.
- This method of interpretive presentation is unique. It draws attention and visitors to such events.

The weakest aspects of these programs are:

- Many interpreters want to interact with the public.
- Numerous visitors feel they are not any part of the activities and are limited in their participation in the program.
- The park/site/event must provide knowledgeable tour guides that are able to interact effectively with all vignettes.
- This type of program requires a great deal of training and coordinating.
- This program requires a large staff of people. For small parks/sites/events this type of program is prohibitive.

Recommendations:
This type of program should only be established by parks/sites/events with a secure and comfortable financial backing and with a park staff willing to dedicate a great amount of time, research, and training to create an interpretive program.

First Person Costumed Interpretation:

This form of interpretation is considered by many to be the most difficult interpretive program to present. It involves great amounts of research and commitment. In first person interpretation, the interpreter takes on an historical persona either of a generic presentation or an actual historic figure. In presenting the interpretation, the interpreter presents herself/himself in a daily activity
or historical event. The interpreter then interacts with the public as though they are a part of the event. Much of first person interpretation is reactionary. Situations that develop within the event are handled in a "living" manner so the visitor can witness peoples' reactions.

Its strengths are:

- Interpreters involved in first person interpretations are well researched and comfortable in many aspects of their period of representation. These interpretations are usually accurate and informative.
- These programs are rarely repetitious. Daily life is represented and each interpretation is different. This draws the public to events on a repeated basis to see what is happening daily.
- The interpreter does not need to know or feel obligated to know everything about a depicted period of history. No one person in any period of history knows all aspects of what is happening at that time.
- Interpreters interact with each other. This not only illustrates dependence upon each other but also illustrates social classes and their positions in everyday life. This allows the public to understand why certain events happened and their effects upon different stations in life.
- The public becomes a part of the interpretation. Not only are they involved, they remember their involvement in the interpretations.
- This type of program illustrates not only the good, clean, and comfortable but also the dirty, tedious, and sometimes disagreeable aspects of history. This creates a better understanding of our past.
- First person interpretations have become recognized by professional historians as proper and viable historical methods. These interpretations show dedication and proper research methods.
- First Person Interpretations Are Believable And Alive! First person interpreters live their parts. The clothing and equipment they utilize are used for a purpose. They look the part; their clothes, actions, and tools fit the part they are portraying. When a first person interpreter tells a visitor how a situation was handled or affected them, it becomes a believable presentation. The visitor can relate to similar situations in their lives.
- First person interpretations can and have, rediscovered the use of tools, materials, or the purpose of certain items.
- The activities are "living" and become self sustaining. Once the program has been planned and set up, the program will become a natural reflection of its depicted time.
- First person programming involves all ages, many different ethnic backgrounds and social classes, and often persons with different abilities and disabilities.

The greatest drawbacks to such programs are:

- Many interpreters are frightened of first person interpretation. They are uncomfortable with staying in a "character".
- Each interpretation requires a great deal of research and time to develop a persona.
- Clothing and material expense is time consuming and upon occasion costly.
- On occasion the public likes to play games and try to pull the interpreter out of character.
• The public can be intimidated and frustrated by not being able to communicate in a 21st-century context. Such things as "where is the bathroom?" can be difficult to handle.
• This type of interpretation requires time. It does not occur overnight.
• First person interpretation requires a good resource and research base.

Recommendations:
This manner of interpretation is gaining more recognition. It requires fewer personnel - one person interpretations can be very viable. With its acceptance in professional fields, it draws recognition to those sites which utilize this method of presentation. However, a full commitment must be made by the park/site/event and the interpreters to this interpretive method. The interpreters must be well trained and the public must be prepared with literature and visitor center preprogramming to enter a "First Person" interpretive site. Poor or improperly prepared interpretation is worse than no interpretation! When presented correctly, this manner of interpretation is the most rewarding to the participant, the agency and the visitor.
Chautauqua or Stage Presentation:

The most difficult interpretive costumed presentation is also the easiest to do poorly. The Chautauqua is a presentation of a historic person or a historic event conducted upon an indoor stage or an exterior stage area, primarily as an entertainment. It usually is conducted in a set amount of time to a seated audience with little interaction between the interpreter and the audience members.

Its greatest strengths are:

• It will easily draw an audience. Being conducted in a familiar and safe setting, the stage, the audience is regularly drawn to such programming. As a perceived entertainment it will also entice the audience to participate in the presentation.
• The Chautauqua can be and is usually best conducted with one person. The amount of physical props and support materials is also greatly reduced. As a stage presentation, the center of the theme is the person represented.
• With a quality Chautauqua program a site/facility is often able to provoke an interest to a site and draw a larger audience.
• Programs can be presented that have people who may not have actually been at the locale, but were related to the history of the site. Chautauquas allow their stories to be told in a professional manner.
The greatest drawbacks to such programs are:

- Not anyone can or should do Chautauqua programs. Poorly done, the stage production will be a detriment to a site.
- This manner of presentation takes time and training.
- Too many themes in a program will deter from the quality of the program. Too often a presenter will try to fit too much into a program. “Hat switching” and clothing changes take time and confuses the audience.

**Recommendations:**
To best use this type of programming, a strong central theme must be established. All aspects of the presentation should be as professional as possible. The presenter must be trained in the use of a strong voice and stage presence in addition to having knowledge of the mannerisms and speech patterns of the time being depicted. The costuming and support materials must be historically accurate. The stage area must have adequate lighting, seating and acoustics. Whenever possible, hire a professional to do this type of presentation.

The field of “Living History” can be professionally presented by understanding the differences of the methods and techniques of presentation, ensuring adequate training and support and by the commitment of the interpreters, whether paid staff or volunteers. More than just putting on “old clothes” and giving demonstrations, this field offers a means by which the public can gain a better understanding of our heritage, past lifestyles and cultures and the people who lived in different eras. It allows a better understanding of why events occurred in the manner in which they did and how we came to where we are today in our respective societies. And it honors those who came before.
Re-enactment in Hungary 1912

Suggested References and Bibliography


All photographs and images are from the author's collection.
CONFERENCE GOAL:
This capacity-building network will allow the exchange of ideas and facilitate working partnerships between nations with established interpretive organizations and developing nations that need assistance with the promotion and instigation of interpretive facilities to enhance tourism experiences, benefit local economies, and sustain sensitive cultural and natural heritage resources.

ABSTRACT:
Leaving Las Vegas: Tourism and Community

The glitz and glamour of the Las Vegas strip draws tourists from all over the world, yet a legitimate community flourishes just a few miles down the road. Tourist destinations such as Las Vegas face the ongoing challenge of balancing the needs and interests of visitors with those of residents. A community needs good jobs, good schools, strong neighborhoods, arts and cultural venues and community gathering places. Tourists need comfortable places to stay, restaurants and entertainment. The inherent tensions between a destination’s role as a community and its role as a commodity bring up wide-ranging questions about livability, tourism, sustainability and responsibility. Communities around the world struggle to balance these roles and solve the problems that arise. As a place where the community can discover their own story and learn to manage their resources in a sustainable fashion, the Las Vegas Springs Preserve is in a unique position to explore these issues. The LVSP presents a clear, strong message and an innovative format for sharing them.
Informal Education on Nature Study through TV Programs
- for the development of the teaching materials for the integrated science -

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Keywords: TV programs, Nature study, Fieldwork, Earth Systems Education, Global Science Literacy

Abstract: Masakazu GOTO who was a former science teacher and has been working as a researcher at NIER and as a volunteer field guide for the local nature, developed the innovative curricula to show how interesting science learning and nature study were. He explains his practical experience as a science teacher and as a researcher of local nature and science education. He developed the innovative curricula, the teaching materials, the new assessment method, and the educational system including the informal education. The curricula were the student-centered, inquiry-based, fieldwork-based, integrated, collaborative and cooperative, and school(community)-based. Science instruction on the development of TV program for informal education is based on his idea to act locally and think globally. Therefore they think highly of real experiences including many fieldworks and hands-on activities. They were based on Earth Systems Education and Global Science Literacy, which systematized not only the unification among subjects and learning networks but also that between the formal education and informal education. He developed them into integrated learning by unifying the other subjects (Japanese, social studied, fine art and English, etc.) and established the network among the subjects and the partnership between school and local community. He worked as a teacher, a coordinator between school and museum and a facilitator to support student’s study in the formal education, and a researcher of local nature, an instructor for the museum and a volunteer for local society in the informal education. His curricula, instruction method and development of many teaching materials were awarded the best science education prize of Toray corp. This presentation focuses on the development of TV programs for nature study for the informal education.

1. INTRODUCTION
The educational reform is happening all over the world. In the age of decentralization and information, teachers are requested to organize their own curricula dynamically considering their locality and globalization. Global Science Literacy (GSL) as a curriculum construct, seeks to broaden students understanding of the nature of science and include the objectives(fostering global views and understanding of different cultures, etc.) of the Global Education in the social study. It is based on Earth Systems Education (ESE). Its basic philosophy is based on the systems view and thinking. It is that science is the process that we as humans use to understand the world we live in and its environment in space. Therefore all science instruction should start with some aspect of the Earth systems (biosphere, solid earth, atmosphere and hydrosphere) which are local natural environments, and expand to the solar system, or the universe. As we live on Earth, the central and important subject for science teaching should be the Earth, particularly our familiar natural environments. Science teachers should teach science through not textbooks but real experiences. They should also teach science through the integrated ways and holistic approaches as much as possible in addition of the disciplined ways. It is the best way that children learn science and nature in the life-related contexts (real experiences) because their learning is not based on disciplined but integrated. Wherever possible we should start with fieldwork in familiar environments and expand our study from local natural environments to such wider areas as regional environments, national environments, global environments and last, the universe. GSL & ESE focus on the science knowledge that will enable the world’s citizens to understand the need for global efforts at environmentally sustainable economic and social development. It can also contribute to the Education for Sustainable Development (ESD). Outdoor education and fieldwork provide an important basis for learning about the Earth Systems. Since the Earth systems must be the focus of science education for a sustainable future, outdoor education (fieldwork) must be a focus of science education efforts, not just something extra to be added-on to school curricula if convenient. It integrates children’s learning because of its character. Therefore the fieldwork program will be central to efforts to accomplish the goals of the science education of the future and be necessary for the integrated learning in the age of decentralization of education in the 21st century.
2. General Description of the Integrated Curricula unifying the formal and informal education

As a science teacher in Minami-shitaura lower secondary school, one of the lower secondary schools of Miura City, Masakazu GOTO developed the curricula for the seventh and ninth grades of his school which addressed integrated learning centered on fieldwork (outdoor learning). Because his students' fieldwork was in their local area it provided practical integrated learning closely related to their daily lives. The collaborative study among students in fieldwork not only teaches them how to cooperate in scientific research but also facilitates their communication abilities. That between students and informal education staffs like museum curators teaches them how use the local resources for their study.

Each student did five field related projects, each with a different purpose. The content of each project was organized to help the student to understand the local environment and to acquire the knowledge and skills needed to conduct the fieldwork through a range from introductory level to advanced level. In the last field project each student developed a proposal for his or her own fieldwork which was subject to my advice and approval. The students then conducted their study on their own time, after school and on weekends. Therefore they had ample time to complete their research. In their research they were often required to know content from subjects other than science. In this way their interests were broadened from science to other subjects. As their teacher, then, he organized the science-centered integrated learning to include content from other subjects. As their facilitator, he organized the learning network.

![Figure 1. Integrated curriculum network in school](image1.png)

![Figure 2. School-centered network](image2.png)

The Learning Network

Making use of public facilities and personnel: Students found many plants and animals, and identified different geographical features in their local areas. Teachers could not respond to all of their findings and ideas. Therefore the students needed to make use of local specialists, such as museum curators, who could support and facilitate their learning. Therefore teachers established a learning network (Fig. 2) including school and out-of-school resources. Teachers not only taught science in the class but also coordinated such a learning network.

The museum: Students found many plants and animals. Subsequently, some students visited the museum on the Saturday afternoons or on Sundays so that curators might help identify their specimens. They had an opportunity to see how specialists identified and investigated flora and fauna. Some students interested in nature attended Sunday field excursions conducted by the museum staff.

The nature conservation society: The nature conservation society offers a field excursion once a month. Teachers often advised students interested in nature to join these trips. Some students joined such field excursions as birdwatching and nature walks. Science club students often participated in them during the three years they attended my school. They reported on their activities in club meetings and participated in science competitions. In 1996 several science club members were awarded the governor's prize for their excellent work.

The integrated learning includes not only science but also homemaking, Japanese languages, fine art, social study,
technology (its content related with science), mathematics (graphs and statistics), and English. He collaborated with several teachers of other subjects in order to coordinate and facilitate students learning the goals established in these subjects. In these curricula students deepened their understanding of science and got more interested in science through knowing the relationship between science and other subjects.

In order to improve his curricula he developed a plan to make use of such community resources as museums, universities and institutes and their personnel. For example, he invited specialists and local experts on bird-watching, geology and flora and fauna of the Miura Peninsula to visit his classes and instruct his students about their interests. He also took interested students to the museum for their study on Saturday afternoons and Sunday. After students had completed their research, he arranged to exhibit their results in the local community hall so that they would have an opportunity to communicate them to local citizens. Integral to his curriculum leads the learning network (fig.2). The learning network has many levels. For example, the network of school subjects, the network of students’ communication, the network of school and community facilities.

His school is now linked to the Internet so the future students in the school will also be able to communicate their research to students in other schools and people out of school. This capability will further improve their in-school learning. Students will extend their learning from the school to their local community, from their school to the nation of Japan, and finally from their school to the world through the Internet. They will make use of various informations sharing networks and thus expand their learning organically. He call this method of fieldwork-centered and student-centered science learning, Expansive and Organic Learning. It is based on the basic principles of Global Science Literacy.

Considering the real purpose of education at school, teachers should think more highly of improving students’ various abilities in addition to the ability to answer questions and solve problems. Teachers must help students foster the ability, interest, attitude, and skills to continue to learn for the enrichment of their lives during and after their school years. Integrated curricula and student-centered instruction are good examples of instructional processes that can increase student interest in science. Learners, whether they are students or teachers, expand their worldview through learning. They find out about themselves and their local environments, and how to live and enjoy their lives through learning and care about their native place. This contributes to the education for a life-long learning society for sustainable development which is supported and can only be sustained by socially and scientifically literate people.

3. Development of Teaching Materials
Teachers developed the following teaching materials to support and facilitate students study and investigation of the local nature, society, history, economy etc.

a. Our Native Place, Miura
b. Plants Encyclopedia on The Miura Peninsula
c. Trees pictorial encyclopedia with real specimens like flowers and leaves
d. Nature on the Miura Peninsula
e. English Education in the New Grammatical Theory
f. The 2nd English Education in the New Grammatical Theory
g. Kou-chan’s Adventure in the Wonderland of the Linguistic World
h. A Guide to Nature Observation

Some of them would be explained shortly as follows:

Plants Encyclopedia on The Miura Peninsula: It is an encyclopedia which can be used for the cross curriculum of the science, English, and the fine-arts education published for the secondary education at the age of internationalization. After studying the plant of a hometown on the Miura Peninsula, students compare their local plants with those in Nagano Prefecture which goes by a camp school and moreover with those in Warrnambool their sister city in Australia. The diversity of plants can be studied by comparing. “Act locally and think globally” education can be practiced through such field studies by using this encyclopedia. This is a collaborative work of the teachers of various subjects, students, and average citizens. The writers and drawers were a senior and an acquaintance. When investigat-

fing familiar plants, he sketched by having identified the plant, added explanation in English, and performed field study very enthusiastically.
Trees pictorial encyclopedia with real specimens like flowers and leaves: The trees of a school serve as good teaching materials. However, the student may be unable to identify trees correctly other than the time when the flower is in bloom. It was developed the pictorial book with real specimens, such as flowers and leaves, and 12 photographs throughout a year so that the familiar tree planted in school could be identified at any time all the year round. Since photographs was taken for a flower, a bark, a tree shape, a leaf, etc. which are the features of trees in the photograph every month, trees could be identified easily by every student.

Nature of Miura: It is a side reader which he can use when the first-year student in a junior high school in the Miura city performs flora and fauna observation and layer observation. The 200-page book is published in the all colors with the photographs of 400 or more plants observable in the Miura city. Each photograph has intelligible brief description and the worksheet and the model observation route. In three courses for geology observation in the second half part students can observe the typical rocks and strata in the Miura city. The book also includes the description about a question, an experiment, etc. on each point for the courses, so that a student can do study by himself with the surroundings. Since the student can conduct research and natural investigation using this book, it can be used not only for science study but for integrated study.

A guide to nature observation: It is broadcasted in NHK a program of a guide for children to do nature observation in 1999. These days, there are taken up problems with a child's insufficient natural experience. This TV program was made for the student of a junior high school from the child of elementary school upper classes to play and investigate in nature during the summer vacation. The TV program for 15 minutes consists of ten, which covers all the familiar nature where children can perform observation, exploration, and research. The book tied up with the program was marketed. The book is made of 110 pages, including pictures, descriptions, worksheets, and introduction of the natural history museum etc. so that a child may watch a program and can actually perform natural investigation and research. The TV program was devised with synthetic contents so that children "Act locally and think globally".

4. Educational Effect by unifying the formal education and the informal education
He thought there were many educational benefits of the field-centered, student-centered, inquiry-based and integrated science-centered curriculum. Some of them are:

(1) Students got more interested in their local environment, appreciated and loved their birthplace much more than before.

(2) Integrated learning could make students understand the relationship among different school subjects in studying real situations and appreciate fun of study in the integrated ways. A school-centered network was established by science teachers.

(3) More students became interested in science, science lesson and local nature.

(4) Some students joined volunteer activities to conserve the local nature.

(5) Some students contributed to developing the teaching materials for science education

(6) Students and teachers cooperatively held a special exhibition in the city hall in order to show and exhibit their research results and other works related to fine art and Japanese language. This exhibition gave an opportunity for students and local people to communicate through their work. It contributed to civic understanding of school education by using the facilities for the informal education. Parents also were proud of their children's work and understand school education much better.

(7) The Science Lab became a school museum where students' work was exhibited along with many teaching materials and tools.

Some excellent students were awarded the governor prize of the Kanagawa Prefecture for their researches on local nature. Many students joined the science club because they were deeply impressed by the achievement of science club students and they were on TV after being interviewed by TV staffs for their great achievement.
Why Interpretation must be special for man-made landscapes:

Specific approaches and objective targets for the interpretation of historical cultural landscapes in Germany

Dr. Heidi Megerle

In contrary to the vast wilderness areas still found in many regions worldwide, the German landscape was shaped by millenniums of human influence. Traces of anthropogenic remodelling of the natural landscape and conversions of the original vegetation are omnipresent. The extremes range from highly industrialized landscapes to agricultural areas with traces of historical patterns of utilization. Interpretation concepts must adapt to this special situation.

Unobtrusive phenomena and make-believe natural wilderness areas

Human influence on landscapes is often manifested in unobtrusive changes of surface configurations like the small ditch, seen in picture 1. Decades after its last utilization it is overgrown and hardly remarkable. Nevertheless a widespread cultural history of the region can be communicated based on this small ditch, which is a relict of a once commonly used irrigation technology.

Other anthropogenic changes of landscapes can be easily observed, but, without additional interpretation, they are commonly thought to be natural phenomena. An example of such a frequent occurrence is shown in picture 2. Large areas in Germany have been afforested with spruces. These fast growing trees are of high economic value, but, at the same time, have disastrous consequences for the ecosystem. To regard these forests as merely “beautiful native woods” is to neglect the fundamental issue of the inherent problems. Thus nobody makes a real effort to change the situation.

In contrary to wilderness areas the interpretation of cultural landscapes has to make historical traces of human influence visible to the visitors, to initiate the interest for unobtrusive objects and to raise the awareness for the consequences of anthropogenic remodelling of the landscape.

Objective targets of cultural landscape interpretation differ from wilderness interpretation

Interpretation of cultural landscape features some special targets, which differ explicitly from interpretation in wilderness areas of national parks.
Raise interest: In contrary to national parks cultural landscapes are often regarded as being boring and without points of interest to visit. Traces of historical human influence may be unobtrusive or unspectacular. So the interpretation concept has to awaken the curiosity of the visitors to deal with subjects like for example medieval irrigation systems of monasteries and its consequences for the actual appearance of the landscape.

Regional identity: The regional identity of a cultural landscape is closely linked with its historical background. To build up a consciousness of regional characteristics the interpretation concept has to illustrate the background story of the specific landscape. The different heritage customs in Southwest Germany led to totally different landscapes. Whereas in the protestant part the fields were divided between all children, leading to an extremely fragmented field pattern, the property rested undivided in the catholic South. Without a sound standing interpretation these extremely different agricultural landscape will only arouse curiosity.

Combination of interpretation and nature protection: Ecosystems like juniper meadows developed because of special land use methods. They have a very high ecological value, but need constant maintenance to be kept in their original status. Without the continuation of the traditional agricultural use (e.g. sheep grazing) they will be accreted within years. Thus the habitat of many specialized plants and insects would be lost. To gain awareness, understanding and in an optimal case support for nature protection measures the interpretation concept has to inform visitors and locals about the close connections between traditional land use methods and conservation of wildlife habitat in cultural landscapes.

Combination of interpretation and commercialization of regional products: Traditional agricultural use of landscapes is often important for the conservation of ecosystems (see above) but is nowadays rarely economically beneficial. Therefore many farmers abandoned unprofitable methods, resulting in a transformation of the landscape to the point of increasing forest cover. The only way to stop this undesirable development is due to render the necessary agricultural use profitable for the farmer. The chosen way to do so in Germany is the commercialization of the regional and often organic products which are produced with this nature protecting land use. For the conservation of juniper meadows the sheep products are marketed to economically sound prices. The role of the interpretation concept is the transfer of broadly unfamiliar know-how about the close connections between the commercialization of regional sheep products, the conservation of ecosystems with a high ecological value and regional identity.

Interpretation and landscape orientated tourism: Tourism is an important economic factor for rural areas in Germany. Unlike national parks, which attract a high number of visitors each year, many rural areas are not esteemed as being interesting destinations for tourism or leisure time. This trend is shown in shrinking numbers of visitors, shorter period of guest presence and growing average age of visitors. Admittedly this image of rural areas is not based on real experience, but on the fact, that most visitors cannot realize the distinctive features of less spectacular landscapes without interpretation. The vital role of interpretation therefore lies not only in raising awareness for the characteristics of the specific region, but also to awaken fascination. Specific interpretation also leads to unique selling proposition for tourism destinations. Due to their specific characteristics they gain a potential of differentiation against competitive destinations.

Interpretation for industrial heritage: In contrast to historical agriculture or human modelled ecosystems industrial heritage had a very negative image for a long period of time. But for many regions in a highly industrialized country like Germany the industrial heritage shaped the landscape we have today. Specific interpretation concepts deal with the interpretation of industrial heritage from the last decades and centuries, which is often included in the protection of historical monuments nowadays. A new form of industrial tourism developed in
regions like the Ruhr valley. A sound interpretation is indispensable for the understanding of these intensive and to some extent not yet concluded transformation processes.

**Interpretation for cultural landscapes needs specific implementation strategies**

Whereas visitors expect to find a visitor centre and different interpretation offers in a national park, they would not expect to find anything comparable in an agricultural landscape outside of protected areas. Therefore the interpretation of cultural landscapes needs specific implementation strategies.

**Marketing and information services:** To reach visitors and locals outside of protected areas, specific marketing and information services have to be developed. Research in Black Forest resulted in a high degree of interest for a special interpretation offer, but a very low degree of information (see picture 3). Whereas 70% of the asked visitors in the town of Bad Herrenalb were interested to visit an interpretation path, only 24% knew about the path and its location. The signposting and the marketing in general were so unsufficient, that even 40% of locals didn’t know about the path one year after its installation. After an improvement of the marketing concept a new research showed significantly better figures. Marketing is vital to acquire as many visitors as possible. Otherwise the interpretation offers will not achieve their objective targets.

![Picture 3: Difference between publicity and degree of interest to visit the nature trail](image)

**Personal interpretation:** Personal interpretation offers a great deal of advantages for the interpretation of cultural landscapes. An interpreter can more easily explain the connections between the historical heritage and the actual landscape, as well as the synergism effects with nature protection. The interrelationship between the commercialization of regional products and nature protection can be best interpreted by giving examples, letting people test the products and even a combination with “living production” on a local farm. On the low mountain range of Swabian Alb in Southwest Germany locals were trained as interpreters. With a holistic approach they interpret the characteristics of a landscape shaped by humans since the stone age. An evaluation of their success showed a very good performance with local grown-ups. Potential for improvement is still to be found in the enhancement of adolescent’s and nonresident visitor’s integration.

**Selfguided interpretation:** Despite the advantages of personal interpretation Germans still prefer selfguided offers (Altschwager 1998, Lehnes 2002). For the interpretation of cultural landscapes two different approaches are realized. Still very often nature trails with panels are installed, but the number of trails which use brochures to inform the visitors is constantly growing. Despite the fact, that selfguided offers can’t install an intensive relationship between...
the visitor and the interpreter, sound interpretation material may raise interest and awareness for the characteristics of the specific landscape.

**Professional approach including quality standards:** The professional approach and well-founded quality standards, which are taken for granted in most English-speaking countries are still far from being self-evident in Germany. Despite the efforts of the European Network for interpretation heritage interpretation is not yet widely known. Research on the Swabian Alb showed, that 90% of asked communities never even heard of interpretation. This results in the actual installation of nature trails which neglect even basic standards of interpretation, like giving information to phenomena, which aren’t on place or using words, which can only be understood by scientists. It is self-evident, that only a professional approach might guarantee the reaching of objective targets of cultural landscape interpretation.

**Integrated interpretation plan:** Interpretation offers can only be successful if they aren’t contradictory to older trails or panels still in use. Unfortunately the widespread case of overlapping responsibilities of different actors in one area lead to untuned and for the visitor bewildering mixture of offers.

**Case study Geopark Swabian Alb (South-West Germany)**

The Swabian Alb is a low mountain range in South West Germany, where a multifold cultural landscape developed over millennia of human influence. The high biological and geological value of the region resulted in different protection categories. Beside small-sized nature protection areas the Swabian Alb was declared as an UNESCO Geopark in 2004. The declaration of a biosphere reserve in the central area of the Alb is planned for 2006.

Having a very attractive landscape and being in close distance to the metropolitan region of Stuttgart, the Swabian Alb is also a tourism destination. During the last decades the structure of visitors changed from longterm tourists to a higher percentage of one-day visitors. Tourism and leisure are very important economic factors for the poorly industrialized area.

Since the last decades a multitude of nature trails and guided tours were realized. As the concept of interpretation wasn’t known, many trails looked like this seen in picture 4. The text was boring and much too long. The used words included technical terms like “melilith-basalt” or “taxin” and there was no theme to connect the different stations. Scientific research led to disastrous results (Megerle 2003): the panels weren’t read and the information weren’t remembered. A questioning of visitors (Nagel 2000) showed the urgent need to improve the offers. The visitors were very interested in information about the historical landscape, but weren’t content with the way this information was given.
The first step was the publishing of an appetizer-brochure (Hauff et al. 1999) to awaken the interest of the visitors for the geological potential and its close links to anthropogenic influence. The brochure was widely following the criteria of interpretation and was the first German publication, which popularised Geoscience. The success of the brochure was astonishing. Within five years nearly 100,000 copies were distributed and in 2006 a revised edition was published.

Meanwhile a new organisation for integrative nature protection strategies for cultural landscapes had been installed (PLENUM). One of the first projects was a tour guide for walking or cycling tours on the Swabian Alb. The tours include working farms, which offer the possibilities of living production and direct commercialisation of regional (and often organic) products and a sound interpretation of the agricultural landscape surrounding the farms. The objective target is not only to offer urban people an insight in the production of food, but also to get a better understanding of farming conditions on the Alb. The interpretation focuses especially on the close connections between (historical) agricultural activities and the influence on the actual landscape. Despite frequent statements, that an interpretation of agriculture and agricultural landscape wouldn’t stimulate a high demand, 3,000 books were sold within two years and a second edition is in preparation.

A similar success can be stated for a tour guide for walking tours called “Expedition Alb”. These interpretation brochures encourage visitors to discover the particularities of the cultural landscape and reveal the interrelationship between natural and cultural heritage and the human influence.

An ongoing project is the development of special objective targets and implementation strategies for “geo-interpretation”. This includes guidelines for interpreting the connections between the geological heritage and human influence. The publication of a handbook (Megerle 2006) is due for spring 2006.

**Conclusion and future prospects**

Locals and tourists in Germany show great interest in the interpretation of cultural landscapes. Over 90% of asked visitors opted for appropriate offers. At the same time the degree of visitor’s satisfaction with actual offers proved to be very low. This was attributed to the preparation of these offers according to formal education standards or even less, but not to the requirements of a leisure time audience.

Interpretation concepts of cultural landscapes according to heritage interpretation standards nearly always stimulated a high demand and often included a regional added value (see above). The actual challenge for German interpreters is to get tourist managers and administration staff of protected areas acquainted with the advantages and benefits of interpretation. This has to come along with a higher degree of professional behaviour, including training courses for field staff as well as scientific research.

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Finding Your Essential Experience: The Gateway To Memorable Interpretation

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Synopsis: Managing interpretation involves more than creative, thematic programs. Through media, personal accounts and handouts, participants will gain an understanding of the value of identifying their site's essential experiences and essential messages, they will learn to develop “packages” of interpretation based on those essential messages, and they will analyze their interpretation program to find its location along the stages of growth continuum from infancy to adulthood.

Participants will

• Identify their site's essential experiences
• Learn to develop “packages” of interpretation
• Analyze their interpretation program and find its location on the stages of growth continuum from infancy to adulthood

Interpretation is “The art of making the park experience meaningful.”

At its highest level, interpretation takes the visitor beyond facts, figures and information to an emotional and 'spiritual' connection with nature and history. Interpretation facilitates connections. Within our dramatic historic and natural resources, we must bring the visitor to a physical and emotional place to enable them to identify with their own stories – and the results are everlasting.

The goal of interpretation has remained constant through the years: to help visitors connect with the meanings of the resource, whether that resource in a place or an artifact. Founders of the profession recognized their purpose was to bring people into direct contact with the resource and to develop a personal understanding of the spiritual meanings of the park.

John C. Merriam, when creating the first exhibits at Grand Canyon National Park, consciously incorporated spiritual and intellectual elements into the interpretive story, and stated: "All we are concerned with is turning your attention to the real things outside.” And, “It will always be difficult to satisfy any intellectual person with a purely scientific statement … [The presentation] clearly requires philosophical interpretation and at the same time demands the highest type of spiritual appreciation.”

Freeman Tilden stated: “Interpretation is the revelation of a larger truth that lies behind any statement of fact. And, "Interpretation should capitalize on mere curiosity for the enrichment of mind and spirit.”

Essential experience locations place the visitor in contact with the resource and present a message so significant as to enrich the mind and spirit. Essential experiences consist of an essential location combined with an essential message. Our park s and protected areas were created for a reason and usually that involves a significant natural or cultural resource – a national treasure to be protected and interpreted. The reason your site was set aside often is the basis for the site's 'distinctive competence.' Distinctive competence is that which your site does better than any other...
site. That reason, resource and experience is usually different from the reasons other parks were created. Identifying that reason and that resource leads the interpreter to an essential experience – something the visitor should experience and understand if he is to understand the purpose and value of your site. This then, becomes the focus of your interpretation.

International ecotourism consultant James MacGreggor has said, “Planning is a process and the process is the plan. The process itself is as important as the plan.”

The process itself is important because during the process one asks questions and sorts through answers so that when outcomes are reached they are thoroughly thought through and one can pursue them with confidence and vigor. There are many topics a knowledgeable and skilled interpreter might prepare and present. The process sorts through these possibilities, eliminating many and leaving the highest and best to be used and emphasized. This is good for the park because the interpreter’s time and energy are focused on topics and themes most important to the park, and important to the visitor because he is introduced to those aspects of the park experience of highest importance to his understanding the unique qualities of the park he has selected to visit. The visitor leaves the park with an understanding of the value and significance of the site he has visited and his experience has been lifted to a higher plain.

An essential experience is a location that a visitor “must” experience or the visitor will not have experienced a significant element of the site.

Examples:
- A visitor who has not seen Cedar Falls has missed an essential experience at Petit Jean State Park.
- A visitor who has not stood at Mather Lodge and learned of the formation of the state park system and the CCC has missed an essential experience at Petit Jean State Park.
- A visitor who has not learned of the flora and fauna while in the crevice area has missed an essential experience at Devil’s Den State Park.
- A visitor who has not heard the story of the Southwest Trail while standing in front of the 1836 courthouse has missed an essential experience at Old Washington State Park.
- A visitor who has not stood at the Borden House and heard the story of the Union charge into the apple orchard has missed an essential experience at Prairie Grove.

Essential experiences can be achieved only where there is an essential location (where a specific and significant historical or natural resource occurs) combined with an essential message.

1. Where in your site are interpretive theme(s) best realized (seen or understood)?
   - Location: Theme: Message:
   - Location: Theme: Message:
   - Location: Theme: Message:

2. Where are your site’s values best seen or understood?
   - Location: Theme: Message:
   - Location: Theme: Message:
   - Location: Theme: Message:

For each location complete the following elements:
- Describe the desired experience at the location.
- Describe the present site and resource conditions.
- Describe the facilities and resource improvement needed.
- Describe the interpretation to take place here and elements needed. Some locations may have no permanent interpretation media.

State each theme and discuss how the concepts of that theme are best presented to your audience. Some themes, especially complex themes about which you visitor has little personal experience (such as the history of a community, physiographic regions, or the formation of ridges and valleys), are often best interpreted, or introduced to the visitor through personal interpretation, 3rd person costumed interpretation, or an audio visual program. Armed
with that introduction, the visitor can understand exhibits, publications and waysides they encounter in the park. Other themes are readily understood and can be interpreted through publications and exhibits will little preparatory interpretation.

Analysis of these elements leads to decisions about what interpretive media to use. Interpretive media includes personal programs, staffing, signage, brochures, wayside exhibits, interior exhibits, video and other media.

The purpose of interpretation is to stimulate the visitor toward a desire to widen his horizon of interest and knowledge, and to gain an understanding of the greater truths that lie behind any mere statements of fact.
—Freeman Tilden

Growing Into Mature Interpretation

You've probably seen business growth analysis charts where the growth, expansion, operation and management are compared to a person's growth stages. You can apply the same pattern to your park/museum interpretation program. Think about the growth of your park interpretation program, and you as an interpreter:

• How long have you been with the park system?
• Where are you on the road to maturity?
• At what level of maturity is your park interpretation program?

First is infancy. This can be seen in a site with only a temporary interpreter. It's a struggle to learn something to present to the public, a struggle to get a grasp on this interpretation thing, having initial success with programs, but not enough time to produce events or deep, thematic programs. Temporary interpreters change every year and the park re-enters infancy each year with each new seasonal interpreter.

Next is childhood. This is the site in the first years of having a full-time interpreter. They are now able to maintain continuity of programs, research and goals, the program begins to be dependable, surefooted, and new programs and audiences emerge.

Adolescence depicts a park once the interpreter has been there a few years and can predict blooming times, animal habits, begins to get a good feel for the sequence of history and can even predict the travel patterns and habits of park visitors. Significant themes and compelling stories relevant to this one park begin to emerge. Specific audiences are targeted and programs developed to reach them.

Young adult: Now the interpreter leaves the ways of simple programs. He has developed an understanding of the site and its visitors. Programs begin to take on a deeper, more meaningful quality and values begin to come forth. The interpreter realizes that voice alone cannot reach all those visitors, and some people don't come to the park to hear a voice, but want to do things on their own at their own pace. The interpreter begins to write brochures and think about exhibits. Workshops, living history, brochures and exhibits begin to be seen as goals to provide diverse experiences and techniques to address diverse learning styles. The interpreter becomes recognized as a specialist in some areas and is asked for advice and to present those programs in other parks and museums.

Mature adult: Now the site has an array of interpretive media and services that reach several audiences, year-round. The core themes of interpretation are strong and memorable. There are interpretive media, experiences and excitement for all visitors. Advanced interpretive elements add spice to park experiences and primary themes stand out as memorable values that set the park or museum apart. Here you'll find costumed interpretation, unique theme-based special events, a series of workshops, patch programs, excellent programs designed for schools, and more. The interpreter is recognized as a leader, is published, presents at workshops, mentors others, and is sought for advice.

Where is your park or museum along the path to maturity? As a manager, can you identify the next level then motivate your staff to reach that level? The list below identifies interpretive elements that one would expect a mature park should provide. It’s one of the most important things to be thinking of in your spare thinking time.
Fundamentals for every site and every audience
- Mission statement
- Identification of essential experience sites
- Definition of park themes and essential messages
- Interpretation plan
- Programs for park visitors
- Interior exhibits based on park themes and essential messages
- Wayside exhibits at essential experience sites
- Wayside exhibits in at least one barrier-free essential experience site

Mature sites will have interpretation planned for three general audience types
1. TOURISTS:
   - Walks, talks, demonstrations, exhibits, publications
   - Programs on the web calendar
   - Weekly listing of programs
   - Guide to park historic sites
   - Guide to park trails
   - Interpretive brochure to at least one trail
   - Wildflower checklist
   - Bird checklist
   - Others as needed to introduce and interpret park resources

2. RESIDENTS: All of the above, plus:
   - Events
   - Workshops
   - Scout award programs
   - Day camps
   - Printed calendar of events
   - Flyers for specific programs, events and workshops
   - News releases and promotional pieces
   - Park specific scout award program

3. STUDENTS: All of the above, plus:
   - Curriculum-based programs tailored to teacher/class needs and the frameworks/benchmarks.
   - Printed teacher’s guide to education programs
   - Pre-trip and post-trip materials specific to each program
Interpretation is “The art of making the park experience meaningful.” Interpretation facilitates connections. Within our dramatic historic and natural resources, we must bring the visitor to a physical and emotional place to enable them to identify with their own stories – and the results are everlasting.

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Jay Miller has worked with Arkansas State Parks for 29 years, first as state trails coordinator and state park planner, and for the past twenty-one years as Administrator of Program Services.

As head of the Program Services division, Mr. Miller is responsible for interpretation, publications, and exhibits, and oversees training and direction for the interpretation and education programs within Arkansas’s 52 state parks and museums. The park system employs approximately 60 full and part-time park interpreters who present over 42,000 programs annually. The Arkansas State Park interpretation/education program has received numerous national and regional awards for excellence in exhibits, publications and interpretation. Among those, in March 2005, Mr. Miller was named Distinguished Professional Interpreter for the six south central states in the National Association for Interpretation.

In addition to his work with Arkansas State Parks, Mr. Miller is a consultant to agencies and private entities. He developed audiovisual programs for Grand Canyon National Park, Dinosaur National Monument and Hot Springs National Park. He designs brochures and indoor and wayside exhibits, and leads workshops on interpretation training, planning and exhibit design. For several years he has taught Interpretation of Historic Sites in the public history graduate program at the University of Arkansas at Little Rock.

Mr. Miller spent six weeks in Madagascar as a consultant to the Madagascar National Park Service; and in Bolivia he developed the interpretation plan for the Flor de Oro ecolodge complex at Noel Kempff Mercado National Park in the Amazon basin, and recently was part of a five country NAI interpretive team in Korea. He served on the advisory committee for the Arkansas Ecotourism Development Manual; and he continues to enjoy traveling America’s rivers as guest naturalist on the historic Delta Queen steamboat.

Mr. Miller received his Bachelor’s degree from Ouachita University and a Master of Science in Forest Recreation Management with an emphasis in interpretation from Utah State University. He is a Certified Public Manager, a Certified Interpretive Planner, and a Certified Interpretive Trainer.
Interpretive Guides Are Not Aliens—We Are Professionals
By Ma. Elena Muriel

I was on my flight to Panama to teach a CIG, we were on the plane flying over Costa Rica there was a terrible thunder storm, the plane was flying above the clouds I was looking trough the window …. And could see all the clouds enlighten by the thunders, like treads of fire, at the same time just looking little above the plain I could see a beautiful clear sky full of stars and the constellation scorpion just outside my window I was delighted by such spectacle and told the lady seated next to me …!!!!!Look how beautiful!!!!!!!…. She looked outside and then looked at me, with a funny look like wondering how could I enjoy such a scary situation just as If I was an Alien from another world. Perhaps you have being in a situation like mine, I don’t know about you but, it happens to me very often, anyway….
I continued enjoying the beautiful scene the flight was offering me and at the same time thinking about the situation with this lady and I realized that these situations occur to me because I was born an Interpreter.

Even when I may look alike an Alien ….I’m not, I’m a professional interpretive guide……

I may look like those “beings” from a different “world” called Scientist who are always making research and investigate the Nature of things, nature of plants, animals, bugs etc. Nop, I am not a Scientist. But I sure investigate our Natural resources, deeply, attending courses or reading research journals.

Perhaps you have heard many stories or seen TV programs of people who said had being contacted by aliens, they are many cases worldwide, but despite where they are and they don’t know each other, and after some research they all agree that aliens have a message to communicate to human being “To Respect and Preserve the Beauty of the Planet Earth”.

I do carry that message too when I apply the Authority of the resource
In every single presentation or Tour I make

I may look like those other “beings” from other world called Historians, those who research and investigate the past, present and future of Countries, and its heroes or exceptional people who have left a legacy to us.

I am not a Historian.
But I also investigate and research our Cultural resources and I share and interpret the History of my Country, because as Cable & Beck wrote in them principles “Interpretive guides can bring the past alive to make the present more enjoyable and the future more meaningful”. With knowledge, happiness and enthusiasm I share our History.

Perhaps you have hear many other rumors that warn you “you should be afraid of Aliens…… they look, behave and dress weird”

Many people may be afraid of me?

It is true that I look and dress different, maybe funny to some people, I don’t care much about fashions, but I always wear comfortable clothing, with hiking boots, pants, shorts, and vest with 1000 pockets and a base ball cup most of the time, and I always carry a back-pack full of goodies let me show you some…, binoculars, magnifier, perhaps a skull or skeleton, a snake and even pup of animals. But a lot of people see them as scary, funny or even disgusting items, I call them tools and props

My friends and neighbors have said to me. Your style and taste of decoration is…..“Interesting”.

Interpreting World Heritage 2006 | San Juan, Puerto Rico | Association for Interpretation | www.interpnet.com
My house is a world full of many things you can find, to give you an example: death birds in the fridge, feathers, stones, shells, artifacts from Indian’s tribes, baskets, paintings from many cultures, water containers, pieces of wood, more containers to collect samples, snakes, spiders, bats, many plants, a walking stick etc.

But even when a lot of people see them as weird things ….. To me 
They represent, different places, or countries I’ve being, or people that I have meet, represent to me smells, colors, flavors, sounds, experiences, memories, history, stories, different cultures etc. 
I see in them the intangibles hidden in the tangible objects that I have and make them so special to be in my house.

And I also have many, many …. But a bunch of those “weird” things to many ordinary people, that are called books and field guides. But 
That I see them as a treasure, as the voice, the life, the time, the effort, experience, the knowledge and wisdom from world wide Scientist, Biologist, Geologist, and Historians who left us a Legacy in their books, capturing there, part of themselves. And many more who had contribute to give form to what it is now my profession, known as Interpretation,

I also have like many other people have, all kind of non common pets such as turtles, birds, snakes, cats & dogs, fish, a rat, an iguana etc. etc. etc. Things like that 
But there is nothing to be afraid of….. I’m going to tell you a gossip!!!

After many research, tourism’s experts had noticed and said, that out of all the people in the Tourism Industry, who interact with visitors during them vacation, tour guides are the ones who spend the longest time with them, 
And that the 80% of the success of a tour depends upon the knowledge, ability, and language of the guide and the 20% in resource and the logistic of the tour. In some conferences they had call guides, “the most powerful weapon” of tour companies.

We represent the Company or agency we work for; we represent the site, the state and the country. What a big responsibility…don’t you think?

Others had called us, educators in non formal settings, we informally teach about our Natural and Cultural heritage, but easy, fun and entertaining way.

And it’s true….I receive all the good and bad comments from first hand of visitors about an area or city.

I’m sure that you have seen at least once a TV series about aliens.

I am like in many UFO’s TV series, searching for new worlds, worlds of Nature to explore , I’m searching worlds of Culture and knowledge to learn and to investigate, but also I’m searching for new worlds of people, who want to hear the message. 
Because like many other UFO’s, I try to produce light and enlighten others, sparking its interest. And transform them from being curious visitors to stewardship, promoting & caring for the resources.

I feel like if I “abduct” or kidnap every visitor in my presentations and tours, and I send those “taken” People with our message, the Knowledge of our planet and its beauties, with its diverse cultures and ecosystems. 
A message of understanding, with sense of belonging, but keeping them preserved for our enjoyment, and for those generations to come.

I wanted to socialize with others alike me….. And since 1999 I found them in NAI the National association for Interpretation ….. but

Perhaps you have noticed that we are not many “Interpretive guide aliens” in the world, but only a few 5000 worldwide, who have had the conviction that we still have a beautiful world, and have taken the passionate challenge to transmit its beauty to all people despite, nationality, color, age.

But sure we are growing networking in conferences like this one.
Now for those of you who are not yet but want to become professional “Interpretive guide Aliens”… OH!!!!
Yes we are professionals …”Believe it… or not!!!!

Let’s see what makes an activity a profession?
• It is based on research.
• Requires special education and training.
• Support and establishes codes of ethics.

Since 1820 we have a legacy of researches, which have left us techniques, principles and ethics to follow.
Like Enos Mills, John Muir, Freeman Tilden, among others and many more who are still contributing so far like Sam Ham, Lisa Brochu, Tim Merriman and many more.

See? Being an Interpreter has the same requirements and codes of ethic. That’s why our mission is: “to Inspire Leadership and Excellence to advance heritage Interpretation as a profession.”

I brought a message from the world I come from… that was given to my by my father… and he told me….

Listen girl…In our world… We have the conviction that All of us have the same opportunities to reach the ever wanted “World of Success”, not only because we have a head, a heart 2 legs, 2 arms, but because all of us only live 24hrs. A day.
So the success depends upon in how to administrate our 24 hr. Whether if we invest them in study to get knowledge, working to earn a living and enjoying and loving what we do. Or watching the time goes by without doing anything.
So our success depends upon in HOW we administrate our time.

We have 5 shortcuts to reach the world of Success: (I’m going to tell you but don’t tell any body)
• Dream. - Every project comes from a dream.
• Establish the route to follow and reach your dream. - Because if you don’t know where to go, you would not know HOW to get there… (To your dream).
• Be persistent. - wake up, eat , and go to bed with your dream on mind, travel, fight and live everyday to make your dream true, keep on studying and researching use what you have so far as a transportation tool to go farther, because we have a saying “ vouloir ces´t pouvoir” or “Querer es poder”.
• Enjoy your way and transmit it, and learn from every moment. - Because the happiness not only comes from being in your dream when you reach it, but also for all the experiences and memories you have had and share along your way.
• To meet the 4 steps above there are two simple but most powerful fuel ingredients and vital for the success. To have Passion for what you Do, and be Humble to learn and share with others.

If you follow this simple but effective route, you will reach “the world of success” and another full new world of opportunities for you will come … Beyond your expectations. That will broaden your Horizons.

That’s the message my father gave me once and I gave it to you today.

It is true that I may look weird, I belong to a unique entity, I’m from the world of the Interpretation, I feel I am a mix of Scientists and Historians but a little different, I am a kind of ambassador of our Natural and Cultural Resources, I transmit the results of the research of many Scientist and Historians, Geologist, Archaeologist, Geographers, Biologist etc. I feel with a big responsibility,
But I speak a special language I speak the language of the animals, the plants
the language of Historical people in terms that everybody can understand, that way I promote “close encounters of 3rd type” in between the audience and the resources, trough first hand experiences, and I always keep on mind that I represent the NAI, the Company or agency I work for; I represent our site, our state and our country.

After all I said I hope that many of you can join this “world of interpretive guides”, if you haven’t done it, and don’t see me as weird “Alien” I am just passionate for what I do, sensitive human being with Knowledge of my Audiences and the Knowledge of our resources using the appropriate techniques to create Interpretive Opportunities. I speak the language of Interpretation the language that comes from the bottom of my heart.
Role of Education and Interpretation

Natural heritage sites or nature reserves like National Parks and Wildlife Sanctuaries play a major role in conserving representative ecosystems of the country. Since they are visited by a large number of people they also have a great potential in promoting public awareness on biodiversity, conservation and sustainable use of natural resources.

Most visitors to any protected area are attracted by the excellent panoramic views, the quiet and peace that these protected areas offer, and last but not the least, the opportunities of seeing wild animals in their natural surroundings. What kind of quality information can we give this vast audience that enters our Parks daily in huge numbers, such that it supports the better management of the protected areas and encourages real appreciation for the protected area.

Nature interpretation is one of the many methods used to communicate in such a situation. Interpretation is defined as an “educational activity which aims to reveal meanings and relationships through the use of original objects by first-hand experience, and by illustrative media” rather than simply to communicate factual information. Interpretation provides a first-hand opportunity to enrich the experience of nature and thus can serve to be a very important tool of communication in protected areas.

Interpretation has the potential to educate visitors about natural resources, the relationship between humans and natural resources, the need for conservation and park management policies. In turn, increased understanding of natural resources may generate visitor support for the conservation for the park’s resources.

Environmental Interpretation programmes are designed to serve two functions: education and recreation. The end result that one hopes to achieve through Interpretation would be to sensitize, to create understanding and appreciation of the site and make the whole experience more meaningful and valuable.

Interpretation should also seek to accomplish management goals by encouraging thoughtful use of resources by visitors and by guiding people away from fragile or overused areas into areas that can withstand heavier use.

To that effect, interpretation is not a static one time affair. Telling the story of the protected area to the public/visitors in their language, visitors whose perceptions and attitudes are often coloured by their cultural, linguistic backgrounds is a challenge.

The values and attitudes of tourists/visitors today are beginning to change, and they are now demanding more environmentally responsible services and products as well.
as information. Tourists want to learn about the environments they visit as well as understand their connections with a broader environment. Thus, education and interpretation have a very vital role to play.

Through interpretation and education, visitors can gain a better understanding, awareness and appreciation of the natural and cultural environment. Thus, education and interpretation creates the potential to provide the visitor with an environmental consciousness and to facilitate long term attitudinal and behavioural changes.

Interpretation can also play an important role by educating the tourist/visitor about the nature of the host community and region, addressing natural resource management issues, informing them of the consequences of their actions, enhancing their experience and encouraging them to engage in sustainable behaviours.

Nature interpretation provides visitors which a holistic view of nature nurturing us, gives a “map” a dictionary and good advice to find the beauty, peace and wonder of nature.

The task of nature interpretation activities is to promote the realization of nature conservation and the sustainable management and use of nature as basis of culture (human activities)

A more sustainable national park or sanctuary or any protected area should expect to make cost savings through green practices, and they will become a more attractive option to visitors, donors, investors, insurers and partners and thus increase net income. They should stress sustainable activities as a basis for promotion and marketing.

A protected area, visited by a number of tourists, that introduces sustainable practices will, without doubt, help to improve the environment and will fulfill the institution’s moral imperative to be involved in such practices—as must all other sectors of society.

**CEE and Interpretation**

Interpretation has been a major thrust area of the Centre for Environment education (CEE), India since its inception in 1984. The Centre has been working to increase the environmental and educational value of Natural Heritage Sites, Zoological Gardens, Botanical Gardens, Natural History Museums and Urban Open Spaces and Cultural Heritage Sites.

The Interpretation programmes are designed:

use a recreational visit as an educational and an enriching opportunity

sensitize, create appreciation and concern for wildlife biodiversity and its protection

increase public commitment to the cause of conservation and sustainable use of natural resources

CEE’s Interpretation programmes have consciously tried to integrate these concerns through communication, education, participation and awareness.
A number of Interpretation programmes have been designed and developed by CEE for a diverse range of ecosystems in India. Some examples being:

- **Bhoj Wetland** (Central India)
- **Chilika Lagoon** (Eastern India)
- **Kanha Tiger Reserve** (Central India)
- **Pench Tiger Reserve** (Central India)
- **Bandhavgarh Tiger Reserve** (Central India)
- **Palamau Tiger Reserve** (Eastern India)
- **Gir National Park** (Western India)
- **Coorg Interpretation** (Southern India)

Some of the components that make up the Interpretation Programme are as follows:

Setting up of Interpretation centres, being the first step to provide quality information to visitors. The Interpretation Centre (IC) comprises of an Orientation and a Visitor Centre. The Interpretation Centre (IC) can also be used as an extension facility and resource centre for various EE activities for the various target groups like local communities, schools, colleges, NGOs, researchers and naturalists, tourists etc.

1. On-site Interpretation through
   - Signages and
   - Wayside Exhibits
   - Orientation maps

2. Guided Interpretation
3. Trails (Nature and Cultural)
4. Publications
5. Training Programmes

Planning any interpretive programme for any Protected Area is intimately linked with the overall planning of the protected area. Thus the focus would be on:

- The activities of park management
- The global and local importance of the protected area
- Importance of preserving the biodiversity
- Conservation efforts-successes and failures
- Environmental issues and problems-highlighting any development projects like dams, quarries etc.
- Rare and threatened flora and fauna
- Practical Conservation and research in the area

**Cultural Heritage Interpretation**

CEE has also developed cultural heritage programmes for the Gandhi Ashram in Gujarat and other monuments of archaeological significance in and around Gujarat.

The programmes have been:
To enhance citizen involvement in the conservation of local cultural heritage, programmes were conducted to initiate discussions within the civil society about what could be done to help and assist the Archeological Survey of India (ASI) in the development of the surrounding areas of different monuments.

Community surveys were conducted and concerned citizens and related organizations and NGO’s expressed their concern and solidarity towards this rich heritage by their presence.

Conducting city level workshops in Ahmedabad on various aspects of Philanthropy

Strengthening of the Panchyat system in the walled city of Ahmedabad and other areas in Gujarat.

Community participation and creating a community profile of the area.

Decade of Education for Sustainable Development (UNDESD), 2005 -2014

Sustainability includes social, economic and cultural issues that affect the quality of life of individuals, the local and broader community, and all the inhabitants of the world.

Sustainability reporting seeks to understand and measure changes towards or away from sustainability rather than make assessments of overall sustainability at point of time and also work out options that can benefit communities and groups of people living in and around parks.

Education for sustainable development is not something new. It has roots in environmental education, which has evolved since the 1960s, and in development education which first emerged in the 1970s, and also links with a number of related approaches to education which stress relevance to personal, social, economic and environmental change. In the past decade these approaches have increasingly found commonality under the label of 'education for sustainable development' and there is a strengthening consensus about the meaning and implications of this approach for education as a whole.

Education for sustainable development is a life long endeavour which challenges individuals, institutions and societies to view tomorrow as a day that belongs to all of us, or it will not belong to anyone.

Education for sustainable development involves incorporating key themes of sustainable development – such as poverty alleviation, human rights, health and environmental protection – into all education systems. It is a tool enabling people to share common values of solidarity, equality and mutual respect.

The United Nations has declared 2005-2014 the Decade of Education for Sustainable Development. In the UN declaration, "Environmental Conservation and Protection" is among the themes identified for the Decade.

“Vision”
The vision of education for sustainable development is a world where everyone has the opportunity to benefit from quality education and learn the values, behaviour and lifestyles required for a sustainable future and for positive societal transformation.
Education for Sustainable Development

The goal of Education for Sustainable Development (ESD) is to reorient education, in all forms, so that we collectively consider the long-term future of the economy, ecology and equity of all communities in the decisions and actions we make and take.

• Internationally, it is recognized that education is the primary vehicle to increase the ability of people to proceed along a path of sustainability. In order to take the necessary steps, education, in all its’ make ups, must foster the capacity of an individual to shift their values, behaviour and lifestyles toward one that supports a sustainable future.

Values promoted through ESD

• The United Nations Educational, Scientific and Cultural Organization (UNESCO) cites the following as one of the Decade’s four underlying values:

"Respect and care for the greater community of life in all its diversity which involves the protection and restoration of the Earth's ecosystems”.

• According to UNESCO, the lead agency for the UN Decade, the decade's focus is to be “advocacy, communication and networking directed at facilitating all educators to include sustainable development concerns and goals in their own programs”.

ESD and Interpretation

• The central mission of protected areas, such as national parks and sanctuaries is conservation education: using the motivating power of natural places and living organisms to inform, inspire and motivate people to participate in environmental protection.

• It is here that the goals and activities of these areas intersect with the values and objectives of the United Nations Decade of Education for Sustainable Development (UNDESD)

CEE’s Interpretation programmes in the light of the Education for Sustainable Development(ESD) framework and values will address the following concerns:

• Facilitating behaviour change in stakeholders with careful strategic planning and innovative approaches and methods.

• Improving intrinsic (attitudinal) values

• Emphasizing Interpretation to be seen as a tool for empowerment leading to action

• Ensuring Interpretation to be a two way process, involving actual participation, and not passive participation

• Encouraging and developing innovative techniques that work for communicating conservation messages for education. eg. fun activities, cultural activities, etc
Interpretation thus can play an important role by educating the tourist about the nature of the host community and region, addressing natural resource management issues, informing them of the consequences of their actions, enhancing their experience and encouraging them to engage in sustainable behaviours (Moscardo1996).

**The Interpreters Credo:**

Through interpretation
Understanding

Through understanding
Appreciation

and Through appreciation
Protection.
CULTURAL HERITAGE AS A SOURCE OF REGENERATION AND WELFARE IN POST WAR SOUTH LEBANON

Imma Plana

The area of Hasbaya–Marjaayoun, located in South Lebanon, was known exclusively for its turbulent political past, linked to Lebanon’s lengthy war and period of occupation. Only until recently, the area’s local communities were still struggling to re-build their normal lives while the few visitors who ventured into the place did so motivated mostly by their interest in visiting an “ex-occupied area”.

Today, the area’s wealth in cultural heritage resources is providing the place and its communities with the opportunity for re-vitalization. Under the umbrella of a sustainable tourism development program and using interpretation as a tool for connecting people with their heritage, the area of Hasbaya-Marjaayoun is currently witnessing a spectacular change from a forgotten place of political instability to a heritage backyard with growing cultural activity aiming at rebuilding confidence in the future of the area through the sustainable use of its heritage resources.

Partly due to the area’s isolation during the long years of occupation, Hasbaya–Marjaayoun managed to preserve a unique character of great beauty and appeal. The area’s heritage capital includes outstanding natural landscapes, a Medieval fortress palace, several Roman temples, a 17th c. caravanserai (i.e., old traders’ inn), Roman tombs, a Byzantine church, several old mills and other archaeological remains. In addition to those, the area also incorporates a vast assemblage of WWII vestiges (including an underground hospital, anti-tank barriers, parts of a WWII airfield, trenches and ditches), a rich history, distinctive local crafts and gastronomic recipes and a rich ethnographic potential found in the many traditions and folk manifestations common throughout the place.

Based on an intensive survey of the cultural and natural resources of the area, a strategy was developed with the aim of protecting, enhancing and promoting the cultural potential of Hasbaya-Marjaayoun while encouraging rural and cultural tourism development to the place.

One of the many projects inscribed in the tourism development strategy portfolio, was the conservation and presentation of a 3rd century AD Roman Temple in the village of Hebbariyye.¹ The Roman Temple of Hebbariyye is one of the better-preserved examples of Roman temples in Lebanon (Fig. 1).

The objectives of the conservation project were a/ to understand the history and cultural significance of the building through archaeological excavation and other archaeological investigations, b/ to guarantee the long term preservation of the site and control the decay of the monument via specific conservation measures and c/ to develop the potential of the Hebbariyye Roman Temple into a source of local pride and a tourism magnet for the benefit of the neighbouring community.

¹ The Hebbariyye Roman Temple Conservation Project was supported by a grant provided by the United States Agency for International Development – USAID and administered by the welfare organization Mercy Corps. The project was implemented and managed by Historic Lebanon in 2004-2005.
Among the various challenges we encountered, engaging the local community in the process of believing in and caring for their cultural resources after a period of over 20 years of war, remained the toughest one. Interpretation did not only play a major role as a catalyst in accomplishing this, it also influenced all the project planning, from the viewpoint of archaeological works, conservation and management.

At the Hebbariyye Roman temple, interpretation was used to reinforce the conservation message as well as tell the story of the site in its widest historical context; i.e., not only focusing on its Roman origins, but including also all its other historical phases. This approach had a strong impact on the project’s decision-making process. The stainless steel frame installed to support the temple’s lintel, for instance, was decided against other conservation measures so as to preserve the evidence of the 19th century earthquake that shook the place and strongly damaged the building (Fig. 2). For the same reason, some areas of the temple were not fully excavated so as not to disturb the evidence of the earthquake and the ravages of time on the structure of the building, which is so intrinsic to its value.

Interpretation did not only bring the Hebbariyye community closer to the temple and changed their understanding and perception of the site; it also provided answers to controversial issues that arose during the project. Despite the fact that some of the trees surrounding the temple had an impact on the conservation of the site, for example, yet the decision was not to remove them because they perpetuated the authentic landscape of the site, at least since Medieval times.

**Fig. 1.** The Roman Temple of Hebbariyye is one of the better preserved examples of Roman temples in Lebanon.
Today, it is widely recognized that the importance of preserving and caring for heritage resources derives from the basic premise that they are unique and limited, non-renewable and inherently valuable. Yet, heritage resources are not significant by definition; they are given value by people, and this value might not be readily apparent to all. This is why interpretation is such an integral part of the heritage management process, as only those who can understand the history and values of a site and connect to the story behind the place will be able to fully appreciate and enjoy it.

At the Hebbariyye Roman Temple, interpretation provided the local community with the channel for rediscovering the temple site. The more people found out about the past history and values of the site, the more they related to and cared for it. Eventually, the local community stopped regarding the temple site as an inert ruin unrelated to them and started viewing it as a valuable resource and a source of pride. This attitude might partly have responded to the economic potential local residents saw in the temple as a draw for tourists and revenue-generator, yet it was indeed their awareness and sense of pride about the site that boosted genuine local interest and commitment in the project.

The constant relationship between the team managing the project and the local community proved to be an enriching learning process for both parties. It also proved that local involvement is an indispensable key ingredient for the success and long term sustainability of any heritage management initiative. Because the Hebbariyye local community played an active role as partner and dedicated workforce since the very beginning of the project, the sense of ownership and commitment local people maintained throughout the project was very strong. This not only contributed to the quality of site works, but it also provided the much needed sense of continuity for the future upkeep of the temple site.
Throughout the duration of the project, the approach adopted by the management team aimed at encouraging and strengthening local involvement. Only local inhabitants from the Hebbariyye village and surrounding area, for instance, were recruited for the temple’s works. From the one side this ensured a supply of trained people for the future maintenance and care of the site, while from the other, it engaged the community actively and had an important financial impact on the life of many local families.

During the earliest phases of the project, a Municipal Committee was established. The ultimate purpose of the Committee, which included key relevant stakeholders and representatives from the local community, was to form a committed group to look after the future safeguard and management of the temple site. A series of training sessions were scheduled and delivered to the Hebbariyye Roman Temple Municipal Committee throughout the various phases of the project. The sessions were intended to involve the local community in the process of managing the Roman temple, first by escorting the archaeological and conservation works and second by gaining an insight into the basics of heritage conservation, management and sustainable use. Topics covered during the workshops included:

1. **Why is the Hebbariyye Roman Temple significant?**
   This workshop presented the temple’s assessment of significance, but most important, it explored through open discussions with the community, what the temple meant to the local people and how did they relate to it. The opportunities for interpreting these associations and meanings were then integrated into the final policy for the site’s interpretation.

2. The ongoing update of **archaeological and conservation works at the Hebbariyye Roman Temple** site helped people understand the importance of presenting all different layers of history to the public without having to compromise one at the expense of another. As previously stated, interpretation also played a key role in planning for the temple’s conservation; which was directed towards reinforcing the cultural significance of the site and telling the full story behind the building with its various uses and changes throughout time.

3. Keeping the site’s significance in mind, the various **options and policies suitable for the place’s future management and sustainable use** were balanced against the temple’s management constraints. The active local participation in the process contributed much in ensuring that the policies remained realistic and feasible for the local community to implement in the future. Ultimately, and under the management team’s guidance and assistance, the Hebbariyye Municipal Committee drafted policies for the site’s archaeological research, conservation, landscaping, maintenance and care taking, visitor management, interpretation, tourism and promotion.

4. In the context of the **tourism potential of the temple and its expected economic impact** on the local community, the workshop emphasized the importance of developing the site in a sustainable manner, so as to allow for visitors’ appreciation and enjoyment without jeopardizing the integrity and future of the temple. As the Hebbariyye community was well aware of the potential benefits tourism could bring to their lives, they also understood the importance of valuing and conserving what tourists were coming to see (i.e., the temple site). With the support of the management team, the Municipal Committee discussed ways whereby interpretation could assist in the protection of the site and in enhancing
visitor experience. Suggested measures included control on access and visitor numbers, use of interpretive panels and informative brochures, guided tours (both to the temple site and also linking the site with other surrounding Roman temples) and visitors’ code of behavior (including measures against vandalism).

The workshops gave vivid evidence of the risks involved in overlooking the power of those interacting on a daily basis with the heritage resources, regardless of their technical skills in the field of heritage management. Local involvement was an integral element of the Hebbariyye Roman Temple project; it provided an inestimable source of information and an important local sense of ownership to the project; most importantly though, it ensured its long term sustainability. Some of the local initiatives which developed from the project include the organization of a local competition to collect stories and folk tales related to the village and the temple, a handicraft market and a traditional gastronomy fair. Although organized at a local level, these activities generated modest yet important economic benefits to the Hebbariyye community; they also provided exposure and increased awareness about the temple site among the region’s inhabitants and boosted greatly the community’s local sense of pride. Other local initiatives envisaged for the coming year included the organization of regular school visits to the temple site and its interpretation by costumed local inhabitants re-enacting the building’s history.

Through the interpretation of the Hebbariyye Roman temple, a link was re-established between the Hebbariyye community and the temple site. This link changed people’s perceptions about the site and allowed them to restore confidence in the future of the area based on the sustainable use of the temple and other neighboring heritage resources as visitor attractions.

Many challenges were encountered throughout the duration of the Hebbariyye Roman Temple Conservation Project; many lessons were learnt. Some of the most relevant include:

Heritage managers should not underestimate the importance of local involvement in the management of heritage resources. Local communities should play a more active role in the decision-making process and be engaged from the very early phases of the project. Training is a key component for the project’s success. It gives confidence to people and ensures a supply of skilled human resources in a field (i.e., heritage management) where success is highly dependent on people’s enthusiasm and performance. Interpretation should be accredited and planned for from the very beginning of the project, it should influence all stages of the project, from planning to on-site works and to the management of the site.
While the real long-term success of the Hebbariyye Roman Temple Conservation Project as a visitor attraction will need to be assessed on the basis of visitors’ future response (in terms of their numbers and how satisfactory their experience in Hebbariyye will be), the initial objectives accomplished by the project have been very encouraging. The archaeological works conducted at the site allowed for a good understanding of the temple’s significance and values, which in turn played a key role in defining the site’s conservation approach and in bringing the place closer to people. The implementation of the site’s conservation plan, which was used as an interpretive tool to reinforce the story behind the temple, ensured the building’s long term preservation, strengthened the relationship with the local community and gave local inhabitants a practical insight into the basics of conservation, something critical for the site’s future maintenance. Finally, the site’s inclusion on the tourist map of the area came as a major milestone and opened the door to the temple’s potential economic prospects as a visitor attraction, via local employment opportunities and income-generating activities.

Although the original budget and timeframe for the project expired long ago, neither the management team nor the Hebbariyye Roman Temple Committee regard the project as a closed chapter. The community is well aware that the site’s maintenance, care and promotion are ongoing processes and that the limits to what the project can bring to them in terms of interpretive opportunities and economic benefits lie mostly in their hands.

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Currently, it has become evident that there is a growing interest in knowledge about cultural heritage as an act of recalling the experiences of other times. Yet governmental institutions have not gone beyond the action of merely classifying and safeguarding this heritage. What is problematic is the gap of historical identification, for it is history which can reveal the culture of a place, by establishing with it a relationship of identity and values which can show the meanings expressed across the centuries. This identity is intimately bound up with memory whose link to the present day comes about by means of constantly interpreting the past. Using these values, it is possible to get close to “the democratization of knowledge about the past and recognition of the different voices which translate it into the present”, as pointed up by Doia Freire and Lígia Leite Pereira (2002: p. 128). These are the new understandings which represent the tools needed to relate a historical narrative which might manage to reach a target public, to reconstruct the forgotten identity of the place and of the collective memory of the legends and folklore.

However, the conceptual framework for interpretative planning and integrated conservation have been set in order to respond to the demands relative to distinct disciplinary fields. Therefore they do not display the interfaces needed for dealing with the current complexity of safeguarding historical places. Within the existing methodologies which converge on the problematics cited, that of interpretative planning by Goodey (2002) and Murta (1995 and 2002) is the main starting point. It permits the identification of the cultural heritage, but not the association with how to give value based on criteria, according to Riegl (1999). The discussion of these conceptual and doctrinal challenges is undertaken by taking the Isthmus of Olinda and Recife as an empirical reference since it possesses a significant history, which has been the object of federal preservation orders and international recognition.

The Isthmus which joins the towns was a small tongue of sand which went from the Fort of Brum, Recife, to the Beach of Milagres (Miracles), Olinda. When the tide was in, it separated the two towns, transforming Recife into an island. The sand of the isthmus, besides being a temporary quay for small canoes, was also an unmade road which, at low tide, travellers walked across to gain access to the two towns. In addition to being a causeway, the Isthmus was a place of defence for the two towns, on
which a belt of fortifications and small batteries kept guard. From the Portuguese occupation in the early 16th century, the strategy for the defence of the Captaincy of Pernambuco was concentrated on this tongue of land, and gave rise to more effective occupation with the Dutch invasion of 1630.

Fishermen, boatmen and others with small craft were concentrated on the shores of Recife and found the Isthmus gave the support needed for their tasks of transporting people and merchandise along the Rivers Capibaribe and Beberibe. During the 18th and 19th centuries, the boatmen multiplied their journeys thus making an important link with the Isthmus. Most of them were freed blacks and slaves who established at this location their fantasy world of legends, peopled by evil doers and stories of crimes.

The meanings given to the Isthmus of Olinda and Recife are found nowadays, but without connection to their origins in the past. The reform of the Port of Recife which broke off the Isthmus in the early 20th century, besides destroying the strip of land which joined the two towns, also wiped out the “sense of place” present in the history, memory and identity of Olinda and Recife. Therefore to reconstitute this “sense” or “senses” is another challenge for the interpretation and conservation of cultural heritage.

Revealing place by means of historical interpretation

Throughout the 17th century, the Isthmus of Olinda and Recife kept its main features of being a strip of sandy land with a longitudinal and narrow shape, dotted with very few built elements – each well apart from the next-, which was pounded by the sea to the east and by the waters of the Beberibe to the west, the banks of which had vegetation. The Isthmus was connected to the south with the town of Recife and to the north with the town of Olinda. The structures skirting the Isthmus were also maintained unaltered throughout the 17th century: the reefs, the sandbars, the anchorages, the River Beberibe.

This revelation given by the iconography of the 17th century permits the observation of the essentially natural character of the strip of sandy land and of its importance from the point of view of defence, an indicator brought to bear by the design of the forts. It was, also, in the approaches to this strip that vessels from overseas weighed anchor at specific points of unworked rock as described by 16th century travellers. In the first half of the 17th century, ships began to take their bearings from a cross erected on the Isthmus, probably built by some harbour-master of the Port of Recife3.

One can see on a 1626 map, drawn up by João Teixeira Albernaz I, entitled “Todas as fortificasões que se mostrão do lugar do Recife até a Villa de Olinda e ainda adiante até o Rio tapado de trincheiras Redutos e Plataformas que se estendem por mais de meia legoa de terra se fezerao por mandado e Ordem do Governador Geral Mathias de Albuquerque na oCasiaô em que os olandezes tomarão a

3 Pereira da Costa (1917: 141-142) states that “the monument designated by the name Cruz do Patrão-Mór, which seems to indicate the Cross was built by some patrão-Mór (harbour master) of the port of Recife, this post having existed at least since 1654”. 
Bahia⁴ (fig.01), in the foreground, the reefs are represented, partially jutting out, (the dark band to the left of the Fort of Picão) and partially submerged (the light band to the right of the Fort of Picão). Between the reefs jutting out and the Fort of Picão is to be found the “Barra” (“Sandbar”), the main access entrance to the anchorage which in this stretch is denominated the “Poço” (“Well”). Now on the extreme left of the “reef which also juts out” there is another access – a narrower one – the “Barreta” (“Little Sandbar”). On the Isthmus, represented on this map as being short and wide, there appear only two built elements: the Fort of Terra (Earth) or São Jorge (St George), and a cross, which is already present in cartography of 1609 and is situated between this fort and the “Settlement of Recife” (the small town). The Isthmus of Olinda and Recife appears, on the side of the River Beberibe, with vegetation along its banks and on the sea side it is sub-titled “beach”. This strip of land which connects Recife and Olinda and is bounded by the sea and the river seems to display, in the drawing, a continuity with the sands in front of the hill. On this stretch of beach, there is a fence which has characteristics of a palisade, according to Reis Filho (2000)⁵. It is interesting to observe that Olinda is drawn in a triangular shape, which, still according to Reis Filho (2000), may signify the recognition of the geographical situation of the place. Smaller vessels are crossing the river between Recife and Olinda, an indication that this was an important means of communication between the two towns.

On a 1630 map⁶, entitled “Porto e Barra de Pernãbvco”⁷ (fig. 02), also by João Teixeira Albernaz I, one sees, as on the previous map, in the foreground, the entrance of Barra, represented by the breach between the reefs and by the drawing of a ship. The reefs to the right of the Barra appear as the less defined lines of the drawing and with staining, indicating that they are submerged, unlike the stretch on the left of the Barra. Between the “Settlement of Recife” and the “Town of Olinda” there is the Isthmus, now with a new built element, the Fort of Brum, to the right of the Fort of Terra (Earth) or São Jorge (St. George). Differently from the cartography shown earlier, which is by the same author, on this map, the Isthmus is represented as elongated and narrow, but in proportion to the real dimension. The relation of the Isthmus with the town of Olinda is also different, since on the 1626 map the protective palisade of the town did not separate the sandy shoreline of the hill, as appears on this 1630 map. It bears, in this sense, signs that the causeway along the Isthmus was not always a privileged place of communication between Recife and Olinda, a clue that is added to that given by the drawing of small craft on the Beberibe, indicating the presence of river transport at this point in time.

The Cross between the Fort of Terra (Earth) and the town of Recife, which appears in previous maps, does not appear here, this perhaps being an indication that it no longer was in existence at that time.

Still in the 17th century, a 1641 (1648) map entitled "de haven van Pharnambuco (1), Maritius Stad (2), Recif in (3) de Stad Olinda" (fig. 03), authored by Cornelis Bastiaensz Golyath, shows a new built

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⁴ "All the fortifications which will be shown from the settlement of Recife to the town of Olinda and beyond to the River covered with trenches Redoubts and Platforms which extend for another league of land, were carried out at the behest and Order of Governor General Mathias de Albuquerque on the occasion that the Dutch took Bahia"

⁵ Sub-title of Figure 60 of the CD which accompanies the book Images of towns and cities of Colonial Brazil.

⁶ 1630 is the date the map was drawn up while 1631 is when it was published. This map is the work of the Portuguese cartographer João Teixeira Albernaz I.

⁷ "Port and Sandbar of Pernambuco"
element, the Fort of Buraco\textsuperscript{9}, to the right of the Fort of Brum. In this cartographic work, which includes the maps of Olinda and Recife and the plans for developing the latter, one sees, on the first plain, the whole line of reefs, the submerged stretch represented by dots. Between Recife and Olinda, both walled – there is the Isthmus, slim and elongated, with its shape delineated by the contrast with the colour given to the waters of the sea and river. The Isthmus, in this drawing, at one portion, stretches out into the Beberibe.

In the cartography of the 18th century, note is taken of more significant alterations on the Isthmus, with the town of Recife and chiefly its port expanding towards it. The Port which contributed to the growth of the two towns comes to define the sense of the place together with that of defence. The architect, José Luís Mota Menezes (2000: p. 138) in describing the formation of the towns of Recife and Olinda between 1537 and 1630, demonstrates the sense of natural port which included not only the peninsula of Recife, but also its Isthmus: “As Olinda was the capital of the Captaincy, Recife (a settlement) came into being as its port, to which there was access because of a fault in the reef, breached rock. The formation of Olinda and its growth keep a close dependence on the existence of this Port in Recife. The Northeast coast was already well known in 1535 (...)

Nevertheless, even with this spreading out of the town and its port, the Isthmus of Olinda and Recife remains essentially as a sandy, natural element, with a continuous, narrow longitudinal shape, having built elements dotting its territory in a spaced-out way. Waters lap towards it in a longitudinal direction and its natural surroundings are preserved as is represented in the 1759 drawing in perspective “Planta e plano da villa de Santo Antonio do Recife Pernambuco”\textsuperscript{9} by Father José Caetano (fig. 04).

In the 1776 “Plano da villa do Recife de Pernâbuc o e parte da costa at he a ponta da cid. d’Olinda”\textsuperscript{10} (fig. 05), by an unidentified author, one sees in the foreground the line of reefs, the submerged stretch being that which is not coloured. The drawing bears traces that the town of Recife was expanding towards the Isthmus. The Fort of Brum, which in cartography of the 17th century was represented as being far from the settlement, is already being reached by some constructions. To the left of this Fort there is the Church of Pilar, followed by Pilar Street, as shown in the key of the 1763 map (Planta genográfica da Villa de S. Antonio do Recife de Pernambuco [...])\textsuperscript{11}. Constructions on the Isthmus which are still very isolated ones are the Cross of the Patrão (Harbour-Master)\textsuperscript{12} and the Fort do Buraco, closer to Olinda.

The historian Robert Smith (1979) in talking about Recife of the 18th century describes the Isthmus as still being linked to the town. Smith, citing Vilhena, a traveller who was journeying through the

\textsuperscript{9} According to historical memoirs of Fernandes da Gama (1977: 101) written in the 18th century, “Buraco de S. Tiago (St James´ Hole): thus was called, as we said in these Memoirs, in those times, the right bank of the River Beberibe, in the frontier settlement to that in which was located the Fortress of Buraco”.

\textsuperscript{10} “Map and plan of the Town of Santo Antonio do Recife Pernambuco”.

\textsuperscript{11} “Plan of the settlement of Recife of Pernambuco and part of the coast to the point of the town of Olinda”.

\textsuperscript{12} The Cross of the Harbour-Master had already appeared on earlier maps as the “project for fortification of the settlement of Recife” of 1739.
Northeast and who described 17th century Recife, regards the Isthmus as a strip of land which can be located on maps of both Recife and Olinda, thus conferring on the Isthmus a twin belonging and a sense of place as a causeway.

The narratives of the late 18th century coincide with those of the early 18th century, although the sense of a causeway linking the towns of Olinda and Recife, only started to be attributed to the isthmus during the 19th century. One of the most expressive accounts is that of the Englishwoman, Mary Graham (1990: p. 139): “we rode on horseback to Olinda across the sandy Isthmus which links it to Recife. This is the Isthmus on which Sir John Lancaster built a strong point with a palisade during his stay in Recife, which he sacked. The beach is defended by two fortresses, very strong ones when the position is considered: on the one side a furious tidal current battering their foundations, on the other a deep estuary and a flat terrain such that they cannot be taken. The shoreline is partially covered with bushes; there is one which is beautiful, with thick leaves and red, bell-shaped flowers; many are likes those of the eastern world; many are completely new to me”.

The Englishwoman’s narrative recounts the undertaking of a leisurely journey which describes aspects of military constructions and the landscape. The open and free form of Graham’s narrative reveals that the Isthmus is no longer a military area garrisoned by batteries and soldiers. The place is described as a causeway across which people ambled without there being problems from military or state intervention.

The Recife which Graham visited in the 1820s is represented by a map of 1820, by an unidentified author and one which has no title. If we compare it with the 1776 map, which was shown earlier, we see that the town has developed towards the mainland, with the suburb of Boa Vista showing great growth. Growth in the direction of Isthmus seems to have been stationary between these years.

The change in the location of the Cross of the Patrão (Harbour-Master) to the vicinity of the Fort of Buraco demonstrates a change in guiding ships to the entrance to the Port, probably provoked by the loss of the sense of defence of the Isthmus for the town of Recife since the 18th century, this being accentuated by the port reforms towards the end of the 19th century.

Recife district in the 19th century no longer needed their symbols of defence which had been built strategically to defender the nucleus of the port city. The removal of the Cross of the Patrão (Harbour-Master) to the central part of the Isthmus corroborates this hypothesis. The concern with regular navigation in the port and equipping it were central questions for Recife. Therefore the Isthmus which had been a symbol of the defence of the town began to lose esteem as did the town of Olinda. From the late 19th century and in the early 20th century, the narratives of engineers will confer another sense to the Isthmus, that of a protection barrier to prevent the accumulation of sand in the port of Recife. Parallel to this, it will also be seen as an extension of the port, including in the projects for making the maritime terminal larger.

Until 1906, the date of the “Planta da Cidade do Recife”\(^{13}\) (fig. 06), drawn up by the engineers Douglas Fox and H. Michell Whitley\(^14\), the Isthmus of Olinda and Recife, although it had suffered from dense
occupation in the stretch to the left of the Fort of Brum, it having been widened and new streets having sprung up in comparison with the 1820 map, still presents its primeval traces, with dotted built elements, well spaced out from each other (Cross of the Patrão and Fort of Buraco) and with water to the east and west.

It is known that in 1915, nine years after the register drawn up by Douglas Fox, the Isthmus of Olinda and Recife was breached by the sea and this modified its natural structure. This change was due to the alterations in the maritime rollers brought about by the building of a mole, on a level with the Fortress of Buraco, to widen and improve the Port of Recife.

There was thereafter consensus in the technical reports on the importance of the Isthmus for the equilibrium of the currents, although a project by the engineer, Victor Fournié\(^\text{15}\) had forecast the rupture of the Isthmus in the second half of the 19\(^\text{th}\) century. It is very likely that this plan of the French engineer did not achieve prominence for there is no mention in the discussions of other engineers of the idea of a breach. This can be explained by the vision built up around the Isthmus throughout the 19\(^\text{th}\) century as a natural protection barrier for the port of Recife, interference in the place only being justified by means of successive shorings up. Lubambo (1991: 161) gives a history on the projects and reports which were presented to reform the port of Recife: “Between 1815 and 1887, 26 projects, technical assessments and reports were drawn up for re-equipping (sic the port)”. Nevertheless, the most expressive intervention projects were approved at the end of the 19\(^\text{th}\) century under the command of the engineer Alfredo Lisboa\(^\text{16}\). Lubambo (1991: p. 75) draws attention to them as follows: “In 1887 Alfredo Lisboa, the chief engineer of the Commission for the Conservation of the Ports and General Public Works of the Province of Pernambuco presents the Project entitled ‘Memórias do Plano Geral de Melhoramento do Porto do Recife’\(^\text{17}\), this project is approved but not carried out. In 1907, a Sub-Committee of the Fiscal and Administrative Commission of the Works of the Port of Rio de Janeiro is created, which only came to be instituted by the Legal Instrument of 17/12/1908, with the attribution of drawing up studies for the Port of Recife. For such purposes the following were nominated: Alfredo Lisboa, Lothario Hebl, José Pires dos Rios, José Cesário de Melo Filho and Sylvio Farias. In this same year the project was presented and the budget for it which are included in the ‘Memoirs of the General Plan for Improvement of the Port of Recife’ approved by Decree nº 6738 of 14/11/1907”.

The works to reform the port started in the early years of the 20\(^\text{th}\) century, as Lubambo states (1991: p.77): “The services began on 19/07/1909. In 1910, the works on the sea wall and the reinforcement

\(^{14}\) The engineers Douglas Fox and H. Michell Whitley were hired by the Recife Department of Public Works to draw up a 1906 city map, on a scale of 1:10000, including maps of the streets in order to assess traffic possibilities.

\(^{15}\) Victor Fournié was Director of the Department of Public Works at the end of the 19\(^\text{th}\) century, welcoming at that time his professional colleague, Émile Beringuer who drew up a report on “The port of Pernambuco and the town of Recife in the 17\(^\text{th}\) century” (Lisboa, 1915).

\(^{16}\) Alfredo Lisboa, an engineer from Rio, was hired to carry out the much hoped for reform of the Port of Recife and this began in the early years of the 20\(^\text{th}\) century. He was responsible for the first reforms of the downtown area called the Suburb of Recife and drew up a report on the port of Recife published in 1915, and he was also responsible for the publication “Ports of Brazil”.

\(^{17}\) ‘Descriptive Memoir and Justification of the Project for Improvements in the Port of Recife’
of the Nogueira dyke were almost concluded; besides this, the building of the Olinda mole was also begun”.

In 1911, the effect of the wearing away of the Isthmus provoked by the mole works had already been detected by the technicians and publicised by the means of communication at the time of the inspection visit carried out by the engineers, Alfredo Lisboa, Cesário Mello, Moraes Rego and Samuel Pontual. The Diário de Pernambuco of 16 May 1911 relates the phenomenon of “rock dumping” to contain the breaching of the Isthmus: “At the site there are 30 men working, on services such as: 1. assembling hoists; 2. building wooden barriers to ‘avoid the impetuosity of the sea’ and 3. ‘rock dumping’.”

It is precisely with the definitive rupture of the Isthmus provoked by the building of the Olinda mole at the start of the 20th century by which the historical identity relative to the meanings of defence and causeway were deconstructed. The destruction of the Fort of Picão on the reefs represented the start of the loss of historical identity by virtue of de-characterizing the memory of the time-honoured defence logic, symbolized in the architecture of the forts of the Isthmus. Carlos Bezerra Cavalcanti (1995: p.19 e 20) quoting the report of Mário Sette narrates the historical event as follows: "The works began on 29 July 1909 (...). Dredgers, derricks and tugs are moving about. The port has taken on a hue different from its routine days of yesteryear (...). Along the reefs chugs the locomotive bringing ballast with blocks of rock coming from the quarries of Comporta. All along the old quay, other stretches are land-filled from out of which soon spring the metallic skeletons of the warehouses. What is beginning to disappear from the sight of the people of Recife: the Fort of Picão (the sea quay of yore), the beach of Brum with its rest-rooms built from palm and its bathers in their baize swim-suits, the mansion of the Companhia Pernambucana de Navegantes (Pernambuco Company of Navigators) which in that place had replaced the Fort of Matos, the stockade of Conceição with the neighbourhood of the cod-workers, the mansion on the Rua de São Jorge (St George Street) and, shortly after, the (sic Church of) Corpo Santo, the arches, Rua da Cadeia (Prison Street)".

On one of the maps by the engineer, Alfredo Lisboa (fig. 07), at that time in charge of the works of the Port of Recife there appears the project for carrying out the “rock dumping to protect the Olinda-side of the Isthmus of Olinda and Recife”; to cover the functions of the breached stretch, given that such breach has badly affected communication with the Olinda mole works, delaying it by 2 years. Lisboa noted in his “Portos do Brasil” (Ports of Brazil), according to the 1926 edition, what had happened:

"The building of the mole was at a standstill between 1915 and 1917, as a result of the serious circumstance of the sea having breached the Isthmus to the South of the old Fort of Buraco, which was almost completely destroyed at that time, so cutting off the railway track of the company; communication was only re-established towards the end of 1917, after the land-fill, on top of which the track was built, had been protected by much rock dumping, using material which had been destined for the mole of the Isthmus" (Lisboa, 1926: p.226).
In photographs taken by Bocage (fig. 08), in 1910, we see the Olinda mole being built near the Fort of Buraco\(^{18}\) and the railroad trains.

On the map “Melhoramentos do Porto do Recife – modificação da planta do caes entre o armazém I e a extremidades do caes de 10,00”\(^{19}\), found in the Public Records Office of the City of Recife, there is an annotation which reads “existing rock dumping to be removed”, an indication that in fact the rock dumping was carried out.

Still according to Lisboa (1926: p. 252-53), the breaching of the Isthmus of Olinda and Recife “gave rise to the idea of converting the basin of the Beberibe […] into a vast commercial dock, in direct communication with the ante-port.” In this case, there would be, according to Lisboa, the need “to remove, partially or wholly, the protecting rock dumping exterior to the Isthmus of Olinda.” Put in other words, the rock dumping area, after it had been extracted, would give way to a channel of communication of the ante-port (between the reefs and the Isthmus of Olinda and Recife) with the basin of the River Beberibe. This idea, which is to be found in the projects described below, already appears in 19th century projects like the “Projeto de melhoramento do porto do Recife”\(^{20}\), by Victor Fournié, in 1874.

Lisboa (1926) cites a project of the engineer, Moraes Rego\(^{21}\) of 1924 which forecast the definitive breaching of the Isthmus of Olinda and Recife on establishing “communication between the ante-port and the farther basins”. While describing a little the uses foreseen in Moraes Rego’s study, Lisboa (1926: p. 253) explains:

“Finally, the engineer M. A. Moraes Rego, head of the Inspection Unit of the port of Recife, in studying the spread of port berthing making use of the basins of the Beberibe and of Santo Amaro, organized a grandiose plan in 1924, which perhaps in a not remote future will come to be adopted, and made reality. It consists of lengthening by 360 metres the quay of 10 metres of water from the extreme point of the coal quay projected, building in those two basins 2,300 metres long, 60 wide and 10 deep to establish communication between the ante-port and the farther basins; proceeding along this canal, shipyards for naval repairs would be located, with a dry dock, for ships, up to 300 metres long. We would gain by this a vast area of lands, railway lines, which would be divided into lots of great saleable value”.

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\(^{18}\) Fort of Buraco, located on the sandy cordon or Isthmus of Olinda and Recife, to the North of the last sandbar of the port of Recife, near the present-day School for Naval Apprentices (Albuquerque, Lucena & Walmsley, 1999:77-83). Its construction dates from the early 17th century. This fortification was built by the Dutch, in 1630, between Olinda and Recife, probably on the spot where once was the Old Fort of St. George. Its original name, which appears in Dutch cartography, Domina Brunonis, is attributed as having been in honour of the wife of Bruyne (President of the Dutch Council). In 1654 it was occupied by the Portuguese. In 1705 it was re-built and enlarged. In 1880 it was considered a second-class fortification. In 1883 it was repaired. Part of its stones were made use of in lengthening the port of Recife. Alternative names: Fortress of St Anthony of Buraco; according to Albuquerque, Lucena & Walmsley (1999:77-83), also: Fort Madame Bruyne, Domina Brunonis, Fortress of St Anthony of the Coconut Palms of Buraco, Fortress of St Anthony of the Coconut Palms.

\(^{19}\) “Improvements of the Port of Recife — modification of the map of the quays between warehouse I and the ends of quays 10,00”

\(^{20}\) “Project for improvement of the Port of Recife”.

\(^{21}\) José Mamede Alves Ferreira, an engineer from Pernambuco, educated at the School of Engineering of Paris, projected important buildings in the city of Recife such as the Ginásio Pernambucano (a school) and the Hospital Pedro II. The engineer Moraes Rego was also one of the government inspectors in the works of the Port of Recife from at least this year - 1911. According to Alfredo Lisboa, in 1924 this engineer, still an inspector, drew up a study for the enlargement of the port berths taking advantage of the basins of the Beberibe and of Santo Amaro.
In more recent times, a plan was drawn up which was approved by the Chief Engineer of the Port of Recife, Lorival de Almeida Castro, called a “Perspectiva do Porto do Recife com a ampliação prevista no projeto ‘Moraes Rego’ e ante-projeto da Base Naval do Recife”\textsuperscript{22}, that is, a perspective which aggregates two distinct projects: Moraes Rego’s one and that of the Naval Base (fig. 08). It is not known when the perspective of this engineer was drawn up. However, it is likely that it was immediately after the project for the Naval Base which dates from the 1950s.

Through this perspective we can have an idea of the enlargement proposed by the engineer Moraes Rego for the Port of Recife and we can also visualize some of the works which were underway at the time of Rego’s project, such as the case of the break-water erected on the site of the submerged reefs, leading to the closing of the “Barra” and to the closing of the passage of waters over the old submerged reefs. The access to the ante-port became an entrance to the Olinda mole.

Rego’s project forecasts a huge land-fill of the Isthmus of Olinda and Recife, which can be well visualized when this project is compared with the 1906 Douglas Fox map. The widening by land-fill would take place in the stretch today known as the Suburb of Recife, reaching the Fort of Brum and the Cross of the Patrão (Harbour-Master) and going as far as the vicinity of the Fort of Buraco, which would be anticipated by a canal linking up to the Basin of Santo Amaro.

Another very similar project to that of Moraes Rego and dated 1931 was found in the Public Records Office of the City of Recife (fig. 10). The dating of this “Planta Geral do Porto do Recife com o anteprojeto [sic] de ampliação para aproveitamento da bacia de Santo Amaro e aeroporto [sic]”\textsuperscript{23} is an indication that until this date (1932) the works had still not been carried out and that in this year the fill-in with rocks, which appears in the drawing, had not yet been removed.

Returning to the Perspective of the Port of Recife, we see that it foresees buildings near the Fort of Buraco and a huge land-fill of the Rio Beberibe on the bank of Santo Amaro, leaving the Beberibe with a small channel.

In the 1950s the works for the Naval Base of the 3\textsuperscript{rd} Naval District began, consisting of the building of new quays and dykes. In 1953, the Fort of Buraco, still a listed site, was dynamited at the command of Admiral Harold Cox (or Cooks), infringing the Decree-law nº 25 of 1937, for the construction of the “great dry dyke” of the 3\textsuperscript{rd} Naval District. This fort had been listed at the federal level, by the then Serviço do Patrimônio Histórico e Artístico Nacional\textsuperscript{24} (Service for National Historical and Artistic Heritage) and was de-listed and the registration cancelled on 19 January 1955, in fulfilment of the Presidential dispatch of 11 January 1955, based on Decree-law 3866, of 29 November 1941. The request for cancellation was made by the Ministry of the Navy. There was strong opposition from SPHAN, especially from Rodrigo Melo Franco de Andrade and from Ayrton de Almeida Carvalho, the latter being the representative of SPHAN in Pernambuco, which was set aside. Apart from the

\textsuperscript{22} “Perspective of the Port of Recife with the enlargement set out in the ‘Moraes Rego’ project and ante-project of the Naval Base of Recife”.

\textsuperscript{23} “General Map of the Port of Recife with the ante-project [sic] for widening to take advantage of the Basin of Santo Amaro and airport [sic]”.

\textsuperscript{24} SPHAN, Process 101-T-38; inscribed on 24 May 1938, under nº 44, f. 9, in the book for Historical listings and nº 85, f. 16, in the book of Fine-Art.
demolition of the Fort of Buraco, little was done with respect to the decision of the Navy to transfer the
construction of the Naval Base of the Naval Base of the 3rd District to the State of Rio Grande do
Norte. From the initial project only the dykes and the anchorages of the canal of Santo Amaro were
built and probably some of the Fort’s stones were used in lengthening the Port of Recife. There remain
ruins which were later the object of being listed by IPHAN25.

These transformations appeared as registered still in the 1950s, in magazine articles and books as
“losses” – whether from the point of view of the historical heritage or from the point of view of the
natural landscape. In the section “Streets and Quays”, in an editorial of the Boletim da Cidade e do
Pôrto do Recife (1952-1956: s/p), author undeclared, is found the following note:

“It is a pity that the works of the Base have required the sacrifice of historical relics such as the
Fortress of Buraco and the Cross of the Patrão (Harbour-Master) and the de-characterization of this
area which is so charged with tradition and has been incorporated into our literature in a page of
Franklin Távora, which is the valley of the Beberibe”.

Starting in the mid-20th century, the Isthmus became a place unknown to the population at large,
travellers and tourists. Almost an isolated place which belonged to the city of Olinda and no longer to
that of Recife, although historical tradition reveals the Isthmus as belonging to the two cities. The very
definition - “Isthmus of Olinda” – already expresses in itself only the forgetting of the values and beliefs
which were historically constructed by the identity and memory of the two cities. The writer Hermilo
Borba Filho (1945: s/p) described towards the end of the 1940s the discovery made by the caricaturist
Augusto Rodrigues of one of the most beautiful beaches of Recife: “If you, my dear tourist, come to
Recife during the summer, go and get to know the Isthmus of Olinda discovered by the caricaturist
Augusto Rodrigues, on such and such of January of the year nineteen hundred and forty-eight. You
can rent a private’s car, for fifteen cruzeiros and go on a fifteen minute trip to see close up one of the
most beautiful beaches in Recife (...”). The fragment of the narrative of Borba Filho reveals for the
isthmus the sense of beach, that is, it being recognized as having landscape value.

Raquel Caldas Lins, in the 1970s, registers how the Isthmus of Olinda and Recife, could be seen from
the heights of the See in Olinda, and regrets its “being masked”, this having occurred due to the
construction of the Naval Base:

“This ‘Isthmus of Olinda and Recife’, over which Mrs. Graham rode on horseback in order to visit
Olinda, is almost completely masked by the works for the construction of the Naval Base, which will fill
in the broad mangrove swamps and leave the Beberibe only with a narrow channel” (Lins, 1978: p.
105).

25 See Process nº 1351 – T –35 of IPHAN/DID, Archive Ruins Fort of Buraco, in IPHAN 5RS, in Recife, folder
Processo of Listing Olinda/PE – Ruins Fort of Buraco. Other legal protections in vogue: listed ex-officio in May
1982 by the municipality of Olinda. By Municipal Law 4849/92 (Urbanistic Legislation of the Historical Sites of
Olinda), is inserted in the Special Protection Zone – ZEPC 3, in the Sector of Rigorous Preservation. Also the
responsibility of IPHAN, for the site is in the zone surrounding IPHAN’s polygonal listings site, of the architectonic
and landscape grouping of Olinda, in Sector F of the Polygon of Preservation of the Municipality of Olinda.
Gilberto Freyre in his “Olinda, 2º Guia prático, histórico e sentimental de cidade brasileira” includes a lament for the Fort of Buraco:

“Unhappily the ruins of the Fortress of Buraco have already undergone their well executed death sentence. Of these only one remains as a headstone, saying ‘The Fortress of Buraco used to be here’. These ruins were sacrificed to the works for the expansion of the Naval Base of Recife. The sacrifice seems unnecessary. Useless. Deplorable” (Freyre, 1968, p. 128)

The sense of loss and forgetfulness lingers on, accompanied by the landscape attribute felt by the few people familiar with the history of the place. This attribute was reinforced by IPHAN, towards the end of the 1960s, by means of legislation for the natural heritage over areas of rigorous preservation.

The practice of conservation applied on the Isthmus

At the end of the 1960s, IPHAN, configures a polygon of listed sites of an architectonic and landscape character. This polygon corresponded to the high city, to the flat area of the shoreline and to the Church of the Miracles, according to the Federal Notification nº 1004/68. Thus the Isthmus is not included in this polygon. Nevertheless, it appears as a non aedificandi area in Municipal Law nº 3826 de 1973.

The World Heritage Convention drawn up by UNESCO in 1972 established norms of a “scientific character” to define a “defensive system for collective protection” with regard to a universal value for cultural and natural heritage, as is referred to in the digital document archive of IPHAN (www.iphan.gov.br, Jan/2005) and of UNESCO (www.unesco.org.br, Jan/2005).

The debate opened by UNESCO spurred on the widening of new interests, mainly those related to tourism and cultural heritage. The digital document Archive of IPHAN (www.iphan.gov.br) translates this tendency established in the “Charter for Tourism” of 1976. The definition of tourism starts to be linked to the understanding of protecting the natural heritage and the architectonic, landscape and cultural setting.

Starting out from the establishment of a system for the collective protection of the cultural and historical heritage of “universal value” in the Convention of World Heritage drawn up by UNESCO (1972) and the “Charter for Tourism” (1976), the value given to the preservation of natural areas began to gain force in some interventions undertaken in the city of Olinda.

In the early 1970s, Counsellor Luiz Delgado and the State Council for Culture presented a proposition for drawing up a preservation plan for an area between Recife and Olinda, in which no constructions should be approved so as to permit an unobscured view of the landscape and of the old buildings in Olinda. The proposal was also made to IPHAN that the perimeter of protection of the listed area of Olinda be extended. Luiz Delgado and the Council for drawing up these proposals were given by a

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26 “Olinda, 2nd practical, historical and sentimental Guide to a Brazilian city”.
27 Part of the historic hill of the city of Olinda was listed by SPHAN on 9/04/1968 as “Architectonic and Landscape Grouping”, in the Book of Archaeological, Ethnographic and Landscape Listings, folio 19, under the number 75.
boost by a technical report by a UNESCO delegate who stressed the importance of including the whole hill and lands near the polygon of listed sites. This report was mainly prompted by the construction of the Complex of Salgadinho and the possible visual impacts which the unrestrained expansion of this area might bring about for the visibility of the initial polygon of listed sites.

The result of the technical reports and studies went for approval by the Consultative Council of IPHAN of the Federal Notification n° 1.155 of 04/06/1979 registering the "Urbanistic, Landscape and Architectonic Archive of the City of Olinda" as an extension of the "Architectonic and Landscape Setting" given listing in 1968. The Isthmus then becomes part of IPHAN’s polygon of listed sites, not because of their historical and cultural features, but by virtue of their natural landscape and the guarantee of visibility of the historic hill which had already been listed.

Since then norms have been institutionalized for the “protection of visibility and preservation of the natural areas”, restricting the occupation of surrounding areas which have mangrove and wetland vegetation. Despite the Isthmus being a forgotten area in the memory of the urban residents of the cities of Olinda and Recife, and mutilated by the port projects, it was included in this new normative concept. At any rate, IPHAN’s attitude protected the Isthmus area from property speculation and the accelerated occupation seen on the sea-front in Recife and Olinda in the 1970s and 1980s.

Reinforcing and widening the preservation norms of the architectonic and natural heritage took off in the years that followed, including with the creation of the Municipal System for Preservation described in the Basic Urbanistic Legislation of the Historical Sites of Olinda: “In September of the same year, by means of Municipal Law n. 4119/79, the Municipal System for Preservation is created, comprising the Council for Preservation, a deliberative body, the Foundation Centre for Preservation, a technical and executive body for the actions of preservation, the Preservation Fund, and the idea of the Municipal Listing is instituted” (Olinda, 1973: s/p).

Other initiatives of the 1980s, instituting listed site polygons, and the Gondim Law28, controlling uses in areas of rigorous preservation, were important to restrain the thirst for property and the occupation of areas of architectonic and landscape settings of Olinda: “From 1980 on, the Foundation Centre for Preservation, together with the Council for Preservation, begin studies to make the norms contained in the federal notification 1155 adequate for the reality of the city. These studies lasted until 1982, when the proposal was sent to the Consultative Council of SPHAN, and obtained approval, being deemed ‘re-ratification of notification 1155. This latter instituted the listed site polygon, made up of the nucleus of the old site and its surrounding area, formed to the south by the Salgadinho Complex, the triangle of Peixinhos, part of Sítio Novo to the North by the settlements of recent occupation of Bultrins and Bairro Novo (..) After that, Law n. 4821 (the Gondim Law) sanctioned in 1985, determines the prohibition of bars and restaurants, night clubs and the like, only in the Area of Rigorous Preservation of the Historic Site, and functioned as an emergency measure to contain the indiscriminate proliferation of incompatible uses in the area.” (Olinda, 1973, s/p).

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28 Law n.4821 or Gondim’s Law, sanctioned in 1985, functioned as an emergency measure to combat the indiscriminate proliferation of incompatible uses in the areas of “rigorous preservation of the historic site”, having reinforced the protection of the Isthmus and other natural areas.
With the consolidation of the laws cited above, the concern arises to establish criteria to define values of cultural and landscape interest for the historic sites. The initiative was taken by the Municipal Council for Preservation which drew up the Urbanistic Legislation for the historic site of Olinda. This legislation includes the Isthmus in two values – the cultural one, on account of the importance of the Fort of Buraco and the landscape one, due to the place presenting natural areas of preservation (mangroves and wet-lands): “Drawing up the new Urbanistic Legislation for the Historic Site is inserted into a greater action, the Law on the Use of the Land of the Municipality, in this draft Law, the Historic Site is identified as the Special Zone of Cultural and Landscape Interest (ZEPC). Also included in this classification are the other sites and isolated buildings of historic and architectonic and urbanistic interest of the municipality: the ancient group of the Convent of Santa Tereza, the slaughterhouse of Peixinhos and the Factory of Tacaruna, situated in the area of the Site, the chapel of Santana of Rio Doce; the ruins of Santo Amaro, the Casa da Pólvora (Gunpowder House), the Fortress of Buraco and the chapel of the Fragoso sugar plantation” (Olinda, 1973: s/p).

The urbanistic legislation definitively instituted the landscape and cultural values which were present in diverse narratives. The criterion for nomination of the special zones for cultural and landscape protection express the renovation of awareness about the Isthmus.

**The current landscapes of the Isthmus of Olinda and Recife**

The adventure of getting acquainted with the Isthmus of Olinda and Recife, leads to the conclusion that one cannot reach Olinda on foot from Recife and starting out from Olinda one does not arrive in Recife. Another possibility is arriving on the Isthmus via the sea. From Olinda one can better understand what that place was in prior centuries – an essentially natural place, with no buildings: a strip of sand pounded by the waters of the ocean and the river. Notwithstanding this, the changes also do not pass unnoticed. If you look to the side opposite the sea, you will see a stone wall, related to the Canal of Malaria, which prevents one from seeing the River Beberibe, which today is very polluted. This wall makes the Isthmus seem like a beach, because it takes away the notion that it is a strip of sand with waters to the east and west, the geographical situation which has always defined the place. If one accesses the Isthmus by crossing the Canal of Malaria via the community of Maruim, one can proceed to walk in the direction of Recife, up to the point where there is the interruption of the strip of sand, which gives way to the canal which links up with the River Beberibe, or, even, head towards Olinda. On the level with the Church of the Milagres (Miracles) it stops being an Isthmus and is transformed into city. This is Olinda with paved streets or houses at the sea-side, many of them without any sand in front, given the advance of the sea. If you look out from the Sé (See) of Olinda, the Isthmus is seen in its entirety, comprising a delightful, beautiful landscape: the strip of flat sand, the reefs, the aquatic masses of the sea and the river and the masses of vegetation of the beach, the river, the mangroves and the gardens of the residences.

In Recife, it is apparent that little has remained of the Isthmus of the 17th, 18th and 19th centuries or even of the early 20th century. Today, the Isthmus in the stretch to the south of the breach does not even have a minimum strip of sand in contact with the sea. Besides this, it was widened by land-fills
and is thick with buildings, mainly by those linked to the life of the Port of Recife, with typologies of sheds and warehouses. Its outstanding edifications, such as the Fort of Brum and the Cross of the Patrão (Harbour-Master) are mixed in with these buildings (fig. 11 and 12), differently from what is seen in the 1912 photograph, taken by Bocage, in which the Cross of the Patrão (Harbour-Master) is seen between the sea and the river, with few constructions surrounding it (fig. 13).

The area considered as the Isthmus of Olinda and Recife and its immediate surroundings is limited to the east by the Atlantic Ocean, to the west by the River Beberibe and by the ZEIS of the Island of Maruim, to the south by the Fort of Brum and to the north by the Church of the Milagres (Miracles), which take in four important built landmarks: the Fort of Brum, the Cross of the Patrão (Harbour-Master), the ruins of the Fort of Buraco and the Church of the Milagres (Miracles).

The main access roads to arrive in the area, leaving from Recife, are Avenue Pan Americana, Avenue Olinda and Avenue Agamenon Magalhães and, setting out from Olinda, only Avenue Olinda. Access to the strip of sand is very precarious and scarcely safe, the possibilities are: from Olinda, via street Santa Tereza, by entering the Island of Maruim and via Avenue Santos Dumont, next to the Church of the Milagres (Miracles); by boat, via the River Beberibe and by sea.

The landscapes present in this polygon are grouped into eight units, two natural and six built ones, and are described below:

The first landscape is that of the Sandbank and Ruins of the Fort of Buraco, and comprises the narrow strip of sand, the Beach of del Chifre, the ruins of the Fort of Buraco, the vegetation of mangrove and the beach – coconut palms -, having on one side the sea, the reefs and the port mole, and on the other the mouth of the River Beberibe. The concavity of the shape of the beach contrasting with the colour of the sea and the green of the vegetation confers a singularity and beauty on this landscape. These are the attributes which associated with the force of the history of the place in all senses of defence, protection, causeway, and port extension rightly see that it is deemed as cultural heritage.

The second landscape is that of the Mangrove of Santa Tereza, and displays a certain continuity with the previous one. It is a fragile natural environment, but of importance to the environmental equilibrium of the place. The fragility arises from the existence of small dwellings or rudimentary homes on its banks and from the pollution carried by the waters of the Canal of Malaria and the River Beberibe.

These two landscapes were considered in the 2005 Director Plan of Olinda, as areas of environmental conservation, destined to protect the quality of the existing fragile natural systems.

The third landscape corresponding to the Church of the Milagres (Miracles) is small in area, but of great historical and artistic significance. Today's church building was built in the 1860s, beside a large cross from the previous decade, to replace a small chapel also of the 1850s. It is a simple construction...
with an unadorned frontispiece, a bell tower and a central doorway. The Church is a focal point which by its scale and proportions is associated with the landscape of the sandbank. The advance of the sea in this spot has required containment works to be carried out, using the placing of rocks which, unless under urbanistic management, spoil the beauty of the landscape and the cleanliness of the area. One of the access points to the Isthmus is given by this unit. However it is partially blocked by the placing of the rocks and by the shanty town which constitutes the landscape described below.

The fourth landscape is the Shanty Town of Milagres, which occupies an area between the beach and the arm of the mangrove. It is an area that has recently been taken up with very simple dwellings, the shape of which is formed by blocks without geometric form, of small dimensions (from 1729 to 2228 m\(^2\)) and without defined lots. Via this area one can gain entrance to and appreciate the Isthmus. However, this occupation allied to the works for containing the advance of the sea, form barriers to the view and of access to the Isthmus, which makes it difficult both to get there and to enjoy the associations of the landscape, found in the previous ones.

The fifth landscape is the Island of Maruim, which in the past was a portion of land surrounded by the waters of the River Beberibe and the Canal of Malaria. The land-fills arising from the occupation by simple dwellings and lots have caused this natural feature to disappear. The occupation of the blocks is preponderantly of a non-geometrical shape, of average to large size (from 2163 to 13319 m\(^2\)) and small rectangular lots and narrow and unpaved streets. The landscape is characteristic of a poor area, granted little by way of infra-structure, and has a precarious sewage system and unpaved streets. On account of such features it is defined in the Director Plan for Olinda of 2005\(^{30}\) as a special zone of social interest. This landscape is also regarded as having barriers to the view and to access. Although the impact arising from the differences of scale and proportion as well as from the ratio of high to low tides is reduced, the greatest difficulty lies in the social dimension.

The sixth landscape is that of the Port of Recife, which is typical of a port area, without blocks, defined lots and occupied by warehouses, container yards and those for fuel tanks. This area is circumscribed by the sea and by the Rivers Capibaribe and Beberibe. The perception and contemplation of the beauty of the landscape which surrounds it is made impossible by such objects and by access being prevented. Therefore, there is neither ease of access nor landscape continuity. On the north side, for the length of the anchorage, a comprehension of the existence of the Isthmus is lost. There is discontinuity of the natural and historical landscape. It is as if Recife has turned its back on both Olinda and the causeway which for centuries connected these two cities.

The seventh landscape is that of the Cross of the Patrão (Harbour-Master), located between the port area and the blocks with industrial constructions. Despite being an important cultural asset, cloaked in legends and mysteries, and always represented in historical cartography, it has become forgotten and covered in buildings, reflecting the loss of the natural and historical landscape as a result of the successive land-fills and expansions of the Port of Recife. Therefore it is a shriveled landscape, which has neither a sense of association nor access.

\(^{30}\) The Final Report consulted was concluded in 2004, although the Law of the Director Plan was only approved and sanctioned in 2005, it should be noted that in the content dealt with here there is no difference between the Report and the Law.
The eighth landscape is that of the Fort of Brum, besides the silos and warehouses for stocking fuel. The Fort of Brum is an important landmark built in the Suburb of Recife, and together with the Cross of the Patrão (Harbour-Master) and the ruins of the Fort of Buraco, are the only built elements remaining from the occupation of the Isthmus begun in the 17th century. Despite its surrounding area having been rather de-characterized, mainly due to the land-fills and the later industrial and port constructions, the Fort of Brum, on account of its typology, still stands as an element of great visibility. Nevertheless, what has been completely lost is that it was originally erected on the beach, between the sea and the River Beberibe.

Conceptual and interpretative challenges: procedures with no end-date

The conceptual and interpretative challenges remain open. Adopted procedures are indicated and a narrative is constructed, the research for which adopted the preliminary division of the contents of the sources into thematic areas, as a strategy for understanding the history of the Isthmus of Olinda and Recife. These themes are: representation of the isthmus in iconography; breaching of the isthmus; toponymy; forts and the harbour-master’s cross; processions, celebrations and African rituals; church of the Miracles. Interpretation as a construction of a sense of events of the past, stresses the senses which can be found in the different narratives of the historical sources. It is not a way forward only to describe senses which have been constructed in time, but to understand them by contextualizing the sources researched. It is possible to highlight in space and time meanings about the place related to defence, causeway, port, beach and fundamental themed issues which are related to each other. .

It still remains for the authors to underline that, increasingly, historiography is seeking to break away from the paradigm of objectivity and draw closer to an understanding of the “horizons of sense” (Pelizzoli, 2002) inherent to human experience in time and space. The interpretation of the historical documentation, nowadays, necessarily takes in “understanding” which differs from explanation or analysis of the very fact in itself. In this sense, the experience of historians which is inherent to their office, seeks through the estrangement of the source, as Ginzburg (2001) would say, the construction of a more finely honed historical perspective.

Figures

Fig. 01: Map entitled “Todas as fortificasões que se mostrão do lugar do Recife até a Villa de Olinda (...). 1626. Source: Reis Filho (2000).

Fig. 02: Map entitled “Porto e Barra de Pernâbvcö”, 1630 (31). Source: Reis Filho (2000).
Fig. 03: Map entitled "de haven van Pharnambucq (1), Maritius Stad (2), Recif in (3) de Stad Olinda", de autoria de Cornelis Bastiaensz Golyath, 1641. Source: Filho (2000).

Fig. 04: Map entitled "Plano da villa do Reciffe de Pernãbuco e parte da costa athe a ponta da cid. d'Olinda", 1776. Source: Reis Filho (2000).

Fig. 05: Map without title, 1820. Source: Reis Filho (2000).

Fig. 06: Map entitled "Planta da Cidade do Recife", 1906. Source: Individual collection of Virginia Pontual.

Fig. 07: Map mains access roads of Istmo, 2006.

Fig. 08: Istmo viewed of Olinda. Authorship photo, Virginia Pontual, 2006.
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Ecotourism and Interpretation at Medicine Hat College

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Ecotourism is one of the fastest growing niche markets within the tourism field. Although it is an area of explosive growth, there are few educational institutions in Canada that provide students with the skills and knowledge needed to promote and provide environmentally and culturally sensitive travel.

Medicine Hat College in Medicine Hat, Alberta, Canada is one such place. It is home to the Bachelor of Applied Science, Ecotourism and Outdoor Leadership program, one of only two such degree programs in Canada.

There are two options in the program, a degree and a diploma. The degree is a three and a half year program, with students graduating in December of their fourth year. There are six semesters of course work, two applied field studies (work terms), and a spring session backpacking expedition in the first year. The diploma program takes two years to complete, and consists of four semesters of course work, one applied field study and the spring session backpacking expedition. Most students opt for the degree, and all are encouraged to do so, as job prospects are far better with a degree. The program is structured so that even if a student chooses to leave with a diploma, they can always return to complete the degree, and continue with their third year.

Most of the courses in the program are required, although there are three courses that are options. The required courses can be grouped into several areas, each with a different aim.

**Science/geography:** through these courses, the students become familiar with the natural, physical and human environments in which they will be working when they graduate.

**Outdoor activities/outdoor leadership:** there are five of these hard skills courses, which take place in the fall, winter and spring. The activities covered in these courses include hiking, backpacking, low impact camping (in all seasons), rock climbing, canoeing, kayaking, orienteering, navigation, survival, cross-country skiing, snowshoeing, downhill skiing/snowboarding, and avalanche awareness. It is in these courses that the students are exposed to the activities they will be involved in when they graduate.

**Ecotourism/outdoor leadership theory:** these courses provide background information on the ecotourism industry in which the students will be employed, and on the theoretical aspects of outdoor leadership.
**Business:** students may choose to go into business for themselves as a career. There are two required business courses, but the students can take as many as three more as options.

**Interpretation/guiding:** Interpretation will play a direct or indirect role in virtually every ecotourism job, thus it is a vital component of our program, with two courses in interpretation and two in guiding. The curriculum of the introductory interpretation course follows that of NAI’s Certified Interpretive Guide course. The students have the option to receive the CIG through the course; at this time we are the only post-secondary education in Canada to offer both the CIG and the CIH to our students in-house. The objective of our course is for the students to become competent in preparing and presenting both personal and non-personal interpretive programs. Those who choose to do the certification (and all have done so far) go into their first work term placements with an interpretive certification on their resumes, and are competent at communicating with their clients. The second course is in interpretive planning, and takes students further into the interpretive field, beyond presentation skills. We do a class project in this course where the students work as a group to prepare an interpretive plan for an actual site.

The program has a quota of 24 students, ensuring small class size and personal attention from faculty. Southern Alberta is a varied landscape, ranging from the mixed-grass prairie in the east, through the foothills and Rocky Mountains to the west. We use many areas as outdoor classrooms; experiential learning is essential in this type of program. Most courses include a laboratory and/or field component.

Another area in which we help prepare the students for their careers is through applied field studies. Since we are an applied degree, the students are required to do two work terms, one after their second and one after their third year. These are paid positions in the industry, where students learn valuable skills, make contacts, and help define their career goals.

Industry certifications are important in competing for jobs in ecotourism. Our degree students are required to have seven certifications by the time they graduate. They can choose them based on their career goals and interests, but we offer several as part of the curriculum of required courses.

Graduates of the program have a wide range of potential jobs available to them in the ever-expanding field of ecotourism. We have categorized the potential jobs into five main “outcome areas” that the students can specialize in: environmental science, business management, nature/heritage interpretation, adventure tourism, and outdoor education/leadership.

Students who complete our program are well prepared for a variety of careers in the ecotourism and/or outdoor leadership industry, or for further education in a graduate program.
Suitcase for Survival: A Partnership Program

Randy Robinson

Abstract:
The Suitcase for Survival program is designed to address the need for an environmental education program focused on wildlife trade and biodiversity. Since 1991, the program has raised awareness about the devastation caused by illegal wildlife trade worldwide. It has also helped consumers understand why biodiversity is so important and how their buying habits can contribute to biodiversity conservation. This briefing paper will introduce the main components of the program and provide information on training opportunities.

Keywords: Wildlife Trade, Wildlife Smuggling, Biodiversity, Endangered Species, Tourism, Eco-tourism, Environmental Education, Interpretation, Law Enforcement.

Suitcase for Survival is an environmental education program designed to raise awareness about wildlife trade and biodiversity. It is a partnership of the U.S. Fish and Wildlife Service (FWS), World Wildlife Fund (WWF), the American Zoo and Aquarium Association (AZA), and the National Oceanic and Atmospheric Administration (NOAA) Fisheries Office for Law Enforcement (OLE) with additional assistance from TRAFFIC North America (the WWF wildlife trade monitoring program) and the National Fish and Wildlife Foundation.

Uncontrolled and illegal trade threatens many species of wildlife (both plants and animals) and is a significant factor in the loss of biological diversity throughout the world. The United States is the world’s largest importer of wildlife, most of which enters the country legally. Unfortunately, some does not. Thousands of shipments of live wildlife and wildlife products enter the United States in violation of the U.S. Endangered Species Act, the Convention on International Trade in Endangered Species of Wild Fauna and Flora (CITES), and the Lacey Act. FWS and NOAA Fisheries OLE are charged with making sure wildlife shipments enter the United States legally. Each year FWS and NOAA Fisheries OLE agents, working in conjunction with the U.S. Customs Service and Department of Agriculture, seize thousands of illegal items.

To put the seized products to a worthwhile use and educate people about wildlife trade, WWF, FWS, AZA, and NOAA have collaborated to produce Suitcase for Survival, a wildlife trade program that teaches students and adults how they can help solve the problem of illegal and unregulated wildlife trade by becoming educated consumers. The FWS and NOAA Fisheries OLE provide wildlife trade artifacts that have been seized at ports of entry and from various illegal-trading activities within the United States. These artifacts are assembled into suitcases, which are disseminated to zoos, aquariums, FWS offices, school systems, and other educational institutions throughout the United States. These institutions use the suitcases to conduct wildlife trade programs with educators, students, and the general public.
In addition to artifacts, the program also includes *Wildlife for Sale: A Wildlife Trade Education Module* produced by the WWF and FWS. The module is designed to educate about legal and illegal wildlife trade and explores how wildlife trade is linked to broader biodiversity issues. It includes background information about wildlife trade issues, 15 activities, a conceptual framework, unit plans, fact sheets (which complement the artifacts), an overview of wildlife trade-related legislation, a glossary, a list of additional resources, and a slide show with accompanying script. *Wildlife for Sale* is the latest curriculum module produced as part of World Wildlife Fund’s *Windows on the Wild* environmental education program. The artifacts, *Wildlife for Sale*, and other informational brochures, are the main components of the suitcase.

Since 1991, hundreds of suitcases have been distributed throughout the United States, helping to educate thousands of people about critical wildlife trade-related issues. *Suitcase for Survival* provides a hands-on way to teach about the problems associated with illegal wildlife trade and how an individual’s buying habits can contribute to biodiversity conservation.

**Components of the Suitcase**

*Suitcase for Survival* is an education program that includes a variety of wildlife artifacts, the *Wildlife for Sale* curriculum module, and other educational materials related to wildlife trade. The “suitcase” is a signature of the program, symbolizing how illegal artifacts are most often transported.

**Wildlife Trade Artifacts:** Products seized by FWS and NOAA Fisheries OLE, such as sea turtle skin leather products like boots, shoes, handbags, and wallets; hawksbill sea turtle shell jewelry or small curios; boxes of Asian medicinals like rhino horn pills and bear gallbladder pills; crocodile skins and products; monitor lizard skins and products; python skins and products; African elephant ivory carvings and ivory jewelry; mounted butterflies and insects; shell and coral products and raw specimens; seal skin products; bird feather products; and cactus rain sticks. An identification tag is attached to each artifact and describes the species from which the item was derived. (Each suitcase contains different artifacts, depending on supply.)

**Wildlife for Sale: A Wildlife Trade Education Module:** A 3-ring binder that includes background information about wildlife trade issues, 15 hands-on activities, a conceptual framework, unit plans, fact sheets (which often complement the artifacts), an overview of wildlife trade-related legislation, a glossary, a list of additional resources, and a slide show.

**Buyer Beware:** A brochure from TRAFFIC North America/World Wildlife Fund that provides tips on which wildlife products to avoid when traveling abroad.

**Facts About Federal Wildlife Laws:** A FWS guide to federal laws that apply to the import, export, trade, and sale of wildlife, including live and dead animals, as well as animal parts and products.
**Wildlife Inspector**: A brochure from the FWS that describes the work of (and career opportunities for) U.S. Fish & Wildlife Service wildlife inspectors.

**Special Agent**: A brochure from the FWS that describes the work of (and career opportunities for) U.S. Fish & Wildlife Service special agents.

**Careers, Conserving the Nature of America**: A brochure from the FWS that describes a variety of career opportunities available with USFWS.

**Protecting Our Nation's Living Marine Resources**: A NOAA brochure that details NOAA’s mission, as well as the scope of NOAA Fisheries Office for Law Enforcement in providing protection and conservation efforts to the nation's living marine resources.

**World Wildlife Fund Educational Materials**: A brochure describing materials produced by WWF, including the *Wildlife for Sale* module— with ordering information.

For further information, please visit these partner web sites.

**World Wildlife Fund and TRAFFIC**
- [http://www.traffic.org/](http://www.traffic.org/)
- [http://worldwildlife.org/traffic/](http://worldwildlife.org/traffic/)
- [http://worldwildlife.org/windows/education_guides.cfm#2](http://worldwildlife.org/windows/education_guides.cfm#2)
- [http://worldwildlife.org/buyerbeware/](http://worldwildlife.org/buyerbeware/)
- [http://worldwildlife.org/trade/index.cfm](http://worldwildlife.org/trade/index.cfm)
- [http://worldwildlife.org/trade/cites/index.cfm](http://worldwildlife.org/trade/cites/index.cfm)
- [http://worldwildlife.org/trade/faqs.cfm](http://worldwildlife.org/trade/faqs.cfm)

**American Zoo and Aquarium Association**
- [http://www.aza.org/AboutAZA/summary/](http://www.aza.org/AboutAZA/summary/)
- [http://www.aza.org/ConEd/#sui](http://www.aza.org/ConEd/#sui)

**U.S. Fish and Wildlife Service**
- [http://training.fws.gov/suitcase/](http://training.fws.gov/suitcase/)
- [http://international.fws.gov/](http://international.fws.gov/)
- [http://www.fws.gov/le/](http://www.fws.gov/le/)

**National Oceanic and Atmospheric Administration, NOAA**
- [http://www.noaa.gov](http://www.noaa.gov)

**National Fish and Wildlife Foundation**
- [http://www.nfwf.org/](http://www.nfwf.org/)
Suitcase for Survival Program  Frequently Asked Questions
Primary audiences that request information

State DNR's
NGOs
School Teachers
Boy and Girl Scout Leaders
Environmental Educators
Nature Centers
Zoos and Wildlife Parks
National Wildlife Refuge staff and volunteers
National Parks staff and volunteers

1. How can I obtain a Suitcase for Survival?
You can borrow a Suitcase from a host institution (a local zoo, refuge or nature center)
To become a host institution, you or your staff must attend a training workshop.
To obtain a list of host institutions, or to get training information, please contact:
Eric Reinhard, AZA Education Programs
Ereinhard@aza.org
For more information, please visit: http://training.fws.gov/suitcase/

2. How can I obtain the Educator’s Guide?
Is available for purchase through Acorn Naturalists ($ 49.95 plus tax)
800-422-8886

3. How can I get training in the Suitcase for Survival program?
A one day training course is held in conjunction with the American Zoo and Aquarium
Association’s annual Educator’s Conference. This is a “train the trainer” course. Participants
will receive the Suitcase for Survival and Educator’s Guide after the training. Trainers are
expected to share the suitcase and train local educators on proper use of the suitcase materials.

For the annual training date and location, please contact:
Eric Reinhard, AZA Education Programs
Ereinhard@aza.org
301-562-0777    x250

A distance learning course is being considered for the Suitcase for Survival program.
For further information please contact:
Randy Robinson, Distance Learning Coordinator
National Conservation Training Center
randy_robinson@fws.gov
304-876-7450
For more information, please visit: http://training.fws.gov/suitcase/

Updated by: Randy Robinson, U.S. Fish & Wildlife Service, National Conservation Training Center  March 28, 2006
Interpretation in Science

Simon Schneider

Usually a paper on interpretation would start by quoting Freeman Tilden. I think, we can skip his definition of interpretation for now. We all know exactly what interpretation in Tildens meaning is supposed to be like.

What is my intention for writing this is a new kind of interpretation, a new focus, which isn’t new at all, but which is not in anybodys mind if they talk about interpretation.

I want to give you a new target area in interpretation: science interpretation.

I want to talk about taking scientific ideas into public.

Please forgive me the my free adaption of Freeman Tildens principles, but science interpretation aims towards the reveal of meanings and relationships through the use of original objects like instruments or samples, by first hand experience like field trips and workshops, and by illustrative media like animations, graphs and slides.

Ok, there he his, Freeman Tildens definition of interpretation.

We are always talking about natural and heritage interpretation. And in a way, science interpretation is some sort of nature interpretation. But more complex.

Let’s take one of the more fundamental sciences for example:

Geosciences are everywhere around us! But have you ever thought about how your navigation system in your car works? Why the mobile phone poles are exactly where they are? And how did they build this marvellous subway-tunnel without hitting strait to the ocean?

Geosciences are one of the most undervalued sciences at all. But our everyday life is based on the research by geologists, geophysicists or mineralogists.

In Germany, where I am from, we have a major lack of public awareness of everyday sciences. There are a lot of programs being started on physics, chemistry or biology, but only tiny little projects aim on geosciences. This is going to be changed, but we have to do a lot more.

The reason for me to talk always about geosciences is that I am a geophysicist who has to answer the question “Geophysics? What the hell is that?” for my whole life.

But it could be so easy. If we would take interpretive basics to create public events like walks, talks or presentations, people would think about sciences in a different way. An this is true for all the sciences. Most public physics-events are much too complex, too mathematical. This is not working for Joe Everybody. You have to go into interpretation principles to create a sensation and curiosity about what is going on to involve the visitor in scientific excitement.

Take the wonderful science centres as an example: San Francisco, London, Bremen and the new one in Wolfsburg: they are all built to give the visitor a feeling of self-experiencing. By taking real objects (instruments), self made experiences (hands-on exhibits) and high-tech media (animation, optic tricks, audio- and visual plays), scientists create some kind of self-motivated nosiness.

The meaning of all this is: We have to transfer interpretive basics to outreach-projects in sciences. We have to create science-interpretation.
Interpretation will be our tool to bring scientific research into public. And we all have to get in closer contact with current research. Take again the Geo-Sciences as an example: If you want to take part in developing a sustainable Earth management, you have to know, what is going on in geoscientific research. The future social and economical demands require sustainable research in the geosciences. Whether it is the research for CO₂ capture and storage (CCS), the scientific work on Gas-hydrates to be used as energy resources, the development of efficient and safe technologies for drilling, or simply the observation of our planet from space: geoscientific research is "a must" for future relevant policies. But the recent research interests in geosciences are more or less unknown to the public. Does your neighbour know anything about seismic tomography? Does your grandmother know something about the variations in the Earth’s gravity field? Do you know about the daily magnetic secular variations? All these examples are targets of modern research. And all these examples are symbols for scientific work which will enable the policy makers to develop lasting and sustainable plans for a responsible future earth management.

An evaluation about the public knowledge on Geosciences showed, that while more than 75% know that there is something like Earth Science, only 22% think, that they have an idea, what Geoscience is all about. (Evaluation on behalf of the German Federal Ministry for Education and Science, BMBF, about the impact of public Outreach programmes at the 2002 German Geoscientific Year)

So why is there not anything like Science Interpretation? Or is there? Nature museums have shown that the public interest in earth sciences and related fields is immense. Take scientific exhibitions on volcanoes or earthquakes for example. The numbers of visitors in National Parks, Science and Nature Museums or even in movies on natural disasters are still increasing. National parks, museums, exhibitions and movies about nature are more than ever successful. But is there a systematic approach to interpret science?

As I am from Europe, I have to talk about Europe. For the last ten years a growing interest in geosciences is answered by more and more media agencies on research. Companies have sprouted all over Europe to answer the scientific need for talking to the public about research themes. A good start. TV science shows, some disguised as gameshows, others giving important statements in the rather baffling scientific language, some looking quite reliable while being rather shady, emerge from the idea-pools of broadcasting stations all over Europe.

And the ratings are impressive. Especially the teenage audience is interested in the novel science show format. Looks like there is a great demand for science interpretation! And the media companies already started to meet this demands. But do we, the scientists from universities and other research facilities participate in the outreach efforts? Not yet, not in the way we should.

The year 2002 was declared the National Year of Geosciences in Germany. Four major themes were taken to the public by exhibitions and public talks, by a museum-on-a-ship and lots of presentations in all kinds of media. The success was immense. 120.000 people visited the Exhibition on Volcanoes in Cologne, more than 50.000 people came to the science-ship which travelled along the river Rhine. An overall of
more than 750,000 people visited the 2500 events within the framework of the Geoscience Year.
In 2004 the coordination office GEOTECHNOLGIEN arranged a travelling exhibition about the Investigation, Use and Protection of the Underground. More than 120,000 visitors got an insight into underground drilling and technologies.

This really convinces of the public demands for a responsible and reliable science interpretation and the importance of systematic public outreach.

But all this is only the so-called drop in the ocean.
To take Geosciences into public awareness, we have to do it methodical. We need Science Interpretation. A guideline to build, pool, and share interpretive excellency is necessary for an effective and efficient public outreach. We have to bundle the individual efforts and the personal engagement to create professional E&PO structure in the natural sciences.

And we can take the best parts from Cultural and Heritage Interpretation and from Natural Interpretation.
In 2004, a special section on geoscientific education and public outreach of the GeoUnion, the umbrella organization of German Geoscientific Associations, was initiated to get geoscientists from all the different disciplines on a round table to discuss about education and public outreach in geosciences.
One idea is to strengthen the geosciences in schools. Geography, the German school subject on System Earth is having a hard time. Cost-reduction took most of the resources for the course and nearly eliminated geography in schools.
But are there other platforms for geosciences in schools? There are! The inter- and multidisciplinary root of the geosciences allows us to take geophysics, mineralogy or other disciplines into Physics, Chemistry or even Biology-classes.
But we have to do this systematically. In Germany, the Leibniz Institute for Education (IPN) is responsible for developing a new kind of transfer-tool to integrate themes and issues from the geosciences into schools. To strengthen this approach, the university and non-university institutes have to participate. We have to interpret the sciences to teachers, pupils and the broad public audience.
On the other hand, the E&PO-section will take care about the general public outreach.
A platform for ideas and experiences exchange is going to be established. A network of museum-experts, experienced scientists in public outreach, teachers and education-scientists tries to make the realization of new outreach events more effective.

Science interpretation, to develop and create usable guidelines for a successful public outreach of Earth science research, will be a priceless tool for the upcoming demands. We have to be present in public, we have to show our abilities and we have to convince policy-makers of the importance for a sustainable Earth management.
Simon Schneider, Geophysicist from Germany currently tries to organize a travelling exhibition on natural disasters which will be launched in summer 2006. He is a member of NAI since 2003, getting in touch with interpretation as a Volunteer in Park at Hawai‘i Volcanoes National Park in 2003. Since he started studying geophysics, he tried to interpret the geophysical issues to his parents, grandparents and friends, later found, that there is a broad and general interest in geosciences all around. After finishing his studies in 2002, he worked at the Geo-Agency for the Department of Geosciences at Frankfurt University. The pilot-project Geo-Agency strengthened the public outreach efforts of the different geosciences at Frankfurt University and led him to his current job at the coordination office GEOTECHNOLGIEN in Potsdam. Simon was one of the founding members of the German Special Session on Geo-Didactics and Public Outreach within the Geounion (Fachsektion Geodidaktik und Öffentlichkeitsarbeit der GeoUnion/AWS (DGG/HGD)) in January 2004.

The Wildlife Conservation Society (WCS), one of the leading institutions fostering global wildlife conservation, is active in over 60 countries throughout the globe. As a part of its mission to save wildlife and wild places, WCS has instituted a broad diversity of education programs that inspire youth to appreciate their natural heritage.

Global Teens for Planet Earth is a new program that encourages youth throughout the globe to take action for the environment. Interpretation training and skill-building are a couple of ways this program can connect concerned teens with wildlife-related issues, and empower them to effectively communicate conservation messages to communities at a local, national and international scale.

During the course of this presentation, we hope to draw upon the experience of participants to help outline how this program can tie interpretive training to youth empowerment and service-learning in a global context.

WCS is headquartered at the world-famous Bronx Zoo, the first zoo to author its own curricula focused on wildlife. The WCS education division has produced materials for primary and secondary students that has been translated into nine languages.

In 2002, WCS published *Teachers for Tigers*, an innovative curriculum designed for use in tiger-range countries throughout Asia. To date, numerous workshops have taken place, inspiring educators in Bangladesh, Bhutan, China, India and Malaysia. A similar curriculum focusing on the Americas’ largest cat, *Jaguars Forever*, was recently released in English and Spanish and enjoyed its debut this March in Costa Rica. This presentation will offer an overview of these and other WCS education materials.
Changing Interpretations of the Spanish Civil War

Hugh Smith
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Background
Interpretation of places connected with war and mass killings provide major challenges for those responsible for the site. The various remnants and reminders from wars such as battlefields together with monuments and memorials are recognised as important types of heritage. It is however the victors of the war that have the political power and opportunity to interpret the story, thereby resulting in potential conflict or dissonance over the interpretation, with the passage of time: “a heritage dissonance problem without parallel…” (Tunbridge and Ashworth, 1996:95). In the context of the Spanish Civil War, the site known as The Valley of the Fallen (the Valley) highlights interpretation issues that can arise from such sites.

Built under direct orders from Francisco Franco (Franco), the Valley was created as a memorial to those that had ‘fallen’ during the war. There is conflict concerning the reasons for its creation, contents of the current interpretation and the fact that the tomb of Franco is contained within its walls, together with the bodies of some 40,000 war victims. The site presents a symbolic representation of the war to its visitors and is in fact largely a religious site.

The lack of interpretation boards and explanations of its existence leads many visitors to potentially leave without an appreciation of the war or its victims. The Spanish government, in response to calls from the political arena, are considering the reinterpretation of the site.

The Spanish Civil War
The Spanish Civil War took place over a period of thirty three months from July 1936 to April 1939 causing the deaths of at least half a million people (Preston, 1996; Ribeiro de Meneses, 2001). It was a war that could be categorised into three distinct conflicts: a civil conflict including Republicans against Nationalists; an
international conflict and ideological conflict with the involvement of the International Brigades including anti-fascists (Ribeiro de Meneses, 2001; Preston, 1996; Beevor, 1999; Thomas, 2003).

Foreign interventionist and non-interventionist policies were important for the outcome of battles for both sides of the conflict with Germany and Italy supporting the Nationalists and Russia supporting the Republican side (Alpert, 2004). This was not more evident than in the total destruction of the town of Guernica by the German, Legion Condor on 26 April 1937. Civilians were regarded as almost legitimate targets with bombing raids continuing on cities, the first conflict in Europe for such atrocities (Thomas, 2003). Ultimate victory for the Nationalists led to the Dictatorship of Franco, which ruled Spain until his death in 1975. However, the Spanish Civil War “...remains a huge touchstone of political importance...” (Graham 2005:138).

Spanish Civil War Sites as Heritage and Tourism

During the war, in 1938, the Nationalists felt sufficiently confident about victory to produce a ‘tourist map’ of battle sites shown in Figure 1 (Ribeiro de Meneses, 2001: Virr et al., 2001). Holguín (2005) in particular has recently produced an interesting account of the ‘War Route of the North’.

Figure 1: Tourist Map of Spanish Civil War Battlefield Sites
The present day versions of such tours continue to attract special interest tourism. Battlefield Tour operators such as Midas Tours have organised tours of the battlefield sites: “Our eight-day tour to Spain takes you to the scenes of some of the most important aspects of the conflict” (Midas Tours, 2005:25).

As time passes many of the sites of battles (Sanchez and de Miguel, 2005) have become heritage sites such as the town of Belchite where in August 1937 a (failed) major offensive by the Republicans to capture Zaragoza brought fighting to this small town (Sanchez and de Miguel, 2005). The town was destroyed and 6000 died in the conflict. Franco decreed that this town should be left in a state of destruction as a ‘reminder’ – see Figure 2. Despite a lack of promotion or developed interpretation, some ten to twelve thousand people visit the ruins each year (Malvar, 2005).

However,

“While the Francoist dead had war memorials and their names carved on Churches – ‘caídos por Dios y por España’ (‘those who fell for God and Spain’) – the Republican dead could never be publicly mourned.” (Graham, 2005:137)

This has relevance for the Valley as described in the Midas Tours guide (2005:25), “a vulgar reminder of the country’s dictatorial past and the final resting place of Franco”.

The Valley of the Fallen

Location and History

Situated some 60 kilometres from Madrid and 12 kilometres from El Escorial, the Valley is located in a rural area known as Cuelgamuros, which forms part of the Sierra del Guadarrama, a mountain range that separates the provinces of Madrid and Segovia. By Decree issued on 1 April 1940, Franco decided that a ‘Monument to the Dead in the Spanish Civil War’ should be erected at the site (Patrimonio Nacional, 2004). It was to be given the title of Santa Cruz del Valle de los Caídos (Holy Cross...
of the Valley of the Fallen. This area has for Centuries been associated with Spanish Royalty when Felipe II built a Royal Palace, Real Sitio de San Lorenzo de El Escorial in the 15th Century. Franco therefore felt this was a suitable site for this monument and his final resting place. His power to “impose a view of the world, especially of the past, on others” (Harrison, 2005:5)

The project to create the monument took some 19 years to complete and the “origin, the creation and even, in many of its features, the form of this project are due to Francisco Franco” (Patrimonio Nacional, 2004). As argued by Harrison (2005:7) “Perceptions of the past are closely linked to present hierarchies, and the voices of those at the top are often the most likely to prevail”. In building the monument, it was to provide the “greatest homage of all” to those that had been killed as a result of the war although it was not until 1958 that it was agreed that the bodies of Republicans could be buried there “on condition that they too had been Catholics” (Patrimonio Nacional, 2004:14) although perhaps against the wishes of their family (Richards, 2002).

Management

By Decree issued on 23 August 1957, the site is managed by Patrimonio Nacional which is a national institution charged with the administration of Spanish state properties (Patrimonio Nacional, 2005). The Valley is included in this list of properties together with El Escorial and the Royal Palaces of Madrid and are considered to be of “historical, artistic, cultural and, most significantly, of outstanding symbolic importance” (Patrimonio Nacional, 2005).

Visitation to the Site

The Valley site is open all year (although closed every Monday) with visitation in excess of 400,000 visitors during 2004. It is argued that most are from outside Spain as part of an excursion to El Escorial (Pinto and Fleta, 2005). Some 8,000 also visited during 2004 for an annual commemoration of Franco (El Pais, 2004). It is however the third most popular of Patrimonio Nacional’s properties:
Table 1: Most Visited ‘Patrimonio Nacional’ Heritage Sites: 2004

<table>
<thead>
<tr>
<th>Ranking</th>
<th>Name</th>
<th>Number of Visitors</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Palacio Real (Madrid)</td>
<td>720,710</td>
</tr>
<tr>
<td>2</td>
<td>Monasterio de El Escorial (Madrid)</td>
<td>504,238</td>
</tr>
<tr>
<td>3</td>
<td>El Valle de los Caidos (Madrid)</td>
<td>407,578</td>
</tr>
<tr>
<td>4</td>
<td>Palacio de la Granja (Segovia)</td>
<td>222,833</td>
</tr>
<tr>
<td>5</td>
<td>Palacio de Aranjuez (Madrid)</td>
<td>220,978</td>
</tr>
<tr>
<td>6</td>
<td>Palacio La Almudaina (Palma)</td>
<td>170,918</td>
</tr>
</tbody>
</table>

Source: Patrimonio Nacional

Interpretation – General Analysis

The interpretation at the Valley consists of two main aspects, the cross and the Crypt (underground Church/ Basilica) surrounded by 1,377 hectares of forested area. The Esplanade area in front of the entrance to the Basilica covers an area of 30,000 square metres including 100 metres wide granite steps. A small funicular rail can take the visitor from a small restaurant area to the base of the cross at an additional cost.

No information exists at the site in the form of interpretation boards that provide any details of the Spanish Civil war or the construction of the site. As a monument to the dead in the war, its message is symbolic and certainly religious. However, there are several aspects that lead the visitor to treat the site differently. Figure 3 provides a diagram of the whole area inside the site to aid explanation.
Figure 3: Overview of the Cross and Basilica

CRYPT

1. Vestibule
2. Portico
3. Intermediate space between the Portico and the Nave
4. Screen
5. Nave
6. Chapel of the Virgin’s Assumption
7. Chapel of the Annunciation
8. Chapel of the Betrothal
9. Chapel of the Epiphany
10. Chapel of the Escape to Egypt
11. Chapel of the Virgin’s Passing
12. Free space for future burials
13. Underground gallery
14. Last section of the Nave before the transept
15. Transept
16. Sacristy
17. Chapel of the Holy Sacrament
18. Access staircase to the tribunes and to the charnel - house
19. Chapel of the Entombment
20. Gallery leading to the staircase and to the elevator
21. Monks’ Choir
22. Elevator
23. Staircase

Source: Patrimonio Nacional
The first three areas from the entrance (numbered 1, 2 and 3) are striking due to the use of granite stone. Area 1 contains the security area (all bags and belongings are screened prior to entry), a desk to hire an audio-tour guide and a small shop which sells books, post cards and other branded (Patrimonio Nacional) gift items as well as general ‘tourist’ gifts. The only interpretation board in this area contains information on opening times and warnings that camera flashes should not be used.

Areas 2 and 3 have little or no interpretation and enable the visitor to appreciate the construction of this site built into the mountain. The main Nave area (area 5) of the structure is very impressive in size, lighting and content. However again there is no specific reference to the war or site construction. The walls are lined with large tapestries and there are several small chapel areas on the way to the Transept area (area 15), with area 14 containing several rows of pews. A wooden crucifix hangs over the Transept area. It is within area 17 (the Chapel of the Holy Sacrament) that an inscription provides some reference to the war: it reads “Cayen por Dios y por Espana. RIP” – “They fell for God and for Spain”. The other obvious signs of the connection with the war are the tombs of Franco and Jose Antonio Primo de Rivera, the founder of the Falange party. The tombs are situated on opposite sides of the crucifix, with Franco’s tomb situated in front of the choir area (area 21) behind the crucifix. Fresh flowers are placed on both graves (by the Franco Foundation – as confirmed by the audio-guide). Primo de Rivera’s body was moved to the site three days before inauguration on the instructions of Franco.

Audio-Guide at The Valley of the Fallen

For those arriving and not part of an organised tour, there is no guide option, hence the availability of hand held audio-guides. The audio-guide provides additional information on the war, although limited overall bearing in mind the overall importance of this site as THE place of remembrance for those that died; thereby not following Tilden’s (1977) recommendation of interpretation presenting the ‘whole story’. Acknowledging the valley as “one of the most breathtaking sites” directed by Patrimonio Nacional, the commentary then uses the sound of falling bombs to relate the situation that the “war left behind a nation totally devastated by three years of conflict between Fascists and Republicans”. The commentary also
acknowledges that war monuments were erected throughout Spain but that the Valley site is; “the greatest possible display of homage and remembrance”.

Interestingly, where the guidebook for the site makes no mention of the 40,000 victims that are buried behind the walls of the Basilica, the audio-guide makes reference as follows when visiting the area of Holy Sacrament;

“behind the walls of the chapel is a burial ground with nine floors where many civil war victims rest in peace”

On the other hand, the guidebook discusses the fact that political prisoners were used to build the site, whereas the audio-guide makes no mention of this, even although the site construction is mentioned.

Discussion of Recent Political Debate

It is a combination of these dissonance factors that encourage descriptions of the site such as “an exquisite obscenity” (Roberts, 2003) and “only a Dictator could have conceived of this monstrosity” (Lonely Planet, 2004: 214). Crow (1985: 347) adds that there are those who regard the whole project as…Franco’s Folly. But there are others who regard the whole thing as an imperishable creation of the nationalist regime, in which church and state were always united”. Whereas limited or no interpretation can be powerful (Lennon and Foley, 2000), in this case it raises some questions (Graham, 2005).

The Spanish government appear to be willing to consider the reinterpretation and orientation of this site, a proposal that was to be placed before the Spanish Parliament by June 2005 (Nash, 2005). Last year, there was much press activity and discussion concerning the idea that a monument or interpretation centre to the victims of the civil war and during Franco’s reign could be created together with a study centre, an idea that had the strong support of Catalonia’s Left Green Initiative (ICV). The aim would be to explain the meaning of dictatorship and the horrors committed.

Whilst not all agree with these particular proposals, it does appear however that all political parties agree that something has to be done with the site (Pinto and Fleta, 2005). An Inter-ministerial Committee had announced that some 30 associations had
submitted ideas for consideration (El País, 2005). However the Culture Miñister indicated in March 2005 that no plan had been made but that there may be a proposal.

There are also many calls for the interpretation to remain as it stands with arguments that such a museum or monument to the horrors of war as proposed would be incompatible with the location at the Valley (Mayor de la Torre, 2005). The National Foundation for Francisco Franco (FNFF) is certainly against any change in the interpretation and disputes many of the arguments against the site (FNFF, 2005).

Such ongoing disputes reflect the dissonance referred to by Tunbridge and Ashworth (1996) that can be created with heritage sites albeit a heritage that is shared by the same nation with perhaps differing ideologies. In this case the truth is so disputed that it will prove extremely difficult to interpret (Tilden, 1977; Beck and Cable, 2002). The absence of details of the war in the current interpretation at the site certainly reduces the potential arguments against what is written. But even though there is minimal interpretation, what is there still causes disagreement and the fact that some information is not presented causes further issues. Indeed as argued by Crooke (2001:120) “history has more potential to antagonise than to gratify”.

Future Interpretation at The Valley of the Fallen

Progress on official acknowledgement of the impacts of the civil war on Spain and its people has however been slow. Spain has in fact been criticised by organisations such as Amnesty International (Risi, 2005) for failing to offer truth, justice and reparation to the victims from the civil war. Amnesty International feel that Spain can learn from other areas such as Latin America where the past has been acknowledged and victims compensated.

The events of the Spanish Civil War are certainly within living memory and still play an important role in Spanish society and politics today (Graham, 2005). It is perhaps still too early to make significant changes. The ‘chronological distance’ (Lennon and Foley, 2000) between the occurrence of any events in the 1930s and the present time signifies that sites remain within living memory and therefore continue to have resonance. With the passage of time any feelings of ‘anxiety and doubt’ (Lennon
and Foley, 2000) which the visitor with a personal memory of the events may have experienced, will not exist.

Perhaps there is the possibility of compromise with regard to the Valley site. Practically, there appear to be many buildings situated around the site that are not used to their full extent. Such buildings could be the focus of additional interpretation that could provide a more detailed account of the civil war – the background to the war, the events of the war and the legacy for Spain and its people and indeed the international community that was so ‘involved’ in the events of the war (Alpert, 2004). There is no dedicated interpretation site that tells the story of the Civil War and indeed the war museum in Madrid (Museo de Ejercito), was closed in 2005 and will not re-open until around 2007 when it will be located in Toledo.

Challenging temporary exhibitions such as ‘Franco’s Prisons’ which provided a ‘hot’ interpretation (Uzzell, 1989) of the impacts of the civil war have begun to appear (Molinero et al., 2003: Museu d’Història de Catalunya, 2003). However, the closure of the Madrid museum, which did contain some civil war interpretation, could focus the question on whether an official civil war museum could be opened at the Valley to provide a large site, which could provide a balanced view. Although attempting to represent all interests can be further complicated by how ‘National’ histories are interpreted (Crane, 1998) as the message can be ‘at odds’ with personal memories of the events being interpreted. There is little doubt that the disputes will continue. As argued by Harrison (2005:7), heritage is “subject to interpretation and reinterpretation, claim and counter claim and negotiation”.
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**Authentic Experiences: Addressing Holistic Health**

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**Objectives**
1. Participants will be able to identify each of the four dimensions of human nature that comprise an authentic experience.
2. Participants will identify at least one indicator of a holistic authentic experience related to each of the four dimensions of human nature.
3. Participants will relate the simulated case study illustrations to a self-identified authentic experience.

**Presentation Content**

“A man who refuses to learn denies himself and others,” states Paul Ferrini in his book ‘The Wisdom of the Self: Authentic Experience and the Journey to Wholeness.’ The law of nature that a whole is made up of the sum of its interdependent parts is the principal component of holistic health. An individual is a whole made up of interdependent parts, which are the physical, mental, social/emotional, and spiritual. One part that is not working will impact negatively on the other parts. Furthermore, a whole person is constantly interacting with everything in the surrounding environment.

Lifelong learning, technology advances and more leisure time are several of the shifts that explain the free-choice learning community’s proactive response. Heritage tourism learning packages and ‘learn as you travel’ programs abound. The demonstrated desire for personal social, physical, mental and spiritual satisfaction are other reasons for increased interest in adult learning through authentic experiences, especially related to the travel and tourism industry.

The Centers for Disease Control and Prevention report that the key factors of ‘Quality of medical care, Heredity, and Environment’ account for 47% of the influence on an individual’s state of health. ‘Everyday lifestyle choices,’ the decisions people make about their life and habits are the largest factor, 53%, of influence on an individual’s state of health and wellness. People make choices as to what they consume. Physically, the choices made affect cell growth and replacement, including the levels of stress assumed. On the non-physical level, a person’s growth is influenced by their social, mental and spiritual dimensions. People want to improve their health and have control over their lives.

Dean MacCannell initiated the sociological discourse around authenticity regarding its relationship between tourism and modernity. For the ‘authenticity-seeking modern tourist’ it will be the cultures and sites that manifest the highest degree of authenticity that will be most attractive and valued.

When discerning as to the authenticity of an experience, authors have used many terms to describe variations on the meaning of authenticity as a ‘real’ experience. Most often we accept the meaning of authentic as genuine, valid, true, bona fide, original or accurate. The descriptors of
‘staged authenticity’ or ‘emergent authenticity’ refer to the ideas that when authenticity is for sale, on display or recreated, it has to be an adaptation of sorts and could be termed ‘inauthentic.’ This being recognized, there is simply a continuum of ‘authentic to inauthentic experiences’ with the ideas of staged authenticity or emergent authenticity, as they are referred to in reference to heritage tourism, as being somewhere along this continuum.

The authentic experience exemplifies the ideal environment for holistic growth. Educators can enlighten and coach nonprofit and business organizations how to achieve and enhance their authentic experience offerings. A content analysis research project utilizing over fifteen participant journals from two five-day visitor based, heritage traveler programs reinforced the constructs that are identified in holistic health literature. These research project impacts/insights demonstrate the benefits of an authentic experience in terms of holistic health and wellness. As we offer the basic notion that an authentic experience as a learning endeavor touches the physical, social, mental and spiritual, these are the quotes from journals of those living/visiting an authentic community environment in the world’s largest Amish settlement.

Social

“Upon reflecting on today’s activities, I am struck with this one question: ‘Why are the Amish and Mennonite communities depicted as something so strange and wrong in our society?’ The Amish and Mennonite communities are made up of caring, loving families and neighbors who are willing to help each other, no matter what the cost. Why are the ‘English’ so afraid of what they do not understand? I have to admit, when I first arrived in Ohio, I let the media dictate what I was expecting to experience when I met the Amish – people who were cold, unfriendly, strict in their religious zeal and unwelcoming of the ‘English’ students coming to study them. Thankfully, I was wrong in my assumption. The Amish are wonderful people – friendly, living, great story tellers, amazing cooks, open about their religion and culture, and at the end of the day, they are human, living the same jobs and conflicts as everyone else. The media, especially movies, really shrouds their community and their beliefs in mystery and leaders their culture to be completely misunderstood by the non-Amish community.”

This student experienced a shift in paradigms. Stereotypes were broken by the face-to-face contact and personal conversations with Amish and Mennonites residents of Holmes County. She experienced two-way dialogue with a cross-section of Anabaptists and gained insights from each of the individuals. This included several Amish women who cooked, farmed, operated small businesses, and raised families. She also interacted with an Amish Bishop and his wife, a highly successful business operator, and a farmer who bred and raised horses and other animals.

Spiritual

One field study participant was impressed with the idea that while differences occur between Amish and Mennonite teachings, beliefs, and practices, “being Mennonite embraces the Anabaptist principles that Amish believe in, so we share the same religion with differences in culture, not faith.” The observer was struck by the sense of “oneness” that makes specific differences in religious practices blend. Another participant was similarly surprised to realize that her preconceived notion of differences between her own Methodist Church and the
Mennonite Church services were not founded. Differences in prayer, sermon content, “service order and songs we sang are similar to many of my friends’ churches.” “I noticed that this church (Mennonite) seemed very accepting of diversity.”

**Physical**

Participants enhanced their authentic experience by eating very well throughout the duration of their case study program. “We were introduced to peanut butter spread and some delicious local home-cooking.” The combined effort of the class participant in the planning and preparation of the “Bleu Cheese Recipe Meal” turned out to be a real highlight for everyone. A male stated “I thought that the dinner on the last night was very cool. Each set of partners was responsible for cooking one part of the meal and every dish was to include bleu cheese…. When we were ready to eat, we all sat down at one table in the kitchen. It was a little cramped but I thought it was really neat that we could share one last meal together. All of the food was great and the meal was a huge success.” This experience was meaningful to each of the participants because they each were accountable for a portion of the meal; they bonded by being jammed together at the kitchen table voluntarily. No member of the group strayed from the table and ate separately from the entire group. It was a meal with a festive celebratory atmosphere. Besides, they filled their stomachs and left the table completely contented and proud of their involvement in the meal.

**Mental**

The study group gained an appreciation of the diversity of business interests and enterprises offered by some Amish families. The group visited a 25 acre farmstead where the wife hosted everyone to an incredibly delicious in-home chicken and fresh vegetables dinner with special peanut butter pies and homemade ice-cream. But that was just part of the story. The husband showed us how Amish are excellent business operators who adjust to the market demands. He bred and raised Percheron horses. As the group moved about the farm, the husband “came out from one of the barns holding a hot horseshoe. He began to tell us how he made it and why it was shaped the way it was…. He then took us into the horse barn to show us something that he was very proud of. It was his horse that he was going to auction off…. It was 18 hands high and the biggest horse I have ever seen. He knew that we were amazed by it, so he even got him out of the stall and walked him around for us. Many of us even took pictures with the horse…. One of the things that we saw at the farm was a portion of a carcass of a cow that he had slaughtered earlier in the week. He also raised dogs for hunting.” The participant learned that the Amish are very functional and efficient. They utilize all resources available to them in order to become successful. The Amish could teach the “English” a thing or two about use of resources in their immediate environment.
Sustainable heritage tourism, pursued through the authentic experience, has significant implications for the participant and the community of impact. Authentic experiences affect the physical, social, mental and spiritual dimensions of human nature, realizing holistic health benefits. Participant benefits are prolonged through the amplification of the authentic experience through these dimensions.
Interpretation or Informal Education?  
Defining Interpretation in the Context of Environmental Communication

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Introduction
The purpose of the 1st Interpreting World Heritage Conference is to forward the profession of interpretation worldwide by starting an international interpretation organization.

There are various tasks an international organization of such kind would have to deal with. Interpretation is free-lance work which so far has no training accredited by official bodies in any country of the world. Therefore, training modules, accreditation systems, perhaps even a code of honor for this kind of work and other quality standards need to be developed. A foundation for all of this is laid by developing a thorough terminology and in answering the question: Who are we and why are we doing this?

This obviously is an important reason why the NAI has started a definitions project “to work toward consensus on a glossary of terms in the non-formal education field.” (NAI Buisness Plan 2006: 7). One important task of such a project is to define the relationship between the terms in question.

An international dimension
In order for an international organization to be able to easily and clearly spell out what it is all about, it is necessary to link the term to the international communication terminology. An approach taken by the author is to investigate the discourse of official international organizations, in this case: UNESCO (United Nations Educational, Scientific and Cultural Organisaition). The term which is suggested to be helpful to connect the somewhat isolated field of interpretation with the international discussion is informal education.

Interpretation – a cloudy term
Interpretation is an established but also often isolated term, which is probably because of its exciting though rather philosophical roots. Even in English speaking countries, interpretation is normally rather seen as just another expression for translation. Still today it seems complicated to explain to non-interpreters what we are talking about. Although the word interpretation is similar in quite a range of languages it still needs a lot of explanation. This is even more the case with regard to languages where there is no similar word. In an interpretation project that included all ten Baltic-Sea-Countries (www.bsreagle.net), it became clear that quite a few countries had trouble working with the term interpretation.

To relate to our audiences knowledge is mandatory in our buisness and we should strive to do so in the terms we use, too.

The UNESCO-approach
Let us return now to the suggestion at hand: using informal education as a connecting element that could more easily tie an international interpretation organization to the international audience and educational discussion.
The UNESCO discussion about education has been going on for decades. It all began in the 1960’s, when a discourse was started concerning the educational crisis at that time (see Coombs 1968).

“The conclusion was that formal educational systems had adapted too slowly to the socio-economic changes around them and that they were held back not only by their own conservatism, but also by the inertia of societies themselves. If we also accept that educational policy making tends to follow rather than lead other social trends, then it followed that change would have to come not merely from within formal schooling, but from the wider society and from other sectors within it. It was from this point of departure that (...) a distinction between informal, non-formal and formal education” was made (Fordham 1993: 2). Around the same time this tripartite categorization of learning systems was also used by UNESCO (1972). The idea was to reach for the overall goal of lifelong education and learning societies.

For at least the last 40 years the discussion about defining educational terms has been ongoing. Various terms have been added and taken away again. Looking back, one gets the impression that it has been a continuous coming and going of terms¹ – except for the three terms mentioned: formal, non-formal and informal education. While interpretation/informal education could be located in an integrated model of environmental communication (graph 1), the following discussion deals exclusively with the educational side of communication and marketing.

Graph 1: Fields of activity in environmental communication (Wohlers 2006).

**Non-formal or informal?**

There is no question that interpretation is rather the opposite of formal education. This can most clearly be seen in articles where the authors narrow down interpretation by distinguishing it from formal (school) education.

So, what about informal and non-formal? Besides the discussion in UNESCO, there have also been authors who have written about informal or non-formal education and the connections to interpretation (e.g. Peart 1986, Ham/Krumpe 1996, Van Matre 2005). Especially the field of visitor studies which is strongly related to interpretation uses informal learning rather than interpretation (e.g. Bitgood 1988; see also: http://www.visitorstudies.org/).

¹ E.g. basic education, basic learning, basic needs, lifelong learning, literacy, functional literacy, continuing education, e-learning, out-of-school children (http://portal.unesco.org/education)
Non-formal education can basically be described as the overlap (see Graph 1) between formal and informal education (interpretation). This is because on one hand it is formal, since the learners and the source of information know that learning is supposed to happen. On the other hand the learning process happens outside of traditional school settings, which is usually the main characteristic of non-formal education. In other words, non-formal education is mainly a matter of location.

While the current UNESCO-discussion about informal and non-formal is a bit blurry, there was an interesting, straightforward attempt to define them by UNESCO in the 1980’s (Evans 1981). According to Evans, the integrating element in the discussion about the various facets of informal learning (or interpretation respectively), might be to seriously consider the individuals’ intention to learn (Evans 1981, Reischmann 1995, Overwien 2004, Colardyn/Bjornavold 2004, Falk 2005). Therefore an adapted categorisation of learning settings, according to Evans (1981), may be considered helpful for our discussion (see Table 1).

| **Formal (school) education** | located within institutions called schools, which are characterized by the use of age-graded classes of youth being taught a fixed curriculum by a cadre of certified teachers using (more or less standardized) pedagogical methods. (Examples: most schools). |
| **Non-formal (out-of-school) education** | any non-school learning where both the source and the learner are consciously intent on promoting the learning process. (Examples: on-the-job training, also often used for various educational activities in so-called Third World countries). |
| **Informal education** | results from situations where the intent of the source is to consciously promote learning, whereas the learner may not have the same intent (Examples: mission-driven leisure activities, social work). |
| **Self-directed education** | results from situations where the intent of the learner is to consciously promote learning, however the source may not have the same intent (Examples: learning in environmental or social action movements, recreational activities that include learning). |
| **Incidental education** | learning which takes place although the source is neither conscious of attempting to present information, nor is there a conscious attempt to learn on the part of the learner (Examples: dishwashing, individual crisis). |

**Tab. 1**: Categories of educational settings (adapted and expanded by Evans 1981: 8)

In his original paper Evans (1981: 28) defines informal education as: “learning that results from situations where either the learner or the source of information has a conscious intent of promoting learning – but not both.” While the definitions for incidental, non-formal and formal education are rather straightforward, Evans’s definition of informal education actually seems to combine two definitions. For the purpose of a clearer understanding in this paper, these have here been divided into informal and self-directed education.
Unlike Evans, I am not suggesting that **self-directed (or free-choice) learning** is part of informal learning. Self-directed learning is exactly that – self-directed (or free-choice). Thus it is not useful to define it as an educational learning strategy motivated by someone externally.

Similar arguments can be found concerning **incidental learning**. Either it is incidental or it is not. If an organisation tries to promote individual learning and the individual is not intent on learning then the learning will be either informal (intended by the source of information) or eventually self-directed/free-choice (intended by the learner), but not incidental. Any other definition leads to a hidden formalisation of informal and especially of self-directed learning. Therefore it is also suggested that it is better to exclude incidental learning while discussing formal, non-formal and informal learning. These problematic differentiations of educational terms have probably lead to the development that except for informal, non-formal and formal there has been a strong fluctuation of terms over time.

As a result, the model of environmental communication (graph 1) only comprises the formal, informal and non-formal educational learning strategies.

**Why marketing?**
Aren’t we selling great historical ideas and insights into the world’s most astonishing nature? Aren’t we selling it to a non-captive audience, whose perception is quite comparable to a mass media audience? That’s why we have overlaps of informal education/interpretation with environmental marketing (see Graph 1). Marketing is about conveying messages and outcomes to certain target groups within the general public and marketing instruments mostly have mass media character which is quite comparable to interpretation (advertisements, (media) events, “point-of-sale”/personal interpretation and public relations). The mass media character of informal environmental education (interpretation) on one hand and of environmental marketing on the other hand explains the functional overlap between marketing and informal education. These two fields of activity have similar mass media functions (see table 2).

| Information                  | - Finding out about relevant events and conditions in immediate surroundings, society and the world (…)  
|                              | - Satisfying curiosity and general interest  
|                              | - Learning, self-education  
|                              | - Gaining a sense of security through knowledge  
| Personal identity            | - Finding reinforcement for personal values  
|                              | - Finding models of behaviour  
|                              | - Identifying with valued other  
|                              | - Gaining insight into one’s self  
| Integration and Social interaction | - Gaining insight into circumstances of others; social empathy  
|                              | - Identifying with others and gaining a sense of belonging  
|                              | - Finding a basis for conversation and social interaction  
|                              | - Having a substitute for real-life companionship  
|                              | - Helping to carry out social roles  
|                              | - Enabling one to connect with family, friends and society  
| Entertainment                | - Escaping, or being diverted, from problems  
|                              | - Relaxing  
|                              | - Getting intrinsic cultural or aesthetic enjoyment  

- Filling time
- Emotional release (…)

Tab. 2: Functions of mass media and informal education (McQuail 1987: 72ff., adapted)

Conclusion
While on one hand interpretation has a very strong tradition and history, it is assumed that in order to establish an international organisation, it would be beneficial to connect to the discussion of the international education community, e.g. in the context of UNESCO. Doing so would allow the field of interpretation to more easily link to the international dialogue and to locate our concern in such a way that it could be more easily communicated. Therefore I am not suggesting to set the term interpretation aside but to tie into a bigger, international framework. Such a procedure would be beneficiary concerning public and political recognition and support. A term that could serve these purposes is informal education.

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How Much for an Interpretive Talk? A Case Study from Taiwan

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ABSTRACT

The purpose of this study was to explore visitors’ willingness to pay (WTP) for participating in interpretive activities held by the Society of Wilderness (SOW) in Taiwan through contingent valuation method. The relationships among visitors’ sociodemographics, motivations, and satisfactions of existing interpretive activities were also studied. A total of 366 valid questionnaires were collected, and there were significant differences among the visitors’ sociodemographics, motivations and satisfactions. The result showed that motivations and satisfactions were positively correlated. “To know about the nature” was the main motivation for participating in interpretive activities, and “the interpreter’s attitude towards service” was the most important satisfaction variable.

As for participants’ WTP, item 4—“WTP for the holistic development of SOW” and item 2—“WTP for preserving the natural environment” were the two major reasons. The WTP value after visitors participated in the interpretive activities was on average NT$395 and NT$167 respectively. Visitors’ sociodemographics were associated with motivations and satisfactions. Satisfactions were positively correlated with visitors’ WTP. Finally, the research found participants were willing to pay NT$142 per hour per person for the interpretive service, which indicated the interpretive profession was acknowledged and appreciated by the visitors.

Keywords: willingness to pay, contingent valuation method, motivation, satisfaction, interpretive services

INTRODUCTION

The Society of Wilderness (SOW), founded in 1995, is the largest conservation group and the first Non Government Organizations (NGO) dedicated to the protection of natural wild lands in Taiwan (Chang, 2002). To promote in the general public an understanding and appreciation of the Earth’s resources, SOW works to guide people to experience the nature through their volunteer interpreters. Under such a process of learning from the nature, participants experience satisfaction and appreciation and are thus touched and motivated to protect the environment. SOW’s efforts were duly recognized when they received the first annual National Award for Outstanding Contributions to Sustainable Development by the Executive Yuan (same as State Department in the U.S.A.) of Taiwan, R.O.C. (Executive Yuan, 2004).

In Taiwan, an increasing Gross Domestic Product and the implementation of extended weekends; known as the “Five-Day Workweek” policy (or the “Two-Day-Off” policy) have boosted local demand for leisure and recreational activities (Wu & Chen, 2005). Wu and Huan (2001) pointed out the fact that as more visitors travel to parks and recreation areas, interpretation has become increasing popular. Interpretive service is considered as an effective communication to guide and inspire visitors through recreational programs with content that is intellectually and emotionally rich, thereby enhancing visitors’ awareness and understanding of the natural environment around them. When guided by professional interpreters, visitors will be able to experience a deeper appreciation of the nature’s wonders with an enjoyable manner (Wu, 2001a). Currently, there is no pre-determined fee standard for interpreter or relevant regulations on charges for interpretive profession in Taiwan, interpretive services are often provided in open spaces and, therefore, can be accessed by people other than the intended audience. Moreover, the quality of interpretive services cannot be measured by the same method that applies to the traditional market goods. In light of the increasing awareness of consumers’ rights in the society, the issue of establishing reasonable fee standards for interpretive services should be addressed. Factors like visitors’ sociodemographics and motivations may influence their subsequent decision-making behaviors and willingness-to-pay (WTP) (Mathieson and Wall, 1983). Also, visitors’ experiences and satisfactions may differ from various interpreters’ sociodemographics and their competence in delivering interpretive talk. Based on the above discussions, the objectives of this study can be deducted and listed as follows:
1. To understand visitors’ sociodemographics, motivations and satisfactions for participating in interpretive activities.
2. To identify the relationships between visitors’ sociodemographics and their motivations for participating in interpretive activities.
3. To identify the relationships between visitors’ motivations for participating in interpretive services and their satisfactions.
4. To recognize visitors’ willingness-to-pay after participating in interpretive services.
5. To explore the correlations between visitors’ satisfactions and willingness-to-pay.

It was hoped that findings of this study will be served as an important reference for agencies concerned in establishing fees standards for volunteer interpreters and will help strike a rational balance between fee levels and visitor’s satisfactions.

**RESEARCH METHOD**

**A. Research framework and hypotheses**

According to the study objectives and literature review of this research, the authors developed a research framework for visitors’ WTP for participation in interpretive activities which was shown in Fig. 1.

According the theoretical basis, research framework and various variables, the proposed hypotheses were as the following:

- **H1**: There is at least one difference among the visitors’ motivations on the basis of sociodemographics characters.
- **H2**: There is at least one difference among the visitors’ satisfaction on the basis of sociodemographics characters.
- **H3**: Visitors’ motivations for participating in interpretive activities are correlated with their satisfactions.
- **H4**: Visitors’ satisfactions toward the interpretive activities are correlated with their WTP for interpretive services.

**Fig. 1 Research Framework**

![Research Framework Diagram](image)

**B. Questionnaire design and survey methodology**

According to the research purposes and framework, this study drew on relevant questionnaires designed by other scholars and experts in this field to design a questionnaire that consisted of four parts: visitors’ sociodemographics, visitors’ motivations to participate in interpretive activities, satisfactions, and WTP.

Questionnaire was finalized after suggestions from different experts on the structure and the questions to secure content validity, hence, modifications have been made according to outcomes of pilot test. Visitors who have participated in nature experience programs organized and conducted by one of the seven SOW branches in Taiwan from April 2003 to March 2004 were surveyed. The questionnaires were sent by post and E-mail to all the 892 visitors who have left their contact information to SOW. The researchers sent out questionnaires once by post and 4 times by E-mail, and conducted one round of telephone follow-up from 13 May 2004 to 4 June 2004. A total of 372 copies were collected, including 131 by post and 241 by E-mail, and, after removing invalid questionnaires, the valid questionnaires totaled 366.

**RESULTS AND DISCUSSIONS**

**A. Visitors' Sciodemographics**

Of the 366 samples collected in this study, 62.8% were women. In terms of age, people aged 27-30 formed the biggest group, or 25.1% of the samples, followed by 22.7% for those aged 31-35. Data
showed that respondents aged 27-35 accounted for nearly half of the samples and constituted the major client group of SOW interpretive activities. In terms of educational background, visitors with college or university educated stood at 58.2% and 21.58% for those with a master’s degree or above. All together, nearly 80% of the respondents were highly educated. In terms of occupation, teachers were the biggest group, accounting for 21.9%, and were followed by professional technical personnel and people in business at 14.8% and 14.2% respectively. “Vocation” as an item showed a distribution pattern similar to that of “Education,” since both teachers and professional technical personnel often belong to those with higher education levels. In terms of personal income, visitors within the salary range of New Taiwan Dollar (NT$) 40,001-50,000 per month stood at 35% as the biggest group (Note: 1 US dollar = 33 NT dollars), followed by the NT$30,001-40,000 group. As for the marital status, 59.3% of the respondents were single, while visitors from Taipei city secured the first place with 28.69% in terms of place of residence. Both SOW members and non-members accounted for about half of the respondents. As to the question of whether or not visitors were companied by others, 40.5% of them went alone, which constituted the biggest category, and 60.4% of respondents were first-timers to the interpretive activities, followed by those who came for the 5-9 time (19.0%) and for the second time (12.3%) respectively. Many respondents thought SOW’s interpretive activities to be worthy of their returning participation.

B. Motivations and satisfactions

The level of motivations ranked from 5 (strongest) to 1 (weakest). These five motivations, in descending order, for participating in SOW’s interpretive activities were as follows: “to know about the nature” (average= 4.50), “to appreciate fauna flora” (average= 4.43), “Agree with SOW’s beliefs” (average= 4.36), “concerns for specific environmental issues” (average= 3.99), and “to expand social connections with like-minded people” (average= 3.75). Subsequently, a principal components factor analysis incorporating a Varimax rotation with Kaiser normalization was administered to the data from the 366 questionnaire containing the 19 variables, and 5 motivation factors were extracted (see Table 1), and the aggregated explanatory rate was 67.016%. The findings indicated that all aspects of visitors’ sociodemographics had significant influences on their motivations for participating in interpretive activities, and it concurred with research outcomes by Mathieson and Wall (1983), Torkildsen (1992), and Wu and Jiang (2004). It also echoed those results by Torkildsen (1992) and Chen, Ou and Lin (1997) that motivations for participating in leisure or recreational activities were not one-dimensional. And those influences often came from internal, personal aspects as well as external, environmental dimensions.

In terms of satisfactions, items with top 3 scores were “satisfaction with interpreter’s attitude towards service” (average= 4.14), “overall satisfaction with interpretive activities” (average= 4.09), and “satisfaction with interpreter’s clothes and appearance” (average= 3.95). The results showed there were significant differences between the visitors’ sociodemographics and the level of satisfaction. Visitors were most satisfied with the service attitude, which reflects the essence of volunteerism in the sense that volunteer interpreters are basically “self-driven” and “altruistic.”

Cross-analyses of motivations and satisfactions showed partialy significant correlations in many items (see Table 2). This finding indicated that visitors’ motivations did correlate with their satisfactions, which were supported by research outcomes by Ragheb and Tate (1993), Hsieh (2001), and Wu and Jiang (2004).

C. Visitors’ WTP

The average WTP for “preserving the natural environment” stood the second highest at NT$167 in an item that includes moral motivations, as echoed by the motivation study on WTP for wetland conservation (Hsu, 2000), which maintained that behind conservation were moral and economic motivations. Furthermore, it echoed another finding in this study that “environmental and ecological motivations” scored the highest among all motivations and, therefore, visitors were willing to pay for conservation. WTP for interpreters came in 3rd place with NT$142, and related outcomes indicated that visitors’ overall satisfaction with interpretive activities was positively correlated to WTP for interpreters. WTP for SOW’s operations was NT$119. These three items mentioned above totaled NT$428, which was reasonably close to NT$395 of “WTP for the holistic development of SOW.”

Pearson correlation analysis was used to examine correlations between visitors’ satisfactions and WTP, with variable-specific findings described as below (see Table 3).

Test for correlation analysis between visitors’ satisfactions and WTP reported significant correlations in many items and indicated that visitors’ WTP was correlated with their satisfactions. The only exception was that, in correlation analysis between satisfactions and “WTP for preserving the natural environment,” effects on WTP by relevant variables were found but not statistically significant. The reason could be related to the fact that interpreters often have less or limited influence on visitors’ WTP for specific location or natural environment, which was mainly determined by visitors’ perception.
This study aimed to understand visitors’ sociodemographics, motivations, satisfactions, WTP and further to investigate if significant differences exist among visitors’ sociodemographics, motivations and satisfactions, furthermore, to explore the correlations between motivations and satisfactions, as well as between satisfactions and WTP. Based on the research findings, this study proposed the following conclusions as well as suggestions for future studies.

1. Significant differences have been found between the five motivation dimensions and all aspects of visitors’ sociodemographics, including age, education, vocation, income, numbers of participation, and SOW membership. The results showed that all aspects of visitors’ sociodemographics had significant association with their motivations to participate in interpretive activities.

2. The average WTP for “preserving the natural environment” stood the highest at NT$167, followed by WTP for interpreters at NT$142 and WTP for SOW’s operations at NT$119. These three items totaled NT$428, which was reasonably close to NT$395 of “WTP for the holistic development of SOW.”

3. There were significant correlations between visitors’ satisfactions and three items of WTP: 1. “WTP for interpreters,” 2. “WTP for SOW’s operations,” and 3. “WTP for the holistic development of SOW.” However, there was no correlation between visitors’ satisfactions and “WTP for preserving the natural environment.” In general, the more satisfied visitors were with interpretive services, the higher their WTP would be.

4. Future studies may consider other NGOs like Wild Bird Society of Taiwan as a target group. Questions like whether or not visitors’ WTP remains the same with different NGOs will require further studies from wider aspects and perspectives.

5. The research found that the motivation factor of “Leisure and Health” was negatively correlated with interpreter’s service attitude. The reason might be because visitors who came to interpretive activities were seeking relief of pressure from work and looking for site attraction, they demanded more in recreational services from interpreters instead of conservational activities. This finding needs further investigation by conducting cross examination through different population or by qualitative research.

REFERENCES


How Much for an Interpretive Talk? A Case Study from Taiwan

Homer C. Wu, Cellia Y. Fang

USA Forest Service.


Table 1. Factor Analysis of Motivations for Participation

<table>
<thead>
<tr>
<th>Motivation variables</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
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<tr>
<td>Good experience from previous participation</td>
<td>0.746</td>
<td>0.744</td>
<td>0.726</td>
<td>0.706</td>
<td>0.696</td>
<td>0.577</td>
<td>0.567</td>
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<tr>
<td>Getting away from daily routines</td>
<td>0.744</td>
<td>0.748</td>
<td>0.581</td>
<td>0.638</td>
<td>0.735</td>
<td>0.698</td>
<td>0.592</td>
</tr>
<tr>
<td>Photographing or videotaping</td>
<td>0.726</td>
<td>0.581</td>
<td>0.741</td>
<td>0.638</td>
<td>0.735</td>
<td>0.698</td>
<td>0.592</td>
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<td>Understanding the arrangement and contents of interpretive activities</td>
<td>0.706</td>
<td>0.638</td>
<td>0.741</td>
<td>0.735</td>
<td>0.698</td>
<td>0.592</td>
<td>0.592</td>
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<td>Expanding social connections with like-minded people</td>
<td>0.696</td>
<td>0.735</td>
<td>0.698</td>
<td>0.638</td>
<td>0.735</td>
<td>0.698</td>
<td>0.592</td>
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<td>Identification with SOW’s beliefs</td>
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<td>0.592</td>
<td>0.592</td>
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<td>Learning about interpretive skills from a renowned interpreter</td>
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<td>0.592</td>
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<td>Seeking inspirations</td>
<td>0.495</td>
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<td>Appreciating fauna flora</td>
<td>0.729</td>
<td>0.664</td>
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<td>Knowing about the nature</td>
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<tr>
<td>Concerns for specific environmental issues</td>
<td>0.709</td>
<td>0.6882</td>
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<td>Scenery attraction</td>
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<td>Seeking relief of pressure from work or life</td>
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<td>Health reasons</td>
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<td>0.607</td>
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<tr>
<td>Improving relationships with friends and families</td>
<td>0.810</td>
<td>0.765</td>
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<td>0.6205</td>
<td>0.6205</td>
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<td>Education, recreation or leisure for children</td>
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<td>0.751</td>
<td>0.555</td>
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<tr>
<td>Invitation or recommendation by friends or families</td>
<td>0.578</td>
<td>0.555</td>
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<td>Request by school teachers</td>
<td>0.827</td>
<td>0.777</td>
<td>0.7546</td>
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<td>Gaining certificate of attendance or in-service training</td>
<td>0.712</td>
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Eigen Value

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% of total variance

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<td>31.221</td>
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% of aggregated variance

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<td>31.221</td>
<td>43.289</td>
<td>53.945</td>
<td>61.481</td>
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KMO(Kaiser-Meyer-Olkin)=0.803

Overall reliability

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<td>0.8586</td>
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Table 2. Correlations between Visitors’ Motivations and Satisfactions

<table>
<thead>
<tr>
<th>Satisfaction</th>
<th>Service attitude</th>
<th>Clothes and appearance</th>
<th>Interpretive content</th>
<th>Interpretive skills</th>
<th>Professional knowledge</th>
<th>Verbal expressions</th>
<th>Overall satisfaction</th>
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<tbody>
<tr>
<td>Interpretive experience factor</td>
<td>0.045</td>
<td>0.015</td>
<td>0.067</td>
<td><strong>0.124</strong></td>
<td>0.091</td>
<td><strong>0.136</strong></td>
<td>0.043</td>
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<tr>
<td>Ecological environment factor</td>
<td>0.052</td>
<td>0.165*</td>
<td><strong>0.177</strong></td>
<td><strong>0.225</strong></td>
<td><strong>0.234</strong></td>
<td><strong>0.190</strong></td>
<td><strong>0.146</strong></td>
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<td>Leisure and health factor</td>
<td>-0.14**</td>
<td>-0.033</td>
<td>-0.061</td>
<td>-0.050</td>
<td>0.053</td>
<td>0.074</td>
<td>-0.070</td>
</tr>
<tr>
<td>families and friends interaction factor</td>
<td>-0.024</td>
<td>0.093</td>
<td>0.004</td>
<td><strong>0.171</strong></td>
<td><strong>0.125</strong></td>
<td><strong>0.220</strong></td>
<td>0.062</td>
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<tr>
<td>Vocational needs factor</td>
<td>-0.065</td>
<td>0.032</td>
<td>0.029</td>
<td><strong>0.106</strong></td>
<td>0.081</td>
<td><strong>0.130</strong></td>
<td>0.037</td>
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</table>

Note: *p<0.05 **p<0.01 ***p<0.001

Table 3. Correlations between Visitors’ Satisfactions and WTP

<table>
<thead>
<tr>
<th>Variables</th>
<th>WTP for interpreters</th>
<th>WTP for preserving natural environment</th>
<th>WTP for SOW’s operations</th>
<th>WTP for SOW’s development</th>
</tr>
</thead>
<tbody>
<tr>
<td>Service attitude</td>
<td><strong>0.220</strong></td>
<td>-.002</td>
<td><strong>0.218</strong></td>
<td><strong>0.224</strong></td>
</tr>
<tr>
<td>Clothes and appearance</td>
<td>.075</td>
<td>-.016</td>
<td>.029</td>
<td>.123*</td>
</tr>
<tr>
<td>Interpretive Contents</td>
<td><strong>0.125</strong></td>
<td>.008</td>
<td><strong>0.171</strong></td>
<td>-.022</td>
</tr>
<tr>
<td>Interpretive skills</td>
<td><strong>0.174</strong></td>
<td>.016</td>
<td><strong>0.150</strong></td>
<td>.031</td>
</tr>
<tr>
<td>Professional knowledge</td>
<td><strong>0.213</strong></td>
<td>.009</td>
<td><strong>0.188</strong></td>
<td>.033</td>
</tr>
<tr>
<td>Verbal expressions</td>
<td>.142*</td>
<td>.099</td>
<td>.040</td>
<td>.015</td>
</tr>
<tr>
<td>Overall satisfaction</td>
<td>.093</td>
<td>-.029</td>
<td><strong>0.171</strong></td>
<td><strong>0.167</strong></td>
</tr>
</tbody>
</table>

Note: *p<0.05 **p<0.01 ***p<0.001
Graphic Design and the Visual Vernacular

Paul Caputo
Art and Publications Director
National Association for Interpretation

Interpreters at sites with small budgets frequently find themselves responsible for laying out publications, brochures, web sites, and other nonpersonal interpretive materials, even if they are not trained as designers. Considering that the first contact many visitors have with a site is often through nonpersonal interpretive materials, following a thoughtful decision-making process in graphic design is integral, just as it is in interpretation. Elements found in the everyday environment (like yard sale or lost pet flyers) teach us—through positive and negative examples—about typefaces, color choices, efficient use of materials, and the importance of making good decisions.

Legibility

Use of Materials

Color

Using a Grid

Proofreading

Inspiration in the Environment
The Basics of Color Theory

Primary Colors

Red, yellow, and blue (a.k.a. the “Fisher Price Triad”) are the three pigments that cannot be created by a combination of other colors. This basic color wheel was the brain child of Isaac Newton in 1666.

Secondary Colors

Orange, purple, and green are created by mixing two adjacent primary colors.

Tertiary Colors

Yellow-orange, red-orange, red-purple, blue-purple, blue-green, and yellow-green are created when adjacent primary and secondary colors are combined.

Basic Formulas for Color Harmony

Analogous (low contrast): Any three colors that are side-by-side on a 12-part color wheel

Complementary (maximum contrast): Colors opposite each other on the color wheel

Monochromatic: Values and shades of one hue

Ways of Talking about Color

Hue: A color at full intensity/saturation

Value: Amount of white in a color (a high value is very light)

Shade: Amount of black in a color

Intensity/Saturation: Purity of a color (100% intensity or saturation has no white or black)

Warm Colors: Yellow, orange, and red

Cool Colors: Green, blue, and purple

Neutral: Gray and brown

Color on the Computer

RGB: Based on red, green, and blue light frequencies, for use in projection or on-screen. Combinations of these three light frequencies can create an extremely wide array of colors.

CMYK: Based on cyan, magenta, yellow, and black pigments, for use in printed materials. Combinations of these four pigments can create a wide array of colors (though not as wide as RGB).

PMS: The Pantone Matching System is an international standard for creating thousands of specific colors, usually for printed materials.

Grayscale: Black and white with shades of gray

Bitmap: Black and white only
Some Basic Rules of Typography

For optimum legibility, choose classical, time-tested typefaces with a proven track record.

This means no Comic Sans!

Do not use too many typefaces in one publication. (Choose two fonts and stick with them!)

Because too many typefaces are distracting and retard legibility.

Contrast is key.

When using more than one typeface on a page, make sure they create contrast and are not too similar.

Use upper- and lower-case letters for maximum legibility.

USING ALL CAPS MAKES YOUR TYPE LOOK LIKE GREAT BIG BLURRY RECTANGLES.

If you do use all caps, use it for display type only and make sure your letterspacing is nice and loose.

LIKE THIS

Use typefaces of medium width. Avoid typefaces that appear too wide or too narrow (or condensed).

Narrow type can be difficult to read.

Use loose line-spacing when you can.

Type that runs into the line above it creates strain.

Use letterspacing that is neither too tight nor too loose. (The larger the type, the tighter the letterspacing.)

Letterspacing should be consistent to maximize legibility.

Avoid widows and orphans whenever possible. A widow is a word or very short line of text at either the beginning or the end of a paragraph. An orphan is a single syllable at the end of a paragraph. It looks like this.

Emphasize words or phrases through one degree of separation.

To emphasize a word, you can italicize, bold, or even change typeface or size, but doing more than one of those is excessive.

Always maintain the integrity of type.

Do not stretch or squish your letterforms.
Basics of Page Composition

Your page should have a primary horizontal grid line that is maintained throughout the publication, from page to page. Text and photo blocks should hang from horizontal grid lines and line up on the left side with vertical grid lines. Be sure that the baselines of text hanging from your secondary and tertiary grid lines line up with text hanging from the primary grid line.

Darker, denser areas should be concentrated toward the inside top of your layout. White space should be mainly on the outside and bottoms of pages. Don’t be a slave to single columns! It’s okay for some text blocks to be two or even three columns wide. Bottom margins should be about twice the size of top margins. Outside margins should be about twice the size of inside margins. Bottom margins should be about twice the size of top margins.
Anatomy of a Letterform

- ascender
- cap line
- mean line
- base line
- x-height
- serif
- descender