



Newsletter

Autumn 2014

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Sensitive heritage - sensitive interpretation

The Małopolska region hosts many differing sites of what could be called 'sensitive heritage' and so it is an ideal place to discuss the challenges of 'sensitive interpretation'.

The preparations for our 2015 conference are moving on.

We have managed to create a programme of inspiring and diverse site visits that will take you to places of historic significance like the Ghetto, Schindler's factory and the Socialist heritage of Nova Huta, to the Ojców National Park and the Niepolomice Forest or to underground heritage like the Wieliczka saltmine.

We will follow the footsteps of John Paul II as well as those of ordinary people who witnessed significant periods of Polish history.

We will conclude each day at a selected historic and cosy restaurant where socialising and networking can go round off the day's activities

Pre- and post-conference activities

The conference will be set between by two full-day excursions. The preconference tour on Friday 5 June will take us to Auschwitz; the post-conference tour on Wednesday 10 June to the Tatra mountains.



Call for proposals still open

The Interpret Europe conferences come alive with your contributions. Take the chance to share your thoughts and ideas, experience and challenges with others and to discuss them with an international audience of interpreters.

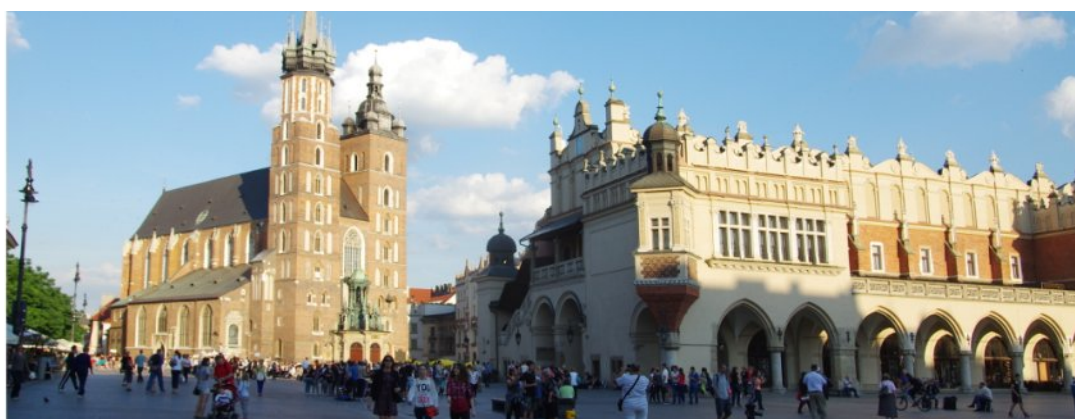


The deadline for the first round of submitting proposals is coming soon:
it's **Saturday 15 November 2014**

We already received very interesting proposals from Europe as well as some from Australia. If you'd like to contribute by giving a talk or running a workshop please fill in the form on our website and send it to us.

<http://www.interpret-europe.net/top/whats-on/events/2015conference/call-for-papers.html>

Bettina Lehnies, IE Assistant Director



Interpretive butterflies

by Michael Hamish Glen, Scotland

Middlefolk of happiness

A character in Maxim Gorky's play *The Lower Depths* says that "happiness always looks small while you hold it in your hands, but let it go, and you learn at once how big and precious it is".

In reading through some of the other articles in this newsletter, the term 'interpretive agent' led me to think of interpretive guides themselves being agents of more than simply awareness, insight and appreciation. Perhaps they are also agents of happiness, akin to what Freeman Tilden, in his seminal book on interpretation, called the 'middlemen of happiness' when referring to the role of interpreters; it's a delightful (and I hope accurate) concept that doesn't easily translate, at first, into today's gender-inclusive language.

However, maybe middlefolk of happiness would work. I like that, it's mildly whimsical, it elevates the mechanics of interpretation into the world in which I believe it belongs – the world of theatre, of illusion and allusion, of enlightening and enlivening, of dramatic passages and quiet interludes. Of always retaining integrity but never being boring.

I haven't checked the context of the quotation from Gorky because it doesn't matter. What is important to me is the notion that an interpreter, happy in her or his work, carries a handful of that happiness when talking to visitors and lets a little of it go from time to time. If a problem shared is a problem halved, then happiness shared is happiness multiplied. It becomes bigger and more widespread, at once delightful and precious. Now there's a thought when trudging through wet bracken with a bunch of teenagers on a 'nature walk'.

Henry David Thoreau, polymath and anticipator of ecology, wrote in *Walden* that "happiness is like a butterfly: the more you chase it, the more it will elude you, but if you turn your attention to other things, it will come and sit softly on your shoulder".

There's another image for interpreters to pursue – let your butterfly of happiness flutter by your audience and come to rest on a shoulder, and then another.

Again, delightful and precious. A metaphor for lightly passing on your wisdom and creating a memorable experience.

Of all the worthy aims and objectives of interpretation, one should surely be to spread a speckle of joy along with all that understanding while scattering a dusting of happiness across all those widened horizons.

And what a wonderful epitaph for interpreters – they were the middlefolk of happiness.

Come to Vienna in August

*Claudiu Silvestru, Austria and
Willem Derde, Belgium*



A summer school on urban cultural heritage and interpretive planning

Europe is one of the most densely urbanised regions in the world. Most of its towns and cities are characterised by rich layers of cultural heritage that reflect their history of prosperity and turmoil reaching back hundreds, sometimes even thousands of years. One of the biggest challenges that Europe is facing is that it needs to come to terms with its heritage of the past in the light of modern city development. By 2050, the United Nations estimates that 67% of the world population will live in cities. Though the impact will be felt the most in Africa and Asia, Europe will follow the same trend. There is no doubt that cities will have increasing influence as centres of economic development and innovation and that their further development will have to adjust to these needs.

The challenge that Vienna and other cities throughout the world are facing is, therefore, how to deal with heritage in an urban context that will have to be sustainable, innovative, economically viable, and supportive of a liveable environment that is adjusted to the current and future needs of its inhabitants. One of the tools to live up to this challenge is interpretive planning.

Fostering informal learning, interpretive planning is the key to a structured presentation and explanation of the significance behind cultural heritage artefacts. However, the purpose of heritage interpretation is not only to provide meaningful explanations of the city's cultural heritage, it is also the basis of a holistic approach to urban development. Rather than an obstacle, a city's cultural heritage can become the driving force determining key factors in urban planning such as mobility, local economic development, social integration, tourism and general well-being. Thus interpretive planning is an interdisciplinary approach that is heritage driven. How this can be accomplished will be the main focus of the course that consists of a theoretical as well as a practical part.

The theoretical part of the course will address basic parameters to be considered in the process of interpretative planning within historical urban areas, such as: the specific needs of an active local community, the urban master planning and development strategies pursued by local authorities, the existing heterogeneous urban fabric, the local and regional economic trends, the targeted typologies of visitors and intended types of tourism etc. It will do so by introducing the students to existing theoretical frameworks and practical tools as they are developed by international organisations such as the Council of Europe, ICOMOS or UNESCO.

In the practical part of the summer school the participants will sketch interpretive projects and concepts to support local interventions in Groß-Enzersdorf, a developing urban area with a rich cultural heritage in the vicinity of Vienna.

The summer school addresses mainly advanced bachelor, master and PhD students of architecture, urban and spatial planning, urban sociology, cultural heritage studies, museum studies and tourism.

Nevertheless other specializations are also welcomed, providing that they have the specific practical and / or theoretical know-how.

Combining theoretical lectures with study visits and practical workshops, the summer school experience will:

- Provide insight into the current international regulations and charters on heritage interpretation and presentation.
- Extend your knowledge on cultural tourism, heritage management and interpretation.
- Familiarize you with the field of interpretive planning and its connection to urban development.
- Train your interdisciplinary working abilities.
- Involve you in a concrete interpretative planning project to aid local authorities improving the presentation of their cultural heritage.

The course is hosted by:

INNES Vienna - International Network for Educational Support in Higher Education

INNES Vienna implements high-quality summer schools for students, academics and professionals. It's multidisciplinary international summer schools aim at stimulating intellectual and personal development in an open and diverse environment by offering a wide range of academic courses complemented by cultural and social activities. It is a leading Austrian, and one of the leading European, summer school institutions.

Vienna is the perfect environment for studying, applying knowledge and making friends and contacts!

Detailed information, the program and the lecture topics will be available by the end of October 2015 at: <http://www.innesvienna.net/>

The technical/cultural heritage of humanity's oldest profession

by Milojka Primc, Slovenia



Modrijanov Mlin
Modrijanov Mlin



Milling is one of the oldest human professions. It was also one of the most important in the history of human beings: it kept people alive.

Mills and millers started to vanish rapidly in the 1970s. Life changed a lot in that period, and many mills were not needed any more. It looked like there were hardly any at all. But, lately, people have changed their attitude to their heritage and now a few mills have been restored. I'm dealing with two of them.

Modrijanov Mlin at the Postojna Cave Park

This mill has been on the same site for over four hundred years. It was a good place because there was enough water for milling. The last owner, Franz Modrijan, owned the mill from 1912 and the family worked and lived in it until 1972. Then they sold the whole property to the Postojna Cave Company and started a new life in modern times.



The creek of Bistrica

Because the mill was protected by the Postojna Cave Company, we still have it there.

The water power was changed to electricity in 2000 but the rest is still the same as it was in 1972.

For the last three years I've been working in Modrijan's Mill as a creator of the project 'From the sinkhole of the river Pivka up to Modrijan's Mill'.

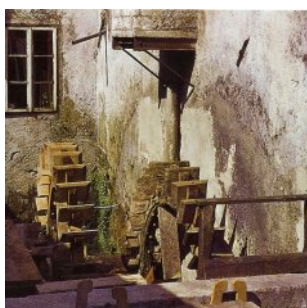
As a guide, I present the milling process to tourists. For many people, especially younger generations, milling is something that they have heard about but have never seen. They are fascinated by the simplicity of the techniques which date back 2000 years - the Romans came here then and brought us their water mills.

Hodnikov Mlin

Hodnik's Mill is in the centre of my small town of Ilirska Bistrica which has about 7 000 inhabitants.

The town started its history on the small creek of Bistrica which is about 1200metres long. The river never disappears. That's why people came to live here and to use the water power. There were about 50 flour and saw mills on the river bank of the Bistrica with the many water wheels giving the town an incredible architectural appearance. Now the wheels have gone, but the river is still running. We drink its water because it is still 'Bistrica' which means clear creek.

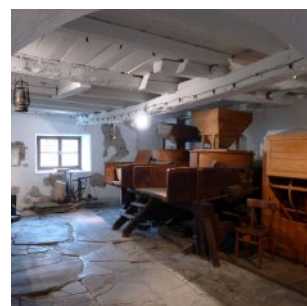
Out of all the flour and saw mills there is only one still here: Hodnik's mill. The family has kept its great respect for their heritage for all the years since 1970 when the wheel stopped turning the mill stones. The touristic group of interests in Ilirska Bistrica (Turistično društvo Ilirska Bistrica) have helped a lot by restoring the mill between 1990 and 1995. Then the mill started to acquire artefacts and become a museum for touristic interest. Now it is becoming a part of the Regional Museum of Koper: Pokrajinski muzej Koper.



Hodnikov Mlin

Our history is very much connected with milling flour and sawing timber: people had jobs there and earned their living. We also have a song describing the life of the flour and saw mills; it comes from the peak period of milling in the area.

My part has been to undertake the guiding project.



Interpretation for people suffering from dementia

by Andreas Brunner, Germany

Nowadays most programs in senior citizens' homes are based on games, exercises for basic stimulation (with aroma, touch experiences) or memory training. We benchmark people based on their ability to concentrate or on results achieved after short memory training instead of taking all their spectrum of experience into consideration.

We are dealing with individuals with decades of life experiences and memories.

Game like skittles or ludo (Mensch ärgere dich nicht), and handicrafts or sing-alongs do not really substitute for the residents' former daily routine.

Access to nature is seen as getting access to a garden that is usually an annex of the house. It is unfortunate that most senior citizens' homes in Germany do not have the staff for introducing regular walks.

When you take people with a dementia disease on a walk through the town or village, or in an orchard, and experience how deeply they are involved in diverse discussions with a cultural or natural heritage focus, sharing their memories, after you revealed a phenomenon, you may ask yourself if somebody forgot to tell them that they suffer from a 'mental' illness.

Dementia does not follow a fixed course. If you want to reach people you need to address to them as a whole and relate to their existing resources.

It is not all about decomposition of cognitive competencies; it is also about taking time to establish bridges in terms of communication and individual experiences.

Professor Petzold considers that "the identity of a human being is based on five pillars: the body and the body perception, the social network which surrounds it, work and accomplishment, material security and moral and values".

According to this definition, we can easily conclude that not all the pillars apply to each person in an old people's home. Interpretation is established through personal and cultural identity. An interpretive walk is like a refresher for personal identity. Going outside is not just walking through the door. You immediately open a door to people's minds and emotions and their connection with places and people.

Is there a rule for preparing interpretative walks with this target group?

- Select some common cultural topics like music, feast, village center, bakery, ballet school, belief, water, trees or orchard and do some serious background research.
- Try to reveal interesting background stories about places and people and you will have a positive impact.
- Choose a route of less than 1.5km and try to find interesting phenomena which cover these topics.
- Stay for less than 90 minutes (including going there and back)
- Accompany the walk with selected pieces of music.
- Show some colorful pictures to support your phenomena if they are not fully accessible or tell an interesting story and show pictures of a stage performance in front of a ballet school
- Do not try to achieve the furthest stop during the first outing. Half way is good enough if people are well-involved. The second time, you can go through first half faster while you causally find out if they remember the places.



They will do. This was my big revelation.

In the end find a location that serves coffee and cake.

Imagine statements like:

- Referring to a pump and a market-cross: “Water and belief belonged to the center of a village”.
- Referring to a street: “Two hundred years ago you were standing in the middle of a beech forest”.
- Referring to a ballet school: “At what age did you get involved with cultural activities?”

This is exactly what I did recently when I needed to prepare this homework for my nature and landscape guide certification.

Lessons learned:

As an interpreter you are not a typical guide. For this special target group you are an ‘experience companion’ and you establish informal communication to facilitate conversation. You are a medium that generates and transports experiences through music, poems and stories. The flow of words adjusts by itself.

After trying an interpretative walk with four people, I found that it worked quite well but I believe that the ideal is to concentrate on two people.

Organize such an event in twos. Take your partner (wife, husband, partner, friend) with you. Residents will see you as a couple. And the advantage is that you do not need further staff. You will act as a well-rehearsed team.

Residents will get the impression that everything was organized just for them and their joy and their self-confidence and courage to participate will increase.

One-on-one talks are also an ideal opportunity for biography work. The care-home staff will also thank you for valuable insights. Paying undivided attention will pay off.

You may retain the impression that doing an interpretative walk with people suffering from dementia is just an isolated activity and that in rare cases the reactions and behaviour of the residents outside the retirement home also causes unusual reactions. In this case I need to reveal something: We are the ones who marvel about creating circumstances that permit ordinary behaviour.

This should be your ‘take-away message’.

An interpretative walk is about establishing relationships and people with decades of life experience and who always think in relationships. If you are still doubtful and ask why do the same people behave inside the retirement home differently, a possible answer could be: just because they do not need to use these familiar patterns – the ones they used outdoors.

Last but not least: it is not possible to describe in brief the reactions and the joy of the people. So what succeeds in this context?

- They complete the verses of a poem you start to tell and bring mistletoe in connection with Christmas.
- They recognize that a pinecone does not belong under a lime tree and look out for fish in a clear stream.

- They know sayings and songs by heart and claim that the walk is like a journey into the past and that earlier people ate more healthily.
- They know that herbs have effects, associate flood with fertile soil, talk about apple pie, jam and other cooking recipes under an apple tree and tell you interesting stories about flowers after 50 years of experience with gardening
- They tell you stories about the attendance of a ballet school ninety years ago and that we move faster on the way back?

As you see, nothing out of the ordinary.

I would be happy to hear from similar ordinary experiences.
andreas.brunner@ish.de

Psychological concepts of identity: <http://www.polipedia.eu/tiki-index.php?page=Psychological+concepts+of+identity>

HeriQ
 by Alexander Colvine, France
 and Valya Stergioti, Greece



Can you get passionate about heritage interpretation in just 7 days?

This is what happened to us during a recent interpretive agent training course in Germany organized by Bildungswerk interpretation as part of the HeriQ (Quality in Heritage Interpretation) Project.

All the ingredients were there, including a multinational group of people with different professional backgrounds and cultures all eager to explore their capacity in interpretation. A range of interpretive environments were also provided which allowed the group to experience guiding in Frankfurt's Senckenberg Museum, the UNESCO World Heritage Site of old town of Goslar and the Harz National Park. The diversity of sites was key and they all brimmed with subjects and themes and wonderful scenery inviting us to apply interpretive techniques.

Through plenty of stimulating field-based and classroom exercises, our tutors, Thorsten Ludwig and Katja Winter, were able to inspire us while challenging our way of thinking and encouraging us to express ourselves in an atmosphere of confidence coupled with a strong team-spirit.

Interpretive agents with Michael Glen (with tie), Chair of Interpret Europe's Supervisory Committee, in front of Senckenberg Museum Frankfurt-am-Main



The various exercises took us on a learning journey beginning with the history of heritage interpretation from Tilden all the way through to recent HI projects in which HeriQ is rooted like TOPAS and Parclnterp. Field-based activities then enabled us to familiarize ourselves with all the elements to develop an interpretive talk such as phenomena giving rise to specific topics and themes that you want to communicate to the audience. We also learnt about practical ways of conveying the interpretive message using 'stepping stones', questions and tasks to encourage audience participation and the use of props. Attention even focused on where to position yourself in relation to the audience for greater presence and impact.

*Evarist March (Spain),
Angela Tavone (Italy),
Andreas Brunner (Germany)
in an impro exercise*

(Photo: Katja Winter)



The outcome was 18 trained and certified interpretive agents who will enthusiastically share the HI techniques they learnt with professionals in their own countries with the aim of providing a tried and tested user-friendly method to relate natural and cultural heritage and instilling a sense of belonging to it among the general public. This multiplier effect is a highly effective way of spreading the HI message and boosting the quality of services provided by interpretive guides.



*Goslar city guide Holly Pankow
explaining the heart of Goslar
World Heritage Site*

(Photo: Thorsten Ludwig)

So what is an interpretive agent?

The role of an interpretive agent is to empower people and communities to interpret their own heritage in a way that balances conservation and change. As a result, they can help to shape our common future based on universal respect. By bringing together stakeholders to support this aim, interpretive agents play an essential role in sustainable development.

The HeriQ Project (Quality in Heritage Interpretation) is co-financed by the European Commission Leonardo Programme. It brings together six partner organisations from Bulgaria, Germany, Italy, Greece and France who are united by their common desire to develop and improve and unify qualities in heritage interpretation and as such open up subsequent opportunities for entrepreneurial initiatives that combine the promotion of natural and cultural heritage together with sustainable development. The 18 interpretive agents trained in Germany will play a key role in this process over the coming months.

For more information on the HeriQ project, visit: www.heriq.org



*Preparing for an interpretive walk
in a forest*

(Photo: Dorothea Papathanasiou-Zuhr)

Short diary from the HeriQ study visit in Italy

by Angela Tavone, Italy



*Maurilio Cipparone is
wearing a vest to tell the
history of environmental
interpretation in Italy.*

Many inspiring experiences for interpreting our heritage

During the training phase of the HeriQ project, the participants from Bulgaria, Greece, France, German and Italy have had the opportunity to experience interpretation of some Italian heritage. The purpose was to reinforce the theory and the practice learnt in the previous training course in Germany for 'interpretive agents' and to encourage the experiences exchanges. The study visit was organized by the Istituto Pangea Onlus staff, starting from their homeland: the Circeo National Park.

The first day began with the follow up of the personal participants' project ideas first elaborated in Germany and aimed at implementing heritage interpretation in everyone's own surroundings. Then it continued with a memorable keynote presented by Maurilio Cipparone, the Istituto Pangea Onlus founder, about the history of environmental interpretation in Italy in which he played a leading role. This history is made of a never-ending passion for nature, by a great enthusiasm for involving people, by building up alliances and starting jobs aimed at protecting nature and educating the communities to manage their own heritage for the future.

Interpretation has been the tool to reach the goal, the good lens through which to let people look at their surrounding phenomena so that they could take care of them. Every commitment, every entity involved in that direction (interpreted by Maurilio through “changing different vests along the decades”, which were marked with old, as the experience was, and new, as the investment for the future is, labels and patches). They came with concerns and sacrifices but many things are possible in the name of passion...



Maurizia Moglioni's interpretive talk about the baths at the Domitian Villa.

The second day, the group went to a special and very attractive place in the core of Circeo National Park: the Domitian Villa. There, the interpreter Maurizia helped us to discover the lifestyle of the Romans by walking on the ruins of that huge residential house of the Emperor Domitian. The stones spoke about the resources that the Romans used to build their wealthy houses, like the marble – not properly sustainable, I should say – but also their public places such as baths. In Roman times, good government was judged also by how generous the Emperor was with his people for building huge baths for the community.

Then was the turn of a special and tough place to be interpreted: the Sicily-Rome American Cemetery in Nettuno, where 7861 crosses were planted to remember the sacrifices of all those soldiers. Veronica, our guide, told us many stories of young men who fought for their own country and helped their friends in the army. It was not a silent cemetery, as it might be easy to think, because many people were working there, and probably that bustle reflected the restless souls lying under all those named crosses.



Veronica, the guide at the Sicily-Rome American Cemetery, tells the story of Capt Henry T Waskow

During the night, we walked through the Cerasella woods guided by the interpreter Elisabeth, who gave us an interesting example of roving interpretation. Sight was useless, but hearing, smell and perception of skin brought us to a world made of hooting owls, bio-luminescence effects, sniffed swirls of strong scents and shadows of running deer under the light of a strange school in the woods. A sense of quiet and peace was continuously mixed with a slight uneasiness about unexpected discoveries.

On the third day we reached the mountains of the Abruzzo, Lazio and Molise National Park, the first Italian national protected area established in 1922. The Park Director, Dario Febbo, welcomed us in Pescasseroli and told how people who live there are strongly connected to the park life – sometimes in a controversial way – and the head of the educational department, Stefano Maugeri, revealed to us how the importance of the educational programs conducted in the National Park, both for residents and visitors. One of the Park's 'secret' resources is the group of the volunteers who still come to the park with great passion and enthusiasm after more than 20 years, when volunteering in Italian parks began there.

After an interactive discussion, the National Park interpreter Antonella guided us into the beautiful and colorful woods of the Camosciara, the historical core area where the story of this special protected area began over 90 years ago. There, we discovered the sense of the ancient pre-Roman people, the Sanniti,



Antonella, the Abruzzo National Park interpreter, during her interpretive walk

The HeriQ study visit participants walk on the ancient drove road.

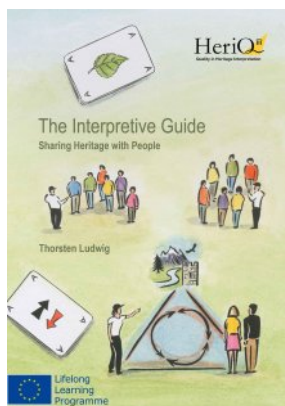


who used to walk along the drove roads with their cattle, as 'our fathers' did on the same trails until a few decades ago. She did this by creating personal stories inspired by the magical and stunning atmosphere of the place. In Civitella Alfedena, a wolf was waiting for us in a wildlife area next to the first European thematic museum dedicated to this animal since the 1970s.

On the last day, back to the Circeo National Park, the time was spent summarizing all the study visit experience with fruitful exchanges, rich with good feelings and intent to implement some or the things we learnt there in our own personal and professional –life as interpreter. In the end, we were happy to have created a strong network of interpretive agents.

New manual for interpretive guides

by Michael Hamish Glen, Scotland



Sharing heritage with people: the HeriQ approach

In his recent publication for the HeriQ 'quality in heritage interpretation' project, the author, Thorsten Ludwig, has assembled much of his experience in training interpreters in different situations, not least as part of the TOPAS (Training of Protected Area Staff) initiative.

I had the pleasure of helping with the English translation of The Interpretive Guide* and getting acquainted again with the forensic detail with which Thorsten illuminates his teaching and training based on 'the four aces' which, slightly tantalisingly in arithmetical terms, illustrate the interpretive triangle that links interpreters, the 'phenomenon', and participants in walks and talks.

His aces refer to promoting stewardship, turning phenomena into experiences, entering into exchanges with participants and aligning facts with meaningful themes. He sees interpretive agents as being ambassadors for their sites, using their personalities as much as their knowledge, following Tilden in providing inspiration rather than instruction and taking on different roles to fit different situations. They do much more and his book sets out a range of training activities that help interpreters to relate to their audiences, offer revelations about places, things, events or people, and encourage them to take part and learn more.

Much of the book is giving over to describing the means and methods of being and training guides, providing a series of challenging but usually entertaining exercises to work through and linking everything to Thorsten's ultimate goal of learning for sustainability. Not all interpreters will be sure that sustainability is a primary target of interpretation, but it is not a logical extension of conserving our 'heritage' to embrace the protection of all our shared resources for the benefit of the future?

It is interesting to learn in the newsletter about the experience of participants on the recent introductory course for interpretive agents, a term Thorsten has invented to describe interpreters who are dedicated to this aim.

Sharing our common heritage, sharing our natural assets and encouraging others to do so is a worthy goal and this manual for interpretive guides goes a long way to helping all of us understand how and why we should do so.

An online version of the publication can be freely downloaded at www.heriq.org.

It will be translated into nine other languages by February 2015.

We are all invited to send our feedback before then to office@heriq.org.

** Ludwig, Thorsten. The interpretive guide: sharing heritage with people. Bildungswerk interpretation for HeriQ, a EU Leonardo project for the transfer of innovation*

Events and activities

European Industrial and Technical Heritage Year 2015

The campaign for 2015 European Industrial and Technical Heritage Year is now moving forward fast and is prompting more and more initiatives. It seems to be becoming a real avalanche.

The campaign for a European industrial and technical heritage year arose from the grass roots and is growing bottom-up. In this way, it is demonstrating an exemplary example of citizens' initiative and the power of associations.

If you want to learn more about this initiative or to share with others the plans of your association for the 2015 European Industrial and Technical Heritage Year, please check regularly the E-FAITH website (click in the right column for details) <http://www.e-faith.org/home/?q=content/european-industrial-and-technical-heritage-year-2015> or contact the E-FAITH secretariat: secretariat@e-faith.org

NAI conference 2015 3 - 7 May Montreal, Canada

The next International Conference on Interpretation will be a partnership between NAI and Interpretation Canada. Every year at the International Conference, we address a specific topic of importance to the international interpretation community. In 2015, we'll put our heads together to discuss the development of international standards for the field of interpretation. [More information](#)

Interpret Europe European Association for Heritage Interpretation e.V.

Do you want to share your projects, experiences, thoughts or adventures with other interpreters? Send us a short report and two to three photos (high resolution) to newsletter@interpret-europe.net and we'll put it in the next newsletter.

Deadline for contributions for our next newsletter:
Monday 14 December 2014